***Assurance of Salvation
RO51-01***

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Please take the Word of God, which you have in your hand (your Bibles), and let's turn to Romans 5:9-11, beginning a new section.

**Romans 5:1-8**

Just to tie us back into the train of thought, I want to remind you that Romans 5:1-11 are dealing with the basic subject of the benefits of justification. So, Paul begins, "Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace in which we stand (the grace of justification, and permanently stand in it), and rejoice in hope of the glory of God (the full expectation of our transformation to reflect the brilliance (externally) of the holiness of God). And not only so, but we glory (we rejoice) in tribulations also, knowing that tribulation works patience; and patience, experience (a proven character); and a proven character bestirs hope within us. And hope makes not ashamed, because the love of God is shared abroad in our hearts by the Holy Spirit who is given unto us. For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man (that is, a man who is legally correct and keeps all the rules) will one die: yet perhaps for a man who keeps the rules (but who exercises discerning mercy) some would even dare to die. But God has shown and demonstrated His love toward us, in that, while we were yet sinners, Christ died for us."

**Romans 1:9**

Verse 9 then picks up on that background and says, "Much more then, being now justified by His blood, we shall be saved from wrath through Him." This section is again stressing the fact that one of the benefits of justification is the certainty of going to heaven. Paul has hit this point again and again. We get here to Romans 5:9-11, and again he comes back and says, "I want to make it crystal clear that once you are saved, because of the nature of justification as an act of God, apart from human doings, you are permanently saved. You cannot be going to heaven today, and then do something that's going to send you to hell tomorrow. That is absolutely impossible."

**Assurance of Salvation**

So, it is very fitting, of course, in a section like this, where Paul is saying, I want to review some of the great benefits now that you are justified, that indeed one of the greatest of all is what we generally call assurance. That's what we're talking about – the assurance of salvation. In this case, Paul is going to approach the question of assurance on the basis of logic – logical connection between justification, which pronounces that a sinner is not guilty and has no moral guilt, and the inevitable salvation from the wrath of God, which is expressed in the lake of fire – God's wrath is expressed in hell.

**Rationalism**

Paul says, "Now I'm going to show you on the basis of logic." Now that should be very dear to all the people who like to base themselves on their rationalism; on their reason; and, on their rejecting what the Bible says because it doesn't seem to fit with what seems sensible to man's mind.

**Logic**

Well, Paul says, "OK, let's close this benefit by talking about logic. And he speaks about logic in the finest traditions of the Aristotles and the Socrates, and all the philosophers that ever lived. You must understand that. That's the background of what Paul is doing. Paul says, "Now, I'm going to prove that once you're saved, you're always saved on the basis of logic. I've demonstrated it to you in other ways. Now I'm just going to talk about logic, because I know a lot of you people are the kind who just want to reason your way, and you want to be satisfied that this fits what is sensible. So, the subject of assurance of salvation here is based on divine reasoning (divine logic), and it's one of the great sections of the book.

**Certainty**

In the verses immediately preceding, in verses 6-8, Paul has established the love of God for sinners. Now he shows what this means to believers in the past, and what it will mean to believers in the future. And that's the connection when he begins with the words "Much more." We begin with the status of justification. The word "much" looks like this in your Greek Bible: it's "polus." It's what we call an adjective. It indicates the idea of much, or many, or great, in terms of numbers; face; degree; value; or, time. It attaches a second word to that – this word "more," which looks like this in the Greek Bible: it's "mallon," which we call an adverb, and it indicates an increase, or it indicates a comparison, or it indicates some preference. When these two words are put together, the apostle Paul is using a kind of a technical combination of words in the Greek Bible which indicate to us a greater degree of certainty. So, what do these two words mean?" This means certainty. And that's the thing that he's talking about here. He is talking about a greater degree of certainty.

The principle is this: if one thing is true, it is much more certain that a second related thing is true. If one thing is true (this is the line of logic), then it is much more certain that a second related thing is true. If a father loves his children, and will do anything to benefit them, then it is also true that he will preserve them from taking a course of action in life which will be to their destruction. He will preserve his six-year-old from playing with a loaded gun. We don't have to say: "This father loves his children. He wants to preserve them for Christian adulthood. Would he let this six-year-old fool around with a loaded gun?" You would say, "Well, of course, I don't even have to ask that. Logic tells me that if it is true that this is how he feels about his children, and what he has in mind for them, then I know that he would not let them do this. That's the line that the apostle Paul is using here. If a greater benefit has been bestowed on a person, then a less benefit will not be withheld.

In logic, if you studied this in school someplace, it has a technical term: "afortiori." That's Latin. It's a principle or a technique of logic. And the Latin word here simply means "for a stronger reason" or "all the more." What it does is describe a conclusion arrived at with greater logical necessity than a principle which was previously accepted. In other words, Paul is saying, "I'm going to use an old principle of logic: the principle of thinking – an inevitable deduction relative to the security of salvation on the basis of a larger principle. Because the larger principle is true, I'm going to show you that there is no way you can ever be lost again once you're saved. We title it "afortiori." It's a well-known technique of reasoning.

**The Bible is Always Logical**

The Bible is a book which is always logical. I want to point that out to you. It is God the Holy Spirit who led the apostle Paul to pick this particular logical technique by which to discuss this question. Paul didn't just invent this on his own. He didn't just assume to take this as a technique on his own. God the Holy Spirit, in leading him to present this truth, said, "Now Paul, I want you to talk about this from the point of logic. And we'll use the old principle of reasoning from the greater to the lesser: the greater, being truth; so, the lesser point must inevitably therefore be true as well.

So, those who claim that the Bible is not a reasonable or a logical book are only saying that because they reject certain principles in the Bible, such as the fact of the supernatural. The reason the evolutionist says that the Bible is not logical on the origins of life is because he rejects the concept of a God who can speak and bring material things into existence; and, who can speak and bring life into existence.

Well, there's no problem with the logic of the Bible. The problem is with man's unbelief in the principles that God declares are His ways of working.

This term that begins in verse 9, "much more," is a term that is very important in the rest of this chapter. You will see that it is used four times altogether: here in verse 9; in verse 10; in verse 17; and, in verse 20. So, Paul is going to keep hammering away at this logical technique of proving his final points. And remember that when we finish chapter 5, Paul says, "Now that's it. I cannot tell you anything more about how God saves a person and keeps a person saved. I've said it all. Now I'm going to tell you the implications of this in the Christian life." And he begins chapter 6 with applying all this to Christian living. And that is an oasis in a world that is a desert island if there ever was one.

Paul logic, there is going to be this: He's going to point out that if Christ died to save His enemies, He will surely preserve in salvation those who by new birth are His friends. There's the whole summary. If Jesus Christ died for those who, at the time, were His enemies and who are ungodly, which is what Paul just told us, then he will certainly preserve those who are now His friends. Having been born into the family of God through the new birth, He will certainly preserve them for salvation. If He would do that much for people that he could have righteously permitted to enter hell, what do you think he will do for those who are members of His Own family, and who have come under his preserving death?

So, the "afortiori" logic here runs something like this. I think you can see it clearly displayed if you will read Romans 5:1, and immediately follow it by verse 9, so that it reads like this: "Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ. Much more then, being now justified by His blood, we shall be saved from wrath through Him." Isn't that great? You put those two verses together, and you have the greater principle. The greater principle is in verse 1: "We have been justified by our acceptance of (our trusting in) Christ and His provision. Our faith act has brought us peace relative to God and to our destiny." Then verse 9 says, "That being true, here is something that is a logical, inevitable conclusion that we must reach: 'much more' – a logical conclusion. This being true of us relative to justification, we're going to be saved from wrath through Him." And in a moment we're going to see specifically what that wrath is.

**Justification – Not Guilty**

It says, "Much more then." The word "then: is the Greek word "oun." It's a conjunction which means "accordingly" or "therefore," and it introduces the deduction about believers from what has preceded about God's love for ungodly sinners. "Being now justified." That's the word we have had many times before: "dikaioo." "Dikaioo" means to be declared free from all moral guilt. I hope all of you can very clearly explain the doctrine of justification. You should know that justification means that God has imputed to your credit absolute righteousness, because you have received the provision of Christ on your behalf. Then God looks at you, and He sees that you have the absolute righteousness of Jesus Christ. And He says, "I pronounce you not guilty. I pronounce you free of all moral guilt. I pronounce you justified."

There are a lot of people who go around talking about justification by faith who don't know beans about it. They couldn't even define the word "justification." They'll come up, and they'll say something like, "Well, that means all of your sins are forgiven." "All of your sins are forgiven" only means that God has taken away something away that was very bad. Indeed, through regeneration, he takes away the sin. He has redeemed you through redemption. He has removed your sin problem. But that's only negative. That still won't take you to heaven. What you have to have is the absolute righteousness of Jesus Christ, and that's what justification means. So, justification is a pronouncement by God the Father, based on the fact that the absolute righteousness of Jesus Christ has been imputed to the believer.

In the grammar, this is in what is known as the aorist tense. Aorist tense talks about some point action on the part of God. This is the point when a sinner trusts in Jesus Christ as His Savior. At that point you become justified.

**The Protestant Reformation**

One of the great problems of the Reformation was that Luther came along and said that justification is aorist, because, as I told you in the previous session, Luther departed from the medieval pattern of studying the Word of God. He went back to the grammar, and he gave his lectures on the basis of exactly what we're doing here in these church services. The result of that was that God led him to genuine new birth. He opened his eyes, and the Protestant Reformation was born. Luther said: "Here is the point. I have faith in Christ. The result is justification immediately: faith; and, justification. And thus the term "justification by faith."

The Roman Catholic Church had been teaching them: "No, no, no, Luther. Here is justification. You start down here as a sinner, and then gradually you move along through the various performances of human good works and penance, and the rituals of the church, and looking to the church, and hoping, and trusting, and saying your Hail Marys and Our Fathers. And finally you will come to the place of justification." So, where Luther said, "It's aorist – point action," the Roman Catholic said, "Oh, it's a process, and you gradually develop into justification."

Well, the Council of Trent, which the Roman Catholic Church held following the explosion of the Reformation, reiterated this position. And they said, "This is why the Protestants are wrong. Salvation is not a thing that God gives in a moment of time upon faith. It is a process that a person develops through." That is because the Roman Catholic Church had incorporated all of those ancient Babylonian, mystery-cult, religious procedures that we're talking about in our night series on Revelation. And if they had agreed with Luther, the whole Roman Catholic Church would have collapsed. They would have all had to join the Protestants immediately.

So, I want you to be very appreciative of the fact that the people who read the Greek Bible originally (who spoke the Greek language) – when they read this verse, they wouldn't, under any conceivable fashion, get the idea of justification as some process you grow into. Immediately, they would have known that it's something that God gives me at a point in time – that point being when I receive Christ as Savior.

**Receiving Christ as Savior**

I don't mean that that's a point when somebody does some ritual over you. Don't misunderstand. I'm not talking about when someone has had you christened, or had you baptized, or had you brought forward, or had your name put on a church role, or done anything for you? It is when *you* have said, "You know, I'm a sinner, I lack justification. I'm doomed in God's eyes. If I die in this condition, I'll spend eternity in hell. My only hope of escape is to receive Christ the Savior who paid the price for me." At that point, you receive justification, because you have made an action in your own will.

Another important point is that this word "justified" is passive voice. Passive always means that you receive the benefit. Anybody who read the Greek originally right away saw that, and said, "Hey, look at that. That means that I don't do anything. That means that somebody else has to do it for me. I'm not actively involved in this. And that fits. It's what God, the supreme judge of the universe, declares about me. He tells me that I am justified, and He tells me that on the basis of the fact that His own justice has been satisfied."

Some people never seem to learn that God does not really particularly care about what you think. That may come as a blow to you, particularly if you're kind of a vocal type person who knows how to verbalize, and you impress people with your words. It is kind of hard for you to realize that God is not particularly interested in what you think or anything you have to say. Therefore, He does not permit you to pass judgments on justification on yourself or other people. God says, "I am the one who declares and pronounces you justified – nobody else. And what you think about it doesn't make any difference." And there are a lot of people running around who are telling folks that they need to do certain works in order to be justified, and there are a lot of folks who are running around saying, "Boy, do you ever live like the devil. You're not justified." Did you know that God wasn't interested in that?

Did you know that next to you in heaven are going to be some of the biggest devil-makers you ever saw? They will probably be some of the most interesting people in our day, as a matter of fact. Now, they're going to pay certain prices, and certain lots of reward, and certain consequences for their devil-making. But God doesn't care what you think about them. He is the one who declares justified or not – not you.

**God's Justice**

So, it's done for the sinner on the basis of the provision of God's love; but on the provision of God's love having satisfied His justice. Don't ever forget that. It is not God's love that is our first point of contact. It is God's justice. When His justice is satisfied, then He says, "I can love you. Until then, I can't do anything but hate you."

**The Sign of the Cross**

The sinner can never justify himself. So, all of your human works, and all of your rituals, are fatal delusions of Satan. Can you imagine anything more gross, for example, than the practice of making the sign of the cross? Those of you who have been around on Sunday nights know that the sign of the cross comes from the letter "T" which stood for Tammuz, which was the original Assyrian name of a god of the Babylonian cult (which, in Scripture, we have his name as Nimrod). And that "T" is what the Babylonian pagans used to do when they went through their ritual. They'd make that sign – the sign of Tammuz. And every time a preacher stands up and he does that, he's saying, "Hail Tammuz." It makes no difference because you come along and say, "Oh, no, I'm talking about the cross of Jesus Christ, and that's what I mean by it. It's still "Hail Tammuz."

Why do they do that? How many people have you seen in a crisis situation? What do they do? They make the sign of the cross across themselves. What is that for? I used to think that they had an itch, and they were scratching. I've seen ballplayers do that. Have you ever seen that? Ballplayers are really nervous, and I've seen them do that all the time out there. I thought their uniforms scratched or something. No, that's a magical sign to preserve you. They think that it's something that's going to count with God. And can you imagine what God thinks as He looks down upon a loathsome practice like that. And people think it is so commendable. God doesn't care what you think.

God only cares about what? He only cares about what Ge thinks. Where do we have what God thinks? Right here is the Word of God. That's why we tell you that doctrine in your soul is going to make you a winner as a human being, because that's the only way you get God's thoughts into your thoughts. And that's what God appreciates, and that's how God works. And when you have God's thinking, then you're compatible to His workings.

So the center can never justify himself. All that human effort and ritual is a satanic delusion. This non-active participation by the sinner in paying for his sins is the reason that our salvation is permanent.

This word "dikaioo" (justified) is also a participle, which is a way of stating a spiritual principle in Scripture. God gives the believing sinner the absolute righteousness of Jesus Christ. God gives this from His Own justice in such a way that God's holiness is perfectly preserved. God doesn't give you absolute righteousness in a way that violates His own holiness. Then God Himself would be a sinner. So, God declares what a believing sinner is, is the result of what God Himself has provided. And that's the meaning ... And the reception of that principle is declared in that participle.

So verse 9 says, "Much more then, being *now* justified." And the word "now" is the Greek word "nun." It's an adverb, and it stresses present time as opposed to past time. This is a significant word because it stresses the fact that the believer is at present justified, in contrast to his position in the past when he was under the wrath of God. Justification is a position. That's why we know that it is not a process, because the word "now," at this point in time, right now, you are justified. Now if anybody knew the Greek language, they should have seen that word "nun" and said, "Hey, look there." The Roman Catholics, and all the rest of you, think it's a process – something that you develop into. You're wrong. He would never have used the word "now," because the word "now" stresses right here, where you are in time, in contrast to what you were back here in the past. That's very important. Right now you are justified. It is not something you are developing into, or something that you're going to be in the future. You are now justified. Justification is the status that a human being has at present who has trusted in Christ, and it's the one he has to have in order to come under the blessings of God.

**His Blood**

Then he tells us that he has been justified "by," and that's the word "en." This is a preposition that has two meanings. One is in terms of location, which means "in the sphere of" or "within;" and, the other is "as means," which is the way it's used here: "by means of." So, we have been justified by means of "His blood," describing the means by which the sinner is justified. And here we come to the word "blood," which is "haima." The word "haima" here refers (it is true) to the death of Jesus Christ. And that's how Paul is using it here in this place. We are saved (we are justified) by His death.

However, you notice that he did not say "death." Look down in verse 10: "For if, when we were enemies, we were reconciled to God by the death of His Son." There we have the Greek word "thanatos," ("death"). But you notice that in verse 9 he did not say "death." Therefore, we cannot just say, "Oh, well, every time you see the word "blood," that just means "death," and you can just put the word "death" in there. No, because he wants to tell us something about the kind of death Jesus Christ died. Therefore, he says, "By His 'haima' (by His 'blood')."

In other words, Jesus Christ could not pay for the penalty of sins by simply any kind of death. He had to die a death which shed His blood. And we call that a sacrificial death. As the Lamb of God, given for the sins of the world, the only kind of death He could have died for the sins of the world was a sacrificial death. And if it's a sacrificial death, blood is going to be present. He could not have died by strangling, and paid for the sins of the world. He could not have died by taking poison, and died for the sins of the world (or being given poison). He could not have died by drowning, and paid for the sins of the world. He had to die by a sacrificial technique, and that meant bloodletting.

So, the blood of Christ had to be shed in the process of providing us with a ground of justification. Now, I'm not going to go into this. We've already done this extensively. I'm only going to remind you that in the process of the atonement, Jesus Christ shed considerable blood. And you can go back and get the tapes in the series earlier on Romans.

So, what am I saying? I'm saying that the literal blood of Jesus Christ was required for our justification, as was His literal physical death. This is the true ground of salvation. Romans 3:25 said, "Whom God had set forth to be a propitiation (that is, a satisfaction) to the justice of God, through faith in His blood, to declare His righteousness for the remission of sins that are passed through the forbearance of God." There again, His death, which dealt with our justification, had to be via a sacrificial death.

Notice Ephesians 2:13: "But now in Christ Jesus, you who once were far off (that is, in a lost condition) are made near by the blood of Christ." What is he talking about? He's talking about a certain kind of death – a sacrificial death where blood has to be shed.

We have one more in Hebrews 9:12: "Neither by the blood of goats and calves, but by His own blood, He entered in once into the holy place, having obtained eternal redemption for us." Now, why do we have this stress upon the word "blood?" The Holy Spirit could just as well have used the word "death," if that's all that was implied – just dying; that is, spiritual death alone. Well, obviously, that was not enough. The physical death was involved, and it had to be a physical death that shed blood.

**"We Shall be Saved"**

Now concerning the consequence of that kind of a provision (of that kind of a death), Paul says: "Much more than, being now at this point in time, justified by means of His sacrifice, which shed His blood, we shall be saved." And the word saved is the Greek word "sozo." "Sozo" is a word which basically means "restoring to health." The word "sozo" means "to get healed" or "to get healthy." It is used here in a spiritual sense of getting healed from the disease and the consequences of the disease of sin. The result is a preservation, we're going to see, from eternal death and punishment in the lake of fire. That is the kind of saving, and that is the kind of restoration to health that he's talking about here.

All the people who are deceased by the old sin nature in the world today are terminal. They're headed for an experience of terminal death – eternal death. They are terminal cases for death. Everybody who has the contamination of the old sin nature is headed for terminal death, except those who are saved from that. And that is those who have been justified, because they've been made healthy. Again, you and I are no longer diseased. This particular word is in the future tense, meaning that in the future, when a sinner faces God, there is no doubt that he will be preserved from the consequences of his sin nature and the eternity in the lake of fire.

**Salvation is Passive**

This is passive again. I love these passives. Here again, salvation is done for the center, by God, it doesn't say, "Much more then, having now justified ourselves, we are saving ourselves from the wrath through Him." This is not active – nothing. It's embarrassing, isn't it? It is humiliating how many churches are telling people to keep their grubby little hands in the salvation process? And it's sending them to hell. And God is saying, as clearly as He could say it, through these tenses in the Greek language, "Keep your hands off. You are going to be saved, but it's a passive salvation. It's something that's done for you. It's indicative voice. It's a statement of fact. This is a simple declaration. There are no qualifications.

What this is telling us is that God's justice is fully satisfied. So, those who receive Jesus Christ are inevitably going to be saved. The whole grammatical form of this word is just screaming out at us the certainty and the permanence of salvation once accepted.

**Salvation vs. Justification**

Salvation is a broader term than justification. Salvation is like an oval, but justification is right here at the start. Justification simply starts the long process, and an expanding salvation in our experience. Salvation in its total consequences (let me put it that way) has a broader connotation than justification. Justification just says that right now, in God's eyes, you're no longer morally guilty. But that doesn't tell you anything about where you're going. When you use the word "salvation," that tells you about where you're going with your justification.

**Vengeance**

So, justification is the initial entrance into the Christian life, but the end result of that Christian life – that is salvation. And he says very specifically her that justification leads to a salvation from." The word "from" is the Greek word "apo," which means separation, and that is "from the wrath of God." And that's the Greek "orge." "Orge" is an anger which is exercising vengeance. This is an anger which connotes that you are taking vengeance. You are bringing somebody something they deserve to have. The fulfillment of the demands of God's justice against sin are described by "orge," because this refers specifically to the wrath that God's justice says that He must bring upon the human being who rejects the justification provided through the shed blood of Jesus Christ. And what is the specific wrath of God places upon the individual? The "orge" of God is the end result of rejecting Jesus Christ, and that is the lake of fire, which is commonly referred to by the word "hell."

Thus, in 1 Thessalonians 1:10, we read, "And to wait for His Son from heaven Whom He raised from the dead, even Jesus, who delivered us from the wrath to come. What is the future wrath of God? The lake of fire. People are going to stand at the great white throne and hear their names read as having been condemned to the lake of fire forever.

Way back in 1:18, we read, "For the Wrath of God is revealed from heaven against all and godliness and unrighteousness of men who hold the truth in unrighteousness." What is God revealing? God is trying to make it very clear to people that if you die in a state of spiritual death, I am going to send you to the lake of fire. God is making that very, very clear.

Like all discussions, whether you want to talk about abortion, or whether you want to talk about morality, or any number of other subjects, ultimately you have to have a base of authority. You have to say, "Who knows about this? Who doesn't know about this? What is the ground in this matter on which you decide these things?" And the discussion today, in our generation, is: "Forget the Bible." Or, "The Bible says that, but I don't really know if that's true. I reject what the Bible says."

I listened to a radio program where they had a man who was the president of one of the local homosexual organization. And they were smarter this time. Usually they get somebody on there such that when he opens his mouth, he kind of proves what he is, unfortunately. But this sounded like a more commendable, intelligent person, and his whole line of discussion was, "Well, we don't really know what the Bible says about the subject. We don't know really what the Bible means." And the whole defense of his gay organization was that: "It cannot be condemned on the basis of the Bible, because that's just your religious viewpoint. And if you want to hold that, that's all right, but why do you try to impose that viewpoint upon someone who doesn't want to hold it?"

The point was that, therefore, the government should not make laws relative to morality. Well, somebody wisely called in and pointed out, "Well, what if I don't object to murder? Do you think the government should go poking its nose into my private life, and keep me from bumping off all the people I want to knock off? Who's to say that murder is wrong?" Well, that's because it's for the good of society. And who's to say that the restraint upon the perversion of homosexuality is not for the good of society? God seemed to think so. He rubbed Sodom and Gomorrah off the map for it. God seemed to think it was a perversion of society. Do you think it was without reason that poor Lot (who had all the influence and all the information about God from Abraham) should have degenerated to the point where he offered his unmarried virgin daughters to the homosexuals so they could exercise their pleasures upon them rather than to disturb the men who had come as guests into Lot's home? Obviously, Lot lived in a society where perversion was accepted as a way of life, and the result was that it rubbed off on Lott, and he (who should have been a prince among perverts) became one like them.

So, when we talk about the wrath of God and what God is going to do, we have to go to the Bible and find out what He's going to do. We can't go along and say, "Oh, my! Did you ever stop and think about the fact that the Bible says that hell is a place that's actual fire? It's just like putting your hand in fire. You'll feel it!" Except if you put your hand in fire now, your hand will burn off, and that'll be the end of it. You'll die. But here you won't. You will die. You'll just experience it. It just burns. The pain and the suffering is there. Not just for six weeks or for six months. At least back in the old Babylonian mystery days, they used to give us purgatory. That's where that idea came up, incidentally. They at least said, "Well, we'll give you six months of it, and then you're out. That's why we liked the Babylonian system. We don't like this Bible system. It's just horrible to contemplate."

**God's Wrath**

Well, that's your human viewpoint. And God doesn't care what you think. God only cares what His essence and His character demands. And I'll guarantee you that that's how He's going to work. But the Bible is screaming out and telling people that this is what God is going to do. Well, if you keep ignoring it, and I guarantee that you you're going to experience the "orge" of God (the wrath of His judgment). It is the inevitable and predictable consequences resulting from the very essence of God. God could not do anything else but exercise His wrath upon you.

**This is not an Outburst of Temper**

This is not an outburst of temper. There is another Greek word that is that kind of wrath where, at the moment, a person just flares up and breaks out. This is an anger which is not going to go away when the person cools off, because this is an anger which is based upon what the Bible has clearly spelled out relative to the character of God, and consequently, what He must do to be true to Himself. The fact that God exercises His wrath against sin by sending people into the lake of fire is not going to come as a surprise to those who end up in that place. But it is going to come as a shock to many of them, that they have not deluded it, because a lot of people still persist in the idea that what they think is all that is important in dealing with God. And it isn't. There are a lot of people who are not going to be surprised that God is judging evil, but they're going to be surprised that He's judging them for evil, because they thought they had it made on some basis of their own.

One of the things I'm happy to tell you is that, for those of us who are saved as a result of that justification, remember that the word "saved" has an end consequent at the ultimate extreme connotations – for us who are saved, there is no wrath. 1 Thessalonians 5:9, therefore, says, "For God has not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ. God has not appointed you to hell, but to the salvation that ends up in heaven.

Paul says that this is, "Through Him." Who is that? Through the Lord Jesus Christ. The same Lord Jesus Christ who paid for our sins will also carry us safely through to heaven. The Lord Jesus Christ does not leave His work unfinished. When we get to Romans 8, we're going to study verse 30, which says, "Moreover, whom He did predestinate, them He also called; and whom He called, He also justified; and, whom He justified, them He also glorified." He carried them right up to glory – right up to heaven. The Lord Jesus Christ does not leave His work unfinished. He came to bring you salvation, and that's what He's going to provide.

So, here's the "afortiori" summary of this argument (this logical procedure). Paul says, "All believers are now justified, and therefore, at peace with God." This was made possible by the sacrificial death of Jesus Christ, which shed His sinless blood in place of the sinner to pay for the sins of the world. Such a payment was provided for the ungodly out of God's love for them. That's the big overall principle. Everybody, when he was in a state of godless rebellion against God, had this provided for him.

So, the consequence (the logical deduction) is this: Since Christ provided justification for those who were at the time ungodly sinners, He will preserve in that justification those who are believers. It is unthinkable that He who provided so much for those who hated Him, would be willing to provide so little for those who love Him, as to permit them to fall off into hell again. It is unthinkable that He who exercised such love toward the ungodly should not love His own children enough to preserve them from ever suffering the consequences of hell.

Since the greater benefit of justification has been given, the less benefit of carrying the saved to heaven will not be withheld. Salvation, thus, is a certainty, and it's irreversible once it is secured through Christ. In view of what God did for the ungodly, there can be no doubt as to what He will do for the Godly.

So, one of the grand features of our hope of glory is the preservation forever from the terror of the divine wrath in the final judgment of hell.

Let's look at one more thing. If God can provide so securely for your preservation from the terrors of hell in eternity, don't you think He can easily meet your needs in time, and bless you very freely? So, what problem do you have today that's so terrible, that God cannot solve for you? What crises do you face that seem unbearable and impossible to deal with? You don't have any troubles. You don't have any problems. I don't expect to see anything but the corners of your mouth hung over your ears as you go out today, because you don't have any problems. The big problem you had, God is already resolved. So, anything below that is less. All you have to do is go to Him and say, "Now, I have this little problem, Lord. Thanks for taking care of that big one about my justification. I have this little problem here. I owe $3 million, and they're coming to collect it tomorrow. What do you think we ought to do about it?" You have nothing but little problems. The big one has been taken care of. Don't ever forget that. God does not care to let you down after He went through the sacrifice of His own son to make it possible for you to be justified in order to start a salvation that He has destined to end up in glory. You have a hope of glory. It is a certainty.

Dr. John E. Danish, 1977

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