

My Notes 10-17-2023 Tuesday Morning

Handfuls On Purpose Vicarious Substitute

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You want to find your places in [Romans 8:31-39](#), and I went to context. So what shall we say then to these things. If God before us, who can be against us, spared not his own Son, but delivered him up for us all, how shall he not with him freely give us all things? Who shall lay anything to the charge of God's elected? Is God the justified? Who is he that condemneth? It is Christ, that dialogue rather that has risen again. Who is even at the right hand of God? Who also make it thinner session for us? Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, for thy sake we are killed all the day long we are accounted as sheep for the slaughter, Nay in all these things we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

Lord, be pleased to listen to us here this morning and lead and guide us, Lord. You're the great teacher. You're the final teacher here, Lord, So we're all but students in the classroom of Christ. So help us, Lord, to rightly divide the word of truth may it cause edification, strength, assurance, certitude in the hearts of those that are listening today. In Jesus name, Amen.

Well, so we've discussed all the attributes of this 8th chapter. There's so much intercourse in these last portions, positive outcomes. We've talked about the purpose of God in [Romans 8:28](#), and victory last week, and we want to get back to victory a bit here, particularly in the words that we find. In that 31st verse if God before us who can be against us? You know, these are questions, but they're really rhetorical questions. They need no answers because the answer is evident. So it's a rhetorical question. If God be for us who can be against us, we know the answer to it is that no one could be against us then, and then it delineates a list of all the things that could be against us, but all of them fail to defeat the indefatigable Christian. So we all face, all sorts of little problems along life's journey. It's not it's not an easy road, but the master's gone ahead of us, and he assures us as we travel along the road that in [Deuteronomy 31:6](#) he would never leave us nor forsake us, and that victory is assured at the end of the race here. Once we crossover into the Canaan land, we're going to be fine. So it's where we stopped last week, the greatest victory ever won, and here it is at the cross. [1 Corinthians 15:55-57](#) O death, where is thy sting? O grave, where is thy victory? But

thanks be to God which giveth us the victory through our Lord Jesus Christ. So you have these concept of victory see it there, and so wonderful to hear it, and the resounding powers of victory that were shouted from the cross when he said it is finished. So all that needs to be done is our faith, and trust in that finished work. So if God before us, who can be against us, [Romans 8:32](#) he that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? And we did spend some time last week to correct the error of universalism when it says he was delivered up for us all. We understand that his death is efficacious, which means it's available to all. To any and to all, on the condition of calling upon him, and believing him so it's not universalism, but we have their God's finished work available. So efficacious, in other words, those that would call will find it, that they that the invitation is there and we just simply need to believe it. Alright, so again, back to if God be for us who can be against us? In this question that was raised here rhetorically, and will actually be answered later here in the text, but we think of the many places in the Scripture where it seemed as though the odds were against the people of God. [Psalm 118:6](#) The Lord is on my side; I will not fear: what can man do unto me? So that's a good way of looking at it as well. We're living in times, very uncertain times, in a sense exciting times. Believers know that we've read the end of the book. We know that the victory is finally ours, and no matter what's going on in the world, and we can get very distraught about what's happening in the world, but to believers understand that all things are under the purview of the Almighty God, and that God is ultimately sovereign, and that indeed all this calamity that's going on will work together ultimately for the glory of God when Jesus appears in victory. So these are reminders to us. What can man do unto me? And that's that's how we look at things. So do what they may. In fact, they in the first three centuries persecuted the church, and hounded the church, and drove them underground, and were mercilessly dragged him through the streets of Rome, beat them, and bludgeoned them, and fed them to lions, and yet through all of this we know that we're persuaded that neither death, nor life, nor angels, nor principalities, nor powers, and so forth. The list is given there at the end if God is on our side, then all the forces of evil can't prevail against us, and that's a reminder to the Church. As weak as the Church is at this particular juncture in church, history is weak as an effect, as our witnesses, that the Lord will still maintain the powers of the Church and the gates of hell cannot prevail against us. Now isn't that a good thought? So [Psalm 124:1-3](#) tells us If it had not been the Lord who was on our side. Now may Israel say, if it had not been for the Lord who was on our side. When men rose up against us, then they had swallowed us up quick. When their wrath was kindled against us. I'm sure that there are many in Israel right now that are reading such texts, you know, and some of them hunkering in special places where they can be protected from bombings, and so on, and you know we have to pray, and hope for for their conversion in an hour like this. They need the power of Christ. They need their Messiah, but they're they do read the Psalms and they do understand the Old Testament promises, and this is certainly one that was given despite the generational curse when they said let his blood be upon us, and our children, and it's been a terrible thing that has happened to them through human history now for the last 2000 years; nevertheless, this generation shall not pass till all these things be fulfilled. So Israel may now say, uh, though they swallow, they would swallow us up quick, but God was on our side. So if God be for us, who can be against us? [Psalm 3](#) Another victory Psalm that seems to re echo this. This concept of God being on the side of the believers, Lord, how are they increased the trouble? Many are they that rise up against me, many there be which say of my soul, there is no help for him in God. Selah 3 But thou, O Lord, art a shield for me, my glory, and the lifter up of my head. I cried unto the Lord with my voice, and he heard me out of his holy hill. Selah, Lord, thy blessing is upon thy people, Selah.

So we have three Selah's in this one. So it's the Father, Son, and Holy Spirit, our shield and protector, the lifter of our head, the victory over all forces of evil. So we were we're reminded of such a promise here, and grateful that there's these multiple applications to us. Well, that's some continues, you know, and I had I laid me down and slept I awake for the Lord sustained me. I will not be afraid of 10 thousands of people that have set themselves against me roundabout. Arise, O Lord, save me, Oh my God, for thou hast smitten all mine enemies upon the cheekbone. Thou hast broken the teeth of the ungodly. Salvation belongeth unto the Lord. Thy blessing is upon thy people. Selah. It's good to review those Psalms, isn't it? And we have these promises that are yea and Amen, and believers know them so well. So they're there for us to apply and even though we can say, well you know they had a specific meaning when David wrote them and certainly but they specific meaning, but multiple applications, this is where it is good for us today as it was when it was written 3000 years ago. Well, this if God before us, and who can be against us? And then to [Romans 8:32](#) where we have, we're reminded again of the vicarious substitutionary death of the Lord I've brought to light here just this this 8th chapter alone. How many major doctrines we have, and throughout the book of Romans it's quite an incredible book. So when people say, well I want to start reading the Bible I would say, well, you start with the Gospel of John, and get the basics, you know, and that that's the that's the gospel of believing, but after that, I'd say quickly get to the book of Romans, because the book of Romans is 16 chapters of thoroughgoing doctrine, and believers need to be well grounded in the doctrinal truths of the scripture, and so you can't find a better book than the book of Romans, where Paul prosecutes the argument for eternal life, and the method whereby God has saved us. So in this particular verse we have the notion of he that spared not his own son, but delivered him up for us. All speaks of him taking the place of the believer. He did it for us. He came in, took our place. I think I mentioned it last week, but it's worth repeating this doctrine that we have it, I think, so profoundly stated in [1 Peter 3:18](#) where we have Christ, death suffered once for sins, the just for the unjust that he might bring us to God being put to death in the flesh but quickened by the Spirit. I like to note also anytime you have these verses like this where you can see the Father, Son and Holy Spirit all at work, we've spoken before about the economic Trinity, and the ontological Trinity, if you recall those terms, and this is certainly an illustration of the economic Trinity, Christ suffering for sins that he might bring us to God, and thus we see him in his mediatorial role, being put to death. The flesh but quickened by the Spirit. The Father, Son, and Holy Ghost seen right there in a single verse, but also in this verse the definition of true substitutionary suffering, Christ the just for the unjust, that's a simple way of of placing that doctrine, but I like using this illustration here of Christ at the Gabatha with Pilate giving the people the choice, and they choose to crucify Christ, and set this criminal free, but as I mentioned last week, we're all Barabbas, aren't we? We're all sons of our father the devil, and we had to be born again, and adopted into the family. So Christ takes the place of all of us. Who have sinned against him and? Thankful for this vicarious substitutionary doctrine I see it says similar thing, [Isaiah 53:5](#) but he Christ was wounded for our transgressions, He was bruised for our iniquities: and the chastisement of our peace was upon him, and with his stripes we are healed. All right, so other major doctrines that appear here in our particular passage of the 8th Chapter as the doctrine of the resurrection, bodily resurrection of Christ, and also the concept of justification. So you see here in our following verses, who shall lay anything to the charge of God's elect? Another rhetorical question it is God that justifieth. Now we have the doctrine of justification. Who is he that condemneth? It is Christ that died. Yea, rather that is risen again. The doctrine of resurrection. Who is even at the right hand of God? You also make it thicker session for us. For that matter, you have the doctrine of ascension, the ascension of Christ, and the

doctrine of intercession, but let's speak particularly of the doctrine of justification. Now we know that God in his pure nature is just. They'll be singing, and I'll be singing, and you'll be singing also the song in [Revelation 15:3](#) Great and marvelous are thy works, Lord God Almighty, just and true are thy ways. There we have it just so God is a just God. Just and true are thy ways. Thou king of Saints, who shall not fear thee, O Lord, and glorify thy name. For thou only art holy. For all nations shall come and worship before thee, for thy judgments are made manifest justice and judgment. You know, it was interesting at the jail there were two guards there, one of them his last name is Justice and the other one his name is judge so officer judge an officer Justice so got him an injury. What would make them get into the field of law enforcement, I wonder, huh, but the King, our Lord, is known for his justice. He's just and true. Now this justice again, you'll see the combination of justice, and truth, and they are inseparable, the notion of God being just and true. So there's almost a contradiction on the concept of if he's just and true, how could he forgive people like us? Because the truth is that we are unworthy of salvation our sins have clearly violated the commandments of God, and if justice be served, then we should be consigned to eternal separation, eternal damnation. So he is just and true, and we need to understand something about the justice of God, and the mystery of justification. Being justified freely by His grace through the redemption that is in Christ Jesus, we're told in the third chapter. Maybe I have that here. Let's see. I think I might have that verse. It's [Romans 3:23](#) Yeah, there it is, being justified freely by his grace through the redemption that is in Christ Jesus. So we see the process here. It's a wonderful process. Begins there at the 23rd verse in [Romans 3:23-24,25](#), and we're justified freely by His grace. Look at all those doctrines. Justification, grace, redemption, propitiation, blood atonement, remission of sins. All of that just right there in the contained right there in the single verse, but notice here again the doctrine of justification announced earlier in Romans, and then of course re emphasized here in our 8th chapter, but this justification is given to us freely. So we've been, we've been made just, we've been justified by Christ justified for us to stand before God, and it's all freely by His grace. Grace of course is another outstanding doctrine that we find and along with redemption. All this is kind of wrapped up in this single verse. There's the word propitiation, which speaks of God being his wrath being placated is propitiated through faith in the blood of Christ, and of course there again forgiveness of sin, remission. What wonderful thoughts this conjures in the heart, and the mind of the believer. We know that we have been passed from death unto life because of all of this process of justice. So God's justice has been meted out through the death of Christ on the cross and this work, and we have the single Greek word here that speaks of a finished work. Telelestai So we got the idea of a paid in full, that's if you if you if you want to use an English expression for the single Greek word there it would be everything's paid for in full, paid in full it is finished. So it is by grace. [Ephesians 2:8](#) So by grace you say through faith that not of yourselves it is the gift of God. [Titus 3:5](#) says a similar thing. So we have by the works of not by the works of righteousness, which we have done, but according to his mercy he saved us by the washing of regeneration and renewing of the Holy Ghost, and we already saw the 24th freely, by His grace, justification free, a free gift, and [Galatians 2:16](#) reiteration of that notion, knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, I do not frustrate the grace of God, For if righteousness come by the law, then Christ is dead in vain. No, there's nothing wrong with the law. We've illustrated this before in the 7th chapter of Romans clearly states that, but the fact is that the law can't save. It doesn't have the power to save, it has the power to condemn, and also has the power to convict, and that's what ultimately draws sinners to repentance, that we find the damn maclean sword hanging over our head. The law is ready to execute us. It has every right to. God would be just in condemning us because

we have violated His truth he's just, and true, but we've been justified now by not our works, but by the work of Christ, the finished work and our faith applies that to us, so. What we could take a look at the entire passage in [Romans 3:23-25](#) For all have sinned and come short of the glory of God, being justified freely by His grace through the redemption that is in Christ Jesus. Whom God set forth to be a propitiation through faith in His blood to declare his righteousness. So you see righteousness. He's just and true in forgiving sins for the remission of sins that are passed through the forbearance of God. That succinctly tells us the how God is just, and yet justifies us, which is the next part of that passage [Romans 3:26](#) To declare, I say, at this time his righteousness: that he might be just, and the justifier so just, and a justifier at the same time of him which believeth in Jesus. [Romans 3:27](#) So where is boasting then? It is excluded by what law of works. Nay, but by the law of faith. [Romans 3:28](#) Therefore we conclude that a man is justified by faith. Without the deeds of the law. So it's a perfectly honed argument that the apostle puts forth here, and all of this is found in the third chapter, which then immediately proceeds into the 4th chapter of Romans, where we we meet Abraham who's justified by faith. Right? [Romans 4:1-5](#) So what shall we say then that Abraham, our father, as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath whereof to glory, but not before God. For what sayeth the Scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward, not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justify at the ungodly. His faith is counted for righteousness. So as I said, you know the Apostle Paul, if you'll recall, he was a member of the Sanhedrin. He was tutored under Gamaliel. He was. He had a legal mind in that sense, and he understood the process. You know what about a wonderful thing it was for him to be converted, and for him than to use this this mind that God had given to him, and then to explain how all of this works out. So that, you know, it might be simple enough for us to just say, well, you know, I believe, and that settles it, but we want to know how what's the process whereby the that God can forgive people like us, and so all of this is stated in a single word, justification, and we could see through the process there from [Romans 3:23](#) all the way to [Romans 4](#) and verses 4 how it all kind of fits together in this wonderful puzzle. Now this justification I like to use this mnemonics are little things that we use to kind of remind ourselves of something. It's a it's a memory help. That's what mnemonic means. So a way to remember justified is, is just to kind of break it down in this simple mnemonic just if I'd never sinned, and that that's just a way to remember what justification means. It's kind of a clever thing. So just as if I'd always obeyed, you could say it in the positive sense as well. So just if I had never sinned, and just if I had always obeyed, and that's how God looks at us now, and as a result it leads us logically then to the next verse in this glorious chapter. And that is [Romans 8:34](#) Who is he that condemneth? It is Christ that died. So we have the notion of you know that no one can stand against us if God be for us, who can be against us. So who is he that can condemn us then? Now believe me, Satan will be there to try, and that seems to be his function at this point. He is the district attorney he will be there as he was in the case of Job. In the first chapter, he'll be there to condemn you, and then of course, in Revelation, chapter 12 he is called the accuser of the Brethren. Who accuses us before God day and night, So this is a relentless assault upon believers, and it is in a relentless insult to the finished work of Christ, Satan, all the while trying to prove that we are not worthy to be saved, and that God cannot be just, and forgiving people like us, and so, in a sense, Paul here prosecutes the case to in Romans to tell us, well, who? Who shall lay anything to the charge of God's elect? Now, though, Satan may try to bring charges against us God has justified us, and that settles the matter now that should bring great relief to all of us. So he takes a step further, and who is he that condemneth? It is Christ that died.

Yea, rather that is risen again was even at the right hand of God, who also maketh intercession force that completes the logic of all of this. So they're at the right hand of the Lord we have an intercessor, and a mediator. We have one that can go, so to speak, toe to toe with the district attorney. We have an advocate, we have a defender. You know how foolish people are. They'll say, well, you know, when I stand before God, they'll talk this way. You know, I think I have a pretty good chance of going to heaven, and I haven't heart anybody. So I'm thinking that what, are you going to stand before God, and argue your own case? Well, good luck with that. I've had a few fellas in the jail that have said that the their attorney is worthless, and I said, well, then why don't you just defend yourself? You go, go ahead. Oh, they're not going to do that, you know. So we all need some defense in the hour. We'll need an intercessor, and we have one. And again, you'll have an adversary, the devil, and everybody understands the devil's trying to wrestle the victory for our soul, and he's trying to condemn me. He's trying to prove that God is not able to justify sinful men, but Christ appears as our advocate. It is Christ that died, and has risen again, who is even at the right hand of God, who also make it intercession for us.

Now there's an old story that has been told of back in the early 1800's. Fires were prevalent, and would break out, and into houses rather easily in those days, and so a fire broke out in the village, and there were people trapped in the fire while the family got out but one. I'm sorry the family burned up in the in the fire, but the one young lad was screaming from the window for somebody to come to save him, and of course the flames had had gulfed the house. Nobody was able to get through the flames and so that that one survivor was certainly going to die as well until I am in came out of the crowd and risked his life and went through thought through the flames and got up to the upper room and grabbed that young fellow, and began shimmying down a pole that was available that though it was red hot from all the flames, and it burned his hands, but held on to the lead and brought the lad to safety. So after the fire was finally put out, and the rest of the family members were buried. The courts had to decide what they would do with the young lad, now an orphan, and different people were made arguments to the judge as to why they would be willing to take the young fellow, and raise him in their family, and do good for him and give him a good education, and there were a number of people that came to the hearing, but finally, the man that saved the young lad came forward, and though he was a poor man, and had little to offer as far as the education of the child, and the provisions of the child when he made his plea, all the man could do is lift his hands up and show the burn marks on his hands as proof that he was the man that came to save the child, and risked his life in doing so, and the judge awarded the child to his care. Well, it's a story nonetheless, it's a story that does speak of what Christ has done, and how will it be that we will receive the inheritance and enter into the Kingdom? Christ will appear as the one who came to save us, and he'll show the marks in his hands to prove it. Now also in this verse. I like the passages that you can find in the Scripture that somewhat encapsulate the gospel. This certainly does. We have Christ who died, and is risen again, and now at the right hand of God, so we have the elements of the gospel in a single verse there. The gospel well we were just studying this on our Wednesday night Bible studies [1 Timothy 1:11](#) According to the glorious gospel of the blessed God, which was committed to my trust. So the glorious Gospel what is the, what are the elements of it and the elements of the glorious gospel of Christ? Well, we have that in [1 Corinthians 15:1-4](#) if you will. It's a pure definition of what the gospel is. Moreover, brethren, I declare unto you the gospel which I preached unto you for I delivered you unto you first of all that

which I also received, how that Christ died for our sins according to the Scriptures, and that he was buried, and that he rose again the third day according to the Scriptures. So there are the elements of the gospel. Christ died for our sins as we know, he was buried in the sepulchre, and then on the third day rose again according to the scriptures, so that that's the glorious gospel in essence, there are people that say, well, they heard the gospel today, but did you, and that's the elements of the gospel right there, and that needs to be announced, and propounded, it is the hope, and it is the hope of glory. So Paul refers to it as the glorious gospel, and in the sense the word gospel is good news, but that it that uses a glorious as an adjective to describe it because it brings men to glory.

This is a quote from Alexander MacLaren. You would do well to always take MacLaren 's word. He's a great commentator on the scriptures, and he says here the theme or contents are purpose for the whole gospel is to set forth, and make manifest, to amend the glory of God. Now, what do we mean by the glory? I think perhaps that question may be most simply answered by remembering the definite meaning of the word in the Old Testament. There it designates usually that's supernatural, and lustrous light which dwelt between the cherubim, the symbol of the presence and of the self manifestation of God. So that we may say in brief, that the glory of God is the sum total of the life that streams from his self, revelation, considered as being the object of adoration, and praise by a world that gazes upon him. Well, I've often mentioned, you know, I always go to the old writers because they're writing is prolific and they're, their way of describing things to me, you know just it's wondrous, and this is a good way to think of the glorious gospel, as the Apostle Paul says, so that we understand something of it, and so in this particular construction, we have the concept of Christ coming to save, and giving up his life at the cross to make intercession for us. So who is he that condemneth in that? Again, another rhetorical question that he goes about to answer It is Christ that died that's a settled fact. He's risen again settled fact he's at the right hand of God settled fact, and making intercession for us. So how can how can we miss with that kind of representation as it were so on one side the adversary arguing for our damnation at the right hand of God, and advocate who is able to. [Hebrews 1:3](#) tells us, when he had by himself purged our sins, sat down on the right hand of the majesty on high. I guess when I put this slide together, I should have had Jesus sitting, right because he's sitting at the right hand of God's a finished work. So he doesn't have to be getting up. There's no activity that has been left undone, finished. So he sits at the right hand of God, and the from that august position is able to minister to the multitudes, and to justify sinful men. Though the adversary is certainly on hand to offer his reason why we should be condemned eternally now of such things we have spoken this, this is the Son. We have such a high priest who is set on the right hand of the throne of the Majesty in the heavens. So there's so much continuity in the scripture. There are those that don't, they'll say, well, we don't know who wrote the book of Hebrews. It's anonymous in a sense. Most of the other epistles are, well, they're eponymous. So we have Paul announcing that he's the writer, so it makes it much easier, but in this case, he doesn't, but the stylistic approached to the book of Hebrews is it's well known to us, the more that you read Paul, the more you begin to recognize his style, and this is certainly his style, and we see it kind of a repetition of what we're reading now in the book of Romans, but this man, after he had offered one sacrifice for sins, forever, sat down on the right hand of God, and then again in [Hebrews 12:2](#) we look unto Jesus, the author and finisher of our faith who, for the joy that was set before him, endured the cross, despising the shame, and has set down at

the right hand of the throne of God. So again, these are these all testified to the same fact. Jesus risen, ascended, seated at the right hand of God, and we might add to that then the eschatological, and coming again. So in the Book of Revelation we find you know Jesus descending. So he comes from this position, and he's coming back now to take possession of a cursed world. It's been 2000 years, but he is patient, not willing that any perish, and so the opportunity is still available. He is still seated at the right hand of God. He is able to make mediation for lost sinners, and they need to make haste. Here the Bible is very clear about the urgency of the matter of salvation. Now is the accepted time. Behold, now is the day of salvation. [2 Corinthians 6:2](#) So sinners that are putting this matter off for whatever reason, temporize, and procrastinate, and they're going to get to that eventually, and everything else is getting in the way. You know, life is filled with all these obstacles, and we better understand that. The care for the soul has to take precedence against all other matters. So, um we stand up, stand up for Jesus you soldiers of the cross, lift high his royal banner. It must not suffer loss from victory unto victory. His army shall he lead till every foe is vanquished, and Christ his Lord. Indeed so we're talking here about the victories that are ours and are standing with Christ in eternity. Stand up, stand up for Jesus, the trumpet call. Obey forth to the mighty conflict in this is glorious day. Ye that our men now serve him against unnumbered foes, let courage rise with danger, and strength to strength. Oppose. Stand up, stand up for Jesus. Stand in his strength alone. The arm of flesh will fail you. Ye dare not trust your own, but on the gospel armor. Each piece put on with prayer where duty calls or danger be never wanting there. Stand up. Stand up for Jesus. Stand in his strength alone. The arm of flesh will fail you. He dare not trust your own. But on the gospel armor each piece put on with prayer where duty calls or danger. Never wanting. There so it's all about that victory that we have the indefatigable Christian against all forces of evil. There's nothing that can condemn, nothing that can reverse what Christ has done in saving us, and so the victory is ultimate victory. Victory over death, hell, and even now, victory over sin. So the believer is told through scripture that we're to arm ourselves and that we're going to have a daily struggle. The devil is not going to leave us alone, so we have to take up the appointed weaponry. It's often called the panoply of God. So the weapons of our warfare are not carnal but mighty through God to the pulling down of strongholds. I'm sure I've I've probably challenged you before to take this verse or cluster of verses and memorize this because here the the believer has strength, and it's not his own. He's standing in the strength of the Lord. The weapons of our warfare are not carnal but mighty through God to the pulling down of strongholds, casting down imaginations and every high thing that exalts itself against the knowledge of God. And bringing into captivity every thought to the obedience of Christ, and having in a readiness to revenge all disobedience when your obedience is fulfilled, and so, believers, you know where we're caught up in a certain amount of well, it's a soporific spirit that has overcome the church. Church is fast asleep, it seems, and all the while, you know we're called to be watchmen, alert, vigilant, sober, prepared armor on. We have to understand the devil is looking for any weak moment that he can, he can then come, and get the advantage. Uh, well, throughout the scripture, and of course [Ephesians 6](#) is, I guess the definitive text about all this. The 10th verse starts with be strong in the Lord and in the power of his might, and put on the whole armor of God, that you may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, and against spiritual wickedness in high places. Wherefore take unto you the whole armor of God that you may be able to withstand in the evil day, having done all to stand, stand therefore, having your loins girt about with truth. Let's see here. Yeah, having your loins girt about with truth. There we have it. You know this is Roman weaponry, but remember, it's the 1st century, so the Apostle Paul

using metaphorical language that probably every individual that's reading this, they're all acquainted with the [Romans. I](#) mean, there were legions in all the major cities, and so everybody saw Roman soldiers everywhere, and so they could they could identify with this, having your loins girt about with truth, and having on the breastplate of righteousness, and taking the shield of faith your feet shod with the preparation of the gospel of peace, and then taking the shield of faith that you may be able to withstand all the fiery darts of the wicked. So we've got the notion of preparation being, being ready to stand, and so that leads us to the next verse [Romans 8:37](#) where it says Nay, in all things nay and all these things were more than conquerors through him that loved us. So victory and conquering, you know. These are all militaristic metaphors that the apostle employees here, but we know that we're fighting a spiritual warfare. So he just identifies what we need to do to be prepared for that battle, and then to be certain of the victory, and thus the expression invincibility that we're going to be invincible. So, and all these things were more than conquerors through him that loved us, and then of course you'll be listing the things here shortly, but we think in the Old Testament of illustrations of great victories that were wrought, and how God's people seem to be indeed invincible. For the current conflict in Israel, they will win undoubtedly, and I think I mentioned Sunday that now these Palestinians, they would have to know what was going to happen to them most certainly they knew Israel has made they're not like us you know we're our nation has become very weak, and effect a paper tiger almost, but uh Israel makes it known if you do something to us, we we will return it 10 times. That's that's what they've done in history past, and certainly that's what they're doing now, and so the Palestinians must have known that there would be this happening. Now why would they do it? It's almost suicidal, but my conjecture here is that the Palestinians are hoping to rile up the rest of the Muslim world, and that's exactly what they stated, that it's now they've declared what's called global jihad. Now every Muslim knows what that means. A true Muslim is being called to war. It's it's do they they they they can be a part of whatever society they're in, and they can function in that society, but when it's time for jihad, they have to. Now their allegiance has to be to Allah, and they have to take up sword. Now the same thing happened in 9/11 when Bin Laden went into this cave with his microphone, and after they had successfully taken down these two great buildings in New York he then announced that this was a call to all Muslims to take up arms now, and he he proclaimed a global jihad. Now it didn't happen, and it didn't happen because most Muslims are nominative Muslims, just like we have many Christians, don't we? If you ask people are you a Christian, they're Christian, but they're nominal Christians by name only. In other words, they're not really living for Christ. They really don't even think about things, but if if they were to ask be asked, they would, they would say, Oh yes, I'm a Christian, and that's where most Muslims are. So I think the Palestinian concept, and they are weak people, and they know it, and I think their hope was is, and what what will happen ultimately is. The liberal news media will begin turning against Israel. They will show pictures of the devastation that's happening in the Gaza Strip. They'll show the Palestinians displaced, homeless, and they will try to evoke sympathy in the hearts of the citizens of the world, and they will denounce Israel for being mean and vindictive and vengeful, and so that'll be the storyline, and perhaps that's exactly what the Palestinians are hoping for. That they will ultimately be able to win the sympathy of the world through all of the suffering that they're going through, and that will also provoke the Muslims, wherever they are, to take vengeance on the powers that are against the Muslim world. So we'll see how all that plays out. As I said in 9/11, it didn't play out the way they that Bin Laden thought it was going to play out, and perhaps the same thing will happen here. I believe that Israel, of course, was guided by a covenant that's been given to Abraham, and this started way back the very first World War happened in Genesis and

you'll find the account there of is a great battle that took place with 10 kings. [Hebrews 7:1-2](#) Well, I don't have time to really explain all that, but you can read it for yourselves and you'll see that Abraham now comes up as the victor. By the way, he's he's in his 90's and yet he's he's ruthless fighter. It's amazing, and then he goes to pay tithes to Melchizedek, you might recall. So Chedorlaomer was the Antichrist of the the very first Antichrist. Typical picture of Antichrist leading these 10 kings, and Abraham having victory over them, and that sets up what we call a paradigm, biblical paradigm that you will now follow throughout the ages of time, and all these various victories that had to be gained against an unbelieving world, and that ultimately will be fulfilled in the days of Christ, with the return of the Lord in [Revelation 19](#), and the taking of the remnant people and regathering Israel, and bringing them up, and establishing them in a millennial Kingdom. All right. well that's a little bit more than I wanted to say, probably. Alright so we have victory. So it's all about the invisibility of God's people, and for that matter, the invincibility of God's word and promise. When he gives a covenant, he keeps it. [Exodus 14:3](#) So we see that case in Moses over the Egyptians, [Joshua 6:16](#) as he enters into the promised land with the blessings upon him as well, and whatsoever he did, what he would prosper, but we'd have to think of Sampson's victory over and against the Philistines in [Judges 15:15](#) and the enemies that would come against the tribes. [1 Samuel 17:39-54](#) David's victory as well over Goliath, and other mighty men that we find throughout the Scripture, all of which you know received the blessings of the Lord against. Of untold odds. I mean, in this case there are the Ethiopian had 1,000,300 Chariots. You can read it here in [Second Chronicles 14](#). Skeptics like to point to this and say, oh, you know, that's a Bible's exaggerating, but we have to recall that during these times, people really. They were totally committed to their cause. There was nothing else to for them to do but to fight, and they could raise up an army of a multitude in that fashion. Very famous place there in [2 Kings 19:19](#) where we have Hezekiah praying to God and 185,000 Assyrians are at the gate, and they all become dead men. Israel listening. You have to lift a sword against them. So you can read about all of that. So let's see, I want to have a little bit of time, alright. So let's get down here, I suppose, right? Ok so we also want to talk about the security that comes forth here in this eternal security, certainly. [Romans 8:35](#) Who shall separate us from the love of Christ? The question goes, shall tribulation or distress or persecution? So again a rhetorical question is asked, and the argument is presented that well, here are the things that can come against you in the world. Tribulation is rather general statement of troubles. You know we have different troubles that happen distress, persecution, famine, nakedness, peril, or soreness. All these things are possible that they can come against the believers, and the believers were experiencing all of this. During the first centuries, first three centuries for that matter, of Christianity. So when the question is raised, who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution or famine or nakedness or peril or sword. So we look at the the history of the church. You can go to Foxe's Book of Martyrs. There's much to read there that will tell you what the first three centuries of Christianity endured, what they had to go through. The promise here is that not that they would have no tribulation, but that they would have it, but it would not defeat them. That they would not be separated from their God during those periods of time, and you'll notice here in this passage we also have as it is written, for thy sake we are killed all the day long. We are counted as sheep for the slaughter. So we read that, and perhaps if you get it, startles us a bit, but the notion here that we're here on assignment as believers, and that that assignment may include persecution. It may include that we be slaughtered in the same sense they were. Let's not forget what happens as a result of this persecution of the Church, and what happens in history is that the Church actually rises to the challenge and actually becomes stronger. This is my chart on the Biblical

history, so to speak. You start with the birth of Christ in his death, burial, and resurrection, all happening under the two Caesars, Augustus and Tiberius. To have instituted in the secular, I have a line of secular history, so you can pretty much see how it coincides. It was Augustus that instituted Pax Romana which was the peace of Rome, and legions were sent to these various outposts throughout the Roman Empire. They were now not in the conquering mode. They had conquered everything. There wasn't anything more they needed to conquer, and so now it was a matter of keeping the peace, which is of course, proves to be much harder to do, but that became the law. Pax Romana in fact, that's ultimately how they persuaded Pilate to put Jesus up on that cross, because he was a disturber of the peace. He was an insurrection he said he was a king, and so that became the charge and Pilate knew that it was a bogus charge nonetheless. He puts that placard above the head of Christ, almost in mockery. This is the king of the Jews. You want me to kill him because he says he's a king, so we'll put him to death because you demanded, but that was all because of keeping peace in Rome. Well throughout the secular history, then you move from one bad Caesar to the next, and a terrible beginning of persecution with Nero. This is happening at 64 AD, and we have Paul martyred probably 66 AD somewhere in there, and that really kind of begins a proliferation of terrible acts that are brought against the church at large and as I've mentioned before, he Nero who is an Antichrist or a type of Antichrist as butchering Christians, dragging them through the streets, feeding them to lions, lighting them as torches to provide light for their evening Soirees it's really a pathetic picture in time of history, and during this time also. The Jews now are being persecuted in Jerusalem, is destroyed in 70 AD. Titus comes in and destroys the Temple and scatters the Jews. So we have a lot of events happening there right in that in the outset and incipient days of Christianity. So, um, well if the timeline continues on the next phase, so to speak, which is the second generation of Christianity is one that is characterized by terrible persecutions, and this would be under Trajan, and Hadrian, and Aurelius, and finally Diocletian, who would put a terrible edict of persecution, and hunt down Christians, burned Bibles, and everything else. So the Christians are going through this, and while Paul's writing the book of Romans, it's kind of at the beginning stages, you know, right at the at the outset of these persecutions, but the Christians are already starting to feel the heat, and understand that the Christians, and the world will never get along, and that there will be a this antagonism, and it will continue on through the ages of history, and so [1 Peter 4:12](#) says Think it not strange the fiery trial has come upon you as though some strange thing has happened unto you. So we can expect it, and ought to expect it as a matter of fact, and in fact, Paul says, all that live godly in Christ Jesus shall suffer persecution, and so if we're not suffering some form of persecution, we would have to think we're not really living a very godly life because after all, we're a conscience to a lost world, and when that conscience kicks in, people get angry. They don't want to hear about it, and they don't want you condemning them for killing their babies and for condemning them for living in fornication when they ought to be married, and condemning their pro lifestyle, their pro gay lifestyle, and their transgenderism, and so they lash out against Christians, and they return our condemnation of their lifestyle with persecution, but we take heart because the scriptures telling us nothing can separate us from the love of Christ. Well, we've got those final verses and I want to take those up next week.

So, Lord, here we've come to the end of our study, and we're grateful, Lord, for all of the hope, and promise that's in these final verses, Lord, in [Romans 8](#). And I pray, Lord, that

we would internalize them, take them as our personal promises, and that we will do much, Lord, to live them out even in the present distress how grateful we are, Lord, that we do not abide without your constant presence. You have sent your spirit to our heart, and as a result, Lord, we can live with a great degree of certitude, and peace. Now, Lord, we all go through some tribulations, almost insignificant compared to what that first century went through, and help us to keep that in mind so that we might always have a good perspective here. Lord, the little things that we suffer are not even worthy to be mentioned, but they trouble us, Lord, and just pray that you'll help us along life's journey here. We thank you, Lord, that we can be a witness in the midst of all this, and that we can give testimony to the truth, the way, the truth, and the life. We're living in an age of darkened minds, blinded minds, and the young generation in particular. So much involvement in the occult watching Disney films, and occultism, and all this, that little kids are being subject to video games, violence, and they've they've become little devils. It's going to be a hard road ahead for them, Lord. So help us again, Lord, to be what we can to be a witness to that world, and to stand for the truth in Jesus name Amen.