

The Believer's Security

Radio Broadcast

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Welcome to the Grace Abounding broadcast brought to you by the congregation of the Shreveport Grace Church that meets at 2970 Baird Road in Shreveport, LA. My name is Ken Wimer and it is my privilege to bring to you today a message that seeks to exalt the Lord Jesus Christ and his glorious person and finished work of salvation accomplished for sinners at the cross. Please stay tuned.

I want to speak with you today on the subject of the believer's eternal security. Now, when I speak about the believer, this is one that the Spirit of God by his grace, has given life to know Christ and has drawn that sinner to the Lord Jesus Christ and caused him to rest on and believe in the Lord Jesus Christ and his finished work alone as his only hope for salvation. So, the question of the believer's eternal security is this: can one who has so been called of the Lord by his Spirit drawn to Christ, ever lose his salvation? Can such a one fear that somehow something he does or says or thinks may cause God at any point, at any time, to turn him loose and to condemn him?

My text to answer this question is found in Romans 8, beginning with verse 33 and I want to read down to verse 39. Let's see what God himself has to say about sinners that he has saved. Here in verse 33 of Romans 8, it says,

“33 Who shall lay any thing to the charge of God's elect? It is God that justifieth. 34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. 35 Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? 36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. 37 Nay, in all these things we are more than conquerors through him that loved us. 38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, 39 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.”

So, just listening to the simple reading of God's word, how would you answer that question? Is it possible for one that God has chosen? And that Christ has redeemed? And the Spirit has drawn to him? Is it possible for such a one to ever perish? Well, the answer of Scripture is: God forbid. So, this is why this subject is so important because there are many who are the Lord's who may struggle with this question: am I the Lord's or am I not? If he has saved me, can I ever do anything, think anything, say anything that somehow would cause him then to reject me? We know what human love is like even in family type relationships. One moment someone is saying, "I love you," and the very next they are saying, "I hate you." One might vow, "I want to live with you forever," and then comes the day when there is a separation, a divorce, a putting away.

This is human love but as far as God is concerned, what can we find in Scripture to give us some assurance if we're the Lord's? Well, it's like a foundation with pillars here and there are five particular pillars upon which this salvation of God is built and which is the believer's security. The first is stated there in verse 33, "Who shall lay any thing to the charge of God's elect?" Here's the pillar: "It is God that justifieth." So, what God has purposed, he accomplishes. We can trust his word and as verse 32 says, "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?" He's not going to go back on his word and it is God that justifieth. Do you suppose that if God declares a sinner righteous because of what Christ has done in satisfying his holiness and his justice, do you suppose that for any reason at all he would ever change his mind? God is not like man to repent or change his mind. In fact, when you stop and think about the fact that those that God saves, he loved from eternity and he chose them from eternity knowing them to be sinners. So, there is the question: if he chose me knowing that I am a sinner and he sent his Son, the Lord Jesus Christ, to die for me, dying for my sins and when he gave me his Spirit, drew me to Christ as a sinner. You see, in every aspect, God knows me as I am and yet chose me and sent his Son to die for me and his Spirit drawing me, for what sin then, for what offense then would he ever put me away?

So, that's the number one pillar: God's faithfulness. He's faithful to his word. "Who shall lay any thing to the charge of God's elect?" Oh yes, our conscience will charge us. In fact, when you read the Psalms and you think about even David's grievous sin before the Lord sinning with Bathsheba and then killing her husband to cover it up, you think, "Well, did his conscience ever convict him?" Well, in Psalm 51:3, David wrote of that particular fall, "For I acknowledge my transgressions: and my sin is ever before me." My sinfulness, he says, is ever before me and he said, "Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest." In other words, he knew that if God were to condemn him for that particular sin or just being a sinner, God would be just in doing so.

So yes, his conscience brought a charge against him and we know that this is Satan's role as well. That's what the word "Satan" means. It's an accuser, he's an accuser of the brethren and in Revelation 12:10, we find here described how Satan accuses the brethren before the throne. We read in Revelation 12:10, "And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power

of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.” You see, until Christ came and fulfilled the law and satisfied law and justice not only in his righteous life but his obedience unto death, you could say that Satan had a reason to accuse those who were the Lord’s. In fact, who was he accusing? He was actually accusing God for showing favoritism, “How is it that you could save such sinners as these?” would be his accusation.

And yet, not even Satan now because so complete was the work of the Lord Jesus Christ, Satan himself has no more charge to bring against any of the Lord’s. They are all answered in Christ and that’s the believer’s security. It is God that justifies. You see, God has declared the case closed. Why? Because there has been payment made and that brings us to the second foundation found here in Romans 8:34. You see, there are parallel questions in verse 33, “Who shall lay any thing to the charge of God’s elect? It is God that justifieth.” Here is another question: “Who is he that condemneth? It is Christ that died.” So, you’ve got God justifying as that one pillar of the believer’s security but you’ve got secondly, Christ’s death. It is Christ that fulfilled every requirement and purchased the redemption of his people by his death. “It is Christ that died.” That’s the death that the Lord Jesus Christ died on the cross. It was a payment for sins. A just payment. So complete was Christ’s work that when he from the cross cried, “It is finished,” it was finished and the persons for whom he died were God’s elect. It is Christ that died.

So, that’s the second pillar of the believer’s eternal security. The third one and this is vital too, is not just that he died but it says here, “yea rather, that is risen again.” You see, had Christ not raised up from the grave, he would be no different than any of these other people that religions look to and consider as martyrs or consider as heroes of the faith. That’s all that the Lord Jesus Christ would be but in his resurrection, there is that evidence that his payment was complete and that God being satisfied, raised him from the grave.

So, that’s our security. Not only in Christ’s death but in his resurrection. His resurrection testifies of what his death accomplished and of his acceptance of the Father. God would not have raised Christ up from the grave had he not been satisfied with the work of his Son. And since Christ’s work as the substitute was for his people, then if God is satisfied with his Son, he is satisfied with his people. In Romans 4:25 we have this declared concerning Christ, “Who was delivered for our offences, and was raised again for our justification.” Not just delivered but raised. The word “for” there is the word “because of.” So, why was he delivered up? Why did God not spare his Son? Well, because of our offenses. God purposed to lay on Christ the offenses of that people that he purposed to save. Well, how do we know God accepted that sacrifice? Well, it says here “and was raised again for,” or because of, “our justification.”

So, it’s not that God raised him from the grave in order to then justify his people but he raised him because of our justification. That means the justification was already complete when God raised him from the grave. The justification was in the death of the Lord Jesus Christ and the resurrection was the proof. It’s the testimony that God has accepted the

sacrifice of his Son. Now, the Scriptures tell us that had Christ not raised from the grave, that we would still be in our sins. That shows how vital this matter is to the eternal security of the Lord's people, of those that he causes his Spirit to believe on Christ. How vital is his resurrection" Well, in 1 Corinthians 15, beginning with verse 17, the Apostle Paul wrote this, "And if Christ be not raised, your faith is vain; ye are yet in your sins." I would say that's pretty vital, wouldn't you? And so, yet in your sins there would be no satisfaction had Christ not raised from the grave. There would be no evidence or proof of our acceptance before God so that's vital to the believer's security.

So, we've seen three of the five: it's God that justifies first of all; secondly, it's Christ that died; thirdly, yea rather, he is risen again; and here's the fourth pillar and it states very clearly "who is even at the right hand of God." In other words, when the Lord Jesus Christ raised from the grave, he ascended on high and who is even at the right hand of God. That's an expression in human terms of the place of honor and authority, to be at one's right hand. I know it used to be that when you would sit at a table with a dignitary, the one sitting at that dignitaries right hand was the guest of honor. You didn't even have to wonder who was the guest of honor, it was that one at the right hand. That's how the Lord sees those for whom he's paid the debt. They're honored by being in Christ who is even at the right hand of God. Christ is that Son of honor. Christ is that king that God the Father has purposed to honor and if we're in him, then therein we are seated. He entered into heaven to prepare heaven for us and take possession of it in our name. Scriptures say, he sat down having finished the work that he came to do. As a high priest, he sat down. The high priests of old that preceded him could never sit down because their work was never done but he sat down, meaning his work was completed. And where he sat down even at the right hand of God, those for whom he paid the debt are seated with him, the Scriptures say, in the heavenlies.

Oh dear friend, I don't know if you can enter into this. I know only the Spirit of God can cause any of us to enter in but what a security for any for whom Christ has paid the debt. This is the believer's security who is even at the right hand of God. In Hebrews 10:10-13 we see this. How complete was the work of the Lord Jesus Christ? Well, it says, "By the which will we are sanctified through the offering of the body of Jesus Christ once for all." That's where it all took place, dear friends. When Christ died there are Calvary, God pardoned once for all the sin of his people. Not only pardoned, but declared them just as righteous as God himself. Justice has been satisfied.

We continue to read, verse 11, "And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins." That's talking about the Old Testament priesthood, "But this man," listen now, "after he had offered one sacrifice for sins for ever, sat down on the right hand of God," so the writer to the Hebrews is saying the same thing as the Apostle Paul declared by the Spirit of God here in our text in Romans 8. It says in verse 13, "From henceforth expecting till his enemies be made his footstool." It's not that Christ will reign but he is reigning. He sat down even at the right hand of God. That's on the throne of grace there to ever receive those for whom he paid the debt.

There is a fifth pillar with regard to this matter of the believer's security and that's found here again in Romans 8:34. It says, "who also maketh intercession for us." You see, by the appearance of his person before God the Father, by the presentation of his sacrifice, he makes intercession for us. This is not to be viewed as Christ sitting there pleading with the Father as if the Father would still somehow pour out his wrath upon his children were Christ not there pleading with him. No, but his very presence and the very presentation of his sacrifice before the Father, his blood shed, is what intercedes on behalf of those for whom he died. Here in Hebrews 10, again in verses 19-22, we see this. "Having therefore, brethren, boldness to enter into the holiest," but notice, "by the blood of Jesus, By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; And having an high priest over the house of God; Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."

That's language taken from the Old Testament of how the priest would take water and purify their bodies before entering into the Holiest of Holies and hearts sprinkled from an evil conscience. There was blood that was sprinkled first of all on them as a result of sacrifices and then taken in before the Lord on behalf of the people. Well, this represents who we are in the blood of the Lord Jesus Christ. Made pure. Made whole. So, it's that very blood of the Lord Jesus Christ that intercedes and pleads on behalf of such as we are and, therefore, always gives us that eternal security that we're his and he is ours.

Now, Paul in Romans 8:35 then concludes, how important a matter is this? Well, it comes down to this, you see these are vital questions that are asked here. In verse 33, it was: who shall lay anything to the charge of God's elect? Verse 34, who is he that condemneth? And now in verse 35, "Who shall separate us from the love of Christ?" So, in verse 33, we've got the assurance of God justifying; in verse 34, we've got the assurance of Christ dying. But as if that were not enough to reassure, verse 35 speaks of the love of Christ, that love of God in Christ, "Who shall separate those that God has loved in Christ from him?" You could probably think of a number of reasons in yourself why God ought to condemn you. In fact, if you're the Lord's and have his Spirit, you're reminded of this moment by moment, day by day because you know yourself to be sinful.

Yet, we're speaking here of the believer's security. Where is that hope? Where is that eternal security? Can anything take us out of the hand of God or separate us from his love? If he has set that love upon us, not one thing and no one is the answer. You say, "Well, what about tribulation?" Nope, not tribulation. Whatever those trials, whatever those afflictions, whatever those burdens. Not distress, whether it be of body or of soul. When we get tired and distressed, our mind can work against us, our body works against us. And we might even fall into a depression knowing ourselves to be weak and yet none of that separates us from the love of God. What about persecution? Whether it's from the world or false brethren? You know, that's the whole purpose of persecution is to get one to deny their faith. Well, this faith if it's God-given and it is if it's true faith, it's God-given, nothing, not even persecution, even when one might in that moment of temptation fall as Peter did, yet it did not separate him from the love of God that is in Christ Jesus. You remember when our Lord came out of the judgment hall after Peter had already

denied the Lord three times and that in the face of accusations by a little girl. Mighty Peter so he thought himself and yet he fell. Yet, none of that separated from the love of God in Christ. It says, "When Christ looked upon him," and I believe a look of tenderness and grace, knowing him to be his own, knowing that he would go to the cross and pay Peter's debt. It says, "Peter wept." That's the repentance of heart that the Lord brings. We might give up on ourselves but the Lord never gives up one of his own.

Not persecution nor famine, lack of food and drink, or nakedness, peril or sword. As we read the history of those who have been the Lord's, we know that that has been the lot of many believers. I have to say it's only by God's mercies that I've never suffered any of these things for Christ's sake and yet, I must confess, it's his mercy. It may be tomorrow that the Lord would cause me or you to go through such suffering for the gospel's sake but none of that changes the love of God for his own. Christ's love for his own. When God the Father chose sinners and gave them to his Son, the Lord Jesus Christ received those sinners in love. Not only in eternity but for eternity. Christ's love is not like ours where it's changeable. Christ's love for his people, you talk about how great a love, "Greater love hath no man than this that he lay down his life for his friends." His love is eternal. His love is unfathomable. His love is infinite. His love is unchangeable. Nothing that this world affords can change that love.

Oh dear friend, I'm thankful that that is the case. This is our security. It's this love of God which is in Christ Jesus. In Romans 11:29 it says, "For the gifts and calling of God are without repentance." What he gives, he gives forever. For years I read that and that's how I understood that but then as I was studying it one day, the Lord gave me this thought: when it says "for the gifts and calling of God are without repentance" he's not even requiring of the sinner repentance first. You'll hear some say, "Well, God's waiting, giving sinners an opportunity to repent." Dear friend, if God were waiting for a sinner to repent, there would be no opportunity because in and of ourselves, it's not in us to repent. Even the repentance is a gift and calling of God and he gives it to those that he has loved and for whom Christ has paid the debt.

So, Paul describes this. There is nothing, that's a pretty strong list of what might in many cases deter one from a cause and yet if you're the Lord's, not tribulation or distress or persecution or famine or nakedness or peril or sword. Paul gives the illustration in verse 36 of being like sheep. Why are sheep born in this world? They're born to die and he says, "As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter." He's quoting there Psalm 44:22. The meaning simply is that for the sake of God, true worship and the gospel of redemption that is revealed in Scripture and that I'm declaring to you, the people of God have been persecuted, despised and put to death, reckoned by the world as nothing but sheep to be slaughtered. And the Lord told his disciples that, not to expect anything less.

But here's the point in verse 37: in all these trials and difficulties, we're not overcome or defeated but actually God purposes these things for our strengthening and we're actually in our minds and hearts, made better by them. In verse 37 it says, "Nay, in all these things we are more than conquerors through him that loved us." There is the grand

conclusion then, Paul says that's he's fully persuaded. And if you're the Lord's, I trust you are as well. That nothing in the whole universe, no matter what, good or bad, which is or shall be, can separate us from God's love. But don't leave off the last part of verse 39, "which is in Christ Jesus." That's where God's love is notwithstanding indwelling sin or whatever afflictions, weaknesses, trials, enemies within or without. We have reason to rejoice and look upon ourselves as eternally secure in the Redeemer's love. That's where the security of the believer is: in God, in his Son and in his love in what his Son has accomplished to redeem sinners such as we are.

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