

Title: More than Conquerors

Scripture: Romans 8:31-39

Series: God's Saving Grace

1. Introduction:

a. Our last sermon on Romans 8:28-30 taught us several profound truths as we went through the Ordo Salutis, the order of salvation:

- i. There is a Divine Purpose in Trials: Even amid trials and challenges, God orchestrates events for the ultimate benefit of His people. *This is the Doctrine of Sovereignty.*
- ii. Foreknowledge and Predestination: God, in His foreknowledge, predestined believers to be conformed to the image of His Son, Jesus Christ. This predestination is not arbitrary but stems from God's intimate knowledge of His chosen ones. This is the Doctrine of Unconditional Election.
- iii. Because we are predestined to be conformed to the image of the Son, Christ must then necessarily die to redeem this very group. *This is the Doctrine of Limited Atonement.*
- iv. Calling and Justification: Through the proclamation of the gospel and the work of the Holy Spirit, believers are made to respond to God's effectual call and are, therefore, justified—declared righteous—by faith in Jesus Christ. *This is the doctrine of Irresistible Grace.*
- v. Glorification: This refers to the final transformation of believers into the likeness of

Christ, both spiritually and physically, in the age to come. We are guaranteed this glorification.

This is the doctrine of Perseverance of the Saints.

- b. So, the Doctrines of Grace are the foundation of Christian hope. Today, we will explore the certainty of God’s love for the elect and how this love ensures that each believer will be found standing on the last day. God’s love guarantees that each believer will be more than a conqueror.
2. Verse 31: God, the Protector of the Elect: What then shall we say to these things? If God is for us, who can be against us?
- a. Our passage opens with a question. **What then shall we say to these things?** Paul reminds us of all that has gone before, mainly what he has immediately taught in verses Romans 8:28-30. Since God has saved totally depraved individuals like you and me by electing them before the foundation of the world that the son would die for them and that they would be drawn irresistibly to Grace by the Holy Spirit and assured of divine preservation, what can we say about our eternal security? How safe is the Christian?
 - b. If there is one thing that the doctrines of grace teach us, it is that God is for His elected people. The elect are secure! This is why Paul asks, **“If God is for us, who can be against us?”** Of course, this is a rhetorical question—one that the doctrines of grace have answered. No one, no created being, can withstand God’s purpose for His elect!

- i. We could translate this sentence as follows:
"Since God is for us, who can be against us?"
- ii. It is true that because **God is for us**, the whole world stands against us because man, in his revolt against God, not only rages against his Creator but against all His redeemed. And yet, hell, Satan, and the unredeemed world cannot thwart the purpose of the God who has saved us and is determined to bring us into that glorified state.
 1. No one can **stand against us (the elect)**, and no one can have victory over the believer because God stands by our side. God is omniscient, undefeated in purpose, and unrelenting in accomplishing His will. Beloved, we have been saved by that very will of God.
 - a. **Ephesians 1:4-5** even as he chose us in him before the foundation of the world, that we should be holy and blameless before him. In love (5) he predestined us for adoption to himself as sons through Jesus Christ, according to the purpose of his will,
- c. So God protects the elect. The elect have always found great comfort in this truth!
 - i. **Psalms 27:1-3** The LORD is my light and my salvation; whom shall I fear? The LORD is the stronghold of my life; of whom shall I be afraid? (2) When evildoers assail me to eat up my flesh, my adversaries and foes, it is they who stumble and fall. (3) Though an army encamp against

me, my heart shall not fear; though war arise against me, yet I will be confident.

3. Verse 32: God, the Giver of Immeasurable Grace to the Elect: He who did not spare his own Son but gave him up for us all, how will he not also with him graciously give us all things?

a. Verse 32 starts with a dramatic truth: **God did not spare His own son but gave Him up for us all**. How can this be? We know that nothing but a sinless, perfect sacrifice could be a substitute for sinful humanity. Only Jesus could propitiate the wrath of God. Therefore, our verse tells us that the father chose to save us at the son's expense. **God did not spare His son**. There would be no leniency for the son, no half measure of wrath. The Father would pour all His wrath on the Son as the sin substitute. Not one drop of wrath would be withheld. Christ would suffer the full price of atonement.

i. Beloved, we think of Genesis 22, where God commanded Abraham to offer his son Isaac, whom Abraham loved, on the altar at Mount Moriah.

1. At the last second, Abraham stood poised to plunge the knife into his son's chest, but God spared Isaac. He would not let Abraham harm Isaac but provided a substitute ram for him. God spared Abraham's son.

a. Beloved, it was on this same site, Mount Moriah, later named Mount

Calvary, just outside the city of Jerusalem, where, one thousand years after Abraham, our Savior, on the night before his death, went into the garden of Gethsemane sweating drops of blood, pleading with the Father to be spared the agony of divine wrath.

b. **Luke 22:42 and 44** saying, “Father, if you are willing, remove this cup from me. Nevertheless, not my will, but yours, be done.”...(44) And being in agony he prayed more earnestly; and his sweat became like great drops of blood falling down to the ground.

i. In Christ's greatest distress, the Father's answer to the Son's pleas for leniency was an unimaginable no! Unlike Issac, Jesus had to be sacrificed and bear the full measure of wrath. Salvation required that the Father not spare the Son. What an inconceivable love!

ii. Dare we doubt the love of God toward his people after he has gone to such lengths to redeem them? God spared nothing to secure our salvation, not even his Son. Therefore, Paul says, "**He gave Him up for us all.**" What do the words **gave him up** mean:

1. To give into the hands (of another) for condemnation
 - a. The idea is that the Father surrendered the Son to humanity for crucifixion and death.
 - iii. Paul states that God gave his Son to redeem **us**. Who are the **us** but his elect, those who are a part of the Golden Chain of Redemption?
 - ii. Because Jesus **died for us** and the Father **did not spare Him**, therefore the Father will also, **with Christ, graciously give us all things**.
 1. Again, we run into the glorious *Doctrine of Adoption*. We are so fully the sons of God that we share with Christ all that the Father has given Him. We are heirs of God and joint heirs with Christ. The Father is pleased to give all things to His Son, whom He did not spare. Therefore, He is pleased to give all things to those whom He has given to His Son.
 - b. What a wondrous position each saint occupies in God's heart! **God is for us**, beloved. He did not spare his Son so that we might receive immeasurable grace. What else is there?
4. Verse 33-34: God the Justifier of the Elect: Who shall bring any charge against God's elect? It is God who justifies. (34) Who is to condemn? Christ Jesus is the one

who died—more than that, who was raised—who is at the right hand of God, who indeed is interceding for us.

- a. **RC Sproul wrote:** Satan works to bring every conceivable slanderous charge against God's elect. Satan never ceases accusing the brethren. He never stops harassing us and getting at our consciences, telling us how wicked we are and that we do not deserve to be in fellowship with Christ. The principal work of Satan in the life of the believer is not temptation, though he is engaged in that; his chief work is accusation.
 - i. He accuses us to take away our assurance, joy, and consolation that is ours in Christ. He keeps reminding us of our sin. He tells us of our shortcomings. He lays against God's elect every conceivable charge that he can bring; yet, there is no work more futile, which is why Paul mocks Satan with this question: **Who shall bring any charge against God's elect?**
 - ii. What can be more futile than accusing those redeemed through the blood of the Lamb? The one who justifies the believer is the judge of all, and that perfect judge has declared the believer just by the imputation of Christ's perfect righteousness.
- b. Think of it this way, Beloved. Could anyone successfully bring any charge against Jesus? We know that Jesus is sinless, so any attempt to charge Him with sin is an absurdity. It is a waste of time and breath because the Father knows that Christ is perfect.
 - i. So why does this matter?

1. Remember, Christ's perfect obedience is transferred to the account of all who put their faith in Him. Therefore, it is just as futile for anyone to bring a charge against us as it is to bring a charge against Christ because we are clothed in Christ's righteousness, in absolute perfection. His merit justifies us. God has not merely pardoned or forgiven us, but having clothed us with the righteousness of Christ, God has pronounced each believer to be righteous. In other words, we have right standing with God!

a. Beloved, all the slander in the world cannot change God's final verdict.

There is now no condemnation for those who are in Christ Jesus because the judge has declared us as holy as the Son. There is no other court or judge to appeal to. The final authority has spoken!

b. **It is God who justifies. Who is he who condemns?** Satan himself has no ground by which to condemn the children of God. In a prophetic picture of this truth, we read:

i. **Zechariah 3:1-5** Then he showed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to accuse him. (2) And the LORD

said to Satan, “The LORD rebuke you, O Satan! The LORD who has chosen Jerusalem rebuke you! Is not this a brand plucked from the fire?” (3) Now Joshua was standing before the angel, clothed with filthy garments. (4) And the angel said to those who were standing before him, “Remove the filthy garments from him.” And to him he said, “Behold, I have taken your iniquity away from you, and I will clothe you with pure vestments.” (5) And I said, “Let them put a clean turban on his head.” So they put a clean turban on his head and clothed him with garments. And the angel of the LORD was standing by.

- c. **It is Christ who died, and furthermore is also risen, who is even at the right hand of God, who also makes intercession for us.** It is Christ who died; it is Christ who was raised for our justification; it is Christ who ascended to the right hand of God, where he is seated in the position of cosmic authority. Christ, by His highest position, now intercedes for the elect. He is our great high priest, pleading our case before God every minute of every day.
 - i. Therefore, it is foolish to worry about men's accusations. Who shall lay any **charge against God's elect? God justifies.**

d. Beloved, we are guiltless before God. We are holy in Jesus Christ's righteous robes. We are perfect in Him. There can be no charge against the sinless elect of God.

5. Verse 35-36: God, the Keeper of the Elect: Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or danger, or sword? (36) As it is written, “For your sake, we are being killed all the day long; we are regarded as sheep to be slaughtered.”

a. **Who shall separate us from the love of Christ?**

Those who live a life of uncertainty, thinking they can lose their salvation, must run to the Doctrines of Grace! Nothing **can separate us from the love of Christ**.

i. The Doctrines of Grace teach us with all biblical certainty that we belong to God. We have been His from eternity past; we are His now and will be His forever. God has determined this to be so; the Son has finished the word, and the Holy Spirit makes it a reality in our lifetime. Praise be to God.

b. **Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?** In these very things, we have the assurance of Jesus' presence with us. God promises to be with us amid persecution and peril and sword and famine and everything that the world, the flesh, and the Devil can throw against us.

- c. As it is written, "**For Your sake, we are killed all day long; we are accounted as sheep for the slaughter**" (v. 36). It is true that we follow our Shepherd by participating in His humiliation, tribulation, and death. Yes, Christians have suffered greatly for the cause of Christ. But Christ has been with them every step of the way, and ultimately, all our suffering delivers us into the presence of God, to the glorified state. Nothing this world can throw at us will separate the believer from His wonderful Master. We can suffer alongside him, but we are never abandoned. Praise God!
6. Verse 37: God, the Giver of Victory to the Elect: No, in all these things we are more than conquerors through him who loved us.
- a. The Greek word Paul uses for "**conquerors**" comes from the term *hupernikao*. It means that we are hyper-conquerors.
 - i. Because Christ is the ultimate hyper-conqueror, we are also reckoned hyper-conquerors.
 - b. Christ has conquered powers, principalities, and every wickedness in the cosmos.
 - i. **Colossians 2:13-15** And you, who were dead in your trespasses and the uncircumcision of your flesh, God made alive together with him, having forgiven us all our trespasses, (14) by canceling the record of debt that stood against us with its legal demands. This he set aside, nailing it to the cross. (15) He disarmed the rulers and authorities and put them to open shame, by triumphing over them in him.

- c. The thought in our verses is this: Because of the Love of Christ, we can stand against the world's fury and win. Christ's victory at the cross ensures our victory in this fallen world.
7. Verses 38-39: God, the Lover of the Elect: For I am sure that neither death nor life, nor angels nor rulers, nor things present nor things to come, nor powers, (39) nor height nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.
- a. We may sometimes feel that God has departed from us, but that is when we have to believe His Word above our thoughts. The Word of God promises and guarantees that death cannot separate us from Christ's love, nor can life or earthly governments. Principalities in the demonic world or Satan and his angels cannot separate us from the love of Christ, nor can anything that happens today or tomorrow.
 - b. If we have been saved, we are safe from anything this world can put against us because God, from all eternity, has loved and redeemed us. We are his elect. We have been chosen by God to be conformed to the image of Christ and to belong to Him, not for a day or a week but for all eternity.
8. Benediction:
- a. **Psalms 36:10** Oh, continue your steadfast love to those who know you, and your righteousness to the upright of heart!

Public Reading of Scripture

Psalm 36