

The single point Paul makes in verse 31 is this. God is for us. Its constituent parts which will guide our message today are number one, God is our source.

[5 : 44] Number two, God is our judge. Number three, God is our advocate. Number four, God is our sustainer. Paul begins the section of his letter to the church with a question.

You see that? The question Paul poses in verse 31 is this. What then shall we say to these things?

Well, obviously, to understand Paul's response to that question, we have to get a sense of what these things are that Paul is referring to.

What then, Paul says in verse 31, shall we say to these things? What are these things that Paul is referring to?

I want to suggest to you that the things that Paul refers to in verse 31 are found mainly in verses 28 through 30.

[7 : 13] in verse 28, Paul writes, all things work together for good for those who are called according to his purpose.

Now, I want you to follow with me. This is really important. We're making a case here. Paul says, Paul is making a case now that our salvation is eternally secured and he begins the section of his letter.

He says, what shall we say to these things? What shall we say about these particular things? And these are the things that Paul now is going to build a case around and he says, listen, those whom God foreknew in verse 29, he also predestined to be conformed to the image of his son.

Remember, these are the things. What shall we say about these things? What shall we say about the fact that those whom he foreknew, he also predestined?

In verse 38, Paul continued, those whom he predestined, he also called. What shall we say to that? In verse 30b, he says, those whom he called, he also justified.

[8 : 48] In 30c, he says, those whom he justified, he also glorified. Paul is making the point in those verses that God is the one who foreknew, God is the one who elects, God is the one who predestines, he is the one who calls, he is the one who justifies.

And he does this before you and I and anyone else had anything to do with it. Indeed, even before the foundation of the world, and Paul says, what shall we say to these things?

Paul says, these are the facts, this is the truth, what shall we say to these things? To understand the connection to the ensuing verses, you must see that Paul's emphasis is not on what believers do, but what God has done, is doing, and will do.

You see, Paul is not, in these verses, placing the accent on what you and I do to gain salvation.

God's love, what you and I do, what you and I do, at all. Paul emphasizes what God does. It is he who elects, it is he who predestines, it is he who calls, it is he who justifies, it is he who glorifies.

[10 : 40] What shall we say to these things? I want to suggest to you that Paul is making the point that if God determines it, no one can successfully go against him.

Paul's initial and complete response to that question is really the basis of this message. He expounds on the point, what shall we say then?

Paul responds to that rhetorical question that is a question asked to make a point rather than elicit an answer.

So you will see in these verses that Paul asks a number of rhetorical questions. And by rhetorical questions, these are not questions that one would expect you to respond to, but really the answers are embedded in the questions themselves.

If God is for us, Paul says, who can be against us? Paul expects you to say no. That's not an argument.

[12 : 07] That's not up for debate as far as Paul is concerned. Now it's important for us to examine carefully that very basic question.

If God is for us, who can be against us? Paul is not here writing about uncertainty when he uses the word if.

He could easily have said, since God is for us. Since God is for us, who can be against us? It means that we are no longer enemies with God.

He is for us. Since God is for us, who can successfully stand against us? And here, this is what I want you to do as you listen to this message, as you consider the words of the apostle Paul, I want you to take them personally.

Paul writes these words to you and to me, and Paul here is seeking to assure us of our eternal salvation. And Paul is seeking to say to us that our salvation is not based on ourselves, but it's based on what God has done, what God is doing, and what God will do.

[13 : 37] He is the one who predestines. He is the one who calls. He is the one who glorifies.

Paul says, since God is with you, since God is with me, who can successfully stand against you.

That's encouraging today. Paul says, no one can successfully stand against you. Your salvation is secured, and that's the point that Paul wants to hammer on home to us today.

Now, we know that even though God is for us, many people and things can in fact be against us, as Paul himself points out.

But with these words, Paul is saying, since God is for us, who or what can successfully, can successfully be against us?

[14 : 39] The obvious answer is no one or nothing. If you are a believer today, God is for you.

Yes, God is for us. If God is for you, ultimately, it does not matter who is against you. You will be saved and saved forever.

Paul is here seeking to evoke in us the certainty of eternal salvation. Since God who is sovereign, who is omnipotent, is for us, who can successfully be against us.

how is this truth? How does Paul make this point? How is this truth that God is for us manifested in our lives?

What does Paul say about this in the ensuing verses? What does it look like? Well, Paul provides four compelling answers to that question.

[15 : 45] The first answer that Paul provides is that God is our source. He is the source of your salvation and my salvation.

That's why Paul says our salvation is secure. He is our source. Listen to what he says in verse 32. 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.

Here Paul tells us that the source of our salvation is God himself. He is the one who gave his son for us all.

There was no other way for us to obtain salvation but through Jesus. And Paul assures us further that having done that he will give us all thanks.

The language here suggests that there was a price paid by God's son, Jesus. For Paul here says that God did not spare his son.

[17 : 11] You know when you use those words he didn't spare someone. You know that there must be a price. And the price was significant. God spared nothing.

He gave his son for believers. God is the one who owns all things. He is for us.

God will God will he not give us all things. Paul says how will he not also with him graciously give us all things.

We are joint heirs with Christ. Romans 8 17 says and if children then heirs heirs of God and fellow heirs with Christ.

Paul's rhetorical question here is logical. It's a logical question. Paul says he did not spare, God did not spare the one he loved for our sake.

[18 : 20] Listen, follow Paul's point. Follow Paul's logic here. Paul says he didn't spare the one he loved for our sake. Therefore, therefore, he will with him give us all things.

God is for us. The essence of this question that Paul asks here is this. God gave the one he loves for us.

He did not spare him. He did not spare him. And having done that, having laid on him the sin of us all, will he not finish what he started?

That's the point Paul makes. Let's summarize this point.

God is our source. God reminds us that God did not spare his own son, but gave him up for us all.

[19 : 38] This act of sacrificial love demonstrates that God is the source of our salvation. He provided the way to our salvation through Jesus Christ.

And he promises to give us all that we need so you and I, you and I as believers can be confident that God who owns all things will provide for us.

But not only is Paul making the point that God is our source. God says God is our God!

God himself is our judge. God is our judge. Paul is saying that the weight in this courtroom is on our side.

We've got a biased judge. That's the point Paul makes. In verse 33, Paul says, who shall bring any charge against God's elect?

[20 : 55] Another rhetorical question. Then he says, it is God who justifies. Christ. How encouraging is that question?

Perhaps you are experiencing challenges like the apostle Paul mentions in verse 18 of this chapter that we are considering. In verse 18, Paul says, for I consider that the suffering of this present time, and at worth comparing with the glory that is to be revealed to us.

So perhaps you are experiencing some challenge, whatever it is. Maybe it's a challenge with sin. Maybe it's a financial challenge.

Maybe it is an emotional challenge, whatever it might be. Paul encourages us with these words, who shall bring any charge, any charge.

Paul says, now either this is true or none of this is true. Paul says, who shall bring any charge? Now you know that Paul means who shall bring any charge successfully against God's elect.

[22 : 25] Despite your challenge, if you're a believer today, you're God's elect, and you can say with the apostle Paul, all things work together for good, no matter what it is.

No matter what you're going through, your salvation is secure. Paul responds to this question this way, it is God who justifies.

Paul says, bring the charge against God's elect if you're bad, but remember this, it is God who elects you and it is he who justifies you and he has determined from the foundation of the earth what your status is going to be.

Eternally secured. The ultimate judge is God himself, it is God who justifies, he is the supreme judge.

judge. Paul is making the point that the trial of the believer is fixed. Not like these courts today and there's a great deal of uncertainty and so you walk into the court and there's trepidation.

[23 : 40] Paul says, no, there's no need for that, it's fixed. The elect was chosen by God and the judge is God himself.

Satan, who's the prince of accusation, he accuses the believer. He seeks to take away the joy of our salvation.

It's a sad state to be in if you're a doubting believer, a believer without joy. And sometimes we get to that point where we're weighed down by the circumstances of life to bring you to that point.

But here's what Paul tells us. Paul reminds us of these words, these words that God himself is the one who justifies, who can bring any charge against God's elect.

And so I'm here to encourage you today. I'm here to say to you that no matter where you are, whatever point you are in, whatever place you're in, whoever has slandered you, whatever Satan's efforts have been, please know that they are futile in the end.

[25 : 08] He can slander all he wishes, Jesus. But we know that there is no condemnation to those who are in Christ Jesus.

Remember, this is not about your grip on God, but rather his grip on you. And aren't you glad that that is true today?

Because how many of you know that if it were dependent on you, you would have let go a long time ago. God is our judge. It is God himself who justifies us and declares us righteous.

Our ultimate judge is not our neighbors. And somebody should say hallelujah for that. Our judge is not our neighbors, it's not our family members, it's not our pastors, and guess what?

It's not even ourselves. it is God alone who has the final say. And he has justified us.

[26 : 09] Guess what? He has justified us through the sacrifice of his son.

It's a finished work. It's finished. It's over. It's completed. it. But Paul goes on.

Paul's not finished making his point yet. This is what a beautiful, what a glorious point Paul makes for you and me who believe us. Paul says, makes the point that God himself is our advocate.

Listen to what Paul writes in verse 34. Paul says another rhetorical question. Paul writes, who is to condemn?

Who is to condemn? Then he continues, Christ Jesus is the one who died. More than that, you hear this, listen, Paul says, Christ Jesus is the one who died.

[27 : 19] More than that, who was raised, who is at the right hand of God. Paul says he died, he was raised, he's at the right hand of God, he is interceding on our behalf.

Paul asks the question, within the context of our salvation, within the context of our eternal salvation, Paul asks the question, who can condemn?

condemn? Who is he who can condemn? And to that question, Paul provides three responses.

First, Paul says, Christ is the one who died. In other words, how can we be condemned since Jesus died and paid the penalty for our sins?

That's the point he makes. Paul says, you can't be condemned if you're a believer. Why? Because Jesus has died for your sins. That's why you and I are here.

[28 : 26] Listen to what Charles Spurgeon says about Christ's death. Charles Spurgeon says, the whole shower of divine wrath, the whole shower of divine wrath was poured upon Christ's head.

that the black cloud of vengeance emptied out itself upon the cross and that there is not left in the book of God a single sin against a believer.

All of it was poured out upon Jesus and there is not left a single sin against the believer. Who is he who condemns?

So one might seek to condemn us in various ways but we can always answer, Christ died for me. That's the simple answer but most profound and it is true.

What sin torments your soul today? What sin torments your soul today? Just know that Christ died for it. Christ died for you and for me and all of the weight was placed on him.

[29 : 53] But Paul answers this question, who is to condemn in yet another way? Paul says more than that, more than Christ died for us.

He says more than that, who was raised from the dead, more than his death. Paul here is saying that we cannot be condemned not only because Christ died for us but more than that, he was raised from the dead.

Christ's death was punishment for our sins. His resurrection was public acknowledgement that the death was paid in full.

Christ's resurrection was God's way of saying to you and to me that yes, his death was sufficient. His death was all that was needed for our sin.

The cross was his punishment but his resurrection was evidence of its sufficiency. Paul goes on to respond to this rhetorical question that he asked, who is to condemn?

[31 : 14] He is at the right hand of God making intercession for us. Paul says, how do you get around this? How do you get around this? We cannot be condemned because our redeemer and advocate is seated at the right hand of the judge himself.

he is in a position of authority and power. He intercedes for us. That's the point Paul makes. Paul says, my goodness, you got it.

You got all of these things working in your favor. That's why, brothers and sisters, that's why your salvation is secure.

That's why your salvation is eternal. It's not because of what you do. It's not because of what you do not do, but it's because of what God does. No one can condemn us, for our advocate is seated in a position of authority and power.

He continually intercedes on our behalf, ensuring that we are not separated from the love of God. The fourth and final point Paul makes in response to his initial question.

[32 : 33] It's that God is our sustainer. He is the one who sustains us. Paul says in verse 35, who shall separate us from the love of Christ?

Then he asks, shall tribulation destruction, or distress, or persecution, or famine, or nakedness, or danger, or sword, continues as it is written, for your sake, we are being killed all the day long.

We regarded as sheep to be slaughtered. it. Then in verse 37, Paul writes, know in all these things, know in all these things, know in all these things we are more than conquerors through him who loved us.

In verse 35, we find our final rhetorical question. Here Paul makes a clear supposition. Christ loves us.

Who shall separate us from the love of Christ? It's not up for debate. The question Paul asks is this, who's going to separate us from that?

[34 : 02] Who's going to separate you as a believer from Christ's love? That's the question. Each one of us needs to ask ourselves this when we are down and when we are dying of our salvation.

Let's ask ourselves the question, who's going to separate me from the love of Christ? Who's going to separate me from the one who died for my sins? Who's going to separate me from the one who the transcendent one, as pastors say, who condescended, who is going to separate us from his love?

Who's going to separate us from the one who gave up everything that he had? Who's going to separate us from his love?

Who is going to separate us from his love? It is interesting to know that Paul asks who then proceeds to give us a list of what's undoubtedly with the notion that Satan or man is behind these things.

But look at the list, which is not intended to be exhaustive. Paul says is tribulation going to separate you? Distress going to separate you?

[35 : 27] Persecution going to separate you? Famine, nakedness, danger of sword. And Paul here is talking about things that you and I go through as human beings.

Whether it's some accusation against us, whether it's some financial distress that we might have, whether it's some relational issue, whether it's someone wanting even to take our lives, Paul says, will anything separate us?

In other words, is our going through any of these things evidence that God no longer loves us? certainly not.

Perhaps you're uncertain as to the correct answer to the question, to that question, whether it's evidence, whether if you're going through anything like that, whether it's evidence that God does not love you.

Let's look at what Paul says in verse 36. Paul says, for your sake, we're being killed all the day long.

[36 : 57] We're regarded as sheep to be slaughtered. What's the point Paul is making here? Paul says, you think you have it bad. Paul says, you think you have it bad.

he says, look at what's happening to me for the sake of the gospel. But yet I can say that all things work together for the good of those who love him.

Moreover, consider verse 37. In all things, we are more than conquerors through him who loved us.

So what is the point I'm making to you? I'm saying to you that no matter what your condition is, no matter what your circumstances, you can be sure of this one thing, that he loves you, that he cares for you.

Paul concludes this section chapter 8, verse 38.

[38 : 09] And he says this, for I'm sure that neither death, nor life. You can't get anything other than that.

Now, let's, you know what, let's consider before we go through this list. Let's go to the last part of it because Paul is saying here. He's talking about things that will not be able to separate us from the love of Christ.

He's saying, he's providing a list of things, and again, this is not an exhaustive list, but I can tell you it includes everything anyway. Paul is saying these things will not be able to separate us from the love of Christ.

He says, I'm sure that neither death nor life. What else is there? He says, death nor life cannot separate us from the love of God in Christ Jesus.

Nor angels, nor rulers, nor things present, nor things to come, nor powers, nor height, nor depth.

[39 : 19] will nor God will be sure. Just to be sure that someone doesn't come up, some smart aleck doesn't come up with something, Paul says, nor anything else in all creation shall be able to separate us from the love of God in Christ Jesus.

Paul says that there is nothing that can separate us. Now some of you out there, some of you scholars out there would say, you know, I think Paul is being redundant here.

He has made this point repeatedly. He could have said this in just a few words. But Paul wants to be certain that he gets the point across that your salvation and my salvation is secure.

And there is nothing that can separate us from the love of God. And the accent is not on us but on God himself. He is for us.

Death nor life. Nothing in death and nothing in life shall separate us. Angels nor rulers, no cosmic supernatural being shall be able to separate us.

[40 : 37] Things present are things to come. Nothing in your past, nothing in your present will be able to separate you from the love of God.

Hallelujah. Powers of any kind shall be able to separate you. Height nor depth, nothing in heaven or nothing in hell, anything in all creation.

Nothing at all. God himself is our sustainer. Nothing can separate us. Why? Because he is the one who sustains us.

You notice Paul he said nothing about your good works. He didn't say you have to go to church although that's expected. He didn't say you have to do this and do that.

Although we know that we have to do! certain things. We ought to do certain things as believers. Paul is saying here that the accent is on God himself. Nothing can separate us from his love.

[41 : 46] No matter what we may face God sustains us. He is the one who sustains us. He is the one who makes us over comers.

So how do we apply this message Today? Perhaps you are going through trials. Perhaps you are facing temptation.

Perhaps there is lack in your life. Perhaps you are being persecuted. Perhaps you are in distress. Perhaps you are in a season of wondering and doubt.

Wondering whether God has forsaken you. Perhaps there is some family situation that you are troubled by.

Today we can be certain of one thing that God has not forsaken us. That he loves us.

[42 : 56] That he will sustain us to the end. That if he saved you, that if you are a believer, that he elected you, that he will sustain you to the end.

You can be certain of that. Yes, God is for us. This truth, this truth that he is for us, this truth of our eternal salvation should compel us to live with gratitude.

To live in hope and not in despair. to live with joy and not under condemnation. To live humbly and not arrogantly.

God is for us in conclusion. Who can be against us?

We can trust God's unwavering love and embrace the security of eternal salvation.

[44 : 01] Let us rest in the assurance that nothing can separate us from the love of Christ Jesus.

And if I were in a jumper church today I would be jumping. I gotta tell you. I gotta tell you. Hallelujah. Hallelujah. Lord have mercy.

You know that church? Lord have mercy. Lord have mercy. Lord have mercy. Lord have mercy. Hallelujah. Hallelujah. Hallelujah.

Hallelujah. Hallelujah. Amen. Amen. Amen. Hallelujah. Hallelujah. Let us pray. Father oh Lord we thank you.

Lord how grateful we are. Oh Father that our salvation is wrapped up in you. That you are the one who holds us. That you are the one who guarantees our salvation.

[45 : 05] Oh Father we thank you. Lord we can rest easy tonight. We know that we don't have to work for our salvation. We didn't have to earn it. We don't have to earn it in the beginning.

We don't have to earn it. We don't have to do anything to keep it. You are the one who sustains us. Oh Lord you are the one. Oh Father thank you Lord.

And Father it is we will receive this gift. The gift Lord of knowing these truths of accepting these truths Lord those who believe already will accept them and will find rest in these truths.

And Lord we pray also for still others who do not know you. We pray Lord that you would be pleased to open their eyes. And Father as we pray this way we think of family members.

We think of co-workers. Oh Lord when we think of others far away from us. We pray Lord that you would be pleased to cause the light of your gospel to shine throughout the world.

[46 : 22] In the name of Jesus we pray. Amen. Amen.