

# The Sinners Salvation Secured

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[ 0 : 0 0 ]     There are the following intimations. As we now come around God's word, let us seek his blessing upon his word.

Let us pray. Eternal and ever-blessed Lord, we acknowledge thine own sovereignty over us, and we give thee thanks for enabling us to meet once again within the courts of thine own house.

And as we come together to worship thee, we seek that it may please thee to grant to us of thy spirit to enable us to worship thee in a way that would be acceptable to thee, in a way that would give honour and glory to thy name, for thou art worthy of all honour and of all glory.

We give thee thanks, O Lord, for such a beautiful day, and true as the psalmist declares to us, that the heavens declare the glory of God, and the skies his handworks preach.

And as I have wrote in another psalm, When I look up unto the heavens, which thine own fingers framed, to the moon and to the stars which were by thee ordained, what is man that thou doth remember him?

[ 1 : 3 4 ]     And O Lord, we give thee thanks that thou doth remember us. We give thee thanks that thou hast made provision for us in thy Son, our Lord and our Saviour, Jesus Christ, that gives us boldness and confidence to come into thy presence, to enter into the very throne room of God, and to seek his mercy and his grace to help us in our time of need.

We give thee thanks, O Lord, for all the tokens of thy goodness and of thy kindness that thou doth so abundantly outpour upon us every day.

And as we come together at this evening hour, we give thee thanks that thou did plant a desire in our hearts to come and to show our gratitude to God for his goodness and for his loving kindness towards us.

We give thee thanks, O Lord, that we have a desire in our heart to worship thee and to honour thine own name. We pray, O Lord, that it may please thee to come among us in a day of thine own power, for we need thine own intervention when we see our beaches so full of people and yet our churches so empty, all admiring the day, all admiring the beauty of the day, and yet they are not willing to give gratitude to the one who gave us this day.

O Lord, have compassion upon us, have mercy upon us, we pray thee. And we need days of repentance.

[ 3 : 3 0 ]     We need days when we would sorrow over our sin, when we would confess that we have sinned and we have gone out of the way. O may it please thee, O Lord, in thy mercy, to turn us, to turn us to thyself, for thy promises that if we turn unto thee, that thou will turn unto us.

O Lord, we need days of revival within thy church, within thy people, and we need days of awakening among those who are still dead in trespasses and in sin.

We ask thy blessing, O Lord, upon our community, upon every home and every family, upon all our young people and our children.

O Lord, we pray that thou would raise up a generation that would fear thine own name. We ask thy blessing upon the congregation here and pray, O Lord, that as they enter into a new chapter in their lives, that thou would guide them and help them and that they may know thine own blessing upon them in the months and in the years that lie ahead.

We pray, O Lord, that thou would grant guidance to our presbytery as they appoint an intermoderator over the congregation.

[ 5 : 06 ] And we pray that it may be a man of thine own choosing. And we pray, O Lord, that thou would grant to him guidance and help as he presides over the congregation in a day of vacancy.

We pray, O Lord, that thou would bless thy people here. O may they be faithful to thyself. We thank thee for them and for their witness within the community and wherever thy providence doth set them.

We pray, O Lord, that thou would bless those who are ill. O may thou draw near to them and bring them healing.

Remember those who mourn the passing of loved ones. O we pray that thine own comfort would fill their hearts.

We ask, O Lord, that it may please thee to continue with us as we come to read thy word and to meditate upon thy word. Open our hearts through thy spirit to receive thy word and that it may indeed bring forth evidence in our lives.

[ 6 : 18 ] We seek, O Lord, that it may please thee to bless thy word all over our islands and our nation, wherever thy word is being proclaimed. that it may go forth in the power and demonstration of thine own spirit.

Remember thy servants who proclaim thy word. Grant to them that they may do so with boldness and with confidence, knowing that thy word shall not return unto the void, but that it shall accomplish that for which thou hast sent it forth.

We ask, O Lord, that thou would continue with us, that thou would protect us and take care of us and all that we ask with the forgiveness of our sins in Jesus' name and for his sake.

Amen. Let us read the word of God as we find it in Paul's epistle to the Romans and chapter 8. Romans and chapter 8.

There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit.

[ 7 : 29 ] For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh and for sin condemned sin in the flesh.

That the righteousness of the law might be fulfilled in us who walk not after the flesh, but after the spirit. For they that are after the flesh do mind the things of the flesh, but they that are after the spirit the things of the spirit.

For to be carnally minded is death, but to be spiritually minded is life and peace. Because a carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be.

So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the spirit, if so be that the spirit of God dwell in you. Now if any man have not the spirit of Christ, he is none of his.

And if Christ be in you, the body is dead because of sin, but the spirit is life because of righteousness. But if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you.

[ 8 : 54 ] Therefore, brethren, we are debtors not to the flesh to live after the flesh. For if ye live after the flesh, ye shall die. But if ye through the spirit do mortify the deeds of the body, ye shall live.

For as many as are led by the spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear, but ye have received the spirit of adoption, whereby we cry, Abba, Father.

The spirit itself beareth witness with our spirit that we are the children of God. And if children, then heirs of God and joint heirs with Christ, if so be that we suffer with him, that we may be also glorified together.

For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

For the creature was made subject to vanity, not willingly, but by reason of sin, who has subjected the same in hope. Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

[ 10 : 09 ] For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which are the firstfruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption to wit the redemption of our body.

For we are saved by hope, but hope that is seen is not hope. For what a man seeth, why did they get hope for? But if we hope for that, we see not, then do we with patience wait for it.

Likewise, the spirit also helpeth our infirmities, for we know not what we should pray for as we ought. But the spirit itself maketh intercession for us with groanings which cannot be uttered.

And he that searcheth the hearts knoweth what is the mind of the spirit, because he maketh intercession for the saints according to the will of God. And we know that all things work together for good to them that love God, to them who are called according to his purpose.

For whom he did foreknow, he also did predestinate to be conformed to the image of his son, that he might be the firstborn among many brethren. Moreover, whom he did predestinate, them he also called, and whom he called, them he also justified, and whom he justified, them he also glorified.

[ 11 : 29 ] What shall we then say to these things, if God be for us, who can be against us? 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?

Who shall lay anything to the charge of God's elect? It is God that justifieth. 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.

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 whom 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.

May the Lord bless his own word to us. And seeking his blessing and his help, let us turn again to verse 34. That is Romans chapter 8 and verse 34.

[ 12 : 56 ] 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 may get intercession for us.

Although the book of Romans is placed first among the letters of Paul, it was not the first letter that he wrote.

That place belongs to the first letter to the Thessalonians. Therefore, Romans is not first because it is first in chronological order, neither is it first because it is the longest letter, but it is first because the letter holds all the foundational truths of the Bible.

and in this chapter of the letter, Paul is reminding his readers about some of the blessings that are certain and sure for all Christians.

And he uses here, coming to the end of the chapter, the method of question and answer, which begins at verse 31.

[ 14 : 10 ] and he continues until the end of this particular chapter with that method. Now, our main focus this evening is going to be on verse 34.

Paul often used language from the law courts about guilty persons being accused of wrongdoing.

In our case, as individuals, we are all guilty and we all deserve to be punished by the judges and the judges here are God the Father and God the Son, Jesus Christ, both of whom judges righteously.

In verse 33, we read, Who shall lay anything to the charge of God's elect? It is God that justifieth.

Here we come across an especially important doctrine, the doctrine of justification. We learn that God accepts us as righteous because of what Jesus did in his life and in his death.

[ 15 : 30 ] Each of us is under condemnation and therefore we have sinned against God. We are responsible to give God a perfect life but we cannot do so because of our sins and therefore we are responsible to pay the penalty for our sins which is to do with a lost eternity.

However, God in his grace and in his mercy has made provision whereby we can escape the punishment that is due to us for our sins and both these problems have been dealt with through the life and death of Jesus Christ.

When a sinner trusts in Jesus, Jesus' perfect life is imputed to that sinner as his righteousness and the sinner is forgiven his sins because Jesus satisfied the justice of God when taking the place of sinners on the cross of Golgotha.

What our sins deserved was reckoned to him and he brought satisfaction to the justice of God and therefore his righteousness is reckoned to us.

Therefore, any condemnation for believers is quite unthinkable in view of what God has already done for us in and through the Lord Jesus Christ.

[ 17 : 15 ] And therefore in verse 34 we have this question, Who is he that condemneth? It is Christ that died, yet rather that is risen again, who is even at the right hand of God, who also maketh intercession for us.

Paul there makes four particular statements and we shall look at each one of them in turn. They are four ascending steps, beginning with his death, then his resurrection, and then his ascension, and then his ongoing ministry.

What we have here in verse 34 is actually a summary of the work of the Lord Jesus as the mediator of the church.

And all this was done for us. None of these things would have happened to him in and of himself. They all happened to him because of the relationship, of his relationship to us, that he became our substitute.

And therefore, we shall look at these steps as we have them here in verse 34.

[ 18 : 37 ] It's a reminder to us that the first Adam failed, and now we have the Lord Jesus Christ as the last Adam, and he does not fail.

In John 3, we have these words, For God sent not his Son into the world to condemn the world, but that the world through him might be saved. He that believeth on him is not condemned.

And that is, what we have here in Romans 8, is really a restatement of that. For this chapter begins with these words, There is therefore now no condemnation to them which are in Christ Jesus.

And here in verse 34, Who is he that condemneth? It is Christ that died, yea, rather that is risen again, and who is even at the right hand of God, who also maketh intercession for us.

Who is he that condemneth? The apostle argument is that it is impossible that God who sent his Son and Jesus who died should find cause for any condemnation in those who put their trust in him.

[ 19 : 54 ] For why did Jesus die? Well, the answer to that question can be stated as that he died in order to make it impossible for any who trust in him to be condemned.

For the dying Jesus received the condemnation that was due to us for our sins. Although he was not guilty of any of our sins for he was sinless, no one could bring any accusation against him as we saw recently many tried to bring accusation against him but they failed.

Jesus said, the prince of this world cometh and hath nothing in me. However, Jesus put himself under the law as our representative as the last Adam.

he took out place and in taking out place he became obligated to the law in two ways. First, the law required perfect obedience and secondly it required the punishment of a broken law for the wages of sin's death.

And he died because our sins were laid upon him and he became accountable accountable for them. The Lord laid on him the iniquity of us all and he became accountable for the sins that was reckoned to him.

[ 21 : 30 ] He took upon himself the guilt of our sins and he received the condemnation that was due to us. Listen to the statement upon the cross when he said it is finished.

What is finished? Well, the work that he had come to do. And what is that work that he came to do? Well, he came to do two things as we have already noted.

To render a perfect obedience to the law and then to bear the punishment the penalty that the law required.

The justice of God is fully satisfied with his work. And therefore, God is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

The faithfulness and the justice of God makes certain that we are forgiven because God has already dealt with our sin, already condemned it and punished it in the person of his son.

[ 22 : 47 ] So on the cross Jesus took our place and experienced the condemnation due against our sins. So in the spiritual battle, when we are condemned for our sins by our spiritual enemies, we should recall that Jesus paid the penalty for our sins.

When we might feel ourselves becoming condemned because of our sins, or perhaps when others condemn us because of our failures in life, we must remember that Jesus paid the penalty for our sin.

Here it says, who is he that condemn it? It is Christ that died. It is Christ that paid the penalty.

It is Christ that lived a perfect life. It is Christ that fulfilled the law for his people. both in his precepts and in his penalty.

Christ fulfilled the law for his people. Who is he that condemneth? It is Christ that died.

[ 24 : 07 ] And then he says, it is Christ that died, yea, rather that is risen again. There is the reality of his resurrection.

the great message proclaimed by the angel to the woman who came to the grave was, he is not here, he is risen.

You see, we would not have been able to make our first point if we were not sure already of this point. It is only in the light of the resurrection that we can truly understand the meaning of the death of Jesus.

You see, Paul writes a letter to the Corinthians and he says this to them, if Christ has not risen from the dead, then ye are yet in our sins.

Your faith is vain, you are still under condemnation. If in this life only we have opened Christ, we are of all men most miserable.

[ 25 : 15 ] people. We can never really divorce the death and the resurrection of Christ from one another. He died but he rose again.

Why was Jesus raised? Well, several answers could be given to that question, but as far as being condemned is concerned, his resurrection is the proof that his work on the cross, that his death on the cross was sufficient to deal with our sins.

That's why I'm saying his death and resurrection should never be divorced from one another. Because his resurrection is the proof, the empty tomb is the proof that his work on the cross was sufficient to deal with our sins.

In this letter itself, in chapter 4, we have these words, who was delivered for our offences and was raised again for our justification.

If what he did on the cross was insufficient for dealing with our sins, he would not have risen from the dead.

[ 26 : 29 ] But his rising from the dead is proof that what he did upon the cross was sufficient, that the justice of God was satisfied.

The resurrection is the declaration of the fact that we are justified and accepted in the Lord Jesus Christ. So, when our enemy suggests that our sins are open to be punished, we should look at the evidence of the sufficiency of Jesus' work on the cross as a permanent evidence.

and that is, as I said, his resurrection. God was pleased and satisfied with the work that Jesus had done. He had fully borne the punishment of sin and everything that the Lord demanded, perfect obedience and the punishment of a broken law had been fully accomplished.

Nothing was left to be done. The atonement was complete. God raised him from the dead.

Christ been raised from the dead, dieth no more. Death hath no more dominion over him.

[ 27 : 54 ] Regarding the resurrection of the Lord Jesus from the dead, there is an interesting question that is often asked regarding the resurrection and that is who raised Jesus from the dead?

Well, in the Bible, the resurrection of Jesus is ascribed to himself and then it is sometimes ascribed to the Father and sometimes ascribed to the Holy Spirit.

Spirit. Peter could say to the Jews, as recorded for us in Acts chapter 5, the God of our fathers raised up Jesus whom he slew and hanged on a tree.

Now, there is no doubt that the majority of references to the resurrection always points to the Father. Remember that it was into the hands of the Father that he commended his spirit when he died.

But the Bible also ascribes the resurrection to Jesus' own power. To the Jews, Jesus could say, as recorded for us in John chapter 10, Therefore doth my Father love me, because I lay down my life, that I might take it again.

[ 29 : 17 ] No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again.

This commandment have I received of my Father. To Martha at the grave of her brother Lazarus, Jesus said, I am the resurrection and the life.

So that the Bible ascribes the resurrection to the Father, but also ascribes it to Jesus himself. But there are also references to the Holy Spirit raising Jesus from the dead.

in Romans chapter 1, we read that he was declared to be the Son of God with power according to the Spirit of holiness by the resurrection from the dead.

And here in chapter 8, and as we see there in verse 11, we have these words, verse 12, but if the Spirit of whom that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead, shall also quaken your mortal bodies by his Spirit that dwelleth in you.

[ 30 : 28 ] Now, what are we going to make of all that? Well, the resurrection gives us a lesson in Tridentarian theology. In the work of creation, we know that all persons of the Godhead were involved, the Father, the Son, and the Holy Spirit.

But that is also true in the work of salvation. The work of any member of the Trinity, Father, Son, or Holy Spirit, it always intimately involves the other two members of the Trinity.

Everything the Trinity does, is done by all of the Trinity. It is all done by the Triune God, Father, Son, and Holy Spirit.

So that it is right for us to say that the Father, the Son, and the Holy Spirit raised Jesus from the dead.

Because Jesus was raised by God. God. God is the Father, the Son, and the Holy Spirit. You see, Peter could say, ye men of Israel, hear these words, Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs which God did by him in the midst of you, as ye yourselves also know, being delivered by the determined counsel and foreknowledge of God ye have taken, and by wicked hands have crucified and slain.

[ 32 : 07 ] And then he says, whom God hath raised up, having loosed the pains of death, because it was not possible that he should be holden of.

Whom God hath raised up. That is, God the Father, God the Son, God the Holy Spirit. All three persons are involved in the resurrection of the Lord Jesus Christ, because it is God that raised him up from the dead.

Paul says, who is he that condemneth? It is Christ that died, yea, rather, that is risen again. That's why the first day of the week is so important to believers.

that is why the Lord's Day is so important to believers, because on the first day, on the Lord's Day, today, we celebrate the resurrection of the Lord Jesus Christ.

The day should bring us to reflect upon what happened at the tomb of the Lord, that it was made empty.

[ 33 : 28 ] Because he rose from the dead. Who is he that condemneth? It is Christ that died, yea, rather, that is risen again.

And then he says, who is even at the right hand of God, the ascension of Jesus Christ. Here we have the death of the Lord, the death and the burial of the Lord, we have the resurrection of the Lord, and now we have the ascension of the Lord, who is even at the right hand of God.

There is the reality of his enthronement, who is even at the right hand of God. Now what is meant by the reference to the right hand of God?

Well, the right hand of God is a place on the throne of God. It is not a place beside the throne of God, but a place on the very throne God.

Remember how John in the book of Revelation chapter 7 writes, for the lamb which is in the midst of the throne, not beside the throne, but he is in the midst of the throne, shall feed them and shall lead them into living fountains of waters, and God shall wipe away all tears from their eyes.

[ 34 : 45 ] The lamb which is a reference to the Lord Jesus Christ as the lamb of God, he is in the midst of the throne, not beside the throne, but he is on the very throne with the Father and with the Holy Spirit, on the very throne of God.

There are other scriptures that points to us to the fact that he is seated at the right hand of God, and Jesus being seated is proof of the completion of his work of redemption.

When he had by himself purged our sins, sat down on the right hand of the majesty on high. Now that was not true of any earthly priest who served the tabernacle and temple, for in Hebrews chapter 10 we read, and every priest standeth daily, ministering and offering, oftentimes the same sacrifice which can never take away sins.

But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God, from henceforth expecting till his enemies be made his food stole, for by one offering he hath perfected forever them that are sanctified.

Reminding us that when the priest served in the old dispensation, in the old testament, there was never a chair, a seat, in the tabernacle or the temple for them to sit on.

[ 36 : 24 ] They were always standing. But here is Jesus, and after he had finished the work, he sat down at the right hand of God, meaning that his work was now complete.

He is the first high priest who ever sat down because his work was complete. The work of the tabernacle and temple was never complete.

They couldn't sit. They had to be standing while they were ministering there. But Jesus as our great high priest, he has sat down because his work is complete.

Who is it that can condemn us? It is Christ that died, yet rather that is risen again, who is even at the right hand of God, God.

He was sitting down at the right hand of God. Now, why was Jesus enthroned? As with the previous point, several answers could be given.

[ 37 : 28 ] But in accordance to the words of Peter in Acts chapter 5, he says, him hath God exalted with his right hand to be a prince and a saviour, for to give repentance to Israel and forgiveness of sins.

Therefore, one reason why Jesus was enthroned was to give repentance to Israel and forgiveness of sin. He is there as our advocate.

Why is he enthroned? Well, he is there as our advocate. In 1 John chapter 2, we read, my little children, these things write I unto you that ye sin not.

And if any man sin, we have an advocate with the Father, Jesus Christ the righteous. You know, we must remember that we still have an accuser.

John in Revelation writes about the accuser that he is accusing before God day and night.



[ 38 : 30 ] We have an accuser which accuses God's people before God day and night. So, if we should be accused or condemned by others before the throne of God, we are to look to the one sitting there whose ongoing ministry involves providing the appropriate response to those accusations.

This part of his exaltation is reminded to us in Psalm 68 where we read, Thou hast ascended on high, thou hast led captivity captive, thou hast received gifts for men.

Yea, for the rebellious also, that the Lord God might dwell among you. The right hand is often depicted as a place of authority, the place of power, and he is using all his authority and power for the benefits of his people, for their complete salvation.

Why is Jesus on throne? Well, there he is able to exercise his authority and power for the benefit of all those who will put their trust in him.

He is there to complete their salvation. He is there until the day comes when he shall present the people who have come to trust in him, those whom he has redeemed by his own blood, when he shall present them to the Father and say, Behold, I and the children that you have given me, and there is none lost.

[ 40 : 15 ] All those that you have given me, they are here. None of them is lost. 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.

And then he says, who also maketh intercession for us. Paul reminds us that Jesus is interceding for us.

In the book of Hebrews we are told, but this man, that is Jesus, but this man, because he continueth ever, hath an unchangeable priesthood, wherefore he is able to save them to the uttermost that come unto God by him, saying he ever liveth, to make intercession for them.

That means that our salvation cannot fail. For saving to the uttermost means saving absolutely, perfectly, and completely, until until there is no spot, or wrinkle, or any blemish left upon his people.

Often it is asked what Paul means by the intercession of Christ. Some people ask this, Jesus used words.

[ 41 : 48 ] Well, Calvin in his comments on this verse reminds us that we must not measure this intercession by our own carnal judgment, for we must not suppose that he humbly supplicates the father with bended knees and expanded hands, but as he appears continually as one who died and rose again, and as his death and resurrection stand in the place of eternal intercession, and have the efficacy of a powerful prayer for reconciling and rendering the father to be to us that he has been propitiated, he has justly said to intercede for us.

The intercession of Jesus is something that can be very hard for us to grasp, but then so is every aspect of his heavenly existence hard for us to grasp.

grasp. But Paul here is, in making mention of his intercession as well as making mention of his death, reminds us that they are all priestly actions.

In heaven he appears as our great high priest. And so the writer to the Hebrews encourages us and says, let us therefore come boldly into the throne of grace that we may obtain mercy and find grace to help us in our time of need.

He is there, he is interceding for us at his ongoing ministry tonight at the right hand of the father, he is interceding for us.

[ 43 : 32 ] Today you may be feeling downcast because of indwelling sin. You may even be doubting you and through work of grace ever started in your soul.

You may be crying out tonight my leanness, my leanness. But the writer to the Hebrews says to us, wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which shall so easily beset us and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith.

Who for the joy that was set before him endured the cross despising his dream and is set down at the right hand of the throne of God?

Who is he that condemneth? Sometimes our own conscience preaks us. Our own conscience would perhaps bring us to this place of condemnation and what are we to do?

We are to look towards heaven. We are to set our affection on the things that are above. We are to look to the throne of God and there is Jesus as our great high priest interceding for us.

[ 44 : 56 ] Jesus continues since his resurrection and exaltation to secure for his children all the benefits of his death. He is making sure that every child of his will receive all the benefits of his death.

You may be asking am I involved or included in this intercession? Jesus said I pray for them, I pray not for the world but for them which thou hast given me for they are thine.

How can we identify them? Well he goes on to say there in John 17, neither pray I for these alone but for them also which shall believe on me through their word.

Now take note of these words, all those who believe on him, that is all those who will believe in Christ, all those who will have faith in Christ, who will trust on him alone, who are committed to following him, then you can be assured that you are identified with those who are included in intercession at the right hand of God.

We spoke earlier of the accuser of the brethren but you know the greatest accuser is very often ourselves. When we accuse ourselves of this and that, well let us take our eyes of ourselves and let us look heavenward to Jesus, our mediator, our intercessor, our great high priest and observe that he will never cease to be but an effective advocate.

[ 46 : 42 ] In Joshua chapter 5 it is said of the children of Israel, Israel, and the manna ceased on the morrow after the addition of the old corn of the land. Neither are the children of Israel manna any more but the addition of the fruit of the land of Canaan that year.

In Exodus chapter 15 we read of them, thou in thy mercy has led forth the people which thou hast redeemed, thou hast guided them in thy strength into thy holy habitation.

The children of Israel taken out from the land of slavery and bondage, gone through the wilderness, much was their experience, much was their failure, but they were brought into Canaan, the land of Canaan.

They were brought into his holy habitation. So all these words were true of the children of Israel regarding their earthly inheritance of Canaan but much more and much much more shall it be true of spiritual Israel, the children of God.

For there is an intercessor at the right hand of God tonight who pleads there, Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory which thou hast given me, for thou lovest me before the foundation of the world.

[ 48 : 18 ] Oh, who is it that can't condemn us? Who is it that can't condemn? 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.

The salvation of God's people is secure, not because of anything in themselves, but it is secure because of the one who is ministering tonight on their behalf in the midst of the throne of God.

We have our great high priest, the one who died, the one who rose again, the one who ascended to the right hand of the Father and sat down, and now he is ministering in his intercession for us until the time comes when he shall present his people to his Father.

Oh, who is it that condemn us? 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.

Well, let our affection indeed be on the things that are above. Let us for a moment in our minds draw the veil, and let us remember who it is that is there enthroned with the Father and with the Holy Spirit who is interceding for all those who will put their trust in him.

[ 50 : 08 ] Oh, my dear friend, have you got the assurance tonight that you are among them? Well, if not, now is the accepted time, now is the day of salvation, now is the time for you to put your trust in the Lord Jesus Christ.

And if you are among them, and if you are sure that you are among them, what strength there is tonight for me and you in a changing world, to know that there is one at the right hand of God who is interceding for you and for me.

May the Lord bless these our thoughts, let us pray. Eternal and ever blessed Lord, we give thanks to thee for sending thy son into the world, for delivering him up to the cross and there that he did die, there that our sins and the punishment of our sins were reckoned to him so that his righteousness could be reckoned to us.

We give thee thanks O Lord that he is the one who died, that he is the one who was buried and that he is the one who rose again, triumphant over death and the grave, that thy justice was satisfied.

We give thee thanks that he is the one who ascended to thy right hand and there that he is enthroned and there he continues his ministry and his intercession that he makes for his people.

[ 51 : 47 ] And we give thee thanks that there is that great promise that he is coming back, he shall return, not to offer himself as a sacrifice for sin, but to gather his people and to bring them so that they may behold his glory, that glory that you gave to him before the foundation of the world, and that in some measure unknown to us we shall share in that glory, for we know that we shall be like him, for we shall see him as he is.

We ask, O Lord, that thou would bless each one of us according to our individual needs, that thou will go for us in the days that lie ahead. And now may the grace of our Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all now and forever more.

Amen.