

# Saints Secure in Christ Crucified and Risen from the Dead

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*Studies in Romans*

By Dr. Alan Cairns

**Bible Text:** Romans 5:5-11

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As you can tell, I have picked up my obligatory cold in Northern Ireland. I thought I was doing very well. The first two weeks I was there I didn't pick up any cold and that was despite the fact that I was preaching in Kilkeel. And anybody from Northern Ireland will know that if it is going to be cold anywhere over there it is around Kilkeel. They don't think that, but it is... they are mountain people. They are a hearty breed and they have to be. But I didn't pick up any cold. I came back here, preached for four Sundays and didn't pick up any cold here. I said, "This is doing very well." And I went back to Ballymena and started preaching and still didn't get the cold until the last two days. And so with stuffed sinuses and coughing and spluttering and hacking and all the rest of it.... And my wife says because of the—only because of the cold—snoring rather sonorously, you will see that I am not in the best shape for any public speaking.

But, despite all that, we will do our best to continue with the studies in the book of Romans.

We reached Romans chapter five, continuing there. We are in the section, verse five through to verse 11. We have covered the first great statement of verse five and we will be continuing from verse six tonight.

Romans chapter five. We will commence reading at verse five through to the end of verse 11.

And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be

saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.<sup>1</sup>

Amen. The Lord will add his own blessing to this reading from his precious Word for his name's sake.

Now, if you have got a very good memory, you may recollect I pointed out that Romans four marks the end of the very full, formal treatment of the subject of our justification. Paul has explored the subject. He has answered every conceivable objection. And while he will continue to throw light upon it in the ensuing chapters, nonetheless, from chapter five he is really dealing with the one great result of justification and he is going to follow that result through in many ways. But, as I have taken time to establish from the text, in chapter five and six, seven, eight, nine, right through, the emphasis is upon the security that Christians have because of justification.

Chapter four ends that Christ was delivered on account of our offenses. He was raised again on account of our justification. Therefore, chapter five begins, "having been justified by faith, we have peace with God through our Lord Jesus Christ."

And that launches Paul into the extended treatment that he gives us of this wonderfully important subject of the security of believers in Jesus Christ. And something that is closely allied to the subject of the believer's security is the believer's assurance. Those words may seem synonymous to many of you. In fact, they are not. You may be secure and not be living in the enjoyment of that because of a felt lack of assurance. And Paul does not mean that we should have security without the joy of assurance. So he ties these two aspects of the subject together in chapter five and, indeed, in the passages that follow.

Now the argument of the portion that is before us tonight is very simple and very straightforward. Verse four has ended up with experience leading to hope and the first line of verse five says, "Hope maketh not ashamed."<sup>2</sup>

This hope... Remember what I said about hope. Never forget it when you are reading what the Bible has to say on Christian hope. Hope does not refer to something that we want to happen, but it is in doubt whether it will happen. Hope, rather, refers to that which is guaranteed to happen and we are waiting for it to come to pass.

There are certain things that God has guaranteed and to the justified he has guaranteed eternal glory. And that hope of glory, Paul says, "maketh not ashamed."<sup>3</sup>

I don't want to retrace my steps tonight because, as you will probably have figured out already, I have quite a few steps ahead of me to get through this evening. So I don't want to go back over the old ones. But it bears repeating and we should never forget it, that the

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<sup>1</sup> Romans 5:5-11.

<sup>2</sup> Romans 5:5.

<sup>3</sup> Ibid.

hope of a Christian is as solid as the throne of God and as certain of the work of Christ. This hope will never make us ashamed. This hope will never let us down. The man whose faith is in Jesus Christ will never be disappointed. The one who has abandoned his soul to the Savior and who has no merit to plead before a holy God, but the merit of Christ crucified and risen again, that man will not fail to enter into heaven because his hope maketh not ashamed.

Now Paul is very much aware of the dramatic importance of that statement. He is fully aware that judged by the standards of current Jewish belief and, I might add, judged by the standards of current so-called Christian belief, this is truly an amazing statement. But his whole point in verses 5b through to the end of our passage tonight is to show that however amazing, this statement is nothing but the sober truth of God. And so he proceeds to make this argument. He says in verses five through 11, "God has given us the gift of the Holy Ghost who has poured into our hearts the love of God, that love that led the Son of God to die for us and to rise again for us, to sit at the right hand of God." And Paul is arguing here that if we grasp the reality of God's immeasurable love, we will realize that there is no room for doubt in our hearts, no doubt that believers have an immovable security and a well grounded assurance. And, verse 11 indicates, for anyone in that position, anyone who has security in Christ and assurance from Christ, there is nothing he can do but glory or rejoice or triumphantly, exultingly proclaim glory in God through our Lord Jesus Christ through whom we have received the atonement or the reconciliation.

The great subject there, therefore, is secure in God's incomparable love. Paul has, I will take, I think five statements here. You may hope for less, but we have covered a couple of them, so it will be less. He takes five statements. And the beauty of how I always like to see how Paul builds his argument, especially in this book of Romans. Sometimes you get the impression that analysis of a book is a dry subject. But in Romans you will find that half the beauty is in actually how builds the argument. And he has five statements here. Every one of them in itself is sufficient to establish his main thesis, that believers have a perfect security. And yet each one leads to another one until together he brings them in one almighty, powerful argument that leads him to the assurance: We shall be saved from wrath.

Now follow him carefully.

Verse five, the end of the verse. God has given us the Holy Spirit. And when you realize that God has given the believer the Holy Spirit, and let that sink in. And we have already taken time to study that in some depth and some detail, what it means to have the Holy Spirit. When you consider God gives the believer the Holy Spirit and the tense of the verb in this particular verse indicates that this is a reference to that crisis experience when God converted us and saved us and brought us into Christ, when he did that he gave us the Holy Spirit. And when you recognize the full import of that, you will realize it is impossible to have the Holy Spirit and to perish.

The Holy Spirit in dwelling the believer, God's gift to the justified is proof of our security.

But then he makes the statement in verse five that the Spirit witnesses to us of God's love for us. For the Spirit pours. The idea here he is he pours the love of God into our hearts. The love of God has been poured into our hearts by the Holy Ghost which has been given unto us.

When you add this to the fact that God has given us his Spirit, you will see that when the Spirit witnesses God's love to us, pouring that in to our souls, filling our hearts with the assurance of the love of God for us, you realize this is another great argument that says we have everlasting immovable security.

But now he adds another tier, not the weeping kind of tier, another level in the argument. He has given us his Spirit. His Spirit witnesses to us of the love of God. Now he goes on. God's love is demonstrated by Christ's sacrifice.

Verse six.

“For when we were yet without strength...”<sup>4</sup>

Notice the “for.” The Holy Ghost has poured the love of God into our hearts. He is witnessing to us, God loves you.

Now how does he prove that? Because:

For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.<sup>5</sup>

How do we know God loves us? Oh, the devil would like to get our attention on to a host of other things. He would like to say to you, “Consider if God loved you, why would he let this arise in your life? Why would he let that arise in your life? If God loved you, why would you ever suffer? Why would you ever face illness? Why would you ever have bereavement? Why? Why? Why?”

Understand this. The demonstration of the love of God *par excellence* is Calvary. And following Calvary, God needs to do nothing to demonstrate his love. In fact, I could go so far as to say there is no other action that can possibly demonstrate the love of God if you take Calvary out of the picture. This is the very epitome of God's love.

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<sup>4</sup> Romans 5:6.

<sup>5</sup> Romans 5:6-8.

“For when we were yet without strength, in due time Christ died for the ungodly.”<sup>6</sup>

Never forget that. The cross, the greatest possible demonstration of God’s love.

And notice the force of the Word that he uses at the beginning of the eighth verse.

“But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.”<sup>7</sup>

The verb “commend” means he proves it. He sets forth his love as a proof. He sets forth the cross as a proof of his great love. He says, “Come to Calvary. See that bleeding sacrifice. Understand what was happening at the cross. Get it into your heart and your mind exactly what was transpiring at Calvary.”

And when you understand what God was doing at the cross, when you understand that Christ died and why Christ died, et cetera, then you will know this is the proof that my soul needs of the love of God for me.

John the apostle in this first epistle says, “Herein is love.”<sup>8</sup>

He has just said, “God is love,”<sup>9</sup> that statement that is apparently so simple. And yet it is so profound that there is no human mind can even begin to grapple with it.

“God is love.”<sup>10</sup>

And it is as if John recognizes that the simplicity of his words baffles us. And I invite you to think of that statement, “God is love.”<sup>11</sup> And the more you think of it, the more you will understand why I say we can’t begin to give great meaning to it. It is just so vast a statement. It is descriptive of what God is and that takes us into the realm of the infinite and we are poor, finite creatures. We have got a little taste put in our hand. We are standing at the infinite ocean of the greatness and vastness of the moral character of God. We are trying to grasp it and understand it. We could sooner put the whole ocean in a teaspoon, than understand that statement that, “God is love.”<sup>12</sup>

But it is as if he understood that we would be baffled by this statement and so John goes on.

“Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.”<sup>13</sup>

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<sup>6</sup> Romans 5:6.

<sup>7</sup> Romans 5:8.

<sup>8</sup> 1 John 4:10.

<sup>9</sup> 1 John 4:9.

<sup>10</sup> Ibid.

<sup>11</sup> Ibid.

<sup>12</sup> Ibid.

<sup>13</sup> 1 John 4:10.

It is as if John is saying, “You cannot begin to come to terms with the eternal, infinite essence of God. Your philosophy and your theology and your speculation and your imagination can never come to terms with the vast infinitude of what God is.”

But though you cannot comprehend him, you can understand something of what he has done. And what he has done declares what he is.

Herein is love, we didn't love God.

What a statement that is. What a terrible indictment that is. He created us, but we didn't love him. He sustains us in being, but we didn't love him. He holds us in his hand. He can snuff out our lives and dash us into the outer darkness of hell and he hasn't done so. God has visited us with every kindness, but we haven't loved him. There you have a glimpse at the black hole of depravity that is in the human soul.

But he loved us. And how do we know he loved us? He sent his Son to be the propitiation, to be that sacrifice, to appease the wrath of God, to meet the standards and the obligations imposed by the law of God to bear the punishment due to us on account of that law that we had broken. He sent his Son to be the propitiation for our sins.

This love is beyond comparison with any love of which men are capable.

The Scripture makes this clear in verse seven.

“For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.”<sup>14</sup>

The distinction between the righteous and the good man, you would take it to be generally the distinction between someone who is austere upright and the another one who is kind and warm hearted.

Now, you may admire a person like a Pharisee, who is austere upright, but he doesn't inspire in you a desire to die for him. And even someone who is kind and generous and warm hearted, very rarely will one want to die for him, though some, at times, would dare to do so.

“But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.”<sup>15</sup>

Do you remember that great statement of John in his first epistle?

“Behold, what manner of love the Father hath bestowed upon us?”<sup>16</sup>

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<sup>14</sup> Romans 5:7.

<sup>15</sup> Romans 5:8.

<sup>16</sup> 1 John 3:1.

That is perfectly good translation. But the Greek text has in it something of a word picture. “What manner of love” would be “What other worldly love, what love as if from a different country” It doesn’t make good translation, but it gives you a picture.

The love of God is like nothing on earth. The love of God is of a different kind entirely from any love that the world would ever know.

Do you remember Isaiah says, “Can a woman forget her sucking child?”<sup>17</sup>

Yes, it is possible. He is referring to probably the strongest bond of love known to humanity, the love of a mother to a child. Can that be perverted that she would cast him away? Yes, that is happening every day.

The love of God is altogether different and the nature of that love is seen when we consider, simply, that in love Christ died, the supreme act of self sacrifice, sacrificing himself to God, sacrificing himself to bear the wrath of God, the curse of God, the fury of God because of a broken law. He died.

Consider for whom he died.

“For when we were yet without strength, in due time Christ died for the ungodly.”<sup>18</sup>

He died of the weak, the powerless, people who could do nothing to help themselves.

But not only so, he died for the wicked. He died for the ungodly.

Consider not only for whom he died, but when he died. In due time, we are told, or at the appointed season. I like that, because it says, you see, that the death of Christ was not something engineered by men, though with wicked hands they put him to death. The timing of his death was not dictated by the affairs of men, by the calendar of the Jews or the program of the Gentiles. In the appointed time, in the time of God’s eternal decree, in the time when God in love had set him aside to be a sacrifice, Christ died for the ungodly. He died when there was no hope of salvation from any other source.

You may wonder why did the Lord leave it so long throughout all those ages of Old Testament history? I can’t give you a definitive answer to that, but I can suggest in all that the Lord let that period of time go on long enough to establish beyond all doubt that not only were men powerless to save themselves, but that there was no hope and no help from any other human source. And so when men were left personally powerless without help from any source available at all, then Christ died for the ungodly.

And why? The word “for” is an interesting word in the New Testament in connection with the death of Christ. It means on behalf of. He died on behalf of the ungodly. He died

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<sup>17</sup> Isaiah 49:15.

<sup>18</sup> Romans 5:6.

on behalf of us. It means for the benefit of. He died for the benefit of the ungodly. He died for the good of us. What a statement that is.

And, of course, it also has the idea, since it is a sacrificial death, he died in place of us. That is the whole force of a sacrifice. The sacrifice is the victim undergoing what should be undergone and suffered by the sinner. The Lord Jesus died on our behalf. He died for our benefit as the old hymn written by a great Northern Irish woman in the hymn, *There is a Green Hill Far Away*. He died to do us good. And he has done us the greatest good because he died in our place.

Now I want you to put all this together. The thing to note is that it was in love God appointed the sacrifice of Christ. In love God accepted the sacrifice of Christ. And if you look in verses nine and 10—we hope to get there in due course—God argues from the sacrifice of Christ and the argument the Lord makes is a powerful one in verse nine and 10.

It says, “If we have been justified by his blood, then surely we will be saved through him. When we were enemies we were reconciled by his death, much more having made friends with God, we will be saved by his life.”

God is saying, “Look, if you understand what it means for Christ to die for you, that is the greatest security you can have.”

If you understand Christ died for me and Christ rose again for me, you couldn't have any greater security.

The hymn writer put it succinctly. “Payment God cannot twice demand, first from my bleeding surety's hand and then, again, from mine.”

God is not in the business of extortion. Understand that. God is not in the business of extortion. He has exacted in justice the payment in the blood of Christ. But once the debt is settled, once the payment is made, once the sacrifice is over and has been accepted by God, then it is impossible, impossible for those for whom Christ made a full atonement ever to perish.

You see, here is the proof of God's love. Christ died for us. His sacrifice, the “for” statement. Christ's sacrifice purchased a complete justification.

Notice the beginning of verse nine.

“Much more then, being now justified by his blood...”<sup>19</sup>

Justified by or in his blood. In the shedding of the blood of the Lord Jesus Christ, our Savior poured out to God all the merits of his perfect life. Remember what the Scripture says back in Leviticus 17.

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<sup>19</sup> Romans 5:9.



“For the life of the flesh is in the blood.”<sup>20</sup>

The pouring out of the blood of Christ was obviously done in death. He died. But the pouring out of the blood of Christ was, in reality, the pouring out of a life. His life was in that blood. That life of absolute perfection, that life of total obedience, that life in which he had rendered to the law of God an absolute obedience fulfilling it down to the last detail on our behalf. That life of what theologians erroneously, I believe, call the active obedience of Jesus Christ.

That is what he poured out to God. And in pouring it out he not only testified, “I have kept the precept of the law and I give that perfect obedience to the precept as a sacrifice to God, but in doing so I pay the penalty of the broken law, so meeting the dual obligation of all my people to have a perfect precept and pay a perfect penalty or a perfect payment of the penalty and doing it both.”

You see? That is our double obligation. It is also our double need. We need a perfect righteousness of obedience to the precept of the law. We need that. We also need to be able to pay the penalty of the law that is already broken. Can you see now why Paul says, “We were without strength”?

We were powerless. How on earth could we ever, how can we ever pay the penalty that would satisfy God without our souls being forever cast into the darkness of hell? How could we ever pay the penalty for the broken law? We couldn't do it. But even if we could, how could we ever establish a perfect righteousness? How could we ever establish a complete obedience?

Every person here already saved knows and his heart rises in testimony. I might have been saved for 50 years, but I have never yet been able to live perfectly. I can't do anything perfectly. So we are yet without strength.

But thank God we are justified by his blood, because in his blood he made that satisfaction. In his blood he met the requirements of the law. And in his blood he extinguished the wrath of God that was against us.

As Paul wrote to the Colossians in chapter 2:13-14, one of the most outstanding statements every penned on this subject, Paul says:

“And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; Blotting out the handwriting of ordinances that was against us.”<sup>21</sup>

Now don't skip over those words. Whose hand wrote those ordinances?

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<sup>20</sup> Leviticus 17:11.

<sup>21</sup> Colossians 2:13-14.

Exodus chapter 20 tells you, the hand of God. It was God's hand that etched into the stone the 10 Commandments, the ordinances that were against us. And they were contrary to us, but the blood of Jesus Christ blotted out what God's hand had written against us. He didn't blot out the law as an expression of God's will. He blotted it out as a covenant that we had broken.

It is as if he were saying God's hand had kept an account. God's had meticulously set down against us the broken law. There is your account. Can you pay it? No, you can't. But he blotted it out. And across it all he inscribed in the red ink of his own precious blood, "Paid in full. Paid in full."

He extinguished the wrath of God and he established the perfect ground for our acceptance because he justified us, justified us in his blood, justified us by his dying for us, pardoning our sins and in giving us the free gift of his perfect robe of righteousness.

He says, "All my righteous merit, I make over to your account."

And that fountain filled with Jesus' blood justifies us in the sight of God.

Now see this. He has given us the Holy Ghost. That, in itself, says you have got security. The Holy Ghost witnesses of God's love to us. God's love to us tells us, "You have security. I love you. I am not about to damn you. I love you."

The proof of my love is the sacrifice of Jesus Christ. That sacrifice has purchased a complete justification and the total acceptance. And now the final statement, verses nine and 10. That justification means that we shall be saved from wrath through him.

The argument in verses nine and 10 is something, really, that should take a few weeks to go through, but since I am fighting the calendar, not the clock, I can't take those weeks. But notice how he argues.

Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.<sup>22</sup>

In essence, this is the same argument as chapter four verse 25. He was delivered on account our offences, and was raised again on account of our justification. This is the very same argument in different words.

But there is a truth here we shouldn't miss, that the risen Christ continues to act as our Savior. Sometimes we forget that.

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<sup>22</sup> Romans 5:9-10.

When we take, he said, “It is finished,”<sup>23</sup> we sometimes act as if it meant he had finished acting as our Savior. What he meant was that the sacrifice was over. The time of the priestly sacrifices is over and I am giving the once for all sacrifice for sin. And that sacrifice for sin, once and for all offered at Calvary’s cross, is what will guarantee my people their eternal life. I have brought to an end, as he said to Jerusalem on another occasion.

Tell her, “Her warfare is accomplished, that her iniquity is pardoned.”<sup>24</sup>

The warfare is over. The priestly sacrifices are done. This is one sacrifice for sins forever fulfilling all the prophecies of the Old Testament. He acted then as our Savior and when he finished the work, he finished the priestly sacrifices and said, “This is it. One sacrifice for sin forever.”

But now he has risen and he is still acting as our Savior. I want you to understand that. He is still acting. He is still actively at work. Christ didn’t die and then sit back in luxury as if, well, there is nothing now for me to be interested in. He is interceding. He is appearing. He is advocating. And what is he advocating? He is advocating against all the opposition of hell. He is advocating according to the terms of the covenant of grace that every one of his people make it securely to heaven. He is advocating that the blood washed are actually brought into glory. He is saying, as he prays in John 17, “Father, I will that they also, whom thou hast given me, be with me.”<sup>25</sup>

“I must have them. I will have them. They must reach heaven and they will reach heaven.”

He is active as our Savior. And he is living to ensure that all for whom he died will without fail enter into glory. That is what these verses nine and 10 are all about.

Verse nine. He died for us and purchased our justification. But he also rose again and lives as our Savior. His death could not be in vain. But neither can his resurrection life, neither can his intercession. If you will understand what Christ is doing at the right hand of God, you will see the security.

Do you remember what Jesus said to Peter and then the words include all the disciples? He said, “Simon, Simon, behold, Satan hath desired to have you.”<sup>26</sup>

Now you just put your own name in there. For it wasn’t only true of Simon.

Satan has desired to have you. Oh, you are mine, given to me in the covenant of redemption. You are mine by divine appointment. You are mine by eternal election. You are mine by the precious blood of the cross. You are mine by the sealing of the Holy

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<sup>23</sup> John 19:30.

<sup>24</sup> Isaiah 40:2.

<sup>25</sup> John 17:24.

<sup>26</sup> Luke 22:31.

Spirit, but “Satan hath desired to have you that he may sift you as wheat: But I have prayed for thee.”<sup>27</sup>

It is not just that I am praying for the whole Church. It is not just that I am praying for the great body of my elect. It is not just I am saying, “Lord, look at that great number of people that only God knows and I am praying for them as a block.”

Oh, that may be true, but in his infinite wisdom the Lord Jesus says, by name, “I have prayed for thee.”<sup>28</sup>

Your name is inscribed on the palms of my hands.

As the hymn says, “My name from the palms of his hands, eternity cannot erase.”

Bless God, his praying cannot be in vain. There is one mark about the intercession of Christ. It is as true in heaven as it was true on earth. He said to his Father, “Thou hearest me always.”<sup>29</sup>

There is no such thing as an unanswered prayer of Jesus Christ. Search your Bible. It is an impossibility.

“Thou hearest me always.”<sup>30</sup>

That was on earth. And it is still true in glory.

“Thou hearest me always.”<sup>31</sup>

There is an infallible certainty about the praying of Jesus Christ. Thank God he who died for us lives for us. And if we were reconciled by his blood and justified by his blood, then we will be saved from wrath through him, the living Christ.

Verse 10. His death destroyed our enmity to God and gave us peace with God. He reconciled us to God. But listen. If his death saved God’s enemies, can his life fail to secure God’s friends? If his blood brought us out of enmity into friendship and fellowship, can the living Christ, the Christ who lives at the right hand of God our great high priest, our intercessor, our elder brother, our covenant head, our living, loving Lord, can his life fail to bring his friends in union with him to everlasting glory? The whole thing is impossible.

Now that we are no longer enemies, but people who have been reconciled he says, “We shall be saved by or in his life.”

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<sup>27</sup> Luke 22:31-32.

<sup>28</sup> Luke 22:32.

<sup>29</sup> John 11:42.

<sup>30</sup> Ibid.

<sup>31</sup> Ibid.

Now I want you to notice this great conclusion of it all. We shall be saved. You see, that is what the passage is all about. That is what the argument is all about. Paul has given us five individual statements. Each one of them in itself would be sufficient to establish the truth. Put them all together and it reaches this great crescendo. We shall be saved from wrath. We have been justified.

Go back up to the beginning of the chapter. We have been introduced into the royal presence and we now enjoy constant access to God. We have been given the indwelling Holy Spirit to witness of God's love for us. We have been reconciled to God by the death of his Son. So we shall be saved from wrath.

You see, the eternal future is secure. That is what Paul wants us to understand. And he wants us to understand it for a very good reason, because it is as you understand your future that you will be able to live effectively for God in the present. Never forget that, because this must have a present effect. The argument that... and this is an argument that Paul will take up at the beginning of chapter six, the argument against the security of believers is, "Oh, that leads to carelessness. It leads to coldness. It leads to indifference. Well, now I am saved. I can shrug my shoulders and say everything is fine. I can live whatever way I like."

Absolute rubbish. Absolute rubbish. Anybody who talks like that has never known what it is to have security or assurance. Anybody who wants to make the grace of God cloak of maliciousness and a cover for his own vile sinfulness is still in his sins and if he doesn't get converted and get saved, he will perish and that is the only security he will ever have. And it is a security for eternal hell.

This is not an excuse for sin. No, what is... when you understand this and I would to God that I could preach this as it deserves to be preached, I have to confess when I come to this passage that I groan within myself because I read things here that I don't have either the knowledge or the ability or the words or the passion or anything to express as it deserves to be expressed. But I read things here and I say, "If only I could understand this. If only I could communicate this. If only there were some way that this could grip the mind of Christians, what it is that Paul is saying here," they would come to cry out with verse 11, "And not only so..."<sup>32</sup>

That is picking up at verse three. "And not only so..."<sup>33</sup>

Notice how he is progressing. He says, "We rejoice," verse two, "in the hope of the glory of God. But not only so, we rejoice or glory in tribulations also. But not only so," verse 11, "we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement."<sup>34</sup>

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<sup>32</sup> Romans 5:11.

<sup>33</sup> Ibid.

<sup>34</sup> Ibid.

When you understand this, you will rejoice. When this grips your heart, there will be something rising up within you to rejoice in God.

Notice the difference in the tenses of the verbs. We shall be saved, verse 10. We now rejoice, verse 11.

Can you do anything else but rejoice if you have received the atonement, if you have received the reconciliation, if you have received the at-one-ment with God? We rejoice.

There is the honor we give to him. We come before the Lord. And we give him the glory. Salvation in all its parts is all of God. Salvation is all of grace. If we should be saved, then to God be the glory. To Christ be the honor. There is a humility we feel for we recognize we were without strength. We were not only without strength, we were without goodness. We were ungodly. We were stamped with that very thing that Paul mentioned at the beginning of the whole treatment in Romans chapter one verse 18, with that ungodliness against which the wrath of God has been revealed.

We were without strength. We were without godliness. We were without merit.

Truth to tell, we were even without desire to know anything about God or grace or anything else, for we didn't love him.

Here is a humility we feel. We are glorying in God.

"I have nothing wherein to glory," says Paul. "I am just a sinner, vile, filthy, wretched, hell deserving sinner. But I am justified. I am reconciled. I am in friendship with God. I have fellowship with God and I am sealed so that I shall be saved from wrath."

The honor is his, the humility is ours. But here is a holiness to which we aspire.

When I understand what God has done for me in Christ and understand the assurance and the security that he gives me in the Savior, then I must glorify him.

In a word, you know, that is the essence of a holy life. To be living in the joy of the Lord, you can't be living in sin. To be living in the joy of the Lord, you can't be living with one foot in the world. To be living in the joy of the Lord, is to separate unto him and to say, "Lord, given what I was and where I was, given what I am and where I am going, given the ground on which I am saved, there is only one thing worth living for and that is the glory of God."

We glory, we rejoice, we triumphantly exult in our God.

I am tempted to take off on another line, but time is gone. Can I tell you that when we recapture this in the Church, we will recapture the secret of spiritual power? When you understand this in your own life, you will understand what it is to be a strong Christian. A strong Christian is not a Christian with strong will. A strong Christian is not a Christian

necessarily just a strong character. Oh, he will have strong character, but that is the result, not the cause of his strength. A strong Christian is one with a clear view of what Christ has done for him and of the security that belongs to him in Jesus Christ, the result of which is he will have joy.

Now get your eyes on you. And there is not much to look at. Get your eyes on you and you will be downhearted. That is where the devil wants to keep your eyes. Look at your failure. Look at your folly.

He will even say, "Look at your past." Even though it is under the blood he will say, "Look at your past."

But Paul's argument here is, "Look at your Savior."

Your security is not in how you prayed the sinner's prayer. Your security is not in the tears and the repentance and the sincerity. Oh, all those things were there. But ultimately the only perfection we have is in Christ. He said, "Look at him." That is where you will get your joy.

Remember what Nehemiah says in chapter eight verse 10. "The joy of the Lord is your strength."<sup>35</sup>

People who are joying in God will be strong Christians. A church that really grasps Paul's argument here concerning the assurance and the security in which it is based, will be a strong church. That is where you will get the desire to witness, for this is worth talking about. This is not some dry religion. This is something worth talking about.

You see, when you are exulting, when you are joying in God, when you are feeling this way, you have something triumphantly to proclaim. That is where you will get the desire to witness. That is where you will get fire and power in your witness. Even the ungodly will see there is a difference between what this person has and that kind of guilt ridden witnessing that says I have got to reach 40 people this year. You are one of them. Take that tract and on your way. They can tell the difference, but just out of the joy, the overflow of your heart. You are talking about something that is an exaltation within your own soul. What is it? It is the assurance based on security in Jesus Christ.

Remember these five statements, each of which is sufficient and together they form an absolutely perfect argument for the security of believers in Christ. Our hope will not make us ashamed. Believers will never perish.

Why? God has given us his Spirit. His Spirit witnesses to us of his incomparable love. That love was demonstrated in the sacrificial death of the Lord Jesus Christ for us. That sacrifice, that shedding of blood purchased for us a complete justification and a complete justification means we shall infallibly be saved from God's wrath through him.

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<sup>35</sup> Nehemiah 8:10.

And therefore we joy in God through our Lord Jesus Christ.

May God tonight give us hearts to praise him. It is so easy to lose the joy. It is so easy to get to a place in your Christian life where everything is a grind. It is so easy to get to the place where you are so taken up with how you feel, the aches and the pains of your body, the looming of death, the losing of loved ones, the difficulties of a job, the problems of children, all these things. It is so easy to get wrapped up with all the things, what Mike Barrett always talks about as the stuff of life and just get ground down into defeat.

But, oh, to joy in God, to joy in God through our Lord Jesus Christ.

Have you taken time today to bow before the Lord and honestly rejoice in him through Christ? Must we not often bow our heads in shame and say, "Lord, a whole day has gone by. I have bowed the knee to pray, but I have forgotten to exult in Christ"?

Think about that, all that he has done, all that he has given us, all that we are in him. Let us rejoice in God through Jesus Christ, through whom we now possess reconciliation with God.

But, you know, if you don't possess that reconciliation, if you are in this meeting tonight and you don't possess that reconciliation, then none of this applies to you and you shall not be saved from wrath. It is only the reconciled who are saved from wrath. It is only the justified who are saved from wrath. So if you are unsaved, you are still under wrath. And, thank God, the gospel call is out of darkness into light. It is from wrath to reconciliation. Christ died for the ungodly. Take that in. Am I ungodly? I am. Christ died for the ungodly. And there is power in that blood to justify you.

Oh, get to Calvary. Get to the cross. Get to the Savior. Cry for the application of the merits of his blood. And you will find he never turns away a penitent sinner. And as soon as you cry for mercy you will get it. And far more than you could ever imagine and you, then, will be able to join the chorus here. We joy in God because we shall be saved from wrath through Christ.

Let's bow our heads in prayer. Let us all pray.

In just a moment the meeting will be over. I wonder tonight have you received the reconciliation? Have you received the reconciliation? It is to be received. Paul told Timothy, "This gospel is worthy of being accepted by all." And so tonight, if you are not saved then the call is a call to Christ. Repent and believe the gospel. Cry to Christ. He is able to save. And if you are saved, perhaps under the weather, battling many adverse circumstances. Turn your eyes upon Jesus. Understand what he did for you at Calvary, what he is doing for you now at the right hand of God. Understand that. Think on it and hear the witness. We shall be saved. We are secure. So go home rejoicing.



If we can help you to Christ, Mr. Brame and I are here as your servants for the Savior's sake and we would be delighted to take the time to open the book of God and point you Christward. Make sure tonight you seek the Lord.

*Father in heaven, bless thy Word to our hearts. We do thank thee of the assurance that thou dost give to thy people, an assurance not based on anything that they have done or anything in themselves, but an assurance based on the security wrought by Christ and witnessed by the Spirit. Lord, we praise thee that thou hast said, "Our hope maketh not ashamed, because we shall be saved from wrath through him." Lord, we pray that those who have come to this meeting without Christ will even now be drawn effectually to him. Oh, Lord, bring the lost to Jesus. And we pray that those who are saved will go out of this place with their eyes on Christ rejoicing. Hallelujah, what a Savior. Oh, Lord, hear our cry and grant that that joy of the Lord may be our strength. We pray in Jesus' name. Amen.*