

# Who is He That Condemns

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Date: 04 September 2022

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[ 0 : 0 0 ] Turn to Romans 8, Romans chapter 8, and we'll read verses 31 to 34.

Romans 8, 31. What then shall we say in response to this? If God is for us, who can be against us?

He who did not spare his own son but gave him up for us all, how will he not also along with him graciously give us all things?

Who can bring any charge against those whom God has chosen? It is God who justifies. Who is he that condemns? Christ Jesus, who died, more than that, who was raised to life, is at the right hand of God and is also interceding for us.

Let's hear the word preached. Well, Romans 8 is like a wonderful piece of music.

[ 1 : 0 9 ] If the Apostle Paul, under the inspiration of the Holy Spirit, is the conductor of this orchestra, then the symphony of Romans 8 could be called the believer's security in Christ.

The believer's security in Christ. And from the very first note struck, we hear what this piece of music is all about. There is therefore now no condemnation for those who are in Christ Jesus.

It's like symbols on the first note. This is what this chapter, this piece of music is about. And every line thereafter is just a variation on that theme.

In different ways, driving home this same sweet melody of the believer's security in Jesus Christ. Now, we've been making our way through this piece of music and we're nearing the end of the symphony.

Verse 31 marks the beginning of the ending when it asks, what then shall we say in response to these things? Can we sum up?

[ 2 : 2 0 ] Can we bring this to a conclusion? What should we say? And so here is when the music begins to swell and all the instruments are called into play, the volume increases and we sense it is building up to a great climactic finale.

And five questions then follow, one after another, all sounding this note of triumph on which the music ends.

Now, so far we've heard two questions and today we hear two more. Next week, the finale, Lord willing. And for ease of memory, it just so happens in God's providence that these questions follow the number of our verses.

So question number one is verse 31. Question two is verse 32. And right on to the fifth one, verse 35. So there are the five questions.

We've seen number one, question number one in verse 31. If God is for us, who can be against us? And the answer is not stated, it's implied in the question.

[ 3 : 3 1 ] It doesn't matter who's against us so long as God is for us. Question number two. Verse 32. He who did not spare his own son, but gave him up for us all, how will he not also along with him freely give us all things?

If he didn't withhold even his own beloved son, but gave him up to the hellish cross for us, could he possibly withhold anything else that we needed?

Again, the question has no answer, but it's inconceivable. That he would give his son and then withhold something else. And today we consider two more questions.

And we're going to take them together because in one way they ask the same question, just in different ways. And you say, why would Paul do that? Well, it gives him opportunity to just give more and more information about what makes the believer's security so secure.

Sure. So, we come to question number three in verse 33. Who will bring any accusation, any charge against those whom God has chosen?

[ 4 : 52 ] It is God who justifies. Now, this language of bringing a charge, an accusation against someone, takes us right into the courtroom of heaven.

It's a legal phrase. And the ones in question in this court are none other than God's elect. Those whom God has chosen.

That's how they're described. And so, believers, we want to pause and emphasize that this is your identity. This is who you are in the eyes of God.

You are God's elect. You are those whom God has chosen. Now, I want to ask, is it your self-conscious identity?

Do you think of yourself this way? I am one of God's chosen ones. Over and over again, this is how God addresses you in the Bible, Christian.

[ 5 : 58 ] Whole letters in the New Testament are addressed to you as God's elect. God's chosen ones. Colossians 3.12 is just one sampling of a verse where you're identified as such.

As God's chosen people. Holy and dearly loved. And then follows the commandment. In other words, you're not to even go about keeping these commands without remembering who you are.

You're God's chosen ones. Dearly loved chosen ones. You were meant to live with that self-conscious identity. A reality that you wake up to.

You go through your day. You pillow your head at night. I am one of God's dearly loved chosen ones. Now, this idea of the election or choosing of God is a common theme in the Bible.

To choose means to select. You selected certain clothes today that you would wear and you left other clothes in the wardrobe.

[ 7 : 04 ] It's the word. It's what we do when we elect officials to represent us. We select some and leave others for others to vote for.

It's election. Selection. Choosing. It's what David did when he went down to the brook. And the Bible says that he chose five smooth stones.

He left many other stones in the brook. But he chose these five and took them with him. It's the word that's used of God choosing Israel out of all the nations of the world.

Deuteronomy 7, 6. The Lord your God has chosen you. Speaking to the descendants of Abraham. He's chosen you out of all the peoples on the face of the earth to be his people.

His treasured possession. God made a selection of one nation out of all the nations. Oh, but don't think, Israelites, don't think for a moment it was because of your righteousness that I chose you.

[ 8 : 08 ] God says, no, for from the day you left Egypt you've been a stiff-necked, stubborn, rebellious people against the Lord. Then why did he choose them?

Well, he chose them because he loved them. And why did he love them? He loved them because he chose to love them. There was nothing in them that allured him to choose them, that attracted him to choose them.

It was his own love that he set upon them. And such is our election unto salvation. From the beginning, 1 Thessalonians 2, 13.

From the beginning, he loved us and chose us to be saved. From the beginning, before we were born, he chose us. He loved us and chose us to be saved.

Ephesians 1, 4. He chose us in Christ before the creation of the world. Not because we were holy and blameless. But he chose us to be holy and blameless.

[ 9 : 17 ] A blessing to be holy and blameless. To be like God and to live with him. And we were chosen for this. So those in Christ Jesus are here addressed in verse 33 as God's elect.

Those he chose to save and make his own treasured possession. The apple of his eye. And all because of his sovereign grace and love.

That's your identity, believer in Jesus. Live with it. Soak it in. Enjoy it. But these are the ones who are being examined in this courtroom of heaven.

So that's our identity. What's the identity of the judge? Well, notice the answer. It is God who justifies. First of all, notice he is God.

He's the eternal I am. And as God, he's the lawgiver. The one we've sinned against, as we just heard in our worship of song.

[ 10 : 23 ] Every one of our sins are against him. But he's the one who chose us to be his own beloved people. And he chose his son to be our savior.

First Peter 1.20. And sent him as his precious chosen cornerstone. To be the foundation of our trust. The foundation of our salvation.

And he's the one who justifies. It is this God. The eternal God. The law-giving God. The one we've sinned against God.

The one who chose us in Christ before the creation of the world to be his own. It's he who justifies. Justifies. God. Has the gavel in his hand.

And having examined all the evidence, he's already rendered his verdict. No condemnation for those who are in Christ Jesus. Justified.

[ 11 : 32 ] Which means to declare righteous. Righteous. And so God the judge has declared us righteous. Righteous in the eyes of the law. There's no law that we have broken in the courtroom of heaven.

It's gone. Any disobedience. Gone. Gone. So we're not only viewed by the judge as one who just as if I'd never sinned.

But also as one just as if I'd perfectly obeyed every command all the time. And so this triumphant challenge is thrown down. Who then will bring any charge against one of these whom God has chosen and justified?

Who can get an accusation to stick in the courtroom of heaven against one of these? Answer. No one. Oh Satan may try.

Indeed. His name means accuser. And he's called the accuser of the brethren. But if he accuses us of a sin the judge says yes I know all about that.

[ 12 : 40 ] I'm omniscient. And I know a whole lot more than that. And if Satan quotes the law that would condemn us. Saying he's a law breaker. And your law says that the one who sins shall die.

You said that you would never. That the soul that sins it shall die. And that you will by no means clear the guilty. Your own justice demands his damnation.

If he says such the judge answers. Those demands have already been fully satisfied. Fully met by his substitute. Jesus Christ. So that God can be both just and the justifier of those who believe in Jesus.

You see the judge is the very one who didn't spare his own son. But gave him up to the cross for us. That there he might be judged and damned. And take the condemnation that we deserve.

As verse 3 of our chapter says. That God sent his own son in the likeness of sinful man. And for sin. And so God condemns sin in the flesh of his own son.

[ 13 : 53 ] So with all the demands of justice poured out on Christ. With condemnation suffered. He can say of us who believe in him. No condemnation.

Not now or ever. Justice smiles and asks no more. God the just is satisfied to look on him and pardon me. It's God who justifies.

It's he who declares righteous. All who have faith in Jesus Christ. Anyone who attempts a condemning accusation you see. Has my judge to deal with.

Not me. He has the judge. It's God who justifies. It's his verdict. You must deal with him. And such a verdict from God the judge shuts every mouth.

And silences every accusation against his chosen and justified ones in the courtroom of heaven. And you know there is no higher court of appeal. This is the supreme court.

[ 14 : 55 ] The supreme judge. And does that not spell assurance. And security. And confidence for those who are in Christ Jesus.

What's the meritorious ground of our justification? That's just to ask what is it that merits God having looking at all the evidence.

And bringing the verdict. No condemnation for this believer in me. What gets him to that conclusion. That verdict. Well it's not your works. He's not looking at your works.

Not a glance at your works. It's not even your faith. It's not your repenting. No it's Christ.

And his righteousness. Christ and his obedience. That's what God looks at. Our faith is just the instrument of receiving Christ.

[ 16 : 01 ] It's the empty hands. That's what faith is. It's the empty hands that receive Christ. And all of his merits. All of his obedience and righteousness. And it puts that to my account.

That's what faith does. It's an instrument. But it's not the ground. It's not like God says wow he's got faith. I'm going to declare him righteous. No no our faith is not perfect. It's got sin in it itself.

It's imperfect. No he's not looking at our works. Our faith. Our repenting. He's looking at Christ. Whom faith receives. And receives with him.

All his obedience. Even his obedience unto the death of the cross. So faith. Looks away from anything in myself. Saving faith doesn't have anything.

To look to in self. It looks away to an alien righteousness. To a righteousness outside of ourselves. And it says to God. Look on him.

[ 16 : 57 ] At your right hand. And pardon me. And that's what God does in justification. He looks at his son. And pardons us. He sees righteousness in his son.

That's been put over us. And put to our account. Blessed is he whose transgressions are forgiven. And whose sins are covered. Blessed is the man.

To whom the Lord will not impute iniquity. He imputes it to his son. And the righteousness of his son to us. Well all of this was foretold.

In a vision. To Zechariah the prophet. 600 years. Earlier. 600 years before Christ was born. Zechariah 3. 1 to 5. It's a vision.

It's a divine revelation. To the prophet Zechariah. It would be seen in his mind like a movie. And that's the way God sometimes revealed himself.

[ 17 : 58 ] To his prophets. And so. Zechariah has this vision. And he's told that the things that he sees. Are symbolic. Of things to come. About the servant of the Lord.

The branch. Which are names for Messiah. And he's told that. This vision is about how the Lord Almighty. Will remove the sin of this land.

In one day. So. So this is a vision. Of. Of. How sin's going to be removed. It's a vision of what. The Messiah is going to do. To save.

His people. And so. He's. Zechariah is taken. Right up into the courtroom of heaven. And. He's shown. Joshua. The high priest.

Standing before the angel of the Lord. And Satan. Standing by his right side. To accuse him. So there's the three characters. In the vision. First of all.

[ 18 : 54 ] Joshua. He's the high priest. And as high priest. He represents all of God's people. So when we see Joshua. In this vision. We're not just to see one man.

We're to see all the people. Represented by him. So that's Joshua. The high priest. And we're told he was dressed. In filthy clothes. So get the picture.

All the people. Filthy. Standing before the angel. Of the Lord.

Now that's a. That's a phrase. That refers to the pre-incarnate. Son of God. Before he became a man. And took on our flesh.

He's often referred to. In the Old Testament. As the angel. Not just an angel. But the angel of the Lord. And. So here he is.

[ 19 : 49 ] He is both. Called the angel of the Lord. And called the Lord. Because he is God. And then there's Satan. Whose name means accuser.

And he's standing at Joshua's right hand. To accuse him. Now this is a slam duck case. For the prosecution. Because there's Joshua. Standing in his filthy rags.

There's no way out. He's guilty of sin. He's guilty of sin. And he's covered in filth. And Satan is there. To accuse.

The evidence is undeniable. But. The angel of the Lord. Said to Satan. The Lord. Rebuke you Satan.

The Lord. Who has chosen. Jerusalem. Rebuke you. You see. That's who Joshua is representing. Jerusalem. The people of God. The Lord.

[ 20 : 46 ] Who has chosen. Jerusalem. Rebuke you. Is not this man. A burning. Stick. Snatched. From the fire. Well you leave the stick.

In the fire. It's going to be consumed. But. He's saying. Is this not. One of those. That have been chosen. And snatched. Out of the fire. Saved from the judgment. Of God.

And then the angel of the Lord. Says to those. Standing before Joshua. Take off. His filthy clothes. And he says to Joshua. See I've given. I've taken away. Your sin.

And I will put. Rich garments. On you. Put a clean turban. On his head. So they put a clean turban. On his head. And clothed him. While the angel of the Lord. Stood by.

His filthy clothes. Were replaced. With clean. Rich garments. And all due. To the angel. Of the Lord. These things. Were symbolic. Of things to come.

[ 21 : 44 ] Things to come. Some 600 years later. And. Here we. Here we are. And all of our righteousnesses. Are as. Filthy.

Rags. Isaiah 64. 6. Helpless. In our sin and guilt. We have no. No defense. Every mouse stopped.

Before. The judge. Satan accusing. Without. Any excuse. Of our own. And then Messiah. Jesus. Speaks off. And he steps up.

And removes. Our filthy. Clothes. And. Puts. Clean. Garments. Upon. His robes. Of righteousness. Provided. By his own. Obedience.

And death. That we might. Stand clean. Before. Our God. Justified. Declared. Righteous. In his sight. And so.

[ 22 : 42 ] When God himself. Is the one. Who justifies. Who will dare. Bring any charge. Against. Those whom God. Has chosen. Here is the believer. Security. In Christ.

Drink it in. For your encouragement. Believer. That's question three. And question four. Begins. And you'll. You'll recognize. How similar.

The question. Who is he. That condemns. Who brings any charge. Against them. Who is it. That brings a condemning charge. Who is he. That condemns. And now. The answer.

Christ Jesus. Who died. More than that. Who was raised. To life. Is at the right hand. Of God. And is also. Interceding for us. So the question. Is like verse 33.

But the answer. Is different. Verse 33. Spoke in terms. Of what God. The father. Has done. As the judge.

[ 23 : 35 ] He's chosen us. And he has justified us. Verse 34. Speaks about. What God. The son. Has done. For us. Four things. He has done.

Or is doing. For us. And so you see. I think that is why. We have two questions here. Somewhat the same. But it gives Paul. An opportunity. To not only show.

What the father. Has done. As the judge. In justifying us. But now. To show us. The son. And what he has done. That we might not. Be condemned. Four aspects.

To the work of Christ. Each one. Contributing. To the believer. Security. And it just. Again. Builds like a piece of music. First. Who is he that condemns?

Christ Jesus. Has died. Christ Jesus. Has died. Now usually. The death of a. Of a deliverer. Would spell disaster.

[ 24 : 37 ] For the people. Wouldn't it? Oh no. Our deliverer. Is dead. Our conqueror. Is dead. We're done. But. This death. Was different. Than any other death.

And so. Rather than being. The end of our hope. It's made the ground. Of our hope. And our assurance. For indeed. It is by his death. That we have life. Eternal life. Christ Jesus.

Was my substitute. Standing in for me. Bearing my sin. And guilt. To the place of punishment. And took that death. Under God's wrath. Instead of me. Paid the debt.

I owed. And made me free. Now we saw this. Last week. If at Calvary. All you see. Is what sinful men. Did to Jesus. You miss the whole gospel. You miss the whole.

Message of the Bible. If you just see. What sinful men did. In nailing Jesus. To the tree. You've missed it. And that's what verse. That's what we saw.

[ 25 : 34 ] Last week. There was a transaction. Going on. Between God. The father. In God. The son. As. As he laid. Our iniquities. Upon him. And then.

Jesus. Bears that sin. To the. To Calvary's cross. And God. The father. Crushes him. Damns him. Hell. Comes to the cross. And. Reeks from him.

What we would have suffered. For all eternity. That forsakenness. By God. His wrath. Instead of. His love.

Is justice. Instead of mercy. He drank the bitter cup. For us.

And having done so. There's not a drop. In the cup. Left. For us to drink. No wrath. Left. For us. He. He. He drank it all.

[ 26 : 28 ] He was cursed. That we might be forever blessed. He was condemned. That we might be. Forever without. Condemnation.

No condemnation. So who is he. That condemns. When Jesus Christ. Has died. You see the. You see the reasoning. Of Paul. The work of atonement.

Is finished. But more than that. Secondly. Who was raised to life. You see how. How Paul wants us to see it. Yes. He's. He died. But there's more.

There's more to encourage you. In your security. In Christ. He was raised to life. Now why was the resurrection. Of Christ. Necessary. His work of sacrifice.

Was a finished work. He really bore our. Wrath. In our place. And satisfied justice. For our sin. But how do we know. That it satisfied justice.

[ 27 : 27 ] How can we be sure. That. I mean here he goes. Into the place of punishment. Burying our sin. He became sin for us. How can we know.

That when he died. God the father. Said that was enough. To save all of my people. From all condemnation. How do we know.

You see as long as Jesus. Is in the grave. We lack the proof of it. And we're forever guessing. Was it enough. Did he suffer enough. How do we know.

That the atonement. Was enough. To satisfy God. Well. The father raises him. From the dead. The father raises him. From the dead. And there's no more question.

About it. The resurrection. Of Jesus. This was the father's. Unmistakable way. Of declaring. My son. Has suffered enough. He has paid the price.

[ 28 : 28 ] In full. The just demands. Of my broken law. Have been fully satisfied. Wrath and anger. Has been fully poured out. For those sins. So he was delivered.

Over to death. For our sins. And was raised to life. For our righteous. For our justification. Romans 4 25. Resurrection. Then is the seal. It's the guarantee.

Of our justification. That we are indeed. Counted righteous. In the sight of God. See. He raised his son. He showed his approval. Of this sacrifice.

In our place. Drink it in. For your security. Your assurance. But there's still more. And the music. Keeps swelling. Louder and louder.

Not only has Christ died. He was raised to life. And more than that. Thirdly. He's at the right hand. Of God. This answers the question. Where is Jesus now?

[ 29 : 24 ] And believers. We don't ask that question enough. Yes. We need to remember. What Jesus has done for us. But we need to go on. From the cross.

And from his obedience. We need to go on. And from his resurrection. And ask. Well where is he now? He's not here. Is he? Well where is he?

This too is for your security. He's at the right hand of God. That's where he's at. Having raised him from the dead. God exalted him. To the highest place.

Where would that be? Where would that be? Where would that be? God raised him. And seated him. At his right hand.

In the heavenly realms. Far above all rule. And authority. Power and dominion. And God placed. All things under his feet. And appointed him. To be head over. Everything.

[ 30 : 21 ] For the church. For you. Which is his body. You see. God would not receive. Jesus Christ. Into heaven. If he still had sin.

Clinging to him. All of our sins. Were put on him. He became sin for us. He would not be allowed. Into heaven. Sin cannot dwell. With God. So. The fact of his resurrection.

And ascension. To the right hand of God. Says. He has taken away. Our sins. They're gone. They've been thrown.

Into that sea. Without a bottom. And now. He sits on the very throne. Of God. With all power. And authority. In heaven. And on earth. Given to him.

And he rules. And uses that authority. For the church. Believer. That's your savior. That's your lord. That's your friend.

[ 31 : 17 ] That's your good shepherd. And that's where he is. Right now. Do you see him there? Do you see him there? With the eye of faith. That sees the invisible. He's there.

And he's there for you. That's the glory of it. He's there for you. He's ruling and reigning. Over everything for you. So Octavius Winslow says.

Fear not oh believer. Your head and redeemer. Is alive. To frustrate. Every purpose. To resist. Every plot. And to silence.

Every tongue. That would condemn you. He is. At the father's right hand. So who is he that condemns?

Christ has died. Was raised again. Proving God's. Acceptance of his offering. And now he's reigning in heaven. At God's right hand. And all for you. All for you.

[ 32 : 17 ] But there's even more. For in the fourth place. He says. He's also interceding. For us. There were two parts. To the work of the high priest.

First. He made a sacrifice. A fitting. Acceptable sacrifice. Blood was shed. And the blood. Of that sacrifice. Then. The second part. Of his work.

Was taken into the most holy place. Of the temple. Where God dwelt. And there the priest would. Present. The blood of the sacrifice. And plead it. For the blessing.

And forgiveness. Of God's people. So. Outside. The sacrifice. And then. Taking that sacrifice. Before the face of God. And saying. On the basis.

Of this sacrifice. Forgive. The sins of your people. Blot them out. And bless them. Instead of curse them. Well that was all picture. You see. Symbolic.

[ 33 : 11 ] Of things to come. And so. Our Lord Jesus. Made the once for all. Sacrifice of himself.

For our sins. On the cross. And then. He entered. The most holy place. Once for all. By his own blood. There. Before the father.

Hebrews 7. Or 9. 24. Says. He didn't enter. A man-made sanctuary. Man-made temple. Or tabernacle. That was just a copy. Of the true one. No. He entered heaven.

Itself. Now. To appear. For us. In God's presence. And who now. Speaks to the father. On our. Behalf.

So. He undercedes. For us. He speaks. To the father. On our behalf. First. John. Two. One. And two. Little children. I've written.

[ 34 : 09 ] These things. To you. That you might not sin. That's why I wrote this. This epistle. John says. First. John. Two. But. We're thankful for the but.

If anyone does sin. We have an advocate. With the father. Jesus Christ. The righteous one. A defense attorney.

At. His right hand. Who is there. Pleading. Our case. Our cause. Defending us. Against all accusations. Made against us. And what does he plead?

He does not plead. Our righteousness. Our obedience. As if that were something. To satisfy God. Our innocence. No.

He. He pleads his own blood. And his own obedience. The merits. The merits. Of his life. And death. Father. I obeyed for her. I died for her.



- [ 35 : 06 ] I took your wrath. For her. I paid her entire. Dead and full. He pleads his work. For helpless sinners. He pleads the eternal. Covenant of redemption.
- That. That arrangement. That was made in heaven. Before anything. Was made. Between the father. And the son. In which. Each.
- Were given. Responsibilities. Father. You gave these people. To me. And said. If I would go down. And live. And die for them. That you would raise me up. And would save them.
- And he pleads that covenant. With his father. And the faithful. And just judge. Is in full agreement. With his son. And forgives us. For Jesus sake.
- He's there. As our advocate. Pleading his own righteousness. On our behalf. But Christ's intercession. Is not only to defend us. Against accusations.
- [ 36 : 03 ] Of condemnation. It is that. But he also prays. For grace. To help us. In our time of need. Doesn't he? Hebrews chapter 4.
- And verse. 15 and 16. That's part of the high priest. To work for us. As he prays for us. Even as he did for Peter. That his faith.
- Would not utterly fail. So he prays for us. That our faith. Not fizzle out. What do we owe then. To the prayers. Of our great high priest.
- Jesus. There at the right hand. Of the father. Can you see. How the heart of Jesus. Is revealed here. The heart of Jesus. In heaven.
- For his people. Here on earth. It's a wonderful thought. To think about. There he is. Exalted in the heavens. And here we are.
- [ 36 : 58 ] All of our problems. And sins. In this wicked world. What's his heart. In heaven. For his people. On earth. You know.
- When some men are exalted. They forget the concerns. Of their constituents. They go off to Washington. And they forget those. That put him there. About their cause. Or think about.
- That. Cup bearer. Of Pharaoh. Who got out of sorts. With Pharaoh. And was thrown into prison. And it was the same prison. That Joseph was in.
- And you remember. How kind Joseph was to him. And interpreted his dream. And said in three days. That you will be restored. To your place of honor. In Pharaoh's court. And when you are.
- Remember me. And speak to Pharaoh. On my behalf. And get me out of this prison. But alas. The cup bearer. Was restored. In three days.
- [ 37 : 53 ] And forgot all about. Joseph. Didn't he? Our Lord Jesus. Humbled himself.
- Came from his place. Of glory in heaven. Came down. To earth. Worked out our salvation. With obedience. And the death of the cross. With us.
- For 33 years. And then was raised. And exalted. To the father's right hand. There he is now. Once again. Receiving. The glory.
- That was his. From all. Create. From all eternity. But unlike. The cup bearer. Christ. Exaltation.
- Has not made him forget. About us. Down here on earth. He doesn't forget. His brethren. Amen. The heart of Jesus. In heaven. Still beats for us. His people.
- [ 38 : 48 ] Here on earth. So tempted. And tried. Child of God. Your exalted Lord. Remembers you. He thinks of you. Your fears.
- And tears. And trials. Are not unknown. To him. Today. He takes. An intimate interest. In all. That concerns you. If it concerns you.

It's a concern of mine. That's. That's. The heart of Jesus. And he sympathizes. With you. In your weaknesses. And he intercedes.

For you. And all your needs. He can't forget you. He will not forget you. Your name. Your name.

Your name. Is written in the palms. Of his hands. Engraved. Upon his heart. That's where he carries you. And so he can.

[ 39 : 47 ] And will not forget. Cannot. And will not forget you. Though he be exalted. Above the highest heaven. What a beautiful savior we have. Can you not draw sweet comfort.

And encouragement. From what John Murray calls. Our redeemer's. Preoccupation. With the security. Of his people. There he is.

Exalted in heaven. But he's preoccupied. With the security. Of his people. Is that your thought of Jesus? When you think. Where is he? Where is he?

He's alive. But where? At the father's right end. What's he doing? He's there for me. He's praying for me. He's thinking of me. He's helping me. Glorious reality.

And oh. How it assures us. And gives us security. He is able. To save. Completely. Those who come to God. Through him.

[ 40 : 42 ] Because he always lives. To make intercession. For us. It's not like the other priests. They could pray for you. Until they died. And then another priest. Was needed. This priest ever lives.

And because he ever lives. He's able to save you. Completely. He himself. Because he always lives. To intercede for you. Have you come. To God. Through this.

Savior. He's able to save. All who come to God. Through him. Whatever your sin. Whatever your situation. Here's a savior for you. Here's a savior for me.

In him alone. Is salvation. And it's a sure. And certain. Salvation. Go to him in prayer. Ask. His forgiveness. Trust in what he's done. For sinners.

And what he is doing. For all who trust in him. And you too. Can know this assurance. That all is well. Between heaven. And my soul. Christian.

[ 41 : 38 ] Can you see why it's important. Not only to think about. What God has done for you. In the past. But why it's important. For you to think about. Where he is now. And what he's doing. For you now. Look you saints.

The sight is glorious. See the man of sorrows now. See him now. Exalted. But not forgetful of you. See him praying for you.

And does that not spell. Assurance. And sweet security. For the weakest. Believer. So can you see what Paul the conductor. Is doing.

As he's bringing this symphony of Romans 8. To a glorious finale. He's driving home this. The same point. With variation. A series of questions.

We've now seen four out of the five. And these questions are not irrelevant questions. Posed by some abstract theologians. In an ivory tower somewhere. Thinking about questions like.

[ 42 : 39 ] How many angels could you stand on the point of a pin. No it's not that kind of a question he's answering. His questions are not questions that no one is asking.

Or struggling with. Paul the theologian is also Paul the pastor. Who cares for these people. That he writes to. And he knows that these are real questions.

That plague real believers. Who are in Christ Jesus. Questions that would hamper us. And rob us of our assurance.

And even freeze us. Paralyze us. With a lack of security in Christ. So he meets them head on. And he answers. Them all.

With this glorious triumphant note. Of God being for us. To that end. Is it not true that we're often worried. And upset.

[ 43 : 40 ] And fixated on what is against us. In our lives. What's going against us. So. He reminds us.

Of this triumphant reality. That God is for us. Yes those. Against you are great. But he who is for you. Is greater. And is it not true.

That we are troubled. By our many needs. Indeed. There's never a time. We're not. In need. I need the every hour.

One of our identities. Is that we are poor. And. Needy. That's who we are. We're made dependent creatures. And. And we're so aware of our needs.

I need. I need. I need. And. And so Paul asks this question. If he didn't withhold. His own son. When I needed a savior.

[ 44 : 39 ] And he didn't withhold. His own son. But gave him up for me. Do you think. For a moment. He's going to withhold. Something else. That I need. A question we ask.

And. An answer. That we need. Yes. Your needs are many. But. The giver of his son. Is just getting started.

With his giving. Remember someone saying. If you're going to become. A follower of Jesus. You're not. You need to get. Used to receiving. Because God.

Just keeps giving. And giving. And giving. Again. There's a fullness of grace. In Jesus Christ. And from him. His fullness.

We have. All received. Haven't we believers. Grace. Upon grace. Like waves. Beating upon. The shore of our hearts. And our lives. He giveth more grace.

[ 45 : 40 ] When the burdens grow greater. He sendeth more strength. When the labors increase. To added afflictions. He addeth his mercy. To multiplied trials.

His multiplied peace. His love has no limit. His grace has no measure. His power has no boundary. Known unto man. For out of his infinite riches in Jesus.

He giveth. And giveth. And giveth. Again. And if he's given you Jesus. He'll not withhold anything. We need to hear that. We need to pivot to that reality.

He's asking questions we all deal with. Is it not true that we're painfully aware of our many sins against God? I should say.

If you're not. Then you're definitely not a Christian. You've got a heart of stone. Even lost people can be convicted about their sin.

[ 46 : 39 ] And that doesn't save them. But no. No Christian. Can be indifferent to sin. And so we're aware of our sins. And. And we're aware as. As what we read in Ephesians chapter five.

That because of these things. The wrath of God is coming. And how the law condemns us for our sins. You know. The law has one thing to say to us in our sins.

Damn him. Damn her. That's all the law can say to us. In our sin. Without Christ. And that. That's why the. Sin is the sting of death.

And Satan throws his accusations in. Against our sins too. Doesn't he? He too calls for our damnation. And our own consciences sometimes. Can be as aggressive in condemning us.

As the devil himself. So this is no. Question that people are not asking. What about our sins as Christians?

- [ 47 : 41 ] And so Paul reminds us. That God. The judge. In love has chosen to save us. And has justified us. The verdict has been made.
- You're innocent. You're. You're declared righteous. In his court. Yes. Our sins are many. But his mercy is more. He is a God who justifies the wicked.
- Who then can bring any accusation against us. If he has declared us righteous. And yes your sins are great.
- But his grace is greater. Than all our sins. So who can condemn us when. The judge's own son has died for us. The death that we deserve to die.
- And more than that was raised to life. Proving that the father was. Pleased with the sacrifice offered. On our behalf. And is even now. At the right hand of God. Exalted over everything.
- [ 48 : 39 ] And that for us. And that he also. Is interceding. For us. With prayers the father cannot. And will not.
- Deny. Well you get a sense of the swelling. Symphony. He's building up to the end. He's got one more question. But it's all driving home. This. The believer's security. In Christ.
- Let's live more upon it. The justification that's ours. In Jesus Christ. Let's think more about these. Questions. And the answers that they demand. From us. Let's rejoice in them.
- Let's sing of them. Let's rest in them. Let's count on them. Paul the pastor. Bringing up the questions. That plague us.
- And answering them. You know there have been other pastors. Who've done the same thing. And they've. They've thought about these questions.
- [ 49 : 35 ] And they've. They've put the answers into. Lyrics. Of songs. And poems. Let me just read a couple. Pastor John Newton. Writes. Bow down beneath.
- A load of sin. By Satan. Sorely pressed. By war. Without. And fears within. I come to thee. For rest. Be thou.
- My shield. And hiding place. That sheltered. Near thy side. I may. My fierce accuser. Face. And tell him. Thou. Has died. Oh.
- Wondrous love. To bleed. And die. To bear the cross. And shame. That guilty sinners. Such as I. Might plead. Thy gracious name. For Pastor Augustus.
- Top lady. The terrors. Of law. And of God. With me. Can have. Nothing. To do. My Savior's. Obedience.
- [ 50 : 28 ] And blood. Hides. All my. Transgressions. From view. It's this. Blessed gospel. Of Jesus Christ. That sounds. The note.
- Of triumph. And silences. Every condemning. Accusation. In the court. Of heaven. Against us. Telling us. Over. And over. Again. In so many. Variations.
- And ways. That the believer's. Security. In Christ. Cannot. Be. Any more. Secure. More happy. But not more.
- Secure. The glorified spirits. In heaven. Take your hymnal. And turn to number. 702. Believer. This is your security.
- Let's glory. In Jesus Christ. Put no confidence in the flesh. It's number 702. The wonderful grace of Jesus. Let's all stand. And if you need this savior.
- [ 51 : 22 ] Call on him while we sing. And he will receive you.