

The Preserving Work Of God In Salvation
Romans 8:28-30

The Eternal Security Of The Saints

1. **Election** Secures Your Salvation.
Eph 1:4-6; Jn 6:37-39,44
2. The **Effectual Call of God & Regeneration** Secures Your Salvation.
Jn 6:44; I Pet 1:3-5
3. **Justification** Secures Your Salvation.
Rom 5:8-10;
4. The **Intercessory Work of Christ** Secures Your Salvation.
I Jn 2:1,2;
5. **Adoption** Secures Your Salvation.
Heb 12:6-11
6. **Sanctification** Secures Your Salvation.
Phil 1:5; I Thess 5:23,24; Heb 12:2
7. **God's Promise of Eternal Life** Secures Your Salvation.
Jn 5:24; 6:39; Jn 10; Eph 1:10b-14

Romans 8:28-39 And The Final Preservation Of The Saints

Every person whom God elects will be saved; not one will be lost. God's sovereign will to save His people cannot be thwarted. His love for them has no beginning and it has no end. **Romans 8** tells us this in several ways. In the text we observe:

1. The actor throughout Rom 8:29-30 is God. It's not we but God who foreknows, predestines, calls, justifies, & glorifies. Thus the focus of his encouragement is *God's work*, not our own. Since salvation is willed by God and not by us, we cannot possibly will ourselves out of it.
2. God's foreknowledge and predestination of us are eternal (cf. Eph 1:4; Jer 31:3) and therefore independent of any merit or demerit on our part. Thus we cannot demerit our salvation, since we did not merit it in the first place.
3. God predestined us to be "*conformed to the image of His Son*." We'll not merely *survive* to the end, we'll be progressively sanctified into His image now & be fully glorified at the end when we are perfected in Christ Jesus (I Jn 3:2). The aim of God's predestination is not a temporary salvation but an eternal one. Since salvation is forever it can never be lost.
4. In verses 29-30, the repetition of the words, "*those whom...these He*," are all-inclusive. Everyone who is foreknown by God is predestined, called, justified, and glorified. The word glorified indicates our state in heaven (See Romans 8:18). Who will be glorified in heaven? Those whom He justified. Every justified person is glorified. Not one is lost.
5. The tense of the verb "*glorified*" in verse 30 is a constative aorist (the same tense as all the other verbs in 29-30). The other verbs describe things which have already occurred. Paul describes our future glorification as a completed event because its occurrence is certain.
6. In verse 31, Paul calls upon his readers to praise God in response to all that has been said. He writes, "*What shall we say to these things? If God is for us, who is against us?*" The "*us*" of verse 31 has already been defined in verses 29-30. They are the elect of God. Those whom God has chosen to save (29-30) are the same people He is *for* (31). Thus absolutely nothing can stand against God and thwart His purpose to eternally save His people.
7. In verse 32 Paul continues, "*He who did not spare His own Son, but delivered Him up for us all, how shall He not also with Him freely give us all things?*" Who are the "*us all*" for whom God delivered up His own Son and freely gives all things? They the same people mentioned in the previous verses (29-31). Consequently, those whom God has chosen (29-30) and is *for* (31) are the same people for whom He delivered up His Son and who will also receive all His other gifts. This includes the heavenly glory of which Paul has been speaking.
8. In verses 33-34 Paul argues, "*Who will bring a charge against God's elect? God is the one who justifies.*" Paul continues his line of reasoning concerning the benefits given to those

whom God loves & chooses. No charge will be brought against those whom God elects. Not one of them will be condemned in God's judgment. Not one will be lost.

9. In verse 34 Paul goes even further to describe the blessings we receive through Christ, "*Who is the one who condemns? Christ Jesus is He who died, yes, rather who was raised, who is at the right hand of God, who also intercedes for us.*" The "us" of verse 34 is the same as the "elect" of verse 33, and the "us all" and "all" of verses 31-32. Those whom God has chosen (29-30), are those He is *for* (31), are those for whom He died (32), are those whom He justified (33-34), and are those for whom Christ now intercedes. None of these will be lost because they are protected by the very throne of God where our High Priest intercedes for them. We see a parallel to this in John 17:9-10 where Christ offers His highly priestly prayer not on behalf of the world, but only for those whom the Father gave Him. Those whom God elects, are those for whom Christ died. Those individuals are justified. Those individuals for whom Christ died, are those for whom He intercedes and none of them will be eternally condemned.
10. In verse 35-39 Paul argues that nothing can separate these people from the embrace of God's love. His love for us guarantees our security. This is the same love which prompted Him to predestinate us (verse 29), and the same love which prompted Him to deliver up His Son for us (verse 31b-32). Clearly, there is nothing that the world, the devil, or even we ourselves can do to deter God's saving love and eternal saving purpose for our lives.

A Merciful Warning To All Who Profess

1. Jesus explains: Those who truly know Him will never be lost -- not those who merely profess. Mt 13:24-30; Mk 13:21,22; Jn 10:4-5,27-28
2. Paul explains: Those who truly know Him will never be lost -- not those who merely profess. Rom 6:1-11; Phil 1:6; 2:12,13; II Tim 2:19.
3. Peter explains: Those who truly know Him will never be lost -- not those who merely profess. II Pet 1:5-10; 2:20-22
4. Hebrews, James, & John explain: Those who truly know Him will never be lost -- not those who merely profess. Hebrews 6:1-9; James 2:17-24; I Jn 3:9,10; Rev 2:7,11,17,26;3:5,12,21.

Application.

1. It produces a deep sense of security and peace.
2. It produces a greater desire for holiness.
3. It produces a deep sense of sobriety.
4. It produces a deep sense of joy and worship.
5. It produces a deep sense of service.
6. It produces a deep sense of humility.