

## ETERNAL LIFE

"And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand"- John 10:28.

Seven unanswerable questions. The full force and sweep of God's justification of us is given in seven questions in Romans 8:31-35. "What shall we then say to these things?" What things? The amazing facts about the full and everlasting redemption, and the marvelous, perfect, and eternal salvation outlined in the seven preceding chapters. What shall we say, but believe those facts and shout the victory because of them? "If God be for us," as the preceding invincible statements prove, "Who can be against us?" Let men criticize and condemn, and let Satan snort; the triune God of redeeming grace is for us forever. "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?"

This question shows that the Father and the Son are concerned absolutely in our behalf. I want you to understand that Paul here is emphasizing God's justification of everyone who believes on Jesus. God spared not His dear Son, but delivered Him to the death of the most cruel and wicked criminals, in which He was counted the transgressor and reckoned sin for us. God went to the utmost limit of wisdom, love, and power to provide salvation for mankind. How can He withhold anything that is necessary to carry us safely through to the end? How shall He not give us All things? Why does God grant us all that pertains to our salvation? Eternal silence meets the question, silence broken only by the shout, GOD IS FOR US. Some of the "all things" are named in the succeeding verses.

"WHO SHALL LAY ANY THING to the charge of God's elect? It is God that justifieth." When men accuse us of teaching damnable doctrine because we declare that people once saved cannot be lost, they bring a charge against God. Does He elect us to salvation over night only? Men seldom elect anyone for less than a year. Does God justify a penitent sinner on probation, with the possibility of damning him into hell afterwards? What a heinous charge against the just, holy, and merciful Jehovah, whom John says "Is Love." Men rob Him of eternal honor and glory, and themselves of an eternal reward, by such utterances. They set up their reasonings against invincible facts.

"WHO IS HE THAT CONDEMNETH?" This chapter begins by saying, "There is ... no condemnation to them which are in Christ Jesus." Who is he that dares say that certain saved ones have committed the unpardonable sin and are bound for hell? How can a man be in Christ and enroute for perdition? Does an offence put him out of Christ? "If any man (any believer) sin, we have an Advocate with the Father, Jesus Christ the Righteous" - I John 2:1. He is not hired by the client. He is heaven's Attorney. "IT IS CHRIST THAT DIED" for the client; neither did He die in vain for him that believes, for He put his sins away by His death.

The legalistic critic forgets that Christ's death is the basis of justification. And more - "Yea rather, that is risen again (for our justification - Romans 4:25), who is even at the right hand of God, who also maketh intercession for us." The High Priest becomes our Attorney. Glory! When men tamper with a believer's standing in Christ, they condemn the death and resurrection of Christ and His untiring intercession. They insult His righteous

advocacy and besmirch His tender care.

"WHO SHALL SEPARATE US FROM THE LOVE OF CHRIST?" His love embraces us with almighty power, comforts us in trouble, feeds us when hungry, shelters us from angry storms, and protects us from the artifices of satan. In the last query, the apostle names seven of our common opposers, saying, "Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword" BE ABLE TO SEPARATE US? What could be more likely, if possible, to separate us from His love? Nevertheless, he mentions twelve greater hindrances, but adds that "in all these things we are more than conquerors (or overcomers) through Him that loved us"; and declares his persuasion that "NOTHING SHALL BE ABLE to separate us from the love of God, which is in Christ Jesus our Lord." This eighth chapter of Romans begins significantly with "NO CONDEMNATION," and ends triumphantly with "NO SEPARATION." Our justification effects an unchangeable relationship with the just God. Before we were saved, we were sinners, transgressors, rebels, guilty before Him. Now we are counted guiltless, obedient, righteous, and holy (called saints). We stand in His presence free from blame, accepted in our perfect Substitute - Christ Jesus - even as He - Eph. 1:6. It seems too good and great to believe, but we are "made (or reckoned) the righteousness of God in Him" - II Cor. 5:21. It is doubtful if one person in five hundred, grasps the full meaning of being justified before God.

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If we were thankful for everything  
The way God tells us to be,  
What a wonderful change in our living  
We would be able to see!

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Has God assigned a heavy task,  
A job too big for you?  
Enlist the aid of willing hands --  
Their help will see you through.