

The Divine Closing Argument

Romans 8:31-39

I know you are very familiar with these verses, but it is important we read the Word of God.

Romans 8:31-39 “What shall we then say to these things? If God be for us, who against us? He who, yea, has not spared his own Son, but delivered him up for us all, how shall he not also with Him grant us all things? Who shall bring an accusation against God’s elect? It is God who justifies: who is he that condemns? It is Christ who has died, but rather has been also raised up; who is also at the right hand of God; who also intercedes for us. Who shall separate us from the love of Christ? tribulation or distress, or persecution, or famine, or nakedness, or danger, or sword? According as it is written, For thy sake we are put to death all the day long; we have been reckoned as sheep for slaughter. But in all these things we more than conquer through Him that has loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, 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.”

Beloved Lord, we come to You again, bowing in Your presence. As we have had the honor to remember You on this day at the table of the Lord, You are indeed our only feast, and we are so grateful for that. Now as we open Your Word, we pray the Spirit of wisdom and revelation will accompany the sharing, the hearing, the imbedding of this Word in our heart. We know that only You have the words of eternal life, and we are asking You once again, as we gather in Your name at this time in the Word, that You will open Your Word, and it will do that marvelous work that You send it forth to do. We ask this with confidence, dear Father, because we ask it in the name of our beloved Lord Jesus Christ. Amen.

Introduction

We are coming today to the end of Romans 8. These are some of the most powerful verses in the Bible. They give us the highest of divine assurance. It cannot get any higher than this. This is the conclusion of the first part, a major part of the book of Romans, chapters 1-8. That is the presentation of the glorious gospel, and in this summation of the presentation of the glorious gospel of God that is in Christ Jesus, we have these divine closing arguments. This is what Paul said at the end when he summed up the gospel. This is what the Holy Spirit gave the Apostle Paul to give to us as the people of God for all generations that we might know the highest divine assurance possible. That is the gravity of these words; that is the magnitude of these words, and it is important that we understand it.

It tells us how firm a foundation has been laid for us in Christ Jesus. No other foundation can be this firm. I know I have bored you before with the fact that I spent over fifty years designing foundations. It is one thing we do as structural engineers. And what we would do is always make the foundation firm enough for the loads, but God goes way beyond firm enough. There are two types of foundations. Basically, there are shallow foundations, and I designed a lot of shallow foundations. It worked; it was enough, but it was not the highest. But then there is another whole category of foundations, and those are called generically deep foundations. Now these deep

foundations go deep down to a substrate that is immovable. They go down to bedrock. The deepest of deep foundations go all the way down to bedrock, and they are immovable; they can never fail. Shallow foundations can fail, but deep foundations can never fail.

I often remember that verse in I Corinthians 3:11: "For other foundation can no man lay than that which is laid, which is Jesus Christ." This is the deepest of deep foundations. You know that the Lord spoke about being built upon the rock as opposed to being built upon the shifting sand. When we are built upon this immovable foundation, it cannot, it cannot, it cannot be moved. So that is the highest assurance we come to at the end of all I mentioned before in the email I sent out, that this is the divine closing argument given to the Apostle Paul concerning the gospel of God.

In Romans 1-8 that I have mentioned before is the setting of a divine courtroom. This is where the righteous God, the righteous Judge judges mankind, and He offers to mankind the one and only solution in the highest assurance. So this is what we are looking at.

In a trial in the U.S. there are three parts of every trial. There is the opening statement, which is when the facts are laid out although the evidence is not fully presented, but the facts are laid out. Then there is the trial, which is the longer part, and depending on the case taken, a trial can be mere minutes sometimes, all the way to days and months. Then at the very end of the trial are these things called the closing argument, which makes the biggest impact.

As a matter of fact, there was a paper written in 1968 from the legal society that said, "It can make the biggest impact of all." As a matter of fact, people were found to believe the closing arguments and be convinced by the closing arguments more than the opening statement and more than the trial. You can lose the case with poor closing arguments. You can gain freedom that can set you free from judgment and even death, if it is a death sentence due to the power of the closing argument. That is the scene that we are seeing in the courtroom, and now there is the final closing arguments. The lawyers wrote in that 1968 legal paper I mentioned, "that the purpose of the closing arguments is persuasion;" that was the one thing. They were trying to persuade them that the whole trial had gone down. All the evidence in the whole case was presented, good and bad, but when you got to the end there was only one aim, and that one aim was to persuade. That is rather enlightening when you read those three words of the Apostle Paul at the end when he said, "I am persuaded." That is the context.

You understand what I am trying to say. One said it better than I can. He said, "Here at the end, Paul arrives at the mountain height of Christian position." How marvelous! We have arrived at that. If I can illustrate to you, it is like an orchestra, a symphony orchestra. Now I have not been to many symphony orchestras; we did not do that much when I grew up. We would listen rather to music like Elvis Presley or something else. But I remember going one time in the fourth grade with our elementary school class to the Richmond Symphony Orchestra, but I did not know what this was. We sat in this orchestra and heard music that I had never heard. When the orchestra came to the end of the music, they had the crescendo. Do you know what a crescendo is? When the intensity of the music comes to such a point that finally it is the loudest, it is the emphasis, and it is the closing. And at the end of that I knew what to do because everybody stood up. It brought everyone to their feet.

You know, when we read this closing argument, it should bring us to our feet, because there is nothing like it. Actually, it should really bring us to our knees, because you cannot compare it to anything that has ever existed. This is the importance of these words.

We will just look at four things; “God for Us;” you must know this. This was the divine assurance, God for us in verses 31-32. You must also look at the divine assurance, “No Accusation Can Stand” in verses 33-34. Furthermore, there is even more divine assurance. You must look at, “Nothing Can Separate” in verses 35-39, and then you must come to the end, and if you have understood the divine closing argument, your testimony must be the same as the Apostle Paul’s: “I am persuaded.” That is the fourth point in verses 38-39. Let us look at these and go through them as quickly as we can.

God For Us

Verse 31 begins, “God for us.” It is a question. As a matter of fact, verse 31 is two questions, and as you look at this closing argument you begin to discover multiple questions. This is a common thing in the courts. Often, the lawyers, the prosecutors, the defenders or lawyers will use the strategy of asking questions to prove their case. So, you might wonder why all the questions. If you just go through it, you can note question after question. These are not questions in this case to raise doubt. These are questions that give the fullest assurance. These are not to cause us to wonder if it is possible for us to live this Christian life. Is it possible to overcome? These are questions of the highest assurance that erase all doubt.

In the courts in U.S. we have a unique thing. We have what is called reasonable doubt which it is unlike many countries. You know, many countries, for instance, Italy, and I am sure if there are any Italians in here, I will offend you, but they have to prove their innocence. We have a wonderful thing, now I am not getting all patriotic and teary-eyed here; do not get me wrong. But we have a wonderful thing where if there is reasonable doubt raised, you can go free. All the condemnation, all the judgment, all the accusations disappear under reasonable doubt.

Brothers and sisters, these divine closing arguments are not about reasonable doubt; they are about the fullest assurance. There is no doubt here. These questions do not cause us to wonder what God has done. These questions cause us to fall down and worship God for what He has done. That is the difference when you look at the end of Romans 8.

It says in verse 31: “What shall we then say to these things?” What do you think the Apostle Paul was talking about in that question? “What shall we say to these things?” Well, if you understand that the closing arguments are summaries, and he is looking back over the whole eight chapters, those are these things. “What shall we say?” As a matter of fact, if you look in Paul’s writings, he will often use that expression “What shall we say?” Sometimes he says, “What shall we say then?” He does it in Romans, he does it in other books in important places. So looking back, we see how God has given the one divine remedy for all of man’s ruined condition.

What are these things? He looks back and he sees God’s deliverance from the dilemma of sins. Now what are sins? Sins are our acts. Sins are what we do. It is plural because we continue to do them. And yet in this marvelous story of the glorious gospel of God, we are completely delivered from the sins that we have done for all eternity. There is a marvelous Psalm 103:12: “He

has removed our sins so far from us, even as far as the East is from the West.” Do you understand that? They have been removed; they were not just covered over. In the Old Testament, David said, “How blessed is the man whose transgressions have been covered over.” Something marvelous happens with the glorious gospel. Those actions, those acts, those things that we have done are completely gone. As a matter of fact, at the end of Jeremiah 31:34 when the new covenant is spoken about, God says, “and their sin will I remember no more.” Isn’t that marvelous? I think of the propensity through it to remember people’s sins, I am amazed God can only forget. You and I can remember. If you get with us in private, we will say, “That brother, that sister, remember what they have done to me.” God said at the end of the presentation of the most glorious covenant that was ever forgiven, “I will remember their sins no more.” What assurance! What high assurance! That is the dilemma of sins. He bore our sins, He justified us, He gave us a righteousness that is not our own. It is Christ alone and He fully reconciled us to God. That is “these things.” How wonderful! How beyond imagination! You often might be like I am and think that God would say, “I will forgive you this time.” I heard a funny thing about old Donald Trump, and he said, “I can forgive once, twice, three times, but I will not forgive the fourth time.” I thought that was pretty brash. God says, “I will remember your sins no more.” How marvelous!

There is a dilemma of sin. Notice the difference; it is singular. We have a problem with who we are; it is our nature. We sin, singular, because we are sinners. Do you understand? The tree is always producing its fruit. Now if it is thorns and thistles, as the Lord said in the Sermon on the Mount, it will produce thorns and thistles. If it is a good nature, a good tree, a fruit-bearing tree, it will produce fruit. You remember when John the Baptist challenged, and said, “Bring forth fruits worthy of repentance.” Something is wrong with us. It is not just what we do. What we do is the fruit of what we are. So, God in His amazing deliverance does something most wonderful.

In Romans 6 He includes us in Christ’s death. All of Adam, who we are, are included in that last Adam, the first Adam, but for those who believe and are in Christ Jesus, it comes to an abrupt end at the cross. That is what the sanctification work is in Romans 6. We have died with Christ; it is co-death. We have been buried with Christ; it is co-burial. Then it says something marvelous: we have been raised with Christ in newness of life. How marvelous! What assurance! This is how God deals with the dilemma of sin. He knows our nature.

But then there is something else; there is another dilemma. There is a dilemma of self. Let me tell you, self is the biggest dilemma God has. Remember that Paul in Romans 7, as he is sharing his own experience, talks about the sanctifying process in Romans 7-8. He discovers that it is impossible for him to live the Christian life. That is a wonderful discovery. I hope all of us, sooner or later, come to that end where we see the dilemma of self. It does not matter how much we try, it does not matter how many times we visit the altar for a new moment of consecration, it does not matter how much we pray, there is something wrong with self, and we cannot undo it.

Paul gets pretty graphic about it in chapter 7:18: “For I know that in me, that is in my flesh, good does not dwell.” That is pretty clear. He saw something; it was deliverance, and it began to be the path to progress. It began to be how he was set free from who he was. He said in Romans 7:14: “but I am fleshly, sold under sin.” I am telling you that God in His mercy does something amazing. These are things about a God who does something amazing. That which we cannot do, He makes a divine provision so that we can do those things. You remember, when we read

Romans 7, we talked about the indwelling sin, which was the problem. Well, God in His mercy, if you read Romans 8, talks about the indwelling Spirit of God. That is the divine solution. Isn't that amazing? Isn't that extreme encouragement that we have been given God, the Holy Spirit to live in us, to take up permanent residence?

Our son Jonathan was a resident assistant at the University of Virginia. I think the only thing he ever got was a thing on his door that said, "Resident Assistant." They would come to him, and he would tell them, "Calm down, do not be so loud. We do not want to get into trouble." That is the most he did.

But we have a resident assistant of the highest, God the Holy Spirit. One of the triune Godhead has come into us and taken up a permanent abode. This now makes it possible to overcome indwelling sin because we can now live by the indwelling Holy Spirit. This is what is so amazing. It tells us to walk in the Spirit; it tells us how we are being transformed in Roman 8 by the work of the Holy Spirit; it tells us that we are being conformed to the image of Christ. This is how God solves the dilemma of self. Do you understand how wonderful that is? It is beyond wonderful; it is beyond any explanation.

William R. Newell looked at this and he quoted those two words— 'these things:' "What shall we say then to these things?" He said, "By these things Paul evidently indicated not only the whole process of salvation by Christ from chapter 3 onward, with that great deliverance by the help of the Holy Spirit found in chapter 8; but he also points most directly to what he has been telling us of the purpose of God." If you can imagine, God's purpose is that you would be conformed to the image of His beloved Son. Can there be a higher purpose than that? I do not think so. Those are "these things." That is what Paul was looking back at. That is what brings him to this profound summary in conclusion.

In chapter 8:31-32 we read how great this assurance is. Romans 8:31 says, "What shall we then say to these things? If God be for us, who against us?"

Isn't that a profound word? If God be for us, who against us? Who can be your enemy if God is on your side? What enemy can prevail? Who has the power to overcome you? This was the closing argument, if God be for us, who then against us? It does not mean there will not be those against us. There will be those against us, enemies on every side, but that is not the point. The point is the One who is on our side. That is the glorious conclusion that I think is so clear. That is the ultimate assurance. That is the question: "If God be for us, who against us," that erases all doubt?

Brothers and sisters, we need to come to grip with this. This is our reality. In this life of sojourning in the wilderness among difficulties and tests and trials, the one profound ultimate assurance we have is God is for us. That is what Paul wanted us to end with, and that is the amazing thing. It is the ultimate assurance. Do you know God was for us when He created man? Do you remember what it says? He did not create man as a beast like the other beasts of the field with no shape or form. He said, speaking of God the Father, God the Son, and God the Holy Spirit, "Let us make man in Our own image and after Our likeness." Marvelous! That shows us that God was for us when He created us.

Not only that, but God was also for us when we sinned. Let me read Romans 5:8: “but God commends His love to us, in that, we still being sinners, Christ has died for us.”

You know I often say this, and it may sound foolish, but if I were counseling God, I would say, “Give up on them, they are what they are.” But God commends His love while we are yet sinners. God is for us. God was for us when we were His enemies.

Chapter 5:10a: “For if, being enemies, we have been reconciled to God through the death of his Son.”

We were enemies, completely reconciled. He did not destroy His enemies; He saved His enemies with the highest purpose.

Then the last part of chapter 5:10: “having been reconciled, we shall be saved in the power of his life.”

Have you thought about that? He has put the power of His own life in you. He has put the power of His own life, divine life in you. I am not saying that you are divine; you never will be divine. There is only One that is divine. Nevertheless, He does the unthinkable by putting His own life in us. Do you think you will be ultimately saved? This is looking beyond initial salvation; it is salvation to the utmost. Do you think that it is possible knowing yourself? knowing your sins? It is more than possible. We shall be saved by the power of His life. How marvelous! This is the ultimate assurance. Then when you look at verse 32, we see the ultimate evidence. I know you know this verse.

Romans 8:32: “He who, yea, has not spared his own Son, but delivered him up for us all, how shall he not also with him grant us all things?”

This is the ultimate proof. You know that a courtroom depends upon proof. There has to be proof, and it is about evidence. You do not get up there and say, “Well, Judge, I feel like this guy is a real louse, and you ought to throw him in jail for the rest of his life and never let him come out.” It is never feelings. Ask the lawyer; he is here. Ask Joe, he knows more about that than I can even imagine explaining to you. It is evidence. It is ultimate evidence.

What was the ultimate evidence that God is for us? The ultimate evidence is, “God did not withhold from you His only Son.” He could have sent Gabriel. I have been reading about Gabriel, the Archangel, and he fascinates me. We do not know enough about Gabriel. I read about Gabriel appearing to Zachariah, Gabriel appearing to Mary, Gabriel appearing to Daniel, in the Old Testament. He said, “I will send Gabriel. Gabriel will do. Gabriel is good enough.” If Gabriel died for you, that would have been wonderful. We could say for the rest of our Christian life, “Gabriel, the angel of the Lord, the one who stood before the Lord, died for me.” But He said something else. He said, “If God withheld not from you His only begotten Son.” I remember that hymn, “How Great Thou Art” I have often prayed it. The first two lines from the third verse says, “And when I think, that God, His Son not sparing, sent Him to die, I scarce can take it in:” This is the highest and the most heavenly assurance that can be given.

The Lord has something else to say through Paul in verse 32b. He says, "How shall He not also with him grant us all things?" Isn't that wonderful! Not only does He give us His only begotten Son, but He gives us all things.

Colossians 3:13 says, "Christ is everything, and in all." It is the whole package. You get the whole divine package; you get the highest. Think of I Corinthians 9:15 when it speaks about the grace of giving and it ends with those wonderful words, "Thanks be unto God for his unspeakable free gift." How marvelous! Can there be any more assurance? Well, this is the glory of these closing arguments. Now let us think about no accusations can stand.

No Accusation Can Stand

It says in verse 8:33-34: "Who shall bring an accusation against God's elect? It is God who justifies: who is he that condemns? It is Christ who has died, but rather has been also raised up; who is also at the right hand of God; who also intercedes for us."

This proves to us that when God is for us, no accusation can stand. It is the question that Paul raised in his presentation of the closing arguments: "Who shall bring an accusation against God's elect?" Now you might quibble with those words and think those words do not apply to me. "I am not God's elect. Maybe that applied to Martin Luther or to T. Austin Sparks. Maybe that applies to Stephen Kaung, bringing it closer to us, but it does not apply to me." But do you know that you are God's elect? "I am not God's elect."

Think of the Lord when it talks about the end days in Matthew 24:24: How terrible the end days will be, and it talks about, "if these days were not shortened, (is the context) even the elect, (and it says something even more wonderful) if possible." It is not possible. Let me give you the assurance. That does not apply to these great servants of God alone. Thank God, it does not! That is the assurance. This matter of being God's elect applies to everyone who believes. If you believe you are one of God's elect!

Let me tell you what changed my whole view of this. I read some time ago that Henry Ward Beecher said this: "The elect are whosoever will, and the non-elect are whosoever won't." You are one of God's elect. Do you think there is a chance that an accusation now can be brought against you which can stand? It is impossible because we are God's elect; we are elected, chosen before the foundation of the world. How marvelous this assurance is! But we still have accusers.

It says in Revelation 12:10 which is the scene when the accuser of the brethren is cast down. It says, "who accused them before our God day and night." He never took a break. Even in courts in the U.S. they take recesses. It is too long, and the jurors are starting to nod off, and the judge says, "Well, I think it is about time we recess until tomorrow at 8:00 A.M." The enemy never takes off. He never takes a recess; he is always accusing day and night, night and day, incessant accusations. But the ultimate assurance is that no one can bring or who shall bring an accusation against God's elect? Now you may remember the story in Zechariah 3:1-5 about Joshua, the high priest. It is a precious story. The high priest is standing before the angel of the Lord or the Angel of Jehovah, "Angel" is capital "A" of the Lord. Now that is the Lord Jesus. Whenever that phrase (now you may not agree with this, but I agree with it, and I have read it many times.) "The Angel of Jehovah" or "the Angel of the Lord" occurs in the Old Testament it is the preincarnate appearing

of our Lord Jesus before He came to earth as Man. And here the Angel of the Lord is standing and the high priest Joshua beside him, and there is someone else there. Satan is standing at his right hand pointing to Joshua to accuse him. If you have the New American Standard Bible, I like that better; it is clearer. That is his whole job to accuse us, destroy us, tell us like he told Eve, "Did God really say? Are these words really true? They are not true because you are not the elect, they are true of somebody else." "Who shall bring an accusation against God's elect?" How marvelous are these words!

And it says in Zechariah chapter 3:2: "And Jehovah said unto Satan, Jehovah rebuke thee, O Satan! Yea, Jehovah that hath chosen Jerusalem rebuke thee! Is not this a brand plucked out of the fire?"

That is speaking of Joshua. How marvelous that is! You know who the defender was? It was God Himself. "Jehovah rebuke you, O Satan!" Though he stands day and night accusing and will continue until that day we read about in Revelation 12:10: "Be cast down." Who can bring an accusation against us? This is marvelous encouragement. Christ Himself is our Defender. You remember when Martin Luther stood in the Reformation, and he was accused. He did not defend himself; he knew the One that was his Defender, the Supreme One. He said, "Here I stand; I cannot recant, I rest on the Word of God. Let God see to it." Will you rest in the assurance of the Word of God that no one can bring an accusation against God's elect?

It goes on to say in verse 34: "who is it that condemns? It is Christ who has died, but rather has also been raised up; who is also at the right hand of God; who also intercedes for us." Isn't this marvelous? Not only can an accusation not be brought, but no one can condemn us. This is the assurance. At the end of Romans 8 it is so marvelous. No one can condemn us.

Romans 8:33b-34a: "It is God who justifies: who is he that condemns?"

Do you remember the woman that was caught in adultery? We are not going to read that story, but it is a wonderful story in John 8:3-11. She was surely guilty, and those accusers had the stones in their hands and were ready to condemn her to death, a right punishment according to the law. The Lord did something that I have never understood; I wish I knew what He wrote. He knelt down, and in the sand, He wrote something. Maybe He wrote, "Who shall condemn? Who can accuse?" This is the assurance. Do you remember, the Lord looked up and all those men had disappeared, and this lady was by herself. There was no one to accuse, no one to condemn. And He said, "Woman, where are thine accusers? Has no one condemned thee?" And she said, "No one, Sir." And He said, "Neither do I condemn thee: go and sin no more." What marvelous words! The One who had the right to condemn did not condemn. This is the assurance.

Brothers and sisters, may the Lord show us this. It will change our lives. It will change our perspective. It will change our walk in the Lord if we really can lay hold of these things in Christ Jesus. I think Wuest said one of the most beautiful things about this. He said, "Even He cannot do both," speaking of the Lord, "accuse and justify at the same time." And then he said this: "And since justification resides in a Person, the Lord Jesus, our righteousness, in whom we stand uncondemned and unchargeable as the Son Himself."

You might think Wuest, like me, exaggerates; he does not. As the Son Himself, uncondemned, unchargeable, because of the work of the deliverance that He did, we are not condemned. This is how wonderful it is, and he said, "It is impossible after being justified, that you be again accused and brought under condemnation." That is the marvelous gospel. How beautiful it is! How wonderful it is!

Paul cites in verse 34 four things to prove this is true. If you look at those it says, "It is Christ who died." Now the word "has died" is the way Darby rendered it that is appropriate for what we call the aorist Greek. Now I do not want to get into a Greek lecture, but it simply is the best way in English to say, "This is a historic fact." It is not going to happen; it has happened. You can always look back at it as a touchstone and say, "Christ has died for me." He is talking about facts. He goes on, "But rather has been also raised up." This is the second thing to prove it. It is Christ who was raised for us, and we have been raised in Christ in newness of life. The third thing is that He ascended to the right hand of God. He is already there seated. And the fourth fact, not promise, the fourth fact is so clear; He intercedes for us. Do you know what it says in Hebrews 7:25? It talks about the Lord's occupation upon the throne, and it talks about the great High Priest, and it says, "Whoever liveth to make intercession for us." Now do you believe? Are you persuaded that God is for us? You should be. This is so marvelous.

You know, you can be condemned in a court in the U.S. Thankfully, you may not believe this, but I have never been condemned in a court in the U. S. and maybe this is a stretch for most of you. But you can appeal that, and you can go to an appellate court, a higher court, and just maybe in case you do not think you got justice, you can go all the way to the supreme court of the state, and then you can possibly go all the way to the supreme court of the United States. Now when the supreme court of the United States makes a decision, it is called, "The Law of the Land." It is done; it cannot go any higher than the supreme court of the United States! Except us, we have gone to the supreme court of heaven. That decision has been made, and it can never be reduced, never be changed, never be altered. It is the ultimate assurance that once *the* Supreme Court rules it is done. It is the law of the heavens, the law of earth, and even under the earth. This is to me the glory of it.

A brother said, "There is no ground for condemnation, since Christ has suffered the penalty. There is no law that condemns us since we are not under law, but under grace; there is no tribunal for judgment since ours is now the throne of grace, not of judgment. Above all, there is no judge to sentence us since God Himself, who is the only Judge is our justifier." How marvelous!

Nothing Can Separate

There is more assurance; nothing can separate us. That is in verses 35-39: "Nothing can separate us." No one can separate us. When you read those things, you see the darkest circumstances imaginable. These seven dark circumstances are the most desperate things that can happen to any of us. There is tribulation, there is distress, there is persecution, there is famine, there is nakedness, there is danger, there is sword. Seven is the perfect number when it comes to Biblical numerology. And these seven worse things cannot separate you from the love of God which is in Christ Jesus. In the worst of things, it is impossible for these greatest dangers, this unimaginable danger to separate us. Think about it, brothers and sisters, what hope would

we have if we could be torn from His bosom, if we could be separated from the love of God, what hope would there be? This is Paul's concluding point: nothing can separate us. This is so marvelous, and we need to see it. We need to allow the Holy Spirit to show us.

You remember that the Lord said in His last words recorded by Matthew in chapter 28:20: "I will be with you always to the end of the age." Those were His highest words of assurance as He was about to be caught up to the throne. We need to know these highest words of assurance. This love of God is an unbreakable bond. I will use a bigger word even though I do not use too many big words, and it is, "indissoluble bond." Do you understand what that means? You cannot dissolve it; it is an indissoluble bond; it cannot be broken. It has a bond that can resist anything that tries to destroy it.

I remember this story which I thought was rather humorous. They discovered super glue in World War II in 1942, and it is the strongest chemical bond, by the way. Maybe they have done better now, I do not know. But I have gotten super glue on my fingers, and I could not get them apart. They were trying to get clear gunsights for the war, and it was an accident. They could not get rid of this sticky glue. They picked up things, and everything was sticking to it. But you can dissolve even super glue. Borrow some of your sister's or your wife's fingernail remover which is an acid remover, and it will dissolve it. I know it works because sometimes I have come in looking for something when my fingers got stuck together, and I used it, and it works.

But this love of God was no accident. This love of God was from the foundation of the world. This love of God was not something that just happened. It was from the beginning, and it is the indissoluble bond. Nothing and no one can separate us from the love of God that is in Christ Jesus. This is the closing argument.

It says something also encouraging in verse 36: "According as it is written, For thy sake we are put to death all the day long; we have been reckoned as sheep for slaughter."

You may think this is negative, but what is this? What does this mean? Paul said in I Corinthians 15:31: "I die daily." But then it says something most wonderful in Romans 8:37, "But in all these things we more than conquer through him that has loved us." In these darkest circumstances, we who are the Lord's have the highest assurance that we can overcome these darkest things imaginable—these seven things. This is the assurance we have.

In Verse 37: "Yet "(that means in spite of those seven things)," but in all these things we more than conquer through him that has loved us."

I Am Persuaded

Now let me end with this one. Paul comes to the last two verses. He says, "For I am persuaded that neither death, nor life, nor angels, no principalities, nor things present, nor things to come, nor powers, 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."

Remember what I said about that legal paper written. What is the purpose of closing arguments? It is to persuade you. Paul saved the best to last, to persuade us, and first of all he shared his own testimony. He said, "I am persuaded." If you read the book of Romans, he says

that five times. If you read the book of Romans, he says twice, "I am fully persuaded." Now when we come to the end, are we fully persuaded that nothing can separate us from the love of God which is in Christ Jesus? No thing, no person, no enemy, no accuser; there is no one, and there is nothing that was in this closing argument. It is not possible.

He went on the say, speaking of these glad tidings in the book of Romans in 1:16-17 which are the key verses of God's glad tidings, the power of God to salvation to believe. But then he said twice in Romans: "My glad tidings." Are these your glad tidings? Is this your testimony? It was not meant to be Paul's testimony only. It was meant to be your testimony; you are to be the one who says, "I am fully persuaded that nothing, that nothing, that no one, that no other creature is able to separate me from the love of God which is in Christ Jesus." These are the closing arguments.

Conclusion

Have you seen that God is for us? Have you really seen it; God is for us? We say it. We say, "God, we know You are for us." It is clearer here than in any place. Have you seen because of this no accusation can stand? Are you aware that nothing, nothing, no one, no being, no thing can separate us? The word nothing and nor is repeated nine times for the sake of emphasis. Nothing, nor, nor, nor, again and again. This was what Paul wanted to leave for us at the end of the glorious gospel. Here is the question: are you persuaded? Are you fully persuaded? That will make the difference. Has this gospel, God's gospel, the power of God to salvation become your gospel? Can you say like the Apostle Paul, "My gospel"? This is the closing argument.

Father, we bow before the throne of grace with such awe that these things were not just one man's imagination in a moment of ecstasy, concluding the presentation of God's gospel. But they are the truth of God that cannot ever be broken, can never be changed, indissoluble through all eternity because this is what You have done. Now, could You open our eyes? We are like that servant of Elijah's that sees all the enemies surrounding us and are overcome with fear often, not believing, not persuaded. The prophet prayed that You would open his servant's eyes. Open our eyes; cause us to see and to lay hold of and enter into this glorious, glorious gospel of God. The power of God to salvation to everyone that believes, first to the Jew and then to Greek. This we ask in the name of the Lord Jesus. Amen.

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