

W450A_Romans_8_1.mp3

[00:00:01] Now, this is a recording made at the dinner hour meeting at the Chapel of the Open Book. And we have been up till now looking, taking large steps through the opening chapters of the Epistle to the Romans. I've asked the friends at this meeting if they will bear with me while I repeat just rapidly where we have come so that those of you who are listening may join in with us as we study together. Romans The eighth chapter. The way in which we step through the first five chapters of Romans might help you to appreciate where we've got now that we took the key word righteousness. And in the first chapter verses 16 and 17. Our thoughts were concentrated in the two words righteousness revealed, and that constitutes the Gospel. God has revealed a way of righteousness for unrighteous men. The next was a larger section, the end of chapter one, the whole of chapter two and a part of Chapter three. We denominated that righteousness required, and it summed up that all the world 14 guilty before God. Then righteousness received. It is through the redemption that is in Christ Jesus. And how is righteousness ours, the work of Christ on our behalf. Chapter four reckoned. You'll find the word translated, reckoned or counted or imputed, reckoned. And then chapter five, the first half of it. Righteousness is leading to reconciliation. Well, that's as much as we can do in our limited time to bring you together with us in the five chapters of Romans.

[00:01:47] Well, now, toward the end of Romans five, we have the words condemnation, but super abounding grace and the word therefore, with which Romans the eighth chapter starts is really logically a link from the end of Romans five in Romans five, we have condemnation. In Romans eight, there is therefore now no condemnation to a certain class of people. But Chapters six and seven intervene and you put those into brackets and they are the objections that are raised because quite a number of people still have argued in the same way that if a person is saved by grace without works, it will lead to a dissolute life. Well, the apostle answers that straightaway in chapter six. He says, If you have believed this gospel, you haven't really changed your religion or changed your opinion. You have died with Christ. And how can you live into that which you've died? Well, that's as far as we can go with what has gone and unrecorded. Now we come to Romans the eighth chapter, and we have ten minutes in front of us. So if I have to speak rather rapidly, I'm making a concession to your intelligence because you are a very wonderful people who are able to take the hold of Romans 8 in 10 minutes. Now, you have in front of you a chart in which you will see an analysis at the bottom.

Don't look at the top, the bottom. Romans eight verses 1 to 39. And I would like you to notice one feature that dominates the whole of this chapter, and that is the word son S-o-n.

[00:03:24] It comes in the word adoption, as you will see by the lettering there. But we'll take that in a moment or two. The Son of God. If you go right back to the beginning and you look at the very Book of Proverbs, you will read toward the end of the Book of Proverbs that when God laid the foundations of the earth. The writer says. And what is his name? This one Who did it and what is his son's name? Now, that wasn't slipped in just to say something. The son who is the son. And will you get to the last word of the Bible concerning the purpose of the ages, which you find in one Corinthians 15. Then cometh the end. Then cometh the end when the son shall yield up a perfect universe to the Father that God may be all in all. So from the beginning of creation to the end of the purpose of the ages, the whole is vested in him. Who is called the son? Go back for a moment to the year 1900 and the month, November, and I turned in to Exeter Hall. That was then existing. And I said and I heard a man say, For the first time in my life, he that believeth on the son hath everlasting life. I didn't know the definition of the word believe. I had not the slightest idea of the word incarnation. If you'd have said to me what redemption or atonement mean? Or do they differ? I wouldn't know.

[00:04:53] But it proved all that was necessary for me to pass from death unto life by simply knowing that if I believed on the Son of God, that would have all as much have come out of that sense. But don't forget this is the one issue. If you turn to Romans the first chapter, you'll see that the son is the theme of the gospel. The first three verses. Romans one Paul, a servant of Jesus Christ, called to be an apostle, separated out of the Gospel of God brackets, which he had promised before by his prophets in the Holy Scriptures. Now, we'll slip over those for the moment and read on. Separated unto the Gospel of God concerning His son. You see, we run away with the idea that the gospel is concerning our salvation. That's mixing up the remedy that you have in the bottle with the results. Better health. The only, the only thing we need to know is that God so loved the world that He gave His only begotten Son. John 316 doesn't tell you why. He doesn't tell you what he did. He simply says that statement and summing up his gospel. John in the 20th chapter says These have been written that you may believe that Jesus is the Christ, the son of God, and believing you might have life through his name. Doesn't tell you what he did, or we know what he did by subsequent scriptures.

[00:06:17] But you see the insistence. It's no good preaching the cross without the Son of God. It's no good preaching the resurrection without the Son of God. He takes the whole burden and carries it right through to a glorious end. And so we could go on in this range. You will find that. I think it is. In the same chapter, verse nine, for God is my witness, whom I serve with my spirit in the gospel of his son. But the second time the gospel of his son. And then leaping to chapter five, verse ten, he says, For if when we were enemies, we were reconciled to God by the death of his son. And now we come to Romans the eighth chapter, and we read. There is therefore now no condemnation to them, which are in Christ Jesus, who walk not after the flesh, but after the spirit. I'd have to speak about that later. For the law of the Spirit of Christ in life, in Christ, Jesus hath made me free from the law of sin and death. For what the law could not do in that it was weak through the flesh. God sending his own son. That's the answer. Now, that's all got to be explained and it's rather involved. But you see, he's leading the one thing that means that you can be exempt from condemnation is that he sent his son and condemned sin in the flesh, not of yours, but in his. Now, if you look at this outline at the bottom of this chart, you will see no condemnation.

[00:07:47] God says his own son. Notice the expression, his own son. Now, when you turn to the end where he sums it all up after having gone through a series of steps. Verse 31, What shall we then say to these things? If God be for us, who can be against us? He that spared, not his own son. Now, he says, delivered him up for us all in the first case, condemned sin in the flesh. So it says verse 34, Who is he that condemneth? But what's the answer? It is Christ who died. So it begins and ends. On that note. No condemnation. Who can condemn? And with the second, the last reference of condemnation goes the parallel question. No separation. Blessed be God. Well, now we come back on our track and we'll look at verses 5 to 15 and see that the word son is still there. It will not be possible to read all these verses because of the flight of time. But if you will notice that it says in verse 14. For as many as are led by the Spirit of God. They are the sons of God. So now any person who wants to know whether he has his birth certificate, he doesn't go into the secrets of God. He doesn't look into a book of the elect, but he knows whether he is led by the Spirit of God. And you say, how do you do that? Or that needs another search because we don't get whisperings of the spirit.

[00:09:18] We don't get visions and revelations. We have got the book which the Spirit has given us. And if we are guided by that spirit, we are sons of God. You remember writing to the Thessalonians in the first chapter, Paul said, knowing beloved your election of God, how do he know that? Oh, he said, I know that by the way, you received the gospel. You see, you are led by the Spirit of God, but other things come out of it. But that's the great thing. So we have the spirit of God and it's leading now. Now, if you look at the 29th and 30th verse, which is a balance in this arrangement, you see for whom he did foreknow, he also did predestinate to be conformed to the image of his son that he might be the firstborn among many brethren. So what is true now in small measure is going to be true then in its great and vast measure that every believing child of God is going to be conformed at long last to the image of the Son of God. It doesn't matter whether you're going to be blessed with the meek shall inherit the earth or whether you'll be among the overcomers in the heavenly Jerusalem, or whether you're the church of the one body seated far above all, there'll be one conformity, conformity to the image of his son. Well, then we take another step because of time. And the third item? The spirit itself.

[00:10:37] Beareth witness. What is that? Be a witness. He says, verse 15, for we have not received the spirit of bondage again to fear, but we have received the spirit of adoption whereby we cry Abba Father. The spirit itself beareth witness with our spirit that we are the children of God, the sons of God. And the word adoption includes in itself the word son. If you'll notice, the the word here is cuius. That's the word for son in English letters. Why Kesha is adoption. It needs to put a child. It is in the will and appoint him the heir to the property, the Firstborn's position and whatnot. All this will have to come out in subsequent studies. And then if you look down, you'll find the adoption comes again here. And it's just in exactly the right place. And the spirit itself comes exactly in the right place. 22. The verse 22, for we know that the whole creation groaneth and travaileth in pain together until now, and not only they, but ourselves also, which have the first fruits of the spirit. Even we ourselves groan within ourselves waiting for the adoption. What's that? The redemption of the body. And verse 26. Likewise, the spirit also helpeth our infirmities and we have further down we know what is the mind of the spirit, because he maketh intercession the spirit itself groaneth and helps us and intercedes. Well, that brings us to the central reference. And with just about a moment or two to touch upon this, it focuses from either end no condemnation, no condemnation, and in the center glory.

[00:12:27] And this is not merely waiting for the Son of God, but waiting for the sons of God, for the Son of God. And the sons of God are vitally linked together in glory. So should we look at that passage? 17 to 21. And if we are children, then heirs, heirs of God and joint heirs with Christ. If so, be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which he revealed in us. For the earnest expectation of the creature, all of creation waited for the manifestation of the Sons of God. They've just done time. Look the train coming in at Euston. And that you see, this is a magnificent chapter, isn't it? All I could possibly hope to do in the limited time was to just focus on these great outstanding passages. And every one of them is dominated by the word son. Well, if you've got that friends, you've got all I can ever tell you. If we go on here as long as Methuselah lived. For all the Word of God, from Genesis to Revelation is an unfolding of God's purpose in his son. But blessed are we if we have the simplest conception, as I started my Christian life straight off. He that believeth on the son hath everlasting life.