

W452B_Romans_8_10.mp3

[00:00:02] We are still looking, as you may expect, at Romans, the eighth chapter, but we are heading to the last section. I suppose we would agree that if there is any logical writer in the New Testament, the Apostle Paul comes pretty well first. And then if there's any one epistle or any one book in the New Testament, which is a most reasonable logical treatise, it is the epistle to the Romans. In fact, one person who was rather well up in the matter said that to be able to grasp all the arguments and take them to their logical conclusions in an epistle like this one to the Romans would be equivalent to a university education. Well, we believe as it is. But my point is this if I have any reason in my discourse, if I have any object in my writing, if you have anything behind you when you speak, you know what you're doing. Every one of us, we are hoping to persuade somebody. You think it over? You take a newspaper, you listen to a political address or whatever it may be. If it's got any argument in it, whatever. Because if it's a vague thing that's got neither beginning, middle or end, well, you just shrug your shoulders and that's a waste of half an hour or passed it by. But if it's got any message at all, if the person knows his job and he's using words. All right. He's trying to bring you to a conclusion. When you get those words in Paul's epistle, we conclude, therefore.

[00:01:39] And a number of times, he says, therefore, therefore. So what am I getting at? Well, he's given us this great chapter, Romans the eighth chapter. And he commences and says, You receive no condemnation to you because God sent his son. And all the way through this chapter, it's been emphasizing the son of God or the sonship, the adoption that arises out of it. And now he comes to a conclusion. He says, Well, what about it? So should we. Notice how he concludes thus. 31. What shall we then say to these things? Well, say to these things. Of course. Means what? What's the consequence to you? What's the what's the outcome? What shall we say to these things if God be for us. So there's his argument. Who can be against us? Of course, many might be against us, but you know who can effectually be against us? We shall. We shall not avoid the enemy. Because in this very, very conclusion, he even goes into debts that you say. Would it be strange to say that when he's telling you you're a more than conqueror? Look what he says. Verse 36, 35, who shall separate us from the love of Christ. Shall tribulation or distress or persecution or famine or nakedness or peril or sword. He is passing it on. He doesn't say, You'll never know these things. It's just supposing you do.

[00:03:11] As it is written, this is in harmony with what's already written. For thy sake, we are killed all the day long. We are accounted as sheep for the slaughter. Always nay in all these things. Not exempt from them friends, but in them. In all these things we can be more than conquerors through him that loved us. Marlin's Manager Optimist, isn't he? But he's got good ground for it. So let's look again. How does he introduce his argument now, if God be for us? Well, he looks at you and he says, Do you still want me to tell you how I prove God is for you? I've been hammering away at it since I started the first verse of this epistle, The Gospel of God concerning his son. The Gospel of God is concerning Christ and concerning Christ given up for us. So He says He that spared not His own son, he notices back on the first note that he suffered in Chapter eight. It says verse three, for what the law could not do in that it was weak through the flesh. God sending his own son picked it up again at the end. He that spared not his own son. Now this word takes you right back to Genesis 22, to that extraordinary demand made by God upon Abraham. So take thy son, thine only son Isaac, whom thou lavished if he got it all people stumble over that and say, That's a barbaric thing.

[00:04:44] That could never be true. But you see, God has already provided on the top of the mountain that Isaac should never be offered. They are going to walk with his God That day. He was going to know what it was in a very little measure for a father, for a father to give up his son. And that man was called a friend of God. And the word word spare not is identical. The word in Genesis 22, when the angel stayed the hand of Abraham and said, Now I know thou fearest God, seeing thou hast not withheld thy son. That word withheld is this word exactly word for word. So he says, You see, he wanted it further exhibition If God is for you. He done that for you? He that spared not his own son, but delivered him up for us all. And this word delivered includes the very words that are used for his betrayal. It means to give on one side, and that may be done by a gift, or it might be by betrayal. And so we got a wonderful thought here. He allowed all that to take place with regard to his beloved son for us. He says, How shall he not with him also freely Give us all things. Notice it is with him. Never apart from him. No prayer you offer is a legitimate prayer in the ears of God. That is for anybody else's sake.

[00:06:16] But for the sake of Christ. Of course, it might become a convention that you say the words without thought. That may be so, but no prayer can reach the ear of God that bypasses this one mediator, the Son of God. It's with him, all things. Without him,

Nothing. And at the end, it says the love of Christ, The love of God. But it doesn't stop there. Some people do the love of God which is in Christ Jesus, our Lord. It's with him and it's in him and it's through him and it's by him. And apart from him. Blank. Nothing. This is our testimony. Oh, I know. Some people would say we are we are a bit crazy over rightly dividing the word of truth or we are everlastingly giving about dispensation or we are thinking about heavenly places. So we are because that is the marvel that we've got this solid basis beneath our feet. And then standing here in Romans, we could say, and now God has given us a bit more. No, he's held it out to us like that. A free calling that places us among the immortals, as it were, the right hand of God. But here's the basis. Let's be sure our feet are on this rock first before we stretch out to the other. When we take it another stage further. He asked two questions. Verse 33. Who shall lay anything to the charge of God's elect? And then he asks another question in verse 35, Who shall separate us from the love of Christ? Who shall accuse us? Who shall separate us? This word lay anything to the charge of comes in another verbal form of 7 or 8 times in the acts of the apostles to be accused of something.

[00:08:07] The town clerk so told these those who were making a bit of a riot at Ephesus, they might be called in question. A legal question. And now he says, who is going to lay anything to your account? Who's going to accuse you? And you know why He looks away at the right hand of God. Let's read how he puts it. Who shall lay anything to the charge of God's elect? His first answer. Don't forget, it's God that justifies. And it says, if you got any sense, if you know that God will never condemn you, you're not going to bother about what other people may think, are you? Oh, if that's accepted, I'm already on the road to glory. But he says, Who is he that Condemneth? Places. Christ is. It is Christ that died. That's his answer. Yeah. Rather that is risen again. Who is even at the right hand of God. Now, in the legal phraseology in the Old Testament law, in the disposition of the officers in the court, the accuser was on the right hand. You get into that in the Prophet Zechariah, when he saw.

[00:09:16] I saw Satan standing at the right hand. To accuse Satan leaves the accuser. There he is. But, you know, when I stand there or when you stand there, if you belong to him, the place that's occupied by the accuser in the lower court will be the son of God who loved you and gave himself for you. If that doesn't make you sing the glory song, what will? The accusers. God. And he's not been beaten in a long sense. It's been like God has been so concerned in Romans that he might be just God and the justifier he

see in Chapter three, he's concerned about the question of his own righteousness. He said in verse four, Yeah, let God be true with every man a liar as it is written, that thou mightest be justified in thy sayings and might overcome when thou art judged. So every thing that calls God into question has got this one thought. I've been just in my salvation, haven't excused anybody. I haven't done it by the mere sweep of my right arm. I've given my life's blood in the person of my son for you. And that's that's God's infallible answer. That's where you and I stand against all accusation and all our position. And this one at the right hand is ever living to make intercession for us. For us, no longer against us. So then he comes to the next word. Separation. And in chapter five, it says, Therefore, being justified by faith.

[00:10:48] We have peace with God through our Lord Jesus Christ, by whom we have access. What access is just the opposite of being separated. Your sins have separated you from your God. The prodigal son goes to a far country because of his alienation from the father. But when he said, I will arise and go to my father and started on the way back, what a wonderful parable that is. Instead of the father sitting in his chair saying, Well, let him come to the door and knock and shuffle his feet a bit for me. That's what you think of some fathers might have done, but not this father. That father. That father saw the prodigal son at a distance. And it was a father that ran, not the prodigal son. The father that ran and fell on his neck and kissed him. Oh, what a god we have. Oh, what a savior he's provided. Oh, what a base is beneath our feet. Oh, what a prospect of glory. For you see, there's a bit there. It says whom? He called them. He also justified. Whom He justified. I'm reading verse 30. Then he also glorified. The whole thing from beginning to end. Assured. Not because of your great faithfulness, but because of his. Because of the work of his son. What have we get to this word which I must come to. This word which started off on persuading.

[00:12:11] He says, If I haven't persuaded you, I've persuaded myself. And that's a good thing. Would you ever heard a preacher preaching wonderful truths? And you wonder to yourself, I wonder how far he believes in? Well, you know, I had one testimony given me once, which I value very much. Perhaps I need a bit of it. I don't know. But somebody said that at the end of the meeting. He said he said nobody else enjoyed that meeting. You did? Well, I thought I don't know that that's better than that's better than some things that have been said. Well, I can say to the apostle Paul, if nobody else has been persuaded, you have. Now, have you ever been asked by somebody, what is your

persuasion? Here's a good answer. Who is a good answer? Say you'll have to read a good bit, but I'll give you a few verses at the end of Romans eight. That's my persuasion. See, the wife had gone into hospital this morning and the poor man couldn't write the word undenominational because when she went in before, I simply said Protestant. So she was lumped into the Church of England and had to do some explaining. So he was he got muddled up with writing the word. And I said to some people, I said, What abomination do you say you belong to? Oh, I'm sorry. I denomination. Well, he doesn't belong to any of these things. I am persuaded.

[00:13:30] He's persuaded by the logic of God's love and the gift that supported him. So he says in verse, Oh, I want to tell you in verse 37, more than conquerors is a compound word. And it's the word super is a suit. Some of our young friends, when it because they go out to a party and it was super or shabby. Well it is a bit of super. There's several more there's a super hidden is presently built upon this. But get this first you're a super conqueror and in chapter at the end of chapter three, I think it is where grace abounded, where sin abounded, grace did super abound. Oh, there's some super abounding in this epistle. And here's the one. We are super, super conquerors through him that loved us. Now he gets to his persuasion and now he goes right out into the depths and the heights. For I am persuaded that neither death. Nor life, nor angels, nor principalities, nor powers. That's the first use of them in the New Testament. Getting ready for the angels now, getting ready for the principalities and powers with which our calling is associated in Ephesians. Not angels. They're out of it by the time we get to Ephesians. But you see, you needn't worry about whether you're going to get on with the aristocracy of glory. It's already settled. You need not worry. I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come.

[00:14:59] Now he goes, goes off. Now here are some things we hardly know, nor height, nor depth. And then he looked around the universe to the very edge of time. And he thinks and any other creature that I cannot name, like some people are worried about Philippians chapter two, where it says that is that every knee should bow of things in heaven and things on earth and things under the earth. They're never going to heaven. They're not going to believe Christ and they're not going to get eternal salvation. So they don't know what the things under the earth are. I don't care. All I know is that there's no possibility of anything lurking anywhere that will not recognize

Christ in that day. And there's nothing lurking anywhere, any other creature that can ever come in between me and the Son of God and intimidate me again. No wonder this man says we boast in God through our Lord Jesus Christ. God forbid that I should boast, save in the cross of our Lord Jesus Christ when he said, I can't help boasting there. I think that's good, isn't it? Nor height, nor depth. Nor any other creature. You'll be able to separate us from the love of God. Which is in Christ Jesus, our Lord. Well, now, strictly speaking, we ought to start all over again with chapter eight, verse one. But I'll leave that with you all, which are precious Chapter.