

## W452C\_Romans\_8\_11.mp3

[00:00:01] This is a recording made in the Chapel of the Open Book at the dinner hour service on Wednesday. I was going to say in the Apostles Day. He would know and others would know sometimes of the conquests that were celebrated in Rome, the processions that went through the streets, the lines of prisoners that were taken, some of them to be executed and some of them to be released. He would know. And so he says in one passage, now, thanks, be unto God, which always I'm going to retranslate it, which always leadeth us to triumph in Christ, leadeth us in his triumph. He says, I'm one of those captives. Blessed be God not to be led out to execution, but to share with his victory presently. Now, thanks. Be unto God, which always leadeth us in triumph in Christ and make it manifest the savour of His knowledge by us in every place. For we are unto God a sweet savour of Christ. And they went before the triumph and Victor swinging their senses of incense, a sweet savour of Christ in them that are saved. And he named the Parish Restitution. He is alluding to this conquest. And show the word. Of course. I've already You've already anticipated with which we end up our little study in Romans. The eighth chapter is this note of victory that we have, in the words of verse 37, Romans eight, Nay, in all these things, we are more than conquerors through him that loved us. Now the word is the word super.

[00:01:42] Occasionally a certain words have a vogue. A little while ago, everything was smashing and the recently I've discovered quite a number of things are super well friends. We can adopt that word. It's already written for us. This is a word that is a super conqueror. Now it's good to remember that lying behind that super conquest is the word super abounding in Chapter five. Verse 20. Moreover, the law entered that the offense might abound. But where sin abounded, grace did super abound, not merely much more, just the word super grace did super abound that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord. And of course, you may be already in possession of the knowledge that the word super occurs many times without being thus translated. Let me give you a three from one epistle. The Epistle to the Ephesians. And it's quite in harmony with the high calling of Ephesians that it should be very prominent there. Super. Chapter four, verse ten. The sphere, which is opened up in this epistle to the Ephesians. Chapter four, verse ten. It says he that descended. And that's the stoop before the conquest. He that descended is the same also that ascended up far above all heavens. He is the word super coming in.

And if you're looking at the original, you may correct me. I wouldn't say it's hyper. Well, we use the Latin in our English instead of the Greek.

[00:03:40] It's the same word. What about all old hints that he might fill all things? And then this same word super comes in chapter one, verse 19. We are to pray to know what is the exceeding greatness of his power to us. Ward who believe according to the working of his mighty power. It's a super power. I think I've seen it outside garages, sometimes advertising a certain mixture for certain cars. Here's a super power. And then we have the same word in chapter two seven. The goal of the ages to which we are pressing the fruits of redemption. That in the ages to come he might show the super riches, the exceeding riches of his grace. And then not in majesty and overwhelming display, but in his kindness. A homely word at last, For however magnificent the home of our father is. It is the home of our father. And when we get there, we shall. We then be prepared for all its magnificence and all its loveliness. Super. I think we'll adopt that word a little bit and use it with discretion. Super Conference. Well, 1 or 2 other thoughts that may be helpful to us as we think of this. This word victory. Nike. I don't know whether you've ever been to Paris and into the Louvre or I believe still at the Louvre is the piece of sculpture, which is rather famous Greek sculpture called the Nike Apterous The Wingless Victory. And once it stood in all its beauty, but it was badly, severely damaged.

[00:05:29] And remember to Londoners visiting the Louvre and looking at the Nike actress, and one of them looked to the other. He said, Well, if that's what the victor looked like, I'd like to see what the other one looked like. But you can see it meant victory. Victory. And this is the word that comes so many times in the book of the revelation him that overcome it. It's that word Nike in the verbal form, the victory. So you see, we do belong to a victor. But at the present moment. Although the victory is assured, it's not yet ended. So it says in Romans the eighth chapter. I'm taking you back again. Not to be exempt from all these things. What things? Who shall separate us from the love of Christ. Tribulation, distress, persecution or famine or nakedness or being killed all the day long. In all these things, not exempt from them and to all that lot, it needs a bit of grace to write that lot about a believer and tell him, Cheer up, doesn't it? But is it good to face it? There is absolutely nothing. And then you notice that when it speaks about the exaltation of Christ, three different passages bring in something that's unknown. Here we get one verse 39, nor height, nor depth, nor any other creature. He

says. He says, I'm not going to read the newspapers about the expanding universe flying off and all the terrific rate it is.

[00:07:03] But however far it is and whoever is there, you'll be under the feet of Christ. Never mind whether I know him or not. Isn't it good? And in Ephesians it says, and every name that is named, he doesn't know what to call them. That's the third one. And then in Philippians, things in heaven. Things on earth, things under the Earth. And then people worry me to tell them what the things under the earth. I don't know any more than the apostle, but he said there will be under his feet. He is super all the time. So that's our word this afternoon. More than conqueror is a super conqueror. Grace abounding is the word for abounding. And so we have this fact that we belong to him, a mighty wondrous triumph. And then there's a corrective, because if we start thinking like this on a little bit too soon, we may be strutting about, you know, with the clinking of our heels and the clanking of our swords. But oh, there's another side, isn't it? There's a hidden. What? I've quoted it from memory. I don't think I've mangled it too badly. One versus through weakness and defeat. He won the mead and Crown trod all his foes beneath his feet by being trodden down. That's an aspect of conquest that doesn't appeal to the man in the street, but that's how Christ triumph he death by dying slew. And we can borrow the title of a play of a couple of centuries ago.

[00:08:34] Stoop to conquer. That's what we have to do now. This is any strutting about. It'll have to be reserved for that. And I don't think it will be in place. So we have a conquest, which is a moral one, and it carries with it obligations. And then we think of the conqueror and the armor that he wears. And you get the definition of that armor in Ephesians, the loins girt about with truth, the breastplate of righteousness, the shield of faith and the sword of the spirit. But do remember that armor has been provided not only against an outside foe. We are already to be prepared for that. But you've got an armor fancy a provided against an inside phone. You and me. So will you look at that in Romans? The same Epistles. Chapter 13, Chapter 13. He says in verse 12, The night is far spent. The day is at hand. Let us therefore cast off the works of darkness and let us put on the armor of light. Let us walk honestly, as in the day, not in rioting and drunkenness, not in chambering and wantonness, not in strife and envy. Well, there's nothing there like a military campaign. That's all to do with the lusts of the flesh. But put ye on the Lord Jesus Christ When he says, Put you on the gate. He doesn't say put on

armor again. He says, Put on Christ and make not provision for the flesh to fulfill the lust thereof so that you have got to be armed against yourself.

[00:10:09] And it may be that if you can only be armed against yourself successfully or the other victory will come as a matter of course, there is a proverb, I think, that says he, that ruleth his spirit is greater than he that taketh a city. So you see, we've all got to be just watchful in these things. At two Corinthians Chapter ten as a word with regard to the the weapons of our warfare. Two Corinthians Chapter ten. Thus. For the verse three for though we walk in the flesh, we do not war after the flesh, for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds, casting down imaginations, and every high thing that exalts itself against the knowledge of God and bringing into captivity every thought to the obedience of Christ. You see, that's not merely a military campaign. It has to do so much with our relationship with Christ as head and the truth that he stands for. Well, there's one other passage I think I can get in in time. If you look back to Matthew the 12th chapter and if you know your Old Testament, as I trust you do, you may be conscious that when quoting this passage from the Isaiah, there's an alteration that comes in this. I'm going to read from Matthew 1217 that it might be fulfilled, which was spoken by Isaiah the Prophet, saying, Behold my servant whom I have chosen, my beloved in whom my soul is well pleased.

[00:11:55] I will put my spirit upon him and he shall show judgment to the Gentiles. He shall not strive, nor cry. Neither shall any man hear his voice in the streets, a bruised reed. Shall he not break and smoking flax, Shall he not quench till he send forth judgment unto victory? Two things there. You don't think of the victor, do you? As being one who doesn't strive or cry and a bruised reed he will not break. He says that that the victor very opposite from the victors that the Apostle Paul could have enumerated in his day. So for a moment, will you look at Psalm 45 and then we'll look at Isaiah? Psalm 45, here is a picture of a mighty conqueror. Psalm 45. My heart is indicting a good matter. I speak of the things which I have made touching the King. My tongue is the pain of a ready writer. Thou art fairer than the children of men. Grace is poured into thy lips. Therefore, God bless thee forever. Gird thy sword upon thy thigh, almost mighty with thy glory and majesty. Oh, here comes the conqueror, then. Oh, but what about the next verse? And in thy majesty ride prosperously because of truth and meekness and righteousness, meekness and thy right hand shall teach thee terrible things. Right.

Arrows are sharp in the heart of the kings. Have you ever heard of a conqueror who rides forth in Majesty? And his right hand teaches him terrible things.

[00:13:32] He girds his sword on and his arrows are sharp. And he emphasized in meekness. And the Conqueror. It seems a contradiction, doesn't it? So that's the same again. It's because truth is the one that vanquishes not merely brute force. So turn now to Isaiah 40. What is it, Isaiah? The one I was quoting from. 42. Just a little slip there for the memory. 42. He is the passage that we quoted. Behold my servant, whom I have hold my elected, whom my soul delighteth. Do notice that this is almost word for word with the quotation in Matthew. All this idea that we haven't got a record or a true translation or whatnot of the Old Testament won't fit with these passages. This is almost word for word. I have put my spirit upon him and he shall bring forth judgment on the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the streets. A bruised reed, shall he not break, and a smoking flax selis not quench. He shall bring forth judgement unto truth. Now, have you seen the change in the New Testament? He brings forth judgment unto victory and the Old Testament that he was quoting. He brings forth judgement unto truth. Well, now, by no possible means can the word victory be a translation of the word that means truth. But we are deeper than that in this.

[00:15:04] That is to say, by that very subtle change, quickly like that, it's brought in the whole philosophy of right and wrong. And it seems as though God would say that right contains within itself all the essentials of ultimate victory and evil contains within itself all the essentials of ultimate defeat. This very universe could not be maintained for a second if the creator were not righteous. If I had it like that now. Well, I don't need to say morally righteous. So take, for instance, an engineer. An engineer may be a blackguard. He may be an atheist, but if his engines are going to work, he's got to be righteous as an engineer to the thousandth part of an inch. And so with regard to God and the very physical world would never be sustained unless. Right. Were dominant. Well, one day it will be true. The poet says, Shall it always be? Wrong forever on the throne. Truth forever on the scaffold. Scaffold. Now in God's good time. This man who stooped to conquer will come riding forth from heaven with a faithful behind him. King of kings and Lord of Lords. And will not desist until he lays at the feet of the Father. A perfected kingdom that God may be all in all. So thought that it would be a wise thing if it's only a rambling sort of statement today to round off our little survey of this great chapter.

Romans eight by the stress upon the super conqueror that we all should be if we are following the train of this mighty Victor.

[00:16:51] But all let us remember a bruised reed, will he not break? It may be reference to something to lean upon, but rather. Or are we going to say lean? So I will rather lean to the interpretation that the shepherd used to cut a reed and cut a few holes in it and play a little tune to himself? Well, he'll play a little tune out of you and me friends, even though we're not quite perfect. Oh, yes. But one day it's going to be perfect. One day it's going to be a true Hallelujah chorus. And that will be when King of Kings and Lord of Lords, who in this world only wore one crown. A crown of thorns will be seen coming with many crowns. Or may we be there to adorn his triumph and to then enter in to the victory. Now, I said here in Romans, it leads on and on to this one word victory. And then if we started all over again, one Corinthians 15, with the great emphasis upon resurrection, it goes right on until it says, Thanks, be unto God that giveth us the victory. So we've got victory in both realms, you see. Maybe realized the cost of that conquest that would ultimately bring a united and blessed universe to the feet of the father. And may we be thankful that where sin abounded, grace did super abound as the word is and included, such as you. And the.