

Romans (Quality: Average)

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Date: 25 April 1982

Preacher: Hyde, Leslie S B (1916-2001)

[0 : 00] Lord's Day, 25th of April, 1982.

Yes, sir. God willing, our pastor will preach here this evening, on Tuesday evening and next Lord's Day.

We hope to meet for prayer on Friday evening. At the conclusion of the service next Lord's Day evening, the ordinance of the Lord's Supper will be attended to.

Let us now join in singing hymn 615, hymn 615, tune Zurich 703. Sinners called by grace and blessed with a living faith in Christ must not think to be caressed by a world of sin and vice.

Satan's agents cannot love the Savior's choice. Hymn 615. Sinners called by grace and blessed with a living faith in Christ must not think to be caressed by a wall of sin and might.

[1 : 30] Satan's agents cannot love the Savior's choice. Satan's agents cannot love the Savior's choice. Satan's agents cannot love the Savior's choice.

sinner who can love the Savior's choice. Let their souls in Christ through the ashes of the Savior's choice. meghares who Ughangel Jesus tierra Jesucelectual of skill to ensure of his wisdom power or grace so that God may so that God still shall give him praise to grace for the grace of the

Lord Jesus for the name of Christ am I he my his my your To hear Jesus, so hear Jesus, and the whole as one for whom.

And unique inheritance in a bacterialcience, The Lord and the Son of God Of His glory shall come to you Jesus will come Jesus will come And the Lord and the Son of God

O Savior O Father of all faith and faith Jesus will come Jesus will come The Lord and the Son of God And the Son of God And the Son of God And the Son of God And the Son of God And the Son of God

[6 : 08] And the Son of God And the Son of God And the Son of God And the Son of God Verses 33 and 34 The Epistle of Paul to the Romans Chapter 8 Verses 33 and 34 Who shall lay anything To the charge of God's elect It is God It is God That justifieth Who is he that condemneth It is Christ that died

Yea rather That is risen again Who is even at the right hand of God Who also maketh intercession Who is the Lord and the Son of God Who is the Lord and the Son of God There are some very important questions Which the Holy Ghost raises In the Scriptures of truth There is no question That the Holy Ghost will raise But what he is able to answer There are questions Which men may ask And they are not able to answer And it has been said That fools may ask questions

Which even a wise man cannot answer Our concern today Is with two important questions Which the Holy Ghost not only asks But gives us the answer Who shall lay anything To the charge of God's elect Therefore Who of necessity Must refer To persons As distinct from things Undoubtedly There are many That would desire To lay a charge Against God's elect And the foremost among these Is the devil himself The Holy Ghost

Has raised these questions And given the answer Because there are times In the experience of God's people When such questions Need to be raised and answered There are times When very severe charges May be laid against your soul And you may have no answer You have to be silent Before God And yet In order that The truth of God May be established It is The God's method

That he raises Certain questions And acts in certain ways As to make these questions vital Now then The first Action then Of God Which Is not unusual In his Work of salvation Is to Bring people Under his law We must Know That we are sinners Before we ever have Any thought Of Salvation We must have Some knowledge Of that Our Sins Are Of that kind Even if we only know

[11 : 17] A few of them That They will Send us to hell Unless One intervenes And Therefore When the Lord Says Who shall lay Anything to the charge Of God's elect That is And Be successful In laying That charge The Lord The Lord Brings forth In his Holy Word What we Sometimes Refer to As The Application Of God's Law Paul Speaks about This In the Previous Chapter Where He tells Us That he Was alive Without The law Once He was Religious Without The law According To his Blinded

Mind He kept The law But he Had no Cognizance Of The Holiness Of the law He looked At God's Law As men Look at God's Law And Men Look at God's Law Sometimes And are Bold enough To think That there Should be An amendment But When The Spirit Of God Came To Paul There Was No Question Of Any Amendment The Law Of God Stood Clear Loud And Sure Exactly As it Was And he Saw That law As God Saw it Holy Without Any Need For Any Amendment But it Was Just Not A

Question Of Looking At The Law Of God With The Outward Eye How Many People Have Read What We Sometimes Call The Ten Commandments And Have Been Accepted And Have Memorized Them This Was Particularly So In My Younger Days And So They Could Recite The Ten Commandments Apparent Fashion I Could But it Never Had An Effect Upon Me But there Was A Time When The Law Came When The Law Came The Commandment When I Was Alive Without The Law Once But when The Commandment Came Sin Revived And I Died And the Commandment

Which was Ordained To Life I Found To Be Unto Death For Sin Taking Occasion By The Commandment Deceived Me And By It Slew Me And so Paul Knew Something Of The Living Quality Of The Law We May Pause And then To ask Ourselves Do we Believe That God's Law Is Alive Or Is It Just Expressed In So Many Words You See When We Have To Do With That Which Is Living We Can't Just Pass Over It And Say Well It Doesn't Matter It's Just So Many Words And I'm Not Going To Take Any Notice Of Them Of Lisa

What Chair Absolutely say, God says, but I shan't take any notice of them. And maybe some of us can remember those times in our lives.

[15 : 36] But then the law became alive. And it became a word that spoke. And it spoke with penetrating force.

And so that word became, as the apostle describes it in writing to the Hebrews, as the word of God, which is referred to as the law of God in places.

For the word of God is quick and powerful and sharper than any two-edged sword, piercing even to the dividing of the sunder of soul and spirit and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

Now that's when you know that the law is living, when it gets beneath the surface, when it tells you what you've been thinking, and the evil perhaps in that thinking, when it shows you your intentions.

And those intentions have been maybe of a malicious kind. And with an end, which to say that it would put in the very best light would be nefarious in the extreme.

[16 : 54] So then, for sin, taking occasion, by the commandment, deceived me and by it slew me.

Who is he that can, who is, who shall lay any, who shall lay any charge to God's elect?

And this will bring a person sometimes to place themselves outside of the election of grace because God has laid a charge against them and they cannot see that there is anything for it because the charge is so successful, it is so accurate, it is so much to the point.

It catches them in the very act and they have nothing to say. Who shall lay anything to the charge of God's elect?

Well, the law of God lays a charge against the election of grace as well as others.

[18 : 14] but not successfully. We need to know the law. We need to know condemnation before we can ever know, value, or realize justification.

You will never properly understand, know, and rejoice in justification unless you've known something of condemnation. condemnation.

But if you've known something of condemnation, then there will be some blessedness and sweetness brought into your soul by thinking on justification.

who shall lay anything to the charge of God's elect? God's elect. We cannot say before you, those who God has chosen, elect according to the foreknowledge of God, that these are people that are holy in themselves.

they are impeccable in themselves. No one can put a finger on any of them and say, well, now look at them, how they've fallen, how they've sinned, how they've disgraced the name of Christ.

[19 : 35] No. All are wretched sinners. All, without any exception. In the first chapter of this epistle, we read, there is none righteous, no, not one.

But there are some of these unrighteous people who are chosen of God ere time began. And these chosen people are a people that, though the law of God condemns them, though they are in themselves willing to acknowledge that they are fit fuel for the fires of hell, yet they are delivered.

So, who shall lay anything to the charge of God elect? I've often felt that a person may touch the rock bottom of the work of the law of God when those few words become our experience.

Whoso is guilty guilty in one point is guilty of all. And if that should come into your soul, when you have been guilty of something which thousands of people would dismiss as nothing at all, God under his law has brought you in guilty for just one blemish, only one blemish, I say you are touching rock bottom in respect to the law work which the spirit of God brings.

and when you touch rock bottom then in all things you are bound to be at an extremity and a wonder however it is possible that you can be delivered.

[22 : 04] Here a person sees the law in all its holiness, in the depth of its righteousness, our minds may well go to the words in the Old Testament God is of pure eyes to behold iniquity and cannot look upon sin.

Now when we stand in that light then we are cut off for our parts. In other words it seems to be all up with us God has laid a charge and such a charge that is right and proper and cannot under any circumstances be disputed neither can we make any excuse.

From Adam's day down to this people have always made an excuse they've always tried to put the blame upon another person and doubtless that will go on to the end of time in the depraved human nature of man.

So then it is a distinctive experience when when there is no strength in you to blame your sin on other people when you feel that you have to die for your sin according to the scriptures and there is no question of you blaming anybody else against thee the only of thy sin and done this even in thy sight.

And the psalmist was quite clear when he made a further point and this in regard to justification that thou mightest be clear that thou mightest be justified when thou speakest and be clear when thou judgest.

[24 : 28] Behold I was shapen in iniquity and in sin did my mother conceive me. So then who shall lay anything to the charge of God's elect?

We come to a second point and this can be seen from that account in Zechariah concerning Joshua the high priest.

Generally people get some idea that those that are in such a position will at least be righteous and holy in their thoughts.

But according to this account he showed me Joshua the high priest standing before the angel of the Lord and Satan standing at his right hand to resist him.

And the Lord said unto Satan the Lord rebuke thee O Satan even the Lord that hath chosen Jerusalem rebuke thee is not this a brand of blood out of the fire.

[25 : 47] And Joshua was clothed with filthy garments and stood before the angel. And there was no doubt about it. He stood before the angel clothed in filthy garments and Satan was there to lay a charge.

There are times we might say when Satan will speak the truth. He will not be slow to raise up before you if to be that it will be a means to an end to bring you to despair to highlight your sins and to press when you are down when you are under this law of God to press hard that you should be condemned that you should come with him into his own domain and have that punishment which he knows himself will be an eternal punishment who shall lay anything to the charge of God's elect and then again we may find occasions when the world will attempt to lay charges to

God's elect God's own people and they may say I may look for so so that they can say weaknesses and faults and they will be ready to lay charges and maybe some of you would understand what those charges mean charges to you who have that good hope through grace things that God has chosen you to salvation and then again we do not only look at the world outside but we come within the church of God itself in the congregations and it has ever been that those that are born of the flesh and yet have a profession are persecutors to those who are born of the spirit and are therefore numbered amongst these of whom it is said who shall lay anything to the charge of God elect and so the election of grace those whom

God the father has set apart that they may know the joys of deliverance the wonders of redemption the blessings which God has reserved for them that love him both in grace here and glory hereafter oh hell the impossibility of such blessings and the reception of them into the hearts of these people oh how remote it seems but then the word of God says it is God that justified now we must confess that we are all wretched sinners and until you come to that point you haven't really begun people may speak about being sinners and that's as far as it goes but if you feel that you're wretched sinners then you'll be speaking to

God it must always be suspicious when people go around telling everybody what bad people they are because if you've got a living conviction about your own wickedness you'll feel so ashamed that you will not want to say anything about it except to God and to him you will have often to say much about it the apostle says oh wretched man that I am who shall deliver me from the body of this death it is God that justifies now how can God justify the people of God who are such sinners self condemned and abhorred how shall I approach the Lord there are several ways which are mentioned in this same epistle by which

[31 : 02] God justifies his people now first of all being justified freely by his grace now just think of it if you are according to your feelings ready to descend into the pit you cannot see how you can be saved that we read these words for being justified freely by his grace now we can enlighten upon that point from another blessed scripture ye know the grace of our Lord Jesus Christ that though he was rich yet for your sakes he became poor that you through his poverty might be rich now that is the grace of God grace of

God seen in the son of God being justified freely by his grace how is this set forth through the redemption that is in Christ Jesus whom God hath set forth to be a propitiation through faith in his blood to declare his righteousness for the remission of sins that are passed through the forbearance of God to declare I say at this time his righteousness that he might be just and the justifier of him which believeth in Jesus and so then this is a valuable and important point not only for our consideration but for us to experience a view of

Christ humbling himself and making himself of no reputation standing in your lower place instead enduring the punishment and all the penalties that were due to you what grace is observed in the face and in the life of our Lord Jesus Christ and especially so to such a one who feels that there are charges laid against them charges and they're just charges and they're charges which can be proved and they're charges which when they're proved will carry a penalty and that penalty is death and not only death as natural death but eternal death which means being shut out from

God forever what a solemn thought this is how many of us ever think about it we are privileged today with some measure of sunshine and the flowers that we can see spring flowers that are out all things which are so appealing to our nature but you know the wicked that die today they will see those benefits no more there will be no more sun and there will be no more pleasant flowers and pleasant things that will alleviate well I was going to say the boredom of life that's all finished they descend into absolute darkness absolute darkness and if we should be convicted of what hell means and see that even the things of this life are lost good alone the things of the blessed in heaven are lost but even the beauties of this life are lost when the wicked die in their sins and descend into outer darkness darkness now to feel this in your soul as what is before you utter destruction absolute darkness darkness which can be felt not just for a moment but eternally and the charge is laid against you and it is so accurate and you feel it to be such that you deserve all that the law says that you must endure and then it is

God that justifies and he justifies these people by taking away that which condemns them and beautiful it is for us to read these words in the opening verse of this chapter there is therefore now no condemnation to them which are in Christ Jesus who walk not after the flesh but after the spirit no condemnation what a deliverance this will be how can it be affected how can it be brought about it is God that justifies we should ever remember this those things which are impossible with men are possible with God and you will say I cannot justify myself except I should justify

[37 : 17] God in in condemning me that God is able and if any of you this morning should feel at the ends of the earth because of the condemnation which you feel in yourself then may the power of the gospel come to you in these words it is God that justifies and that justification is free and freely exercised which is good to observe some of these words yea all of the words of scripture being justified freely by his grace which emphasise a point which we should never lose sight of that the Lord Jesus Christ he suffered freely and willingly willingly there was no compulsion and we should not preserve such an idea in our mind that at any time in the life of our Lord

Jesus Christ he did this or did that because he had to he suffered because he had to rather let us say he suffered because he loved to that may be something beyond our comprehension but it is an important point in gospel truth the Lord Jesus suffered freely because he loved to suffer in the behalf of his own people the chosen of God the election of grace so we have this justification salvation by the grace of our Lord Jesus Christ set forth in the redemption that is in Christ Jesus now the redemption that is in Christ Jesus is a perfect redemption as it had to be the old testament sets before us the ceremonial law which pointed to

Christ and yet had so many deficiencies in itself because of the importance of bringing beasts a lamb of the first year without spas and so on that could be attended to but the point was just this as Paul tells us in writing to the Hebrews that the blood of bulls and of goats could never take away sin now until our sin is taken away there can be no realisation of justification there can be no real benefit accruing one would feel that those Israelites who were blessed with like precious faith they beheld Christ yes they beheld the antitype of those lambs that were slain beasts that were slain and offered they saw that though these beasts even in their being slain and offered reminded them of their sin and could not take away their sin yet there was one that when he offered himself without spot to

God would take away their sin and blot out their sin so there should be a remembrance of their sin no more forever so then being justified by his grace through the redemption that is in Christ Jesus whom God hath set forth to be a propitiation through faith in his blood there is another passage in this same epistle which draws our attention to justification in this way that we are justified by his blood now blood of necessity had to be shed when Christ died upon Calvary if you have thought upon Calvary if you have thought upon Christ on the cross if you have thought upon the blood that was shed when the

Roman soldier pierced the side of the Lord Jesus has there been any life in your thinking life in your thinking because there has been life in that blood that is able to take away sin life in that blood which has been able to bring you near to God you see while you're under the law and while you're under condemnation you cannot draw near to God but if you are justified if you behold that God has justified you through the life of another and the death of another if he has justified you blotting out your sin because of the power that is in this blood shed by man and yet having all the fullness and efficacy of

[43 : 13] God in it who is he that condemn it who is he that shall lay anything to the charge of God's elect the grace of God in redemption forbids it the blood of Christ which was shed forbids it it is God that justifies it is God that takes away condemnation it is God that brings a sinner out of from the borders of the pit to the place of and blessing of grace now thirdly we are justified by faith and this the apostle tells us takes this line therefore being justified by faith we have peace with

God through our Lord Jesus Christ by whom also we have access by faith into this grace wherein we stand and rejoice in hope of the glory of God so then you see the importance of faith giver and surely it will require more than a natural faith for you ever to believe that standing under the Lord you might have done and maybe someone might be this morning it is impossible for a natural faith to believe that there is any way out there is any way by which they can be delivered but God gives a spiritual faith and that spiritual faith the faith of our Lord Jesus Christ as it is called enables us to believe yes to believe that what

Christ has done and affected in his life and death has had the effect of washing us cleansing us presenting us without any spot or wrinkle before the throne of God before his father so who shall lay anything to the charge of God's elect now how shall we know if we're justified we shall know if we're justified according to the scripture because of the peace which flows into the soul now the peace of God is not something that you can procure there are some people that say they have peace we read in the prophecy of

Isaiah of those that have made peace with hell now that won't do you any good if you've made peace with hell as may do their conscience is quietened but the important point for you is that you should make peace with God in other words that you should be justified and being justified by faith seeing the satisfaction which Christ has given in his own life in your behalf and on your part and for your benefit it is God that justifies God justifies the sinner on the ground of what

Christ has done you see the trinity must be entirely united in this deliverance from those that are under the law those that feel the charge that comes against them those that feel that they are guilty and have no power to get away from their guilt are we guilty this morning then have you any power to get away from your guilt guilt then what is to be seen one standing in your place one washing away your sin one dealing with you in such a way that he can say

[48 : 34] I can look at you in your cream now this is an inward experience one of our poets puts it like this I'll tell the father in that day and thou shall witness what I say I'm clean just God I'm clean and when you feel that you've got peace with God and when you have peace with God then you will know it is God but justified God has set in your place another who has been able to bear and to deliver you from that which you could not deliver yourself who shall lay anything to the charge of God's elect and the Lord can come and speak loudly about the work of Christ justifies you and if Satan should come and try to lay a charge against you then you may well remember the poet's words

I may may my fierce accuser face and tell him thou hast died and that's the answer I say that's the answer who shall lay anything to the charge of God's elect now Christ has died for all God's elect and if you should say ah now that is the point I don't know whether I'm amongst the election of grace there are various works of God which give the election of grace that clear indication that they are amongst that number we just mentioned this one the word of God tells us there there is no peace saith my God to the wicked no peace so therefore if we have felt the peace of

God which as the apostle says therefore being justified by faith we have peace with God through our Lord Jesus Christ has not God given you an indication that he loves you and that he has chosen you unto salvation the Lord pardon all it has been a mess and command his blessing amen hymn 723 hymn 723 tune dismissal 671 come ye sinners poor and wretched weak and wounded sick and sore Jesus ready stands to save you full of pity joined with power he is able he is willing doubt no more hymn 723 he

All these sinners, poor and leases, weak and perfected and small.

Give us where we stand to save you for all this rejoice with power.

[52 : 29] He is able, he is able, he is willing, thou art.

Let our conscience gain to be in God From his death only dreams Ohio habla uncompterable Zweman.

with your death of Him this He gave you this He gave you this His Lamb Mary King King ■ And ye weary heavy así, out and peanut,?!" If you're telling me, if you're telling me, you will never come at home.

Not the righteous, not the righteous, Savior Jesus came to call.

And now, may the grace of our Lord Jesus Christ and the Father's love and the fellowship of the eternal Spirit be with us all.

[55 : 14] Amen. Amen.