

# Romans (Quality: Very poor, Incomplete)

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Preacher: Farley, J John (1903-1980)

- [ 0 : 00 ] As the Lord may be pleased to God, neither tell, the hope might be remarked this evening on scriptures you will find in the 8th chapter of the Romans, in verses 33 and 34.
- Who shall lay anything to the charge of God's elect? It is God that justifies it.
- Who is he that condemns? It is Christ that's dying. Yea, rather, that is risen again, who is even at the right hand of God, who also make an intercession for us.
- Verses 3 and 4 in the 8th chapter, the epistles to the Romans. The apostle was led evidently here to speak of certain wondrous truths in the nature of questions, some of which provide the answer to the previous question, as in the case of verse 31.
- What shall we then say to these things? The first question, and the next, is God before us. Who can be against us?
- [ 1 : 43 ] And I believe that which follows is along these lines. Every indication that the word claimed by the psalmist is still true in these gospel days, the Lord is on my side.
- What can man do unto me? This was the confidence possessed by the psalmist and the apostle is here, leading the church, which has been formed around, to the same precious truth.
- nothing to equal instability and encouragement, establishing the sweet truth that God is with one.
- How this is emphasized in various places in description of truth. And I believe that lively souls, graciously exercised souls today, still feel that this is among the cheapest of the blessings they may hope to receive while traveling in this wilderness below.
- To receive assurance that the Lord is with them and indeed going before them, as he promised to do to Israel of old.
- [ 3 : 14 ] And the Lord, I read last evening, He says, that does go before thee, he will not fail thee, nor forsake thee.
- Fear not, neither be dismayed. Isn't that a sweet scripture, to have him pressed upon the mind and reached the heart of a poor, fearful believer, especially in times of trial, and difficulty when there is a need of sweet assurance that the Lord is not against, but very blessedly for, and traveling along still, making the way plain, being the guide, a light by night, and the pillar of power by day.
- He was a pillar of a cloud by day. He was to his people of old. And they traveled when that moved, and they stayed when that stayed.
- I want to come to the first question in the subject this evening. Who shall lay anything to the charge of God's elect?
- Well, it doesn't say that no one will. In fact, we know that there are those who will. Clearly shown to us in the word of God that that is not quite what the word implies, or is intended to mean.
- [ 4 : 52 ] Who can lay anything to the charge of God's elect with success? Or, in charge, bring them into condemnation and under sentence.

That's what the word really implies. Charges may be made. They will be made. And I will turn just for the moment to the chief in this matter.

If, in fact, we regard, as probably most of us do, as far as we have liked, regard the revelation that's very much and very largely prophetic, some of which may be fulfilled, others yet doubtless awaiting fulfillment, then we shall find that the word that I'm about to bring before you shows what will finally be the condition of that chief, one who will, as often as possible, bring charges against the people of God.

I've heard a loud voice saying in heaven, now it comes salvation and strength and the kingdom of our God and the power of his Christ.

for the accuser of their brethren is cast down, which accused them before their God day and night.

[ 6 : 24 ] So you see, there is an accuser of the brethren and he does still, as he tried in Job's case, try to work in such a way as to make some poor sinner revile God and die.

still it proves that Job was in higher hands than Satan. Still he was maintained and preserved and still I believe this will be the case in the children of God and all of them.

Who shall lay anything to the charge of God's elect? Well, my friends, there is another and Jesus refers to him, I believe this will be found in the Gospel according to John, where we read, nothing that I accuse you to the Father, Jesus Christ is the speaker, there is one that accuses you, even Moses, in whom he trusts.

For had he believed Moses, he would have believed me, for he wrote of me. And so you see that in the very deceit of the one they professed to trust in so much, there was accusation against them, even from him in whom they trusted, because they rejected he whom Moses himself foretold should come and exhorted them to believe in.

Now, there's another form of accusation which the children of God have to endure and it's contained, I believe, in the text, who shall lay anything to the charge of God's delay.

[ 8 : 28 ] Now, the hymn writer, in one particular hymn, has this verse, and it struck me very falsely just before I left home. Should conscience accuse us of all times it may, here's the blood that can take its disparment away.

You know, I found that to be very encouraging as well as instructed. And some of us know that conscience gets very busy sometimes, and the charges that conscience makes can't be left, can they?

You can't refute them. They bring us, I believe, before God these accusations, sometimes in a very low and humiliated condition before God.

and yet, you see, there is said before us this evening, clearly, one who has offered to God such a wonder-working, such a most suitable, such a graciously effective atonement that the sin of all the election of grace is put away out of God's life.

I know that it isn't easy to realize this. I also know that we can't assure ourselves on it. Indeed, I also believe it would be of no use if we could.

[ 10 : 01 ] The important thing is to be assured of it by him who alone can speak with power and be able to say thy sins which are many are all forgiven.

thine iniquities have blocked out. Then you will say at least I hope you will feel who is the God like unto thee that pardoneth iniquity and passeth by.

The transgression of the reverence of his heritage and not only this has passed by mine in such undeserved mercy.

and then consciously will find it clasin because you will realize that the last part of this verse is true.

You may have doubted it. I'm sure there will be something else you'll do. You'll wonder at it that such a thing could be possible because initially or originally before all this salvation through sacrifice and substitution took place God is an offended God and God we read cannot look upon sin without displeasure and anger yet we come to this it is God that justifies it.

[ 11 : 38 ] To say that God is on our side seems very inadequate now doesn't it? When God justifies he pronounces a sinner upright clean but who in who by whom are we justifying to whom are we indebted for this we don't have to introduce us do I?

Sometimes for you what it truly the apostles had in being pioneers of the gospel what a sweet privilege it must have been to bring in that which was so new having with them at the same time the Holy Spirit accompanying the preaching of the gospel of Jesus Christ this new precious gospel of mercy through the sanctified that spirit accompanying their labors with this power working wisdom wonderful thing and now you see the gospel has become especially to some others and it's described as such by one who used it as foolishness preaching that the importance comes about this is that God by the foolishness of preaching to say that that we leave a holy still will for those times we do seem to get to that condition when you feel well the talking that most of the hearers possibly know these truths better than we do ourselves that's what I mean when I say well the privilege it must have been to have introduced this gospel started right at the beginning however we know what they had to endure and so perhaps it becomes us to be more thankful that we preach with much less fear of bodily assault today and persecution than they did one has to be very careful what one says in this but at the same time you do know who it is of whom we are indebted and you have heard so often what the cost was to it it is

God who justify this I believe must have been in measure or in substance in the mind of Jude when he wrote in his brief epistle unto him that is able to present you thoughtless now this is included in justification being found thoughtless standing before God in that wonderful condition well we know who to be grateful to for this to direct our worship to do we not and is it within our part this evening to desire to do this I know I so frequently say to you and to others that unless we have some real inward feeling of matter and reason of thanks and praise

God for I do not see how worship can be sincere and accessible to God we must have I feel that within us which causes us to feel our indefinite to it we must I believe realize that the privileges we have received the blessings he has already conferred upon us have been not only freely given but they have been bestowed upon people who are just as unworthy to receive these favors than anyone else and that there is no apparent reason why the Lord should bestow them on us other than his own mind and will of the matter I believe in a certain sense the whole matter is summed up in the word in

Jeremiah yea I have loved thee with an ever lofty love therefore with loving kindness have I drawn thee which implies that he left the others it's solemn very solemn when you come to realize what sovereignty really is there it says if you felt his growing power if you felt any evidence of his work within you're included in that scripture and you have no reason to apply any veritable worthiness to yourself and you will have to say it is all of my mercy all of my wondrous selection election predestination sovereign choice if I am found as I hope I am in thy family and may describe myself reverently and humbly as a child of

[ 17 : 15 ] God this being the case you see I've described who they are who are ancient here described here as God be less God be less and this doctrine is hated to find our means popular today and I know that in our own hearts we can't accept it unless race is in exercise the sovereign choice of God is a painful matter when you look around and see how it runs through families like a dividing line what can one say it's by gracious faith and we as we stand in the sight of God at this moment are in the same condition as described by the apostles by the grace of God I am what I am and by no other means

I have no worthiness I know if the spirit is your teacher there will be times when you will look round and you will play well from all able observations I can't understand why it is that such one and such one should have been left and such a one as I taken in I don't know if you've ever felt like that but I have I have sometimes said and so is a hymn writer why me and the other one or perhaps the same one is another hymn I wouldn't be sure oh why did Jesus show to me why did it that was because it was according to the mind and the will of God and that comes of name in eternity and I must be to the scripture I wouldn't have dared to say that there's a book with names in it the scripture didn't say well but there's mentioned clearly enough in the scriptures of the

Lamb's book of life and there are names in it this is obvious and the important thing is to you and I this evening I'm there I wonder how many others have sung this that felt Jesus of desire oh son oh may I I in my name and poured it in some hummer's life to leave my Lord the Lamb that I should be in this first question at the end of it one of God's delight and I need you to give you the wonder of grace and the wonder of love and the wonder of mercy that took me in and may that still be extended to me to keep me in or I to fall out of this next to myself and really come up to realize this is so he trying to be kept knowing that this is the privilege of the people who presently enter into that inheritance

Peter wrote of those who have to be brought in which God is justified well here I want to say there's uncertainty here politeness here nothing to doubt or question here this is the candy work of God when you read such a truth as this it should establish us strengthen their faith greatly increase and enliven their hope when we read it it's God that justifies his elect his people and puts them in such a condition that though accusations charges may be made against them they fall there's nothing to support them God is on their side and they have all the wonder of this we have an advocate with the

Father Jesus Christ the righteous at the Father's right hand in the very place of authority which all the ground that ever an advocate could probably mean them more to see his people called with he is only to say I died for him I died for her and I have nothing more to say all the wonder of it I feel we may review this particular scripture and see the defense before it seeing that it places us above Satan's power through the power that is in our advocate and that which he has brought holds such high value I don't know how else you express it in the eyes of God it's a great value it is richly compensated for the law that was broken and his honor which was painted that which he was done as has fully recompensed and made good all the bridges of the law and the honor of

[ 23 : 05 ] God is fully restored by that which he was done and so justification is possible and they are cleared by the mouth of God I find this the more I look at it it seems more mysterious more wonderful but more desirable and that which I hope may call us to this evening to ponder over the blessedness of the estate of God's people and seek to render unto him some least of the honor with his view unto his great and holy name who is he listen there who is he no one has condemnation yes there are accusations yes there are charges but there can be no condemnation

I take you back now to the first verse with this chapter of message with there is therefore now no condemnation to them which are in Christ Jesus that is essential thing to be found in him the apostle was aware of this because the Lord of the things are previous days that I made in Christ and he found in him this place be there and no condemnation is possible payment and I always feel it necessary to use this language very carefully because it seems dangerous to say what God cannot do it needs to be said in the right spirit with a right apprehension of what the words really imply but anyway the hymn writer wrote this and made me acceptable to

God pain that God cannot twice demand first my bleeding short is pain and then again it's mine this puts us in this condition simply explain God has received full pain to have acknowledged that the dead is feared and therefore in justice he never will expect further pain from sinners who are bankrupt they are bankrupt indeed and they come to Christ as one has written with nothing in their hands but their mercy is that they have had one who has interposed on their behalf and fully settled the dead and therefore we have if I might say this very reverently and tantamount by God I believe

I may say that very reverently and at the same time very gratefully he is satisfied with his son and he said in astrology his son at Jordan's river and on the man's of transfiguration this is my beloved son in whom I am well pleased he is and he is and he is entirely satisfied with all that his son has done he glorified his father when he was upon earth in all that he did his will you will find if you read the gospel carefully that he insists that he is there at the will of his father and he will obey his will then he says glorified be on the earth and finish the work which that he was to do finish so we come to this question who is he that is where can he stand what right that is how can he bring home charges when they've all been met how can he mention a debt that doesn't exist it no longer exists it is clear and one night that the

Lord is frightened now and holding the receipt to take all his children into heaven and due course and seeing those who get cleared and they are justified now it turns the other way to adhere that justifier to him who will contend with me let us stand together who is my adversary let him come near to me see the word of confidence not the confidence but confidence in the redeemer the savior of sinners confidence in his work confidence in that which he has performed was done for this particular specific concern he is near to justify me for the Lord God will help me who is he that shall condemn me impossible no for the reason already stated to despise this line we come now to the sorrow part of redemption work salvation work that is called as an irredeemer the savior sinner but

[ 29 : 11 ] I have heard this seeing that he accomplished so much by his death how much more now that he the living risen savior does he sit at God's right hand with authority in power I can't get the word I want not accurately but we do have a hymn which contains the essence of this that with humility while upon earth he made his position but now with authority he asked and thrown in glory yes he is there in the condition of victor a victorious savior and one commentator has put it in this way although the death of Christ was so effective and the atonement accomplished so much how incomplete would salvation have been if

Christ had remained in the tomb how satan would have triumphed over a dead Christ to remain so if for Lord any Christ was taken over this it was very short it is because in a very short time the danger arose and so and here his ability his deity his authority and power this established him as the son of God this established him as a perfect powerful all sufficient savior when it was possible to be saved he lived and we might be thankful more thankful I feel for the word he himself gave usher to his job on the Isle of Tatmoth as we read in the early part of

Revelation it's such a wonderful thing that he should have condescended to have showed himself as he did to his disciples after his resurrection to satisfy them that he was risen and then confirms it to John on the Isle of Tatmoth later on we believe that he was then a very old man but he heard this and was told to writers in the book I am he that liveth and was dead and behold I am alive and I am alive forever more and has the keys of hand of death wonderful statement our savior is living yea rather says the apostle the same commentator said the apostle seems to have looked around for some means of emphasizing this bringing it before this church to whom he was writing as being a positive truth how much more how much more wonderful how much more effective because of the fact that the written again may bother he says

I don't believe we should really get to the real substance of that word yea rather I believe the apostle Paul went out with this he now lives after all he had been privileged as he said himself last of all he was seatedly also so he had personal and eye witness of the fact that a glorified savior was living now who is even at the right hand of God though this is an established place of authority even in this country to some extent but by no means to the same extent as is regarded it is regarded in eastern countries when there are festivals or feasts held or any banquets of any importance to be found on the right hand of the host is the place of honor a special favor is accorded here and you will find if you read in the

Philippians that as the result of the Lord Jesus Christ submitting to become a servant to the suffering of death even the death of the cross you will find wherefore God has highly exalted him yes he's put in the place of honor and the word that he gave up to before he ascended is verified all power is given unto me in heaven and in earth so we have one who speaks verily with divine authority and the wondrous mercy it is that he speaks on every heart he for us he I could not the text to explain this were it not for the fact that it is recorded that we are the recipients of his love and loving care this explains everything doesn't it this makes it more easy for us to understand why we should have a divine advocate with the father and the divine holy intercessor ever interceding for his people how they needed yet what a mercy to feel that they have it that's the gospel it's a great privilege to have a savior it's a greater one to feel interested in him personally to be able here and there to say

[ 35 : 36 ] I know this language is I feel inwardly persuaded that with you who merely yet with great reference and yet sweet as glorified as said he is mine he's my savior and I promised that my sister my lord and my god he said and he didn't be sure of it more than you and I do poor man has been very much a dander and said things beyond what you would expect and decide to betray or to shower to know the truest best or to history enough and to do just the famous less but the important thing here is that marriage dead and be internet so monthas it was all about now, see?

22 He was not obtunuz looking as he killed him.22 He said he is not kedezing to ex Astronomy for his son? ■■ettner Sundari specific to my next foister labelingon step 4 ever that at the advent of Canada we cannot give himself ω SK lopt enough to with him My wife wants the child's positively from the Heavily I know him in my heart.

Some of us are so miserable and deserving. Some of us are certainly deserving of the displeasure of our Savior rather than any commendation and rather than anything to get brought to us with spirit of adoption.

It doesn't mercy when he does because it is when the Spirit gives witness chapter with our spirit. Then we can say our Father.

Then we can feel we're joint heirs with Christ. Then we can see our privileges. Then we can read our title more clear. Then we can feel a stab hip in the grave.

[ 38 : 00 ] So the Apostle says, who is he to condemn us? Where is he? What can he say? What can anyone say in the face of such truth as this?

I hope you'll notice that he's already said, Jesus spared not his own son, but in liberty much for us all.

How surely not with him also, free he will both of us be. Nothing will be withheld according to the word in the Psalms from them that walk up lightly.

No, they will receive all that Christ's fullness contains in due course as they need to rise. Foolish, he is in damage.

It is right to the sky. Yea, rather that it is written again who is even at the right hand of God who also make it intercession for us.

[ 39 : 01 ] Well, what a glorious and wondrous chapter this is. It reveals among many other wondrous truths that the people of God are filled with two divine intercessors, the Spirit of Truth and the Lord Jesus Christ in God.

And so there is this statement. Fool also make it intercession for us. Well, my friends, if you and I realize at least the time what the privilege it is to be interested in the positions of the world he is trying, you will then see that his condescension is equally great for as I have said to you before and would remind you again, condescension went upon earth to make it quite clear that he had faithfully received the wonderful sinner.

That wonderful sinner was one of his desires. Yes, he says, Simon, Satan's desire to have thee and he was giving a century of grief and I'll try and do it.

But I say, I owe not to you. Now, now, did she encourage us to convert? The Lord knew perfectly well that Satan was going to tempt Peter to be young Peter character victims.

Go ahead, tell him he was gone. They both told him to tell him. He was gone. He was gone. Yes, you see, because the Lord is very foreign, he was agreed back.

[ 40 : 50 ] He was trying. He was clearly shown that to the Lord, he was trying to tell him what he did. He would have made it to be the liberty of the people.

He didn't try that. The poor man probably really mad, but he was trying. Well, my friends, we do have our own interpretation, there es as were 11 family who'd have uh the reason had those we have our own mane of clinton over theisen of that, what they say.

In what we send that e proportional to their best the Lord enough to weren't his ■■■, who mentioned a call at the hand. Thank you so much.

Thank you.

Thank you.

[ 42 : 33 ] Thank you.

Thank you.