

Romans

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[0 : 00] Lord may be pleased to help me friends, I will direct your attention to Romans 8 verse 1. There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

The first verse, the 8th of Romans. There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

What a great mercy it is, my friends, that the Word of God is definite. There are no attachments to this Word.

For as Paul sets this forth in so much clarity, he has reason for saying it.

There are no statements in the epistles without there's a foundation for them. And that's your mercy and mine, I hope.

[1 : 26] For this Word is not just a casual word for us to hear tonight and to say, it is a good word.

What we want, friends, is the fulfillment of the hymn you've just sung. And there is no reason at all why it shouldn't be fulfilled.

That is, to you who know the Lord. To you who have been called out of nature's darkness, given an understanding that without Christ you must perish.

For, friends, the Lord alone is the author of such revelation. And he then, having set in your heart the knowledge of sin and the way of deliverance from it, namely Christ.

No other way. There is no reason at all why this Word should not be a living Word to you.

[2 : 45] Accept the opposition of your flesh. Blind unbelief. That which rises up again and again in a sinner's heart.

A saved sinner. I'm not going to have this man to reign over me. My friends, it is no strange thing for the heart of man, the child of God, to be found in that place of such unbelief that he walks in darkness without any light.

He can't take hold because he won't take hold. Because there is the fulfillment of the Word. In this particular chapter, the flesh lusteth against the spirit and the spirit against the flesh.

It is the battle, the company of two armies. But if the Lord will, in infinite mercy, look upon us.

Grant us eyes to see those evidences which are his own work in us. Then this Word before us tonight will be a sweet comfort.

[4 : 06] For the enemy goes about like a flood seeking again and again to destroy those whom the Lord loves.

He'll never be able to destroy them, but he can take away their comfort from time to time. How sweet it is to be found in that place of assurance when one can say to his God, Lord, thou art my God.

Lord, thou art my Jesus. And thou knowest I love thee. Are you alien to these things?

Dare you say nothing like this is ever found in your heart? It would be solemn to be found there.

It isn't true, is it, friends? Let's see then if we can find Paul's foundation for these things in our experience.

[5 : 17] Then we shall know the truth. That this is the truth to us. No condemnation, for we are found in Christ Jesus.

We don't need to look far, friends. For Paul, in the last two sentences, in this seventh of Romans, he sets forth that which only the Lord could have given him to utter, O wretched man that I am, who shall deliver me from the body of this death?

You know this way. It springs from intimacy with a wicked heart. Not theorizing about it, but a knowledge that within one there is that which is a cesspool of iniquity.

Comes close, doesn't it, friends? It isn't very nice, is it? But the Lord God says, Man is a transgressor from the womb, utterly ruined in the fall.

He says, The heart of man is deceitful above all things, and desperately wicked. He doesn't leave it there. He says, Who can know it?

[6 : 54] There's such a depth. Man can't fathom that cesspool of iniquity that is within him, but he knows a little of it when the Spirit of God reveals it.

Why does he do it? It is mercy, friends. It is because this God has a people.

A people settled in his eternal mind ere time began to be his people. A people decreed to enter into that, settled in eternity past in the mind of a triune Jehovah, a people to enter into glory where Jesus shall be in the midst.

This people, sinners. He knows they're sinners. He foreknew they would be sinners, but he decreed, This people shall be my people, and I will be their God.

Then, in the covenant of grace, that eternal settlement whereby infinite justice accepted a way of deliverance.

[8 : 27] It was to be that very blessed person, the eternal Son of God, to come into this low world to satisfy the demands of infinite justice, payment for sin, the sin of this people.

And that way was to be a way of perfect obedience, to be walked out in a body of flesh and blood, a way of ignominious death, to satisfy the demands of justice, blood for blood, payment for sin.

This was the settled way of a triune Jehovah. In the time state, man was to be made knowledgeable, not theoretically, but a knowledge in practice, in that he should see.

He carried within him a dreadful thing, sin. But the revelation by the Spirit of God was to bring about a blessed effect, repentance.

repentance. And the Spirit of God working then in the heart of this one brings him to plead the merit, the righteousness, and the atoning blood of Jesus.

[10 : 12] Here's the character who cries out, O wretched man that I am, who shall deliver me from the body of this death?

Is it you who walk this way in your measure? The sovereign God brings his people into a depth according to his sovereign will, some deeper than others.

that the cry will be the same. My friends, have you come there? For Paul didn't leave it there.

Paul now cries out, I thank God through Jesus Christ our Lord. He saw that way of deliverance.

deliverance. Have you? Do you believe him? Who hath believed our report and to whom is the arm of the Lord revealed?

[11 : 26] That was Isaiah's query in his day. Do you believe him? The way of deliverance.

None are the name under heaven given among men whereby we must be saved. It is the name of Jesus. Well, friends, if you've come thus far, a sight of a wicked, deceitful heart, the knowledge, the depth there is there as yet untapped and untappable by you, but from time to time to see a little more of him, if the Lord has brought you there, there will be evidence, the way of escape, a precious Christ.

And then, my friends, we have the final evidence that the text before us tonight belongs to you. And this is what all my preaching and the Lord's servant's preaching must be, full assurance in the finished work of Christ.

There is no doubt about it, none at all. But the evidence must be called by grace, conviction of sin leading to Christ, a knowledge of him made known to the soul.

And the foundation of that knowledge will be, so then with the mind, I myself serve the law of God, but with the flesh, the law of sin, the company of two armies.

[13 : 26] Here then, my friends, is Paul's foundation. He knows, as he says earlier in that chapter, for I know that in me that is in my flesh dwelleth no good thing, for to will is present with me, but how to perform that which is good I find not.

How wonderful, how merciful, how condescending, this great God, who chose a people, not because they ever would be worthy, not because there ever would be anything in them at all that would satisfy his holiness, but because he looked upon his own dear son, and saw there that fullness of satisfaction to all his demands.

And ye are complete in him. Then this great God leaves these things on record and gives Paul that authority to say, now if I do that I would not, it is no more either do it, but sin that dwelleth in me.

Wonderful favor, friends, to have that company of two armies. One is the old man, the old man of sin, but the other one is that new man of grace.

God and again this great and mighty God in his condescension, his wondrous condescension, to bring these blessed things, living truths, down to the understanding of wretched men like you, like me, sinners, deserving hell.

[15 : 37] that he leaves these things on record in such a way that we shall understand them, for he hath said, the elder shall serve the younger.

Grace will prevail. Now, friends, here is the foundation of your hope and mine, that the Lord hath given us to know we're sinners, that he's opened our eyes in such a way that we can't just rest in the knowledge we're sinners, we want deliverance, and so he's opened our eyes to Christ.

Is this true? Having done that, he has put the final assurance on it, in that he hath given us to understand there are two armies within us and they battle against each other.

One looks to Jesus and the other looks to the flesh. Can we come in? There is therefore now no condemnation to them which are in Christ Jesus.

Now again, just then before we get into our text, I hope we shall be able to, we are in the week when men will remember the crucifixion.

[17 : 22] We need, my friends, to have it well up in our hearts so that we can take hold of the word that is before us.

There is therefore now no condemnation to them which are in Christ Jesus for this precious man, the eternal Son of God came to that dreadful place of Calvary for you, for me.

this is why there is no condemnation. Your sin, my sin, in the flesh, God hates it.

It is why you and I again and again find ourselves in dark places, in trouble, in fear, in bondage, it is because of sin, the sin in our flesh.

But there's no condemnation to consign us to hell. Does this mean anything to us, friends?

[18 : 49] Our poet says, real religion is more than notion, something must be known and felt and the children of God can't just pass by the thought of hell lightly.

Again, one of our poets says, what if my soul be sent to hell? I know it follows on, his righteous law approves it well, but what if my soul be sent to hell?

Dreadful thought. Have you ever considered it? Real religion, my friends, will bring you and me at times into that place to meditate upon it.

It won't be just I don't want to go there. It will be at times in that place of real humility, a realization of one's deserts, realization of mercy, favor, undeserved.

But there will be in measure as we can understand it, some contemplation of hell, a great mercy to be delivered from it.

[20 : 36] there is therefore now no condemnation to them that are in Christ Jesus, for Jesus came into this world to save sinners, you and me.

We must keep this to the forefront, friends. It is so necessary one must be found in Christ.

How solemn the thought. This night thy soul is required of thee. Those solemn words spoken of that man who would build himself great barns and live on that which he had built up.

Those things he had stored up for himself belonged to this life. This night thy soul is required of thee.

Why shouldn't it be with you, with me? Not under the same consideration but there is that need to be right.

[21 : 57] There is therefore now no condemnation to them that are in Christ Jesus this precious man came to that place of judgment.

Judgment by men. Was it by chance? Was it because Satan had settled the way to destroy the work of salvation?

Had Satan that power to take the dear Redeemer to Calvary's tree? Nay, my friends, it was the determined purpose of a triune Jehovah, salvation for sinners through that one great sacrifice of the eternal Son of God.

He was given into the hands of wicked men. It pleased the Lord to bruise him. The prophecy of Isaiah, the inspired word of God.

He was given into the hands of wicked men. They laid those great wheels upon his back as Pilate gave him into their hands.

[23 : 29] They scourged him. They brought him in again before Pilate. He could find no fault in him.

He gave him into the hands of wicked men to nail him to Calvary's tree. he suffered the agonies of the damned.

The curse was laid upon Jesus. Your sin and mine, I hope.

He hung upon that cursed tree in agonies no human tongue will ever be able to express. Remember, he had no sin.

He was perfect in body, mind, and soul. The intensity of his sufferings must have far exceeded the intensity of sufferings that belong to a sinful man.

[24 : 50] For with a man contaminated with sin, after a time, pain brings insensibility.

Not so with Christ. He endured to the end. The pain laid upon him physically.

The dreadful sufferings of his soul. For your sin and my sin, I hope, was laid upon his dear back.

God the father hates sin. It was the reason for the curse. It was the reason for that condemnation consigning him to death.

My friends, God the father hid his face from sin. cry that sprang from the heart of Jesus, my God, my God, why hast thou forsaken me, will never be felt in the intensity that he was with him ever in man.

[26 : 24] God is the word before us tonight is a living word. There is therefore now no condemnation to them which are in Christ Jesus.

For he rose again. But ere he rose again, ere he gave up the ghost, he cried in ecstasy, it is finished.

The whole work of salvation completed. The sin of his whole church put away in the world of forgetfulness, never to be seen again.

Payment to God cannot twice demand, first at my bleeding shore at his hands, and then again at mine.

There is therefore now no condemnation to them which are in Christ Jesus. these are solemn things friends, but they are glorious.

[27 : 45] Look with me, we can never speak of these things without looking at the resurrection. Look at that sweet word, it stands out, it is a living word, a blessed word to the children of God.

the 20th of John, Jesus speaking to Mary, Mary at the sepulchre, she lost her Jesus, she must find him, must find his body, but Jesus found her, and those lovely words, Jesus saith unto her, touch me not, for I am not yet ascended to my father, but go to my brethren and say unto them, I ascend unto my father and your father and to my God and your God united to Christ.

Once in him, in him forever, thus the eternal covenant stands, hidden in Christ.

Ah, those are sweet words. Your life is hid with Christ in God. There's therefore now no condemnation to them which are in Christ Jesus.

I know how the devil comes in, friends, for it isn't a complete verse, is it? Who walk not after the flesh but after the spirit.

[29 : 34] How quickly the enemy comes in, accusation, you're not among the children of God.

All that has been said doesn't belong to you, for you can't say that's my character, that I walk not after the flesh but after the spirit.

My friends, again, we look then at the words of Paul when he says the flesh lusteth against the spirit and the spirit against the flesh.

It is the company of two armies. The old man would reign and while you and I are in a body of flesh and blood it will be a battle.

It will be a battle against sin. It will be a battle against the powers of darkness but it won't be in your strength.

[30 : 47] The battle is not yours but God's. Oh, the mercy again. It's all in our chapter friends. The inspired word of God.

The consolation and the foundation so that it can't be overthrown. There will be without a doubt from time to time in your walk walking after the flesh.

There will be many many times the endeavors of the adversary to separate you from your God. To cause you to walk in those things that are hateful in his sight.

Paul, led by the Spirit of God, is able to say, who shall lay anything to the charge of God's elect?

it is God that justifies. Justification, my friends, is found in the finished work of Christ.

[32 : 00] What he hath wrought for thee in his walk in life, the fulfilling of the holy law of God in every jot and tittle, in the satisfaction given to the demands of infinite justice, that payment should be made for sin, fulfilled it all with his own heart's blood.

Who shall lay anything to the charge of God's elect? It was laid on Christ and he's paid for it all.

Who is he that condemn us? It is Christ that died, yea, rather that he's risen again, who is even at the right hand of God, who also make up intercession for us.

Poor sinner, as the enemy comes in like a flood, and as from time to time, it isn't a case of, where were you last year?

From time to time it is, where are you now? Perhaps, where were you yesterday? But often it is, where are you now?

[33 : 27] Poor sinner, if you are in this right way, if the Lord God hath indeed caused thee from time to time to mourn over sin, it will be the answer, no help in self I find, and yet have sought it well, the native treasure of my mind is sin and death and hell, but you won't rest there, it will be looking unto Jesus, but there will be in your heart from time to time as you endeavor to answer the enemy, even in that way, no help in self I find, willing to admit, can't do anything else for you, know it to be right, there's nothing in your heart but sin, death, and hell, but there's the new man dwells there, and that new man will say from time to time, whom have

I in heaven but thee, and there is none upon earth I desire beside thee, my heart and my flesh faileth, but God is the strength of my heart and my portion forever, he is walking after the spirit, who has led you in this way, the God who loves you, the God and Father of your Lord and Saviour, Jesus Christ, he brought you into this place, and his purposes were eternal, they haven't just come about since you've been in the time state, it was settled you were born.

Let's look again a little further at Paul's foundation for these things. Paul says, moreover, whom he did predestinate, them he also called.

Can we find then a strengthening of our foundation has there been a calling? What was this calling?

The children of God are not always found in the house of God. This God who calls his people by his grace, calls them in Christ, is a sovereign, he calls them out of the depths of the world, but he also calls his people out of his house.

[36 : 37] They're brought up under the sound of truth, perhaps this is you, but he calls them out of a formal religion.

He brings them into that place to say, Lord Jesus, reveal thyself to me. He brings them into that place where they seek to know his love sealed in their heart.

He brought you this way. It's not formality, friends. He brings them into that place where Jesus prayed for his people that they might know thee, the only true God and Jesus Christ, whom he has sent.

This is the exercise. Has it been in your heart? My friends, we want to seal it up. We want to take hold of our text and say, tis true, the Lord hath saved me by his grace.

Bless his holy name. Paul then says, whom he called, them he also justified. Now, see, my friends, having called you out of nature's darkness, called you out of an empty profession, called you out of a dead religion, brought you into a knowledge of need of Christ.

[38 : 27] He's justified you in what he hath accomplished for you. Justification, standing complete before a holy God in the righteousness of his own dear son.

there is therefore now no condemnation to them which are in Christ Jesus. But oh, there's more to it than this.

For Paul says, whom he justified, them he also glorified. I was reading one of Phil Potts portions today.

I only remember, not the text, I remember a little of what he said. In that portion, he spoke about the wonderful mercy to be found with grace in your heart.

For he went on to say that the people of God have got trials of all descriptions in this world, some more, some less. But he said, how dreadful to consider that when the end of time came, with regard to the creature, his trials finished, but if there was no grace, they were deeper ones to follow, but to look at it the other way, his trials, however great they were in this time state, however bitter at times he felt, however rebellious he was at times over the way, God had prepared for him eternal joys that none could ever take away.

[40 : 32] here, here it is in our text, friends, there is therefore now no condemnation to them which are in Christ Jesus, Paul says, after justification, his glory, your trials here may be many, your circumstances outstandingly difficult, perhaps that which is found within you, a wicked, deceitful heart, casts you again and again into the depths, but ultimately there will be glory, it can't be long, what is time compared to eternity, friends, there you shall see his face and never never sin and from the rivers of his grace drink endless pleasures in, oh this is a wonderful chapter, for Paul says who shall separate us from the love of

Christ, shall tribulation or distress or persecution or famine or nakedness or peril or sword, he says for I am persuaded that neither death nor life nor angels nor principalities nor powers nor things present nor things to come nor height nor depth nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord.

Now my friends, there is no doubt about it at all that if the Lord has begun a work of grace in your heart he'll finish it.

having begun a work of grace in your heart it manifests he loves you and as he loves you he said a wonderful word in his word for you too.

You who know what it is to be tossed about in the body of sin and death you who from time to time wonder how the scene will end.

[43 : 04] you it is not that of any who are who are not that or that even there is not that a