

Divine Encouragement and Consolation (Quality: Good)

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Date: 08 January 2013

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- [0 : 00] Lord may help me, I do not show your attention to the Epistle of Paul to the Romans in chapter 8 and verses 33 and 34.
- Romans chapter 8 and verses 33 and 34. Who should I anything to the charge of God's elect?
- It is God that justifieth, who is he that condemneth? It is Christ that died, yea rather, there is risen again, who is even the right hand of God, who also maketh intercession for us.
- To my remarks, would Mark seek the Lord in prayer please. Amen. Amen. Amen. Amen. Amen. Amen.
- [1 : 38] Amen. Amen. in the believing, receiving of these things, and the teaching of the Holy Spirit to rejoice in the Lord Jesus Christ as the God of our salvation.
- And yes, even in the midst of all that we meet with in our daily lives as believers, through the grace of God, the many trials, difficulties, temptations, doubts and fears, which may and do oftentimes beset us.
- Yet still, as we are brought, not only to view, but to receive of the Lord's divine teaching of those things that he sets before us in his word.
- Yes, we have great cause to humble ourselves before him in the conscious sense of our own many sins and failings, but also surely just cause that I lift up our hearts in thankfulness unto the Lord for that which he hath revealed of himself of those gracious realities that are found and flown from and through the person of our Lord Jesus Christ with regard to the very blessings that are set before us here in this, but only in this eighth chapter of the epistle to the Romans, but indeed in all that the apostle sets forth in his ministry, the sum and substance of it, be it that which bears witness and testimony unto our Lord Jesus Christ in all the wonder and the fullness of his love unto his own, of the reality of his pardoning mercy and of the constancy of his care for and over his own, and that to the praise of the glory of his great and holy name.
- Though not intending to go into, obviously all contained within the context these verses I've read by way of a text here this evening, and seeking particularly to concentrate as helped upon what is brought before us in these verses, I would just begin with saying this.
- [4 : 20] Is there not, in the life and experience of the child of God, two things, which particularly is a source of both distress, a trouble, and oftentimes very real, anxious concern with them.
- Of those, two things are this, the first, of that which we find still, both of the working of sin in our own hearts and lives, the daily defilement of the same, and wherein we're brought in the conscious sense of how, that again and again, of how far short we come.
- Oh, what failings there are with us. Not for one moment, friends, to make excuse for these things, but is not that which is of, in a sense, a continuing cause of distress and trouble to a child of God.

The apostle expresses it particularly in verse 17. He says, in me, that is in my flesh, dwelleth no good thing.

And he goes on to exclaim in words which we are familiar with, and oh, I trust we're not unfamiliar either with the reality of it, as it concerns ourselves personally, to exclaim, oh, wretched man that I am, who should deliver me from the body of this death?

[6 : 03] So then, the things that particularly concern and trouble the child of God is what they find still of the working and the defilement of sin daily incurred.

And secondly, of those apprehensions and indeed those fears that arise from what they meet with, what they meet without, whether in their own personal circumstances, regard to difficulties, temptations and trials to which the child of God is subject.

And we notice within the immediate context of these words how the apostle has sent forth as it was with many, both in his own day and indeed as it not been so.

At times it concerns the church of Jesus Christ down the generations. In one sense, we have much to be thankful for that we are not actually subject at present to those things the apostle speaks of when he says, when he puts that question, who shall separate us from the love of Christ?

Tribulation, distress, persecution, famine, nakedness, peril or sorrow. But what I just want to notice then is this, that yes, those things that we meet with from without, what often times distress and consternation are they caused and what fears are engendered by the same.

[7 : 49] And yet, friends, do notice this, and this is what I want particularly to come to, and that is the divine encouragement and consolation.

How the word of our God here addresses both those things and all that under gracious teaching of the Holy Spirit we may know more and more what it is to be grounded and established in the believing realisation of these things.

True, we find and we will find. And indeed, one of our hymn writers expresses it in this way, As oft as sin my soul assails thee, turn thy eyes to Jesus' blood.

Yes, as we are directed here and see how the divine encouragement and consolation is brought before us in these verses.

The very opening of this chapter as we know testifies it in this way, there is therefore now no condemnation to them that are in Christ Jesus.

[9 : 09] And what is further brought before us in these verses opens up to us yet that the very wonder and fullness are that from whence the gracious reality are that no condemnation to them which are in believers is both found and flows and assured to the praise of the glory of the Lord's great and holy name.

True, I do not deny that there are not and will not and indeed ought to be the fruits and effects of that gracious measure as evidence in the life of the believer.

We are reminded there again the opening verses of this chapter of the description given of those that walk not after the flesh but after the spirit.

But remember friends the walking not after the flesh but after the spirit is not the cause not the ground of no condemnation to the believer but it is that which is a fruit an effect of it and from the gracious leading and teaching of the Lord the Holy Spirit but that no condemnation to them which are in Christ Jesus.

I say we have further open up to us in these verses I have read by way of a text and which particularly addresses the fears and distress of the child of God arising from what he finds still the working and defilement of sin from within as well as those difficulties troubles temptation and distresses and needs that that have come upon him from without and it is expressed and brought before us in this way look at this divine encouragement and consolation here and he's put in both a series of questions and also answers to those questions and friends what a mercy is this not only the question that is asked but there is a full and blessed answer to that question who shall lay anything he says to the charge of God's elect now we might say well surely this that this that is expressed here who shall lay anything to the charge of God's elect is that not very easy to be answered for surely are there not many things that can be laid to the charge of God's elect that is as they are in themselves a sinful men and women we we have a description of this goes of the prophecy of Zechariah behold

[12 : 28] Joshua the high priest there clothed with filthy garments standing before the angel of the Lord and Satan at his right hand to resist him how much there was Satan as it were laying charges against against against him as I mentioned in referring to that on other occasions such is ever friends the activity of the enemy of souls and that is to bring in the believer guilty before God there is no denying nor is it denying that they are not sinners or that they have not sinned but Satan's charges against them is that they deserve to be to be visited upon them that which their sins justly deserve and that is a charge friends that none of us can answer that is a satisfaction with regard to why that condemnation should not be visited upon us who shall lay anything to the charge of

God's elect but notice this here particularly God's elect it says and see friends of all the blessings that grace and mercy as manifest unto sinful men and women according to the outworking of the sovereign purposes of our God is to be traced up to God's election God's elect that's spoken of here that is those whom God hath loved and chosen even from before the foundation of the world and the glorious reality of God's elect is that friends which indeed is that God alone is exalted in the redemption and salvation of the sinner and wherein there is a phrase wherein all human pride indeed is brought not only brought but brought low in the very real sense where has it any place or part as it concerns the salvation of the soul of God's elect this is truly known and experienced by each truly taught of God the Holy

Spirit for we have brought to realise there was nothing in us that could merit esteem or give the creator delight tis even so father for so it must so it seem good in thy sight no we have nothing friends but to be brought that low at his feet nothing of our own to look to to glory in any way to rest upon who should they anything to the charge of God's elect you know referring again to that incident I mentioned of Joshua there in the prophecy of Zechariah the Satan standing at his right hand to resist him was there not an answer given when the Lord says there to

Satan the Lord rebuked thee O Satan is not this a brand plucked from the burning who shall lay anything to the charge of God's elect it is God that justifies there's no denying that they're in that sense as they are of themselves as sinners and there's no exception if anyone of God's elect Paul himself was no exception to that what he was he was by the grace of God but he knew the blessed reality of this that all that pertained to the salvation of his soul is that which found and flowed not from his love to the Lord but from the Lord's love to him a love that as not only with him but with each believer through his grace is well described as an everlasting love and that in loving kindness he draws them and draws them is expressed here even verses prior to our text this evening as those whom the

Lord has loved chosen and has called by his grace for God's elect are manifest as one says free election known by calling tis a privilege divine saints are kept from final falling all the glory Lord be thine who should I anything to the charge of God's elect it is God that justifies see friends the answer to this is from God himself and and and and and if the answer then is from God himself who then can countermand the same it is God that justifies and it is only God that can justify and the wonder is this friends that his word declares we read here in this epistle to the

[18 : 55] Romans that God justifies the ungodly how you say however can that be can God justify the ungodly that is what it declares and it is we're told here that it shall anything to the charge of God's elect whatever may be brought against them God here says there is a full answer to it for he himself justifies God it is God that justifies how then can and is God consistent with himself as holy righteous just and true can justify then sinful men and women are not not upon any ground in respect to themselves what we can do or indeed are supposed to do but wholly upon that and this friends is a glorious reality of what is revealed to us in the precious truth of the gospel in the glorious reality and that which he himself has appointed and provided as revealed in the person and work of his beloved son well does the gospel spoken of as the wisdom of God and the power of God and nothing but divine wisdom could ever phrase to a devised and appointed and provided a way wherein God could be just and the justifier of him that believeth in Jesus and it is God that justifies and he goes on further to say he says who is he that condemn for that laid any charge to God's elect who is he that condemn if

God justifies who then can condemn and it goes up we find here again the answer to that question proposed who is he that condemn it it is Christ that died ah friends there we see the ground of the only ground wherein God is just and the justifier and to justify the ungodly even his own elect we have given into the hands of his beloved son that entered into that covenant ordered in all things and sure from before the foundation of the world it is Christ that died and that that that that as I was saying a little earlier God justify the ungodly and that upon the ground that

Christ has died that he hath himself in his own body upon the tree suffered the just for the unjust to bring us to God oh friends the great and wondrous mystery of Christ crucified the very reality the Lord Jesus Christ the eternal son and the eternal father and that eternal word has made flesh and dwelt among us there is a great substitute the shorting of his people found in their room place and stead all their sin all the guilt of their sin laid upon him and he dealt with there as that dealt there that holy one of God as he dealt with there by divine justice fully meeting and satisfied all its divine requirements and that to the praise of the glory of his great and holy name it is

Christ that died and you know is it not from this that all that consolation is found and set before us no condemnation then which are in Christ Jesus arises and flows from this Christ died his one great atoning sacrifice that there we see him and oh may the Lord the Holy Spirit not open up afresh to us but keep our eyes fixed upon the same Christ there there in Gethsemane and Calvary in your place my place being dealt with and we justly deserve by the sword of divine justice and fully satisfied for your sins and mine indeed for the riches of his grace the sins of all is he left not one sin that was left no that is why there is no condemnation to them which are in Christ

Jesus it is who is he that condemneth it is Christ that died to Satan and friends condemned his conscience condemned indeed we often the fears that arise as it were from what he said before us in God's holy and righteous law yes that law is holy it is just and it is good but who is he that condemns is there condemnation for the believer from that holy law of God no for all its demands of them have been bent in their blessed substitute our Lord Jesus Christ the law has bent all its demands there in the person and finished work of the Lord Jesus Christ therefore divine justice can no no no you can see no shadow of a spot as it were even upon them oh as clothed in that glorious robe as Jesus is made unto his people righteousness it is

[26 : 46] Christ that died yea rather he says who is risen again should you see the condemning it Christ that died but rather he is risen again and this man blessedly set forth the greatness and glory of our Lord Jesus Christ yea rather he hath risen again the blessed reality of his resurrection God himself bearing witness and testimony unto it that he is well pleased for his righteousness sake magnified the Lord and made it honourable that he is thus our Lord and our Saviour is the ever living one and while Jesus lives not one of his people can be lost while Jesus lives and as he has risen from the dead and the very blessed testimony in it that he hath overcome sin

Satan death had on the grave who is he that condemn him no while Jesus lives not one of his people can be lost and what's more we find as well it says it's even at the right hand of God who also maketh intercession for us so my opening remarks that two things often cause that the source of distress and trouble to a child of God they find still of a working and defilement of sin who shall take anything to the charge of God's elect see friends the answer of it there God just God that justifies and again with regard to often times the God meets with from without oh what divine consolation here not only in the fact that it is said who shall separate us from the love of

Christ but as it says in these verses before us who is even at the right hand of God who also maketh intercession for us our Lord Jesus Christ the ever living one entered into heaven itself there to appear in the presence of God for us oh see friends what assurance it given not in the reality but the constancy of that love of our Lord Jesus Christ unto his own also he said the right hand of God who also maketh intercession for us see indeed shadowed forth there under the Levitical dispensation of the high priest but on the day of atonement entered into the holy place ah and indeed it was but once in the year he entered into the holy place and that not without blood he could not remain there no but our

Lord Jesus Christ that great high priest of the house of God who hath not for the blood of bulls and of goats and the ashes of an heather indeed but by his own blood have entered into heaven itself there to appear in the presence of God for us ah remains there and what I just wanted to mention was this the high priest entered into the holiest place it was with the names the tribes of the children of Israel both upon the breast plate and upon the two shoulder pieces ah so friends the Lord Jesus Christ as that great high priest while he bears their names upon his breast ah expressive indeed of his how great is his love for them and a constancy of his care over them as he goes on to say who shall separate us from the love of

Christ is who also make an intercession for us and it is in the sense and reality of this that there as our Lord Jesus entered into heaven itself there friends he abides as a great and glorious head of the church and as he assures us where I am there shall also my little and his servants be he says as he prayed to his heavenly father father I will that they also whom thou hast given me be with me where I am that they may behold my glory the glory which I had with thee before the world was who shall aid anything to the charge of God's elect God that justifies who is he that condemns Christ that died yea rather risen again in the right hand of God who also maketh intercession for us oh see here friends and I emphasize again the divine encouragement and consolation not found in ourselves but in our

[32 : 49] Lord and Saviour and our gracious reality is this he is the same yesterday today and forever no change has taken place in him nor ever will take place in him as concerns the glorious reality of his love for and his care over those whom the Father hath given him indeed whom he hath loved and redeemed and his appointed time just called by his grace they must and will be with him and that to his praise but I'll leave the remarks there where the Lord had his blessing Amen