

The same Lord over all that call upon him (Quality: Good)

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- [0 : 00] In all felt dependence upon the Lord for his gracious help, I would direct your prayerful attention this morning to the 10th chapter of Paul's epistle to the Romans and the 12th verse.
- For there is no difference between the Jew and the Greek. For the same Lord over all is rich unto all that call upon him.
- The 10th chapter in Paul's epistle to the Romans, the 12th verse. For there is no difference between the Jew and the Greek. For the same Lord over all is rich unto all that call upon him.
- The apostle is proving here that the Lord looking down from heaven sees no distinction between man whether he be a Jew or a Greek.
- We must understand that up until the beginning of the gospel period, God had presented himself as the God of the Jews.
- [1 : 30] But now in Jesus Christ, the gospel is to be proclaimed throughout all the world. And the whole earth is to be mindful of him.
- There is no difference, no distinction. As the apostle has said earlier in this same epistle, for all have sinned and come short of the glory of God.
- There is none righteous, no not one. For there is no difference between the Jew and the Greek.
- For the same Lord. The same Lord. You will remember when the Lord appeared unto Moses at the first.
- There he presented himself to Moses as the great I am. And God said unto Moses, I am that I am.
- [2 : 52] And these are majestic words showing something of the greatness and of the almighty power of this great creator God.
- I am that I am. But then he goes on like this. The Lord God of your fathers.
- The God of Abraham. The God of Isaac. And the God of Jacob. This is my name forever.
- And this is my memorial unto all generations. Now in those words.
- We see how God presents himself. As the God of sinful man. That he is the same God.
- [4 : 00] Throughout all the ages of time. Who has shown himself merciful. Unto his servants Abraham. Isaac.
- And Jacob. Now if we look. Minutely. At the lives of those three patriarchs. We will find many faults and failings with them.
- There are many times when they seemed to walk without God. And they seem to walk in the spirit of their own carnal hearts.

But nevertheless. If we look at an overall picture. If we see the eternal purposes of God in their lives.

We will see how. That God called them. How that he kept them. How that he delivered them. And how that he accepted them at the last.

[5 : 02] He is the God of promise. He is the God of his covenant people. He is a God who has shown himself.

Throughout all the scriptures. To be that same God. Now we have in the words of Jeremiah.

How solemn is some of the language. Of the lamentations. That he brings before us.

And yet even here. We can see. The sameness of God. That he hasn't changed. Even through the midst as it were.

Of the Old Testament times. It is of the Lord's mercies. We are not consumed.

[6 : 02] Because his compassions fail not. They are new every morning. Great is thy faithfulness. The Lord is my portion.

Sath my soul. Therefore will I hope in him. The same God. Who had revealed himself. To Abraham. To Isaac.

And to Jacob. Here to Jeremiah. In his great distress. In his low position. And yet.

Even here. Jeremiah can see. That it is the same God of mercy. The same God who is faithful to his covenant promise.

The same God who will save his people. Throughout all the ages of time. And then if we turn to the close of the Old Testament canon.

[7 : 03] You know. After the prophecy of Malachi. Nearly 400 years was. To elapse. Before the herald.

Would come. And cry. Concerning the coming. Of the Messiah. The Lord Jesus Christ. 400 years though.

Of relative darkness. God would speak no more. Through his prophets. He would reveal himself. No more. In dreams. And in visions.

Or in any other ways. But look how God. Deals. With his people. Look at the love and mercy.

That he displays. Unto them. Knowing. That this time. Was before them. And knowing. Of that this people.

[8 : 00] Had not altered either. That they were still. A rebellious people. He says. Return unto me. And I will return unto you.

Why? Malachi. Look at Malachi 3 verse 6. He says. For I am the Lord. I change not.

Therefore ye sons of Jacob. Are not consumed. God. And then later on. He says this. Bring ye all the tithes.

Into the storehouse. That there may be meat. In my house. And prove me now. Herewith. Sath the Lord of hosts. If I will not open you.

The windows of heaven. And pour you out a blessing. That there shall not be. Room enough. To receive it. How gracious.

[9 : 01] Is God. Unto his people. Hard hearted. Rebellious. Disobedient. Though they be.

I am the Lord. I change not. Well we might say. Well this is. Old Testament scriptures.

Is God the same. In the New Testament. As he is. In the old. Well let me refer you. To those. Very. Well known verses.

In the. Well known words. In the. Thirteenth chapter. Of the. Epistle to the Hebrews. Jesus Christ.

The same. Yesterday. And today. And. Forever. And then. Turning.

[10 : 00] Over a page. We find. James. Declaring. The same thing. Every good gift. And every perfect gift.

Is from above. And cometh down. From the father of life. With whom. The same. Truth. The same. The same. The same. The same. The same. The same.

The same. The same. The same. The same. Truth. That we should be a kind of first fruits. Of. Of his creatures. Without. Without. Variableness. Without.

Shadow of turning. The same God. And all. Let us remember. That whether it be. To Abraham. To Isaac. To Jacob.

Whether it be. To David. Or Daniel. Whether it be. To Mary. Or Martha. Whether it be. To the martyrs.

[10 : 55] And for those. Who have given their lives. In the service of Jesus Christ. He is. The same God. The same God.

Today. As ever he was. Man. Likes to try and make out. That we live in a different society. We live in a different age.

Well. In certain respects. Of course. That is true. But God. Hasn't changed. If God. Could change. He wouldn't be God.

It is. Because of his. Unchangeable nature. Of that we have a foundation. Which can never be moved.

The foundation of the Christian faith. Remains. Ever the same. In religion.

[11 : 57] There is no modern worship. Of Jesus Christ. It is. The same. And we are. Exhorted. Many times. In the scriptures. To cleave.

To those. Old paths. To cleave. To those. Well. Proved. Tried. And tested ways. Because. God hasn't changed.

And oh. How we need to. Emphasize this. God hasn't changed. Because God cannot change. God is. Ever the same.

God has changed. And so the. The apostle can. Confirm here. For there is no difference. Between the Jew and the Greek. For. The same Lord.

He is the same Lord. He is the same Lord. Today. To his covenant people. Today. As he was. To his covenant people.

[12 : 54] Of old. And what a mercy it is. That we can come. In that same. Way of relationship. God. Through his mercy.

Delivers sinners. From their sins. And brings them. Home. Unto. Himself. Now.

The apostle goes on. The same Lord. Over. All. The same Lord. Over.

All. This speaks of course. Of his sovereignty. That he is. The sovereign God. As we mentioned. He. Is. The creator of all.

He reigns over all. He rules. To. All eternity. Then it is. Concerning.

[13 : 52] His. Majesty. That we must. Try. And consider. And consider. And in. Looking at this. Came to those.

Words. Of. David. Wherefore. David. Blessed. The Lord. Before. All. The congregation. These are in one.

Chronicles. 29. Verse 10. And David said. Blessed be thou. Lord God. Of Israel. Our father. Forever.

And ever. Thine. O Lord. Is the greatness. And the power. And the glory. And the victory. And the majesty.

For all that is in. The heaven. And in the earth. Is thine. Thine. Is the kingdom. O Lord. And thou art. Exalted.

[14 : 51] Over. As head over all. Both riches. And honor. Come of thee. And thou reignest. Over all. And in thine hand. Is power.

And might. And in thine hand. It is. To make. Great. And to give strength. Unto. All. The greatness.

Of God. That he is. Over all. But. It has. Pleased. The father.

That. In him. That is. In Christ. Jesus. Should. All. Fulness. Dwell. In that.

Blessed. Relationship. Which existed. From all. Eternity. Between the father. And the son. Whereby. Jesus. Could say. I.

[15 : 47] And my father. Are one. Oh. How the father. Loved the son. And how. When he was received.

Up. Into glory. After completing. The work. That the father. Gave him to do. The father. Would bestow. Upon him.

All the riches. Of heaven. And earth. All is. I. He says. Thine. Is the power. And the kingdom.

And the glory. Forever. And ever. Amen. Then we see. Jesus. As king. Of kings. And lord. Of lords. As the. Sovereign. Over all. He claims. The heaven. And the earth. To be his. He has. A sovereign.

[16 : 42] Right. To rule. According. To. His. Eternal. Purposes. And what is man. Who can. Argue. Against. His authority. Or can say. Unto him. What. Doest. Thou. The gospel. Of Luke.

I think. It is. Where we have. Those. Disobedient. Servants. He says. Bring them. To me. And slay them. Before my eyes.

Those who. Would not. Have me. To bear. Rule. Over them. And there are many. Today. Who. In effect. Say.

In their hearts. We will not. Have this man. Christ. Jesus. To reign. Over us. Over all.

[17 : 38] But especially. Over all. His people. Because. He doesn't reign. Only. Over them. But he also.

Reigns. In them. He reigns. In their hearts. And they are made. Subject. Unto him. Well. What do we know.

Of these things. Has. The Lord. Taken rule. Of your heart. And of my heart. Are we in. Subjection.

To his authority. Can we say. Thy will be done. On earth. In my heart. In my life. Even.

Even. As it is. In heaven. Over all. Over all. Our affairs. The God of providence.

[18 : 31] And the God of grace. Of the God. Who knows all things. Who knows the end. From the beginning. The God who knows. All that is.

Happening. In our lives. As Job could say. Even in his distress. He knoweth. The way that I take. When he hath tried me.

I shall come forth. As gold. Yes. The Lord Jesus. The one. To whom we can go.

The one. To whom we can ask. For that help. That we need. Day. By day. The one. To whom we confess.

That we have sinned. And come short. The one. To whom we can beg. Forgiveness. And find. That there is mercy. With him. That he might be feared.

[19 : 31] Over all. Is he over all. In this church. Is he over all. In each one of us.

Individually. Is he over all. Our hearts. You know. There are some. Who seem to think. That they can have. The church.

And the world. That they can have Christ. And Belial. Well these things. Cannot be. Either Christ reigns. Over all. Or he reigns.

Over nothing at all. Now is it Christ. In you. The hope of glory. Is it Christ. As your. All and in all. Is it Christ.

As that one thing. Needful. Is it. Give me Christ. Or else. I die. I die. I die. Over all. You know.

[20 : 26] The Lord's people. They're pleased. To have Christ. Over all. What a mess. We would make.

Of our lives. If left to ourselves. What confusion. We would bring. Now often. We come into places. In our lives.

Where we're brought. Into perplexity. Neither know we. What to do. But the man of God. Goes on to say. But our eyes.

Are up unto thee. And this is a vital difference. You see. There may be many things. In our lives. Which seem to be crooked.

And we cannot make them straight. But God can. Because he is. Over all. He's over all. Our lives. He knows.

[21 : 21] Every minute circumstance. He has ordered all things. After the counsel. Of his own will. And so. He is. Over all our affairs.

And what a mercy it is. If we can say. Our times are in his hands. And that we may be. Enabled to leave them there. Because whatever he deems.

Best for us. Is best. For all things. Work together for good. To those that love God. To those who are the called.

According to his purpose. For there is no difference. Between the Jew and the Greek. For the same Lord. Over all. Is rich unto all. Is rich. Unto all.

[22 : 20] And if you turn to the. Next chapter. The apostle. Speaking there. Of the duties.

Of the believer. He seems to come to that. Place of amazement. He says. Oh. The depths.

Of the riches. Both. Of the wisdom. And knowledge of God. How unsearchable. Are his judgments. And his ways.

Past. Finding out. This is the reason. Really. I. Chose that. Last. Precious him. My every need.

He. Richly. Will supply. Nor. Will his mercy. Ever let me die. In him. There dwells. A treasure. All divine.

[23 : 18] And. Matchless grace. Has made. That. Treasure. Mine. The riches. Then. Of his goodness.

Thou. Lord. Art good. And ready. To forgive. And plenteous. In mercy. Unto all them. That call upon thee. The child of God.

Can speak. Can testify. Of the. Goodness of God. In pardoning. Their transgressions. In hiding. Their sins. From view. In receiving them.

Though. They were. By nature. Enemies to God. And far. Off from him. Yet he drew them nigh. By the blood. Of his precious cross.

He delivered them. From the wrath. That is to come. Oh. His goodness. The riches of his glory.

[24 : 18] Or. As one. Commented. His glorious riches. He is. Rich in glory. Oh. And wouldn't we put the crown upon the right head.

Wouldn't we give it to King Jesus. us. That he might reign forever in our hearts. And in our lives. Rich in glory.

You see. These things are. These things are. Communicable graces. Communicable riches. You know.

There is a glory. Which is Christ's. And his alone. That he cannot. Communicate. My glory. Will I not give. Unto another. There are those things.

Which he can communicate. Unto his people. Those riches of glory. Which are. For his people's sake.

[25 : 22] In which they can rejoice. In which they can. Praise and sing. Is it in your heart. To praise. The glory of Jesus Christ. To acknowledge him. As. That great one. We think of Solomon. In all his glory. And what a.

Spectacle that must have been. As a queen of Sheba. Really. Her heart. Fainted within her. At the sight of Solomon. So.

Great was his majesty. But. What is he. In comparison. To king Jesus. Upon that great white throne.

Who reigns forever. And forever. The same Lord. Who is over all. His inheritance. Who is rich.

[26 : 17] Unto all. Now we have those. Well known words. In the. Epistle. To the Ephesians. Where.

The Lord speaks. But God. Who is rich. In mercy. For his great love. Wherewith he loved us. Even.

Even. When. When. We were dead. In sins. Have quickened us. Together with Christ. By grace. Ye are saved. And have raised us up.

Together. And made us sit together. In heavenly places. In Christ Jesus. That in the ages to come. He might show. The exceeding.

Riches. Of his grace. In his kindness. Toward us. Through. Christ Jesus. For by grace. Are ye saved.

[27 : 13] Through faith. And that not of yourselves. It is a gift of God. Not of works. Lest. Any man. Should boast. The exceeding.

Riches. Of his grace. In his kindness. Toward us. Now. That is a very. Large statement. And it seems.

As though. The apostle. Has drawn. On. On all his knowledge. And understanding. To be able. To try and. Communicate. What it is.

That God. Gives unto us. God. Who is. Rich in mercy. For his. Great love. Wherewith. He. Loved us. Rich in love. Rich in grace. Rich in goodness. Is he not rich.

[28 : 16] In everything. With regard. To his people. And does he not. Communicate. These riches.

Unto them. For the same. Lord over all. Is rich. Unto all. You see.

We spoken of. Abraham. And Isaac. And Jacob. Some of those. Patriarchs. And prophets. And kings.

Those. Who were. Martyrs. For the cause. Of Jesus Christ. Christ. We can trace. In all their lives. The riches.

Of his goodness. And of his kindness. Toward them. In preserving their lives. From hell. In delivering them. From the pit of destruction.

[29 : 16] Yes. Many of them. Had to pass through. Difficult seasons. Some of them. Even. To the giving of their lives.

By cruel hands. And yet. Now in heaven. And in heaven forever. Can we not see.

His goodness. And his kindness. And his love. And his mercy. Manifest. Toward them. What are a few years. Upon this earth.

Compared. With the eternal ages. Which are to come. You see man. Lives. And it's in his very nature. To live for the day.

He lives for the now. But the child of God. Led of the spirit. Is brought to see.

[30 : 15] Not only the now. But also the hereafter. Not only time. But also eternity. Not only today.

But forever. And if we. Come to our senses. We will realize. We've only a few more years.

Upon this earth. At best. And then eternity. Stands before us. It's either eternal blessing. Or it's eternal woe.

There's no in between state. There's no. Time of. Perdition. No. It will be either heaven or hell. Now the Lord's people.

Who acknowledge. Not unto us. O Lord. Not unto us. But unto thy name. Give glory. They own and confess.

[31 : 16] That it's all of grace. Nothing of themselves. Not by their works of righteousness. Which are but as filthy rags. But by his grace.

He saved us. And brought us to that knowledge. Of the great mercy. Of the great mercy. That he bore. For us. In.

Dying our debt. And suffering our pain. And in rising again. And living. Unto God.

Forever. And forever. Forever. The same Lord. Over all. Over all. Is rich.

Unto all. and so we can look to that same God to provide for us today as he provided for the saints in ancient times all those things which are for our good let us understand in this that we are not promised the riches of this world and in reality the child of God doesn't want the riches of this world but the Lord has promised them the riches of himself he gave himself as a ransom for his people will he not also with himself freely give us all things richly to enjoy and isn't this a blessed portion of God's people they may not be rich in the possessions of this world but they are rich in grace and the time is soon coming when they shall be rich in glory too he will give grace and glory no good thing will he withhold from them that walk uprightly but then lastly for the same Lord over all is rich unto all that call upon him that call upon him now really this whole chapter is devoted to the call the call of the gospel the call by grace the call into the fellowship of the saints and the call unto God most especially all that call upon him now let us be clear not all call upon the name of the Lord there are countless thousands may millions in the world today who have no desire for Jesus Christ and therefore will never invoke his name but there are also many that attend places of worship who may go through the process as it were of calling upon God but in reality their prayers are never real and again

[34 : 57] I would remind you of Saul of Tarsus when the Lord called him by his grace it was said concerning him behold he prayeth and I believe in that statement the Lord there is suggesting that he had never prayed before we know that he confesses himself that he was a Pharisee of the Pharisees and we know that the Pharisees made long prayers it was their habit to be seen of men praying and the longer they prayed the more profit there was naturally speaking in it but God did not take knowledge of those prayers all those words that Paul had uttered previously God had not had respect unto them but now he says behold he prayeth here then is real prayer a prayer that has come right from the depths of his heart a prayer that has been inspired by the

Holy Spirit and so to call upon the name of the Lord is to call upon him in the way in which he will hear us now God will not hear the prayers of the ungodly God will not take knowledge of the wicked but those who have a lowly and humble and contrite heart he will not despise we are not to despise a day of small things prayer may be in our groans prayer may be in the falling of a tear in the bringing forth of a sigh prayer doesn't have to have eloquent language to be real prayer prayer must be that which is conceived in the heart and through grace is drawn through the spirit unto

God prayer ascends from the very depths to the very heights prayer is that communication that man has with God and it's only those who know God who love God who are able to pray to God then to call upon his name is first to have a respect unto him we were speaking recently of Ruth Ruth came to that place and to that time when she had a desire she had a desire for the one true living God and she had been taught that that

God was a God of Israel the God of his covenant people she came to that time when she could say that this God shall be my God now have we come to such a time in our lives when we can say that God is our God my God my Father blissful name oh may I call thee mine may I with sweet assurance claim a portion so divine it is to have a right view of God it is to have that deep respect unto the almighty it is to come with reverence and godly fear it is to call upon him who will hear all those that are genuine in their approach unto him and isn't this our mercy here for the same

Lord over all is rich unto all that call upon him now I believe in this language it doesn't say those that did once call upon him it is in the present tense that call upon him there is that continuance prayer you see once we've been brought to real prayer once we've understood what it is to have union and communion with the living God through Jesus Christ there will be that daily approach unto him there will be that continual approach unto him it will be praying always but praying in the Holy Spirit not praying from empty notions not praying a form of prayers there are many who repeat the

[40 : 35] Lord's prayer as it is called week by week in every service they speak this prayer do they speak it with their heart or only with their voice do they speak it with desire or is it just mechanical and we know ourselves that much of our prayer can be mechanical it can be cold it can be half hearted it can be unbelieving but the prayer of faith God will always hear then the whole text surely rests upon this foundation and upon none other for there is no difference between the Jew and the Greek as we have mentioned that they're all sinners of the Jew and the Greek one by faith and one through faith has come to God for the same

Lord over all is rich unto all that call upon him the same Lord over all rich unto all who are the all those that call upon him and those that call upon him are those that have respect unto him a regard unto his works and to his ways now the apostle here has been speaking of the preaching of the gospel and of the necessity of hearkening to that sound the true gospel of Jesus Christ for it is in this way that the Lord has been pleased to communicate the riches of his grace and it is in this way that men and women have heard and not only heard words but heard the voice of the

Lord in it who has spoken unto them who has drawn them by his grace and by his favour and has drawn their hearts unto him that they might call upon him yes all is of grace and the capstone shall be laid upon it with shoutings crying grace grace unto it grace from first to last grace in all and without grace we shall never be saved then what do we know of the grace of God in our hearts and in our lives what do we know of calling upon the name of the Lord invoking God in our utterances but also in our works and in our ways to live out this gospel of his grace to put on an open profession of faith in his name these are they that enjoy salvation and it is the preaching of that salvation the apostle is greatly engaged in here it is salvation to believers they that believe on the name of the

Lord Jesus Christ shall be saved or may these things speak to us are we part of that number have we called upon the name of the Lord have we known anything of the glorious riches of his grace well in Galatians the apostle there speaks of those graces of the Holy Spirit fruit of the Spirit is love joy peace long suffering gentleness goodness faith meekness temperance these are those communicable graces the goodness of the Lord these are the fruit of the Spirit in the life of God's people they may walk out their profession they may call upon him in every time of need in their troubles and in their joys call upon him with that divine assurance that God will hear and that he will distribute of those blessings and those favors that he has ever shown unto his people then blessed people who can come in here blessed people both now and through all eternity for these truly are the

Lord's people and they alone Amen