

Romans

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Date: 01 January 1900

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[0 : 00] As the Lord shall be pleased to help me, I shall call your attention to a subject you will find in the epistle to the Romans, chapter 8, verse 31.

What shall we then say to these things? If God be for us, who can be against us?

Chapter 8, the epistle to the Romans, and verse 31.

This is a word which I hope he whose word it is will help us to ponder in our hearts.

What shall we then say to these things? In the context, the apostle Paul has been enumerating the things of God.

[1 : 20] Setting forth what are the foundation truths of our most holy faith. I have thought sometimes how highly favored the apostle Paul was, when he was inspired by the Spirit of God, to pen the chapter where our text is found.

The dear man seems to have been just outside the gates of Pearl. And his heart enraptured with wonderful views of the things of God.

In the opening word, the apostle Paul looks right back to before the world was built, a time was born.

Right into eternal purposes. There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

The apostle Paul views God's people, a number which no man can number, in their blessed standing, them which are in Christ Jesus.

[2 : 58] In union with the Lamb from condemnation free, the saints from everlasting were, and shall forever be.

And then he was inspired by the Spirit of God to draw a very solemn line of demarcation between the people of God and those who just live their lives as they are born.

And a very solemn line of demarcation, it is, for you and I are on one side of it or the other. On one side of it is hell, on the other side is heaven.

Where do you stand this Sabbath morn? For they that are after the flesh, do mind the things of the flesh.

And if you live and die, on that side of the line of demarcation, you will be lost. But they that are after the Spirit, the things of the Spirit.

[4 : 17] And now if you should, by the grace of God, be brought on that side of the line, then you can appeal to God with whom you have to do even this Sabbath morn, that you do desire to be after the Spirit, the things of the Spirit, then you are on the right side of the line of demarcation.

And whatever your fears or faintings may be, at this time as you are here before God, you will find in the ultimate issue that you do belong to him and his people.

And he goes on right down through the chapter and comes at length to a wonderful climax.

You will observe in the epistles of Paul, as a rule, when he is writing to this church of that, that he works out a line of truth, which ultimately brings him to a climax.

And in the chapter before us, the Apostle Paul comes to a blessed climax. And we know that all things work together for good to them that love God.

[5 : 44] to them who are the called according to his purpose. And now he enunciates the foundation truths on which that blessed declaration is built up.

For whom he did foreknow, he also did predestinate to be conformed to the image of his son. Sometimes, when the great doctrine of election is referred to, there are those who, while they are supposed to be and are religious people, will not receive it, but they show their enmity to the truth of it and suggest that if election is a truth, then you can do as you like and live as you list and still be saved.

And now the word of God says otherwise. Let none of you, dear young people, ever entertain such a view of the great doctrine of election.

For whom he did foreknow, he also did predestinate to be conformed to the image of his son. And that will be the inevitable outcome of all who have the mercy to be numbered with God's elect.

And here is a word which is a confirmation of that truth. For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world, looking for that blessed hope and the glorious appearing of the great God and their Savior, Jesus Christ.

[8 : 00] Eh? And if you are on the right side of the line of demarcation I have referred to, when you think on a word like this, whom he did foreknow, he also did predestinate to be conformed to the image of his son, you will have something in your heart that will rise up in response to it.

For it will be alluring to you, attractive, and you will say, as the image in the glass answers the beholder's face, thus unto my heart appear, print thy own resemblance there.

And then the Apostle Paul goes on, moreover, whom he did predestinate, them he also called.

And whom he called, them he also justified, and whom he justified, them he also glorified.

the Puritans called these great doctrines the golden chain, foreknowledge, predestination, calling, justification, glorification, the golden chain.

[9 : 29] And then, the Apostle Paul, having arrived at this beautiful climax, in his arguments, inquires, what shall we then say to these things?

You do say something, every one of you, here before God. You may not deliberately say something in words, but in how you live, you do say what you think of these things, the things of God.

You do say whether the things of God are uppermost in your thoughts, and the element in which you desire to live and move, or else you say, in the life you live, we will not have this man to reign over us.

And now what do you say to these things as you are here before God? Let your consciences tell you what is the answer, on which side of the line do you really stand, numbered with them after the flesh, the things of the flesh, or are you here after the spirit, the things of the spirit.

What shall we then say to these things? And now these things are things of supreme importance, yea, these things are of eternal moment, and you read in the gospel of John, when Jesus Christ was setting forth these things, his own glorious truth, there was a division among the people because of his science.

[11 : 47] And down through the ages, there is this division made, because of his science. Some of you, blessed be God, desire these things to govern your lips and life, and that you may ever show what you think of these things, show whose you are, and whom you serve.

the Lord bless you. But if you should be here before God, and as yet, these things are not things of importance to you, if you think you might give them some attention later on, when you're old and grey-headed, you may possibly think of them then, when eternity seems to be nearing.

And have you got a guarantee that you will be old and grey-headed? Is this the truth of the matter?

Only this frail and fleeting breath preserves me from the jaws of death, soon as it fails, at once I'm gone and plunged into a world unknown.

Is it not a very solemn consideration that a grave could be dug for one of us ere next Sabbath day should own? And all that is mortal of us be laid therein, and you gone into eternity to appear before God either to heaven or hell.

[13 : 50] Build not your hope that at a more convenient time you will think on these things and maybe say something concerning these things.

now is the day of salvation. Now is the accepted time. Today, if ye will hear, hear his voice and harden not your hearts, and though that your hearts might be softened, meekened by grace, that you might say of these things.

These are truths, and happy he who can well receive them. Brethren, though we cannot see, yet we should believe them. What shall we then say to these things?

Shall we say, as some people do, so-called scholars, these things are just a setting forth of Pauline theology?

There is no Pauline theology. The apostle Paul declared, I determine to know nothing among you save Jesus Christ and him crucified.

[15 : 26] In these great doctrines enunciated by the apostle Paul, anointed as he was by the Spirit of God, oh, they are not just his thoughts, his working out of truth, his opinions.

No, these things are the things of God. Yes. things of God, what shall we then say to these things?

Some will say, you must really move with the times, things, and after all, the Bible, holy Bible as it is, is a very old-fashioned book, eh, but there is no book on the earth that is more up to date.

No book can be found beneath the sun that can tell you nowadays what is true and how to view the world and what is happening in it and understand how matters are going like the word of God can make it plain to you.

Thy word is a lamp unto my feet, a light unto my path. And you must not think that to move with the times as people talk about means that you have got to remove the ancient landmarks which our fathers have set up, this word will remain as long as clocks are needed.

[17 : 18] Ye should earnestly contend for the faith once delivered to the saints, once for all, never to be abrogated or altered.

Earth and hell may seek to undermine its influence, but it will remain what it is, the things of God.

Yes. What shall we then say to these things? You say, oh, I do wish I had more grace to realize the reality there is in these things and that in my life as I live it, I could give more evidence that I possess these things and that I might so live after the Spirit, the things of the Spirit and my great concern to know my Jesus crucified by far excels all things beside.

Oh, I am glad if that is how you feel about these things. And if you have it in your heart, do you say, I do wish I could go deeper down into these things than I have done yet?

I can go with you, but I must warn you that if God in his great mercy should do what your soul desires, you must be on the lookout as to how he may be pleased to do it.

[19 : 09] Trials make the promise sweet, trials give new life to prayer, trials bring us to Christ's feet and lay us low and keep us there. we must through much tribulation enter into the kingdom of God.

Remember that. And so then, there is before us this Sabbath morn what we may call the challenge. And I like to think of truth being like that.

it would seem somewhat covered over nowadays the challenging nature of the truth.

And remember, there is a challenging nature in the truth because you and I have got to stand or fall before the truth.

Thou God seest me. For every idle word that men shall speak, they shall give an account thereof in the day of judgment. By him actions are weighed.

[20 : 19] The thought of foolishness is sin. And there is the standard set up by truth. Remember that. What shall we then say to these things?

Now, leaving the challenge there is before us, let us look at another viewpoint of the subject which we may call the conclusion the apostle Paul arrives at.

If God be for us, who can be against us? us. And now that if needs thinking about. You say, some of you, if I could only be sure God was for such a sinner as I feel to be, how happy I should be.

But I cannot feel as yet, I'm on that right side of the if, God be for us.

Now, maybe you are like the hymn writer Putset, in heaviness through manifold temptations, ifs, buts, and hows are hurled to sink us in the gloom of all that's dismal in this world, or in the world to come.

[21 : 50] but then it can be searched into, dear friends, if God be for us, is it to be known?

Blessed be God, it is. Strictly speaking, the summing up of this viewpoint of the subject is wonderfully simple.

It's centralizes all the things of God in one very brief compass. If God be for us, you and I will be for God.

But now, are you for God? All the doctrine of grace is in the answer, if you are for God.

It might help you, dear young people, some of you, because you listen and sometimes you think you cannot enter into what the preacher sets forth.

[22 : 59] It is either too deep or too high. But you can enter into this line of things, a little, I hope, some of you. Are you for God?

According to what light God has given you, as to what you know to be right in his sight to do, you are concerned to do it, as grace is given.

You do desire to live this life, like Abijah who had some good thing in his heart, toward the Lord God of Israel.

The good thing was for God. Godly fear, an umptuous light to what is right, and to bar to what is wrong.

How simple that seems, how very solemn too. I repeat it, if God be for us, you and I will be for God.

[24 : 03] Are you? Let your consciences tell you. Where does God come into your life? I sometimes think on the opening words of the word of God, I think they are most majestic speaking with great reverence.

In the beginning, God. And now that just gets you right down to bedrock. Except the Lord build the house, they labour in vain that build it.

In the beginning, God. And now I say, I ask you before God, where does God come into your life?

He must not, he will not come into your life and take a second place. There are hundreds of so-called religious folk who are religious sometimes.

It comes into their lives as a kind of sideline on high days, great days, and then they are religious.

[25 : 25] But if you and I are for God, you will not be able to live such a life as that. no, you will have to live like this.

Jesus, engrave it on my heart that thou the one thing needful art. I would from all things parted be, but never, never, Lord, from thee.

One is your master, even Christ. Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you, if God be for us.

And now following this line of thought, what an amazing consideration it is that God can be for us. Oh, I hope you will be helped to lay it to heart, because it is a wonderful mercy and a wonderful mystery that God can be for us, being the sinners that we are, undeserving, held deserving.

When the Adam fall took place, when sin entered into the world and death by sin, so death passed upon all men, for that all have sinned.

[27 : 03] And you read that terrible word, and the Lord God drove out the man from Eden's garden. It did not look then as though God could be for such a sinner as Adam proved to be.

And yet even then God in his infinite condescension proclaimed a beautiful and blessed promise that in the fullness of time God would make it plain that he could be for Adam and befriend him and put him in a better place than Eden's garden was.

Remember that. Sometimes you sing about it. In him the tribes of Adam boast more blessings than their father lost. And that is what I mean.

what did God say? The seed of the woman shall bruise the serpent's head. Yes.

The sweet blessed declaration that in the fullness of time God would send forth his own son. Yes.

[28 : 34] God so loved the world that he gave his only begotten son that whosoever believeth in him should not perish but have everlasting life.

And so you will see God the father was for us and all provision had been made before the Adam fall took place.

before time was born or the world was built there was an everlasting covenant made a covenant of grace.

And there the father the son the holy spirit blessed trinity made a wonderful demonstration that they were indeed for a number of sinners which no man could number hundreds of millions untold who should be saved by grace and fill heaven at length with eternal praises.

Yes. God be for us if God be for us. It is that God could be for us without controversy great is the mystery of godliness God was made manifest in the flesh.

[30 : 01] Christ be my first elect he said then chose our souls in Christ our head. And there it is so evident God the father is for us.

And then God the son is for us. Oh what wonderful proof there is. Christ Jesus came into the world to save sinners.

Ye know the grace of our Lord Jesus Christ as though he was rich yet for your sakes he became poor that ye through his poverty might be rich.

and I like to dwell in my thoughts on the life that Jesus lived all the while from the cradle to the cross God for us.

Emmanuel God with us. Yes. If God be for us.

[31 : 14] go back to that scripture I've already quoted when the fullness of time was come God sent forth his own son made of a woman made under the law.

And as verily man verily God Jesus Christ kept that law in every jot and tittle of it and he kept it for us if God be for us.

That you and I might have a righteousness wherein to appear before God. He lived his wonderful life and whatever he suffered therein it was for us.

He suffered no tongue can tell how deep his agony were how vast the sufferings he bore.

It would do you good to ponder in your heart that scripture for he hath made him to be sin for us who knew no sin that we might be made the righteousness of God in him.

[32 : 36] In thinking on that word a little while ago it came to my mind that when that was actually done with regard to Jesus Christ as verily man when that word in Isaiah was fulfilled the Lord hath laid upon him the iniquity of us all it was at that very time that Jesus Christ said my God my God why hast thou forsaken me.

The amazing accumulation the mighty load of the church's guilt broke his guiltless heart.

yes and remember Jesus Christ said that he could only say it as verily man my God my God why hast thou forsaken me.

And that was that Jesus Christ the holy harmless undefiled son of God might be for us.

and you see a scene of matchless grace is Jesus in a sinner's place and so the dear saviour lived for us God for us what he was as verily God gave validity authority suitability to all that he did under the law as verily man that all that vast host ordained to life eternal might be clothed in the righteousness of God which is by faith in Jesus Christ a great word is this dear friends if God be for us the father is for us the son is for us think how Christ died for our sins you say I'm not sure about that no I hope you are concerned about being made sure

[34 : 53] God delights to make poor sinners sure concerning it and in the context in this chapter the spirit itself beareth witness with our spirit that we are the children of God you say I do think about it I try to pray about it and yet I get so tempted about it it seems too good to be true I can hardly believe it that Jesus Christ would die for such a sinner as I am you are not allowed to think your own thoughts about it I will tell you a better way to take did Jesus die and not for me am I forbade to seek my God is there not pardon full and free proclaimed through

Jesus precious blood who can tell but what God will be gracious unto you if God be for us the dear son of God was for us when he rose from the dead now is Christ risen from the dead and become the first fruits of them that slept when he ascended up on high he ascended for us and now you sometimes sing awake sweet gratitude and sing the ascended saviour's love sing how he lives to carry on his people's cause of all and there he is this sabbath morn for us if any man sin we have an advocate with the father Jesus

Christ the righteous think too if God be for us the Holy Spirit is for us and now that is a wonderful consideration unless the Holy Spirit is for us to lead us in the truth we shall never have any religion that is of God we may be religious but all that we are in being religious will be just religiosity it will not be religion that would do to live by and die by do remember that and do say lead me in thy truth and teach me spirit of fruit come down reveal the things of God how evident it is the Holy Spirit is for us for he is the author of the Holy Bible book divine and every sinner taught of God when he takes up the

Holy Bible could say the Holy Spirit is for us in giving us this Holy Bible of which he is the author and he alone can lead you into the truth set forth in the sacred pages and he delights to do it yes and then the Holy Spirit will be for us to make us manifest that we are indeed for God the eyes of the blind shall be opened blessed be his name he will begin that good work in us if we are his and in beginning it he will carry it on not let us go till the good work is completed and poor sinners like you and me are made meat for the inheritance of the saints in light much might be said under that heading if

God be for us and now let us start afresh for there is another line of thought here if God be for us and now it means all that God is is for us and now there is no preacher born and all preachers born sent of God to preach put together cannot begin to do more than take a bucket full or two out of the ocean depths there if God before us all that he is as God is for us a fullness resides in Jesus our head and ever abides to answer our need it is given to them who are for God to be able to say at times and of his fullness of all we receive grace for grace yes his fullness is for us and now as that is a great truth how solemn it is that you and

[40 : 28] I should often be so empty and so poverty stricken as to our interest in the things of God and our profession of Jesus name should fall so short of what it ought to be when prayer is a burden and task no wonder I little receive oh Lord make me willing to ask since thou art so ready to give if God be for us and now that means is powerless for us what can any preacher say about that the word of God says and it is good to have the word of God to quote to set it forth in words that otherwise preachers would not think on he is able to do exceeding abundantly above all that we can ask or even think his power is for us his power as almighty

God and not only almighty God maker of heaven and earth no much more blessed be God almighty God side human breath the Lord of life experienced death how it was done we can't discuss but this we hoped was done for us and said Jesus Christ all power in heaven and in earth is given unto me and he will use it as need arises for us if you and I are for God I will make all my goodness to pass before thee in the way yes his power is for us his mercy is for us

Jesus blood through earth and skies mercy eternal mercy cries and this comes to my mind and it is a wonderful truth his justice is for us and now when God begins to deal with the sinner at the first and he is brought in guilty before God being the sinner that he is convinced of his hell deserving state he does not see then how it can be a possibility that God can be just and save such a sinner as he feels to be but the word of God makes it plain if God before us God can be just and justify the ungodly too and he is declared to be a just

God and a saviour too remember that vengeance when the saviour died quitted the believer justice cried I'm satisfied now ends forth and ever his justice is for us yes his love is for us God sometimes in the dealings of God you wonder if his dealings are in anger but regarding these people who God is for there is a striking word in Isaiah fury is not in me God is love to these people in our text if God be for us God is love and though we chase them it is not in anger but in his dear covenant love his love is for us not only so his wisdom is for us and that means

I will go before thee and make the crooked places straight rough places plain yes God only wise is for us and that means in the ultimate issue the most tangled skin however complicated it seems God will unravel it and show you all his dealings therein are wise and good and you will have to say he hath done all things well his wisdom is for us his righteousness is for us I bring near my righteousness says Jesus to poor sinners who were made aware they have none of their own and so you might go on along this line of thought if

[46 : 12] God be for us he will be for us in all that he is as God and that means he will be for us as our God our father and our friend Jesus Christ the same yesterday and today and forever if God be for us all to be on the right side of the if God help you to give diligence to make your calling and election sure what shall we then say to these things if God be for us who can be against us oh there will be much against us some of it will arise from within what one is by nature but it will not be against us to undo us altogether we shall live to prove if

God before us where sin hath abounded grace shall much more abound the world in which we live and move as to the spirit of it will be against us and marvel not if the world hate you but know this it hated me says Jesus before it hated you but if God before us the saviour has declared in the world ye shall have tribulation but be of good cheer I have overcome the world God he and satan will be against us and a good thing if you realize that satan is against you poor sinner because that will be a good sign that you must have some religion that

God has wrought in your soul else satan would not seek to harass deject and dismay you and to undo what you hope God has done for you if God before us who can be against us satan may be against us but in this was the son of God made manifest that he might destroy the works of the devil there is a wonderful word which says God shall brew satan under your feet shortly God's own foe may plague his sons sin may distress but not subdue Christ who for us conquered once will in us conquer two and then I add this our circumstances may sometimes seem to be against us every day new straits attend and you look on and you are much in the darkest of the why and wherefore of the dealings of

God but if God before us you will lift to prove every state aware distressing shall be prophet in the end every ordinance a blessing every providence a friend it shall be well with them that fear God what shall we then say to these things if God be for us do carry that thought away with you and ponder it in your heart if God be for us you and I will be for God and all there is to do with God you and I will be for God for his day to remember the Sabbath day and keep it holy for his earthly courts to be found there as every opportunity is afforded for us to do so because you feel

Lord I love the habitation of thine house and the place where thine honour dwelleth hey if God be for us we shall be for his truth that is a great word to contemplate we can do nothing against the truth but for the truth as you journey on you will have to analyse your life like that what is truth and as grace is given to be for it who is on the Lord's side if God be for us we shall be for his people too we shall count them the excellent of the earth glad we shall be when sometimes we prove we know that we have passed from death onto life because we love the brethren he that loveth is born of

[52 : 02] God yes if God be for us who can be against us search into it dear friends the Lord help you to find out what you do say to these things and oh that you may be able to say to these things compared with Christ in all beside nor comely in SIC and the one thing needful dearest Lord is to be one with thee amen