

(Romans) Victory Today Glorious Liberty Tomorrow

by Willie Mullan

Willie Mullan's sermon emphasizes the assurance of no condemnation for believers in Christ and God's sovereign purpose in their lives.

Duration: 1:14:31

Scripture: Matthew 6:33, Romans 3:21, Romans 5:8, Romans 6:23, Romans 8:1, Romans 8:4, Romans 8:28, Romans 8:31-32, Romans 8:38-39

Topics: "Victory"

Description

In this sermon, the preacher begins by discussing the story of Joseph from the Bible. He emphasizes how God worked all things together for good in Joseph's life, despite the challenges he faced. The preacher then moves on to talk about God's plan of salvation, highlighting how God chose and sent his son Jesus to be the Lamb for our redemption. He emphasizes that through faith in Jesus, we are justified before God and stand before Him as if we had never sinned. The sermon concludes with the assurance that if God is for us, no one can be against us.

Transcript

And we're at chapter eight this evening, Letter to the Romans, and we're at the eighth chapter, and I think that the young believers have got this letter of Paul to the Romans, and they're drafted. Now so far you remember the sections, don't you? In chapter one and two, and the first twenty verses of chapter three, you remember that Paul brought the whole world in guilty before God. Brought in the Gentiles guilty, brought in the religious Jew guilty, brought in the self-righteous soul guilty, and he really endeavored until every mouth was shut, and the whole world was guilty before God.

And we just scribbled over that section these words, condemnation, the condemnation of sinners. And then starting at verse twenty-one of chapter three, we went right through that chapter, and right through chapter four and chapter five, and we found Paul pulling out all the stops to teach the great doctrine of justification for believers. And when condemned sinners put their trust in the redemptive work and in the propitiation that was made by Christ the Calvary, then we were justified by faith alone.

You remember he concluded in one of those chapters that a man is justified by faith without the deeds of the Lord. Justified by faith alone, and that's justification for believers. And then commencing at chapter six,

and right through chapter seven, and as we shall see right through chapter eight, he's dealing with the doctrine of sanctification of faith, and it's practical sanctification here, practical sanctification.

Telling these believers who step by faith out of the condemnation into justification, teaching them how to live for God. And I scribbled over this, God's gateways to godly living. And we found so many gateways, we've found six up to now, and we'll find another one in this chapter, but not tonight, because the portion that I'm dealing with tonight is really a portion where Paul is really comforting the Christians.

I think we must write over this portion this evening, Christian consolations. You see, I'm taking the first verse of this chapter, verse one, and then I'm going on to verse twenty-eight, and I'm going through to the end, twenty-eight to thirty-nine plus verse one. And the reason that I'm doing that is because that, in that portion, Paul is really bringing consolation and comfort to the Christians.

And from verse two to the end of twenty-seven, it is what the scholars call a pan-emphatical portion. And there, of course, lies the gateway that we shall get to next week. But I'm dealing with the comfort first, and we'll take the consolation first.

I'm writing a book just now, and there is one part of it already in the printers and on the press, I trust, and maybe halfway through, and it's entitled, Comfort for Christians. I'm wanting to put out a book that will be a comfort to old believers, and to depressed and downcast and dismayed and discouraged believers, and I'll be putting a part of this, of course, in the book that we're going through this evening, and just see if it works out. Now, you know what we're doing.

We're doing verse one and then going to verse twenty-eight, because from verse two to twenty-seven is the pan-emphatical portion, and we shall leave the pan-emphatical portion until next week, if the Lord will. Now, verse one of chapter eight, there is therefore now no condemnation to them which are in Christ Jesus, and in many of the great translations there is a full stop at the word Jesus, because that doesn't need to be qualified by what comes behind. In fact, a great many of the manuscripts rule out this last phrase altogether in the first verse, and say that it comes in rightly at the end of verse four, where we have it repeated again.

So we first hold up the righteousness that the law might be fulfilled enough, who walk not after the flesh but after the Spirit. But the same wording is at the end of verse one, and that many scholars believe should not be this, so that we're just dealing with the first phrase of the first verse, actually. Now, Paul has brought us through a great many doctrines, and many very wonderful gems of truth have been sparkling before our eyes as we've come through chapter five and six and seven, and now he comes to this great, wonderful touch.

There is therefore now no condemnation to them which are in Christ Jesus. Supposing we just look at the words, no condemnation, my, what a blessedness that is. Supposing we look at the words, to them, my, this is believers, and this is a blessedness for believers.

There is therefore now no condemnation to them which are in Christ Jesus. You see, believers are viewed by God in the Beloved One, so that this is a blessedness for believers in the Beloved. Ah yes, that's quite simple, I know.

But that's not exactly what Paul wanted to say. I know that up there, that this is a blessedness for believers in the Beloved One, but what he really stresses is this. There is therefore now.

Now that's what he stressed. There is therefore now. That's what he stressed.

Oh, the blessedness for believers in the Beloved One is there all right. You see, when he says, there is therefore, the therefore is taking us back right through chapter seven, which proves it was saints that he was talking to and dealing with in the last chapter, and it takes us right through chapter six and through chapter five, and you remember some of the great things that he brought in in these chapters. Let's just go back and see this.

Let's go back to chapter three for a moment, because this is where this wonderful section really began. In verse twenty-one, you remember that in chapter one and chapter two, in the first twenty verses of chapter three, he was bringing the world in guilty. And then out came this wonderful phrase, but, but now.

Do you remember how we dealt with the now when we were there? My, this is the dispensation of grace. Do you remember how I put verse twenty-four behind these two words? But now, then read verse twenty-four, but now being justified freely by his grace. Ah, this is the dispensation of grace, this now.

But watch this, but now being justified freely by his grace through the redemption that's in Christ Jesus, and watch this, that whom God has set forth to be a proof of creation through faith in his blood. You see, the present dispensation offers us justification and reconciliation on the grounds of redemption and propitiation through appropriation. My, that's what he's trying to say, he's saying, therefore now.

Now that we're in the dispensation of grace, now that we have been justified through faith in his blood, through the propitiation that was made the Calvary, through the redemption that's in Christ Jesus, and the man that is justified and reconciled through faith in Christ, yes, my, for that man there is no, no condemnation. There is therefore now no condemnation. It's based in what has gone before.

Look, my dear children this evening, we shall learn before we're through the chapter of this evening that it's God that justifies, and when you come and place the arms of your faith round the Christ who died and rose again, Romans chapter 5, read like this, therefore being justified by faith we have peace with God. We have peace, it's just reconciliation, isn't it? And so being justified and reconciled through faith in Christ, who made that satisfying sacrifice at Calvary, and shed the blood that is the price of redemption. My, just now there is therefore the cause of all that.

There is therefore now, in this dispensation for believers, there is now no condemnation. We thought we want to settle up this evening, this is a comforting note. There is therefore now no condemnation to them that are in Christ Jesus.

You see this is the first note of comfort here, no condemnation from God to say that he can't justify, and then condemn, can he? And he can't at payment twice demand, first at my bleeding shortest hand, and then again at mine. So he's just bringing a word of comfort to these believers he's been teaching right through these chapters. And then we go past the parenthetical portion and we're going to verse 28 now.

And you notice that it follows on all right, read verse, or the first phrase of the first verse again, it is therefore now no condemnation for them which are in Christ Jesus. And we know, verse 28, we believers know, this is the knowledge of faith. Don't make any mistakes about that.

The people who have exercised faith in the Christ who died and rose again, this is the knowledge of faith. And we believers know, and we know that all things, and I could never emphasize the all enough you know, because I think that some believers allow the devil to keep them here, and they think that just some

things work together for good. Or maybe they think that some of the terrible things might be overruled by God.

But we'd better keep it the way it is. We know that all things work together for good to them that love God. This is another translation, I think, a far clearer one.

We know that God worketh all things together for good to them that love him. You see, it's God that's doing the working here. Now, this is what I would call a powerful performance.

Just think of God working all things together for good. You know, some of us can hardly take it in. Let me use an illustration from the Bible.

I think that everybody here knows something, at least, about the story of Joseph. Remember this story? Well, he appears on the page of Scripture when he's seventeen years of age. Do you remember that when he was seventeen, that his father, well, he made him a coat of many colors, just because he loved him? And, you know, his brethren, his own brethren, his own flesh and bones, yes, you know, they got bitter about it.

Didn't like it. And, you know, they got so bitter about it that they took Joseph, and they beat him one day, and then they threw him down in a drop, while they were on the very verge of taking his life in jail at the end. This is a horrible experience for the young people, and I can assure some of you younger brethren, ancestors, coming up in the assembly, that if God gives you gifts above some of your elder brethren, you'll only get them aroused against, because it does seem that so many old saints whom God has blessed, they get an orish when God gives gifts to young people.

My, I would never have hoped to be there at all. I'd love to think that everything I have would be put at the disposal of young, younger brethren to help them, never to handle. My, if they pass me by, and so pass me as far as gifts are concerned, it's only God that's doing it, and I shall praise his name.

Far too much jealousy goes on in assemblies when God lays his hand on some, and selects them, and by-passes you and me. Let's praise the Lord. If you younger brethren can be perfectly sure of this, you'll experience the bitterness of brethren.

Sometimes you experience it very, very cruelly too, it's in a cruel fashion. And so they threw them into the pit, and then, of course, they took them out of the pit, and they threw them down into Egypt. Do you remember this? This young fellow came down in Egypt, and you remember that Potiphar's wife set her eye upon him, and he wasn't having anything to do with her.

And then she told lies upon him. And this is a horrible experience for believers, when the world tells lies on you. A horrible thing.

And that's what you call the wickedness of the world. This young fellow experienced the bitterness of brethren, and then the wickedness of the world. And then you know that he was put down into the prison for this.

His life, you'll notice, is all downwards. Down into the pit, down into Egypt, down into the prison. It's going down the whole way.

And you remember in the prison that he met the butler and the baker, and got friendly with them, and you remember he interpreted their dreams for them, and then one of them eventually was restored to his former position, and when he got back into circulation in the king's palace, he forgot all about Joseph. And that's what you call the forgetfulness of friends. And it's a horrible thing, you know.

I couldn't tell you which one is the worst. The bitterness of brethren is really horrible, and the wickedness of the world is really horrible, and the forgetfulness of friends is really horrible. I know where there's a little brethren meeting tonight.

And I led about 60 of them to the Lord. I'm no father in the Lord, whether I like it or not, but if I took my norms in Sunday morning, they wouldn't let me in. Oh, they're just as tight as all that.

Saints, I want you to get the hold of this. You young fellows are going to experience this, you know, as you go along life's way. The bitterness of brethren, and the wickedness of the world, and the forgetfulness of friends.

But I'll tell you this, that all the time God was working all things together for good, for Joseph. That's really wonderful, isn't it? That's really wonderful. You'd wonder how God can do that.

Oh, well, he can do it all right. You know, this pathway did go down, didn't it? Into the pits, and into Egypt, and into the prison. Ah, but it was through suffering that led to supremacy.

You know, that's the way the Master went, isn't it? He became more than angel. Then he was made of a woman. Then he was made sin, and it's all done until he's into the depths where there's no standing.

And then he was made higher than the heavens, hallelujah. And you know, God really said so suddenly, and all the time that he was going down, my God was working all things together because he was heading for the throne the whole time. And you know, the wonderful thing about it is this, that when Joseph came to the throne, and became the Prime Minister of Egypt, and was the sole governor next to the king, Pharaoh, when his brethren came to stand before him, you know what he said? He said, it was not you that sent, but God.

He believed God was working, you know. He said, he actually said this, he said, you meant it for evil, for God. All that we could see, all that we really believed in, all that we believed with all our heart and souls this evening, that God is working up this split second, all things together for good to them that love him.

Whether we're in northern Ireland, you don't need to tell me that God has lost hold of the helm in the Congo, do you? I wouldn't like to think that. My God will be glorified out there. And every move the devil ever made in this book, every move, the whole way through, man, he'll bite the dust in the Congo.

Oh, God is on the throne this evening. Now, this is a powerful performance, that God can take all the wee details of life and all the big ones, that God can really work all things together for good to them that love him. Now, watch this, this is the bit I want you to get.

This phrase, we know that all things work together for good, is what I call a powerful performance. But do remember that it's a powerful performance for a particular people, or a peculiar people, if you like, that's being worked for them that love God. Do you love one of these peculiar people? Do you really love the Lord? All right, he's working overtime for you.

So, this is a powerful performance for a peculiar people. But this is the bit that's really important, remember, watch this, for, and we know that all things work together for good to them that love God, for them who are the called according to his purpose. Now, I want you to notice the word purpose.

You see, this is a powerful performance for a peculiar people, because of a particular purpose. You know, God has a purpose, hasn't he? And you know the purpose of God is tremendous, see? You would like to come down and argue with me after this meeting's over that God should purpose to do something, and that somebody could upset it, would you? Because the somebody that would upset the purpose of God would be better than God. Because you wouldn't be as silly as to do that, surely you wouldn't.

You would like to tell me that God purposed something and somebody kept them back. I wouldn't like to think you were as dense as that. I wouldn't like to start the teaching with you sometimes.

Now, watch this. This is the purpose of God. Now, here is the whole purpose being outlined for you now in verse 29 and 30.

For whom God did foreknow. You see, the foreknowledge of God is a tremendous subject. Well, he just foreknew everything, didn't he? Well, if God doesn't know the end from the beginning, then he's not the God I think he is.

No limitations in knowledge in God. He just knows everything that's ever going to be. And he foreknew all about us.

Now, watch. For whom he did foreknow is the thinking about these particular people here. He also did predestinate to be conformed to the image of a son.

And that's the purpose of him now. You know, God foreknew all about a trump like me. He knew where to find me when I had no shoes too.

And that was the time when he pushed long away any... That's what you boys would talk about being lost again. You want to blush with shame, you know. That's what you want to do.

Blush with shame. I'm telling you, I'm predestined, that is, I'm predestined me to be conformed to the image of a son. All the daughters that are born won't stop it.

All that are bigger than God. And sin won't stop it. And sin won't stop it.

And self won't stop it. All the rights are bigger than God. You're not coming around to argue with me that God has a purpose in front of me, are you? I hope you're getting this because it's God's truth.

We do talk nonsense at times, don't we? Now watch this. I want you to watch this. For whom he did foreknow, this is the purpose of God.

He also did predestinate to be conformed to the image of his son. You know, that's the wonderful thing. The word image is a tremendous word, isn't it? You know, one day I shall be perfectly like his son.

What a day that will be, when I'm perfectly like his son. When by his grace I shall look on his face, that will be glory for me. I will be changed into the same image day and night.

You know, that's what God has in his mind. That's what he said in the spirit of conformed to the image of his son. That's a very high peak, isn't it? But it's not the highest peak in the purpose of God, you know.

It's not the highest one. I know that some preachers think it is, but it's not. No, the highest peak in the purpose of God is the next one.

Watch this. For whom he did foreknow, he also did predestinate to be conformed to the image of his son, that he might be, ah, this was in the purpose of God, that the Lord Jesus might be the firstborn among many brethren. You know, when all that innumerable crowd stand around him in the glory land, and they're all conformed now to his image, and they all reflect the likeness of the Son of God, when their body is changed even like unto his glorious body, and the glory of God is upon them, neither Lord Jesus will stand out.

Head and shoulders among them, my very will be exalted. You see, God's purpose is the glorification of those who trust in Christ, that Christ might be exalted for all eternity. What a wonderful day that will be.

And then God lets you see how he works this thing out. Now, what's the purpose of God here? Moreover, whom he did predestinate. And he did predestinate the crowd, didn't he? The crowd that he foreknew, crowd that he knew all about before the world began.

He did predestinate them. Now, the foreknowledge and the predestination were all in eternity past. God was standing in eternity past, looking down the ages before the ages even were.

He foreknew all about them, and predestined the crowd there and then, before they were ever born at all, or before others. He predestined them. Well, that was in eternity before the world began.

We shouldn't say eternity past, because eternity is eternity, but for our language we have to say past and future. But it's eternity before the world began. And then, of course, time began, didn't it? And watch what happened.

Moreover, whom he did predestinate, them he also called. Oh, the call came in time, you know. Yes, I can remember when God called me.

I'm one of the ones that he called out of darkness into marvelous light, called me. And watch this. Whom he did predestinate, them he also called.

And whom he called, them he also justified. Now, you know, I know that sometimes when we get on election and predestination, and the eternal choice of God, that we run this line of sovereignty so long, and so far, and so wonderfully straight, that we forget about the responsibility of men altogether. Because, remember, you're just in Christ.

And don't you forget it either. You know, God just doesn't step out of the heavens and pat you on the head and say, all right, God, hey, you're justified. That's ridiculous.

Oh, no, God works along a plan. He brings the glory of gospel in the power of the Holy Ghost. And convicts you of your deep, dire, desperate needs, and reveals a wonderful Savior who can save you.

And when you're brought in your need to put your arms around the only Savior, the moment that you trust him, you're justified. Now, but remember, you're responsible for trusting Christ. Oh, it's enough to say.

Oh, I know that God does a lot of working up to him. But remember, you're there when you believe, aren't you? Now, what's this? Moreover, whom he did predestinate, them he also called, and whom he called, them he also justified. And whom he justified.

Are you claiming justification this evening? Are you one of the ones who were licking your lips when we were in factified, when we were talking about being justified by faith alone? Well, you know, if you can take your stand and say I'm justified by faith in Christ, then you can go back up the line that way if you like. Yes, this is the purpose of God. And God is working to them who are called according to his purpose.

And his purpose is that the predestined ones will be like his son. The word is glorified. Them he called, he also justified.

And whom he justified, them he glorified. You see, God can call those things which are not as though they were. We're always tied to time, aren't we? But God's not.

God's the eternal God. And this is what some of the scholars call the prophetic present. I don't know anything about it.

I just know it's real. I just know God will work it out. I just know that the justified ones will be glorified.

My, they'll be like Christ. That's the purpose of God. Now, I want you to get that into your heart because that's the second note.

Of consolation here. You see, the first one was no condemnation from God to fear. Of course, there's no condemnation to fear.

Christ bore the penalty. And then there is no alteration of purpose to threaten. God won't change his purpose.

God is the God that changes not, and there's nobody who will defeat the purpose either. So, there's no alteration of purpose to threaten. And then we go on with these consoling words.

Verse 31. This is how Paul concludes things. He says, what shall we then say to these things? If God be for us, who can be against us? Well, that's how Paul sees it, and that's exactly how I see it.

You see, if God be for us, let's put it like this. If God be for us in predestination. Those don't throw a spanner in the works.

If God be for us in justification. If the great eternal God sitting on the floor. Those don't get up and rebuke him.

How many of you lost again, Paul? Well, I would like to see you. Friend, I think it's horrible. It's God that justifies.

Do you know what it means? Well, it means that you stand before God just as if you'd never sinned at all. It's tremendous. So, if God be for us in predestination, who's going to throw a spanner in the works? If God be for us in justification.

If God be for us in glorification, who's going to stop him? My, Paul's talking right here, isn't he? And so, friends, this is the third little touch. My, there is no humiliation from the enemy to dredge. He can't do this.

Let's put it another way. If God be for us yesterday of the Savior, and God was in Christ in us. If God be for us today of the shepherds, if God be for us tomorrow of the suppliants.

And the Lord is supplicating and he will tomorrow. Who's going to accept the plan? If God be for us with his eternal purpose, with his eternal power, with his eternal preservation, who's going to accept it? My dear friends, this is very good reasoning. This is scriptural, it's solid, it's spiritual, this is Paul's at best.

We can see the whole thing, the plan of God. My, he said, if God be for us, there will be no humiliation from the enemy to dredge. And then he goes a bit further, doesn't he? Because he's a great reasoner.

Verse 32, he said, he that spared not his own son, but delivered him up for us all, how shall he not with them also freely give us all things? You know, God spared not his own son. You remember I took you along a line here not so very long ago in the gospel, can you remember it? We went away back into eternity past and we found the lamb chosen. So I say the son selected, God selected his son to be the lamb.

And then when the fullness of the time was come, God who selected his son, God sent his son. God sent him. We were just reading in Romans 3, God sent him forth to me.

God selected him, God sent him, God sent him forth. Listen to this. God spared him not.

Listen to this. God, most of all, he was stricken with the love of God. I'll reflect on this.

It plays Jehovah's abrasion. Now this is the argument. If God spared him not, if God gave the very darling of illusion, how shall he not with us freely give us all things? You know, friends, if we really knew, he has given us all things in Christ.

You know, we're actually blessed with all spiritual blessings in Christ. Don't tell me that you get Christ and then get something better afterwards. I just don't believe.

He couldn't drum that into me as he tarred me in gold. My dear friends, this is the better gift. And when he gives the better, he will give the lesser and the better.

He's put a lot. Supposing we who have come and trusted Christ, we want great to live for him. Well, his grace is sufficient, the Lord's grace, which the Lord Jesus that answers call into my grace is sufficient, the grace that makes me stand in my soul when I want.

Supposing you want wisdom. Oh, how I've leaned on this donkey. God knows I know that I have.

Supposing you need power. Well, all power, you don't get it. The best is in him.

Ah, yes. And if he gave Christ, my, he'd give everything in Christ. All the blessings are in him.

My, we only need to let the Lord really reign it all. And the whole inheritance that belongs to him is ours. My, we're joint heirs.

So this is the comfort, isn't it? You see, in the first place, there's no condemnation from God to fear, and there's no alteration of purpose to threaten, and there's no humiliation from the enemy to dredge, and there's no hesitation of giving to dismay. My, he'll give everything. And then we come to a very important part of this, the consoling section, verse thirty-three.

Who shall lay anything to the charge of God's elect? The people that God chose, the people that God predestined, who shall lay anything to the charge of God's elect? You see, he just answers it before anybody can speak. It is God that justifies. My, that closes every mouth, doesn't it? You see, if I come and I rest from the atoning work of Christ, and by faith I stand on that propitiation and that great redemption, then God, looking from the throne, pronounces me justified.

And if the eternal God, the holy, holy, holy God, says that I'm justified, do I have to go on challenging the nation? You're a fool to do that. You'd only be displaying your ignorance. Now, watch this.

I want to leave that to the side for a moment, because the same question is in verse thirty-four. Who is he that condemneth? We're about to this, you see. Now, he gives a three-fold answer, and you watch it.

First part of the answer, who is he that condemneth? It is Christ that died. Christ died for me, you know. And then he puts a bit to it.

Yea, rather, he says, that is risen again. Very wonderful. He didn't only die for me, but he rose again.

He's my living savior. And then he goes a bit further. Who is even at the right hand of God, who also make us into flesh and fodder? Now, I think this is very wonderful.

I think I'll have to take you through this very closely. I think you remember the tabernacle and the wilderness, don't you? Don't you remember that right round the outside of the tabernacle, and there was the linen, and sheets, and masks off, and coat proper, and inside was the court. Now, just coming from the east there was the gate.

And the moment you stepped into the gate, you came to the altar of burnt sacrifice. And that's where the lamb was laid. That's the first thing, that someone coming from the sounds of time, stepping by faith into the door.

Christ is the door, Scott. We're face to face with this, burnt. And do you know, it's Christ that died.

Now, let's get back to it in our lives. Then if you want to get nearer to God, you know, you move a little bit along, then you come to the navel. On one leg, it was standing up.

It was full of water. And it would speak to us of the risen Christ, who applies his word. For he loved the church, and gave himself for it, that he might sanctify and cleanse it by the washing of water, by the word.

It's the risen Christ. And so, he's not only the burnt sacrifice, but I want you to get this. He is really the living saviour.

And then, you know, if you want to get nearer to God, you come on past the burnt sacrifice, on past the labour. And right before you die. And this is Christ, who has begun to suffer.

You know, the Christ who died, he died for me. And the Christ who died, and the Christ who intercedes. Would you like to come around and condemn? Because you have a real task on your hands.

My dear friend, I want you to get this. That the Christ who died, and the Christ who lives, and the Christ who intercedes, so satisfied the claims of God that the veil was rent. And the God who sits on the mercy seat, says, He's justified! So, you're condemned now.

I'm not just as sure as God could make it. You see, friend, there's no accusation, is there? There's no accusation for man to terrify, is there? Isn't it a wonderful portion? My, these reconciliations! No condemnation from God to fear. No alteration of purpose to threaten.

No humiliation from the enemy to dread. No hesitation of giving to dismay. And no accusation from man to terrify.

I think that's wonderful. And then he comes to the last bit. And, of course, he keeps the best one to the last, doesn't he? Verse thirty-five.

He seems to shout this. Who shall separate us from the love of Christ? Tremendous bit, isn't it? Then he begins to ask questions. Shall, shall tribulation? I think you know that he's sort of intimating to us that the Lord will be no condemnation.

And the Lord that there'll be no alteration of purpose is intimating that we'll not get through this week's holy wilderness without trouble, you know. You may go through tribulation. There's no talk about you having a bed of roses or diamonds.

This, this faith that we have exercised might well be examined in tribulation and in distress or persecution or famine or nakedness or peril or cause. Oh yes, I think they're facing that at the congress tonight, aren't they? But you know, if they have been well taught from this book they'll be able to understand that even in the hour of tribulation or persecution or distress distress is just agony of mind and I can't understand a human mother seeing her little baby battered to death by a sick, by some brute from the forest not having agony of mind. Of course she'll be distressed.

Yes. But if they understand properly as we are to understand that even in the tribulation and distress and persecution and maybe famine or peril or even war that when all this darkness deepens around us and the storm howls and the boat is filled with water if we understand this properly Christ hasn't ceased to love us in that second. I would want to get this clear, you know.

You know dear, if ever darkness comes to your wee home and some catastrophe falls upon your little family I hope you'll be able to say this that in that hour the Lord is lovingly just to say Would you know friends I'm thrilled when I see it like this.

I can remember 30 years ago standing as a tramp with not a friend in the world and not any I remember standing before the cross and I can see this tonight so plain the revelation of the gospel came to my heart and I can see it the Son of God He loved me just the way He liked me and He gave Himself for me oh what love it was love so amazing it was so divine but I want to tell you it will never change I want to say this that it's just the same love now and when I stumble and fall and do something foolish it never changes oh you never impeach Him again you change, you fail, you fall but He loves you that's to say He loves people oh we may be tested He may allow us to be tested He may have a plan even in the testing for the glory of His name like Stephen but His love won't change now here's a

verse that we should learn heart by heart I'll read 35 again who shall separate us from the love of Christ till tribulation or distress or persecution or famine or nakedness or peril or sword as it is written he's going back to the Old Testament to one of the Psalms as it is written for thy sake we are killed all the day long we are our counted our sheep for the slaughter and what does this mean you know I think the sooner you learn this the better you know the old devil is a liar from the beginning you know that bit oh but he's more

than that you know he's a murderer and as a roaring lion he goes about every day seeking whom he may desire and just because we're connected to Christ for His sake you know we are counted our sheep for the slaughter every day you know I'm perfectly sure that

the devil is behind the men in the Congo who's murdering at this very moment my this is his work he would love to kill all the sheep you know we have a man who's the boss of the slaughterhouse here the abattoir in the meeting tonight these fellows don't think anything about killing sheep you know and they take them in there by hundreds turn them on their back shoot them rip them open and throw them to the next pillar you can see them doing it if you walk in they don't think anything about it that's just what the devil thinks about you and me he will also do you and you know we would need to be very sure that we don't give him a hand at any time because you know some poor saints my because of the wickedness of that biting and slander and this evil tongue my their character has been torn

and shed and some of them have been put to an early grave don't give the devil a hand you know you know I know where there's a minister tonight just where he is at night and about 30 years ago a lady made a charge against him said he visited her house and put his arms around her much more wet and chafed the assembly with this slanderous accusation and they threw him out and he died with a broken heart he's in heaven tonight that's where he is but when she was dying I know the man that was at her bedside and she reached out her hand and held it tight and said it's gone I've told a liar he did the devil's work she fell don't be caught up in it don't be caught up don't help him he has given you to the devil don't you help him don't do it he has to kill you now my we're accounted a sheep for

the slaughter as far as Satan is concerned every day we live every day we live now Paul goes on with this he says who shall separate us tribulation, distress, so on and he answers in verse 37 nay that lovely nay nay in all these things we are more than conquerors through him that loved us my we want to get hold of this you know I think this is a thing that every saint needs to get into the house and that's why I'm taking time a bit you know dear you'll have to settle it a way down deep in your soul like no matter what happens no matter what somebody says no matter what negative and they can drop you like he blesses me oh if you can get this dear if you can get this settled in your soul I tell you about meeting with Joe Quinn he's 95 and as we met together you know I tell me what just like

a flash he said no matter what's happening I have learned never to doubt you well if you only learn that from me never mind what's happening dear never mind who curses you never mind who kisses you never mind who talks about you never mind who kisses you never mind who hurts you never mind what's happening if you can get this settled you really love me you'll be more than conquerors you'll swim you'll swim to the end you'll never stop can you settle it who's Ralph Paul settled it watch this one of the greatest statements in the book verse 38 for I am persuaded and so am I you know 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 you know friend go very quickly with me neither death my death's a horrible thing isn't it oh it's so mysterious in many ways it's an enemy it's so cold it robs ah but death cannot separate us from the love of the Lord and even when it comes to me personally if he comes and I'm going through the body of the of the Lord you know he's about to die you know well death cannot separate me from the love of God man as Billy Hutton died he started crying and he said tell them tell them that ten thousand demons out of hell couldn't drag Billy Hutton from the love of God that's the way to die that's the way to die death can't do it but that's neither death nor life my life got a lot of disappointments

hasn't it and life got a lot of problems and life got a lot

of storms life got a lot of fog life got a lot of dark days life got a lot of deep valleys life got a lot of high hills oh life made up of so much life cannot separate me from the love of God neither death nor life nor angels well good angels wouldn't try to separate me would they? ah but there are fallen angels you know oh they may try but fallen angels cannot separate me from the love of God neither death nor life nor angels nor principalities nor powers aren't seen around us tonight my there's a force that we've got to reckon with we wrestle not you know with flesh and blood but against principalities and powers in a meeting like this how I hope that they cannot separate me from the love of God neither death nor life nor angels nor principalities nor powers now watch this we mention

nor things present is there a backslider here? and you've got away from God and you're cold tonight well you're backsliding and you're sick and you're legally pregnant but if you really love that doesn't separate you if you love things present nor things to come oh what's to come? now if pagan potpourri ever gets this island of ours you'll know what's to come I suppose they'll burn Paisley first and then I'll be second well when he's frying in the fire I hope you know that the Lord loves them friends watch this for things present nor things to come nor life nor death you know I think that Paul was afraid he'd leave anything out and he put this ugly phrase in not any other creature he was almost afraid that he was leaving something out friends there's no population of love to allow you see

this consolation this Christian consoling portion no condemnation from God to fear no alteration of purpose to fashion no humiliation from the enemy to dread no hesitation of giving to dismay no acquisition from man to terrify no separation of love to alarm what a portion mother's meat on the joint tonight isn't it you take it home cook it up eat it digest it all that has been there for a long time may the Lord richly bless you shall we bow together gracious loving father as we bow in thy holy presence we don't know how to thank thee for this great salvation Lord we thank thee and please assigning us thank thee for calling us giving us the very faith whereby to receive the Christ thank thee Lord that thou hast given us every blessing in heaven we need to go in and possess our possession

Lord we bless thee that there's no condemnation and there can be no accusation and there shall be no separation oh God we just want to wait quietly and say it reverently thank you Lord for saving my soul thank you Lord for making me whole thank you Lord for giving to me thy great salvation so rich and yet so free Lord help us to leave this meeting to go back to our homes and if thou wilt tomorrow to our businesses to live for him who died part of in thy feet which I bless for thy name's sake

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