

(Romans) Christian Consolations

by Willie Mullan

The law of the spirit of life in Christ Jesus has made us free from the law of sin and death, and we need to be constantly filled with the Holy Ghost to live for God.

Duration: 1:11:55

Scripture: Exodus 20:1-17, Acts 16:30-31, Romans 3:19-22, Romans 4:5, Romans 6:13-14

Topics: "Consolations"

Description

In this sermon, the preacher focuses on the teachings of the apostle Paul in the book of Romans. He emphasizes the importance of understanding the doctrine of justification by faith alone. The preacher highlights how Paul first brings the whole world, both Jews and Gentiles, under the condemnation of sin before introducing the message of the gospel. He emphasizes the need for individuals to recognize their sinfulness and their need for salvation before they can fully embrace the grace and forgiveness offered through Jesus Christ. The preacher also contrasts the mindset of those who are focused on worldly desires with those who are spiritually minded, highlighting the importance of seeking after the things of God.

Transcript

...then to Paul's letter to the Romans, and we're at chapter eight this evening. Paul's letter to the Romans, chapter eight, and you remember last week we dealt with the first verse, and then I pointed out that from verse two to the end of verse twenty-seven was a palimpsestical portion, and we left the parenthesis to the five, and we took the first verse, and then we went on to verse twenty-eight, and we went through to the end of the chapter, to the end of verse thirty-nine. And that was a very comforting and, I trust, consoling portion for all the believers last Tuesday.

It's a portion that you can go back to at all times and rest your head upon its breast, and you'll find it was like John resting his head upon the breast of the Savior. Great comfort and great consolation in that portion last week for all of us believers. Now we're going through from verse two tonight to the end of verse twenty-seven, twenty-six verses this evening.

And I believe that there are tremendous things in this particular portion for us believers to glean this evening. Let's try to just get the hold of the books so far for all the young believers, always the first by which it's the young ones. You young believers, you remember that in the first chapter, and in the second one, and the first twenty verses of the third one, Paul brings the whole world in guilty before God.

Yes, Jews and Gentiles. By the moment that he puts the law against mankind, every mouth is stopped, and the whole world becomes guilty before God. Why, we've learned that the last commandment, the tenth one, thou shalt not covet, closes every mouth.

Not one of us guiltless this place for days. So in the first and second and first twenty verses of the third, Paul brings the whole world in guilty before God. Paul was a great preacher.

You see, he put through the needle of conviction before he started to draw through the thread of grace. This is a very wonderful line for all you preachers to follow. I think we need to remember that men need to know that they're going down for the last time.

And when they're perishing, perishing sinners, you know, they call out, What must I do to be saved? Then you can bring in the glorious message of the gospel then. And so the first, second, for twenty verses of the third, we just scribble across them so that we may know their general teaching. We scribble the words, the condemnation of sinners.

And then we start at verse twenty-one of the third chapter, and go right through that chapter and chapter four and chapter five. And in these wonderful verses, and in this wonderful section, Paul is pulling out all the stops that he might get this great doctrine of the justification of believers. Over to us.

You see, when the Holy Ghost came and condemned us, and the light of the gospel was brought into our hearts by the power of the Spirit, and we were led to put our trust in the Lord Jesus, the very moment that we put the arms of our faith round the Christ who died and rose again, we were justified by faith alone, without the virgin Mary, without any Pope or priest, without pound or candle. Justified by faith alone. Remember how Paul put it in the fourth chapter? We conclude that a man is justified by faith without the deeds of the Lord.

The chapter, the fourth chapter, the fifth chapter. But then when we came to chapter six and chapter seven and now chapter eight, you know, Paul is teaching the saints that the grace that saves us, because it's salvation that gives us, it's grace that gives us salvation and justification by faith. The grace that saves us is the grace that teaches us that denying ungodliness and worldly lusts, we believers who claim justification by faith, we should live properly and righteously and godly in this present world.

And so at chapter six we started that third section, we're still at it this evening, and it's sanctification for faith. See the three sections? Condemnation of sinners, we'll scribble that over the first part, justification of believers, and now sanctification of saints, those who have been born again. This is practical sanctification, of course, teaching us how to live.

And when we commenced this section I told you that there were gateways here, great gateways that lead to godly living. And there are seven gateways leading us to godliness. And we've already passed by six of them, and we're discovering the seventh one this evening.

And could I reach up through the gateways for you very quickly? All right, remember we're still just giving the milk for the babies, but it'll do the others no harm to listen in. You remember how chapter six began? And Paul said in the third verse, Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death. That like us, Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

Do you know, it takes us back to see this great ceremony of believers' baptism. Because in believers' baptism, and that's the only baptism that's in the New Testament for believers this day, the believer comes to the water alone, and then he's put in and put under, and then he comes out of again, and the whole thing's a beautiful picture. Because he's witnessing here that like us, and was buried, and rose again.

So do I testify that I was with him. This isn't something just to argue about. This isn't just a doctrine or a teaching to argue about.

It's something that's really lovely. It's my testimony in action. Yes, I was in Christ when he went to Calvary.

I died in Christ. I was buried in Christ. In Christ I rose again.

That's a tremendous testimony, isn't it? It would never be a shame to testify that. It would never be a shame. So that what Paul is saying to the believers who've been justified by faith, who come out of the condemnation chapters, he's saying now you must remember that you are identified with Christ.

That's the great thing for us all to remember. You know, we come to temptation. There are all kinds of temptation.

Some people are tempted with money. Some people are tempted with temper. Some people are tempted with stocks.

Some people are tempted with the worldly thing. But we all have our hours, and moments, and days of temptation, you know. The devil will see to that.

And when you become tempted and you're gazing at the thing that really tempts you, then you must remember, you know, I died for that thing in Christ. I died for it. That's the first gateway, identification with Christ.

Now, down the chapter. See that sixth chapter? Verse 11. Paul says, Likewise reckon ye also yourselves to be dead indeed unto sin.

You see, when we testify in believers' baptism, you know, we don't profess that we actually died. It's a testimony of something that took place in the judicial sense before the eyes of God. But you know, we're called upon now to reckon ourselves dead.

This is not identification, this is calculation. This is what Paul talks about when he says, But the people would love to go into a back room and shut their eyes and say they're holy forever. Let me tell you, it won't work.

And there are thousands who have tried it. And they have found out, if they were only honest. Now, you know, we come against temptation again and again.

And when you identify yourself with Christ, the way by yonder, now you've got to actually calculate or reckon you die daily. That's a great gateway. So watch this.

When you get identification with Christ and calculation for Christ right, then you go to verse 13 of chapter 6. Neither yield ye your members as instruments of unrighteousness unto sin, but yield yourselves unto God. You know what that is, don't you? That's a presentation. Here's how you live.

You're tested. You say, you know, I've died to this thing a way back yonder at the cross. I'll have to die to it now.

And you present your members to God. You've gone through the gateways. Identification with Christ.

Calculation for Christ. Presentation through Christ. Ah, this is holiness now.

None of your nonsense. This is holiness. And then at the end of chapter 6, verse 22.

But now being made free from sin and become servants to God. That's a lovely word, isn't it? Servants to God. That's not servants to the Baptist Union House.

Oh. Servants to God. This is my occupation in life.

And yours, this is something that you must get into your very soul. The fool, you may be only a young girl working in an office, but just out of school, let me get this over to you. If you're really born again, dear, you're a servant of God.

This is your occupation in life. Cary said, great old Cary, the great poignant missionary who was a covenant. He said, first and foremost, I'm a servant of God.

And I may choose to pay the expenses. That's good going, isn't it? First and foremost, you're a servant of God. That's your occupation.

Never mind what they say you are. The other thing, you'll pay the expenses. So have we got this? Identification, calculation, presentation, occupation.

You know, you just look at the old thing and you say, you know, I died a way back yonder and I'll die now and I'm presenting my members to God, and you become a servant of God. Then when we came into chapter seven, you remember this, this was wonderful. You know, he talked about the married woman here, didn't he? And that she wouldn't be loose from this bond of marriage.

And then he said in verse four, Wherefore, my brethren, ye also are become dead to the law by the body of Christ, that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. You know, that's unification, isn't it? Why I was saying a lot of things on that night for the married ones, and how they ought to do little things for the one they're married to, just because they love him. And what unification really is, it's the binding together of hearts.

Hearts knit together in love. Oh, I trust that we've got this clear. Identification with Christ, and then calculation for Christ, and then presentation to Christ, occupation for Christ, and now unification in Christ.

I'm joined for him, and I want to please him. Then, of course, we remember the wrestling that went on in chapter seven towards the end. Can't go through it all, the old clock's running away with us.

And then Paul cried at the end of chapter seven, O wretched man that I am, who shall deliver me from the body of this death? And then came this wonderful cry, I thank God through Jesus Christ our Lord. And there was liberation from this crippling old nature through Christ alone. You can't tame it or train it.

Only Christ can set you free. So we've got the gateways halfway up to now, six of them, and the other one's coming. Identification with Christ, calculation for Christ, presentation through Christ, occupation for

Christ, unification with Christ, and liberation through Christ.

That's quite easy. Now we start the wonderful part. This is the seventh gateway, and you're out in the open when you go through this one.

Now watch this. Verse one, verse two of chapter eight of this evening. For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death.

And I think that before we are going to get a real grip of what's being taught here, we need an exposition of the word law in relation to this whole section. You know, we've had law and law and law and law again. See, I have two sons in the meeting, and they come home at night and say, Daddy, you know, you didn't really go into that word law.

Well, you don't know why. But it's good to just hear, you know. We'll have an exposition of the word law right through the whole section.

And that's why I pass it by once or twice. Because I think it's better to do it all together. Now let's try to find it out quickly.

Go back to chapter six where this section began. And we've already been down through that baptismal part, and then how he was to reckon and yield in verse thirteen. And then we come to verse fourteen.

Paul is saying, For sin shall not have dominion over you, for ye are not under the law, but under grace. And you know, he's balancing grace, contrasting grace, if you like, with the law, the moral law, the commandments. And so that you will get what I'm up to, I'll put it like this for you.

The law intent. You remember, God wrote. The tables of stone, Exodus, verse 32 says, God wrote.

And so we have the law intent. It said thou shalt not, and thou shalt not. And you know, when man tried to live up to it, why he was condemned, found himself to be a wretched sinner.

Now that's what we call the moral law. The law in principle. And then when we came to chapter seven, we got another law.

Did you remember that? Verse one. Know ye not, brethren, for I speak to them that know the law, how that the law hath dominion over a man as long as he liveth, for the woman which hath a husband is bound by the law to her husband so long as he liveth. And it's easy to see that this is the people's law.

This is civil law. This is the law of marriage. The law of the land.

And he was writing to the Romans, wasn't he? And he says, know ye not, brethren, for I speak to them that know the law. They knew all about it, you know, especially the civil law. So that's two different ones.

The one we'll call the law in principle, the moral law. And this is the law of the people. This is the civil law.

And then when we come a little bit further, we come into chapter, we're still in chapter seven, down at verse twenty-one. You remember how Paul had described this experience that he had, and we went into the experience, and we can't go into it again. Verse nineteen we'll take.

For the good that I would I do not, but the evil which I would not that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law that when I would do good, evil is present

with me.

Now this is another law. This is the law of sin and death. This is a force.

Shall I keep it in peace for you, and for your good? This is the principle that's within. So that you understand the law in principle, this is the moral law, thou shalt not steal, thou shalt not. And the chival law is the law that binds us as husbands and wives, and many other details of such.

And now this is the law within your best. You were born with this principle there. It's the law of sin.

You don't get inoculated with this later on in life, you were born like this. The thing inside the day you were born, it was called sin. Your mother didn't teach you to tell lies.

No, there was a principle in there that took you the wrong way all the time. So that's the law in principle, isn't it? Now watch this, verse 21. I find then a law that when I would do good, evil is present with me, for I delight in the law of God after being good man.

The law of God is just the old moral law. But I see another law in my members, warring against the law of my mind. That's another one, remember.

And bringing me into captivity to the law of sin, which is in my members. The law in his members is this law that we've just been out. It's the principle.

The law that takes an evil ward all the time. Now this law in his members wars against the law of his mind. That's why I was positive that the man in chapter 7 at the end of the chapter was a born again man.

Because he had a renewed mind. And you know, this is the pilgrim's law, shall we say, or the law of the pilgrim. The man that's born again who is a new creature, who's got new life.

My, he's got an inward delight after the law of God. He's got a mind. Oh, I know he's got another thing that those evil words.

And that's where the cash comes, doesn't it? So he must have been a saved man. So here we have this law. It's out of the people's out now.

The law in Prince. The law of the people. The law that's a principle.

The law of the pilgrim. Renewed mind. Now we're at the other one, isn't it, aren't we? Verse 2, we're back there.

Chapter 8, verse 2. For the law of the spirit of life in Christ. Oh, that's it. This is the law of power.

You know, the only way we're going to live for God is to be constantly being filled with the Holy Ghost. There isn't any other way. It's the law of the spirit of life.

And this is the law that's more powerful than any other law. You know, I was almost tempted to bring a very beautiful flower. We've got beautiful hyacinths growing.

I don't suppose I would have been allowed to touch them anyway. But I was really tickled about this today. And I had a look at this.

And this hyacinth, it's growing so lovely, and it's got such a lovely spike on it, and beautiful perfume. And I said to myself, you know, if I just draw the knife through that, it will fall down. Why? Because the law of gravity will pull it down.

Now, why does it not fall down now? Because the law of grace keeps it up. That's why. There's a far greater law inside now, and it depicts the law of gravity.

If you just put the knife through it, it will topple. If you can try to stand it up, up and back, whatever way you like, it will topple, I tell you. Because gravity will pull it.

But you know, with this force that's inside you now, it went up and down there, and it depicts, oh, but this is a wonderful sense, the thing's name, the law of the spirit, of life, when you're in Christ. It's the Holy Ghost. You know, friends, this is what we need for godly living.

We need to be constantly filled with the Holy Ghost. Remember, there's not one filling. Right? I think that's a mistake that's made.

I think that everybody noticed, without me running through the scriptures, the old flock is really getting me on this evening. Now, watch. You remember that Peter was filled with the Holy Ghost on the day of Pentecost.

You remember that. Find it next to it, if you like. Then when you go to Acts 3, you remember that he was arrested in the next four years, before the Sanhedrin.

And you remember that he made his defense before them. And the defense begins with his words, Peter, Peter filled again. And then you remember that when he defeated the Sanhedrin, because of a spiritual defense.

You remember he went to his own company in the heart of prayer meeting, and they rejoiced. And at the end of the prayer meeting, the place was shaken, and they were all filled with the Holy Ghost. Filled again.

But you know, sixteen years after Pentecost, Paul met Peter at Antioch, and Paul said, I have to withstand them to the faith, for he was to be blamed. Because that when Jews came down from Ben, from Jerusalem, my, when these old Orthodox Jews came, he just turned his back on the Gentiles, and he wouldn't eat any more. And Paul says, I'm telling you, Holy Ghost, Doctor, this is sick.

He wasn't filled at all. I saw a trap once, you know, and it said on that page, Peter before Pentecost, always afraid. It said on that page, Peter after Pentecost, never afraid.

It's a lie. It's a sword in the fire. It's from hell.

It's a lie. Galatians 2 says, he won't have faith. So we need to be constantly, the actual word in the Bible is, we need constantly being filled with the Holy Ghost.

You see, you need to be filled as you start preaching the message. And you need to remember this the whole way through. Because this old flesh is so subtle, it could take over half way through the message.

And you could end in flesh what you began in spirit. And so when you see me taking a breath and having a look round, you'll know I'm praying to God. It's not that I'm tired or anything.

I just keep reminding myself, it's not I, but Christ and me, through the Holy Ghost. This is how you live, every day. And so here's the other gist with this evening.

It's animation through the Spirit of Christ. It's animation because this is the Holy Ghost and he's now filling the child. And the Spirit of, the law of the Spirit of life has made me free from the law of sin and death.

You see, it's the Holy Ghost that's conquering this. For what the law could not do in that it was weak through the flesh. I think after the word for, between the word what and the word flesh there should be parenthetical marks because it should read like this.

For God sending his own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh. A thing that the law couldn't do. God dealt with this sin in my flesh through his Son on the cross.

Oh, he did you now. And because it was dealt with, he dealt with it that this might happen that the righteousness of the law might be fulfilled in us who walk not after the flesh but after the Spirit. You see, I told you that when we were reading the first verse, there is therefore now no condemnation to men which are in Christ Jesus.

There was a food stock there and the words who walk not after the flesh but after the Spirit should be done in verse four where they really are. Because the whole text stands here that God dealt with this sin principle in me at Calvary that the moment that I believe in the Holy Ghost will come to indwell me and when I'm continually being filled by the Spirit of God then I'm walking by the Spirit and I'm not walking by the flesh and the righteousness of the law is being fulfilled in me. That's all there is.

It's a tremendous portion. It's just animation by the Spirit. Then he goes on to enlarge in this and it's very wonderful enlarging and I don't think I need to expound it it will expound itself, that's why.

For they that are after the flesh to mind the things of the flesh in that life. That's why some of you are at Glen Oven on Saturday. It's not the things of God.

It's things of the flesh. Football belongs to the world, doesn't it? Or they that are of the flesh mind the things of the flesh. They that are of the Spirit mind the things of the Spirit.

While some of you are cheering at Glen Oven some of us are on our knees for blessing. Isn't that right? All right. I hope you're convicted.

All right. Here he goes again. For to be carnally minded is death.

To be spiritually minded is life and peace. Because the carnal mind is enmity against God. For it is not subject to the law of God neither indeed can be.

So then they that are in the flesh cannot please God. But ye are not in the flesh but in the Spirit. If so be that the Spirit of God in the world is well.

Will you? If he's really taking over the house. Because this is the temple of the Holy Ghost. And if he's really residing in the house if he's got all the vessels of the house the vessels of the temple Oh you remember that Nebuchadnezzar desecrated the vessels of the temple.

You remember he brought the men to the banquet and he desecrated the vessels of the house of the Lord. And we want to be very careful what we're doing with the vessels. If the Holy Ghost is really filling us

then he'll use our eyes and our ears and our lips and our hands and our feet and our tongues.

Won't he? And when he does it'll be the law of the Spirit of life setting you free from the principle of sin that's within and you'll be found walking by the Spirit and the righteousness of the law will be fulfilling you. That's how it's working. That's how it's working.

Now I think that's almost enough of that. Now I think before we're going to get the second part of this wonderful portion we need an exposition of the word Spirit in relation to this portion. You know there have been some tremendous arguments and battles about the word Spirit in this portion.

From verse 2 down to verse 27 26 verses we have the word Spirit 18 times. Now if the word Spirit appears 18 times in 26 verses then you can be perfectly sure that that's the subject of the portion. The Spirit is the subject.

You know men have argued, is this the Holy Ghost? Some of the great scholars would love to take the capital S away here and say it's just the Spirit of the Lord Jesus just His influence of the mind. Well we'll see. We'll have a look at it.

We'll try to expound it and we'll see. All right. We'll begin at verse 15.

I think verse 14 is the clearest one. For as many as are led by the Spirit of God they are the sons of God. Now I haven't found one scholar who values his scholarship in fact I haven't found one of any kind who debates that this is the Spirit of God the third person in this trinity.

I couldn't say that he could say anything else. It's the Spirit of God and that's all there is about it, isn't it? The Spirit of God. It's the Holy Ghost.

It's the third person of the trinity. And as many as are led by the Holy Ghost that's what we would ask at the moment to go in this trinity they are really the sons of God, aren't they? Then it goes on with that for ye have not received the Spirit of bondage again to fear. You see, the law bound them.

It was the Spirit of bondage and the small s is quite correct there. It was the Spirit of bondage. But ye have received the Spirit of adoption.

Now that's the very same Spirit that's in verse 14 because this is the Holy Ghost. And he's called now the Spirit of adoption whereby we cry, Abba, Father. You know, adoption is a tremendous thing.

I think we would need to take a moment at that because we're not yet as clear as we do. Let's go to Galatians just for the moment. Galatians and we're at chapter 4 verse 1. Galatians 4 verse 1. Now I say that the heir as long as he is a child differeth nothing from a servant though he be Lord of all but is under tutors and governors until the time appointed of the father.

Now what does that mean? He's talking about the heir here through a month of fortune. He says as long as he's a child he differeth nothing from a servant though he be Lord of all but is under tutors and governors until the time appointed of the father. What's the big idea? What's the time appointed of the father? You see, Paul knows everything about Roman law.

He was a citizen of no mean city and he was brought up at the feet of Gamaliel but he knew a tremendous lot about Roman law and the old idea in Roman law was this that if a man had quite a large family maybe he had two or three wives. Now, one of the children which suppose he's got a dozen one of them is going

to really be the heir to everything and not of necessity the firstborn. Not of necessity.

In fact we see this in the Old Testament that when Jacob blessed his sons Reuben was the firstborn but they lost the blessing. Ah, my friends, very often we have found it's the younger son that gets the blessing. You remember how Ephraim and Manasseh were blessed when Jacob changed his sons and blessed the younger and Joseph wanted to change them.

Oh no, says Jacob. You see, blessing comes through the cross anyway. But the point is here that we are at this evening that under the Roman law the father could take any one of the children and he would take them down to the forum or the gates of the city where the elders sat and on a certain day he would publicly announce them as his son.

That is the heir now. The rest are called children. Which is once publicly declared as my son.

Now, that's what adoption was. We've got adoption in the English word this evening and we get it mixed up. Some people say when we have the adoption of sons Mr. Mulder, we're not really the children of God are we not really the sons of God? Say when we have the adoption of sons Mr. Mulder, we're not really the children of God are we not really the sons of God? Yes, we are far more the sons of God than ever.

Because we're being publicly declared now as God's sons. Now, watch this very carefully till you see. But it only tutors and governors until the time appointed of the Father even so we, we believers when we were children were in bondage under the elements of the world.

But when the fullness of the time was come it's a very important phrase that you know God sent forth his son made of a woman made under the law now watch this to redeem to redeem to redeem them that were under the law that we might receive the adoption of sons you know God will only publicly own you when you're resting on the redemption work of Christ not when some old bishop drops a few drops of water on your door no it's redemption not public water that counts let's get that clear because they teach that in this town my dear friend, the adoption of sons rests on the redemption work that Christ made when the fullness of the time was come now watch this, it goes further than that verse four again, but when the fullness of the time was come God sent forth his son made of a woman made under

the law to redeem them that were under the law that we might receive the adoption of sons and because we are sons God has sent forth the spirit of his son into our hearts that's the spirit of adoption that's the Holy Ghost do you know what we can do tonight? because the Holy Ghost's in there because I'm resting on the redemption work I can say, Our Father and know it's right in the Old Testament Our Father the words brought out into the fullness of my love, one of them they never called God Father they didn't live in this day this is the day when the fullness of the same God brought us into the deep where we said, these are my sons and we say, You're our Father we have received the adoption of sons and because we are sons, have we got it? the Holy Ghost is inside now, wait a minute let's

be very careful here we are the sons of God tonight and now are we the sons of God hasn't it not yet appeared what we shall be? we'll be elves yes, we're joint heirs with Christ everything that belongs to Christ belongs to us and everything belongs to him in fact, he's appointed heir of all things the religious inheritance belongs to us we're not proper, you know that's a bit of... now, I want to get this bit very clear because this is very important which I'll make it clear let's go to 1 John John's Gospel, chapter 1 the Gospel by John chapter 1 now this is very lovely try to get the hold of this verse 10, he was in the world and the world was made by him and the world knew him not now this was God manifest in flesh, wasn't it?

the Lord Jesus was God, he made all things and then it says

he came unto his own and his own received him not now what does this mean? but as many as received him for them giveth power to become the sons of God how do you become the sons of God? you receive Christ and when you receive Christ you rest on his redemption and because you publicly receive Christ and rest on the redemption work of the cross God sends the Holy Ghost into you and you're adopted as a son of God you're publicly demonstrated as a son of God and you're called God's follower from that moment on in my great salvation you'll have to receive Christ you're all popish nonsense wounded my, some of you would pay a fortune rather than bow your knees before Christ but you're not getting into the family you're outside the family but if you're prepared to receive him and rest on his

redemption then the Holy Ghost will enter and you'll be born of God you'll have the right or the authority of a son of God for them giveth power to become the sons of God it's a tremendous thing now let's get back to Romans 8 that's what you call wandering off the side alley and you've got to come back again now look at this whole thing and I don't think you'll have any bother with the Spirit of God in this chapter for as many, verse 14 for as many as are led by the Spirit of God they are the sons of God for ye have not received the Spirit of bondage against the fear but ye have received the Spirit of adoption whereby we cry out the Father and the Spirit of adoption is the Spirit of his Son in relation forth and then you see when we come down to to verse 9 but ye are not in the flesh but

in the Spirit it shall be that the Spirit of God dwell in you now if any man had not the Spirit of Christ he is none of his and they would like to take the capital S away here and we're not letting them because the Spirit of his Son in Galatians is equal to the Spirit of Christ it's the Holy Ghost the whole way through why they would ever dare to challenge it what would the great apostle be talking about an influence of the saints when he would know that would only be the fruit of the prayers of God would make them stand up for Jesus for what reason so I think that that will that will do for now I don't think you need to battle it out so we have noticed this now that brings us to a point in the portion this evening let's get this verse 15 again but ye have not received the spirit of

bondage against the fear but ye have received the spirit of adoption whereby we cry out the Father the Spirit itself actually should be himself beareth witness with our spirit that we are the children of God and if children then heirs good children should be sons here and if sons then heirs heirs of God and joint heirs with Christ it so be that we suffer with him that we may be also glorified together and that brings a change in the portion you see the first part of this great chapter up to that very point can be called great victory today ah great victory because if we can calculate and die daily and present our members and know that we are servants of God and we are wanting to please Christ and we ask the Holy Ghost to fill us continually for this job then we'll have great victory each

day that's what you call great victory today but you know the portion sliding into something that's going to happen tomorrow or on the great tomorrow if you like you see we are going to be glorified but the suffering is today and the glorification may be tomorrow that's why I put these two headings at the top of your page this evening great victory today glorious liberty tomorrow now I think we need an exposition of the word glory now if we are going to get this section completely right now watch what he says in the middle of verse 17 we are sons of God then heirs heirs of God joint heirs with Christ if so be that we suffer with him you know there's nothing surer than this that if we let the Holy Ghost fill us continually that we'll suffer for Christ nothing surer than that every man that

lives godly in Christ Jesus shall suffer persecution that's one idea remember the early apostles said that they counted it worthy they rejoiced that they were counted worthy to suffer shame for his name you know sometimes you have to stand outside the cave their name is reproach you're going to be true to the Lord and true to his word you're going to let the Holy Ghost take control of you you'll find yourself in a place of suffering we'll see more about it in a moment and so the sons will really suffer but they'll be glorified one day now watch this Paul says verse 18 for I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us you know I want you to get that you know the sufferings of this present time will be in this

body they may be physical that's what's happening out at the convo or they may be mental sometimes the old devil works in a subtle way and he can do something to you and he can bring something to your mind or somebody works for him and says something he gives you mental agony of course there will always be physical sufferings you have to bear reproach it doesn't make a matter what way it goes but it doesn't matter whether it's physical or mental or physical or satanical you know they're not worthy to be compared with the glory that will be revealed in this body because the sufferings are in this body my the Lord's going to glorify this body it's going to be made like unto his glorious body and the sufferings that we go through now in the body are not worthy to be compared with the glory

that shall be revealed in us and then he goes into a line of things that's very wonderful verse 19 for the earnest expectation of the creature or of creation this word should be the whole creation earnestly waits in expectation for the manifestation of the sons of God that is when they're manifested in glorified bodies oh what a day that will be and I'm one of those old believers who believe that Jesus will come any of these days and we'll just walk through the roof and meet the Lord in the air and whatever will be and then when the antichrist has run his course down here at the end of the tribulation you know the Lord will come back and he'll manifest his son and the world won't know it then the poor Iorganites won't know and at the moment of the glorification and manifestation of the

sons of God you know the whole creation will come you know we never knew how much Adam did when he sinned remember we were uttered in the fifth chapter by one man sin entered into the world we just think that sin entered into him you know the day that Adam died the beasts that lay at his feet in the garden when he named them they became quiet and death entered and the flower of the field died and something happened in the very heavens and there'll have to be a new heaven and a new earth man that sun and the moon that they're always talking about now they're going to the moon and this and that and they're making so much of it God will throw it away at the end there'll be no need of the moon neither of the sun there will be a new solar system completely and the lamb will be all the glory

what a day it will be you know when the sons of God are manifested I'll tell you this the lion will lie down on the lamb again and the child of copper will bear and the flower of the field will be changed while the very desert will bloom and blossom with the rose and man's physical being even in that day he lives right through the millennial a thousand years the oldest man up to now nine hundred and sixty oh what a day it will be you know I was sitting at a fire the other evening there's a millionaire fellow and he can really sing and he patted the dog on the head and he said well hey just think that poor old creature is subject to a whole lot of things because man's in the whole creation is really waiting in expectation for the manifestation of the sons of God when we're glorified poor

old animal well guess what it really was meant to be now watch this happening let's see verse twenty two for we know that the whole creation there's the word in now for the whole creation growneth and

surveilleth in pain together until now and not only they but ourselves also which have the first fruits of the spirit even we ourselves grown within ourselves waiting for the adoption to wit the redemption of the body oh that's another adoption oh that's the redemption of the body you know I hear some of the fellows going around preaching that they've got full salvation and they spell it F U L L and the way I would spell it for them is F O O L that's the way I would spell it because it says full salvation talking about full salvation when the body is to be yet redeemed some of them haven't a

hair on their head some of them haven't a tooth to call their own and they're like me if they hadn't got these things here they wouldn't see a thing my full salvation not at all not until the redemption of the body comes we're waiting for it man we have all pains and aches haven't we and in this we groan you need to go to see the doctors and the nurses and they can tell you in this we groan friends we're waiting for the adoption to wit the redemption of the body what a day that will be you know this old book's inspired because when Paul at the end of one of the chapters of Philippians looks up and he says we wait for the Saviour why did he not say the Lord why did he not say the Jesus why did he not say the lexus you know the Lord will come and we look for the Saviour who shall save us

however he was going to talk about body he said Saviour we're waiting for the Saviour the word's inspired you know every word to find its place in its right place and so this body what a day it will be now watch this let's get this verse 24 for we are saved by hope but hope that is seen is not hope for what a man sees why does he yet hope for for if we hope for that we see not then do we with patience wait for it you know this is something that I'd love to preach on sometime you know we need patience don't we to wait for the redemption of the body and we need patience to run the race we need patience to wait for the Christ of God and we need patience in the course of God patience among the people of God some of them try your patience I haven't got very much patience I can tell you

sometimes your brothers and sisters try your patience this is a great subject remember when the Lord was writing to the church the devotee said I know your patience let's have this patience now watch this this is the lovely bit of it verse 26 likewise the spirit also helpeth our infirmity and when he talks about infirmity there is no way I started in the original it's not infirmity it's infirmity you know the whole body is an infirmity and the spirit knows just how infirm it is for we know not what we should pray for as we ought but the spirit himself maketh intercession for us with groanings which cannot be uttered and he that searcheth the heart knows what is the mind of the spirit because he maketh intercession for the saints according to the will of God you know as the whole creation

groans and as all the animals and everything seems to wait groaning for that glorious day of liberty and as we ourselves groan within ourselves I can tell you this the Holy Ghost groans this is not prayer that ever comes to the surface and is made from the lips you know this is just the spirit longing for the day when this body that he dwells in will be fashioned and furnished and glorified like unto his glorious body then there'll be no law that will be glorious liberty will be like Christ you know we are predestined to be conformed to the image of his Son oh friends have you got this? let me get this over to you once more what we all need more and more and more and more is to commit ourselves humbly but in faith to the Spirit of God fill me for this particular service and you know the

Holy Ghost can make us remember our identification with Christ only the Holy Ghost can make us calculate and die daily only the Holy Ghost can inspire us to present these when the world wants them only the Holy Ghost will make the unification complete only the Holy Ghost will make the liberty complete only the Holy Ghost will empower us and empower us and empower us until that day when Jesus comes

and does the job for all eternity you know what the word is tonight don't you? it's this word be filled by God help us to be constantly being filled by the Holy Ghost and the law of the Spirit of life in Christ Jesus will make him more like Jesus every day start a new section next week it's all thinking about the Jews gracious Father for thy wonderful word and for its mighty depths and heights

for all its length and breadth oh God we come to thank thee and we ask Lord that thou would teach us the great lesson of this night that for this day and for each moment of every day oh God may we seek to be filled by the Spirit of God and we know that when the Holy Ghost takes these members of ours he will glorify Christ in us and at the same time draw for that moment in which we shall be perfectly and eternally fashioned in thine image Lord Jesus remember those who are not saved in this meeting impress upon them that they must receive Christ and oh God if they receive Christ by faith this evening the Holy Ghost will enter and they'll become sons of God parted in thy fear and with thy blessing for thy name's sake
Amen

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