

# Romans for Dummies

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[ 0 : 00 ] Well, we're going now to look into Paul's letter to the Romans. So if you would like to flick back in your Bible to the letter to the Romans.

And if you've been coming along to the church for a little while. You'll know that we've been going through Paul's letter to the Romans.

And when we took a break over the summer. And so now summer's no longer here. So we're coming back to Romans after quite a quite a break. And what I thought we ought to do is a revision of where we've got to so far.

And we are sort of halfway through Romans chapter 8. So what I thought would be useful would be to do a revision.

From the beginning right up to Romans chapter 8. And then having committed myself to do that. I realise this is almost impossible.

[ 1 : 03 ] So I'm going to ask Chris to pray before we come to look at God's word. The letter to the Romans open in front of you.

So I'm going to ask you to be really willing to concentrate hard. And think carefully. So I entitled it Romans for Dummies. So it's not very flattering for any of us really.

But we will try and do a very quick view of Romans 1 to 7. But I'm going to start by saying why bother even doing that.

Why is Romans. This letter. Give it its proper title. Paul's letter to the Romans. But we call it Romans for short. Why is it important for us.

And perhaps the way to answer it is to ask this question. And why did Paul write it at all in the first place. So let's for a few minutes try and think why he wrote it in the first place.

[ 2 : 07 ] Here are a few reasons. And you might like to look at the verses where I've got this from. I think that one reason that he wrote it was to promote gospel mission onwards.

He was thinking of the spread of the Christian faith across the world. And in Romans 15 verse 30. If you're able to please look at that.

This is towards the end of the letter. And he says in Romans 15 30. That's just one sentence.

But it seems to imply he's saying. I really want you to get involved with what I'm doing. I'm preaching the gospel. I'm being a missionary.

I've got the idea of going on and going further. And I want you to feel involved with this. And so I'm writing to the letter to the Romans.

[ 3 : 18 ] That would make sense for us too wouldn't it. It would be a good thing for us to feel. Yes I'm involved with the spread of the mission of the gospel. Here's a second reason.

To exhort believers to holy living. This is from chapter 6 verse 1. The word exhort is like the word encourage.

Only it's stronger. It not only includes a sort of cheering and raising of the voice.

But it also includes a slight kick up the backside. So this is exhorting. And he's saying. Come on guys. I want you to live godly lives.

Chapter 6 verse 1. What shall we say then? Shall we go on sinning that grace may increase? By no means.

[ 4 : 14 ] We who died to sin. How shall we live in it any longer? And here's another aspect of this whole letter. He's saying Christians ought to be living different lives to people who are not Christians.

And the difference is not just in their timetable. But in the deep quality of how they live and why they live.

And he's saying we should not be living in sin any longer. So I've put there. He's written it to exhort believers. To encourage them and give them a kick.

To say come on. Let's not be satisfied with living lives that are. That have got sin and unholiness. Let us live lives that are like Jesus Christ.

That was my second thought on why he wrote it. If he wrote it for that it's useful for us isn't it? We need to be told that. Third reason that came to my mind.

[ 5 : 21 ] To show them how excellent it is to be a Christian. So I've now dodged to Romans 8 verse 1. Where he says for example.

Therefore because of all that I've been saying. There is now no condemnation for those who are in Christ Jesus.

There is no condemnation. I think that that is saying to Christians. Here is an excellent thing. Guilt. And all that comes from guilt. The feeling of guilt. Feeling bad about oneself. Feeling bad about where one is in life.

All these sorts of things that come from guilt. He says Christians. I know you're not perfect. And I know you still sin. But I want you to try to understand.

[ 6 : 21 ] That if you belong to Jesus Christ. There is no condemnation. For those who are in Christ Jesus. There is this.

That God has in some. Really rather. Mysterious. And amazing way. Worked out that he is going to say. Not guilty.

Not guilty. Not guilty. Not guilty. Not guilty. Not guilty. Over each of the lives of his people. There is says Paul.

No condemnation. For those who are in Christ Jesus. And I think that's an excellent thing. And he wanted them to know that. And I think he would want us to know it too. And he goes on in chapter 8. And these are the things that we're going to look at. Hopefully in the next few weeks. For example in chapter 8 verse 37. He says. Think of all the things that crop up in life.

[ 7 : 19 ] That are against us. He says. In all these things. We are more than conquerors. Through him who loved us. And he goes on to say. Nothing will be able to separate us.

From the love of God. That is in Christ Jesus our Lord. And I think he's saying something that's excellent. About being a Christian. He's getting Christians to remember.

What a wonderful privileged position. God has brought us into. No condemnation. Whatever it is we face. We are more than conquerors.

And nothing will be able to separate us. From the love of God. Which is in Christ Jesus our Lord. I think he wanted to remind people. Of the excellences. Of being a Christian.

And I think that would be relevant for us too. Wouldn't it? Wouldn't it be good. If you're a believer. To hear again. Needing it said to us again. And emphasized. It's a brilliant thing.

[ 8 : 19 ] To be a Christian. Another point. To explain to them. How Jews and Gentiles. That would include everybody. Jews and Gentiles.

But for them Jews and Gentiles. Can live together as a community. As the Bible says. Now I've tried to squeeze a lot into a sentence there.

But this is one of the things that he is in the back of his mind. All the way through Romans. We've got Jews. And we've got Gentiles. And the Jews are Jews.

Because of what? Any chance of closing that door Aaron? Because. And the door will go bang when it closes. But then it might be a bit quieter afterwards.

The Jews might be feeling. Well the Bible tells us to be Jews. And that means not mixing with the Gentiles.

[ 9 : 16 ] And the Gentiles are saying. Well we've become Christians. So. Those Jews are all behind the times. And there would be a lot of scope for friction.

But what Paul. Spends a lot of time saying is. The Bible tells Jews. Jews to become Christians. And Christians to accept Jews. And to live together as one community.

For example. In chapter 14. Verse 1. He says. Accept him whose faith is weak. Without passing judgment on disputable matters.

And without going into a lot of detail. I think that sentence. Is part of this whole thing. Of how. His readers. His readers.

Could live together. As a community. As a community. Despite huge barriers. Of culture. And background. Those huge barriers. Between them.

[10:13] And it seems to me. That if Paul could write. To those people. And say. God has taken away the barriers. For you to live together. That's the biggest barrier of all.

Because it's a barrier that God put there. Between Jew and Gentile. Well. Then. All the more. Whatever. Trifling. Differences.

We might feel. In class. Or background. Or upbringing. They're trivial. Compared with those differences. And. Paul is arguing. For the. Community.

And the unity. Of the churches. Accept one another. Build one another up. Love one another. Pray for one another. Work together with one another.

So I think the unity of the church. Is one of the things. He's writing about. And we need that too.

Don't we? The time to preach about the unity of the church. Is when things are going well.

[11:09] By the time. People have. Split off. It's a bit too late to be. Thinking about the unity of the church. So. Here is. Another reason why he writes.

And let me. Suggest one more. Which is. To give them. Insight. To think. And live. In a transformed. Way. There's a famous. Couple of verses. In Romans. Chapter 12. Verses 1 and 2. Which says. Therefore. I urge you brothers. In view of God's mercy.

To offer your bodies. As living sacrifices. Holy and pleasing to God. This is your spiritual. Act of worship. Do not be conformed.

Any longer. To the pattern of this world. But be transformed. By the renewing of your mind. Then you will be able to test and approve. What God's will is.

[12:05] His good. Pleasing. And perfect will. I'm just picking out from there. The transformation of the mind. Or the transformation. By the renewing of your mind.

He wants them to understand. So that they can think. So that they can live. In a transformed way. And you might say.

Well that's a lot of trouble to go to. Why can't he just tell them what to do. And apparently Paul thinks. That it's a much deeper business than that. That we need to learn to think.

In a different way. And that's how we shall. Be able to live. In a different way. Perhaps that's why the letters of the Romans. Is so long. And so difficult.

Because he's really getting us to think. Well those are my thoughts. About why Paul wrote it. And if you agree with those.

[12:58] I think you will see some reasons. Why it's worth us reading it. Because they all apply to us. Don't they? I think so anyway. So let me try.

And do this. Whistle stop. Quick overview. Starting at Romans chapter 1. What has he been saying?

I would like to try and focus these. On a number of people. That he mentions. So first of all. Let's think about what he says about God.

God. So. This is. Romans. In. 25 minutes. Or something like that.

What does he say about God? He starts off with God. Romans chapter 1. If you have it open. Your eye might flick around. In that. And you will see. Verse 16.

[13:55] The power of God. And verse 18. The wrath of God. And verse 21. Knowing God. And verse 24. Before God gave them over. And then verse 25. The truth of God. And the creator.

And so on. And I would like to summarize that. And say. He is saying. God is our maker. God is the God of glory and power.

And the human problem is. That though we know these things. In some real way. We reject what we know.

We neglect what we know. And we abuse what we know. Paul says in verse 18. The wrath of God is being revealed from heaven.

Against all the godlessness and wickedness of men. Who suppress the truth by their wickedness. Since what may be known about God is plain to them.

[14:57] Because God has made it plain to them. For from the creation of the world. God's invisible qualities. His eternal power and divine nature have been clearly seen.

Being understood from what has been made. So that men are without excuse. For although they knew God. They neither glorified him as God. Nor gave thanks to him.

But their thinking became futile. And their foolish hearts were darkened. And Paul is saying. Here is the fundamental problem of the human race.

He is not saying that the fundamental problem of the human race. Is that they are rude to one another. Or that they steal from one another. Or they lie to one another.

He is saying the fundamental problem is how they relate to God. And what God. Who God is. What he is like. Is abundantly clear.

[ 15 : 56 ] But people neglect God. People are irreverent to God. People exchange what God is like. For something else they would prefer.

And they deny him. And don't glorify him. And nor give thanks to him. So I've got a little picture. Which comes from what Tim was saying on Friday. It's a bit like a fish. Surrounded by water. Swimming through water. That's the very life. Place in life that it lives. And the fish saying there is no such thing as water.

Maybe that picture will stick in your mind. But that's sort of the idea he has about humanity. That God gives everything. And surrounds us with his presence.

And yet humanity says no. No such thing as God. Or what God is really like. Is like this elephant. Or God is really like this. Or whatever.

[ 16 : 54 ] So that is my first key idea. Of the rejection of God. And so God hands over.

God hands humanity over. God hands over to sin. And to wrath. God gave them over. To the sinful desires of their hearts. To sexual impurity. For the degrading of their bodies. With one another. And chapter 2 verse 5. Talks about storing up wrath.

Against yourself. For the day of God's wrath. When his righteous judgment. Will be revealed. First key point then. Is God. Whom humanity. Has rejected. And God says. Well if you don't want me. I'm going to step back from you. And I'm going to leave you. In your plight. I'm going to leave you.

[ 17 : 52 ] In your pickle of sin. And one day. I will come and judge you. I could ask you. Where you stand on that. I could ask you.

Whether you say. Not convinced. Or whether you say. Other people might do that. I don't do that. I've never done that. Or whether you might say.

Well actually. That's exactly. Where I would be. If it weren't for the Lord. That's how I have been. I've lived my life. As if God never existed.

And I'm sorry. That I've done so. Let's move on. Through to chapter three. And the next key idea. Is Christ crucified.

So having. He actually spends quite a lot of time. Explaining. Sin. And the alienation. Of humanity.

[ 18 : 54 ] From God. And all that that means. And how widespread it is. And what the effects are. And he ends up saying. You know. Everybody's in this pickle. So what's the solution?

And the solution. He says. Is in chapter three. Verses. Twenty one. To twenty six. How can people be right. With God. Well.

Now there is an answer. But now. A righteousness. From God. Or a righteousness. Of God. Apart from law. Has been made known.

To which the law. And the prophets testify. This righteousness. From God. Comes through faith. In Jesus Christ. To all who believe. There is no difference.

For all. That's to say. Jew and Gentile. Have sinned. And fall short. Of the glory of God. God. And are justified. Freely.

[ 19 : 55 ] By his grace. Through the redemption. That came by Christ Jesus. God presented him. As a sacrifice of atonement. Through faith.

In his blood. He did this to demonstrate. His justice. And so he goes on. Talks about those who have faith. In Christ. Christ. So he says an awful lot.

In that paragraph. It's very difficult. To re-say it. In just five minutes or so. But he says. Before. There was something. And now there's something else.

Well before. There was the testimony. Of the law. And the prophets. So that's it. That's the Old Testament. Saying that the Old Testament. Spoke about something. Which was yet to come.

And it spoke. In all sorts of ways. And in considerable depth. About what was going to happen. And what was going to happen.

[ 20 : 50 ] Well what was going to happen. Was Jesus was going to die on the cross. And when Jesus died on the cross. We could now see.

How it could possibly be. That people could be righteous. It shows that. The righteousness from God. How.

From God. You and I. Can be made righteous. And it's the righteousness of God. In the fact that it also shows. How God is just.

When he. Makes. Sinners. Just. He is just. And as it says. The one who.

Just. And the one who justifies. Those who have faith. In Jesus. And what. Happens. On the cross. Well. What the law.

[ 21 : 46 ] Can't do. The law of Moses. That is. Or any other. Set of laws. Can't make us. Right with God. We can't.

Get right with God. By trying harder. Doing more. Wishing we'd done better. Turning over a new leaf. We can't.

Get right with God. By any of those things. Only by. The powerful act. Of the cross. It's said to be. Redemption.

Verse 24. The redemption. That came by Christ Jesus. Because redemption. Is a powerful act. That releases people. From slavery. And sets them free.

It might be. A very. Strong activity. Or it might be. The payment. Of a very. Great price.

[ 22 : 44 ] But. God. Is a redeemer. This is the sort of thing. He does. And here at the cross. Is his great act. Of redemption. Where a mighty work.

Was done. And a huge price. Was paid. It's also said to be. A sacrifice. Of atonement. And the sacrifice. Of atonement. Is where sin.

Is put. On. The sacrifice. Usually a sacrificial animal. The animal. Receives the penalty. That that sin deserves. And.

Receives the death penalty. As is shown. By the fact. That the animal. Bleeds. And dies. And what this says is. Jesus Christ. Was that animal. Jesus Christ.

Died on the cross. As an act. Of redemption. And as a sacrifice. Of atonement. And it was. In his blood. So Jesus.

[ 23 : 41 ] Died. On the cross. For our salvation. Nothing. Less. Would do. And what. A mighty.

Act. It was. That Jesus. Should die. What. On earth. Was happening. When God's. Own son. Said. My God. My God. Why. Have you. Forsaken me. What on earth. Was happening. When the sky.

Went dark. As Jesus. Died. What on earth.

Was happening. When the rocks. Split open. As he died. Well. Something huge. Was happening. An act. Of redemption. A sacrifice.

Of atonement. In his blood. And for that reason. And for that reason. Alone. God. Is able. To justify. Freely. That's what it says.

[ 24 : 34 ] To justify. Freely. Just looking. Where it does say that. It says it in verse 24. Justified. Freely. The freely. Word. Means.

For no good reason. Friend of my dad's. Was walking. On the beach. In North Wales. And some guy. Came up to him. For no reason. Punched him in the mouth.

And broke some of his teeth. And. My dad said to my friend. What did you do. To annoy him. And he said. I didn't do a thing. He just came up to me. For no reason. Bang me in the mouth.

Broke some of my teeth. The word. You would use. Was freely. He did it. Freely. For no particular reason. And that. Conversely.

Is how God. Justifies sinners. What have we done. To deserve it. Nothing. He just does it. It's just. That's something. That he's decided to do. Within himself.

[ 25 : 28 ] But he doesn't smash us. In the teeth. He forgives our sins. Justified. Freely. By. Grace.

And how are we. To receive that. Well there's only one way. To receive grace. Which is by accepting it. And saying yes. Which is.

In Paul's way of talking. Faith. To say to God. Really. Do you offer that. Is that what you are prepared to do. Is that what. Christ means.

And. The one who says. Yes to that. I want that. This is amazing. I receive that. Is the believer. And we.

Become Christians. By believing. By saying to the Lord. This is amazing. This is amazing. I'm not going to.

[ 26 : 26 ] Quarrel with you over this. I'm just going to say yes. To be received. By grace. As a matter. Of faith. And therefore.

To be counted. And dealt with. As righteous. To be justified. I'm sorry. I haven't got time to. Keep on explaining. Paul's vocabulary. But he's saying.

I'm going to treat you. As if. You. Were as righteous. As Jesus Christ. I'm going to put you in the box. Which says. Totally innocent. Totally commendable.

These are the people. That I am for. For. So we stopped off there. In chapter 3.

Let's go on. Into. Chapter 4. Chapter 4. So I've talked about. God. We've talked about. Christ.

[ 27 : 22 ] And let's talk. In chapter 4. About. Abraham. And chapter 4. Is about. Abraham. Who is the example. Of faith. Now he's a Jew. But.

Paul says. You can't understand. Abraham. Just by thinking of. His circumcision. And his Jewishness. You've got to think of. Abraham. As a man of faith. That's key to him.

And he is a man. Who was counted righteous. Because of his faith. Chapter 4. What should we say then. That Abraham. Our forefather. Found in this matter. If in fact.

Abraham was justified. By works. He had something to boast about. But not before God. What does the scripture say. Abraham believed God. And it was credited to him. As righteousness.

He's the man of faith. Who trusted God. And God said. He's my man. I'm for him. Paul goes on to say.

[ 28 : 18 ] That his faith. Was a faith. Which faced. Death. And. Looked beyond it. This is in a couple of ways.

In regarding. How old. He and his wife were. When they conceived. Their child. Isaac. And it's also to do with the fact. That Isaac. Was. To be offered.

And killed. And then. Received back. And in both ways. Abraham's faith. Encountered. The adverse. Possibility.

Of death. Faith. And believed. That God. Could overcome. And Abraham. There. In chapter 4. Is really an example. To us. Abraham.

Managed to walk. By faith. And God. Is saying. To us. That's. The way Christians live. They walk. By faith. There's a photograph. Of Abraham. I'm sure you. See the likeness of it.

[ 29 : 14 ] He was asked. To go to somewhere. He didn't know. He was asked. To go to the promised land. And he was. He was asked. Just to trust God. As.

The theologian. Calvin said. He had. God's naked word. He had. Just what God said. And he had. To. Decide in his heart. That's good enough. For me. The.

Example. Of. Abraham. Our forefather. Verse 12. He is the father. Of the circumcised. Who are not. And not only. Are circumcised.

But who. Walk. In the footsteps. Of faith. That our father. Abraham had. Before. He was circumcised. So Abraham. Is the man. Of faith. And I want to say.

This morning. As we. Whoosh. Through. Romans. That's. Something we need. To be reminded of. Isn't it? That we walk. By faith. Sometimes.

[ 30 : 11 ] All we have. To go on. Is the word. Of God. God. And if we're. To follow in. Abraham's footsteps. We. Hang on. To the word of God. Let's think about.

Chapter five. Second part of chapter five. Two more. People. To think of. Adam. And.

Christ. And it's in chapter five. That Paul. Moves. Into. This idea. Of. Belonging. To. Adam. And. Belonging. To Christ. He says. There's a. Comparison. Between. Adam. Our first father. And the way. He affects us. And Christ.

And the way. He affects us. If we belong to him. And you might remember. I gave the example. Of. Bubble wrap. Versus. The tree. If you want.

[ 31 : 10 ] To. Kill a tree. Which apparently. Our next door neighbors. Did a while ago. Because there's a. Tree of ivy. Going up the wall. And it was this huge. Huge thing. And one day. We woke up.

And found it all died. And what had happened. Was. That our neighbor. Had just cut. Something. One axe. At the bottom there. And the whole thing died. So. That one axe.

Affected the whole thing. Unlike bubble wrap. If you want to kill. A whole lot of bubble wrap. Seems a rather bloodthirsty. Way of putting it. But you know. What you have to do.

With bubble wrap. Don't you. You just have to go. Pop. Pop. Pop. Pop. Pop. Pop. Pop. Pop. Pop. Pop. Pop. Pop. Pop. To each one individually. So you've got to do it. Lots and lots of times.

You know. A thousand. Pops. And. Paul is saying. That the way God. Deals with the human race. Is not like bubble wrap.

[ 32 : 04 ] But like the tree. And Adam. Killed us all. By his one act. Not one axe. But one act. Of. Disobedience.

And that. Killed everybody else. We all. Entered. Sin and death. And Christ. In a similar way. By one act.

Of righteousness. On the cross. Changes everything. For the whole tree. Of people. That belong to him. I had another example.

So it's. Not like tennis. But like football. So. Tennis is an individual sport. That's Roger Federer. And I think. That's a very good picture.

Of Federer. He. If he loses. He loses. If he has a bad game. He has a bad game. If he. Has a good game. He has a good game. But.

[ 33 : 05 ] If you compare with football. You can be. A member of the team. And you might actually. Have a lousy game. And mess up. All the passes.

That come to you. But if your captain. Is totally brilliant. He's one of these. One man teams. In himself. Who scores a hat trick. In the first 45 seconds.

I obviously exaggerate. Even though. You've made such a mess of it. Because it's a team thing. And the way it works. If the captain scored.

We're all on the winning side. Yeah. And. So the way. God. Saves people. In this sense.

Is not that each. Has to. Earn their own salvation. But. Christ. Our great captain. Has scored this colossal. Wonderful goal. By dying on the cross.

[ 34 : 02 ] For us. And even though. We've all messed things up. Terrifically. We're still on the winning side. It's a thought. Isn't it? I know it's an imperfect. Illustration. But.

It's something like that. That is quite a thought. Isn't it? Because we think about ourselves. We think. Well. I've messed this up. I've got this wrong. But we're not to think like that.

We're to think. Well. It's a team. And Christ. Has done brilliantly. And. He's done it all for us. And we all. Apparently.

Share in this victory. So. When Adam sinned. We all were made sinners. That because of union with Christ. Christ.

With one act of righteousness. On the cross. And we're all counted righteous. And we're all. In due course. Not only counted righteous. But made righteous.

[ 34 : 58 ] And in Romans chapter 6. He takes this. On. Into an area. Which I think most of us find quite difficult to. Understand. But he says.

Here's a. A deep truth. That Christ. Died. You're. You belong to him. You're in the same tree with him. You're in the same team with him. So in a sense. You died.

And something. Through. Union with Christ. Something. Terminated. In your life. And he rose. And there's a new life.

Power. About Jesus Christ. And that somehow. Spills over into your life too. There is a new principle of life. In you. And I won't stop.

To try and. Enlarge on that. Because I would. Take up too much time. Let's go on. Into. The next. Chapter. Which is.

[ 35 : 52 ] Around chapter 7. So we've talked about. God. And Christ. And Abraham. And Adam. And let's now talk a little bit. About Moses.

Or rather. The law of Moses. Moses. And in chapter 7. Paul makes the point. That. The Jew. His Jewish readers.

Used to have. A very close. Relationship. To the law of Moses. That they were. Almost married. To the law. That every single thing.

That they did. And said. Was reflected on. The thou shalt not. Of the law. And everything there. And Paul says. Do you know.

That Christ. Has stepped in. And changed. The dynamic of this. That the believer. Is not. Married. To the law. But married.

[ 36 : 47 ] To Christ. That's what it says. In Romans. Chapter 7. For example. Verse 4. So my brothers. You also died. To the law. Through the body of Christ.

That you might belong. To another. To him who was raised. From the dead. In order that we might. Bear fruit. To God. And that is quite a. A subtle idea.

And quite a lot. Going on there. But I just offer that. As. Something. To summarize. The new position.

Of the believer. We are married. To Christ. We say to him. What would you like me to do? What is your view of this? It emphasizes.

Our walking. With Jesus Christ. In the decisions. And the moments. And the direction. Of our lives. And I'll add one more thing.

[ 37 : 41 ] About Moses. Or the law. That Paul is aiming that. The righteous intentions. And principles of the law. Would not.

Be obliterated. Or rendered obsolete. But the intentions. Of principles. Of the law. Should actually. Be fulfilled. In us.

And all the way through. He's been saying. No. Do we. Overthrow the law. By faith. Do we. Do we. Overthrow the law. By faith. No. We uphold the law.

Or shall we go on. Sinning that grace. May abound. By no means. Or he says. In chapter 8. Find the right place.

Chapter 8 verse 4. He condemns sin. In sinful man. In order that the righteous. Requirements of the law. Might be fully. Met. In us. Who do not.

[ 38 : 41 ] Live. According to the sinful nature. But according to the spirit. Which brings us to our final. Key thought. That in Romans chapter 8.

He says. You're justified. You belong to Christ. Your relationship with the law. Is different. And the reason it's different. Is because you have. The work of the Holy Spirit.

In you. In this way. There are new. Powers. Above us. And around us. And within us. Says Paul. There are new powers.

Above us. And around us. And within us. So I've got a photograph. Of some of you. There we are. It's obviously not a photograph. Of any of the ladies. But. He particularly talks.

About. The work of the spirit. Inwardly. In the mind. He talks about. Having. Minds. Set. On the spirit. Chapter 8. Verse 5.

[ 39 : 44 ] Those. Who are according. To the sinful nature. Have their minds. Set. On what that nature. Desires. Those who live. In accordance. With the spirit. Have their minds. Set. On what the spirit. Desires.

And so. I'm. Just. Bringing us up. Into chapter 8. Where he says. There's a new. Set. A way of thinking. A new. Set. Of thoughts. A new. Set.

Of motives. By the work. Of the spirit. Within. The believer. And the believer. Thinks. For example. It's spoken of. In chapter 8. Verse 15. As the spirit. Of sonship. And by him. We cry. Abba father. And the believer. Feels.

By the power of the spirit. I can call God. My father. I don't. Fear God. As being. A nasty. Headmaster. Or. An unfair.

[ 40 : 40 ] Critic. Or if my own. Earthly father. Hadn't treated me. Very well. I don't think of him. As being a cruel. Father. But I can think of him. As being my. Glorious.

Strong. Wise. Faithful. Loving. Heavenly father. The spirit. Of sonship. And.

The spirit. Of future glory. Which is. A topic in itself. Chapter 8. Verse 18. I consider. That our present. Sufferings. Are not worth. Comparing. With the glory.

That will be. Revealed in us. And. The. The spirit. Brings. A sense. Of. The long term. Future. The things. I do.

In this life. Are to be measured. Not just against. What I can get. In the immediate. Future. But. What. The implications.

[ 41 : 34 ] For the long term future. For future glory. And. The mind. Of the spirit. Also. Brings to us. Not only songs.

But sighs. And in verse 26. It says. The spirit himself. Intercedes with us. For us. With groans. That words. Cannot express.

And in verse 23. We. Who have the first fruits. Of the spirit. Grown inwardly. As we wait. Eagerly. For our adoption. As sons.

The redemption. Of our bodies. The work of the spirit. Not only to bring. Assurance. But to bring. Certain. Discontentment. The sighs.

Of the redeemed. As well as the songs. Of the redeemed. Well there we are. I've whooshed. From Romans chapter 1. Through to Romans chapter 8. And we stopped off. You'll remember. With God.

[ 42 : 30 ] And with Christ. And his cross. And with Adam. And the bubble wrap. And with Abraham. And the walk of faith. And Moses. Of the law. Christ.

Being our new husband. And here. The new life of the spirit. So. My job. Is simply to say. You're in there somewhere.

What we've been looking at. Involves you. It involves you. Perhaps. In the excellence. Of all this. And you can say.

That's me. I'm so glad. I was reminded of that. This morning. Or it may be. That you're not there yet. That this is where you would like to be. And you might be thinking.

That is so brilliant. I would like to have some of that. I would like to be able to say. That's me. And I would encourage you.

[ 43 : 27 ] If that's where you're at. To keep. Asking God. There's a. A sentence that Jesus used. Where he says. Ask and you will receive.

Seek and you will find. Knock and the door will be opened. And asking is if you haven't got something. But you want it. So keep asking. And seek.

Is if you've lost something. And you want to find it. So keep seeking. And knocking. Is when you're locked out of something. And you want to be let into it. And keep knocking.

So if that's you. God is saying to you. Do you really. Do you really want this? Are you really seeking. And knocking. Because if you do. If you. Knock.

You'll be let in. If you seek. You will find. If you ask. You will receive. Let's stop there. And we'll sing together. Remember the boys and girls. Are going to come in. And we're going to hear something from them.

[ 44 : 26 ] But let's sing number 503. About the privilege that we have. Because Christ is in heaven for us.

Number 503. Before the throne of God above. I have a strong. A perfect plea. When Satan tempts me to despair. And tells me of the guilt within.

I look to heaven. And see him there. Who made an end of all my sin. So we'll sing 503.