

Sunday Morning (Communion) English

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Date: 15 February 2015

Preacher: Rev Robin Sydserff

[0 : 00] Can I invite you to turn in your Bibles to Romans, where we're studying over these services.

Romans chapter 8. Romans chapter 8. And this morning we focus just on one verse, a text verse on this communion Sunday morning. And our text will be Romans 8 and verse 1. But I want us to read verse 1 and also verses 31 to 39 that we'll look together at, God willing, this evening. So Romans 8, verse 1 and 31 to 39. Paul writes, There is therefore now no condemnation for those who are in Christ Jesus.

What then shall we say to these things? If God is for us, who can be against us? He who did not spare his own Son, but gave him up for us all, how will he not also with him graciously give to us all things? Who shall bring any charge against God's elect? It is God who justifies.

Who is to condemn? Christ Jesus is the one who died, more than that who was raised. Who is at the right hand of God, who is indeed interceding for us? Who shall separate us from the love of Christ? Who shall tribulation? Or distress? Or persecution? Or famine? Or nakedness? Or danger? Or sword? As it is written, for your sake we are being killed all the day long. We are regarded as sheep to be slaughtered. No, in all these things we are more than conquerors through him who loved us. For I am sure that neither death, nor life, nor angels, nor rulers, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation will be able to separate us from the love of God in Christ Jesus our Lord. Amen. And may God speak with power to each of us from his living word. Now before we turn to consider Romans chapter 8 verse 1 together, we sing again from Psalm number 22 in sing-sams verses 1 to 5, and you'll find that on page 25 of the psalm books. Psalm 22 singing verses 1 to 5, and once again we'll stand as we worship God.

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Psalm 23 singing verses 2 to 5, and once again we'll stand as we worship God. Remember that on page 25 I will stand as we worship God. Psalm 23 singing verses 1 to 6, and once again we'll stand as we worship God. Psalm 23 so su ■ Date nor sing first again we worship God. Psalm 23 singing verses 1 to 5, and once again we will stand as we worship God. Psalm 23 singing verse 1 to 6.

Psalm 25 singing verse 2 to 5, and once again weline■■■■ Psalm where we pray forulen peng leurs mont zoals manifestinglockng us■ as we look for us and if they int ■■■■■■ Prize uncut compounds within Christians, and as we worship God isley His belonging. Psalm 22 singing verses 1 to 5 ut procedement. over this weekend. Its purpose is assurance for the Christian. The two bookends of the chapter, the very beginning and the very end, are such strong bookends. Chapter 8 and verse 1, there is therefore now no condemnation for them that are in Christ Jesus. And the end of the chapter, neither height nor depth nor anything else in all of creation will be able to separate us from the love of God in Christ. For those who are in Christ Jesus, there is no condemnation and there is no possibility of separation from the love of God that is in Christ Jesus our Lord. And no condemnation and no separation. These bookends of the chapter or these bookends of the life of the Christian, no condemnation and no separation until that eternal glory. These bookends are rooted and grounded squarely in the cross of Christ.

[7 : 31] Assurance for the Christian. That is the point and the purpose of Romans chapter 8. So if you are sitting here this morning and you are in Christ Jesus, and Paul will define for us exactly what it means to be in Christ Jesus. But if you are sitting here this morning and you are in Christ Jesus, whatever your circumstances or experiences in life at this moment or for the rest of your life

on this earth, you face no condemnation and no separation from the love of God in Christ.

These are the bookends. Verses 1 and 38 and 39. But there are 37 verses in the middle. And these verses are there in the middle of Romans 8 because strong as these bookends are, strong as the confidence they instill in our hearts and minds. As Christians we doubt and we struggle and we lack the assurance that our Father and our Saviour and the Holy Spirit wants to put into our minds and hearts.

And we lack assurance because of the ongoing battle with sin. And we lack assurance because of the Holy Spirit. And we lack assurance because of the Holy Spirit.

Because we live in bodies and in a world that suffer and dies. And Romans 8 faces up to these hard questions.

The gospel faces full square the real issues and circumstances of life.

[9 : 37] The gospel does not shy away from the reality that is the battle with ongoing sin in my life as a Christian. The gospel does not shy away from the struggle that I face as I contemplate and experience suffering.

See it. Feel its pain. The gospel does not shy away from me nor you as we walk through the valley of the shadow of death.

It is right there. Relevant and articulate to its very heart. It is a great encouragement to me the older I get how real and how relevant the Christian faith is.

There is nothing that explains the reality of the world in which we live like the Bible. There is nothing that cuts to the very heart of the deepest fears in the human heart than the gospel of the Lord Jesus.

Now let's take that verse, Romans 8 verse 1. Consider and ponder its details. We've been flying, as it were, like an eagle over the text of Romans 8, sweeping down from time to time to catch our prey.

[11 : 19] But now, this morning, we take our time on one of the great verses in Scripture. There is therefore now no condemnation for those who are in Christ Jesus.

What does no condemnation mean? No condemnation means that the just and fair sentence of a holy God on every human being, the sentence guilty, condemned, condemned to an eternity in hell, is changed to not condemned.

Guilty is changed to not guilty. Forsaken is changed to forgiven. Fully and completely forgiven.

So one cannot be on any more serious ground than this. For to be condemned is to be condemned to an eternity in hell millions and millions of years.

Condemned is the verdict on every person unless they trust in Jesus. But for those who do, that guilty verdict of condemnation is gone.

[12 : 59] Not guilty. Pardon. An eternity in a new creation.

No condemnation, I dread. Because Jesus and all in him is mine. For I am alive in him. And clothed in his sublime righteousness.

No condemnation is a wonderful and glorious truth. To grasp the truth and the significance, the eternal significance of no condemnation floods our hearts and minds with assurance and a depth of thanksgiving that liberates us to live a life that is full for the Lord Jesus.

For us, maybe some of you are thinking here of people whom you know and love who are not Christians.

Folks very close to you. You are a Christian and they are not. You plead to God for their salvation.

Well, let me say that even as I do not know you, I bear their pain with you.

[14 : 21] And we entrust them to God's gracious mercy that he will open their hearts to the gospel.

No condemnation.

How? How is it possible that we are sitting here this morning with that status, no condemnation?

How is it possible? How has it happened?

Well, these three words at the beginning of verse 1 are the key. There is therefore. There is therefore.

Romans 8, verse 1, word 1, 2, and 3. There is therefore. And Paul has in his mind that all that he has said in Romans chapters 1, 2, 3 to 7 will come back to our minds.

There is therefore. There is therefore. Because of all that I have said. No condemnation for them that are in Christ Jesus. Now here is the logic of Romans chapters 1, 2, 3, and then to chapter 8.

[15 : 32] A holy God. Sinful humanity. And the wrath and the judgment of God upon sinful humanity.

An impossible problem. Romans chapter 3, verse 20. No one is righteous. Not even one. Not even the most religious. Not even the most good living people are righteous enough to be reconciled to a holy God.

There is no way. Nothing we can do of ourselves to satisfy the perfect righteousness that God demands. And therefore we stand condemned.

An impossible problem. And only. Only God can solve that problem. Only a divine solution to the impossible human problem can save us.

And then Paul breaks through in Romans 3 and 21. But now. But now. A righteousness. From God. [16:33] Has been revealed. In Jesus Christ. On his cross. That is ours. By faith. And this morning we gather around the Lord's table.

And we are taken to the cross of Christ. Whereby our sin was condemned in his sinless flesh. He bore the penalty.

Condemnation that we deserved. So that the righteousness of God. Revealed in the person of Jesus. Becomes through faith.

My righteousness. And I and you. If you are in Christ Jesus. Are in the eyes of a holy God. Righteous. In his sight.

There is. Therefore. Now. No condemnation. Let me focus. Your minds. For a few moments.

[17:39] On that little word. Now. There is therefore now. No condemnation. What does Paul the writer have in his mind?

Well he means I think. Finally now. Finally now. In the sense that. All through the Old Testament. The law.

The law's intention was to point. The people of God. To their need of. Someone to come. And to perform that heart surgery. That internal transformation.

To deal with their sin. And for years. For generations. For centuries. The law. Could not. Remove. Condemnation.

Condemnation. When I saw the. The calendars. Stones yesterday. One of the. Thoughts that came to my mind. Was to go back to the time. Of the people of God.

[18:34] In the Old Testament. These ancient times. And for years. Men of faith. Like Abraham. And Moses.

And Daniel. Lived. By faith. That one day. A savior. Would come. Finally. Someone. Would come. And deal.

With the problem. Of human sin. Finally now. When Jesus. Came and died. There is no condemnation.

Finally now. But also. Already. Now. Just turn. With me. In your Bibles. For a moment. To verses. 33 and 34.

34. In the verses. 33 and 34. As we'll see tonight. Paul takes us forward.

[19:31] In our minds. Eye. To the day of judgment. When we will all stand. Before the Lord Jesus. Physically. And personally. And on that day of judgment. When we stand. Before the Lord Jesus.

What will the judgment. Be. Verse 33. The prosecuting counsel. Cries out. Who shall bring any charge. It is God who justifies. Who is to condemn.

There is that word. Condemn. Christ Jesus. Is the one who died. More than that. Who was raised. Who is at the right hand of God. Who is indeed interceding for us. And Paul's point. As he takes us forward.

To judgment day. Is that already now. Already now. We know. What the verdict. Of judgment day. Will be. How can we know. Already now. What the verdict. Of judgment day. Will be. Because the verdict. Of judgment day. Is a verdict.

[20:28] That is based. On the day. That Christ. Jesus. Died. Already now. There is no condemnation.

So as you sit here. As a Christian. As a believer. Think forward in your mind. To that judgment day. When you stand. Before the Lord Jesus. When your body is raised.

And you stand before Jesus. As your judge. Already. Now. You know. The verdict. Of that day. No condemnation.

Because the verdict. Of no condemnation. Has. Its roots. And its basis. In the cross. Of Christ. When Jesus died.

Finally now. At long last. There is. A solution. To humanity's. Greatest plight. Already now. The verdict. Of the last day. We. Now.

[21 : 28] Know. But there is one more dimension. And connotation. Of now. And that is. Right now. Right now. Right now. At 25.

To 12. Right now. Right now. As you.

Struggle perhaps. With sin. And temptation. Right now. As perhaps. You were wracked. By guilt. For some sin. In your past.

Right now. There is. No condemnation. You may experience. God's discipline. For sin. His displeasure.

The consequences. Of sin. You may live. To the end. Of your days. Living. With the consequences. Of your. Or someone else's sin.

[22 : 30] But that. In no way. Changes. The fact. That you face. No condemnation. And that you are loved. With an everlasting.

Committed. Inseparable. Covenant love. If you find yourself. This morning. In some. Marass of sin. Something. Something that you know. Grieves. The very heart.

Of God. You need to address it. And deal with it. But do not. Let that. Rob you. Of the fact.

That if you are. In Christ Jesus. Right now. You face. No condemnation. For eternity. Or maybe it's. Sickness. Or suffering. Or fear. Or fear. Or anxiety. Or the cost. Of discipleship. Right now.

[23 : 32] You face. No condemnation. Do not. Believe. The lies. Of the devil. That you are not. Forgiven. You are free.

You are safe. You are not condemned. Finally. The phrase.

In. Christ. Jesus. There is. Therefore. Now. No condemnation. For those. Who are. In. Christ.

Jesus. Jesus. And that means. That. Not. Everyone. Can say. There is. Therefore. Now. No condemnation. Over. My life. That is.

Not. What the text. Of Romans. Eight. Says. Indeed. It is. Not. Said. Anywhere. In the Bible. People. The clear. And consistent. Teaching. Of scripture.

[24 : 30] Not least. From the Lord. Jesus. Himself. Is that. No condemnation. Is only. For those. In. Christ. Jesus. There are two phrases.

That Paul uses. In Romans. Eight. Nine. And ten. One of these. Phrases. Is. En. Christos. In. Christ. Christ.

And the other phrase. Is. Ex. Auto. Christos. Outside. Of. Christ. One.

Is one. Or the other. There is no. Middle ground. There is no fence. There is no.

Neutral. Territory. What does it mean. To be in Christ. Jesus. It means. That we have come. To Jesus.

[25 : 28] And in faith. And repentance. Believed in him. Entrusted in him. As our savior. Knowing that. It is in him. And through him alone. That condemnation.

Is removed. By his death. Where he bore. Our sin. And by his death. Where he bore. The condemnation. For that sin. We receive.

The verdict. That is not guilty. And are. By faith. At that moment. Whether it is an instant. Or over a period of time. Indwelt. By the Holy Spirit.

And we become. Children of God. Heirs of Christ. Without. Without. Condemnation. Are you. Are you. In Christ Jesus.

Or outside of him. We cannot be. On any more serious. Ground. So where are you.

[26 : 26] In Christ. Or outside of him. free. Free. For eternity. From condemnation. Or under condemnation.

Yesterday. In Lewis. I saw one of these. Special days. A cloudless sky. Today has returned. Apparently. To the familiar. To be under.

No condemnation. Is to be. Under a cloudless. Sky. To be under. Condemnation. Is to be.

In the very eye. Of a raging gale. With a rain. Driving. At your face. And the wind. Howling around you.

No one. Need stay. Under condemnation. For one minute longer.

[27 : 32] For there is always. Room. Under that. Cloudless. Sky. There is always. Room. In Christ Jesus. And he says to you.

With no harshness. With only winsomeness. And appeal. With his very hands. And feet. Nailed to a cross.

Come to me. Come to me. Come to me. And believe on me. And you shall be saved.

And my righteousness. Will be yours. Shall we pray. Our father.

We thank you for your word. We thank you for this great. And majestic verse. We pray Lord. That it would flood. The hearts of those here. Who are in Christ Jesus.

[28 : 41] With everlasting security. And confidence. And we pray. Lord Jesus. Perhaps. For those.

Even as. Your word is proclaimed. Or as we pray. Or as we sing. May come into Christ Jesus. For the very first time. We pray that that.

Cloudless sky. Will break. Upon their conscience. And their hearts. And minds. And that they will be safe. And Lord now.

As we come to the Lord's table. With this magnificent. Verse. And its truths. Clear. In our minds.

Help us to come with the sincerity. And the humility.

And the joy. And the thanksgiving. That is. Born. Of. A soul that is free. And forgiven.

[29 : 35] And we pray that. In Jesus name. And for his sake. Amen. And we sing.

From the Scottish Psalter. Psalm 100. The first version. And you'll find that on page. Three hundred. And sixty.

Psalm 100. And the first version. In the Scottish Psalter. Page. Three hundred. And sixty. Two. And we stand. To worship God. All people that on earth do dwell, sing to the Lord with cheerful voice.

Him said with mirth this praise hortel, come ye before Him and rejoice.

Know that the Lord is God in tears, with our charade He did us pay.

[31 : 09] We are His flock, He doth us feed, and for His sheep He doth us take.

O enter then His gates with praise, approach with joy His courts unto.

Praise God and bless His name always, for it is He bestowed to do.

For why the Lord our God is good, His mercy is forever sure.

His truth had all times firmly stood, and shall promise to each endure.

[32 : 41] The Lord's table is for those who are in Christ Jesus.

It is for those who have believed in Jesus as their Saviour and their Lord. Earlier in Romans, Paul writes these words, But now the righteousness of God has been revealed apart from the law, although the law and the prophets bore witness to it.

The righteousness of God through faith in Jesus for all who believe. For there is no distinction. For all have sinned and fall short of the glory of God, and are justified by His grace.

And are justified by His grace as a gift through the redemption that is in Christ Jesus, whom God put forward as a propitiation, a wrath bearer by His blood to be received by faith.

Salvation is entirely by God's grace. Salvation is entirely by God's mercy and grace. All have sinned and fall short of the glory of God, and are justified by His grace as a gift.

[34 : 13] A gift is not a gift unless it is received. Jesus offers the gift of salvation, no condemnation to all.

It is received by faith, simple, genuine repentance. A turning from self-righteousness to receive the righteousness of God through faith.

As the Lord Jesus hung on His cross, two men hung beside Him, one on His left and one on His right. They both deserved to die.

Time was running out for them both. But as they hung dying, what a mercy God extended to them.

The Savior of humanity hung between them. One mocked Him and died without a Savior. One believed and died in Christ Jesus.

[35 : 27] And Jesus said to him, Today you will be with me in paradise. What could that man, as he hung on his cross, do to be saved?

He could perform no acts of righteousness, no good deeds. For his hands were nailed, and his feet were nailed to a cross.

What could he do? All he could do, was believe. And all you and I can do, and all you and I have to do, and all you and I need to do, is believe.

Salvation is by grace, alone, through faith alone. All have sinned, and fall short of the glory of God, and are justified by his grace as a gift.

The Lord's table is for all who have received the grace gift that is justification, no condemnation, through faith.

[36 : 42] Now as the elements are brought in, and placed on the table, we'll sing, keeping our seats, from Sing Psalms, number 118.

You'll find that on page 156, and we sing from verse 15. Sing Psalms, 118, from verse 15, and we'll remain seated, as the elements are brought in.

triumphant shouts of joy resound in places where the righteous dwell, the Lord's right hand is lifted high, his mighty hand does all things well.

I shall not die, but I shall live, there. The Lord's great works I will proclaim, the Lord severely chastened me, but rescued me from death's domain.

O wide the gates of righteousness, I'll enter and give thanks to God, this is the gate of God through which the righteous come before the Lord.

[39 : 01] You answered me, I will give thanks, salvation comes from you alone.

The stone, the builders have refused, has now become the cornerstone.

The Lord himself has done all this, it is a marmaline art, the Lord himself has made.

This is the day the Lord has made, in it let us take great delight.

Let us take great delight. Let us take great delight. Let us take great delight.

[40 : 16] these visual symbols of bread and wine. Point us to the cross where Jesus' body was broken and blood was shed.

So as we gather round the cross of Christ, the gospel writers record the words, Jesus' cried, my God, my God, why have you forsaken me?

The cry of dereliction, as the Son of God was forsaken for us, as the Son of God bore the condemnation for sin that we deserve.

what a weight he bore that day, because he loves us to the very last.

And then as he breathed his last and gave up his spirit, he cried, it is finished, it is accomplished.

The work of salvation is done, sin's penalty removed, sin's power broken, sin's presence guaranteed one day to have gone to dust, and the curtain torn asunder from top to bottom.

[41 : 43] Humanity reconciled to God, free and unfettered access. Surely this man was the Son of God.

Hear the words of the institution of the Lord's Supper, as they are recorded by the Apostle Paul. For I received from the Lord what I also delivered to you.

But the Lord Jesus, on the night when he was made, took bread, and when he had given thanks, he broke it and said, this is my body which is for you.

Do this in remembrance of me. In the same way also he took the cup, and after supper saying, this cup is the new covenant in my blood.

Do this as often as you drink it in remembrance of me. For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.

[43 : 04] The Lord Jesus gave thanks, and so now we will give thanks for his death. for his death. Our Father, we thank you for the death of the Lord Jesus Christ.

We thank you that he was forsaken, that we might be forgiven. We thank you that when he cried, it is finished. The temple curtain was torn from top to bottom.

We were granted free and full access to a living and a holy God. We thank you that we gather around this table, and through these visual symbols gather around the very foot of the cross, and look up upon a Savior in whom we have put our faith and trust and our all.

And hear him say to us from his shed blood and broken body, there is no condemnation. There is everlasting life and glory.

And there is in you now the indwelling Holy Spirit, the Spirit of Christ, the Holy Spirit of Christ, the Holy Spirit of Christ. We thank you that that we have sent you to us.

[44 : 23] We thank you that you are the Holy Spirit and we thank you that we have sent you to come. Father, we pray that as these elements are distributed, that you would, by your Spirit, enable us to concentrate in our minds, and to concentrate in our minds with a sense of humility and awe and profound thanksgiving for who we are in Christ and the Holy Spirit of Christ.

and how much you have loved us, and how much you have loved us, and how much he loved us, and how you are with us, and how you are with us, and how all is well, now and for eternity.

And so we thank you. While we were still sinners, Christ Jesus died for us.

And we pray that all in Jesus' name, and for his sake. Amen. Amen. As Jesus broke bread, we break bread.

This bread reminds us of the broken body of the Lord Jesus, broken for us. Eat, and remember him.
[46 : 02] Likewise, Jesus took the cup and said, Whenever you drink this cup, remember my blood shared for the forgiveness of many.

This wine reminds us of the shared blood of Jesus Christ. Drink and remember him. And because we need to boil the water for everything, when we take it every second to continue...

... It's okay...

If you ■ Thank you.

Thank you.

[47 : 58] Thank you.

Thank you.

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Thank you.

[50 : 28] Thank you.

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[52 : 58] Thank you.

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[55 : 28] Thank you.

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[57 : 58] Thank you.

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[60 : 28] Thank you.

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Thank you.

Thank you.

[62 : 58] Amen. Thank you.

Thank you.

Thank you.

Thank you.

Thank you.