

WHAT SHALL WE SAY TO THESE THINGS?

ROMANS 8:31 • TV-249B

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by
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Romans 8:31

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

Today, we are going to go back to some verse by verse teaching. I have people write to me and say; “Your messages are different from what others are preaching on television and on the radio. You are saying some things that they are not saying and you are dealing with some Scriptures with which they are not dealing.”

That is my intention. If I am going to say the same thing that these other fellows are saying, there is no need for me to be on the air. There is no need for me to spend this money to preach these messages on television if I am just going to repeat what everybody else is saying.

I want to make you Bible conscience, God conscience, sin conscience, salvation conscience, and Christ conscience. The way to do this is to get into the Book, get into the Word of God. This is the reason that I tell you at the beginning to take your Bible and open it.

You see, Christ is the object of faith. We believe Him, we rest in Him and we trust Him. The Word of God is the foundation of faith. You see, we are saved by faith, we are justified by faith,

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“Faith cometh by hearing and hearing by the Word of God.” I’m not talking about some tradition that has been handed down from generation to generation.

Did you ever play that game “Whisper?” Kids will get around a circle and someone will whisper in someone’s ear and they will whisper in the next kid’s ear. By the time it gets around to the end, you wouldn’t recognize it; it is nothing like the way it started.

This is what is happening to some of our doctrines, church teachings, and so-called Bible teachings; it is not Biblical at all. The doctrines and teachings have been handed down from generation to generation and men have taken away what they don’t like and have added what they do like. They have butchered the truth. By the time it gets to us it is nothing like the Word of God at all.

So; take your Bible and turn to **Romans, the 8th chapter**. That is where I am going to be speaking. This is the subject: **“WHAT SHALL WE SAY TO THESE THINGS?”**

I want you to follow verse by verse as I speak to you. In **Romans 8:28-30** says this; *“And we know that all things work together for good to them that love God, to them who are the called according to His purpose. Because, whom He chose, He predestinated to be conformed to the image of His Son, and whom He predestinated He called: whom He called; He justified: and whom He justified, He glorified.”*

Look at **Romans 8:31**; Paul says, *“What shall we say to these things?”* In **verse 32**, he says; *“How shall he not with Him freely give us these things?”* In **verse 37** he says, *“Nay, in all these things we are more than conquerors through Him that loved us.”*

Did you notice the word *“things”* in **verse 28**? The Scripture says, *“All things work together for good to them who love God who are called according to His purpose?”* And in **verse 31-32**, *“What shall we say to these things? How shall he not with Christ give us these things?”* In **verse 37** it says; *“In all these things.”*

What is mean by the words *“these things,”* all these things? What are meant by *“these things”* and all these things? I’m talking about all things in heaven, all things on earth and all things under the earth. *“All things work together for good to them who love God, who are the called according to His purpose,”* all things in heaven, earth and under the earth, all things.

“How shall He not with him freely give us all things?” What a promise; what a gift! Paul said in **1 Corinthians 3**; *“All things are yours whether Paul or Apollos, Cephas or the world, or life or death or things present or things to come. All things are yours and you’re Christ’s and Christ is God.”*

Do you see what a monumental, what a momentous, what a tremendous subject I have? **“What Shall We Say to These Things?”** What things? I’m talking about all these things; *“All of these things are yours.”* What are these things? I’m talking about *“all things.”*

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If you are a child of God, if you love Christ and are “*called according to His purpose*; (all things in heaven, earth, and under the earth), *work together for your good*.” The apostle Paul says in **1 Corinthians 3**; “*All things are yours*.” This means, preachers, the world, life or death; it is yours. It is not your enemies; it is yours, “*all things are yours*.”

All things are yours in Christ “*And in all these things you are more than conquerors*.” I will break it down a little bit for you. This is so great that I will break it down a little by saying; “*By all things*,” I mean this; God the Father, in all His power, perfection, purposes and providence, is yours.

God the Son in His eternal Covenant in His redemptive work, in His glorious prayers of intercession are yours. That is what He says, when He says, “*They are working together for your good*.”

The Spirit, in His regenerating work, in His Divine call, in His sealing, in His comfort and in His teaching are yours. All angels good and bad, all heavenly creatures who are ministering spirits to them who are the heirs of salvation; “*All things work together for good to them who love God*, (who really love God, who truly love God), *who are the called according to His purpose*.” All things are yours.

“*How shall not God with Him freely give us all things?*” This is what I am talking about. I’m talking about all authority, all kings, kingdoms, demons, devils, magistrates, rulers, good and bad. “*All things are yours*.”

I’m talking about all preachers, true and false, trials, disappointments, testings, temptations, afflictions and infirmities, all things. He didn’t say, “Some things, the greater things, the bigger things, or the spiritual things; He said, “*All things*.”

I wish you could lay hold of the verse in **1 Corinthians 3**; I wish I could; “*For all things are yours*.” He is speaking to the redeemed, to the believers; “*They are yours*.”

He said, “*I don’t care whether it is Paul, Apollos or Cephas*.” There is no use in taking sides or dividing up into camps and saying, “*I am of Paul; I am of Apollos; I am of Cephas*,” they are all yours, for your sake. God called them and put them in the ministry and sent them with the Gospel for you.

There is the world, life, death, things present and things to come. What about all good days and bad days? Yes, “*All things*.” You have peace and you have war. You have success and you have failure. There is sickness and health, sorrow and death, “*all things*,” past, present, and future. What a promise!

You might not have ever thought of that before. You need to because it is right here in the Word of God. That is why I have selected all of these verses that I keep pointing out to you while I am reading them when I say, “*And all these things*.”

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A man or a woman (people like you and me) who is brought by the Spirit of God to love the Lord Jesus Christ will have a genuine heart. They will have an intimate, personal, once-for-all love for Christ. I'm not talking about getting religion, walking down and aisle or shaking a preacher's hand.

I'm not talking about whoop-tee-doo, or joining a church, quitting your meanness, living right and so forth and so on. I am talking about loving Christ. I am talking about having a genuine heart, an intimate, personal, once-for-all love for Christ.

A man can love Christ and if a man is called of His saints, called of Christ Jesus, and called by the Spirit of God, he will be called by the Gospel. He will be called of God, according to God's eternal purpose in redemption in Jesus Christ. If he is called to faith in the Redeemer, if he is called to love Christ, the Scripture says; *"In all these things, (in heaven, earth, and hell), work together for his eternal good."*

He may have ups and downs, mountains and valleys, dark days and light days, rough roads and smooth roads. I will guarantee you that is every bit in the good providence of God for his eternal good. He can smile through the darkest days and rejoice in the most perilous ways because it is all for his good.

I'm talking about *"all things."* I am saying that there is not a devil in hell that is not there for your good. All of these things are given to us in Christ. Christ purchased them and paid for them; they are ours. *"God will freely, with Him, give us all things."*

Our Lord Jesus Christ bought this world and this whole universe. *"He died that He may be Lord of the dead and the living."* He has total authority of heaven, earth, and hell. *"He has the keys of hell and death."* They belong to Him by decree, by design and by death. They are His and they are mine in Him. *"In all these things,"* we have the victory in Jesus Christ.

In **verse 28**, the Scripture says; *"We know that all things work together for good to them who love God who are called according to His purpose."* Don't you leave anything out, not even a raindrop, (no sir), not even a cold wind, a fallen leaf or a drop of dust; *"All things work together for good to them who love God who are called according to His purpose."* Now, these things are ours in Christ.

Here is the question that Paul asks; *"What shall we say to these things?"* That is the question when he says all of this. He is implying, what is your attitude in regard to these things? How do you look upon these things? What are you going to say about these things? What is your reply to these things?

He gives his reply in four questions:

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“What shall we say to these things?” What shall we say of God the Son, the Spirit, the angels, the preachers, the demons, the principalities, powers, trials, tribulations, afflictions, life death and whatever? What have you got to say?

I am going to answer these four questions that Paul gives us here.

First of all: In **Romans 8:31**, he says; *“What shall we say to these things?”* I will tell you what I say; *“If God be for us who can be against us?”* If God be for us in eternal mercy and grace, if God be for us in regeneration and redemption, if God be for us in quickening and calling, if God be for us in providence, purpose, and promise, if God be for us in resurrection and eternal glory, *“Who can be against us?”*

Who is left? It certainly is not the Father; He chose us. It certainly is not the Son; He loved us and died for us. *“Who can be against us?”* It certainly is not the Spirit; He called us. It certainly is not Satan whom Christ defeated, he is whipped.

I heard about someone who put out a book about “Satan being alive and that he is doing well.” He may be alive, but he is not doing so well. He has been whipped; he has been defeated. He met Christ and he has been defeated. *“The prince of this world is judged.”* His days are limited; his end is set.

“Who can be against us?” It is not the Law, Christ satisfied it. *“Who can be against us?”* God’s justice cannot be against us, Christ met it and honored it. *“Who can be against us?”* Certainly not the world, Christ overcame it. *“Who can be against us?”* Certainly not trials, He is the one who sends them. *“We need not fear if God be for us.”*

Someone told Abraham Lincoln one time that he hoped that God was on our side. Abraham Lincoln said; “I hope we are on God’s side.” This is the issue; *“If God be for us who can be against us?”*

It is not a question of me establishing the way that I am going hoping that God is with me. The thing is, if I am going the way that He is going. He is not changing His path or course. *“If God be for us, if God spared not His own Son (but sent Him to suffer and die for our sins), how shall not God freely give us with Christ all these things?”*

Here is the **second question**: *“What do we say to these things?”* What do we say to the momentous things? Paul said in **Romans 33**; *“Who shall lay anything to the charge of God’s elect; it is God that justifieth?”*

You might say, “Preacher; who are God’s elect that are mentioned in **verse 33**; *“Who shall lay anything to the charge of God’s elect?”* God’s elect are the same folks that are mentioned in **verses 28 through 30** when he says; *“Whom He foreknew, He predestinated to be conformed to the image of His Son.”* That means foreordained. *“Whom He predestinated, He called; whom He called He justified; whom He justified He glorified.”*

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That is God's elect. They are God's sheep; God's elect are God's church; God's elect are God's family and God's elect are believers. That is who God's elect are; they are those who are chosen by the Father, given to the Son, redeemed by the Son and called by the Spirit and brought to believe on Christ.

Over in **1 Thessalonians 1**, Paul says this in **verse 4**; "*Knowing brethren, beloved, your election of God.*" He said, "*I know that you are God's elect.*" How do you know that they are God's elect Paul?

First of all: Paul says, "*Our Gospel came not to you in Word only but in power of the Holy Ghost with much assurance.*"

Secondly: Paul says, "*You became followers of the Lord.*"

Thirdly: Paul says, "*You became examples of other believers.*"

Fourthly: Paul says, "*From you sounded out the word of the Lord*" (you became missionaries, evangelists, witnesses).

Fifthly: Paul says, "*You turned to God from your idols to serve the living and true God and to wait for His Son from heaven.*"

He is saying, "That is how I know that you are God's elect." He also says, "*Who can lay anything to the charge of these people?*" Are they not chargeable? Are they not chargeable of anything?

Oh yes, they are chargeable. They are chargeable with Adam's transgression. The Scripture says, "*In Adam all die.*" They are chargeable with their own depraved natures as you have. They are chargeable with their many transgressions; "*We have all sinned and come short of the glory of God.*"

They are chargeable of sins upon sins, even since you have been listening to this message. You might say, "I haven't sinned since I've been listening to this message." Well, "*Do you love God with all your heart, mind, soul, and strength?*" If your answer is no, then you have sinned.

"*Do you love your neighbor as yourself?*" You might answer, "Well, not like I have loved myself." Well, then you have sinned. Have you had one thought of foolishness? The thought of foolishness is sin. Have you come short of the glory of the perfection of God? Well, then you have sinned.

You see, we are sin. There is plenty that God could charge us with but all these charges avail nothing because we are justified by Christ. Our Lord has met these charges; in Him we live the perfect life. In Him we died under the judgment of God. In Him we were raised from the tomb and are seated and "*accepted in the beloved.*"

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Isaiah 53 explains it: *“He was wounded for our transgressions. He was bruised for our iniquities. The chastisement of our peace was upon Him and by His stripes we are healed. All we like sheep have gone astray. We have turned everyone to our own way. The Lord laid on Him the iniquity of us all.”*

So, we have been totally cleared of all charges in the highest court of the universe. Sometimes, when a man commits a crime, he will appeal to the State Court and then he will appeal to some other court. Finally, he will appeal to the Supreme Court. That is as far as you can go. When they make a decision it is done.

So, we have been cleared before the highest tribunal, before the court of God. *“It is God that justifies.”* So, *“What shall we say to these things?”* I will say this, Paul says; *“Who can lay anything to my charge; God justifieth”* God justified me.

You see, when they released Barabbas and Christ died in his place; they couldn't take Barabbas and nail him on the same tree, he had been turned loose. When Christ took our place and died for us as our Substitute, we are set free, there is no charge. *“There is therefore, now, no condemnation to them who died in Christ.”*

Thirdly: *“What shall we say to these great things?”* Paul says, *“For I say this; “Who can condemn me?”* It is one thing to hear the innocent Lamb of God, the Lord Jesus Christ, stand before the people and say; *“Which of you convinceth Me of sin?”*

Do you remember; I'm sure that you have read that in the Scripture where our Lord said; *“Which of you convinceth Me of sin?”* The Holy, perfect, spotless Lamb of God, *“Had no sin, knew no sin, and did no sin.”*

He can even face heaven, earth, or hell. He can challenge angels, spirits, demons, and men. *“Which of you convinceth me of sin?”* This is not the Lord Jesus Christ talking here at all (in Romans 8). This is Paul, a man, a son of a woman who by his own admission was a blasphemer.

This was a man who was by his own admission was a persecutor; by his own admission was injurious. This is Paul crying out to heaven, earth, and hell; *“Who can condemn me?”* You might say, *“Boy; he has a lot of nerve doesn't he?”* He as much challenges all things in heaven, earth, and hell by saying, *“Who is He that condemneth?”*

Notice how he pleads; he doesn't plead his works. He doesn't say, *“Who can condemn me; I am serving the Lord?”* He doesn't plead his morality. He doesn't plead his religious duties.

He pleads the work of another. He says, *“Who is it that condemneth; it is Christ that died?”* His Substitute is Christ. His High Priest is Christ. His sin-offering is Christ. His salvation is Christ. His Substitute is Christ.

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Who is this that hangs on the tree? Who is this who is hanging there on a cruel Roman cross? Who is this that is dying in our stead? It is Christ that died. Christ is no ordinary man; He is Christ. He is not some reformer or moralist; He is Christ. It is Christ that died, God's Son.

It is not in how much blood He shed; it is whose blood was shed. It is not in how long He hung on that cross; it is who hung on that cross. It was the infinite, Son of God who satisfied an infinite number of sins for an infinite God. He would take an infinite punishment.

Do you know why men spend eternity in hell? Men never satisfy the infinite wrath of God, the infinite, holiness, and justice of God.

How can one man pay such an enormous debt for so many in such a short time? *"It is Christ that died;"* that is what you are missing. He is no ordinary man; He is the God-man. As God, He can satisfy and as man He can suffer.

Paul didn't stop there; he said, *"It is Christ that died; yea rather; He is risen again."* His resurrection is proof that the Heavenly Father accepted what He did, what He gave, and what He offered. If the Father was not satisfied and the Law was not honored and justice was not fully satisfied, He would still be in the grave. *"He arose."*

He has not only risen; *"He is even at the right-hand of God."* Do you know what the right hand is? The right hand is the hand of love, power, majesty and acceptance.

Not only that, He prays for us. *"What shall we say to these things?"* I am surrounded by *"These things."* He is God the Father, the Son, the Holy Spirit. I'm surrounded by Satan, demons, devils, principalities, powers, life, death, judgment, eternity, heaven, and hell. *"What shall we say to these things?"*

These things are too big and too monumental. I say, *"Who can condemn me; Christ died; yea rather, is risen again who is even at the right hand of God, whoever liveth to make intercession for us"?* What do you say to these things, all of these things?

Fourthly: I say this, Paul says; *"Who can separate me from the love of God which is in Christ Jesus my Lord?"* We are not talking here about our love for Him. I love Him more than I use to, but I don't love Him like I ought to. I don't love Him like I'm going to, but like Peter said; *"Lord, you know all things; you know I love you."*

Paul is not talking here about our love for Him. He is talking about His love for us. *"Herein is love, not that we love God."* Don't you wish that we did act like He is worthy to be loved? He loves us. *"We love Him because He first loved us."*

Well, *"What shall we say to these things?"* I am saying this, *"Nothing can separate me from the love of God which is in Christ Jesus."* Nothing can separate me from His eternal design and purpose in Christ, that everlasting, infinite and eternal love.

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Death may separate me from this body but Christ loved me before I had this body. Do you see what I am saying? He said, *"I have drawn you with an everlasting love."*

Life, with its trials, tests, and burdens, which are physical and material, cannot separate me from Christ because He is my life. He is my true life. This is a temporary existence that I have here; it will shortly end. He is my life.

Angels are ministering spirits sent to minister to them who are the heirs of life. These principalities and powers are under the authority of Christ. I hear people always talking about Satan and what he is going to do. Satan is under the authority of Christ; did you know that?

Someone said one time, "The devil is God's devil, he can't go any farther than God will let him." Our Lord taught us to pray, *"Deliver us from the evil one."* Who are we talking about? We are talking about the Lord God.

Well, the things present are sent by Him. The Scripture says, *"Neither death, nor life, nor angels or principalities or powers nor things present nor things to come;"* they are sent by Him, they are in His purpose.

Never go to a fortune teller. Don't insult God. Don't sin that way. Fortune tellers, palm readers, TV readers, all these things are witchcraft. These predictors of the future are evil and it is witchcraft. God is against it.

Things to come are in the hands of God Almighty; *"He doeth all things well. Nor height nor depth, (heaven or hell), or any other creature can separate me from the love of God which is in Jesus Christ my Lord."*

The love of Christ is eternal, effectual, infinite, unchangeable, and free. *"What must I say to these things?" I say:*

**The soul that upon Jesus
Hath leaned for repose
I will not; I will not
Desert to its fold.**

**That soul though all hell
Should endeavor to shake,
I'll never, no never,
No never, forsake**