

THE BOLD CHALLENGE OF GOD'S ELECT

ROMANS 8:33-35 • TV060A

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Romans 8:33-35

“Who shall lay anything to the charge of God’s elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? ”

I’m going to speak to you today on this subject: **“THE BOLD CHALLENGE OF GOD’S ELECT.”**

And our text will be taken from the book of **Romans chapter 8, verses 33 and 34.**

Now, over in the Old Testament one of the prophets said: *“Speak Lord; thy servant heareth.”* Do we dare allow God to speak to us, to let God speak for Himself? And more than that, do we dare to hear what God has said?

Now the passage of Scripture that I’ll be using as my text today has been the subject of controversy for many, many years. But I want you to listen carefully. Will you take your Bible and turn to the book of **Romans chapter 8, verses 33 and 34?**

Will you listen to this message? Do you dare let God speak to you, God reveals Himself as He reveals Himself in His Word? The Scripture says in **Roman 8:33-34**; *“Who shall lay anything to the charge of God’s elect? It is God that justifieth. Who is he that condemneth? It is Christ that*

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died, yea rather, that is risen again, who is even at the right hand of God who also maketh intercession for us."

Now my friend, the holy law of God stands ready to condemn every son of Adam; *"For what things so ever the law saith; it saith to them who are under the law that every mouth may be stopped and all the world become guilty before God."*

The holy law of God has a charge against you and against me. *"All have sinned and come short of the glory of God. All we like sheep have gone astray. We've turned everyone to his own way."*

And the holy law of God stands ready to condemn you and to condemn me. And the sword of God's justice waits to fall because the Scripture says, *"The soul that sinneth it shall surely die."* The Scripture says, *"God will in no wise clear the guilty. Sin when it's finished bringeth forth death."*

The sword of God's justice is poised and ready to fall upon the human race. The righteousness of God must reject every son of Adam for the righteousness of God declares that we have sinned and almighty God cannot have fellowship and communion with those who sin.

"Who shall stand in His presence, he that hath clean hands and a pure heart?" So, the law of God charges us. The sword of God's justice waits to execute us and the righteousness of God rejects every son of Adam.

But out of the darkness of human depravity and out of the rubble of Adam's awful fall and out of the rags of human righteousness I hear a brave, strong, voice, call: *"Who can lay anything to the charge of God's elect? Who is he that condemneth?"*

**"From the scales weighed and wanting
From the bitterness of sinful gall
From the prison house of the broken law
I hear a brave, strong voice, call."**

"Who can lay anything to the charge of God's elect? Who is he that condemneth, (found guilty through Adam's treason, their backs pressed against the wall, condemned to death, universally; but I hear a brave, strong voice call) who shall lay anything to the charge of God's elect?"

And the voice cries; *"Wait holy law; hold back thy charges, they're right, and they're just. Man deserves every charge brought against him by the holy, immaculate, unchangeable law of the living God."*

"But wait law of God; hold back your charges. Let's hear what He has to say. Wait justice of God. Thy sword is poised to fall and man deserves thy condemnation. And man deserves to be separated eternally from a holy God."

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“But wait, wait; hold back thine avenging sword. Wait righteousness of God. Thy claim shall surely be met.” *“The judge of the earth shall do right.”*

The holy God of heaven will not clear the guilty but the holy Lord of heaven will not condemn the innocent. The guilty shall surely die but the just shall live. Let's hear what this voice pleads, “What is it you say?” And the voice again says; *“Who shall lay anything to the charge of God's elect?”*

Who are God's elect? You take your Bible there and let's answer that question!

First of all: In **Romans 8**, just a few verses up from where we've been reading, **verse 28**: *“All things work together for good to them that love God.”* But the natural mind is enmity toward God. It's not subject to the law of God and neither can be.

Christ said, *“This is condemnation, that light; (I am the Light of the world) light is come into this world but men do not love light; they love darkness because their deeds are evil.”*

The Scripture says that, *“Christ is despised and rejected of men, a man of sorrows acquainted with grief.”* Our Lord said to His disciples, *“My brethren, marvel not if the world hate you. It hated me before it hated you.”*

Men hate the living God. They hate the God of the Bible. That's true! But some by the grace of God do love God. Does not God's own word say, *“We love Him, because He first loved us.”* And did not God say to Peter, *“I know that you love me?”*

Our Lord Jesus Christ met with His disciples down by the seashore. He built a fire, prepared them something to eat as they were sitting around eating. He looked at Peter and said, *“Peter; do you love me?”*

And Peter said, *“Lord thou knowest all things; thou knowest that I love thee.”* Who are God's elect? They are those who love God. By the grace of God there are some who do love God. By the grace of God there are some who do and they can say in their hearts; *“Lord; you know all things. (I don't love you as much as I want to. And I don't love you as much as I should. And I don't love you as much as I expect to) Lord you know I love you.”*

All right go on, Who are God's elect, **verse 28** again, *“To those who love God, to them who are the called according to His purpose?”*

Now my friend; it's the purpose of Satan to ruin. He said; *“I will exalt my throne above the throne of God.”* That's his purpose. His purpose is to ruin. If he cannot reign; Satan's purpose is to ruin either through deception or any amount of subtlety or craftiness; he is set to ruin.

And man's purpose is to rebel. Man says, *“We will not have this person to reign over us.”* But it is the purpose of God to redeem. God almighty's purpose is to redeem. There are a people who are the called according to His purpose.

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You know, when they asked David “Where is your God.” David said, “*Our God’s in the heavens and He hath done whatsoever He pleased. Whatsoever the Lord pleased that did He in heaven, in earth, the seas, and all deep places.*”

What hath it pleased God to do? And Moses wrote; “*It pleased God to make you His people.*” Yes, it’s pleased God to redeem. God will have a people. He will have a people out of every tribe, kindred, nation, and tongue, under heaven.

Heaven will be populated for God said; “*I will be merciful.*” Moses said, “*Show me your glory.*” God said; “*This is my glory; my glory is my goodness and I declare the name of the Lord: I will be merciful, I will be gracious.*”

So, God’s people, God’s elect, are those who love Him and those who are called according to His redemptive purposes. God is going to save some people. He’s going to have a people.

He said, “*Abraham; your seed is going to be like the stars of the heaven. Your seed is going to be like the sands of the seashore, an innumerable company, a company which no man can number.*”

Well, go on:

Thirdly: Who are God’s elect?

Verse 29: “*They are those whom He foreknew.*” Now I quote from God’s own words in **Jeremiah chapter 1:5**, He said: “*Jeremiah; hear the Word of the Lord. Before I formed thee in the belly I knew thee: before thou camest out of thy mother’s womb I sanctified thee and ordained thee to be a prophet to the nations.*” “I knew you; before you were born I knew you. Before this earth was created I knew thee.” Our Lord has a people. Listen to **Ephesians 1:4**, He said; “*According as He hath chosen us in Christ before the foundation of the world.*”

And Paul describing his own conversion said; “*When it pleased God, who separated me from my mother’s womb to call me by His grace. It pleased Him to reveal His Son in me.*”

And Paul writing to the church at Thessalonica said; “*Brethren; I thank God for you, beloved of the Lord, because God hath from the beginning chosen you unto salvation through sanctification of the Spirit and belief of the truth.*”

Yes, God’s elect are those who love Him by His grace. He loved us first. “*We love Him because He first loved us.*”

There are those that are called according to His redemptive purposes, whom He foreknew, and He gave to the Son.

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Read **John Chapter 6:37-39**; our Lord Jesus said; *“All that my Father giveth me, (all of them) shall come to me, and him that cometh to me, I will in no wise cast out. For I came down from heaven not to do mine own will but the will of Him that sent me. And this is the will of Him that sent me that of all which He hath given me I’ll lose nothing but raise it up at the last day.”*

His elect, who are they; they are those whom He hath given to the Son, those whom He foreordained, those whom He foreknew, those who in eternity past, in His covenant mercies, He determined to save.

All right, read **verse 29**: Who are God’s elect? Those whom He did predestinate; He predestinated all whom He foreordained. Predestinated what? He predestinated them to be like Christ. He predestinated them, *“to the adoption of children by Jesus Christ according to the good pleasure of His will.”*

This is the goal of religion that all whom God saves, that all who populate heaven, that all who live with Him in glory, that all who are joint-heirs with Jesus Christ will be just like the Lord Himself.

John wrote about it. He said, *“Behold; now are we the sons of God, (right now). To as many as received Him, to them gave He the right, (the privilege) to become sons of God.”* And brethren, *“Now are we sons of God. It doth not yet appear what we shall be.”*

You can’t picture what we’re going to be like. We know whom we’re going to be like but He said, *“We don’t know what we’re going to be like but this we do know; when He shall appear we’re going to see Him and be just exactly like Him.”*

And David; this was his goal. He said, *“I shall be satisfied when I awake with thy likeness.”* David had a lot of things to satisfy him, if the things of this world could satisfy. He had wealth, he had fame, he had education, and he had position. He had possessions, he had friends, and he had a kingdom. But he said, *“I’ll be satisfied when I awake with His likeness.”*

And God’s elect are those whom God predetermined to make like His Son. Those whom He foreknew He predestinated the means; He predestinated the way that they should be just like His Son.

All right; go on: Who are God’s elect? *“Those, whom He called, whom He foreknew, He predestinated, whom He predestinated He called.”*

Now they won’t call on Him until He calls on them. The Lord Jesus Christ said this; *“No man can (or will) come to me except my Father which sent me draw him. And they shall all be taught of God and everyone that hath learned of the Father cometh unto me.”*

No, they won’t call on Him until He calls on them. And they won’t seek Him until He seeks them. And they won’t love Him unless He loves them. He will cross their path and He’ll make

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them willing to embrace Him and to love Him and to believe on Him and to come to Him. That's what He says in **Psalms 110:3**, "*Thy people shall be willing in the day of thy power.*"

Our Lord said in **John 10**, when they asked Him; "*If you be the Christ; tell us plainly.*"

He said, "*I told you; you didn't believe me. The works that I do they bear witness of me but you believe not. You believe not because you're not of my sheep. My sheep hear my voice and I know them and they follow me.*"

"And I give them eternal life and they shall never perish. Neither shall any man pluck them out of my hand. My Father which gave them to me is greater than all and no man can pluck them out of my Father's hand."

"*My sheep will hear my voice.*" There are two marks of God's sheep. One is the mark on the ear and the other is the mark on the foot. They hear His voice and they follow Him. He calls them.

Who are God's elect? Those whom He foreknew and those whom He predestinated to be like Christ and those whom He called and He will call them.

Oh He'll find them in idolatry. That's where He found Abraham. He'll find them in harlotry; that's where He found Mary. He'll find them in religion; that's where He found Saul. He'll find them even one yard from hell; that's where He found the thief on the cross but He'll find them.

He said to Paul; "Now you stay in that town to preach; I've got much people in that town. Nobody's going to hurt you, nobody's going to lay his hand on you. You don't have to leave; you don't have to be afraid; I've got much people in that city." And He'll find them and they'll hear His voice because He'll call them; "*My sheep hear my voice.*"

Well go on, who are God's elect? Look at **verse 30 in Romans 8:30**, "*Those whom He justified.*" Justify you say?

Do you know what justification means? To be justified means not guilty. To be justified does not mean pardon or even parole but to be justified means not guilty. That means righteous, that means holy. That means to be without sin!

So that's the reason Job asked this question; "*How can man be just with God? How can he be clean that's born of a woman? Why; behold the moon and it shineth not. Even the stars are not clean in God's sight. How much more filthy and abominable is a man that drinks iniquity like the water.*"

How can man be just with God, "justified," you say? Oh, I understand what you're saying, the elect of God are those who love God, and those who are called according to His purpose, and those whom He foreknew, and those whom He predestinated, maybe even those whom He called, but justified, man justified, man innocent, man not guilty, man holy and without sin?

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How can that be?

**“Love found a way
To redeem my soul
Love found a way
To make me whole
Love sent my Lord
To the cross of shame
Love found a way
Oh praise His holy name.”**

He was wounded for my transgressions. He was bruised for my iniquities. The chastisement of my peace was laid upon Him. And by His stripes I'm healed.

Yes, that's what the angel declared. *“Thou shalt call His name Jesus for He shall save His people from their sins. In the fullness of time God sent forth His Son, made of a woman, made under the law, to redeem them that were born under the law.”*

Yes, the Saviour took our flesh, *“The Word was made flesh and dwelt among us. He was numbered with the transgressors. The just died for the unjust.”* The sinless became sinful that the sinful might be sinless.

And we have a righteousness that was worked out by Christ our Lord in His perfect obedience to the holy law of God. Yes; God's elect are those who are justified.

All right, next; who are God's elect? They're those whom He glorified, those who love God by the grace of God, those who are called according to His divine purpose to redeem. God purposed from all eternity to have a people.

And He foreordained them and He predetermined that every one of them would be like Christ. And in time He sent His Holy Spirit to call them. And the Spirit of God not only called them but through the blood of Christ justified them, and He said, *“Them He also glorified.”*

My friend, in Christ God's elect are cleansed. In the Holy Spirit God's elect are sanctified. And now at the right hand of God they are glorified. At the right hand of God there's a man, the God-man, who is seated.

He is accepted, He is honored, He is exalted, He is the second-Adam and He has restored unto us all that we lost in the first-Adam. He restoreth my soul.

And in Christ, in the sight of God, every believer is holy, clean, pure, and without blame, seated with Christ in the heavenlies, blessed with all spiritual blessings.

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All right; it's clear that God has an elect. That's what the Word of God says. It is clear that God has a people. He has a people who love Him. He has a people, "*Whom He hath called according to His purpose.*"

He has a people whom He hath foreknown from all eternity. He said to those at the judgment; "*I never knew you.*" But He said to Jeremiah, "*Before I formed thee in the belly I knew thee.*"

He said, "*I never knew you.*" But He said of His sheep, "*I know them.*" And He not only knows them but He's predetermined that they'll be like Christ. And He's called them and justified them and glorified them.

But wait a minute! What's the challenge of God's elect? What do they have to plead? What do they have to claim? Listen to Paul, "*Who shall lay anything to the charge of God's elect?*" He faces that holy, immaculate, law and he says, "*Who can lay anything to our charge?*"

He faces that avenging sword of God's justice and challenges justice and says, "*Who can lay anything to our charge?*" He faces the immaculate, immutable, holiness, the righteousness of God, and he says, "*Who can lay anything to the charge of God's elect?*"

And do you know what the plea is? It's a four-fold plea.

Look at it in **verse 31**: "*If God be for us, who can be against us?*" If God be for me, if God be for me in elective grace, if God marked me out as His own, if God set me apart as an object of His affection, if God is for me in substitution, if He so loved me that He gave His Son to die for my sins, if God is for me in redemption, who can be against me?

Can the angels be against me? Why, in Hebrews it says, "*They're ministering spirits sent by God to minister to the heirs of salvation.*" They can't be against me. They are our servants.

Well what about Satan? He's against everybody. Well his power is broken. Christ said, "*The prince of this world, is judged and he's cast out.*" He doesn't have any power.

Well, shall the world be against me? Christ said, "*I've overcome the world.*" Well shall mine own flesh be against me? Listen to Paul, "*O wretched man that I am.*" It's true; I deny it not what the sinful flesh is. But thanks be to God I have the victory.

"*Who shall deliver me from the body of this death (the body of sin)? I thank God through Jesus Christ our Lord.*" I have the victory through our Lord and Saviour Jesus Christ. That's the first bold challenge of God's elect.

Who can lay anything to my charge if God's for me? If God's on my side who can be against me? If God chose me, who can be against me? If God justified me, who can be against me? If God says I'm not guilty; dare anybody say that I am:

Secondly: "*Who shall lay anything to the charge of God's elect,*" God's own children?

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We don't stand in our righteousness; we stand in the righteousness of Christ. We don't plead our own works; we plead His. We don't offer our sacrifices; we offer His sacrifices.

I like what that great, old, black preacher, John Jasper said. John Jasper use to pastor a big church in Richmond, Virginia, back 100 years ago. People came from everywhere to hear that old man preach.

And one day a man walked up to him and said, "John Jasper; do you think you're going to heaven?" He said, "Yes sir; I believe that I am." He said, "Well, John Jasper; when you get to heaven and you stand there at the gate of that great city and you ask to be admitted and someone looks at you and says, 'John Jasper what right have you got to be here; what are you going to say?'"

Well he said I'll tell you what I'm going to say; I'm going to say, 'Old John Jasper hasn't got any right to be here at all, no right at all. But I'm not here on my righteousness; I'm here on the righteousness of my Lord Jesus Christ.'"

That's the reason we can challenge. That's the reason we can say "Who can *lay anything to my charge?*" I'm not pleading my righteousness; I'm pleading His. I'm not pleading my works; I'm pleading His.

I'm not pleading my obedience; I'm pleading His. I'm not presenting my sacrifice; I'm claiming His. Christ died for my sins. If I go to hell I'll go to hell trusting Christ.

Job said: "*Though He slay me I'll trust Him.*" I'm not trusting myself; we'll surely fall when we begin to trust the flesh. Put no confidence in the flesh, yours or anybody else's; put your confidence in Christ.

Thirdly: "*Who is he that condemneth?*"

This is the reason no one can condemn me, four-fold:

First of all: He said, "*Who can condemn me; Christ died for me, yea rather, is risen again, who is even at the right hand of God; who also maketh intercession for us.*"

Watch how the apostle climbs these golden steps; who can condemn me? I challenge heaven, earth, and hell. I'm one of God's elect. Who can condemn me? Christ died for me.

More than that; He arose for my justification, more than that; He is seated, accepted, on the right hand of God. More than that; He calls my name, He prays for me, He makes intercession for me.

Now, who's going to deny Him what He has bought? Read **verse 32**, it says; "*How shall He not freely with Him give us all things? If God spared not His own Son but delivered Him up for us all; how shall He not with Him freely give us all things?*"

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Who can deny Christ what He prays for?

Fourthly: *“Who can separate us from the love of God?”*

He said, *“My sheep hear my voice. I know them, they follow me, I give them eternal life, and they’ll never perish. Neither shall any man pluck them out of my hands. My Father which gave them to me is greater than all.”* “No man can separate my people from my love.”

What’s the conclusion, the law of God; I find no fault, the righteousness of God; He’s holy. The justice of God; my wrath is exhausted, my judgment is satisfied, and my penalty is fully paid.

“Who can lay anything to the charge of God’s elect? It is God that justifies.” It’s not what we’ve done, what He’s done!