

## 2-17-26 week 18 Audio

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Hello, ladies, this is like the third or fourth time I've tried to record this little lesson for you guys. I'm sorry I couldn't be there today. I haven't been feeling very well since yesterday afternoon, and just in case it's a bug or a virus, I really didn't want to come and share it all with you. I hope you can appreciate that I am recording this at home, so there is a possibility you will hear a crazy toddler or even crazier puppy, or someone might try to call me, or someone comes in the door. Who knows it's crazy around here. So forgive me for that. We are halfway through February. Can you believe that? I know, I sure can. It seems like this year is just going crazy fast. I know last week's lesson was super long and this week's lesson was not, so I apologize that we didn't make it all the way through, and I hope you were able to go through and read the rest of it, and that you learned all of the amazing things. The first part of chapter eight tells us, I hope you were blessed by it. But for this week, let's begin in verse 26 it says, likewise, the Spirit also helpeth our infirmities, for we know not what we should pray for as we ought, but the spirit itself maketh intercession for us with groanings which cannot be uttered likewise can be translated as in like manner or in the same way. It refers back to that which the Holy Spirit has already done for believers. In verse 14, we learn that he leads us. In verse 16, he assures us of our relationship with God. In verses 17 and 23 he acts as a guarantee of our future glorification with Christ. And in verse 26 he helps us in our weakness. Those who hold that believers should receive all they ask for in faith should really consider this passage. For here, Paul clearly states that we know not what we should pray for as we ought. This is why the Holy Spirit makes intercession for us. It is a blessing to know that in this present evil age, we do not receive all we ask for, even in faith. What problems and problems is your first blank we would create for ourselves if we did receive everything we asked for, even in believing prayer, we should always be in a prayer relationship sphere with God. It is not a matter of whether or not we are to pray, but the strong suggestion is that we should pray. Prayer should be a normal part of our lifestyle as we ought. Leads us to believe there is a proper and improper way to pray. As finite human beings, limited by our own minds. We do not have the ability to mentally see and perceive what we really need to pray for. The implication of this passage is, what we pray for is exceedingly important to fail to pray for that which is proper, that which is ought or necessary, is probably what Paul would call beating the air in First Corinthians, 9:26, he aids us in our lack of spiritual health, feebleness and weakness. In this particular verse, Paul specifically mentions our inability to know what we should pray for, in view of our weakness and inability to pray as it is necessary, the spirit maketh intercession for us with groanings which cannot be uttered. He intercedes for us, pleads our case and expresses our true needs to the Father, the Holy Spirit does this with groanings which cannot be uttered. These non language sighs and groans are produced by the Holy Spirit and even by the wildest stretch of the imagination, have absolutely nothing to do with the so called speaking in tongues, his intercession for us indicates how infinite His love is for us. Verse 27 says, And he that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God. He that searches the hearts or God, knoweth what is in the mind of the Spirit, because He the spirit maketh intercession for the saints according to the will of God. That is God who searches the heart, knows what's in our prayers is merely the expression of our own finite, fallible mind. And what is the mind of the Spirit who always prays for us according to the will of God. God knows the frame of mind, the thought patterns and the thoughts which the spirit has as He intercedes on behalf of the saints, he knows the meaning of the groaning and unspoken sighs, sighs involved in the Spirit's

interceding. The reason God knows what is in the mind of the Spirit is because he maketh intercession for the saints according to the will of God. The fact that the Holy Spirit's intercessory ministry for the saints is according to the will of God, conforming to God and in keeping with God is certainly a logical that's your next blank logical reason why God knows the mind of the Spirit. In other words, since a unified mindset exists between God the Father and God the Holy Spirit, and because the Holy Spirit's interceding for believers conforms to the mind of God the Father, it is a foregone conclusion God knows the mind of the Spirit. How important to rightly divide the Word of Truth. At this point we are to pray now, not like the widow in Luke 18, nor according to Matthew 2122 or Matthew 1819, expecting whatever we ask in faith, but from acknowledged ignorance, weakness. Need always in subjection to the will of our wise and loving Heavenly Father. There is an additional reason for praying in this way during this present evil age, for call for Paul continues in verse 28 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. There are two things in Romans eight that we know. We know that the whole creation groaneth and travaileth in pain together unto now in verse 22 the great prophesied change has not yet taken place. At Pentecost, there seemed to be bright hope that the favored nation would repent and that Messiah would return to bring peace, prosperity and blessing. But his citizens hated him and sent a message after him, saying, We will not have this man to reign over us. Thus, the whole creation continues to groan and travail and pain together until now, with no prospect of a change, until our Lord comes in power and glory to take the throne that is rightfully his. And number two, in the meantime, we know that all things work together for good to them that love God to them who are the called according to His purpose. We should also compare two passages in the chapter to which refer to what we know not, and to what we know we know not, what we should pray for as we ought. But thank God we know all things work together for good to them that love God, to them who are the called according to His purpose. What a strong ally, not your next blank ally we have in the Holy Spirit, who intercedes for us with groanings that cannot be uttered. What an ally in the Lord Jesus Christ, who also intercedes for us at the Father's right hand, and what a loving, faithful Heavenly Father who works all things out for our good with the spirit intercession of the Spirit on our behalf. This demonstrates the fact that God Himself, the spirit, a member of the Trinity, is deeply and personally interested in our weakness and concerned that we pray aright with requests that he can grant for our good. And this explains Philippians four, six and seven, where we find the highest form of prayer during the present dispensation, be careful for nothing but in everything, by prayer and supplication with thanksgiving, let your requests be made known unto God and and what and whatsoever you ask in prayer, believing you shall receive no this would be tragic today. Thus the passage reads, let your requests be made known unto God and the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ. Jesus, here is ample proof that God is not deaf to the cries of his people in this evil age. He urges them to pour out all their hearts to Him. There is nothing about which he does not wish to hear. He says, Tell me everything and be anxious about nothing, for I'll work it all out for your good. In the darkness of this evil age, we are instructed to take all of our burdens to the Lord with Thanksgiving being anxious for nothing, since he has promised to work all of it out for our good, what more could we ask for Little wonder Paul breaks out in the doxology of Ephesians, 320, and 21 now unto him that is able to do exceeding abundantly above all that we ask or think according to the power that worketh in us. Unto Him be the glory in the church by Christ, Jesus throughout all ages, world without end. Amen. So let's talk a little bit about the called, according to His purpose, for whom he did foreknow he also did predestinate to be conformed to the image of His son that he might be the firstborn among many brethren. Moreover, whom he did predestinate them he also called, and whom He called them, he also justified, and whom He justified them, he also glorified. Romans, 829, and 30. This passage will help to explain what is meant by the phrase the called according to His purpose in verse 28 first verse 28 does not say that God's people are called according to His purpose to call them, nor do we believe that this is the sense. Rather, we believe that his purpose here refers to the eternal purpose, which he purposed in Christ, Jesus, our Lord, the great subject, that's your next blank subject of Paul's epistles. This purpose, of course,

includes individual believers, thus covering the whole span from foreknowledge to glory. Paul says, For whom he did foreknow, he also did predestinate to be conformed to the image of His son that he might be the firstborn among many brethren. But what is the foreknowledge referred to here? This is important for whom he did foreknow. He also did predestinate to be conformed to the image of His Son. Does His foreknowledge here refer to the mere fact that he knew beforehand who would be saved hardly for then God could predestinate only on the basis of what he knew. Merely knew men would do. Thus man's actions would govern God's it is true that God foreknew all things, and therefore could elect reasonably, rather than arbitrarily or capriciously. But this had no bearing here. For Romans 8:29, does not state that God knew something or all things. Is about us. It says he foreknew us. To understand this statement, we must bear in mind that in Scripture, as in modern English, to know a person or group of persons is to recognize to have regard for or interest in or a close acquaintance with. The following scripture passages will bear this out. Amos, three, two, says, you only have I known of all the families of the earth regarding Israel? Matthew 7:23, and then will I profess unto them? I never knew you. Depart from me, ye that work iniquity and Galatians 4:9 ye have known God, or rather are known of God. Thus to foreknow a person is to know him beforehand, or to recognize or regard him beforehand. The argument so often heard that God foreknew, everybody denies the above facts. And indeed the very passage we are considering for whom he did, foreknow, he also did predestinate to be conformed to the image of His Son. And surely all men will not be conformed to the image of God's Son. Predestination is to be distinguished, and that's your next blank distinguished from foreknowledge. Here in that God's foreknowledge has special reference to the person foreknown, while predestination has reference rather to that which the person foreknown I predestinated. Before leaving verse 29 we should note the fact God will conform believers to the image of His Son, that He might be the firstborn among many brethren. In one sense, our Lord is the only begotten Son of God, but in another, and due to his redemptive work at Calvary, He is the firstborn among many brethren. Mark Well that verse 29 and 30 are both in the past tense. For as far as God is concerned, he sees us already glorified in Christ. The Epistle to Ephesians has much to say about this, as in Ephesians, two, four and six. But God, who is rich in mercy for his great love, wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ. By grace, ye are saved, and hath raised us up together and made us sit together in heavenly places in Christ, Jesus, this is how God sees us in grace, and we may now occupy this god given position by faith and appropriate the all spiritual blessings that go with it, until that blessed day when our Lord comes for us himself and takes us physically in glorified bodies to be with him. There is a tendency among believers to minimize the reality of our position in Christ, actually, it should greatly encourage fainting, doubting Christians that God sees them already in heaven and beckons them to rise experientially by faith above the sin cursed world and seek those things which are above where Christ sitteth on the right hand of God. The next passage says, Who can be against us? What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son but delivered Him up for us all? How shall he not with Him also freely give us all things? 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. We now come to the grand climax of the doctrinal part of Romans, If God be for us, who can be against us. But Romans, 8:31, is more grand than this. It is the more powerful because it is put in the form of a challenge. It breathes defiance and confidence, taking us back to a line from John Newton's great hymns, thou mayest smile at all thy foes. How wonderful to have God for us. He manifested this attitude toward us in the greatest gifts, gift ever given to mankind, the Lord Jesus Christ, His beloved Son, delivering him to shame and death that even the vilest sinner may be redeemed and justified before the bar of justice. And the giving of this infinite that's your next blank, infinite gift proves that there is no good thing that he would withhold from us. It is the gift that includes all others to begin to appreciate this bestowal of this infinite gift, we must consider, number one, the love that prompted it. John 3:16, number two, it's priceless value in second. Corinthians, 9:15, number three, our deep need of it in Romans, 6:23, and number four. How gratuitous the offer we find

that in Romans four, five and 1013, in this brief passage of the Word of God, seven short phrases stand out, any one of which could provide material for many hours of Bible study. They are. Number one, spared not. Number two, own son. Number three, delivered up. Number four for us all. Number five, with him. Number six, freely give and number seven, all things. Two of these demand our special attention in this volume, spared not and delivered up in his love and compassion for Doom. Sinners, God spared not his own Son, but delivered Him up for us all the words spared not have a rough stern, and that's your next blank stern sound, despite our Lord's divine and essential majesty, despite his infinite and perfect holiness, despite the humiliation he had already endured for sinners, despite the agonized prayer, Father, if it be possible, let this cup pass from me, despite the exceeding sorrow, the bloody sweat, the strong crying and tears, despite the infinite disgrace and agony involved. Despite all this, the father spared him not but delivered Him up to bear a load that we would have sunk a world to hell. We can understand how even a merciful God spared not the angels that sin in those days of and a diluvian wickedness that is the before the flood. We can understand how he spared not the old world with its vile revelry and godlessness. We can understand how he spared not Israel, the natural branches of his olive tree when they could, when they stood by the awful deed committed at Calvary, but the infinite purpose and grace that impelled him not to spare his own sinless, spotless son, but to deliver him up for us, all that we might be spared, this is utterly beyond comprehension, rooted and grounded in love. We should ever keep measuring the breadth and length and depth and height of this God's great purpose in Christ, the words delivered up in our text have the idea of giving up or giving over to another or to another's power as a last necessity. Could a million worlds have paid for man's sin? God would gladly have robbed the heavens of them or spoken a million more into space. But material transactions cannot fright moral wrongs, much less. Can they impart spiritual life? The price of man's redemption could be nothing less than the suffering and death of Christ, God's beloved son. As we ponder all this, we begin to see the power of Paul's argument as to the infinite character of God's love for us. He that spared not his own Son but delivered Him up for us all. How shall we not with him also free? How shall he not with Him also freely? Give us all things. God has saved us and called us with an holy calling, not according to our works, but according to his own purpose and his own grace which was given us in Christ, Jesus, before the world began. It is because those who love God are the called according to His purpose that he works all out for their good. It is on this basis, and basis is your next blank alone that we can say with confidence, if God be for us, who can be against us? What if some have gone to one sided and unscriptural extremes in this matter? This should not harden our hearts to what God has said, said about it, rather than questioning these truths and minimizing the glory of His grace. Let us stand amazed and grateful that he has saved us. But if verses 31 and 32 are the text, verses 33 through 34 are the sermon with a four fold assurance for wavering believers of our eternal security in Christ, consider these four headings and answers carefully. Who shall lay anything to the charge of God's elect? And the answer is, it is God that justifieth, and this is what really matters. Who is he that condemneth again? The answer it is Christ that died. He paid the penalty for our sins that we might not be condemned, but more. Yea, rather, that is risen again. We have seen at Romans, 425, that, as our Lord died to pay the debt of our sins, He arose again to prove that the debt was fully paid. Who then can condemn us, and then who is even at the right hand of God, who also maketh intercession for us? How can we be condemned while God's precious son, our Savior appears in his presence on our behalf. What blessed assurance for the fainting believer, true Satan accuses, the law condemns, and our hearts acknowledge that daily we sin in thought, in word and in deed. But our glorious Lord defeated Satan and the cross making a show of him openly and as to the law, he took that out of the way, nailing it to his cross, as to the sins Our hearts must continually acknowledge, Has not God justified us? Did not Christ die to pay our debt and rise to prove it paid? And does he not intercede for us at this very moment, let us then put aside our doubts and fears, rejoicing that if God be for us, we are eternally secure. Does this promote lax conduct in the believer? Indeed, not. In fact, God's infinite grace to us offers the greatest possible incentive to holy living, an incentive that the law could not possibly provide. Let us not tell God what we think will promote godly or more careless conduct among his people. He says that it is his grace

that teaches or disciplines us to live soberly, righteously and godly in this present world. But Paul is not yet through emphasizing, and that is your next blank, emphasizing the believers security in Christ. In closing, this important section of his epistle to the Romans, he takes us from the courtroom to the Father's house, as it were, where we learn the final lesson as to this precious truth. Who shall separate us, Who shall separate us from the love of Christ? Shall tribulation or distress, or persecution or famine or nakedness or peril or sword, as it is written for thy sake, we are killed all the day long. We are accounted as sheep for the slaughter, Nay, in all these things, we are more than conquerors through him that loved us. For I am persuaded that neither death nor life, nor angels nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ, Jesus, our Lord, Who shall separate us from the love of Christ? Could the believer possibly have greater assurance of his eternal security than this? It is significant that the apostle Paul never tells us about his love for Christ, but he is always telling us about Christ's love for him and for others. The Law commands, Thou shalt love the Lord thy God, but grace puts it the other way, telling us how deeply God loves us, and this begets love in return. We love Him because He first loved us, Paul experienced discouragements that would have caused him to give up the work of the Lord 1000 times, but he could not why. He says, the love of Christ constraineth us. It bore him along like a strong tide. No doubt, he had this very thing in mind when he continued writing in Romans, eight, for thy sake, we are killed all the day long, accounted as sheep for the slaughter and therefore defeated far from it. Listen, he says, Nay, in all these things, we are more than conquerors through him that loved us. Not only do we win the battle, we are more than conquerors for these adversities. And that's your next blank adversities serve to draw us into still closer fellowship with Him, thus enriching our Christian experience. This great chapter opens with no condemnation and closes with no separation, and Paul gathering all the forces of creation together, whether they be time, space or matter, declares that none of them can separate us from the love of God which is manifested in Christ, Jesus, whether it be death or life, heavenly principalities, things present or to come, height or depth or any created thing, none of them, nor all together, can threaten our security or separate us from the love of God which has manifest. He has manifested to us in Christ. Jesus, the work which his goodness began, the arm of his strength will complete his promise is yea and amen and never was forfeited. Yet things future and things that are now not all, things below nor above can make him His purpose, forego or sever my soul from his love. Love that little poem. So I thought I would stick that in there. I'm telling you what this chapter gets me excited to know that there is nothing, absolutely nothing, that can separate me from the love of Christ. And I love that the chapter started with no condemnation and it ended with no separation. If that does not get you excited. We need to go back and remember all the things that Jesus has done for us once again, ladies, I'm sorry I couldn't be there today. I hope you had a wonderful day. I hope to see you next week, Lord willing, and I pray as we go about the rest of this week and get into lesson 12 that we really just give it all, that we have to give the Lord the glory, just a reminder that we skipped nine through 11, chapter 9, 10, 11, that will be at the end, and we're going to go right into chapter 12. So don't be confused if you pull up the the lesson and it says chapter 12. Just wanted to remind you of that. Let's pray Father, God. Thank you so much for this day, thank you, Lord, that You are the great healer, the great comforter, and that you can just heal our bodies when we're sick, Lord, so I pray that You would help me to feel better, and anyone else out there who's not feeling well, Lord and God, we just thank You that You are the great comforter, that you give us peace, and you are in control, and that we've already won the victory, Lord. And so there's nothing for us to be afraid of, Lord. We have no condemnation and no separation. I pray as we go about the rest of our week, God that we would honor you and all that we say and do, and that we would give you all the glory. And Lord, I just thank you so much for everything that you've done for us. Lord, we should be so excited about all that you've done for us. We give you all the glory, Lord, in Your name, we pray amen. You.