

## W297\_Throughly\_Furnished\_9.mp3

[00:00:02] This is a recording made in the Chapel of the Open Book, and it is number nine of the series entitled Throughly Furnished. We commenced this study by reading together a portion of Scripture Romans the fifth chapter verses 1 to 11. Romans The fifth chapter verses 1 to 11. And while we are finding the passage, I would remind you that at this 11th verse, the outside section of Romans ends and a change takes place and introduces a new name. Earlier, it's Abraham that spoken about. Now it's Adam. It's gone back further. Romans five. Therefore being justified by faith. We have peace with God through our Lord Jesus Christ by whom? Also we have access, by faith into this grace wherein we stand and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also knowing that tribulation worketh patience and patience, experience and experience. Hope and hope maketh not ashamed because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. For when we were yet without strength. In due time, Christ died for the ungodly. For scarcely for a righteous man. Will one die yet peradventure for a good man, some would even dare to die. But God commendeth his love toward us in that while we were yet sinners, Christ died for us. Much more then being now justified by his blood. We shall be saved from wrath through him.

[00:01:51] For if when we were enemies, we were reconciled to God by the death of his son. Much more being reconciled. We shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement. Margin reads the reconciliation. Now, last time we were together, we took the traditional method of dividing a text up from scripture into firstly, secondly, and thirdly. And we found the Apostle Paul has given us an extraordinary example of what can be done with a text. He took a text out of an obscure part of the Old Testament which reads The Just Shall live by his faith. And he wrote an entire epistle, the Epistle to the Romans, about the first part of it, the just what righteousness means. And the second part he wrote about by faith and Galatians is the bit that stresses that. And Hebrews comes along at the end and says Shall live. And there's three episodes now. We're not all Paul's, are we? We're not going to do that with every text. But it does show you that it's a it's a way in which the truth can be subdivided and presented in 2 or 3 aspects. And it nearly always turns out that in a congregation of people. The way you

put one thing will miss them, and the way you put it. Another way will be somebody else.

[00:03:25] But you hope. I've been putting it in several ways that the different attitudes of heart and mind will get the message. Well, now, of course, there are other ways. And at long last, those of us who have to take meetings and speak will ultimately resolve. So far as we are concerned, as before God, what method we adopt. And we mustn't be slavish followers of any set rule. The one thing to guide us is that we must keep in mind the necessity to make our message plain, that there should be no misunderstanding of the meaning, and that we should, above all things, be conscious of our utter dependence upon the Spirit of God to write the message that we may give upon the heart. We can't go deeper. We can't go as deep as that. But it is up to us that we do present the truth in such a way that it can not only make an immediate contact, but that it should give some way of holding it in the mind. Now, one of the values of a hymn and sometimes its danger is that you can remember a thing that's in rhyme, whereas in the ordinary way would pass from your memory. And there are some very evil doctrines that have been perpetuated in the church because people all sing them. Well, now we're not going to sing all going to try to write poetry this afternoon. But the message that I want to give is to suggest for a Bible study that may occupy more than one meeting to take the first part of the Epistle to the Romans, chapters 1 to 5, ending at verse 11, and then consider the way in which it develops the essential meaning and teaching of the place that righteousness occupies in the scheme of God's great, redeeming grace.

[00:05:16] The presentation of the Gospel as preached by Paul and. You will find that as we go through that the lines upon which we are going to consider it, it's an artificial way of putting it, but it keeps pace with the actual word of God that the first section we should look at will be just put down under two words righteousness revealed, and then the story changes and it wants to make sure that you realize that righteousness is required. Then it comes back on the story and says, Well, now as you all need it, this is the way God's provided it, righteousness through redemption. And then you say to people, How has it become mine? Righteousness by reckoning. And ultimately in the fifth chapter, righteousness and reconciliation. Well, now you see, before it will be going any way further. Each one of these headings is introduced by a double capital letter R, shall we now look at Romans one and see how far this fits in with the story? Picking up the reading of Romans 116 for I am not ashamed of the Gospel of Christ, for it is the

power of God unto salvation, to everyone that believeth to the Jew first and also to the Greek.

[00:06:42] Now, he says that he is not ashamed of this gospel because it is the power of God and it's the power of God unto salvation, and it's the power of God unto salvation to everyone that believe it. But he hasn't said why. He hasn't said up till now why? What is it inside that gospel that constitutes its power to save for? Do you notice the way in which the Apostle uses his little logical conjunctions? He is a very logical writer, and here's his reason for this is the reason why the gospel does its work. For there it is revealed or therein is the righteousness of God revealed. Now you say, how does that prove that it's a power? Well, so far as we are concerned, we shall read presently in Romans three, there is none righteous. No, not one. And consequently forever were going to be saved and forgiven and accepted. Something's got to be done about it. And inasmuch as we cannot provide a righteousness. There's nothing for it. If God doesn't provide it, we are finished. But now the gospel comes to you and to me that our destitute are this and says, But here's a message that reveals the righteousness of God. Then it says, From faith to faith.

[00:08:01] Well, that doesn't quite convey. What does it mean? Reveal from faith to faith. Who's faith? From what? Faith to other faith. Well, the expression a righteousness out of faith, you see, is used continually by the apostle Paul. A righteousness which originates in faith, not in works. And then it's revealed to faith and not by merit. So it's a very compressed little statement. And in light of what he says elsewhere, you can extend it in explaining and say for therein is a righteousness of God which originates only in faith and is presented only to faith according as it is written in the Scriptures, the just shall live by faith. Now that's the basis of Paul's Gospel. It reveals something that God has wrought and God is offering to those of us who are destitute of it. And now you see, that is practically the way in which the first chapter, down to verse 18, can be summed up that the power of the gospel presented to faith originates and arises out of the fact that God has seen to it that righteousness is is revealed. Because, you see, if God hadn't been careful of the righteous side, there would always have been the consciousness and the feeling that sin had been passed over. Sin had been somewhat. The compromise God. But then we have the record in the Scripture that is of two purer eyes to recognize or look upon iniquity. There's this character of God and the throne of God and the upholding of the universe that's at stake.

[00:10:00] So inasmuch as it was not possible that we could provide the righteousness. The Son of God has come. And his first great work is to make sure that the righteousness of God is not come, not in any measure. Made to. It bow to any necessity? But he undertook to provide a righteousness in which all may step. Without cause. We we could enlarge on that and make that the basis of one of these Bible studies. But we'll move on to the next one so that we can cover the ground, first of all, anyhow. The next one, I suggest starts with verse 19, and it occupies a large section. It goes through to chapter 319. And it divided into two parts. It divides into the Gentile world and then it goes to the Jewish world. Now is a little bit of a testimony to you and me how to approach a subject. The apostle was going to walk on a very. Sort of controversial ground. He was going to accuse the Jew of being just as much in need of a savior as the Gentile. And of course, the Jew would turn around and say, Oh, but we are a chosen people. So what does he do? He points the finger at the Gentile world, and he knows that his Jewish reader would agree with him that the Gentile world is in a terrible state.

[00:11:34] Yes. Well, then he comes back and he says, Now I'm going to quote from your scriptures about you. And he sums it all up in chapter three. He says not merely the Jew and not merely the Gentile, but the whole world. So let's approach that. Is righteousness required? Well, we go from verse 19 and we see this because that which may be known of God. Is manifest in them, for God hath shewed it unto them. For the invisible things of Him from the creation of the world are clearly seen being understood by the things that are made. Even his eternal power and Godhead, so that they are without excuse. Now, I couldn't have written those things because it would have seemed temerity on my part to condemn an idolater and say he has no excuse. But then God has said so. He says, Look. I know that the Gentile world has been left to itself, but if you read the Acts of the Apostles in Chapter 14, when Paul first of all spoke to some idolaters who were going to put wreaths and offer sacrifices to him and to Barnabas and called the one Jupiter and the other Mercury, who he said, God has never left himself without witness. The very sight, the very days of the week and the seasons that follow and all the things which we call nature and evidence. There are evidence.

[00:13:02] And so God says that the invisible things of him from the creation of the world are clearly seen. Being understood by the things that are made. Even his eternal power and got it. Now, that doesn't save a person to know that God is creator. But if he denies that God is a creator, well, he can't even get a start. So he says, You see the Gentile world, and he goes on professing themselves to be wise. They became fools and changed the glory of the Uncorruptible God into an image made like a corruptible man. The birds fourfooted beasts, creeping things wherefore God gave them up and it says three times over. He gave them up. In verse 25, Who changed the truth of God into or for a lie? So there were some responsibility about this. They not really did not recognize the eternal deity and power of God in creation, but they went further and they exchanged the truth of God for a lie and worshiped and served the creature more than the creator who is blessed forever. Amen. Audience from that. In chapter two, he uses the word without excuse again, but this time he's turning to his own brethren. He said, You are nodding your head in agreeing that the Gentiles are without excuse. But he said, look. Don't you say to yourself, Oh, we are the people who had the law given to us. We are the people who had the light of God's truth.

[00:14:48] But he says, if that's the case, you're even in a worse condition because these never had the law like you have. So let's look at chapter two. Therefore, thou art inexcusable. O man. Whosoever thou art that judgest. For wherein thou judgest another. They are condemn as thyself. For thou that judges do is the same things. So we are sure that the judgment of God is according to truth, not according to favor, according to truth against them which commit such things. And now we can almost want the Americanism here. Not an thinkest thou. This is not to do with thinking. Are you guessing? Are you reckoning that you're going to get away with it like this old man? Are you threatening old man that judges them which do such things and do is the same? That thou shalt escape the judgment of God? And so. He says that if it be. Either way. Verse nine. Tribulation and anguish upon every soul of man. That do it evil of the Jew first. And also the Gentile. Is he in chapter one, verse 16. When it was a part of the preaching of the gospel, it was the Jew first. And then the Greek. But he said, don't forget, if you're first in receiving the gospel, you'll also be first in receiving the judgment. It works both ways. But glory and honor and peace to every man. That work is good to the Jew first and also to the Gentile.

[00:16:32] And now comes the summing up as to why God acts like this. For there is no respect of persons with God. He may have chose Abraham. He may have set aside the nation through Isaac. He may have kept that people to himself. But he says no respect of persons. There's one thing that can never be charged against God. And so he says that in so many words that just as the people of Israel and the written law given at Mount Sinai so the Gentile word had the world had the law of conscience written on their hearts. Will you notice, verse 14, for when the Gentiles, which have not the law, do by nature the things contained in the law? It's doubtful whether that is what the Apostle meant. Suppose we try again. For when the Gentiles, which have not the Lord by nature. Do the things contained in the law. They haven't got the law, but they nevertheless do some things. These having not the law are a law unto themselves which show the work of the law written in their hearts, their conscience also bearing witness and their thoughts. The meanwhile accusing or else excusing one another. So we have now the ancient world without a written scripture and the Jewish people with it. And they are both coming under the same judgment. In fact, we are told that it's going to be worse even for Israel because they had greater light.

[00:18:04] But there's something else here that we ought to notice. In the day when God shall judge the secrets of men. By Jesus Christ according to my gospel. That's a strange thing to judge by a gospel, isn't it? Now, what does he beat? Oh, he says, Now I'm just giving you a little light on the day of judgment. And it's a very blessed thing, friends. The judgment at last is not on what you've done. But why you did it? It's not so much the outward act that's going to count. It's the reason why. Now, that's got a terrible thought and it's got a very helpful thought. So God knows why we do things even though we may make a mess of it. Isn't that comforting? Always remember one little story I read of a girl who was very much desirous by the mercy of God, of devoting herself. To missionary work. But tragedy happened in our home. The mother died. She had a little younger set of brothers and sisters, and she spent most of her life washing, mending and cooking. And then somebody said, Well, when you stand before the Lord, show him your hands. And he knows what was in your heart and you'll get all the credit for the missionary work you never did. Not because you never did it, but because you would have done it if you could. If we would read in the paper tomorrow that a judge at the Old Bailey had before him a man that could not bring the witness enough to condemn the man, but he said.

[00:19:47] I can't be sure that you did it, but I've a feeling you might have done it. So I'll condemn you on that. Well, I've been outraged, wouldn't it? But now our saviour is not going to make that mistake because he knows what is in man. And he said it will be more tolerable, more tolerable for Sodom and Gomorrah in the day of judgment. For if they had had these miracles, they would have repented. Now, you see, they never had them, so they never repented. But the Lord said, I can judge you by what you would have done. You needn't think you're going to be condemned by an accident of time or that takes it completely out of our hands, doesn't it? We don't know where we are. Isn't it good? Judgement is not in our hands. We cannot even come to an assessment. It's only God who knows how to accommodate what we would have done if we could with what mess we've made of it sometimes afterwards. So it cuts both ways. Now he brings this to focus back again on the Jew. Behold, Thou art called a Jew and rest is in the law. And make us Thy boast of God and knowest his will and approve his the things that are more excellent.

[00:20:55] Being instructed out of the law and are confident that thou thyself art a guide to the blind, a light to them which are in darkness and instructor of the foolish, a teacher of babes, which has the form of knowledge and the truth of the law. Oh my, what a definition. What a people. These must be. They are therefore, which teaches another teaches thou not thyself. Thou that preaches to man should not steal. Dost thou steal? Is see? And so when he gets to chapter three, after he's gone right through this, which you must read to make the thing complete. The Jew turns around. This is what advantage then hath the Jew. What profit is there of circumcision? If I'm going to be condemned even more than the heathen? Also the apostle much every way. I'm not belittling that chiefly because that unto them were committed the oracles of God. And then to still keep with our thought righteousness is required, isn't it? It's required by the Jew and it's required by the Gentile. Now, he says in verse ten. Oh, verse nine. What then? Are we better than they? Is he dispensation very much better doctrinally? No. Better. Dispensation of the all much every way. Are we better than they? Not a bit. No. In no wise. So we are both proved before Jews and Gentiles that are all under sin as it is written. Now he takes them to their own book.

[00:22:27] And this book wasn't written about the Gentile world. It was written about Israel. The passage he quotes. There is none righteous. No, not one. There is none that understand him. There is none that seeketh after God. And then it says in verse 19,

Now we know that what things soever the law says it saith to them what? Under the law that you. That every mouth may be stopped. That's the whole world. And all the world become guilty before God. So there's our second member. First of all, righteousness is revealed and it originates in faith, is presented to faith. That's the power of the gospel. Now righteousness is required. And unless a person listening to you is conscious that he needs it, you're wasting your time to tell him that God's provided it. But if once his conscience is quickened and he thinks, Oh yes, I couldn't stand before a righteous God, as I stand right now, he says, All right, you can take away the filthy garments and you can stand in a robe of righteousness. But how is that provided? All Well, now we get the next one. Righteousness is received. Via redemption. So we'll look at verse 20 onwards. Therefore, by the deeds of the law, shall no flesh be justified in his sight, for by the law is the knowledge of sin. But now who is coming back to his theme again? But now the righteousness of God.

[00:23:54] He said, I've told you it was revealed. I've told you it is required. Now we'll come back to it. But now the righteousness of God without the always manifested, He changes the word revealed to manifest it. But it's only the same thing said in a different way, being witnessed by the law and the prophets. It wasn't quite so clear in the Old Testament as you read it. But once you know the New Testament, you go back to the old, oh, yes, you say, look how it witnessed to this that was yet to come. Even the righteousness of God, which is by faith of Jesus Christ unto all and upon all them that believe. Notice the difference. It's addressed to all. But it's upon all those that believe because some won't have it. But it's no restriction now. No respect of persons. The Jew and the Gentile alike need it, and to them it is preached. For there is no difference for all. Now versions have sinned. Well, that's right. But it's even more precise for all sinned in the past and are coming short in the present of the glory of God. Now you say, what's it mean? Short of the glory of God. Two things. In the Old Testament, the basic word for sin means to come short. You'll find in the Book of Judges a very wonderful illustration that certain left handed men of the tribe of Benjamin could sling a stone at a hair's breadth and not miss.

[00:25:21] And that word, miss is just a word for sin. You didn't pile on the agony and call yourself all sorts of horrible things. If you've just come short. Even the world says you might as well be hanged for a sheep as a lamb. If you've come short, you've come short. And you've got to stand there, whether you're a publican or whether you're a

Pharisee, whether you can boast that you do this or that and the other and not like this man, it doesn't matter. Come short. Because you see, there can be no possible argument about righteousness. One of the symbols of righteousness in the Old Testament is a pair of scales. And you either give 16oz to the pound or you don't. That's the end of it. And those who speak about the bloodthirsty code of Jehovah, when he said an eye for an eye. Forget that an eye for an eye is 16oz to the pound. So if you're one of those people who criticized God and the next time you go into a shop and you think they've given you 14oz to the pound or say, Oh, I mustn't be bloodthirsty, I'll have to take 14oz instead of 16. That's silly, isn't it? Righteousness can make no concessions. Even though Charlotte was told that in the course of justice, none of us would see salvation. It's either all or you're a sinner.

[00:26:41] You may be a big sinner or a little sinner, but that makes very little difference. You'll come short. And the word glory. Needs to be carefully examined. I pass this on to you for your own further research. The word glory comes right back through to a verb that means to seem. You say, Well, it's a funny idea until you realize that it means that you will be what you seem to be. Now God will be, but we won't be many times. Because when we are stripped, we find that we've been hypocritical. So the glory of God is the standard to which we must all conform. And we we're put to the acid test and we are wanting now, he says for all sins in the past are coming short of the glory of God in the present. Being justified freely, straight off, without any break. At the very moment that you're a sinner and you're coming short, you can be justified freely. The word freely is translated in John's gospel. They hated me without a cause. Don't try to worry yourself as to why God should love you. Just rejoice in the fact that he has and let the time be when he chooses to try to make the reason why plain. It's without a cause, but freely by his grace, through the redemption which is in Christ Jesus. So here we are, justification once more righteousness, the power of God unto salvation is revealed to faith, and it is resting upon the redemption which is in Christ Jesus.

[00:28:28] Then he takes it further. Whom God hath set forth. This is a public setting forth for a propitiation, and that's the word translated mercy seat in the Epistle to the Hebrews through faith in his blood, to declare his righteousness for the remission of sins that are passed through the forbearance of God to declare. I say at this time His righteousness that he might be just and the justifier of Him which believeth in Jesus. So he says righteousness reveal righteousness is manifested, righteousness has been

declared. He puts it three ways. And it's a good idea for you and for me to put things in three ways or more so that if a person doesn't know what revealed is you might know what manifest means. And if he doesn't know what those two mean, he might know what declared means. At least try. God, making it plain that through the redemption which is in Christ addressed to faith and not by works. This becomes ours. So he says in verse 27, Where is boasting? It is excluded and this word means locked out. It's a word that involves the word key. 327 Where is boasting It's locked out. But what law have works? Nay, but with the law of faith. Therefore, we conclude that a man is justified by faith without the deeds of the law. Well, now we move to the next subject because time is moving quickly.

[00:29:54] Righteousness is revealed. Righteousness is required. Righteousness is ours because of redemption. But how was it? Ours. How do we get it? How do we know we've got it? In what way does it become ours? Because this is a work that's been done for us here nearly 2000 years ago. How can it become mine now? What is the link? Chapter four seems to supply it. Will you notice verse three? For what? Saith the Scripture. Abraham believed God and it was counted unto him for righteousness. Now that word counted is the word reckoned in the next verse. Now, to him that Worketh is the reward not reckoned of grace, but of debt. And it's back again. It counted in verse five. But to him that work it not but believeth on him that justifies the ungodly. His faith is counted for righteousness and it's the word imputed in the next verse. Even as David also describeth the blessedness of the man unto whom God imputed righteousness without works, saying Blessed are they, whose iniquities are forgiven, whose sins are covered. Blessed is the man to whom the Lord will not impute sin. So here we have the word and once more, verse nine cometh this blessedness. Then upon the circumcision only, or upon the uncircumcision also. For we say that faith was reckoned to Abraham for righteousness. How was it then? Reckoned. And at the end of verse 11, that righteousness might be imputed unto them also.

[00:31:31] So here we have a consistent hammering away. You see, we've got a little variation when we're reading the authorized version. One verse is reckoned, one says Count. One says impute and one says count and one says reckoned. It doesn't seem too much of a repetition, But on the other hand, are we so concerned about the poetic element in the Bible or its intrinsic truth? If we want its intrinsic truth, let's have a away at this one word without changing its translation. And for our purpose, we take the word

reckoned every one of these verses we read it reckoned, reckoned unto Abraham Reckoned. Reckoned. Reckoned. That's how God makes it ours. But you say, what does it mean? Well, let's look at the other side of the story. In Isaiah 53, it says our savior. The area was the subject of prophecy. He says he was reckoned. He was reckoned with the transgressors. He who did no sin was made sin for us. That we might be made the righteousness of God in Him. Now you say this. If God could reckon his spotless son as a sinner and then treat him like that. I could well understand then, if it was for my sake, he could treat me who I am by no means a spotless with regard to sin. He can treat me in the other way. He was reckoned among the transgressors that I may be reckoned righteous, not by works, but by faith.

[00:33:09] So now we've got four of these steps. Righteousness is revealed as the power righteousness is most evidently required for all. The world has been brought in guilty. Righteousness is only mediated to us through redemption and righteousness becomes ours by being reckoned to us on the simple basis that we believe what God says. We can bring nothing in our hands. We can offer it. Nothing we can pay nothing. We can stand like Abraham, who believed in the Lord, and it was reckoned unto him for righteousness. Then at the end of this chapter, it comes back to it. Verse 22, and therefore it was imputed or reckoned to him for righteousness. Now, it was not written for his sake alone, that it was imputed or reckoned to him, but for us also to whom it shall be imputed or reckoned if we believe on Him. That raised up Jesus, our Lord, from the dead. That's what Abraham believed in. Prospect. Our version says, who was delivered for our offenses. Watch the little word for who was delivered because of our offenses and was raised again because of not to obtain, but because of our justification. It was all over. Chapter ten. Verse nine, much more then being now justified by his blood. We were justified at the cross, not waiting for the resurrection and the ascension. That's the emphasis here.

[00:34:36] Who was delivered because of our offenses and was raised again because the justification was all over. Though the resurrection of Christ is God's acceptance of the finished work and we ought to rest. Where God rests now, the last of these alliterate headings is Chapter five. What is this all going to lead to? Because now he's got to sum up. Therefore being justified. And it's possible the words by faith belong to the next sentence or next part. Or it may be an overlap because you see, there's no possibility now of saying to the apostle Paul, how are we justified? He says, Oh, well, I've proved it

by faith, but he says also by faith, we have peace with God. The one that gives us the justification, gives us the other. The work of righteousness shall be peace. There's a reason why he emphasizes these two things. And the word peace needs to be considered, especially in the Old Testament word shalom, which means to make perfect, to make amends, to pay the price, to satisfy, to complete. It's not merely a patch up quietness. It's a definite transaction that's accepted and finished and never come again blotted out. Therefore, being justified by faith. By faith. We have peace with God through our Lord Jesus Christ by whom? Also we have access, by faith into this grace wherein we stand and rejoice in hope of the glory of God. You see the difference? We came short of the glory of God.

[00:36:15] Oh, we got a different prospect now. Whatever the glory of God means, we rejoice now in hope of it. And then for a moment we leave. What's next? Said in verse three, and pick up again where he says verse ten, For if when we were enemies, we were reconciled. You see, the word access is not the word reconciliation, but it assumes it. In Ephesians two. We have access in one spirit, but before it says that it says we are reconciled in one body. Reconciliation and access are two ways of saying the same thing. If you're not reconciled, you have no access. If you are reconciled, you do. So we have reconciliation implied in verse two. We have reconciliation expressed in verse ten for if when we were enemies. Just look back and see the way in which he describes those who need this salvation. Verse six For when we were yet without strength. That's one way of telling you in due time Christ died for the ungodly. That's another way to tell you. Verse eight God commendeth his love toward us in that while we were yet sinners, Christ died for us. Verse ten if when we were enemies. So it moves from just being without strength to being positive enemies. And in between are the ungodly that's negative and the sinner that's positive. There are some people who are ungodly not because they're more wicked than anybody else, but God is not in their thoughts.

[00:37:50] I'll go back to my own home life as a boy, where there was no place for God or the Bible. But we were a fairly happy little family. I don't think we were desperately wicked. We weren't desperately good. We just didn't know and didn't do anything. Um. And negative. Ungodly. So God has a word for the lot. Those who are weak without strength. Those who were without God, ungodly. Those who are positively sinners and those who are actively edness. That covers the general description of folks. What are those for? For if when we were enemies, we were reconciled to God by the death of his

son, much more being reconciled. We shall be saved by his life. You see again the death of his son justified by his blood. That's first. And then, based upon that, all the new life of Christ, the resurrection, life, the ascension. Life is also ours. And then it says in verse 11, And not only so, but we also joy or boast in God through our Lord Jesus Christ, by whom we have now received the atonement. And that makes a problem in some people's minds, because they know full well no person has ever received the atonement. It was the offering made to God. God alone receives the atonement. We receive the results of the atonement. But the margin tells you that this is the same word that we've already had in verse ten.

[00:39:23] One is a verb and one is a noun, but it doesn't make any difference. We were reconciled to God. Now, we couldn't quite say in a modern English we were at one end to God, but they could when the authorized version was written. If you look at a very exhaustive dictionary, you will find that there is a word in it too at one anybody. But I've never heard anybody try to do that. So it's an awkward sounding word at one. Anybody. Let's get the word reconciled. Oh, yes, that's better still. But when the authorized version was written, this was a word that was in use to at one anybody. I didn't remember four different references in Shakespeare, but I can't remember them now. But one of them comes to my mind. One character says, I go to make atonement between his brother and the Duke of Gloucester. Well, he wasn't going to offer a sacrifice. He was going to bring them together again because they had parted at once. And the writer in the days of Shakespeare on the Scriptures says, What atonement is there between darkness and light? Well, nobody ever said what they got in common. They can't be reconciled. So here we have reconciliation. So to go over the ground that we've just covered. Righteousness revealed is the power of God in the gospel. It's a it originates in faith. It's addressed to faith, and merit is entirely out of it.

[00:40:54] Then the apostle, instead of going straight on to redemption stops and says, Now I want to make sure that you are conscious of the need, because if you're preaching the gospel to folks or teaching them and they haven't got any sense of need, well, it's like setting a table with plenty to eat to a person who has already fed up and doesn't want any more. And after he's done that, we summed that up as righteousness required. He then points to the finished work of Christ. The two words redemption and atonement. Redemption or propitiation. The external Passover lamb. The internal mercy Seat. The two sides that bring us right into God's presence. Accept it. And then we are

told that Abraham and David have both emphasized, and Isaiah 53 takes it up that this is ours because he was reckoned with the transgressors that we may be reckoned with the righteous. He was no transgressor. We are not righteous in ourselves. Reckoning makes all the difference. And then reconciliation is the glorious consequence. The last word of Romans 5:11, in which the first section of Romans ends is the word atonement or reconciliation. Well, now, if you're going to use a blackboard in teaching your class, if you like to do what we've done here in this chapel, you can write on the board two huge capital R with space in between. And then as you go through, you can put righteousness revealed and righteousness required and so on.

[00:42:33] And so he print upon the minds of those who are listening to you this way, which the thing can remain in the mind. We will take up other aspects which will be a part of the tools of the workman and consider various other ways in which the truth may be presented. And we pray that those of you who are listening may be all the better equipped for this little talk we have together, not depending upon in one night by myself. The only thing I can do is to lead you back to the book and show you how these things are and how they can be lifted out, how they can be sort of sorted out and presented. And we pray with you that some may rejoice in days to come in having these steps because anyone who approaches the epistle to the Romans and thinks it's an easy book is going to get a job. It needs to be studied and studied and studied. And then we are conscious of the depths and the heights that are beyond us. But some of these things nevertheless can be brought to the surface. And if I've been able to do that, well, I think we ought to be thankful. I am. At least I commend it to you and pray that it may improve a word in season and be passed on to others who in their own way shall rejoice together with us in this great reconciliation.