

W326-AN_INTRODUCTION_TO_ROMANS_4.mp3

[00:00:01] We pick up our studies once again in this epistle to the Romans, and this time we are looking at Romans chapter five, verses 1 to 11. And one of the words that will come prominently before us is the word reconciliation. So we can write our double letter R again. Righteousness and reconciliation. I'll repeat them in case anyone missed them earlier. We go through Romans 1 to 5 and we can say righteousness revealed is the power of the gospel. Righteousness required? Is the indictment that all have sinned. Righteousness is vitally associated with redemption. Righteousness is ours by being reckoned and righteousness. Now we find is associated with reconciliation. I will leave Romans five for a moment to go to the passage that we read in this meeting, just to pick out the last three verses of two Corinthians chapter five, verses 19, 20 and 21. Those of you who are listening to this tape recording, you did not read this with us. So I want you to have the value of it. 19. Two Corinthians 5:19 to wit, that God was in Christ reconciling the world to himself. How did he do it? The negative. Not imputing their trespasses unto them. Well, if he didn't impute their trespasses unto them, to whom did he impute it? Oh, we've got it, haven't we? Verse 21, for he hath made him to be sin for us. That's only by imputation, for he himself was sinless.

[00:01:41] Otherwise he would never be our saviour. So reconciliation comes about in the same way he hath made him to be sin for us who knew no sin that we might be made the righteousness of God in Him. Well, now we come back now to two Corinthians five, and you might like to see again just a sketch of the disposition of the subject matter. It helps you in your private study afterwards because there is a recurrence. Now, the word reconciliation doesn't come in the first verses, but in the verse two, we have access. Well, if you know anything about the teaching of Scripture, nobody can have access into the presence of God without reconciliation. It involves it. So it's only saying it from another point of view. And that's good. And you will find reconciliation comes in Ephesians two when we have boldness of access into the presence of God with no middle wall. So we're on good ground there. We have access by faith. And then it says, we boast. Oh, I know it doesn't. It says in our version we rejoice. But I'll keep the words boast. Rejoice. They all boast. But I think the word boast will be best here. We boast. In hope of the glory of God. Now you'll notice that presently he's got something else to say. And he says, And not only so. Verse three, After he's developed that section, he comes back again and he says, We boast in God.

[00:03:23] Boasting in God. And then presently he says, we are not only justified by faith as it is in verse one, but we are justified by his blood in verse nine. That is to say, the faith links us with the sacrifice, and then we have the actual word reconciliation coming in verse ten, being reconciled. We shall be saved by his life. And we have also the word not only so. Verse 11. Now, if you'd like to piece those together, you'll find that they subdivide it up for you so that you can see the progress of the argument justified by faith, echoed by justified in his blood. Access echoed by being reconciled. Not only so coming twice, boasting in hope and boasting in God. Well, now we must come back to the opening start. Opening start. That's a good word, isn't it? Romans five. Therefore, now he's summing up. He's already proved justification is by faith. He's summing it up now. And there is a bare possibility we ought to read these. This verse like this. Therefore, being justified, for there's no other way of. Being justified. Now, the apostle won't tolerate it. That's already proved. Therefore, being justified by faith. We have peace with God. The fight hasn't stopped yet. Justification is by faith, and all the consequences are by faith. And one of the first consequences of of being justified is we have peace with God.

[00:04:57] The fruit of righteousness shall be. What? Peace. You see, peace in the Old Testament and in the new isn't quietness. You may have a proper ballyhoo if you're at peace, but that's not the point. It means to say that the word shalom in the Old Testament is a word akin to the word completeness. Absolute satisfaction has been made, and consequently you're at peace. Not merely that you've come to an end of your strife or an end of your money. And so you saw draw stamps. Oh, no, says God. The whole thing is settled and you have peace with God. Now he says, We got something else beside that. By whom? Also we have access. Well, you haven't finished yet. You're justified. You have peace. Well, God says I've done all this in order to bring you a far off nigh. Oh, don't stop now. Don't say, Oh, I'm redeemed. And off you go. Say, wait a minute. Why were you redeemed in order that the distance between you and an offended God should be bridged? Let's stop for a few more minutes and get to the blessedness of being reconciled before you go off. You see? By whom? Also, we had access by faith into this grace wherein we stand. This is standing. This is where I can stand. This is where you can stand for God has placed me there. I haven't gone there on my own volition.

[00:06:16] And we boast not merely rejoice. We boast in hope of the glory of God. And then he says that not only so because the man who preaches the gospel and assures the simple believer that the moment he puts his trust in Christ, it will be a pathway of roses from here to glory is not telling the truth. For as sure as you believe in Christ, you want the not only so to come immediately, so that you should not be stumbled. And not only so. But we boast in tribulations also. That's not easy. And it can only be if it's also the man would be a fool who boasted in tribulations if he stood by himself. But if he says if I have to endure anything like this, for Christ's sake, who did so much for me or glory in it? So he says, All right, I'm not minimizing, but he says, You're not doing it blindly and ignorantly. Knowing. Knowing that tribulation. Worketh Well, that's something that's active. Worketh patience. There's a good deal of stress by the apostle Paul in his epistles about the value of patience. I have a feeling that Paul was not what you might call an exceedingly docile sort of person. You could pat on the back and stroke him down like a pet dog. I think you'd have to watch out. I don't think he was a very patient man. Naturally, he knew the value of it.

[00:07:45] In fact, I upset one person once. I said, Have you heard of the impatience of Job? You can read about the patience of Job, but he cursed his day. Don't forget. So he said this Worketh patience and patience is particularly associated with hope. The word patience means to remain under hupo meno. It means that now you have a blessed hope. You can let some things go that otherwise you would fight tooth and nail over. You say, Oh well, it's only going to last a lifetime and then it's glory for me. So you let that go. So we've got now not only so, but we glory or boast in tribulations. Also knowing that tribulation worketh patience. Our English word tribulation is a suggestive word. It comes from the Latin Tribunen, which was the title they gave to a very heavy sledge that was dragged by oxen over the threshing floor. That was called a tribunal. It had great iron studs into it and it burst the ears of corn and they all filtered down underneath and were protected. And the top part was crushed to chaff, which the wind blew away. That's what tribulation does to two different people. It sift you out from the saved and the lost. Some are embittered by it because they have no savior. Others are separated from the husk because they are redeemed. So there we have the word tribulation, and this works right around and brings you back to a hope that maketh not ashamed.

[00:09:18] And here's the first occurrence of the love of God in the Epistle to the Romans. I've mentioned before that we must not handle the love of God promiscuously,

any more than our own love in this life. I've said to you, if you go right through Matthew, Mark and Luke, you'll never find the love of God mentioned. You never meet the love of God till you get to John. 316. The first occurrence in the Gospels. And then it is because he sent his son. A wicked man can be blessed by the providence of God with rain and sunshine. But you'll never know the love of God if he never knows Christ and he'll never know Christ if He sets aside his great sacrificial work. And here it is, the love of God at last. When Romans one, two, three and four are over. The love of God waiting to flood you. But only because this is now a fact. Then he proceeds in verse six. Onwards to speak about those for whom all this wondrous work was done. And notice the word yet. So when we were yet without strength. In due time, Christ died for the ungodly. And again in verse eight, While we were yet sinners, Christ died for us. No interval. No turning over a new leaf. No promising to do anything.

[00:10:43] All the turning over a new leaf and the promising are the fruits of salvation. They can never bribe God for them while we were yet sinners. There's a progress here too. If you'll notice verse six without strength. Ungodly. Sinners. And out of the enemy's verse ten, Let me go over them again. Verse 6 to 10, without strength. Well, you might say that's a very simple thing. Oh, well. If you're without strength, you'll be lost just the same as otherwise. Is he? If that's all the matter with you. If you said I've never done a soul wrong in my life. No. Well, you're negative still. You haven't done it? No. And you can't say to yourself, No, well, you need it. You need not go about and accuse everybody of the vilest sins in the calendar. There's no need to say that. You've only got to prove that they are without strength to save themselves, to say you're just in the same boat. Friends. It's only a matter of degree. Christ died for the negative and godly. Adam Godley. I was brought up in an ungodly home, but I should be very wrong to put a modern version on it and say they were a lot of barbarians, they were a lot of criminals. We were a happy, easygoing, free family without God. That's all. Just God wasn't there. We didn't know him. We didn't bother about him, just simply not godly.

[00:12:21] Then comes a change. It goes over to positive sinners while we were yet sinners. This is positive. This is transgressing. This is failing. And then comes the active rebellion. Verse ten If we were enemies while we were enemies. So it doesn't matter whether you're the weakest and simplest or whether you're the most active and progressive, you need the same savior and it's provided on the same terms. So let's read it again for ourselves without an interruption. So when we were yet without

strength, in due time, Christ died for the ungodly. Then he slips in a little argument for scarcely for a righteous man. Will one die yet peradventure for a good man, some would even dare to die. So you see, it is right in common parlance, to speak of one man as good and another man as righteous, even though in the preceding chapter it says there is none righteous. No, not one. And there's none that do it good. And you meet some pernickety folks you see who don't realize that some terms are just relative and our savior and our Lord says that it's human to say, Well, you might find someone who would die for a good man, but for the righteous man, he doesn't create much love. You always know you get 20 shillings in the pound when he wouldn't give you a penny more. Not a bit. You see, that's the idea here.

[00:13:45] But he says, Look at the love of God, but God commendeth his love toward us in that while we were yet sinners, Christ died for us. Oh, what a much more comes then much more than being now justified by his blood. We shall be saved from wrath through him. And then we're going to be saved again. You'll see in verse ten. So let's read on. 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. Here's another phase of salvation which is not often stressed. We are saved by his death, but we are saved by his life. And for that, we'll turn straight away to a passage which explains it clearly in Chapter seven of the Epistle to the Hebrews. Chapter seven of the Epistle to the Hebrews. Of course, here we are in another context altogether. And verse 23. Of chapter seven says. And they truly. Now, of course, we are back. Oh, it's all about the priests who failed. Verse 21, those priests were made without an oath. These priests who differ from the order of Melchizedek, I can't go into that. But it says, and they truly were many priests. Why were there many? Because they were not suffered to continue by reason of death. As soon as Aaron was appointed, his successor was named. But there was no successor appointed for Christ, for he died no more.

[00:15:17] That's the argument. But this man, this man, because he continued, never hath an unchangeable or better still, an intransmissible priesthood. He's got no successor. Now that's the living Christ. Wherefore he is able also to save them. What thought he had save them? Oh, yes. But this is another aspect. He is able also to save them too. Not merely from salvation of the cross is to save you from salvation of the living. Christ is to save you unto one end or the other. So here it is. Save them to the uttermost that come unto God by him seeing he ever liveth to make intercession for

them. That's the living Christ. But this word uttermost, one of the key words of Hebrews is the word perfect. Can going on to perfection. And the basis of the word perfect is the word, Kelly, that you use when you speak of television, because it simply means like telephone, telegram and telescope, something that's at a distance telescope, telephone telegram, all indicating that. And this word uttermost is Pantelis. It's picking up the key of Hebrews and says, Don't you worry, you'll never attain it yourself. But if he's got you in hand and the living Christ makes intercession for you, you'll not only be saved from the desperate condition you were in, but you'll save you unto all perfection. The very goal of the Epistle to the Hebrews.

[00:16:47] So what a need there is to embrace the whole work of Christ and not stop short somewhere. That again in Romans five. Verse ten, 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. Now the word reconciliation comes again. But in our version it's translated atonement. If you're reading the revised version or you have a marginal reference, you will find that the word is still the same word reconciliation. Now we may find fault with the authorized version and wish that they hadn't put this in, but then if we project ourselves back 400 years, we shouldn't have had shouldn't have had any bother because there was an actual verb in use. I've never heard anyone speak of at wedding, anybody. But they did in Shakespeare's day. I go to make atonement or at one ment between the Duke of Gloucester and his brother. There was no sacrifice there. They were quarreling. He was bringing them together. So atonement in the New Testament is reconciliation. You've never received the atonement that was offered to God. If you're dealing with a sacrifice, you have received the results of it, which is reconciliation. Blessed be God. So let's be thankful that the authorized version was able to use two words They they knew because they've got reconciliation. They knew we set ourselves up and criticized these men as though they were a lot of ninnies.

[00:18:16] Village. We are the ninnies. They said, look, we'll put the word atonement there instead of reconciliation the second time. Why? So that the believer will always realize that reconciliation in the New Testament goes back to atonement of the Old Testament fulfilled by Christ. We've lost nothing. We gain more. So here it is. And not only so, but we also joy in God. That's the word boast. Again, you see, rejoice, joy in God. We boast in God through our Lord Jesus Christ, through whom we have now received the reconciliation. Revised version. The Atonement. The Atonement, which is

based upon the reconciliation accomplished by Christ's death. Well, there it is. That's once again we've endeavored to cram in 20 minutes that which I suppose has exercised the thoughts and minds of commentators and expositors for 20 of years. We're almost asking for trouble, isn't it? I feel a bit sometimes like the stores advertised in the United States. If it's impossible, we'll let you have it in 24 hours. But if you expect a miracle, it might take just a little bit longer. So you'll sympathize with me. These wheels go round on this tape recording relentlessly. I can't stop. I cannot hesitate. But I do trust that the young people who are listening to this will now be able to take it slowly, carefully, and make it their own by the mercy and grace of God.