

W451B_Romans_8_6.mp3

[00:00:02] Teach that we were considering last time ended with the words verse 17 of Romans, the eighth chapter. If children, then heirs. The if there is the if of argument, it's not a question of doubt. It's as assured as anyone can claim by the mercy of God that he's a child of God. Well, then he's got an inheritance. And that inheritance is so beyond our ability to explain that. The apostle says it's not aimed at the heart of man. The things that God has prepared for them that love Him. Well, that's a wonderful thing that we can stop there if we wish. And for all time, we we do rest there. But now comes the section which is thus free. But do you know there's something more? What you said to me. What more can there be for a child of wrath as I once was, a child of darkness, to be translated into the kingdom of God's son and out of darkness into light and be accepted in the beloved. What more is there? Well, apparently you can never come to a conclusion that God said all he's going to say and done, all he's going to do. So the next section says this and we are joint heirs with Christ. If so, be that we suffer with him that we may be also glorified together. Now that is often read as, Oh, it's just the same thing. But you know, if we begin to study the scriptures, you discover that there is a difference made between the gift of salvation and the prize of the high calling.

[00:01:39] There is such a thing as a reward for faithful service, but that's not salvation and doesn't interfere with salvation. If we died with him, says Paul, writing to Timothy. If we died with him, that is to say, when Christ died, we were reckoned to have died with him. Nothing could alter that. If we died with him, we shall live with him. Then he says, if we suffer or endure, we shall reign with him. But is living and reigning exactly the same thing. What is I. I don't know. Well, that's. Supposing we say we don't know for a minute. Let's see whether. Whether there is such a thing as reigning over and above living. Turn to the book of the revelation. And that would be quite outside of our calling. But we can see how it bears upon others. Chapter three. Uh, no. Chapter. Yes. I think it's the end of chapter three. Yes. Verse 21. To him that overcome it. Now, an overcomer is not an ordinary, everyday average believer. He is one who stood and endured if needs me. Be thou faithful unto death and I will give you the crown of life. Him that overcome it. See? So now we have this emphasis. If we suffer with him, we shall be also glorified together. Joint heirs. And this is a joint heirship here to him.

[00:02:58] That overcometh will I grant to sit with me in my throne even as I also overcame and am set down with my father in his throne? Now that's a joint. Actually. It's not merely receiving a gift, but to him that overcometh will I grant to sit with me in my throne? So we go back for a moment to Romans the eighth chapter and joint heirs with Christ. If so, be we suffer with him that we may be also glorified together. And while we have revelation, will you turn to the fulfillment of this promise in Revelation 20, verse four. And I saw thrones and they sat upon them and judgment was given unto them. And I saw the souls of them that were beheaded for the witness of Jesus and for the Word of God and which are not worshipped the beast. Neither his image, neither had received his mark upon their foreheads or in their hands. And they lived and reigned with Christ a thousand years. Well, it's not a very easy path, is it? You can't be little being beheaded, for Christ's sake, or refusing to worship the beast in that dreadful day, or not receive his mark. So here are those who endured and suffered with him. They not only will live, which is assured by salvation, but they reign, which is the added bit. So we pass from Romans the eighth chapter, which says if children then heirs to the next step and joint heirs with Christ, if so be we suffer with him that we may be also glorified together with him.

[00:04:36] Well, now the next thing is this. I've put a pair of scales on this board. You notice a scales can come in the question of our salvation because the scales in the Bible, if you're reading the Hebrew language, is practically identical with the word righteousness. As I've said before, some people have criticized the law of Moses and said what a bloodthirsty code it is and we've outlived it. Well, we may have outlived it, but an eye for an eye and a tooth for a tooth is only just 16oz to the pound, that's all. And anybody who says they don't believe in an eye for an eye and a tooth for a tooth, you wait till the butcher cheats him of two ounces and see what they say. You see, that's justice. Don't mix mercy with justice. If you want justice, 16oz to the pound. If you can't do it, call upon God for his mercy. Or as Shakespeare puts into the language of the Merchant of Venice. In the course of justice, none of us should see salvation. Well, then you get a pair of scales and every one of us are found wanting. But now we have a pair of scales. With regard to the next move, will you turn to Hebrews, the 11th chapter, and see how Moses weighed after salvation? The next thing, Hebrews 11th chapter, verse 24.

[00:05:55] By faith. Moses, when he was come to years, refused to be called the son of Pharaoh's daughter. And what little we know from having the archaeologist at work of ancient Egypt. We know what a magnificence he refused the Court of Pharaoh. Pharaoh was a god to the people and the royal family were there, ensconced in gold beyond dreams and so on, if you want that sort of thing. Well, he was surrounded with it and brought up with it for 40 years. Choosing the word choosing is exercising an opinion of discretion. He wasn't forced into this. He chose this. Choosing rather to suffer affliction with the people of God, then enjoy the pleasures of sin for a season. For a season. At the beginning the way with Moses. He said, Suppose if I do sit upon the throne of Egypt, supposing I am the crown prince of Egypt, Supposing. I don't think he ever saw the advertisement that I've seen. And you may have seen in one of the insurance companies. It's threescore years and then not three score years and ten. It's a challenge to the man going along, he says after three score years and ten, then what? So Moses said, After all, it is fleeting. This is but for a moment, and choosing rather to suffer affliction with the people of God than enjoy the pleasures of sin for a season. Esteeming is the other word for weighing, measuring, comparing, considering Esteeming the reproach our version says of Christ corrected in the margin Esteeming the reproach for Christ or the reproach that attached to anyone who believes in Christ.

[00:07:42] But it wasn't Christ reproaching him. That's the danger of our English here. Esteeming the reproach for Christ. Greater riches. Greater riches. The treasures of Egypt. Why? For he had respect unto the recompense of the reward. And the word recompense is a word that suggests he weighed and put it in the balances and tested it. Now, will you come to two Corinthians and see that that is actually the words that we must use. And if we go back to Romans eight and find them there, two Corinthians, Chapter three. Chapter four. Verse 16. Two Corinthians, Chapter four, verse 16. For which cause we faint. Not. But no out outward man perish. Yet the inward man is renewed day by day. He has no sort of like battle, is it? A man who can write about his experiences like that. We faint, not. We have every reason to faint. If we are resting upon the arm of the flesh, for our outward man is perishing. Although the inward man is renewed day by day. Now he goes on. Notice the word light and the word wait in the verse 17. This is a pair of scales at work again for our light affliction. Which is but for a moment. He is following the same lines as Moses, isn't it? But for a season, he says.

[00:09:15] Is that for a moment? And you see, that's all the difference, isn't it? One man is told that the complaint he has is his for a lifetime. Or two men may be told at the hospital. Oh, well, you got it for life. It's incurable. Come in. That's right. Come right in. This. This one person shrugged his shoulders and says, Oh, well, it's only for a lifetime. Come in and sit right down. You're at home, friend. Come on. Oh, will he be? I sit down on business at the same time. About another ten minutes. Another five minutes. That's right. We don't want you to be uncomfortable. That's good. We're right in the middle of everything, so you'll have to put up with that. The one of them said, Oh, it's only for a lifetime. And the other one said to exactly the same thing. We've all got to endure that all my life. It's like one man said, Oh, all roses have got thorns. And the other one said, Isn't it wonderful? These thorns have got roses. Just the point of view, isn't it? Light affliction. Which is that for a moment? Worketh. This is something I've got a business to do, something that's accomplishing something. Work it for us. A far more exceeding and eternal weight of glory. You notice the end is in italics. There's a figure of speech which is called Polysyndeton. Polysyndeton is a Greek word, meaning many ends and it builds up.

[00:10:54] And. And you know, some of the things in scripture it piling them up and sometimes it's asyndeton. It leaves all the ends out to go straight away to the end. So leave this one out. It worketh for us a far more exceeding eternal weight of glory. Now, the next thing in the Hebrews 11 that we looked at just now, it says Moses endured what he did and esteemed as he did because he endured as seeing him. That is invisible. So it says here, all this takes place while we look not at the things which are seen. It has been said you can blot out the mighty sun by a pin's head if you put the pin's end near enough to your sight. And there are many a person to day whose great philosophy of life and the answer they give to all you give them Will. I don't see it as though they don't see it as a proof that it doesn't exist. Is he? So he says, while we look not at the things which are seen. But are the things which are not seen. But are things which are seen are temporal. Moses said, Oh, that's only going to last for a season. But the things which are not seen are eternal or age abiding. So we come back to the text, which is before us in Romans, the eighth chapter. If children. So long as anyone can claim by the mercy of God that he has been redeemed by Christ and become a family of faith, he can't put himself into it, but he can wake up to the fact that he's there.

[00:12:31] Romans The eighth chapter, 17th verse. If children, then heirs. Heirs. No child of God without an inheritance. Then he goes on subsequently, and that's the new step we've taken this afternoon. And joint heirs with Christ. If so, be that we suffer with him that we may be also glorified together. Now here comes the pair of scales, for I reckon that the sufferings of this present time are not worthy to be compared. The word worthy Axios is the word that comes from a pair of scales. So put on the board. You see on the one side, the cross, the other side, the crown. He says You can't make those two balance not worthy to be compared with the glory that shall be revealed in us for the earnest expectation of the creature or creation waits for the manifestation of the Sons of God. Our time is practically up. We like to keep faith with business, and we may have a bigger company next time as we get back to a more settled program. But we're still continuing to examine this mighty chapter of Romans the eighth. And I draw your attention when we looked at it to the beginning, that the whole of the structure of Romans eight revolves around the word son.

[00:13:50] The first section is that God answered all the problems about sin and death, God sending his own son. And at the end he says, verse 31, What shall we say to these things? If God be for us, who could be against us? He that spared not His own son? And all the problems and difficulties in that that you hear discussed about where is God and who is God like? And I don't know what is because they are seeking something which is beyond their ken. God has limited himself so far as we are concerned. So that we see the glory of God in a human face, in the face of Jesus Christ. Every one of us is in need of a mediator like job at the beginning of early days. Is it all the. There were a days man between us to lay his hand upon us both. And Christ steps into that so that while we stress the scriptures here and we stress the character of God and all that, we are conscious that we know nothing about him whatsoever but what is revealed to us in the person and work of his son. If there's more to be known as there may be in the days to come, we'll be prepared for it. But for the present time, we are perfectly satisfied with the character and the glory and the teaching and all that do with God as is revealed to us in Christ.