

Romans (Quality: Good)

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- [0 : 00] The scripture, which I hope the Lord will help me to speak to you concerning this evening, will be found in the fifth chapter, the Epistle to the Romans, verse 10.
- The Epistle to the Romans, chapter 5, verse 10. 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.
- It was the Apostle's main desire, I believe, in his ministry, to exalt the wonders of the Savior, who had had compassion upon him.
- At the same time, while he sought to preach free grace, free mercy, he at no time neglected to remind his hearers of the solemnity of the fall.
- This particular subject is one today which is very largely shunned, steered clear on.
- [1 : 45] People don't want to hear about the fall and the fact that they are sinners, because very few seem to believe that they are.
- Tim Reiter's words are still most solemnly true. Though all are sinners in God's sight, there are but few so in their own.
- This particular scripture, which I have just now read, contains clear evidence of man's state by nature, due to that solemn fall.
- We were enemies. This is exceedingly solemn. And when the Spirit of God, though it is merciful action, charges this upon the conscience of any poor sinner, it will bring that poor sinner down.
- But it's a bringing down in mercy. Because the same gracious Spirit intends in due course to lift that sinner to a hope in the mercy of God through the Lord Jesus Christ.
- [3 : 12] looking at this word, what do you and I see in it? A rich mercy.
- And where is the source of this rich mercy? From whence does it flow? Find the answer in verse 8.
- But God commendeth His love toward us in that while we were yet sinners, Christ died for us.
- That love, many servants of God, including the apostles of endeavor to proclaim. And it's proved, as we still prove, it's a subject too high, too deep, too wonderful.
- One of the things of which I frequently say is better felt than spoken of. It's sweet to feel it only for a moment.
- [4 : 26] It's so difficult to explain. Yet it's in our text. The love of God, the mercy of God, and His wisdom is revealed in the way He ordained to save those who were at enmity with Him and to bring them into that condition of being willing servants if when we were enemies we were reconciled to God.
- This clearly shows that the theme in the first part of this text, anyway, is reconciliation. You ever pondered it?

Have you ever seen the value of it? The necessity of it? To be reconciled? There is a word in Corinthians which says in few words, Be ye reconciled to God.

It's very evident, then, that this reconciliation is of extreme importance. Highly essential that this should be wrought in us each who fear God.

Reconciled to Him. He will help me for a minute or two. I'll try to look at the matter after looking at an illustration.

[6 : 07] Quite a simple illustration. when there's differences or dissensions, disagreements between men, if there's to be reconciliation, there must be given a willing spirit to admit wrong somewhere.

usually, in the case of human beings, it's expected that the offender should make the first move in this matter.

The offended naturally expects to await some step toward acknowledgement of fault and expression of regret.

Now, when this reconciliation is really proceeding along suitable lines, it will commence with an admission of fault and an expression of sorrow.

You will find in practice that if you have offended someone and are able to go to them and say, now look, I was wrong.

[7 : 33] I'm sorry. Reconciliation after that's extremely easy. It's a very seldom fact, a very seldom event that you will find an agreed person stand firm after that.

The easiest way of reconciliation is for one to say I was wrong. I leave the illustration. It's very feeble. What I want to do is it's possible to exhort God.

I wish I could more in my poor ministry to stand on the one hand then and offended God and on the other numerous sinners.

I want to say this reverently. who made the first move? He who was offended. He made the first and the only possible move.

and not only did he make a covenant containing so much of wisdom devising a way by which an innumerable company of people could be delivered from their sins and more than that as I hope to come to later provided his own dear son to make the way possible.

[9 : 03] God. In the epistle of John you will read this. Here in his love not that we love God but that he loved us and sent his son to be the propitiation for our sins.

Do you wonder that the apostle sets these words down as being the best method that under the spirit's guidance he can find of paying a tribute to the marvelous love and wisdom of God?

When we were enemies we were reconciled to God by the death of his son. What is it to be reconciled?

Well it is as I have already tried to show a step toward peace. It's to take the necessary steps to obtain peace.

peace. You're at peace if you're fully reconciled one to another and we've reached I believe an agreement I hope we have that there's been enmity even from us in our heart.

[10 : 42] made a mistake there. There still is in our natural hearts enmity and it works at times doesn't it to our intense sorrow.

You don't need proof that this word is true that in our natural hearts there's enmity to God. It's quickly in evidence if in his wisdom his appointments cross our desires, our wishes you'll find resentment there and unless the Lord preserve you bet him too.

I wish I couldn't speak from practical experience on this point but alas I do. My friends with whom I'm closely associated in church membership heard this.

I'm here before you now because of a certain word but I'm here to confess the truth of the beginning of the word and it's this.

Rebellious thou hast been not rebellious still and I said I'm here because of this but since in love I took the end my promise I'll fulfill enmity reconciliation what's necessary.

[12 : 33] Well if I know anything about it the poor sinner has got to come down must be brought down must be humiliated must feel something which really is a great blessing.

I wish more people felt it today and I wish I felt it often. It's called godless sorrow for sin. This leads the word tells us to repentance that work is repentance unto salvation not to be repented of.

Conjoined with this repentance is contrition added to confession will be confession then the poor sinner is nicely on the way to reconciliation.

yes my dear friends it's a great mercy to be brought there painful experience but a wonderful mercy to be brought so before the mercy seat of Christ reconciled to God.

There is complained in this reconciliation a large measure of submission. submission. There will be submission to his appointments submission to his dealings with you they go easier then.

[14 : 05] Again I speak from experience sometimes it does seem that the Lord is dealing hardly with it yet I'm bound to say he's always dealing with them in his wisdom and with a special purpose in Rio and what is that purpose?

Not their condemnation not their rejection but their acceptance into his family. You see a great preparation is necessary before an enemy can become a child isn't there?

None but God could have devised a way which can in a very brief time where it's his will turn a complete adversary an enemy one who hates God and the people of God into a submissive confessing sinner.

only God could do that by his spirit what a mercy he still does. Oh and I pray he still will even among his people here.

Calls them to see the great need to be brought into reconciliation with God and submission to his dealings and submission to his will.

[15 : 43] the cause of sin in the world can be described in one word disobedience.

The savior of sinners his work his merits the salvation he wrought out can be traced also to one word obedience absolute obedience to the will of his father.

My reading just lately has been closely directed to those many statements of the Lord Jesus concerning the fact that he came not to do his own will but will of the father that had sent him.

Even the words that he spoke he said he was speaking the words that the father had given him. And then when he had completed that which God the father had designed he should do he was in the position to be able to boldly say as only he could I glorified thee on the earth I have finished the work which thou gavest me to do to bring finally every member of the election of grace into reconciliation with thee.

You think it over my friends. And I believe the more that meditation is given to you the more profitable sweetness and pleasure and yet mystery will you see in this word reconciliation.

[17 : 44] Think how rapid the change was in Saul of Tarsus before he became Paul.

Yet you see the same work was necessary though brief. There must be reconciliation and submission to one who is higher.

Even the Lord Jesus clearly showed us when in those intense sufferings in the Garden of Gethsemane the essential nature of reconciliation and in especial submission.

Then he gave utterance to this. If it be possible let this cup pass from me nevertheless not in my will but thine.

There is no higher reconciliation anywhere than is to be found there. But the same spirit in lesser measure is the design of God concerning all his people.

[19 : 04] And until you and I are brought there there will be more dealing more fire if necessary more discipline more chastening until we are finally brought to that condition not my will but thine.

I speak in a certain measure from experiencing this I was rebellious I have to confess this nothing to be practical shame of faith has been mine on many occasions before God because of the many months I spent in rebellion against him I had said and repeated it three times something I would not do I won't I said the Lord chastened me very severely three times for that very severely and I spent then a long time saying I can't then the Lord visited me again until I saw that I was still in error still rebelling against him even then I saw that there was only one thing required of me neither to say I won't nor I can't but I will be done

I was brought to this I hadn't intended to say a word about it nevertheless here I am declaring the final result of this reconciliation to the mind and will of God was given when I bowed at my bedside and said Lord what wilt thou have me to do oh what a wonderful thing it is to be brought into submission to the will of God and their text says this is only possible because the Lord Jesus died well then think how valuable reconciliation is in relation to the price that was paid that it might be possible I believe we might well spend more time than we do meditating on the wonder of this reconciliation to God brought out by the death of his son and this is to be the portion of the whole election of grace each in their measure must be brought here to be completely reconciled to God

I'm not pretending don't misunderstand me that I've been brought into that condition or live there only very briefly when specially helped I'm prepared to tell you that I've seen it in a child of God complete resignation for the will of God was expressed this way very near the journey's end one said to me so I know it's right I feel completely willing to stay or to be taken just as may be in accordance with the mind and will of God what could I say in the circumstances other than the hymn writer's words I felt them to be so applicable sweet to lie passive in his hands and know no will but his

I've seen it once wondered at it that there should be such complete resignation reconciliation submission to the mind and will of God and then to consider that this was by the death of the Son of God how effective what wonders were wrought when Jesus died but my text goes further than this this evening reconciliation is a great blessing it's a part of a great work but we go on we shall be saved by life the subject now then is extended to salvation total complete salvation in my attempts to speak of

[24 : 19] Jesus I have here and there felt moved as I do now to speak for a moment or two on the value of his life on earth it is right that we should pay as often as possible the tribute the Lord enables us to the value of his death but I believe we do not sufficiently realize how much we owe to his life upon earth Jesus said this himself by way of helping me to the point I want to make think not that I am come to destroy the law or the prophets I am not come to destroy but to fulfill realizing that being enemies we are law breakers do we sufficiently realize how essential it was that the law should be completely fulfilled before forgiveness could be possible the life of Jesus is extremely necessary highly valuable in fulfilling the law

God was being dishonored he was dishonored when his law was broken when man proved to be absolutely disobedient to his command son of God was required in addition to the many other things he did to render complete obedience to the law of God that it might be made honorable and honor his father do you understand now why he said I have glorified thee on the earth restored the honor due to thy great and holy name by fulfilling thy law yes apart from that my friends we couldn't receive full forgiveness and justification unless the law was fulfilled for and on our behalf that isn't all that's implied in the text my thoughts went during the afternoon and they've gone again to that word of the apostles in the 15th first epistle corinthians if in this life only we have hope in christ we're all men most miserable the wonder of salvation depends upon a living savior the essential doctrine of resurrection resurrection their duty to emphasize especially in these days my friends the lord give us grace and gracious ability to firmly maintain the essential nature of the doctrine of the resurrection why we read in the word of god this brief statement sadducees say there is no resurrection a lot of sadducees about today many sadducees about today and therefore

I say it is essential that this so essential doctrine to be emphasized how incomplete would have been this matter of salvation had Jesus remained in the tomb how it would have lent triumph to satan instead of satan being triumphed over the defeat of satan the conquest of the second death resulted when Jesus rose living from the tomb highly essential is this doctrine his divine authority was asserted then he proved himself to be god as well as man when he fulfilled his own words as we have them in the tenth chapter of the gospel according to

John and I lay down my life for the sheep I have power to lay it down I have power to take it again this commandment have I received of my father I hope the ministry which you and I come to listen to and love will contain the resurrection of the Lord Jesus Christ we must preach my friends as well as a dying Lord a risen living savior then we shall preach a triumphant savior he who conquered for us once then we may hope will conquer in us too what hope have we beyond the grave unless we firmly believe that Jesus lives we shall be saved by his life that's a basic truth you know it's the word of

God reconciled by his death and cleansed I wouldn't omit that for anything cleansed due to the fountain opened by his precious blood shedding oh that's essential too but the word at the close of this verse is we shall be saved by his life much more seeing we're reconciled being brought into the family I see it this way the work has proceeded so far through the death of Christ the children of God by reason of the death of the Savior can be brought into the family and they can then receive the additional gift because he lives and I read that additional gift you know just now the wages of sin is death but the gift of

[31 : 27] God is eternal life through Jesus Christ our Lord I often find my thoughts going to the fifth chapter first epistle of John the very precious truth there there's mention made of the record God has given of his son and then the next verse goes like this and this is the record that God has given to us eternal life and this life is in his son he that hath the son hath life you're very important truth there this is this is the completion of salvation this is what might be called in the words of Peter the end of their faith this is the reward that awaits at the end of the path of tribulation and the journey through the wilderness death isn't death death is the transitory thing which is necessary to take us to this glorious abode and to be the means of translating us in spirit first into this haven of rest but may not the children of

God face with complacency their end when they may realize from the word of God and that which has occurred to their savior that there awaits them a glorious resurrection you don't hear this doubt with very often and I must admit that it's an exceedingly difficult subject but at the same time as I have just hinted due to the propaganda and the prevailing belief today which again is due to the temptations and insinuations of Satan far too many people are endeavoring to convince themselves that there's no hereafter getting into the little ones the children it's a solemn thing my friends Satan knows perfectly well if he can induce people to believe this they're in his hands absolutely next thing that follows is licentiousness and sinful liberty obviously if there's no future what is the immediate reaction in their heart well do what you like go on just as you wish no future no punishment everything's ruled out is evident here in this delusion this temptation of Satan today and it's gaining ground it's gaining ground it's one of those delusions of which we read that men will be deceivers will become worse and worse deceiving and being deceived

I believe it is time to lift a voice or two more clearly on this matter of the fact that we have a living Savior and that he lives because of the resurrecting power of God there's nothing too hard for God with God all things are possible and consequently we may with a measure of confidence believe that he who has raised the Lord Jesus will raise his people presently the apostle believed so we want to take another step forward into the next great thing that Jesus did and he couldn't have done it unless he lived he went with his disciples we're told as far as to Bethany and he lifted up his hands and blessed them and while he was blessing them he was parted from them he ascended into heaven what's the importance of this two main things I'd like to bring before you before I close one is a word that keeps following me about this same

Jesus this same Jesus if you turn to where that is in the first chapter of the Acts you'll find a definite promise there that he'll come again in the same way as you've seen him ascend into heaven in that same glorious humanity and then the apostle says concerning his entry into heaven whither the forerunner hath for us entered what does that mean it means that he's taken possession of the kingdom for and only half of his people and is in heaven as their head and representative until that appointed time of the father when he shall come and gather his people together and take them to be forever with him 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 love now you will presently see the wonder of a living savior and you will see that he had authority and power to say to his disciples even before he had suffered being God he knew just what was coming to him just what he must pass through and yet he was able to say

I go to prepare a place for you and if I go and prepare a place for you I will come again and receive you unto myself you should be saved by his life I have searched in my mind and in the scripture for some evidence something that I can lay hold of as a proof that Jesus is in heaven but of course you must believe the Bible you must believe the word of God you can throw that aside woe is nothing to stand on I hope I do believe the word of God I hope you do too do you suppose that Stephen would have said what he did in that terrible hour of being stoned to death as he was unless he saw what he said he saw if he saw

[39 : 25] Jesus at the Lord's right hand I believe that and I believe that's a standing one can firmly stand upon a dying child of God a martyr is able to proclaim that he saw his Lord in heaven there's another witness too do you suppose that Saul of Carsus ever needed anyone to convince him that Jesus was alive no he knew Jesus lived very well I don't wonder that he was able to write with definiteness now he's Christ risen from the dead and become the first fruit of them that slept he'd seen him and heard his voice and the sight proved too much for his natural sight for a while too glorious too holy too pure we have the hope

I believe that we should see him someday and be like him does your religion contain this hope and mine too it doesn't work much if Jesus isn't the center of it but it's exceedingly precious if it's firmly built upon that foundation other than which no man can lay than that is laid which is Jesus Christ much more being reconciled we should be saved by his life you see how important it is to own a living Jesus now there are still a few poor sinners who can agree with the hymn writer on another point too what is that you may say well it's just simply this that Christ is God I can avouch and for his people cares

I've prayed to him as such and he has heard my prayer he couldn't if he wasn't a living Lord could he ah but you know he's in heaven I believe some of you have felt the sweetness of his presence even in his house and when on your knees you don't really need telling that Jesus lives you feel persuaded that he does I'm going to close with a very sweet little word it's this because I live ye shall live also and ponder abundance and prós then may do mai

We live in town of society, chapter 151. The Savior is no more to God.

He is the Lord and brother on high. He is triumphal for the faith.

[43 : 22] He is the Son of the Lord and the Son of the Lord.

He is the Son of the Lord and the Son of the Lord. He is the Son of the Lord.

He is the Son of the Lord. He is the Son of the Lord.

He is the Son of the Lord. He is the Son of the Lord.

He is the Son of the Lord. He is the Son of the Lord.

[44 : 37] He is the Son of the Lord. He is the Son of the Lord.

He is the Son of the Lord. Oh Lord, we ask that there would cause that we may be brought more constantly, more frequently and sincerely, and the sweet reconciliation to Thy holy will.

Father, we ask that there would be the Son of the Lord. But grant Thy word may be made good and profitable to us, and result in Thine own honour and glory be thy will. Do pray that it may please thee, to so encourage us to believe that in the end it should be well, that thou hast redeemed us, hast forgiven, hast put away our sins, hast saved us eternally, and given us eternal life. Pardon all that has been in us. Take us into thy kind care, go before us still, give us to feel thy nearness.