

96-05-24a

We have gathered this evening to study the word of God and in preparation for that Let's stop and take a moment to clear our minds and prepare our hearts and seek the ministry of God the Holy Spirit so that these things will Accomplish the purpose for which God gave them shall we pray? Father we thank you for the wonderful privilege that we have of living in this age of being sustained by your grace of having the identity with Jesus Christ that not only has accomplished the Redemption and reconciliation and propitiation that was necessary to enter us into your presence But has also given us a wonderful hope for the future and a purpose to our lives we pray that tonight as we continue our study of the letter to the Romans that God the Holy Spirit will take these things and Make them a part of the resources in our soul help us to understand them and to be motivated by them So that our life will please you in every way we ask it in Jesus name. Amen we are at a pivotal point of the Letter that we're studying here tonight as we leave chapter 5 and begin chapter 6 in Romans Paul has Introduced himself to this church. He knows many of the people in the church as we saw in our introductory study from looking at the beginning and the end of this book and Seeing the believers that Paul names those that he knows in this community and that he recommends to this group for fellowship He has in his absence provided these believers with Recommendations or with referrals of believers that understand the plan of God and understand the purpose of God and are Beneficial in terms of fellowship.

That's where we will end up in chapter 16 Then in the middle of chapter 1 Paul begins the teaching or theological part of his letter He introduces it by saying I am NOT ashamed of the gospel of Christ. It is the power of God for deliverance for everyone who believes for the Jew first and also for the Greek and we have Spent some time talking about eternal life We have studied that phrase in the New Testament and have seen all of the fullness that Paul attaches to that term that it goes far beyond deliverance from the lake of fire and comprehends Everything that God has for us in this life and in the next when he says Zoe or life I own us or that partakes of the eternal it speaks to us of divine life life that goes beyond this age beyond the temporal beyond the goals and objectives that we might develop in this life and God has a great and wonderful plan that is referred to in that very simple term eternal life it includes but is not limited to our salvation and beginning in chapter 1 he has Developed the argument developed the point that he wants to make to the believers in this church and by extension It's the point that God wants to make to us and it has to do with the priorities of the Christian life It has to do with how we can live so that God will declare us righteous So that God will be pleased so that we walk the worthy walk If we summarize what Paul has covered in these first five chapters, we will find That it helps us Understand the argument as it continues in the remaining portion of the book and it's critically important that we know the ground on which we stand As we go forward into chapter 6 chapter 7 chapter 8 and chapter 9 in particular there has been a wide variety of interpretation applied to these chapters and I believe that that variety is in part due to not spending enough time Comprehending what Paul is saying in the first four and five chapters So we will review one more time to set the stage for what we cover tonight What Paul has covered for us thus far and I'm

going to give this to you an outline form I'm going to write it on the board Hopefully in the future when we think of the letter to the Romans we can Recreate or retrace in our minds the general course of the argument It's easy to bog down and dig post holes in Romans and and get so deeply into theological Concepts that we lose the flow through the book. So we want to try to maintain that as we go through so chapter 1 You might ask yourself by way of sort of a pop quiz here What is if you were going to boil down chapter 1? This is the question.

I asked myself if I were going to boil down Paul's point in the last half of chapter 1 What would it be? well, we remember that he talked about the wrath of God being revealed from heaven and then a whole lot of sin going on and If we summarize this chapter 1 this is the way I summarize it the wrath of God Falls on all those who suppress divine truth the wrath of God falls on All those who suppress Divine truth now this is not to In any way attempt to diminish the fullness of what Paul is saying is wonderful to go through as we have verse by verse and see These things but to get in our mind where Paul is going in this letter We want to try to summarize these now in chapter 2 We saw that critical transition right there at the beginning of chapter 2 When Paul turns this argument toward his audience and he says therefore you and the argument that has all been in the third person in the last half of chapter 1 now goes to the second person and We studied who that you is and that was based on our introduction what we saw in chapter 1 what we saw in chapter 16 Paul is addressing himself to believers in the church age in Rome and by extension all of us in this age And he says you are inexcusable if you're busy judging these people we've just talked about in chapter 1 on whom the wrath of God is falling if you yourself are in the same category because you too are suppressing divine truth and Paul makes no bones about that and so if we summarize the argument of chapter 2 Believers and we underline that word believers Who reject the truth? this of course is the Doctrines that pertain to this age and this life that God has called us to live believers who reject truth will likewise experience God's wrath And we took a little bit of time on this and we documented this from Scripture because this is a harsh Saying is I suspect this is one of the things that Peter Was speaking of when he said Paul has many things to say in his letters that are hard to comprehend and people twist them and use them against him and People found many things in what Paul taught that they turned around and used as arguments against the gospel that he preached But chapter 2 talks about the fact that it is by patient continuance and well-doing Seeking for glory honor and the imperishable things That we receive that package called eternal life, which is that all comprehensive? Enjoyment of the grace that God has made available to us as believers in this age It's based on our salvation, but by no means limited to it So the argument of chapter 2 again believers who reject this truth will likewise experience God's wrath And it's needless. It's senseless that we who have been saved by God's grace should still come under condemnation Tribulation and anguish wrath at the judgment seat of Christ through Disobedience through failing to take advantage of what Christ secured for us at the cross to deliver us out of this present evil age Then in chapter 3 Here's a good quiz. How would you summarize chapter 3? Well, I will offer you my conclusion here the law reveals Sin this is the law of Moses the law of Moses reveals sin faith in Christ reveals righteousness The law of

Moses reveals sin faith in Christ reveals righteousness This is true in any context whether we talk about unbelievers coming to Christ whether we talk about believers who live by faith And Paul is beginning to set up this contrast this book the arguments and the points that Paul makes in this book are constantly being made by comparison and contrast look at Adam look at Christ look at the law look at grace and It's easy for us to get into the details of those comparisons so much that we lose sight of why he's making the comparison the point that he's proving with that comparison and In chapter 3 even though we use a lot of those verses and in Salvation terms when he says all have sinned and come short of the glory of God it is that same all in verse 24 that are justified freely by his grace and He's viewing that falling short in the aspect of believers He's talking about the believers who have fallen short and who are now justified Did we fall short before salvation? Of course.

Do we fall short after salvation? Of course but the point that he's making in chapter 3 is There there was a point to falling short under the law Under the law in the Old Testament age falling short made God's point. You can't produce righteousness I have spelled it out for you and you cannot do it in your own strength in this age God is making a different point and this is a key part of Paul's argument because Paul is addressing Among other things the argument brought forward by Jewish Christians and people who still have a high regard for the law that this is a means of righteousness that operating under the law as a Christian is a means of gaining God's favor and establishing and doing Righteousness and Paul's point as he develops it in this book is look the law was a way to demonstrate sin The law was never put forward as a system of righteousness It was a system designed to make the point that man is sinful this age in which we now live the age of faith the age of Living by God's grace is the age where righteousness is revealed so he's setting this up in chapter 3 and In chapter 4 he's going to illustrate this example He's going to say I know this is Probably a new and foreign concept to many of you that have grown up under the law and are now Incorporating the law into your Christian life. Let me give you an illustration and so chapter 4 is going to go to Abraham and in chapter 4 the point that Paul makes Abraham Was declared righteous by faith not by works And we see how that fits into the point that he made in chapter 3 because the law is a system of works Righteousness that comes by faith is a system of grace.

And so we have the contrast not so much between the law and Grace, but between the point that God was making in the old age and the point that he's making in the new We're on a different mission, that's why we have different covenants. We have different promises. We have a different destiny We have a different standing before God believers in the Old Testament.

We're not placed in union with Jesus Christ They weren't made a part of the body of Christ. They're not a part of the bride of Christ Why do we partake of all of those things as we look at the scriptures that talk about those things? It's because we wear the white robe We are the demonstration of how God can create righteousness in the human race when man cannot So we're in a different economy because God is making a different point And so he illustrates this

thing says look God did this way back in Abraham the the precedent was set that Righteousness can come by what you believe and what you think rather than what you do and before Abraham climbed the mountain with Isaac and before Isaac was even born but after Abraham salvation Long after his salvation probably 40 50 60 years after his salvation God came to Abraham not in a salvation context, but in a God to believer relationship and said here's a promise for you. I'm going to make you the father of a son in your old age Abraham believed God in Genesis 15 and God Credited him with righteousness.

This was righteousness that was assigned to a believer in God's plan because of what that believer believed so he gives us that illustration in chapter 4 and We might stop here and To to help us in the future You may want to if you feel these are valid you might make a star buy them in your Bible We can select a key verse out of each of these chapters that helps us sum up The point that each of these chapters makes in chapter 1 of Romans the idea being that the wrath of God falls on all those who suppress divine truth the obvious choice of Key verse there is verse 18 So the key verse I'll draw a little key here under my chapter 1 heading. I would say the key verse in terms of Paul's Development of the argument is chapter 1 verse 18 The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who suppress the truth and unrighteousness this is the point that he's going to illustrate in the unbelieving world in chapter 1 and then he's going to turn it around and Apply it to believers in chapter 2. So that's a key development there in 118 Really in chapter 2. I couldn't I Couldn't boil this down to a single key verse because there are really two. The first one is chapter 2 verse 5 chapter 2 verse 5 says in accordance with your hardness in your impenitent heart you are Treasuring up for yourself wrath in the day of wrath and the revelation of the righteous judgment of God And this is a shocker because Paul is talking to the you here which is the believers the believers in the church and this verse is full of the second-person pronoun and second-person references here and and this Shocks them and that's exactly what Paul wants to do.

He wants to prick their conscience and Knock a hole in their ego and their self-righteousness that's based on the law He says you are storing up for yourself wrath and one of the great things we saw in that verse was the application to the judgment seat of Christ because in the same way that you can accumulate wood hay and stubble you can accumulate gold Silver and precious stones. There's no accumulation of wrath at the great white throne That is a single issue judgment based on a decision about Jesus Christ and you can't store up for yourself wrath at the great white Throne, it's an absolute there's either the absolute wrath of the lake of fire or there's absolute deliverance into eternal life in that context But here is a place where you can store up wrath for yourself in that day and it accumulates and this is what we do as Believers when we suppress the truth and unrighteousness When we establish a pattern of suppressing the truth Wood hay and stubble things that bring the displeasure of God will come So again, I would say the key verse in chapter 2 here One of them would certainly be chapter 2 verse 5 Now there's a second very important verse here and it's right toward the end of the chapter and that's chapter 2 verse 29 Chapter 2 verse 29 He is a Jew who is one inwardly and circumcision is that of the heart

in the spirit Not the letter whose praise is not from men But from God and once again Paul is hammering home the difference What's the difference in the system of spirituality the system of righteousness that is being popularly advertised in the Roman Church? It's spirituality by works. Well, you still need to keep the feasts.

You still ought to circumcise your sons. You still ought to do the sackcloth and ashes and observe the days and the foods and and the other provisions of the law a Righteousness based on works rather what's external rather than what's internal and so he makes that point in 229 and that's So important that I'm going to add that as another key verse chapter 3 our key verse Romans 3 Actually verses Romans 3 20 through 22 by the deeds of the law no flesh will be declared righteous and We're fond of thinking of justification in terms of the positional truth that occurs at the point of salvation we use the term in English justification as in distinction with sanctification to talk about what happens when we accept Christ and The two words in Greek are indistinguishable We have to look to context to see what kind of righteousness is being discussed and here in chapter 3 The context tells us that this is how do you live a righteous life and By the deeds of the law no flesh will be declared righteous in his sight why by the law comes the knowledge of sin If you're keeping the law, you're making the point that's already been made that point was maxed out It began in the garden it extended all the way down to Moses and he's going to tell us down in chapter 5 that when the law came Transgressions were magnified the trespasses were even increased. So that point has been made That's that's a tired dead horse God's making a new point and if we go back as believers and try to establish our righteousness in the eyes of people by what we do how we look how we act how we're perceived the morality or the Ministries that we engage in if we evaluate ourselves that way if we allow others to evaluate us that way We're falling back We might as well go under the old covenants and the old promises and plan on being an Israelite in the eternal future because we're Jumping back to an earlier phase of God's plan.

So he points that out here in verse 20 the law doesn't Enable anyone to be declared righteous. The law's purpose is to bring about the knowledge of sin But now in verse 21 The righteousness of God apart from the law is revealed being witnessed by the law and the prophets We know that in every age Abraham is the example Righteousness comes by faith and those who were declared friend of God and who were great believers in the Old Testament Always achieve that by faith There are no Believers in the Old Testament who are commended for their law keeping are there? Can you think of a single Old Testament hero, he was a man after God's own law He was he kept the commandments and never never failed. That's not the commendation David committed broke many of the Ten Commandments.

He committed adultery. He bore false witness. He committed murder He trampled all over the Mosaic Law and yet he was a man after God's own heart because he was a man of faith It's not an endorsement for trampling the law But it makes the point here the righteousness of God is revealed apart from the law.

It's witnessed by the law and the prophets It's the righteousness of God through faith in Jesus Christ to all and upon all who believe For there is no difference all have sinned and come short of the glory of God All are justified freely by his grace through the redemption that is in Christ Jesus the redemption that we partake of its salvation is an Absolutely necessary Foundation without that redemption. There's no hope of righteousness by faith but this living righteousness is based on the blood of Jesus Christ the righteousness that came to us when we accepted Christ is Positional and enters us into a new area of opportunity and now we can be justified We can be declared righteous day by day moment by moment through faith So that would be in my opinion certainly a key is not the key in chapter 3 320 through 22 and you could go down to 24 In fact the more you try to condense it the more you wind up just saying well the whole chapter is key But I'll limit it to 320 through 22 now in chapter 4 How would you Summarize that we've said Abraham was declared righteous by faith and not by works a key There might be chapter 4 verse 13 the promise that he would be saved the promise of eternal life the promise of Partaking of the kingdom even though he lived in tents all his life. Is that what it says? No, it says the promise that he would be heir of the world was not to Abraham or to his seed through the law but through the righteousness of faith and This again is consistent with what Paul is arguing in the book he's talking about the life of a believer not the salvation of man and So the righteousness that is accounted here is righteousness to a believer based on his faith as a believer So chapter 4 verse 13 would be a good key verse to Perhaps mark there so that my big fear is that in the future after having Valiantly gone through Romans six or eight months from now.

We go back and we say, you know, that was such a wonderful study But I just can't remember what the point was So I hope by reviewing these chapters one last time here that we have Given you something to hang on to and something to build on as we go into these next chapters because We can see the flow of what he's talking about. He's addressing himself to the Christian life he's talking about the difference between a productive Christian life a life that is characterized by life and A Christian life is characterized by death a Christian life that reflects old things Past things things that are history things that have already been accomplished in God's plan and have been remedied by God's plan then we came to chapter 5 and Try as I might I think that even even in the coverage that we have given chapter 5 You could spend weeks and weeks and weeks. We are only going to spend this last few minutes Reviewing chapter 5 and what I'd like to do Because this is really our last time to look at it closely is give you five points on the first part of chapter 5 This is the key point this is the pivotal place in Paul's argument where he brings it down the rubber meets the road and we get into application and He hits the road so hard that he's going to bounce back a little bit in chapter 6 in chapter 7 and return to application in chapter 8 but Let's take a look at the first part of chapter 5 here and what we want to do is Once again, follow the thread of the argument having made these points that he made in chapter 1 through chapter 4 in chapter 5 Paul starts out and says therefore Therefore because the wrath of God Falls on those who suppress the truth because believers who reject the truth will experience the wrath of God Because the path that a lot of believers are currently on trying to establish their righteousness

before men is Going to bring down that wrath.

There is a better way through Christ and the salvation that's in Christ and it's faith in Christ for believers on an ongoing basis, therefore Since we are justified by faith and we saw that error is participle. This is a necessary condition to what follows This is what precedes the action of those two main verbs that follow Since we are justified by faith Since believers are acceptable in God's sight as believers When we operate in faith, there are two possibilities and these two verbs are in the conditional Mood, it's a potential subjunctive See wills here. So I've got to really keep straight on my Greek now But these subjunctives have been viewed a lot of different ways as we mentioned last time Some people have even taken these as cohortative subjunctives.

Let us Rejoice, let us have peace and Because they're wrestling with the subjunctive and in later in some of the manuscripts they've even changed them to just be Indicative to be a declarative statement that we have these things because we tend to want to see this all in salvation terms but in my view the the text that stands is the text we work with and they're Subjunctives and why does Paul use a subjunctive here because it depends on what we decide we have the possibility of Being righteous in God's sight of being acceptable in God's sight as believers of being productive fields by faith And because we can be declared righteous by faith We can have peace with God as believers and not be under his wrath not be under his discipline We can rejoice in the expectation of the glory of God Not all believers have the expectation of the glory of God What kind of expectation can we have if we do not obey the truth and like it says in chapter 2 at the judgment seat? There's tribulation and wrath. There's anguish There because we wake up in the presence of God and realize that we frittered away this life We frittered away God's grace We got so consumed with ourselves and how we felt and our circumstances and our goals and our objectives We built these big sandcastles The tide of the judgment seat of Christ has rolled in and everything that we thought was important has melted away and it's going to be a sorrowful experience for a lot of us and Up to this point in our lives. We may have been living in a way that's going to store up that displeasure of God, but we have the opportunity through what Paul is teaching us here to change the Fate that we will experience at that judgment seat and to look forward to it and to eagerly await The glory of God the opportunity to reflect the glory of God because we know where we are in his plan We know what he expects of us and that's what we're doing So that's what he is launching into here in chapter 5 and he says therefore since we are justified by faith We can have peace with God through our Lord Jesus Christ through whom we have access by faith Into this grace in which we stand and we don't want to diminish at all what Paul says about salvation in this book and everything that He's talking about for the life of believers is based on what Christ did for us at the cross and is possible for us because we're saved and So our two main verbs we may have peace and we may rejoice in the expectation of the glory of God Not only that but we also glory in tribulations now this verse starts to make sense to us Why would somebody glory in testing glory in suffering? It doesn't come naturally to us It doesn't come because someone comes up and quotes a verse to us or says I'm praying for you brother It's something that has to be inside of us.

It is a viewpoint. It's a Context that we see our suffering in and we realize that it is achieving a great purpose It is an opportunity to serve God if by the experience that I am going through God is accomplishing his purpose What better place could you be in in the universe than to be in a useful part of God's plan? because I'm going through this circumstance because I am dealing with these people because I am experiencing this particular suffering and Because I'm trusting God in it Everything that God wants to happen is happening How could you possibly be in a better place and when our perspective starts to match God's We actually start to glory in our sufferings why because we know something not because we're told something not because we are like unbelievers who just endure and I am always reminded when you see the disasters on TV the floods and the fires and the the terrible Physical challenges that people face. I saw a program earlier this week where they were dealing with brain tumors and using the big auger they do just like the Egyptians did they get a brace and and Peel away the skin and drill this big hole and go in and do things to remedy tumors in the brain and they talked about the courage and the the Terrible suffering and the circumstances that people are placed into when they have an enormous physical challenge like this But they're unbelievers They get through it just like we could get through it.

They say this lady kept saying over and over she was the wife of a man who Was given very little time. He had a very Proactive tumor that even when they removed it surgically it grew back at double and triple the speed that the original one had developed It was the size of a lemon. They removed it and it was already coming back They were trying this new therapy to slow it down and get rid of it But his wife kept saying over and over again.

I have faith in the doctors We've got the finest doctor in the country and I have faith in him. I have faith in this procedure I have faith in this experimental drug that we're trying. I have faith in these things She and her husband got through this ordeal with that sort of faith Anybody can get through suffering Suffering only counts when we get through it because of faith in God when we see it from God's perspective and we know that it counts In an eternal way, that's the only way it counts why suffer we're all going to suffer Jesus said in this world You will have tribulation.

So it's coming. We can't expect a bed of roses We can't expect a wonderful life of blessing and happiness and peace and tranquility and smooth waters and and so forth Tribulation will come Jesus promised it. He said be of good cheer.

I have overcome the world and If that's a reality to us if the plan of God and the purpose of God is clear to us We can see that suffering in that context There are many many examples that you can think of where we go through pain because we know that in the end it's beneficial whether it's Exercise or dental procedures or surgery or anything else and it's true equally well in in Chapter 5 here we can glory in our tribulations because we know something. We know that our flips us our tribulation produces Endurance the ability to bear up under is what this word connotes To remain under something to bear up under it and and sustain it we sustain under that pressure We know

that in the context of this suffering we develop that characteristic and that characteristic produces approval. The approval of God when we sustain, remember what it said in chapter 2. Those who by patient continuance in well-doing are seeking the eternal things, God will give all of those blessings that belong to eternal life and that's what we have here. And when that's real to us more real than our circumstances, more real than people, more real than suffering, that's when we begin to think this is a great life. Paul said I have learned in whatever state I find myself therewith to be content. And you read the roster we reviewed that in two or three places where he talks about all of the different experiences He went through and the whole Apostle life doesn't look like something. We'd all sign up for that. But Paul thought it was great because he understood this principle that we're looking at tonight. I love the quote I have on my wall in there that President Theodore Roosevelt understood that credit belongs to the man who is in the arena who is facing the challenges, the dust and the sweat and the blood and there's great things seen that there's a lot at stake and goes for the gusto. You only go around once. Why not make your life count in an eternal way? That's what Paul is presenting us with here that perseverance under testing produces approval from God and when we know that we have that approval because we know we're living life the right way that creates expectation of the glory of God. And hope does not disappoint because the love of God is shed abroad, is poured out literally in our hearts by the Holy Spirit. So let me give you these points on chapter 5 verses 1 through 5. The first point because righteousness comes through faith. We can have peace with God through Christ rather than wrath from God because righteousness comes from faith. Comes through faith. We can have peace rather than heck than wrath.

There is a peace that comes at salvation, the reconciliation that we're familiar with. But this is peace with our Heavenly Father. This is a relationship of blessing rather than discipline of reward rather than rebuke and our point is made there in chapter 5 verse 1. Secondly, this grace, the grace that makes this possible, comes to us through Christ. Now, this is important because Paul is going to expand this in the latter part of chapter 5. This we take it for granted that everything we have comes through Christ.

Don't we? Christ is all in all. Christ is the head of everything to the church. It tells us in Ephesians we take that for granted but in the age of Israel and under the law of Moses that was kind of a strange concept because the law applies to me. I have got to keep the precepts of the law and where I stand relative to the law depends on what I do. And constantly, what did this man do that that he was born blind or what did his parents do that? He was born blind. These rich people are obviously favored by God because look at their riches they must be doing the right thing and was all based on deeds. And so Paul says this grace comes to us through Christ. What do you mean? I'm getting righteousness by proxy. Somebody else did the right thing. Somebody else was obedient.

Somebody else gave the perfect sacrifice and what he did applies to me. How does that work? This is a hard nut to crack for a lot of these folks and so we're going to see Paul expand that in

the latter part of chapter 5 and Give some illustrations on how this can happen and try to explain it So that's an important thing to see back here in verse 2 that it's through Christ that we have access Access to this grace and it's interesting that he uses the word access Because in reality, we don't all take advantage of this grace. The grace is there the access is there the door is open Who's going to walk through the door and exploit that grace and exploit that opportunity? We have to decide that it's important enough to do we have to decide that it's worth Rethinking our priorities and rethinking the way we live our life We have access by faith into this grace our third point Because righteousness comes through faith.

This is the same Beginning phrase we had up above Because righteousness comes through faith we can rejoice in Expectation of the glory of God in hope of the glory of God Now a lot has been said how do you get through testing? How do you get through suffering and so forth if you listen to the minute clinic on the radio? They've got books. They've got helps. They've got tapes.

They've got Systems, they've got techniques. There are all kinds of things to get you through the baggage you have from childhood and the bad relationship you have with your spouse and the bad relationship you have with your children the bad Relationship you have with your parents and every other conceivable kind of problem And I come from a dysfunctional home. And by the way, everybody comes from a dysfunctional home.

It's a dysfunctional world That's why Christ came. It's so silly for people to say. Well, I come from a dysfunctional home who who does not Everyone even people who sometimes on the surface appear to be functional are dysfunctional.

We're all dysfunctional We all come from a dysfunctional and the solution of God is the same in all of those cases But we we live in that pre-Copernican universe everything revolves around us We see everything in terms of how we feel what we expect what we want out of life instead of recognizing that the universe does not revolve around the earth much less us and We live in a universe that revolves around God and his plan and his purpose and his glory and once we start to see ourselves As one of those moving objects in his universe We can begin to expect the glory of God We can begin to see that we have been placed in a unique position to reflect his glory So because righteousness comes through faith, we can rejoice in the hope of glory. This is a new and great system. These things didn't pertain Universally and in their fullness in the Old Testament like they do here our fourth point More than this as if that were not enough Paul says more than this We rejoice in sufferings Not only do we have our pie in the sky, but we start to have our pie here We not only rejoice in what's coming in the eternal future.

We start to partake of that eternal life here we start to partake of the joy and the Presence of God the indwelling of the Father in the indwelling of Jesus Christ that come when we start to live this way and finally our fifth point the expectation this expectation that he's talking about The expectation that results from Persevering Does not disappoint and this word for disappoint is an interesting word And I'd like if you want to make a separate place in your notes for this We're

going to talk about this word just a little bit the word here for disappoint doesn't really mean disappoint at all It's a compound word Katai schoono I write it in English K-a-t-a-i-s-c-h-u-n-long-o Katai schoono and this really means to Discredit to dishonor Turn with me to first Corinthians chapter 1 verse 27 1st Corinthians 127 God has chosen the foolish things of the world to put to shame the wise to discredit to Nullify the Standing or any credit that they may think they have God has chosen the foolish things of the world to Katai schoono the wise That's the The He's chosen the weak things of the world to put to shame the things which are mighty and in the same way our Expectation this hope of righteousness through faith is not going to leave us in the boat But the wise and the strong are going to be in through God's plan People who believe in the law people who believe in righteousness by works and righteousness by where you stand before men Say you you have no You have no credit with us. You have no standing you're You're out in the weeds. You you don't have a heart for the lost.

You don't have a heart for the the hurting you're not sympathetic you don't Identify with people in their woundedness and their brokenness and so forth. You're you're unsympathetic. You're unloving you're cold you're concentrating on your piece of God's pie and nobody else and so forth and Attempt to discredit believers who begin to concentrate on the plan of God as it's laid out for us in this age and Paul says don't worry about it this Expectation if you concentrate on living by faith, you're not going to be dishonored.

You're not going to be discredited You're not going to wake up at the judgment seat of Christ and have the Lord look down from the bama and say, you know You really should have been keeping that law. You really should have been watching out for that meat offer to idols You really should have been circumcised. You really should have kept the feasts It's not going to disappoint We may not always see the effect or the impact of the decisions and the priorities that we said in this life But we will see it at the judgment seat of Christ God who sees in secret will reward openly This same word is used also in first Corinthians 11 4 and 5 if you turn a few pages over remember the idea of Women praying in church.

I want you to know that the head of every man is Christ. The head of the woman is the man and The head of Christ is God every man praying or prophesying having his head covered Dishonors his head caught I skuno. He shames his head.

He dishonors. He discredits himself if he stands up and prays With his head covered And he goes on and uses this word throughout this argument So and we could launch off into a whole thing here on this passage but the point is that there is a loss of credibility, there's a loss of Righteous standing When you operate outside the guidelines when you operate in an improper way Paul says this is not operating in an improper way This expectation that we have is not going to discredit and dishonor us The way someone who's standing up at the wrong time and doing the wrong thing does it's not going to do that. That's his point There's another great use of this word right here in Romans over in chapter 9 verse 31 through 33 Romans 9 31 Israel pursuing the law of righteousness Has not attained to the law of righteousness And of course we

understand that that was the purpose of the law to increase the trespass and So Israel, of course pursuing the law of righteousness has not attained it Why because they did not seek it by faith, but as it were by the works of the law They stumbled at that stumbling stone as it is written behold.

I lay in Zion a stumbling stone and a rock of offense Whoever believes in him will not be put to shame That's the principle we have back here in chapter 5 if we're placing our faith in Christ on a daily basis Seeking the righteousness that comes through faith. We will not be discredited. We will not be dishonored.

We will not be put to shame So it's a strong case that Paul makes. It's a strong argument and We have the Combination of this word and another word and we'll Close our first session with this over in 2nd Timothy 2 15 many of us know this verse by heart But remember up in in chapter 5 verse 4 when we said that We know that this suffering produces endurance and that endurance produces approval the word approval there is documents Documents documento means to analyze something for the purpose of approving it To take a sample of something and verify that it is what you think it is. It's not testing to eliminate It's not testing to judge.

It's analyzing something to verify its authenticity and to approve it to authenticate it and Which is about the only proper use of? Authentic and authenticate that I can think of that words been used a lot lately in in Christian circles Living an authentic life and so forth the often the often Authentication or an authentic life is when God looks at us and approves us documento So that suffering produces endurance endurance leads to documents to being looked at by God and being Verified and approved and that gives us a great expectation. Well, both of these words documents and Cut ice kune cut ice kuno are used over in 2nd Timothy 2 15 be diligent strive to Present yourself approved documents to God a workman who does not need to be ashamed Cut ice kuno Approved by God not ashamed. That's the subject of this letter That's the subject of the argument that Paul is making in the book of Romans He's bringing in a lot of theological truth, but that's the issue for us That's that's the crossroads at which we stand every day as believers and members of the body of Christ Is this going to be an hour where we are approved or is it an hour where we're going to be ashamed? there's a lot on the line God put a lot on the line when he sent his son to the cross and Buried us with him crucified us with him raised us with him Positionally through our salvation and because there's a lot on the line There's a lot to expect in the future we have a great expectation at the judgment seat of Christ an expectation that is exceeds anything in the previous ages and If we fail the grace of God if we allow ourselves to be cut off from Christ if we miss out on our calling There is also a lot on the line at the judgment seat of Christ and it's such an important point that Paul is going to spend 14 and a half of his 16 chapters of Romans Turning it in different lights Illustrating it from different angles Presenting it with all of the force of argument that he can muster to wake us up to realize that we are not here for Ourselves we are here to achieve this great goal that God has set which is the reflecting of his glory This is the pivotal part of that argument right here in chapter 5 Which is why we have slowed down and and

looked at it in the depth that we have We're going to pause now and take our break when we come back We will review quickly the last half of chapter 5 and then we'll get into chapter 6