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INTRODUCTION

GOD WANTS A RELATIONSHIP, NOT A PERFORMANCE

ROMANS 5, 6, 7, 8

In approaching our study of the book of Romans, we find that we are hitting the greatest of all the doctrinal Epistles that came from the pen of the Apostle Paul.

Volumes and volumes have been written to express the meaning of these verses and the depths to which the Apostle goes in filling out the fundamentals of Christian experience is phenomenal.

It was here through the study of these passages that Martin Luther was fired with the concept that "the just shall live by faith," and as a result this phrase formed the battle cry for the reformation.

Transferred
to the home
office by the
CO.

Paul was in the city of Corinth in late 58 A.D. when he received word that quite a number of his converts from other cities had moved to Rome on business and they had gathered together and founded a church there and naturally they considered the Apostle Paul as their spiritual leader. Sin City, Washington D.C. of the Day.

Paul has not visited this city of Rome as yet, this is something future in the Father's plan for his life, but there are many things that he needs to write to them about.

When one approaches the Epistle it is easy to discern the objectives in writing. They are three in number:

1. To present the fundamental doctrine of salvation in chapters 1 to 8
2. To explain the present situation with regard to the nation Israel in ~~verses~~ chapt. 9 through 11
3. To have a discourse of practical Christian living, chapters 12 - 16.

doctrine
dispensation
duty

We can then say that chapter one through eight are doctrinal chapters, nine through eleven are dispensational, and chapters twelve through sixteen relate to duty.

The key to understanding the entire Epistle is in Romans 1:16 and 17.

v.16 For I am not ashamed of the Gospel for it is the power of God for salvation to everyone who believes; to the Jew first, and also to the Greek.

v.17 For in it the righteousness of God is revealed from faith to faith as it is written, But the righteous man shall live by faith.

"The righteousness of God" is the key phrase to the entire epistle.

Paul says he is not ashamed of the Gospel of Christ, and then characterizes this Gospel with the next two phrases giving us his reason for not being ashamed:

1. This Gospel is the power of God unto salvation.

2. The righteousness of God is revealed in it from faith unto faith. It is a righteousness springing from faith and not from any human merit or works.

We would thus conclude that Paul has reference here to a righteousness which has its origin in God and is received on the basis of faith.

Cunninghame says, "Under law God required righteousness from man. Under grace He gives righteousness to man." The righteousness of God is that righteousness which God's righteousness requires him to require."

Hodge says, "That righteousness of which God is the author, which is of avail before God, which meets and secures His approval."

Brooks, "That righteousness which the Father requires, the Son became, the Holy Spirit convinces of, and faith secures."

Moorehead, "The sum total of all that God commands demands, approves, and Himself provides."

Isaiah 64:6 "For all of us have become like one who is unclean, and all our righteous deeds are like a filthy garment. And all of us wither like a leaf and our iniquities like the wind take us away."

The Apostle begins then with verse 18 down to chapter 3 and verse 20 to point up the universal need for this righteousness which God has provided on the basis of faith. It is needed by Jew and Gentile alike and when we come to the end of the section at chapter 3 and verse 19 we read, "Now we know that whatever the law says, it speaks to those who are under the law, that every mouth may be closed and all the world may become accountable to God, because by the works of the law no flesh will be justified in His sight. For through the law comes the knowledge of sin."

The Apostle then in verses 21 to 26 of chapter 3 gives us the provision of a righteousness from God by faith in Jesus Christ; "But now apart from the law, the righteousness of God has been manifested, being witnessed by the law and the prophets. Even the righteousness of God through faith in Jesus Christ for all those who believe, for there is no distinction for all have sinned and fall short of the glory of God. Being justified by His grace through the redemption which is in Christ Jesus whom God displayed publicly as a propitiation in His blood through faith. This was to demonstrate His righteousness, because in the forbearance of God, He passed over the sins previously committed for the demonstration I say of His righteousness at the present time that He might be just and a justifier of one who has faith in Jesus."

The Apostle then launches into chapter 4 with an Old Testament illustration from the life of Abraham to show us that faith was reckoned to Abraham as righteousness.

This brings us to these great chapters that are now under consideration: Romans 5, 6, 7, and 8.

Our right.
isn't going
to cut it!!
ISA 64:6

American
Express
Card

1:18-3:20

Must Create
A Need For
Your Product!!

3:19

3:21-26

From chapter 5 through chapter 8, the Apostle Paul is going to establish the new situation under grace for those who stand acquitted before God by faith. He is going to argue that they are not only forgiven, but brought to a radically new relationship of life and righteousness before God to the grace which is in Christ. Paul is going to speak of the twin moral problems of continued sin in the Christian's life in chapter 6 and the end of the dominance of the law for those who are in Christ in chapter 7, and finally he is going to expound the main principles of this new life in the Spirit as the counterpart of the old way of life under the law in chapter 8. In his final hymn of victory, Paul will sing his heart out in adoration to the unqualified faithfulness of God from which nothing can ever separate us.

These four chapters then depict the great privilege of justified believers, or of men who have been made new. The rich inheritance both now and in eternity which is ours if we are Christ's. What are these privileges? Each chapter concentrates on one of them:

- (1) Peace with God in chapter 5
- (2) Union with Christ, chapter 6
- (3) Freedom from the law, chapter 7
- (4) Life in the spirit, chapter 8

We shall examine each of these in turn as we discuss the subject, God wants a relationship, not a performance.

These are without a doubt among the greatest and most glorious chapters of the whole New Testament. They portray our Christian privilege, the privileges of those whom God has made new, those whom He has justified, that is declared righteous and accepted in Christ. The earlier chapters of the Epistle are devoted to the need and the way of justification. They are concerned to make it plain that all men are sinners under the just judgement of God and can be justified solely through the redemption which is in Christ Jesus, by grace alone through faith alone. Now at this point, having set forth the need and explained the way of justification, Paul goes on to describe its fruits and results of justification of life of Sonship and obedience of earth and a glorious hereafter in Heaven.

When the Apostle announced his great theme, the righteousness of God, from faith to faith, Paul added from Habakkuk, "the righteous shall live by faith." From 3:21 to the end of chapter 4 he describes and illustrates this faith and its righteousness. Now in chapters 5 to 8 he describes the life that results. "He who by grace is led through the golden portal of faith, God's declaration of righteousness descending upon him as he enters, thereby passes into the divine City of Life," and Paul now leads all of us through this wonderful city and shows us all the riches of this blessed life. It is all ours by justification through faith.

Will this new method of salvation really last? Will it continue to the end? Is it safe for all the varied and complex needs of human life? Is it a foundation sufficiently strong to stand the wear and tear of human needs, even if it saves at the commencement, will it continue to save in the future?

The answer to this is given in the chapters before us.

Chosen not for good in me,
wakened up from wrath to flee.
Hidden in the Saviour's side,
By the Spirit, sanctified.
Teach me Lord on earth to show
By ~~me~~ love how much I owe.

STUDY NUMBER ONE

THE RESULTS OF A RELATIONSHIP

TEXT

- v. 1 Therefore having been made right by faith, we are having peace with God through our Lord Jesus Christ,
- v. 2 Through whom also we have obtained our introduction ~~or~~ (entree) by faith into this grace in which we stand; and we are rejoicing (exulting, glorying) in hope of the glory of God.
- v. 3 And not only this, but we also are rejoicing (exulting, glorying) in our tribulations; knowing that this tribulation is producing endurance;
- v. 4 And this endurance, character; and this character, hope;
- v. 5 And this hope does not disappoint; because the love of God has been poured in our hearts through the Holy Spirit who was given to us.
- v. 6 For when we were still helpless, at the right time Christ died for the godless.
- v. 7 For one will hardly die for a righteous man; though perhaps for the good man someone would even dare to die.
- v. 8 But God is demonstrating his own love to us, because while we were yet sinner, Christ died for us.
- v. 9 Much more therefore, having been justified now by His blood, we shall be saved through Him from the wrath.
- v. 10 For if while being enemies we were reconciled to God through the death of His Son, much more having been reconciled we shall be saved by His life.
- v. 11 And not only this, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

INTRODUCTION

In the first four chapters of the Epistle, the Apostle has been pointing up the universal need for a righteousness that would make it possible for a relationship with God.

Many feel that it is the Father's desire that we perform for Him and the Word emphasizes over and over again the fact that God longs for a relationship with us.

This was His original intention in the creation of man because He was lonely and longed for a relationship with someone that man was originally created.

This relationship was broken in Genesis chapter 3 and verse 8:

- v. 8 And they heard the sound of the Lord God walking in the garden in the cool of the day and the man and his wife hid themselves from the presence of the Lord God among the trees of the garden, and the Lord God called to the man and said to him, "Where are you?" And he said to Him, "I heard the sound of thee in the garden and I was afraid because I was naked so I hid myself."

If someone is desirous of having a relationship with someone, it is certainly not going to just happen by hoping it into existence. For instance, you cannot use the telephone once a week and expect a relationship to develop.



ILLUSTRATION

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Topics: News That Illustrates**Filters:** News That Illustrates**References:****Tone:** Neutral/Mixed**Remembering Another Side of Coach John Wooden**

John Wooden, the greatest college basketball coach ever—maybe the greatest coach *period*—died on Friday, June 4, 2010. Over on the [Between Two Worlds](#) blog, Justin Taylor pointed out a touching video about Wooden's devotion to his wife, who preceded him in death by 25 years. Every day that followed her death, Wooden wrote her a love letter out of continued thanksgiving for their life together. A beautiful look at love, marriage, dedication, etc. 9125 Letters!

Loving Your Dog More Than Your Spouse

One of the recent top stories on NewYorkTimes.com was a look at [what pets can teach us about marriage](#). When I read the headline, I rolled my eyes. Then I read the story ... and I still rolled my. Still, this one is worth a look because it strikes at something alarming yet true: there are a lot of people out there who show more unconditional love to their cat, dog, bird, or ferret than they do their husband or wife. You could probably stretch this one to show that there are a lot of people out there who show more unconditional love to their pet than a lot of folks, including friends, coworkers, strangers, people in need, *the lost*.

The No-Good Nature of Evolution

Powerful thoughts by [Tim Stafford](#) on how bankrupt many forms of evolution are. I found this one via [Culture Making](#), which excerpts one of the best slices from Stafford's piece: "In the story of evolution as we know it, there is no Eden. The world was never peaceful and perfect, free from death and pain. Rather the upward curve has been constant and gradual, always accompanied by death, which culls those creatures less than fit for survival."

Living in a Land Littered with Landmines

Just recently, three people were killed and six were injured [when a World War II-era bomb blew up in central Germany](#). Stories like these make their way into the news quite often, and [this stirring piece from Christianity Today](#) shows us how to reflect on these stories in a meaningful, biblical way.

A Sneaky Little Résumé

Have you heard about "white fonting"? I hadn't until I read [this AOL.com story about the practice](#). Because of the current economic state of our nation, companies are inundated with résumés every time they post a job opening. To help them separate the wheat from the chaff, they use an Applicant Tracking System. An ATS looks for certain keywords in a résumé that best show whether or not an applicant's skills, abilities, and experiences matches the job in play. Well, folks have figured out a way to manipulate that system. It's called white fonting. In the white spaces on their resume, they add keywords in a white font so they can be picked up by the ATS but not by a human being. File this one away as a good look at the lengths to which we'll go to be accepted, look better, get a foot in the door, get ahead, etc. It's also a good look at issues regarding honesty and deceit, especially in the workplace. (It's interesting how in all the reasons listed as to why this practice is bad, the article never discusses issues of honesty!)

Nor can you expect a relationship to be something of a deepening nature by attending church once a week.

Marriage
Phil. 3:10

A relationship is a lot like a garden. You have to take care of it, you have to work at it. It involves watering and weeding and being sensitive to the needs in order to produce a good crop.

With this fifth chapter it marks a turning point in Romans. Paul can now assume the reader has accepted his argument for justification by faith and proceed to spell out the implications of this new relationship of grace in the lives of the justified ones. To except God's free gift of righteousness also means to except a new Lordship over the life. Chapters 5 through 8 deal with the nature and effects of this radical, new life in the world founded upon the grace in which we stand.

How can I know?
Evidence

In these first eleven verses of chapter 5 we are going to enter in upon a study of the (consequences) of this new relationship or the (results) of the relationship.

v. 1 Therefore having been made right by faith, we are having peace with God through our Lord Jesus Christ,

Eph. 2:8,9
John 3:16

The first phrase in this verse summarizes the last four chapters. "Therefore having been made right by faith." This is the single condition of salvation, "by faith." "The just shall live by faith."

"We are having peace with God through our Lord Jesus Christ."

Paul wants to emphasize that all that we have is ours in Jesus Christ. It is "through our Lord Jesus Christ," by faith we are made right with God.

All of these blessings that are ours cannot be obtained apart from Him. That any man who thinks he knows God or is blessed by God except in and through our Lord Jesus Christ is deluding and fooling himself. There is no other way. He is the only way.

I.

The first thing that Paul mentions in verse 1 that is a consequence of this new relationship that is ours through Jesus Christ is "we are having peace with God."

Don't make it
You take it

The first thing mentioned is that "all who are made right by faith" have peace with God through our Lord Jesus Christ. Peace was made in the blood of the cross. He who died for our sins is our peace. His greeting to the assembled disciples on the Ressurrection Day was "Peace be unto you." And then He showed them His hands, then His side, and again He said, "Peace be unto you." This peace with God we have as believers in Christ. It is settled for ever and can never be disturbed. Sometimes Christians asked others if they made their peace with God. They mean by it, turning away from sin, repentance, conversion, surrender, and so forth, as if those actions from our side could make peace with God. This is incorrect and the reason why so many proffessing Christians lack the assurance that they have peace with God is in this very fact that they are constantly trying what they term to be right with God. Peace does not need to be made. It was made when Christ died for our sins.

It's yours
As A Gift
Doesn't
have to be
Made.

Faith is real
when All Your "ifs"
Are Changed to "whens"
Peace Results.

Peace is the prominent thought in this first verse. Nothing can prevent us from being carried safely through so enjoy the peace.

- A. Isaiah 26:3: Thou wilt keep him in perfect peace whose mind is stayed on Thee because he trusteth in thee.
- B. Isaiah 32:17 And the work of righteousness shall be peace, and the effect of righteousness, quietness and assurance forever.

We have peace with God. Peace in this passage means the cessation of hostility, not mere tranquility of mind. It is not that we cease to be hostile to God, but that God has ceased to be in righteous hostility to us, the sinners. God is the enemy of man, the sinner. But when we are justified through faith, we have peace, peace of conscience in the mercy of God, peace of heart in the love of God, peace of mind in the truth of God, and peace of soul in the presence of God.

Romans 1:18 tells us: "For the wrath of God is revealed from Heaven against all ungodliness and unrighteousness of men who suppress the truth in unrighteousness."

The thing that man is really seeking for can never be found by man for it is peace with God. This is the thing most sought after in the world. And our text tells us that such peace is a gift of God and thus by implication, teaches us that man cannot obtain peace by his own efforts.

It is good for us to notice in this passage that this is not the peace of God, but it is peace with God. There has been strife and contention. Man has chosen to go his own way and God's wrath has been revealed against all ungodliness. And now through the gift of the Lord Jesus Christ as a provision for man's sin, it is possible for man and God to be brought into a right relationship and as a result of this right relationship, there will be peace with God.

We who have come to the cross know that we have peace with God and that He can hold nothing against us. We have thus been justified. My experience is typical. I was a sinner less perfect than God. By conviction of the Holy Spirit I learned that my condition would incur the eternal condemnation of God if I did not submit to His grace. I acknowledged myself a sinner and threw myself on his mercy and grace, recognizing that he had brought salvation to earth through His Son, Jesus Christ. After God the Father put God the Son to death on the cross, He could proclaim grace and pardon to all who would submit to Him. I came to the cross, believed His promise about His Son and God declared me righteous. Even while I was ungodly and gave me authority to become His child. I ceased to be a child of wrath and became a child of God, justified from all things. Simultaneously I was declared to be an heir of God, joint heir with Jesus Christ. I received eternal life and shall never perish. I was accepted in the beloved. My body became the temple of the Holy Spirit. I was born of the Spirit into the family of God, baptized by the Holy Spirit into the body of Christ, and sealed by the Holy Spirit until the day of Redemption. I have an inheritance incorruptible and undefiled and that fades not away, reserved in Heaven for me. Although I know myself to be a sinner, I am not concerned about the penalty for sin since the Lord Jesus Christ bore the penalty and declares me righteous. It is now the love of Christ that becomes the concerning factor in my life and I seek to glorify Him as Lord. I know Him as my Creator and so have peace of mind.

I'm so Tense
that when I
get calm, I
get Nervous.

I know Him as Saviour and so have peace of conscience.

We are made righteous by God through grace on the ground of the blood evidenced by Christ resurrection, received by faith, and demonstrated by our testimony in words and works.

Obviously the only one who can declare a sinner righteous is the judge before whom all cases involving sin must be tried. Justification is the work of God whereby men who are out of relationship with Him through the work of the Lord Jesus Christ come in to a relationship with Him. As a result, when man became guilty, he was condemned and separated from God. By virtue of the death of Christ instead of being guilty, we are declared righteous. Instead of being condemned we are acquitted. Instead of being separated, we are joined to the Lord Jesus Christ and become members of His body. God, the judge does all of this. The case has been tried before Him and His is the only verdict. He is the supreme judge and can never be overruled.

Our faith may fail, but His truth will never fail. There seems to be today too great a tendency to rest upon the human aspects of salvation, forgetful of or at any rate, ignoring the great underlying divine realities which alone make salvation possible. It is probable for this reason that this whole passage is centered in the love of God with His great proof and demonstration, the gift and death of His Son whose atonement brings God near and guarantees an eternal salvation. As a little Irish convert once said, "I often tremble on the rock, but the rock never trembles under me."

Colossians 1:20: And having made peace ^{through} to the blood of the cross.

It is a false peace that many live in who feel that everything is O.K. And I say it is false because they are assuming that God is other than He is and that because of His love their lives can be put on a performance basis and they'll do the best they can, and because God loves them, they will never be condemned.

Ephesians 2:8,9

v. 8 For by grace are ye saved, through faith and that not of yourselves.
9 It is a gift of God, ^{not of works} lest any man should boast

Physically we like to lull ourselves into thinking that everything is O.K. and we're in pretty good shape and then we are horribly surprised by a heart attack that either disables us or brings death. It's the same way in the Spiritual realm. We like to rationalize away many things and in our neglect feel that everything is O.K. because God is going to understand our performance and our botched up priorities and all of this and that one day we'll end up in His presence and everything will be O.K. and after all that is all that matters.

- ^{Two}
- ① The only reason that peace with God is possible is because the blood of His beloved Son was shed upon Calvary's cross as a sacrifice for your sin and mine, and secondly because God was fully satisfied with what His Son did upon that cross. So He is now in a position to still be a God of justice and still make the sinner righteous in His sight through the gift of His Son.
 - ②

And can it be that I should gain
an interest in the Saviour's blood
Died He for me who caused His pain
For me who Him to death pursued
Amazing love how can it be
That Thou, my God should die for me.

Therefore having been made right by faith, we are having peace with God through our Lord Jesus Christ.

v. 2 Through whom also we have obtained our introduction (entree) by faith into this grace in which we stand and we are rejoicing (exulting, glorying) in hope of the glory of God.

"Through whom" refers to the Lord Jesus Christ of the previous verse we not only have peace with God through Him, but through Him we have also obtained our introduction (entree) by faith into this grace by which we stand.

What does it mean that by Jesus Christ we have obtained our introduction or access into this grace in which we stand?

I Timothy 2:5: For there is one God and one mediator also between God and men, the Man Christ Jesus.

There's a simple story about Abraham Lincoln that will illustrate this point.

A southern soldier who had been freed from prison camp because he was wounded too sorely to return to active duty was seeking access to the President in order to intercede for his brother, the sole support of their mother who was then in a prison camp. The soldiers on guard at the White House would not let him in. One day, as little Tad Lincoln, the President's son, was walking near the White House, he observed the crippled veteran seated on a bench crying. The boy asked what the matter was. The man explained that he wanted to see Mr. Lincoln to tell about his brother, but the soldiers would not let him in. Tad took the man by the hand and led him passed the guards into the presence of his father.

When I was desolate and alone, wounded by sin and ^{mourning} ~~morning~~ my lost ~~to~~ state, the Son of God came from Heaven, died to pay the debt of my sin, and was raised from the dead in order that He might take me by the hand and lead me to His throne.

① The word that Paul uses for introduction or access is a word with two great pictures in it. First, it is a regular word for introducing or ushering someone into the presence of royalty, and it is the regular word for approach the worshipper to God. It is as if Paul was saying, Jesus ushers us into the very presence of God. Jesus opens the door for us to the presence of the King of Kings and when that door is opened, what we find is grace, not condemnation nor judgement nor vengeance, but the sheer, undeserved, unearned, unmeritted, incredible kindness of God.

② Secondly this word has another picture in it. In late Greek it is the word for the place where ships come in. It is the word for a harbor, a haven. We take it in that meaning, it means that so long as we try to depend on our own efforts, we were tempest tossed like mariners striving with the sea which threatened and overwhelmed them completely, but now that we have heard the Word of Christ, we have reached at last the haven of God's grace.

And we know the calm of depending not on what we can do for ourselves, but on what God has done for us. Because of Jesus we have entry to the presence of the King of Kings we have entry to the haven of God's grace.

In Genesis 3:24 we read: So He drove the man out and at the east of the garden of Eden, He stationed a cherubim and the flaming sword which turned every direction to guard the way to the Tree of Life.

Just as Adam was driven out of the presence of God, so now in Jesus Christ we have access back into His presence.

Instead of being shut out because of our sins, we are given a pass. Faith is a little piece of pasteboard in our hands, is our pass. Another paid the price of admission.

How is it that we have access? Because the separation between God and sinful man has been spanned in the person of Jesus Christ. As the hymn writer expressed it:

Oh, the love that drew salvation's plan
Oh, the grace that brought it down to man
Oh, the mighty gulf that God did span
At Calvary.

Veil rent - A New
+ living way...

What is this grace in which we stand? It is described in verse 8.

8 But God is demonstrating His own love to us because while we were yet sinners, Christ died for us.

We are standing in a position where the judgement of God has fallen upon another, our Substitute, even Jesus Christ.

During the pioneer days as the wagon trains made their way westward, one of the things that they feared the most was a prairie fire. On one such occasion a large wagon train noticed off on the landscape in the early evening a fire moving in their direction very rapidly. This was a crisis and the wagon master had decisions to make as the fire came closer and closer. He could go back two days journey and cross a small stream, but the fire would overtake them before they could arrive. He called the men together and issued a strange command. He asked them to set the grass afire behind the wagon train and as the fire began to burn, he asked the wagons to move back onto the charred ground. One little girl came to the wagon master finally and said, "Sir, are we really gonna be safe?" and his words to her were, "Yes, honey, we're going to be safe because we are standing where the fire has already been." And so it is, we have a standing in grace because we are standing where the fire of God's judgement has already fallen.

On Him almighty judgement fell
That would have sunk a world to Hell
He bore it for a chosen race
And thus becomes our hiding place.

Isaiah 53:4-6

"Surely He hath born our griefs and carried our sorrows, yet we did esteem Him stricken, smitten of God and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities and the chastisement of our peace was

upon Him, and with His stripes we are healed. All we like sheep have gone astray. We have turned everyone to his own way, and the Lord has laid on Him the iniquity of us all."

"And we are rejoicing (or exulting, glorying) in hope of the glory of God."

There are three things now that we have noted thus far in our study, that are the results of a relationship with Jesus Christ. They are the consequences of God's righteousness being applied to us as we by faith appropriate Jesus Christ as our Saviour. The third is, we are rejoicing in hope of the glory of God."

We can glory in this hope because of the certainty of its fulfillment.

In the past, peace was made. In the present we have a standing in this grace. In the future, the hope of the glory of God. The approach to God in the Tabernacle in the Old Testament illustrates this beautifully.

- ① First, the brazen alter, the type of the sacrifice to Christ.
- ② Then the laver for washing. The candlestick, the table typifying the cleansing. Light, food, and fellowship is the grace wherein we stand.
- ③ Then behind the veil, the glory of Jehovah, which ere long God's people shall reach when He calls them home. How happy God's people should be in possession of such precious things with the knowledge of sins forever put away.

These three phrases paint a balanced picture of the Christian life in relationship to God. There is nothing here about our relationship to our neighbor but as far as our relation to God is concerned, they constitute a beautiful summary of the Christian life. Peace, grace, and glory. In the word peace we look back to the enmity which is now over. In the word grace we look up to our reconciled Father in whose favor we now continue to stand. In the word glory we look on to our final destiny, seeing and reflecting the glory of God which is the object of our hope or expectation.

* How is it that we are rejoicing in hope of the glory of God? There are two reasons why we can rejoice in His glory:

① First, because of the testimony of the Lord Jesus Himself in John 14:1-2:

v. 1 Stop being troubled in your hearts. You believe in God, believe also in Me. In my Father's house are many dwelling places and if it were not so I would have told you.
I am going to prepare a place for you and if I go and prepare a place for you, I am going to come again and receive you unto myself, that where I am, there ye may be also.

② And secondly, because of the testimony of the Apostle Paul. For himself said "I am ready to be offered for the time of my departure is at hand. I have fought a good fight, I have finished the course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness which the Lord shall give me at that day. And not to me only, but unto all of them also that love is appearing."

ISA. 60:22 "I, the Lord, will bring it all to pass at the right time."

Peace w/o
Access to
Hope in

③

back.
up.
on.

Jer. 31:9
"Tears of joy
will stream down
their faces, And I
will lead them home
with great care."

②

II Tim. 4:6-8

Hope of the glory of 1000 years
Stephen Acts 7:55 saw the glory - Paul - transfiguration - I Cor. 13:12; II Cor. 3:18
with open face beholding as in a glass the glory of the Lord. Rom. 3:23; Rom. 8:18
glory revealed later...

Because of this hope that death will take every believer fully cleansed by the blood of Jesus Christ immediately and directly to Heaven, it is strange that any believer should fear death.

Let's suppose the young soldier from your town has been fighting in Viet Nam for many months. He is sent up to a certain ridge in the night and he digs his foxhole completing it just as the dawn breaks. An enemy shoots at him and he is forced to lie low throughout the day. He eats his rations and knows how a horse feels who has hay and oats on one day and oats and hay on the next. He knows he must hold his ground and lie there throughout the day and night and the next day and the next night. Along about the third night he hears a voice behind him. "Hey, are you Private John Smith of home town any state?" "What's it to you," replies the soldier. "Are your serial numbers 7689974?" "Yes, I am, but what of it?" The relieving soldier answers, "I have orders to replace you. You are to go out on the next Red Cross flight to the United States. You will get a hot bath, clean clothes, you're going home and eat Southern fried chicken with mashed potatoes and gravy and apple pie with ice cream. + A Big glass of Sweet Ice Tea"

Now suppose the soldier should answer "You don't mean that I have to leave this nice fox hole and give up my rations?" We smile at the absurdity of the idea, and yet some believers, perhaps you who read these lines are unwilling to leave your earthly foxhole for the heavenly home to sit down to the banquet table of our God and to fellowship with Him in heaven among all your loved ones who have gone before.

v. 3 And not only this, but we also are rejoicing (exulting, glorying) in our tribulations; knowing that this tribulation is producing endurance.

How is it that the Christian can have the strange ingredient of glorying in his tribulations? The answer to this question is seen in the fact that every believer recognizes the sovereign purpose of God in every event that touches his life. And that nothing will come into his life that is not for the Father's ultimate glory and for the believer's personal growth.

X Romans 8:18: For I am of the opinion that the sufferings of this present time are not to be compared with the glory which is about to be revealed in us.

X James 1:2-3

v. 2 Deem it pure joy, my brethren when you encounter various trials,
3 Knowing that the testing of your faith produces endurance.

Robert Louis Stevenson tells a vivid story of a storm at sea. The passengers below were greatly alarmed as the waves dashed over the vessel. At last one of them against orders crept to the deck and came to the pilot who was latched to the wheel while he was turning without flinching. The pilot caught sight of the terror-stricken man and gave him a reassuring smile. Below went the passenger and comforted the others by saying "I have seen the face of the pilot and he smiled. All is well."

That is how we feel when through the gateway of prayer we find our way into the Father's presence. We see His face and we know that all is well since His hand is on the helm of events and even the winds and the waves obey Him.

Jer. 31:25 "For I have given rest to the weary and joy to the sorrowing."

Soldier
in Foxhole

B.J. Thomas
"Going Home"

Joseph

When you
Find yourself
in the cellar
of Affliction
you better start
looking
Around
For the wine.

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Why does he program prosperity and adversity into our experience, often moving from one to the other without warning? When God does it this way we don't know with absolute certainty what is coming next. This is not to keep us guessing, but trusting. Proverbs 3:6 is pertinent:

v. 6 In all thy ways acknowledge Him.

If life for us were nothing but smooth, straight roads, we would grow so self confident that we would soon say to the Lord "Leave the driving to us." Those who build freeways plan gentle curves and valleys to keep drivers alert. When the roads are completely smooth, drivers are mesmerized by the changeless ribbons of concrete. They tend to grow careless or fall asleep. Christians would do the same thing if life were perpetually placid. God programs curves, ruts and even detours to keep us alert and trusting.

We tend to want immediately answers to our problems and immediate redress of our ills. But God does not work at our frantic pace. He sees things in light of eternity rather than the glare of time. God is thinking of perfecting people for glory rather than protecting people from unpleasantness. In fact He may use the injustice and the unpleasantness as a lesson to lead us further in our relationship with Him. The Apostle certainly learned things in prison that he would have never learned elsewhere. I'm sure that he often thought his treatment was unjust, never the less he learned to be patient and faithful in his smelly cell. Like David, his attitude was to
"rest in the Lord and wait patiently for Him."

The life and diary of David Brainard, "Such fatigues and hardships as these serve to wean me more from the earth and I trust will make heaven the sweeter. Formally when I was thus exposed to cold and rain I was ready to please myself with the thoughts of enjoying a comfortable house, a warm fire, and other outward comfort. But now these have less place in my heart through the grace of God and my eye is more to God for comfort. In this world I expect tribulation and it does not now as formally appear strange to me. I do not in such seasons of difficulty flatter myself that it will be better hereafter, but rather think how much it might be. How much greater trials others of God's children have endured, and how much greater are yet perhaps reserved for me. Blessed be God that He makes the thoughts of my journey's end and of my disillusion a great comfort to me. Under my sharpest trials and scarce ever lets these thoughts be attended with care or melancholy but they are attended frequently with great joy."

The last part of verse 3 tells us why we as believers are rejoicing in our tribulations. "Knowing that this tribulation is producing endurance." Tribulation not only does not destroy our hope, but gives us something in addition. "It is producing endurance."

It was Vince Lombardi who said "Fatigue makes cowards of us all." I would also say that "difficulties make cowards of us all." When the going gets rough, we want to quit and one of the qualities of God's children that delights the Father more than any other is faithfulness. "Therefore, my beloved brethren, be steadfast, unmovable, always abounding in the work of the Lord for as much as ye know that your labor is not in vain in the Lord." "Jesus Christ the same yesterday, today, and forever." It is consistency in the face of adversity that delights the heart of God.

II Cor. 4:17
For momentary
light affliction
is producing for
us an eternal
weight of glory
far beyond all
comparison.

14 Feb. 12:1

I Cor. 13
Heb. 13

Acts 20:24: But none of these things move^{me}; neither count I my life dear unto myself so that I might finish my course with joy and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God.

The fruit of trouble is a quality of endurance.

v. 4 And this endurance, character; and this character, hope;

There are three stages here in this process. Stage number one:

(1) Suffering produced endurance, that is, the very endurance we need in suffering is produced by it. We could not learn endurance without suffering, because without suffering there would be nothing to endure. So suffering produces endurance.

(2) Endurance produces character. Character is a quality of someone who has put to a test and comes through it. Can we not usually recognize a mature character of a Christian who has gone through suffering and come out triumphant? Suffering produces endurance, and endurance produces character.

(3) Character produces hope, that is confidence of the final glory. What the Apostle means is surely this, that our developing, ripening, Christian character is evidence that God is at work upon us and within us. The fact that God is thus at work in our lives gives us confidence that he is not going to give up the job uncompleted.

Paul says trouble produces fortitude. The word he uses for trouble literally means pressure. All kinds of things may press in upon the Christian. Pressure of want and need and strained circumstances, the pressure of sorrow, persecution, unpopularity, and loneliness. All that pressure produces fortitude. This word means more than endurance. It means the Spirit which can overcome the world. It means the Spirit which does not passively endure, but actively overcomes and conquers the trials and tribulations of life. Someone once said to a gallant soul who was undergoing a great sorrow, "Sorrow fairly colors life, doesn't it." Back came the reply, "Yes, and I propose to chose the color." It is not the Spirit which lies down and lets the floods go over it, it is the Spirit which meets things breast-forward and overcomes them. Fortitude, Paul goes on to say, produces character. The word he uses for character he uses of metal which is passed through the fire so that everything base has been purged out of it. It is used of coinage as we use the word sterling. It describes something out of which every alloy of baseness has been eliminated. When affliction is met with fortitude out of the battle, a man emerges stronger and purer and better and nearer to God.

And this character, hope, what is that hope? It is described in I John 3:2-3.

v. 2 Beloved, now we children of God, and it is not appeared as yet what we shall be: we know that if He should appear we shall be like Him, because we shall see Him just like He is.

v. 3 And everyone who has this hope in Him purifies himself even as He is pure.

God is going to finish the job.

Acts 20:24: But none of these things move^{me}, neither count I my life dear unto myself so that I might finish my course with joy and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God.

Focused ON Finishing...

The fruit of trouble is a quality of endurance. Perseverance

v. 4 And this endurance, character; and this character, hope;

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- No other tool!!
- (1) Suffering produced endurance, that is, the very endurance we need in suffering is produced by it. We could not learn endurance without suffering, because without suffering there would be nothing to endure. So suffering produces endurance. Pers.
- (2) Endurance produces character. Character is a quality of someone who has put to a test and comes through it. Can we not usually recognize a mature character of a Christian who has gone through suffering and come out triumphant? Suffering produces endurance, and endurance produces character. Joseph Pers. Pers.
- (3) Character produces hope, that is confidence of the final glory. What the Apostle means is surely this, that our developing, ripening, Christian character is evidence that God is at work upon us and within us. The fact that God is thus at work in our lives gives us confidence that he is not going to give up the job uncompleted. Phil. 1:6

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God is going to finish the job. Phil. 1:6

Philip Yancey

JUNE 8

Mining Diamonds

Frankly, to me much suffering would remain meaningless if we spent all our efforts on the unanswerable "Why?" questions. Why did Solzhenitsyn have to spend eight years in a hard labor camp just for making a casual criticism of Stalin in a letter to a friend? Why did millions of Jews have to die to fulfill the whims of a crazed dictator? Such suffering is meaningless in itself, and will remain so unless the sufferer, like a miner searching for diamonds in a vein of coal, finds in it a meaning.

Viktor Frankl, who spent time in one of Hitler's camps, said, "Despair is suffering without meaning." Frankl and Bruno Bettelheim extracted meaning from the senseless suffering of the Holocaust: observing the behavior of human beings in the extreme conditions of the camps gave them insights that formed the basis for all their later work. For Elie Wiesel and others, "bearing witness" became the meaning. They now devote themselves to honoring those who did not survive.

In prison Dostoevsky pored over the New Testament and the lives of the saints. Prison became, for him and later for his countryman Solzhenitsyn, a crucible of religious faith. Both describe a process in which, first, the blunt reality of human evil convinced them of the need for redemption. Then, through the living witness of believers in the camps, they saw the possibility of transformation. As Solzhenitsyn elegantly expressed it in his classic *One Day in the Life of Ivan Denisovich*, faith in God may not get you out of the camp, but it is enough to see you through each day.

Although my own suffering seems trivial in comparison with these pioneers, I too strive to extract meaning from it. I begin with the biblical promise that suffering can produce something worthwhile in me. I go through a list like that in Romans 5, where Paul mentions perseverance, character, hope, and confidence. "How does suffering accomplish these?" I ask myself. It produces perseverance, or steadiness, by slowing me down and forcing me to turn to God; it produces character by calling on my reserves of inner strength. I continue through the list, asking how God can be involved in bringing meaning to the suffering process.

Where Is God When It Hurts? (199 - 200)

6/8 MLB TUESDAY: PIRATES VS. NATIONALS

Strasburg Wows In MLB Debut



By JOSEPH WHITE
AP Sports Writer

WASHINGTON — Stephen Strasburg struck out 14 batters in his first game, ~~took three shaving cream pies to the face, donned a silver Elvis wig — then compared it all to getting married.~~

~~What could he possibly do for an encore?~~

Baseball's newest wunderkind went beyond the hype — and anyone's reasonable expectations — with an electric and unprecedented major league debut Tuesday night in the Washington Nationals' 5-2 win over the Pittsburgh Pirates.

"I've been catching a lot of

guys," said likely Hall of Famer Ivan Rodriguez, patting Strasburg on the left shoulder, "but this kid is unbelievable."

With a standing-room-only crowd roaring at every chance, last year's No. 1 overall draft pick put on a dazzling display of power pitching. His fastballs reached 100 mph — and still had movement when they crossed the plate — and his nasty curves were nearly impossible to hit.

The 21-year-old right-hander allowed four hits, two earned runs and didn't walk a batter, piling up the most strikeouts in a big league debut since J.R. Richard fanned 15 for Houston in 1971. He was

~~pulled for a pinch hitter after seven innings and took a quick curtain call.~~

~~After the final out, Strasburg was pelted with a shaving cream pie to the face courtesy of teammate John Lannan. The rookie was quickly handed a towel, but after wiping his face was blindsided by two more pies. Then someone crowned him with the goofy, oversized wig that's named after Elvis Presley — a clubhouse ritual for whoever teammates choose as the player of the game.~~

~~"It's hard to talk with so much shaving cream on my head,"~~

See DEBUT, Page 3D

DEBUT Continued From Page 1D

Strasburg said. "I just wanted to go out there and say I've had my first outing in the big leagues. I've had a great time."

Strasburg always pitches in a hurry — the game took only 2 hours, 19 minutes — and plate umpire Tom Hallion even suggested to him that he slow down his warmups because the breaks between innings are longer in the majors.

"The only thing I really remember is the first pitch — ball inside — everything else is just such a blur," Strasburg said. "At one point I lost track of how many innings I threw. I was like, 'You know what? I'm just going to get out there and have fun.' It's amazing."

"It's kind of like when you get married and everything, you kind of go into it wanting to remember everything — and once it's done, you can't remember a single thing."

Strasburg should know. He was married in January. His family, gathered in the corner of the news conference room, joined in the laughter. When he left the podium, he gave hugs to all of them.

Strasburg got better as the game progressed, and the ballpark was near delirium when he struck out the side on 13 pitches in his final inning. He fanned the last seven batters he faced, and all nine Pirates in the starting lineup struck out at least once.

"It's never easy to hit 97 to 100 (mph)," said Andy LaRoche, Strasburg's final strikeout victim, "especially when he's got a curveball like that. It's the combination of the two. You can say, 'All right, here comes 100 right down the middle,' or 'Here comes the curveball,' and it's still tough to hit."

Karl Spooner also struck out 15 in his debut with the Brooklyn Dodgers in 1954. He and Richard are the only

pitchers with more strikeouts than Strasburg in a major league debut since 1920 — and Spooner and Richard both had three walks.

Strasburg also tied Max Scherzer of the Detroit Tigers for most strikeouts in a game in the majors this season. Scherzer had 14 on May 30 against Oakland.

Strasburg left with a 4-2 lead. When it was announced that he had set a team record for strikeouts since the franchise's move to Washington in 2005, the crowd cheered again — and Strasburg emerged to the top step of the dugout and tipped his cap.

"It's something I've never seen before," Nationals third baseman Ryan Zimmerman said. "Usually you see it in basketball, in the NBA, stuff like that. Never in baseball. ... It's his game and a lot of people came out to watch him. He didn't really let them down."

The day was nicknamed "Strasmus" — and it was the biggest baseball event in the nation's capital since the sport returned after a 33-year absence. To go real deep into history, one could argue that Strasburg had the most anticipated Washington rookie pitching debut since Walter Johnson at the long-forgotten American League Park on Aug. 2, 1907.

Strasburg threw 94 pitches — roughly the limit imposed by management before the game — and 65 were strikes. He made one mistake, a 90 mph changeup golfed by Delwyn Young into the first row in right field for a two-run homer in the fourth inning. The ball would have made a great souvenir, but a fan threw it back onto the field.

The homer gave the Pirates a 2-1 lead, but the Nationals gave their rookie the win with three runs in the sixth. Adam Dunn hit a two-run homer, and Josh Willingham followed with a solo shot.

Tyler Clippard pitched the eighth and Matt Capps the ninth for his 19th save.

Zimmerman also homered for the Nationals, a solo shot in the first inning. All three of Washington's home runs came off Pirates starter Jeff Karstens (1-2).

Cameras flashed as Strasburg (1-0) threw his first pitch at 7:06 p.m. — at 97 mph and well inside to leadoff hitter Andrew McCutchen. Fans booed when Hallion called it a ball. Rodriguez then handed the ball to the umpire and it was removed from play for posterity.

"I wanted to call a breaking ball," Rodriguez said. "He said no."

Strasburg was promoted after dominating the minors, going 7-2 with a 1.30 ERA, 65 strikeouts and only 13 walks in 11 starts in Double-A and Triple-A. His debut came nearly a year to the day after he was drafted No. 1 overall, and one day after the Nationals — who have lost 100 games in consecutive seasons — chose 17-year-old hitting sensation Bryce Harper with the No. 1 overall selection in this year's draft.

Washington sold out Nationals Park for only the second time all season, and went through an extra 2,000 standing-room-only tickets a few hours before the game. Fans cheered when Strasburg emerged from the dugout at 6:24 p.m. with pitching coach Steve McCatty. Surrounded by photographers and cameramen, Strasburg grinned at McCatty and said, "Let's go."

Strasburg warmed up in the bullpen, where fans stood six-deep to watch. He received a standing ovation when he walked back to the dugout after the national anthem, and it was a funny scene when McCatty pretended the cheers were for him and doffed his cap.

How did He Get Here?
 1) Ball
 2) Little League
 3) Middle School
 4) High School
 5) College
 6) Draft
 7) Double A
 8) Triple A
 John 15:16
 John 15:8
 "By this is my Father glorified that you bear much fruit & so prove to be my disciples
 Job
 Joseph
 Daniel
 David
 Paul
 Moses

The hope is two-fold because of God's work in our lives ¹ now we can anticipate that fruit is going to be born through us and the fact that God is at work in our lives now we can anticipate the joy of glories hereafter with the Lord.

The coach who spends extra time with certain players sees potential, and this causes the player to anticipate the possibility that he will soon be in the starting line-up, if he is responding correctly to the disciplines of the coach. And so it is for us as believers as the Lord spends time working our lives and correcting and exhorting and rebuking, sending circumstances in His purpose for our growth, we can anticipate that the day is going to come when He is going to use these experiences to bear fruit through us and we can also anticipate that these things are happening that we might become more Christlike in our lives and in our walk. The story is told about a man during the depression. He lost his job, fortune, wife and home. The only thing he had left was his faith in God. One day he stopped to watch some men doing stone work on a huge church. One man was chiseling a triangular piece. "What are you doing with that," he asked. The workman replied, "See that opening way up there near the spire? I am shaping this down here so that it will fit up there." Tears filled the man's eyes as he walked away, for it seemed as though God had spoken through the workman to explain the ordeal through which he was passing. "I'm shaping you down here so you'll fit up there."

v. 5 And this hope does not disappoint; because the love of God has been poured out in our hearts through the Holy Spirit who was given to us.

The reason this hope does not disappoint is because the love of God has been poured out in our hearts through the Holy Spirit who was given to us.

God's love is a pledge of the ultimate fulfillment of all that He has promised.

This verse could be translated:

"This hope does not put to shame or disgrace by remaining unfulfilled when the hour for fulfillment arrives. All other hopes put to shame, they do not rest on realities. When the time for realization comes, all is vacuum. There are no realities to be realized. The heart that held such false hopes is filled with shame, everlasting shame. That is putting it mildly, for it is filled with dismay and despair. But the hope that comes about as a result of justification is hope of the glory of God, and that glory exists and our hope will indeed be realized by that glory." It is through the Holy Spirit that this love of God is poured out in our hearts and the Holy Spirit was given to us at the point of our salvation, and you will notice that it is a universal giving. There is no distinction at this point between those who have the Spirit and those who do not have the Spirit. Everyone who has been baptized by the Spirit is in the body, and everyone who is in the body of Christ has been baptized by the Spirit in order to get there. When these simple propositions are understood, there is no more confusion about getting the baptism or being baptized by the Spirit after one has been saved. For a Christian to ask the Lord to baptize him with the Spirit is exactly the same as a married man asking his wife if she will marry him. It is done and cannot be twice done.

H.S. is earnest,
down payment
Eph. 1:14

John 7:37-39: Now on the last day, the great day of the feast, Jesus stood and cried out saying, "If any man is thirsty, let him come to me and drink. He who believes in me as the scripture said from his innermost being shall flow rivers of living water. But this He spoke of the Spirit and those who believed in Him were to receive. For the Spirit was not yet given because Jesus was not yet glorified.

v. 6 For when we were still helpless, at the right time Christ died for the godless.

Paul describes our sinful estate as being helpless. There was no way by ourselves that we could do anything about it.

Ephesians 2:12: Remember that you were at that time separate from Christ, excluded from the commonwealth of Israel and strangers to the covenants of promise, having no hope and without God and the world.

"At the right time" refers to what Paul speaks of in Galatians 4:4-5:

- v. 4 But when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law,
- v. 5 To redeem them that were under the law, that we might receive the adoption of sons.

"Christ died for the godless." Christ did not live for the ungodly, He died for the them. He did not die for the godly, but the ungodly. He did not ask anything in return. This is amazing grace.

Let us consider what Paul tells us about the death of Jesus. He reminds us that Christ died for the utterly undeserving. This is the emphasis of these verses, to see the unflattering terms in which we are described. First of all we are depicted as helpless, unable to save ourselves. Secondly, we are called ungodly because of our revolt against the authority of God. Third, we are called sinners because we have missed the mark of righteousness, however carefully we may have aimed at it. And fourthly, we are called enemies because of the hostility between us and God. What a fearful devastating description of man and sin. We are failures, we are rebels, we are enemies, and we are helpless to save ourselves.

v. 7 For one will hardly die for a righteous man; though perhaps for the good man someone would even dare to die.

"Greater love hath no man than this than a man would lay down His life for His friends."

v. 8 But God is demonstrating His own love to us, because while we were yet sinners, Christ died for us."

Here the Apostle has described our need and then tells us of the contrast, God is the One who is demonstrating His love to us. "Because while we were yet sinner, Christ died for us."

God has done the most for His enemies. Therefore He will not fail to do the least for His friends.

John 3:16: For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life.

Sometime back the newspapers carried the story of a young fellow named William who was a fugitive from the police. The teenager had run away with his girlfriend because the parents had been trying to break them up. What William didn't know was that an ailment he had been seeing the doctor about was diagnosed as cancer. Now here was William doing his best to elude the police lest he lost his love, while they were doing their best to find him, lest he lost his life. He thought they were after him to punish him, they were really after him to save him. William is representative of every man whose guilt tells him God is after him to straightjacket his life and torture him forever, when it is God's purpose to save him.

As a prisoner once put it in a letter, finally as I see it, God doesn't change me in order to love me, He loves me in order to change me. Love then is God accepting me just exactly as I am. That loving acceptance is along with the Holy Spirit, the motivating power that gives me what I need to change my behavior. I no longer have to pretend to be something I am not because of my security in the finished work of Jesus Christ. I can be boldly honest about who I am and what I am like.

So far does God's love exceed the upmost limit of human love, so far the self sacrifice of Christ exceeds the highest height of human readiness of self sacrifice.

Our malady of sin inspires disgust. Our ungodliness attracts wrath, and when we were yet plunged in this repulsive state of imputence and ungodliness that the greatest proof of love was given us in that Christ died for us.

v. 9 Much more therefore, having been justified now by His blood, we shall be saved through Him from the wrath.

John 5:24: Verily verily I say unto you Ye that heareth my word and believeth on Him that sent me hath everlasting life and shall not come into condemnation, but is passed from death unto life.

Revelation 3:10: Because you have kept the word of my perserverance, I also will keep you from the hour of testing. That hour which is about to come upon the whole earth to test those who dwell upon the earth.

John 12:48

I Thessolonians 5:9 For God has not destined us for wrath, but for obtaining salvation through our Lord Jesus Christ.

You will that the instrument of our justification or salvation is His blood. Because he shared His blood on Calvary's cross, He made of Himself a satisfactory sacrifice for man's sin.

v.10 For if while being enemies we were reconciled to God through the death of His Son, much more having been reconciled we shall be saved by His life.

"When we were enemies we were reconciled to God by the death of His Son."

Colossians I:21-22

- v.21 And although you were formerly alienated and hostile in mind, engaged
-22 in evil deeds, yet He has now reconciled you in His fleshly body through death in order to present you before Him wholly and blameless and beyond reproach.

The hostility and estrangement which must be removed lies in man, not God. It is he who takes the initiative and good will providing the redemption that is in Christ Jesus.

The thought here is that in while we were actually enemies, God was willing to give His Son to die. Now that we have been brought to a place of acceptance and have been placed in Christ, then He is more enclined to keep up safe. He lives now to keep His own. This is a more pleasant task than dying for the ungodly who are enemies. He died down here to save us. He lives on high to keep us saved. This is the message of Hebrews. "Wherefore He is able also to save them to the uttermost that come unto God by Him; seeing He ever liveth to make intercession for them." Hebrews 7:25
If God saved me while I was a sinner, ungodly, and His enemy, now that I am His friend, He will keep me saved.

It takes more to reconcile than to keep. It takes more to give His Son than for us to share His life.

The conclusion is expressly stated in verses 9 and 10.

- v.9 If then God testified to thee, to thee when yet an enemy, a love beyond
-10 all comparison, how shouldst thou once justified and reconciled have to fear falling back again unto wrath.

There are four occurrences of this term "much more" in this chapter. We shall refer to it again. The principle is that God never does anything by halves. He does not set out to save us and then leave us to our own devices. Here is the security of the believer and no honest student of the scriptures can make anything else out of it:

God moved toward us when we were helpless, ungodly sinners whose enemies will He detoured by that helplessness, that ungodliness, that enmity. Let us reiterate that God has never been astonished by anything in us. He did not find anything good in us, He did not love us because we were lovely or lovable, but because His nature is love. This being the case, we know that He will carry the whole plan of redemption through to its logical conclusion. Having been justified, the believer has access unto grace wherein we stand and the indwelling Holy Spirit by whom the love of God is poured out in a gushing stream. All this was done without regard to what we were, yeah, even in spite of it. For we were helpless, ungodly sinners and were enemies, when God moved to save us. Much more then shall we be sure of being saved from wrath through Him and again having been reconciled to God by the death of His Son even when we were enemies, much more shall we be saved by His life.

The argument of our text is since He died in order to make available to us all the riches of God, much more can we be sure of our possessions because He rose from the dead in order to manage our affairs. And that is exactly what He is doing today. He will never defraud us because He is

He's Alive
And protecting
His interests

Available to
live in us

Interceding

Managing
+
Administering
the events
of our lives

the Bridegroom and we are the Bride, and His banner over us is love. If we believe not, yet He abideth faithful. He cannot deny Himself.

One may look at the same truth from another angle. Namely, we need two powers in our life:

First, the power to remove sin

All in Jesus Christ.

Second, the power to produce fruit.

That is, power to separate us from evil; and power to transform us to where we please God by righteous living. This two-fold power is found in Christ. The power of His death removes the hindrances to right living and separates us from evil. The power of His life produces the fruit and transforms us.

An unfortunate fact is that these words "we shall be saved by His life" are a very poor and inadequate translation of the original Greek. More comprehensive translation is that given in the Amplified Version:

"We shall be daily delivered from sin's dominion by His resurrection life."

That is the whole emphasis, "daily delivered," a glorious present tense experience. How complete is the whole sequence, justified by His blood, reconciled by His death, and daily delivered by His life. The inner secret of God's plan for us is in the continuing words in verse 10:

"Much more being reconciled, we shall be saved by His life."

There it is because we are reconciled and that by the death of Christ we can now go on to be saved by His life. Don't miss this tremendous statement, "saved by His life." This in a sense is the other half of God's salvation, the other side of the coin of salvation. We are saved through the death of Christ, this is a finished work of Christ, sins forgiven, and a home in Heaven. We are also saved by the life of Christ. This is the unfinished, unfolding work of Christ. God's salvation has a present tense, "Daily delivered from sin's dominion from the pressure of daily life, from fear, worry and anxiety, from guilt and failure." I can be saved from all these through the risen life of Christ. Where is the risen Christ today? He is seated at the right hand of the Father. It is wonderful to realize there is a Man in Heaven, but that isn't all. II Corinthians 13:5 has some challenging words on this subject:

v. 5 Examine yourselves, whether you be in the faith. Prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates.

v. 11 And not only this, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

In verse one the Apostle shares with us that we are having peace with God through our Lord Jesus Christ and now in verse 11, "We rejoice in God through our Lord Jesus Christ through whom we have now received the reconciliation."

There are eight results of a relationship to the Lord Jesus Christ.

First of all, peace with God.

Secondly, an introduction or an entree into this grace in which we stand.

Third, glorying ⁱⁿ hope of the glory of God.

Fourth, tribulation is producing endurance.

Fifth, the love of God that has been poured in our hearts.

Sixth, the Holy Spirit, who was given to us.

Seven, having been justified now by His blood we shall be saved through Him from the wrath.

And Eighth, we rejoice in God through our Lord Jesus Christ through whom we have now received the reconciliation.

Not only will our faith not fail when tribulation comes, but tribulation strengthens us and gives us hope plus approved character. Not only that, but also because of what God did for us when we were enemies. He will bring us to heaven and we will not be downcast, but boasting in His presence because of the certainty of assurance of our salvation.

With the eleventh verse of the fifth chapter of Romans, the revelation leads to a climax. Christ has died and in His death we have been justified. Having been justified, we have peace with God through our Lord Jesus Christ. And by Him, we have also received access into the grace wherein we stand. All the experiences of life contribute to our growth in Christ as the love of God is shed abroad in our hearts. For when we were helpless, ungodly sinners, God reached down, down to lift us. Yes, when we were enemies, Christ died for us and in His death furnished the basis for our reconciliation so that having been justified, we were sheltered from the wrath to come even more, much more. Now that He is alive He lives for us. Oh Joy, oh Joy, oh Joy.

You have already seen that it is through Jesus Christ that we have peace with God. It is through Jesus Christ that we have obtained access into this grace in which we stand. It is through the blood of Christ that we have been reconciled. It is through the life of Christ that we are going to be finally saved, and it is through the same Lord Jesus Christ that we received our reconciliation. So we rejoice in God through our Lord Jesus Christ, through the One who has achieved these priceless blessings for us.

CONCLUSION

I trust as we have been studying these verses together you are asking yourself this question: Have I ever been made right with God by faith? And therefore, I am experiencing peace with God through our Lord Jesus Christ.

Do I know anything about the fact that Jesus Christ died on the cross and shed His blood and by faith have I ever applied that sacrifice to my own personal heart and life by faith receiving Christ as my own sacrifice for sin?

These are the results, are the consequences of a relationship and the joy of the child of God is that he has now received the reconciliation that has become his through our Lord Jesus Christ.

Bill Marsh

*Ill. of Guy
who wants
restored
relationship
w/ wife.
Needed one
with God!!*

GETTING THERE

"They said to Him, 'Rabbi . . . where are You staying?' He said to them, 'Come and see' " (John 1:38-39).

Where our self-interest sleeps and the real interest is awakened. "They . . . remained with Him that day . . ." That is about all some of us ever do. We stay with Him a short time, only to wake up to our own realities of life. Our self-interest rises up and our abiding with Him is past. Yet there is no circumstance of life in which we cannot abide in Jesus.

"You are Simon You shall be called Cephas" (1:42). God writes our new name only on those places in our lives where He has erased our pride, self-sufficiency, and self-interest. Some of us have our new name written only in certain spots, like spiritual measles. And in those areas of our lives we look all right. When we are in our best spiritual mood, you would think we were the highest quality saints. But don't dare look at us when we are not in that mood. A true disciple is one who has his new name written all over him—self-interest, pride, and self-sufficiency have been completely erased.

#32
Pride is the sin of making "self" our god. And some of us today do this, not like the Pharisee, but like the tax collector (see Luke 18:9-14). For you to say, "Oh, I'm no saint," is acceptable by human standards of pride, but it is unconscious blasphemy against God. You defy God to make you a saint, as if to say, "I am too weak and hopeless and outside the reach of the atonement by the Cross of Christ." Why aren't you a saint? It is either that you do not want to be a saint, or that you do not believe that God can make you into one. You say it would be all right if God saved you and took you straight to heaven. That is exactly what He will do! And not only do we make our home with Him, but Jesus said of His Father and Himself, ". . . We will come to him and make Our home with him" (John 14:23). Put no conditions on your life—let Jesus be everything to you, and He will take you home with Him not only for a day, but for eternity.