

STUDY NUMBER TWELVE
VICTORY IN THE RELATIONSHIP
ROMANS 8: 31 - 39

TEXT

- v.31 What then shall we say to these things? If God is for us, who could be against us?
- v.32 Indeed He who did not spare His own Son but delivered Him up for us all, how will He not also with Him graciously give us all things?
- v.33 Who will bring a charge against God's chosen out ones? God is the one who justifies.
- v.34 Who is the one who is condemning? Christ is he who died, yes, rather who has been raised who is at the right hand of God, who also is interceding for us.
- v.35 Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?
- v.36 Even as it stands written, For your sake we are being put to death all the day long; we were considered as sheep to be slaughtered.
- v.37 But in all things we are winning a most glorious victory through the one who loved us.
- v.38 For I stand convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things about to come, nor powers,
- v.39 Nor height, nor depth, nor any other created thing shall be able to separate us from the love of God which is in Christ Jesus our Lord.

INTRODUCTION

End of 5-8

We come to the final study in our Romans series. In these last nine verses we have a hymn of assurance and praise to God for all that He has done. And as we think back over Romans 5, 6, 7, and 8, we can certainly enter in to this hymn of praise with the Apostle and know the joyful security of a Father who has purposed it all and will accomplish that which He has purposed in and through us.

- v.31 What then shall we say to these things? If God is for us, who could be against us?

This verse has two questions in it: ^①What then shall we say to these things, ^②and, if God is for us who could be against us.?

By the first question, he is referring back to the act of the Father in verses 28 to 30.

^{2nd}In the next question, he is saying, if God is for us, who could be against us. Here he is pointing back to verse 28: "And we are knowing that for those who are loving God, all things He is working together for good." God is for us and he is working it all together for good. And thus, the Apostle says, "Who could be against us?"

1. Creating
2. Calling
3. Choosing
4. Controlling

Paul does not ask the simple question, "Who is against us," his question is, if God is for us, the God who foreknew, predestined, called, justified, and even glorified us; if that God is for us, who is against us. To that question there is no answer. The world, the flesh, and the devil may still set themselves in array against us, but they can never prevail against us if God is on our side.

We should be thoroughly convinced that God is for us as a result of the study of Romans chapter one through chapter eight and verse thirty. And so we could say here, "since God is for us, who could be against us?"

*5 affirm -
5 Questions*
What then shall we say to this. This is the little formula used already three times in the chapters we have been studying which the Apostle uses to introduce some conclusion. He implies in effect in the light of what I have just said, What are we now going to say? In the light of the foregoing of the five great affirmations of verses 29 and 30, how shall we conclude. And Paul's answer to this question is to ask five more questions to which there is no answer.

- ① v.31 If God is for us, who is against us?
- ② v.32 He who did not spare His own son but gave Him up for us all, will He not also give us all things with Him?
- ③ v.33 Who shall bring any charge against God's elect?
- ④ v.34 Who is to condemn?
- ⑤ v.35 Who shall separate us from the love of Christ?

It is not until He reaches this point that Paul applies the objective facts subjectively. Now the word "we" sets in and not until now. Here are the deductions we must make from the objective facts for our great comfort. A climax is reached in verse 30 and now even the diction rises grandly.

The implication is not that no one is against us, but that it makes not a partial of difference who is. Bring in all the world, a thousand foes, unnumbered ills, God is greater, mightier, and is on our side.

v.32 Indeed He who did not spare His own son, but delivered Him up for us all, how will He not also with Him graciously give us all things?

Negatively, "he did not spare his own son," but, contrast, positively, "delivered Him up for us all."

Isaiah 53:4,5, and 6

- v. 4 Surely He hath borne our griefs, and carried our sorrows, yet we did esteem Him stricken, smitten of God, and afflicted.
- v. 5 He was wounded for our transgressions, He was bruised for our iniquity: and the chastisement of our peace was upon Him; and with His stripes we are healed.
- v. 6 All we like sheep have gone astray; we have turned everyone his own way, and the Lord hath laid on Him the iniquity of us all.

Now the question: How will He not also with Him, that is, Christ, graciously give us all things?

Who was Made Sin For us !!

Abraham
+
Isaac

Not

"He that spared not His own Son" is an echo of Genesis 22:12 where God says to Abraham, "Thou hast withheld or spared thy son, thine only son from me." The binding of Isaac may play a greater part in Paul's thinking about the sacrifice of Christ than appears on the surface. In Jewish interpretation it is treated as a classic example of the redemptive efficacy of martyrdom. How shall He not with Him also freely give us all things?

Matthew 6:33

v.33 But seek ye first the kingdom of God and His righteousness and all these things shall be added unto you.

Philippians 4:19

v.19 And my God shall supply all your needs according to His riches in glory in Christ Jesus.

Started
Greater
To
Lesser

What God has done seals what He will still do. The idea is not that He has already done the greater and thus will add the less. No. It is stronger than that. The greater with which He began makes it impossible for Him not to add the rest which is only less great. How shall He not graciously grant means that there is no way so that God could avoid this further grant, seeing what He had already granted. The argument is not merely from the greater to the less, but a statement of the impossibility of not completing what God began at so tremendous a cost to himself.

Years ago a Scotsman arrived in Liverpool where he was to embark for his journey to America. He fingered the few shillings that made up his total earthly capital and decided that he would economize on food during the trip in order to have more money on hand when he reached New York. He went to a small store and laid in a supply of crackers and cheese to get him through the days at sea. But as the voyage progressed, the sea air made him very hungry. To make matters worse, the dampness in the air made his crackers soft and his cheese hard. He was almost desperate with hunger. To cap the climax, he caught the fragrant whiff of food on a tray a steward was carrying to another passenger. The hungry man made up his mind that he would have one good square meal even though it might take several of his shillings. He waited the return of the steward and ask him how much it would cost to go to the dining room and get a dinner. The steward asked the Scotsman if he had a ticket for the steamship passage. The man showed his ticket and the steward told him that all meals were included in the price of the ticket. The poor man could have saved the money he spent on crackers and cheese. He could have gone to the dining room and eaten as much as he liked every meal time. This is a humble picture of the position of many people who have believed in Christ as Saviour. Because of that faith, they are saved, but they go on their miserable way without appropriating any of the blessings that God has for them in Christ. How terrible is the responsibility of these crackers and cheese Christians who show no joy to those who are looking for reality of joy in life. Such Christians cannot show it because they do not have it. Yet it was all provided for them in Christ. "He that spared not His own son but delivered Him up for us all, how shall He not with Him also freely give us all things?"

It's a total package - everything is included

#3

v.33 Who will bring a charge against God's chosen out ones? God is the one who justifies.

No one can bring a charge when God clears the slate. He has wiped the slate clean.

Isaiah 1:18

v.18 Come let us reason together saith the Lord. Though your sins be as scarlet, they shall be as white as snow. Though they be as red as crimson, they shall be as wool.

**He has settled
all the claims**

**against us
before we**

go to court

What God does, He does completely, and there is no charge that can be brought against God's chosen out ones because he is the one who is doing the justifying.

Since God is the judge and the case is against God, and He is the one who justifies, there is no one who can bring a charge against God's chosen out ones.

**Paid the
Fine in
FULL**

A sovereign protector I have
Unseen, yet forever at hand
Unchangeably faithful to save,
Almighty to rule and command.
He smiles and my comforts abound,
His grace as the dew shall descend.
And walls of salvation surround
the soul He delighted to defend.

**He is the one who ruled and dropped the
gavel declaring us perfectly righteous in
His sight!**

#4

v.34 Who is the one who is condemning? Christ is he who died, yes, rather who has been raised who is at the right hand of God, who also is interceding for us.

#4

Who is the one who is condemning? Christ love, His power, His death, His resurrection, and His intercession. And our union with Him according to chapter six verse one through eight, seventeen deliver us from any possibility of condemnation.

Romans 8:1

v. 1 Therefore, now, there is no doom for those who are in Christ Jesus.

John 5:24

v.24 Truly, truly, I say to you, He who hears my word and believes Him who sent me has eternal life and does not come into judgment, but has passed out of death into life.

Its all about Him!

There are several salient factors that keep us from condemnation.

First, Jesus died, and in that death, He died for our sins. Yes, and He has been raised which is a token of the satisfactory completion of the work the Father gave Him to do. The Father was totally satisfied with the work of the Son. And His position at the right hand of God speaks to us of His power and authority. And, He is also there interceding for us.

Hebrews 7:25

v.25 Therefore 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.

#5

v.35 Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

*Delivered
From Law +
Performance*

*Protect
Interest*

#5

In this verse he asks the next question and then asks whether the following seven things will separate us from that love of Christ.

An early fifth century Christian witness well illustrates Paul's jubilation when Chrysostom was brought before the Roman emperor, the emperor threatened him with banishment if he remained a Christian. Chrysostom replied, "Thou canst not banish me for this world is my Father's house." "But I will slay thee," said the Emperor. "Nay, thou canst not," said the noble champion of the faith, "for my life is hidden with Christ in God." "I will take away thy treasures." "Nay, thou canst not, for my treasure is in heaven and my heart is there." "But I will drive you away from man and thou shalt have no friends left." "Nay, thou canst not for I have a friend in heaven from whom thou canst not separate me." I defy thee for there is nothing that thou canst do to hurt me."

There is a seven-fold emphasis running through these verses:

1. No condemnation
2. No guilt
3. No weakness
4. No defeat
5. No despair
6. No want
7. No separation

Tribulation - Circumstances
distress - trials
Persecution - opp.
Famine - food
Nakedness - clothes
Peril - danger
Sword - death

It is recorded that Spurgeon once saw on a weather cock the words, "God is love." And on remarking to his companion that he did not think that it was appropriate on so changeable a thing, he was met with the answer that he had misinterpreted it. That it really meant, God is love which ever way the wind may blow.

weather
vain

Afflictions
Prove He has
ceased to love

Mark 4:7

The world likes to point to our afflictions as proof of the fact that Christ has ceased to love us. Or that His love is imaginary. The Jews mocked Jesus under the cross. "He trusted in God. Let Him deliver Him now, if He will have Him. For He said, 'I am the Son of God.' So men say to us, so our own hearts say to us when the waves threaten to overwhelm our little bark as they did the boat of the disciples on the Sea of Galilee while Jesus slept. "He seems to have forgotten us, to have ceased caring for us." The afflictions appear like a gulf that separates us from Him, a gulf which He has allowed to remove us far from Him.

** The seven things that are mentioned here in verse 35 are part of the all things which God uses to work together for our good, to produce within us Christlikeness.

v.36 Even as it stands writing, For your sake we are being put to death all the day long; we were considered as sheep to be slaughtered.

Just like
the Lord Jesus

11 Corinthians 4:7 - 11

- v. 4 But we have this treasure in earthen vessels, that the surpassing greatness of the power may be of God and not from ourselves
- v. 8 We are afflicted in every way; but not crushed, perplexed, but not despairing
- v. 9 Persecuted, but not forsaken; struck down, but not destroyed
- v.10 Always carrying about in the body the dying of Jesus, that the life of Jesus also may be manifested in our body.
- v.11 For we who live are constantly being delivered over death for Jesus sake

con. v.11:

v.11 that the life of Jesus also may be manifested in our mortal flesh.

v.37 But in all things we are winning a most glorious victory through the one who loved us.

Tetelstar

The "in all things" takes us back to verse 28 of this chapter where the Apostle says, "We are knowing that for those who are loving God, all things He is working together for good for those who are called in accordance with his purpose.

I Thessalonians 5: 18

v.18 In everything give thanks for this is God's will for you in Christ Jesus.

II Corinthians 2:14

v.14 Now thanks be unto God who is always leading us in triumph.

Who are we to
Question?
Who are we
to resist?

How can a sheep for the slaughter be more than conqueror. ?? This is another wonderful paradox of the Christian faith. What does it mean to be more than a conqueror? It means to have assistance from another who gets the victory for us and never lets us be defeated. The victory both belongs to Christ and not to us. The victorious life is His life, not ours.

Who are we
to argue?

The Bible does not promise escape from suffering. If it did, then, everybody would become a Christian just to avoid accidents, troubles, heart attacks, cancer. That might be a good motive for being religious, but it's a poor motive for being a Christian. Instead, God offers us his presence in all of life's troubles. He tells us that nothing can ever shake his love for us. For the Christian, every cloud doesn't have a silver lining, but behind the clouds, the sun is always shining. Prose really can't do these last lines of Romams eight justice, but perhaps the following poetry by Ralph Carmicheal begins to catch the substance of Paul's thought:

Father, is it
possible
nevertheless.

We are more than conquerors through Him that loves us so
The Christ that dwells within us is the greatest power we know
He will fight beside us, though the enemy is great
Who can stand against us, He's the captain of our fait.
Then we will conquer never fear to let the battle rage,
He has promised to be near until the end of the age.
We are more than conquerors through Him that loves us so
The Christ that dwells within us is the greatest power we know.

Phil. 4:13

S. Canon Guy King stood waiting for a train to London. A train discharged a football team returning home after a game in another city. It was before the days of radio and telephone, so nobody knew the results of the game. A small boy pushed through the crowd and asked one of the players. Leaping joyfully he ran outside shouting to the others, "We won, we won!" He was not a member of the team nor of the school represented by the team, but he was filled with joy over a victory with which he associated himself. Thus it is that we face our daily life. We can live in joy and in triumph, we can shout, "We won!" over the victory that was accomplished by our Lord Jesus Christ on Calvary 1900 years ago. We are in the midst of some defeat in our lives. We have the right to know what our Lord won for us and to enter into the triumph of it.

Super
Bow!

We are having this glorious victory in all things through the Lord Jesus Christ who loved us and gave himself for us.

You will notice that it is "in all of these things" and not "out of all of these things" that we are winning the most glorious victory.

We are more than conquerors, we are told. How can this be possible? This goes beyond success. Language is hardly adequate here to express what is meant. To conquer may mean nothing more than to gain a victory. But to be more than conqueror means to gain special advantage over the foe who has been conquered. To be more than conquerors is to be able to use our conquest for our good, not just merely to overthrow the foe. What that good is, Romans 8:28 tells us: "And we know that all things work together for good to them that love God, to those who are the called according to His purpose." Then it goes on to tell us that that purpose is our being formed in the image of God's Son. So then, to be more than conquerors is not only to overcome the foe, but in that overcoming, learn lessons that could never have been learned in any other way, and that lead to the fulfilling of God's final purpose in us.

II Corinthians 4:8 - 10, (Williams translation)

v. 8 On every side I am ever hard pressed, but never hemmed in, always perplexed but never to the point of despair:

v. 9 Always being persucuted, but not deserted; ~~always being exposed to death~~

v.10 Always being exposed to death as Jesus was so that in my life the life of Jesus may be clearly shown.

Such is being more than conqueror, it means not only defeating the enemy, but rising to glorious heights above his prostrate form.- More than conquerors.

Colossians 2:15

v.15 When he had disarmed the rulers and authorities, he made a public display of them, having triumphed over them through it, that is, the cross.

v.38 For I stand convinced that neither ¹death, nor ²life, nor ³angels, nor ⁴principalities, nor ⁵things present, nor ⁶things about to come, nor ⁷powers, nor ⁸height, nor ⁹depth, nor ¹⁰any other created things shall be able to separate us from the love of God which is in Christ Jesus our Lord.

The Apostle in his final statement speaks of his own personal conviction as he has developed the subject of this relationship throughout the entire four chapters. He now points up the fact that these ten things listed, none of them shall be able to separate us from the love of God which is in Christ Jesus our Lord.

These last two verses constitute a fitting benediction or better still, a Hallelujah Chorus for the conclusion of this first major section of Romans which we have labelled "The Doctrinal Section." Paul returns now to the use of the first person pronoun which he dropped after verse 18. "I am persuaded" means Paul had a conviction that the Holy Spirit had made real to him in experience. Paul lists the things that might separate a believer from the love of God if it were possible:

1.

Consumption
of Relation
ship.

Death, for as much then as the children of partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that has the power of death, that is, the devil. And deliver them who through fear of death were all of their lifetime subject to bondage.

2

Life, more difficult to face than death. - Filled with temptation, failures, disappointments, uncertainties and suffering.

3

Angels: Does Paul mean fallen angels? They effect our living more than we know.

4

Principalities: These are spiritual enemies of the believer. For we wrestle not against flesh and blood, but against principalities, against powers, against rulers of the darkness of this world. Against spiritual wickedness in high places.

5

Powers: Graduations of unseen spiritual foes. Evidently the angels are of the lowest rank. Principalities are next, and powers at the top. This is part of the great spiritual warfare in which the believer is engaged.

6

Things present is present circumstances. Things to come refers to the future. We know not what a day may bring forth.

7

8

In these two verses, the Apostle is speaking of four different spheres. First, the sphere of existence in death and life.

(2) the sphere of created things in angels, principalities, and powers

(3) The sphere of time, that is present and things to come

(4) the sphere of space, height and depth.

8 Height
9 Depth
10 Any other

8. Height
Highest
point in
the
universe

9. Depth
Lowest
point

10. Any
other
created
thing
Only God
is
uncreated
everyone
and
everything
else is
excluded.

Paul raises the question as the possibility of anything separating us from the love of Christ. His list covered everything from every direction and from every experience of life which can happen in this world to a Christian. Nothing in existence or nothing potential can separate a child of God from the love of God. Nothing more can be added to this marvelous arrangement for saved sinners. We can only bow in adoration and sing the doxology "Praise God from Whom All Blessings Flow, Praise Him all creatures here below, Praise Him above ye heavenly hosts, Praise Father, Son, and Holy Ghost."

Dr. Barnhouse tells the story when he used to live in France in his student days, he was used of God to lead a girl to Christ. This girl later became the wife of one of the French pastors in the south of France. She often came to our home and saw us taking verses from a promise box. A small box that held approximately 200 promises from the Bible, printed on heavy paper, curled into cylinders. We used to take one out and read it when we needed a word of special comfort. This girl made a promise box by hand, writing these same promises in French. Throughout the years, this box has been used in her home by her children and they have been taught to trust the Lord. She told us of an incident that happened to her during the war. There was no food that was available except messes of potato peelings from the restaurant. Her children were emaciated. They cried to her for food. Their clothing was almost in rags and their shoes were worn through. In one of her most tragic moments she turned to the promise box in desperation. She prayed, "Lord, oh Lord, I have such great needs. Is there a promise here that is really for me?"

Our salvation was secured by God's decree from eternity past and will be held secure by Christ's love through all future time and throughout all eternity.

Show me, oh Lord, what promise that I can have in this time of famine make, in this time of peril and sword." She was blinded by her tears and in reaching for the box she knocked it over. The promises showered down around her on her lap, on the floor, not one was left in the box. She knew a moment of supreme joy in the Lord as the Holy Spirit suffused her with divine power and light, she realized that all of the promises were indeed for her in the very hour of her greatest need. So it can be for you today. "Man cannot live by bread alone, but by every word that proceeds out of the mouth of God." "Who shall separate us from the love of Christ?" "You who have once known the love of God surely know that there is nothing in this world or in the world to come that can separate you from the love of Christ which passeth knowledge." "Therefore be ye steadfast unmoveable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord."

Is it true that God is love to me as a Christian? And does the love of God mean all that has been said? If so, certain questions arise: Why do I ever grumble and show discontentment and resentment at the circumstances in which God has placed me? Why am I ever distrustful, fearful, or depressed? Why do I ever allow myself to grow cool, formal, and half-hearted in the service of the God who loves me so? Why do I ever allow my loyalties to be divided so that God has not all my heart? John wrote that God is love. in order to make an ethical point. God so loved us, we also ought to love one another. Could an observer learn from the quality and degree of love that I show to others, my wife, my husband, my family, my neighbors, people at church, people at work, anything at all about the greatness of God's love to me? Meditate upon these things and examine yourself.

get out of Fellowship Not out of Relationship
A man walking along the deck of a ship might fall. His fall might hurt him, but it would not be the same as falling off the ship. The believer when he sins has fallen on the deck, but he certainly has not gone overboard. When a man is born again he cannot be unborn. He may get out of fellowship, but he cannot get out of relationship. God has made provision for restoring him to fellowship. Christ will see to it that no ways, death, life, angels, principalities, powers, things present, things to come, height, depth, nor any other creature shall ever sweep us off the deck.

Relationship Fellowship
What the Apostle does in these final verses is to show us the permanence of the relationship that has been established. And that there is nothing in all the world that can break this relationship. The Father is going to accomplish His ultimate purpose of glorification. We can trust Him to do this.

CONCLUSION

John
I want to urge upon you to give serious consideration to your own relationship to Jesus Christ and whether or not in your Christian life you have learned to live in the relationship knowing that a relationship grows by spending time with the one with whom you are having the relationship. Going to church once a week or calling on the phone once a week isn't going to get it done. It takes time and the Lord has designed His Word and our prayer life for this means of deepening of the relationship

August 26
Thursday

OLDER OR BETTER?

READ:
2 Cor. 4:16-18

Even though our
outward man is
perishing, yet the
inward man is being
renewed day by day.
—2 Corinthians 4:16

THE BIBLE IN ONE YEAR:
■ Psalm 119:89-176
■ 1 Corinthians 8

signs that show we are getting better. Rather than becoming more crotchety, intolerant, and unloving, the maturing follower of Jesus grows better at forgiving, loving, and caring. Growing older is a continuation of the journey to become more like Jesus, which means that as time goes on our heart and attitudes should increasingly resonate with and reflect the compelling character and winsome ways of our Savior.

So as we grow older, let's embrace the opportunity to become spiritually more like Jesus. Our friends will notice that we look better with age. —Joe Stowell

*The seeds of aging sprout in youth,
As weeds or grain they're sure to grow;
But if we sow with love and truth,
A golden harvest we can know.* —D. De Haan

**Don't just grow older—
grow better as a follower of Jesus.**

We know we're getting older when we say things like, "Can you believe how young those professional baseball players are?" And it's a sure sign of aging when we no longer ask, "How are you?" but say, "Hey, you look terrific"—as if we're surprised.

Aging is inevitable. Unfortunately, society has taught us to fear advancing age and to disguise its reality as much as possible. But aging can actually be a wonderful thing. Followers of Jesus have the capacity to get significantly better with age. As Paul put it: "Even though our outward man is perishing, yet the inward man is being renewed day by day" (2 Cor. 4:16).

Just as there are physical signs that reveal we're getting older, there are

August 27
Friday

BOTH NEAR AND FAR

READ:
Matthew 15:7-20

Turn away my eyes
from looking at
worthless things, and
revive me in Your way.
—Psalm 119:37

THE BIBLE IN ONE YEAR:
■ Psalms 120–122
■ 1 Corinthians 9

Everything was quiet in our yard. While I worked at the patio table, our dog, Maggie, lay nearby in the grass. A slight rustling of dry leaves changed everything. Maggie made her move, and suddenly she was circling a tree, where a woodchuck clung tightly to the trunk.

Maggie came when I called, but I couldn't get her to look at me. Her neck was in a rigidly fixed position. Although she was near me physically, her thoughts and desires were with that woodchuck.

Maggie and the woodchuck remind me of how quickly I become preoccupied with things that take my eyes off Jesus. Old temptations, new responsibilities, or ongoing desires

for possessions or pleasure can quickly divert my attention from the One who knows and wants what is best for me.

A similar spiritual condition afflicted the Pharisees (Matt. 15:8-9). They were serving in the temple and instructing others, but their hearts were far from God.

We too can teach and serve at church but be far from God. Even our religious activity becomes meaningless when our focus is not on Jesus. But if we stop being "stiff-necked" (Acts 7:51), the Lord can turn our eyes away from worthless things and revive our hearts. —Julie Ackerman Link

*Some people follow Jesus Christ,
Then obstacles get in their way;
But if they'll focus on the Lord
They won't be led astray. —Sper*

**When Christ is the center of our life,
all else comes into proper focus.**

Miracles Follow the Plow

Break up your fallow ground: for it is time to seek the LORD, till he come and rain righteousness upon you. (Hosea 10:12)

There are two kinds of ground: fallow ground, and ground that has been broken up by the plow.

The fallow field is smug, contented, protected from the shock of the plow and the agitation of the harrow. Such a field, as it lies year after year, becomes a familiar landmark to the crow and the blue jay. Had it intelligence, it might take a lot of satisfaction in its reputation; it has stability; nature has adopted it; it can be counted upon to remain always the same while the fields around it change from brown to green and back to brown again. Safe and undisturbed, it sprawls lazily in the sunshine, the picture of sleepy contentment. But it is paying a terrible price for its tranquility: Never does it see the miracle of growth; never does it feel the motions of mounting life nor see the wonders of bursting seed nor the beauty of ripening grain. Fruit it can never know because it is afraid of the plow and the harrow.

In direct opposite to this, the cultivated field has yielded itself to the adventure of living. The protecting fence has

opened to admit the plow, and the plow has come as plows always come, practical, cruel, businesslike and in a hurry. Peace has been shattered by the shouting farmer and the rattle of machinery. The field has felt the travail of change; it has been upset, turned over, bruised and broken, but its rewards come hard upon its labors. The seed shoots up into the daylight its miracle of life, curious, exploring the new world above it. All over the field the hand of God is at work in the age-old and ever renewed service of creation. New things are born, to grow, mature and consummate the grand prophecy latent in the seed when it entered the ground. Nature's wonders follow the plow.

There are two kinds of lives also: the fallow and the plowed. For examples of the fallow life we need not go far. They are all too plentiful among us.

The man of fallow life is contented with himself and the fruit he once bore. He does not want to be disturbed. He smiles in tolerant superiority at revivals, fastings, self-searchings, and all the travail of fruit-bearing and the anguish of advance. The spirit of adventure is dead within him. He is steady, "faithful," always in his accustomed place (like the old field), conservative and something of a landmark in the little church. But he is fruitless. The curse of such a life is that it is fixed, both in size and in content. *To be* has taken the place of *to become*. The worst that can be said of such a man is that he *is* what he *will be*. He has fenced himself in, and by the same act, he has fenced out God and the miracle.

The plowed life is the life that has, in the act of repentance, thrown down the protecting fences and sent the plow of confession into the soul. The urge of the Spirit, the pressure of circumstances and the distress of fruitless living have combined thoroughly to humble the heart. Such a life has put away defense and has forsaken the safety of death for the peril of life. Discontent, yearning, contrition, courageous obedience to the will of God: These have bruised and broken the soil till it is ready again for the seed. And as always, fruit follows the plow. Life and growth begin as God

Rains down righteousness.

Hide-a-way Lake Community Church

Sunday, August 29, 2010

Prelude

1. Special #1
2. Welcome & Announcements
3. Hymn #130: "I Will Sing of My Redeemer"
4. Prayer
5. Hymn #228: "Why Should He Love Me So?" (verses 1 & 2)
6. Communion
7. Special #2
8. Message
9. Closing Hymn "Victory in Jesus" #352
10. Benediction

All Three Verses!

Russ & Irma

Lusty + Carol Wood
Bill Marsh
Jabo Jones

J. R. Brown

Chapter 5

I. #1 Results + Relationship 5:1-11 Johnaller
naphtali

Chapter 6

II. #4 Sin + the Relationship 6:11-23

Chapter 7

III. (#5 Illustration of Relationship 7:1-6
#6 Law in the Relationship 7:7-13)

IV. (#7 Conduct + the Relationship 7:14-25)

~~Chapter 8~~

V. #8 The Spirit in the Relationship 8:1-11

VI. (#11 The Father in the Relationship 8:28-30
#12 Victory in the Relationship 8:31-39)

- ① Longhorn
- ② Heisman
- ③ Cowboy
- ④ Basketball

Tapes !!
Ken
Brooks

EYES THAT STILL SEE

Dr. Dick Knarr and his wife Ethel and daughter Hilary flew into Portland, Oregon, where Rich, their son, who travelled west with us, and I met them. Their purpose in coming was to spend time with Gene who is a nephew and to visit the man who was the recipient of little Amy's eyes.

The highpoint of their trip was this meeting of a man and his family who is anticipating the completion of his studies toward a law degree because of our friends thoughtfulness in the hour of their own personal loss.

The Apostle Paul shares a similar experience in Galatians 4:15,

"Where then is that sense of blessing you had? For I bear you witness, that if possible, you would have plucked out your eyes and given them to me."

Paul had an eye disease evidently and these Galatian Christians at one time loved him so much that they would have given their eyes to him.

Jesus said: *"Greater love has no man than this, that one lay down his life for his friends."*

I John 3:16,

"We know love by this, that He laid down His life for us; and we ought to lay down our lives for the brethren."

How willing are you to give when you yourself are experiencing need?

Ray C. Stedman

PSYCHOLOGY for LIVING



**WHAT EVERY WIFE
SHOULD KNOW**

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there the satisfaction and fulfillment that she can find in her home, her husband and her hearth, if the conditions in that home are as God intended them to be. This is not always possible, I know, but it is best.

The third reason why a wife should be subject to her husband concerns the thorny issue of how this is to be done. Women, quite properly, ask, "What if my husband isn't right? I differ with him. How much should I be subject to him?" These are very practical matters.

X The answer of Scripture is contained in one word—the very first word in this passage, "like-wise." The word indicates that an example has already been given and that women are to conform to the example in their subjection. It is the example of Jesus Christ in his subjection to the circumstances in which the Father had placed Him. It is described in I Peter 2:20-23, "For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps . . . who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously."

X As Paul set before husbands the example of Christ, "Husbands, love your wives, even as Christ loved the church," so Peter sets before wives the same standard. Wives are to submit to their husbands as Christ submitted to the Father in accepting the circumstances in which the Father had placed Him. He did not quarrel with His circumstances, He took them as from the