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SALVATION

If you are not a believer in Jesus Christ, or aren't sure and would like to become one, then you need to believe that Jesus Christ was and is the Son of God, that he was God who became a man, that he lived a sinless and perfect life, keeping the Law of God perfect in every way, that he kept faith perfectly, and that he was crucified on that cruel cross for your sins, mine and the entire world- he died for our sins! His death on the cross paid the penalty fully, one time for all sins that we have ever committed and that we will ever commit. He died; he went down into the bowels of the earth, even into Hell, and was raised from the dead on the third day in a resurrected, eternal body. He ascended back into heaven, was seated at the right hand of God, and is now Lord over heaven and earth. He is coming again to judge the world, to raise the dead, where he will give an eternal, resurrected, glorified body to everyone that has believed on him as their Lord and Savior, and to establish his kingdom one earth.

You come become a Christian right now as you read this, by personally placing your faith and trust in Jesus Christ as your Lord and Savior; believing that he is God's only begotten Son, that he died on the cross for you and that he was raised from the dead and is now seated in heaven at the right hand of God the Father. *"Believe on the Lord Jesus, and you will be saved.."* [Acts 16:31a](#) And when you do trust Christ, and Christ alone, as your Lord and Savior, then go to God the Father in heaven in prayer and tell him so. Tell him that you have believed on his Son, thank him for his Son, and thank him for forgiving

your sins and saving you! *“That if you confess with your mouth, “Jesus is Lord”, and believe in your heart that God raised him from the dead, you will be saved. For it is with your heart that you believe and are justified, and it is with your mouth that you confess and are saved.” Romans 10:9,10 “For, “Everyone who calls on the name of the Lord will be saved.” Romans 10:13 “Therefore, being justified by faith (declared righteous), we have peace with God through our Lord Jesus Christ.” Romans 5:1*

Justified By Faith

“Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:” Romans 5:1

Intro:

Down throughout the years there has been two approaches as to how man can get a standing of being right before God. The one approach, which is unbiblical, is through man's works of self righteousness. The other one is through the grace of God where God provides the means of man being able to stand before him in righteousness, or in a right standing with him.

The two systems were manifested in the garden of Eden when Cain brought his sacrifice of vegetables and Abel brought the sacrifice of the slain lamb. God rejected Abel's sacrifice, but he accepted Abel's.

Today, thousands of years later, we still have those who are trying to get God to accept them based upon their works, their religiosity, or their personal morality. But God's answer is still the same; he rejects our works, our morality and our sacrifices. He provides the basis for acceptance by him and that is through the death of his Son, Jesus Christ, and our personal faith in him.

This is what the doctrine of being justified by faith is all about. It tells us that God has provided the means by which we can be forgiven and enter into a state of right standing with him and all the benefits that come from that: the resurrection from the dead, receiving a resurrection body, living forever and enjoying the presence of God for all eternity. And we are justified by faith in Christ!

It is important for us to clarify this vital matter for believers in Christ, for the apostasy of the Church today is so prevalent that many, if not most believers, have been deceived and led astray from the timeless truths that only God can make us righteous!

A. The Doctrine of Justification v.1

1. "Therefore, being justified by faith" - δικαιωθεντες ουν εκ πιστεως

Oun, therefore, takes what has been said before and brings it to a doctrinal conclusion. Paul is writing to his fellow countrymen in Rome and is dealing with the important matter of the Law and how one gets right with God. God had instituted the Law many centuries before, and it had its own purpose, but over the years there were those who had misinterpreted what the Law's purpose was and erroneously thought that they could get saved by keeping the Law. They believed, as many people still do today, that by keeping God's Law they can attain to a position of "right" standing with God, which is not true.

Paul dealt with the issues of homosexuality and lesbianism in ancient Israel in chapter one; he dealt with the issues of Israel's self-righteousness, legalism and hypocrisy in chapter two; and he then went on to deal with the matter of sin in chapter three, how bad it is; how everyone was guilty of it, and how everyone was ignorant of how truly sinful they are and deceived by their self righteousness.

Then he goes on to chapter four to talk about Abraham, whom they loved to refer to as their father, and then he hits them with something they had never thought of. He tells them that **Abraham was not justified by the Law, but by faith!** And then he hits them with the fact that Abraham was not their father! Abraham was, and is, the father of only those who believe on Jesus Christ, regardless of whether they are Jew or Gentile! He also points out that Abraham became righteous before God while he was uncircumcised!

In fact, Paul takes Abraham, Sarah and king David and shows that all three of them were believers in Jesus Christ, and because they had believed on Jesus Christ as their Savior **God imputed to them righteousness!** They did not get their standing of righteousness before God by trying to keep God's Law, as the Jews were trying to do, but they got it through faith in Christ. He then goes on to take this concept of being justified by faith and shows what we have because of it.

The word for *justify* is *dikaioo* and is a forensic term borrowed from the courts of law and refers to the legal proceedings found in them. **Justification does not express an ethical change of conduct; it is not a term of ethics or morality, nor does it deal with emotions, but expresses the judicial acts of God where God formally and legally declares someone to be righteous.** It is entirely a legal term! It meant to pronounce one innocent or righteous in a court of law. While its opposite, to condemn, is to pronounce one guilty. We should not use the term innocent in Christianity for it means that one had not done anything wrong. To declare one righteous means that one can be **pronounced righteous**, even though he wasn't innocent.

All of this goes back to the Law of God, the Court of God and God as the Supreme Judge of all mankind. To be righteous meant that **one stood in right standing before the Law**. Which would mean that he had not broken the Law. If he had, he would have been guilty of it, pronounced guilty and condemned. The question is, (and also the problem), how does God pronounce one righteous in relation to the Law, when he is already guilty of breaking it? This goes back to the work of Christ on our behalf.

Christ died for the ungodly; he died on our behalf. *“For when we were yet without strength, in due time Christ died for the ungodly.”* Romans 5:6 The penalty for breaking the Law of God was death; whoever broke it had to die. Now we have Jesus Christ enter into the picture on our behalf; Christ died for us; he paid the penalty for our sins.

When Christ was hanging on the cross, God imputed to him our sins and viewed him as a sinner, even though he was the only one on earth who had never sinned! He took our sins upon himself; God viewed him now as a sinner, and God punished him for all our sins.

Practically and legally Christ was totally innocent concerning this matter of breaking God's Laws, **but legally he was counted as being guilty at the moment when our sins were imputed to him.** He then suffered our punishment because he was counted as being guilty, even though he wasn't personally guilty.

And the same thing goes in reverse when it comes to this matter of righteousness. We were not righteous, but God views us as being righteous when Christ's righteousness is imputed to us! Do we deserve it? No! Neither did Christ deserve our sins imputed to him! Christ was righteous, but when our sins were imputed to him, God viewed him as unrighteous and punished him because of our unrighteousness. We were unrighteous, but when Christ's righteousness was imputed to us at the moment of our salvation, God then views us as being righteous and we now have God's favor and blessings.

Righteousness is that state one enjoys where he is in right standing with the Law. One can have this standing if they have not broken any of God's laws, but we all have broken his Law! If one has never broken a law of God, then one would be righteous before the Law.

And here Christ enters in as the perfect law-keeper of God's laws. He, in his humanity, perfectly kept every single one of God's commandments. Therefore, in terms of the Law, he is righteous. Christ was **sinless**; he was without personal sin in his actions, in his speech and in his thoughts. He was **pure**; he had an absolute code of holiness. And he was **righteous**; he perfectly kept every commandment of God.

So now we have a sinless man and a righteous man, a man who had kept God's laws, who had our transgressions imputed to him, transgressions that he was not guilty of; and he was punished for them. He was punished for **our** wrongdoing; he was punished for **our** sins; he bore **our** penalty on the cross.

Now we come down to the plight of man? How does man get to the place where he is righteous before God? Especially when there are two formidable objects against him that prevent him from doing so! One, he is already guilty of breaking the Law. And two, he is unable to keep the Law. One cannot unring the bell.

Think of it this way, to get into heaven one would have to have an account book, and if one looked into that book he would have to have the word “**Righteous**” written down. If there was any record of any sin entered into it, he couldn't get in. But the problem is that he was never righteous, so he could never get that legal stamp of “**Righteous**” entered into his account. He could never be viewed as being righteous **in his own person**,

therefore he couldn't enter into heaven.

But there was another way he could be counted as being righteous, as Paul so wonderfully developed in Romans chapter four, and that was through faith in Jesus Christ! To the man who trusts God **his faith is counted as righteousness!** *“But to him that worketh not, but believeth on him that justifieth the ungodly, **his faith is counted for righteousness.**”* Romans 4:5 God counts faith in Christ as righteousness!

So to the one who trusts Christ as his Savior an entry is made into his account that says, “Faith in Christ”, and that faith in Christ is **counted or credited as righteousness**. The word for *count* is *logizomai* and was a bookkeeping term used to describe the entry an accountant made into his books.

David understood this when he said, *“Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin.”* Romans 4: 7,8. He knew that the Lord could impute sin to an individual and that he could also impute righteousness.

And why won't sins be imputed to the account of the man blessed by God? The reason why is that they have been forgiven! Yes he had done things that were wrong, and there should have been an entry into his account that he had done them. But there wasn't because God had forgiven them. When God forgives a sin, he forgets it and it is never put into a person's record. That's why believers in Christ have no entry of their wrongdoings in “Heaven's Department of Records”; God has forgiven all our sins.

And that's another reason why Satan is so angry and frustrated concerning Christians, because he has never successfully prosecuted a case against us! Every time he sees us do something wrong, he runs back to God's Court in heaven to bring a legal charge against us. But all he hears over and over again is that the Christian's sins have been forgiven and that there is no record of their sins in heaven. All he hears is “faith in Christ” and the term of righteousness concerning the believer.

Perhaps Satan has forgotten that sin, the breaking of God's Law, is a personal offense against God. And if it is against him, then he has the legal right to forgive it if he wants to. And he does when we believe in Christ! Just like if a man owes you money, and he doesn't pay his debt, you have the right to forgive him, if you want to and it's nobody's business but your own! God has the right to forgive anyone he wants to.

God justifies wicked people; he justifies them if they have faith in Christ. He declares them to be righteous when he sees their faith, for he counts faith as righteousness even though they are wicked.

“*By faith*” is *ek pisteos* and it tells us that this something is the means by which something happens, or the cause of it happening. The issue is being justified, of being declared righteous by God. How does this happen? What is the thing that causes it to happen? *Ek pisteos* in the genitive singular tells us that **it is faith in Christ that causes our justification to happen!**

Justified is in the aoist passive participle and the passive voice tells us that we have received the action of being justified. We did not justify ourselves by our actions, but God justified us! The action of the aorist participle occurs before the action of the main verb which also tells us that **because of our justification we now have peace with God and have gained access into the grace of God.**

Faith in Christ is the means by which we have been justified by God. We are not justified by our works, our goodness, our religion, our morality, or our personality.

Romans 4:5 says that, “*God justifies the wicked*”; **he pronounces the wicked righteous when he sees their faith in Christ.** For when he sees faith he counts that faith as righteousness. Even though he's unrighteous, **his faith is counted as righteousness!** God cannot count our works of “righteousness” as being righteous because they aren't! Our righteousnesses are as filthy rags in the eyes of a holy God. But when he sees faith he counts that as righteousness. That's what people need to see, that's what Martin Luther saw from the Scriptures, and that's what launched the Protestant Reformation.

Let's say, for example, that a man and his record is brought before God, and God, because of his righteous nature, demanded that righteousness be there. Why? Because his justice would demand condemnation and punishment if his Law had been broken. So the man's record is brought out and there is no righteousness; he had not kept God's Law. But something else is written in there and that's the word faith. This man had faith in Christ, so God now credits his faith as righteousness.

There's nothing for the man to brag about. He had not done anything in his own person. His faith was non-meritorious, for the one in whom one trusts has all the merit because he had done all the work. His lawless acts had been pardoned and removed from his record and he now stands before God in the righteousness and merits of his Redeemer and legal representative, Jesus Christ. He is not appearing before God in his own righteousness, (for he had none), but in the righteousness of Jesus Christ. Legally he would be appearing before the court in **the person of Jesus Christ, not in his own person.**

2. “*We have peace with God through our Lord Jesus Christ*”- ειρηνην εχομεν προς τον θεον δια του κυριου ημων ιησου χριστου

It must be emphasized again and again that the grammar shows that this justification, this being declared righteous by God, is a **one time event! It occurs only one time in the life of a believer in Christ and stands for the rest of his life and all eternity!** The aoist tense tells us that this happened once, at a point in time, sometime in the past in the believer's life. And the participial form tells us that it keeps on going as an abiding principle of the legal state that he now enjoys.

It is not an emotional concept. It is entirely a legal, judicial proceeding where God the Father pronounces the believer in Christ as being righteous. Too many Christians are looking for some sort of feeling to accompany their salvation and their Christian life as a

sort of proof or evidence that they have been saved. But justification is not an emotional concept. It is something that God does for us legally in his heavenly court. **Our salvation is first and foremost a legal matter and we need to keep this in mind.**

One cannot lose his salvation because one cannot lose or change his legal standing in heaven; it's a permanent legal standing before God. God has justified him; God has pronounced him righteous and that's **his legal standing forever!**

Will God reverse that decision and condemn him, that is pronounce him guilty? Absolutely not! Paul addresses that in Romans 7:33,34, "*Who will bring any legal charge against those whom God has chosen? God?? The one who justifies, (who has justified them)? Absolutely not! Who is he who will condemn them? Christ Jesus who died for them and is presently interceding for them? Absolutely not!*" Romans 8:1, "*There is no condemnation to those who are in Christ Jesus*" That is, there is no pronouncement of guilt concerning any legal matter of God's Law regarding Christians because God has already and forever declared them to be righteous.

You say, what would happen if we sin? What a silly question, *if we sin!* All Christians sin after their salvation. Aside from the intercessory work of Christ on our behalf as our defense attorney before God's bar of justice, we still have that concept that God justifies the wicked! We were wicked sinners when he justified us.

The word peace here has to be taken in the sense that there is no longer a state of hostility or enmity existing between God and the one who has trusted in his Son, Jesus Christ. When we talk about this matter of enmity between God and man, of us being God's enemies, ("*For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.*" Romans 5:10), this matter must be clarified once and for all.

Enmity is not a reciprocal matter at all. It is one sided! **Man is the enemy of God, but God is not the enemy of man.** An enemy is the one who hates you and tries to do you harm. You can have enemies, but not be **their** enemy! It consists of a mental attitude and state of hostility from the one party directed toward the other. This always describes unsaved man's state and attitude toward God, but not God's toward man.

The term the "*wrath of God*", often expressed by his punitive acts toward man when man's sinfulness reaches a certain level, is a reference to his justice in action regarding man's sinful, evil and often destructive behavior. But God doesn't hate man. Even when we were the enemies of God, we were reconciled to him through his Son. The term "*wrath of God*" is a figure of speech referring to God's justice.

The Christian has, echo, peace with God. This is something that we now possess as our own. It is our new found state with God. God isn't mad at us, and he doesn't hate us; he has accepted us in the Beloved.

The word *with God, pros ton theon, (with the God)*, is used to denote a personal relationship with someone else that is friendly. This tells us that the one who has believed

on Christ, the one who has trusted him as their personal Savior, has moved from a position of being an enemy of God and hostile toward him, into a personal friendly relationship. **They have actually been moved into the new position where God is now their Father!**

“*Through our Lord, Jesus Christ*”, is *dia* plus the genitive, which tells us of a medium through which an action passes before its accomplishment. A wall of our own hostility toward God stood between us and God. But because of the work of Jesus Christ on the cross for our sakes, we now have gone through him into this state of having peace with God. We have to go through Christ to have peace with God.

B. Access to God's Grace v.2

1. “*Through whom we have gained access by faith*” - δι ου και την προσαγωγην εσχηκαμεν τη πιστει

Dia plus the genitive of hos, through whom, tells us once again that **Jesus Christ is the intermediate agency by which the action of gaining entrance into the grace of God is accomplished**. Not by Peter or Paul, the Pope or Mary, or our good works or righteousness, **but by Jesus Christ and only by Jesus Christ!**

If one rejects Christ's agency on their behalf, then he or she will **never** have entrance into the grace of God! They will be left standing on their own works and self righteousness and will be judged by them and be condemned!

“*Through whom also we have the access (by faith) into this grace in which we now stand.*” We note that it's **the** access, not **an** access! *Access* is *prosagoges* from *prosago*, to lead in. This has several usages but here it is to be taken in the sense of courtly procession or protocol, rather than a court of law.

The idea is one of an individual being led into the presence-chamber of a monarch. This signifies that one has not only been granted access to the monarch, but that **he also must be led into the monarch's presence by another person who has standing in the court, or standing with the monarch**. The individual cannot bring himself into the monarch's presence, but **must be led into** the king's presence by this other person, and then be **introduced** to the king by this other person. We have **gained access** into this grace of God by Jesus Christ; we have **been led** into God's grace by Jesus Christ; and we have been **introduced** to God and his grace by Jesus Christ.

The picture is one of some king in a foreign land seated upon his throne in the room of his “presence”, with a multitude of people who would like to have an audience with him, that they might receive his favor or grace, that he might bestow gifts or favors upon them. But to do so they must have some stature, some “standing” with him. They do not, so they **must have someone else who does!** It is, then, through this person who does have standing with the monarch, that they now have access to the monarch. The one who has standing then leads the other person who doesn't into the king's throne room and

introduces him to the king. The person now has access to the king through the “**Introducer**”. If the “Introducer” is a relative of the king, or his son, then so much the better! What better person to gain access to the king than through his own son!

Because we have been *justified*, (aoist passive participle of *dikaioo*), by faith in Jesus Christ, we now *have*, (present active indicative of *echo*), peace with God the Father; we also *have* (perfect active indicative of *echo*), access into his grace; we now *stand*, (perfect active indicative of *histemi*), in his grace, (our position before him), and we *rejoice*, (present middle indicative of *kauchaomai*), in all this.

Ambassadors from another country were admitted to the presence of a king and introduced after being led in by someone. Priests, after being cleansed and consecrated, were brought into his presence. **There is a protocol that must be followed** in these matters. No one had immediate access to the king; he had to be led in; he had to be introduced; and the one who led him in had to have standing with the king and his court.

Now what we have is God seated in heaven upon his throne in his temple, and the believer in Christ being led into the presence of God by Jesus Christ personally and introduced to him when we arrive in heaven. All this is formal protocol connected with the court of heaven; God already knows who we are.

Christ has become our access into the Holy of Holies in heaven and he has led us into it, into the very presence of God, whereby **we** now have access to God and his grace. Now that he has provided us access to God and his grace we're free to go back as often as we wish to get all the grace that we want to have. It's up to us to do it now, it's volitional and it's to be done by faith.

That's why God tells us to boldly approach the throne of grace that we might find grace and mercy to help us in our time of need. Christ has already brought us into God's presence, and if there is something that we need don't be bashful about it, but keep going back to God in prayer and asking him for it in Christ's name.

We have not been introduced to God face to face, that will occur when we arrive in heaven. But we are there “*in the person*” of Christ. We are there in “*the person of*” our personal *representative*, Jesus Christ. And because he has been accepted by God, we are accepted by God. A subject of a kingdom can have a personal representative appear for him before his king, who will appear “*in his stead*”, even though he is not there “*in person*”. We can even reside in another country and have our representative go and appear before our king “*in our stead*”, because we are not able to do so “*in person*”.

When someone would appear in court they would say, “I'm here *instead* of so and so”. What they were saying is that the other individual could not be there personally, “*in person*”, so I'm here “*in his stead*”. I now am personally representing him for all matters concerning the court. This is what Christ is doing for all believers in him.

“*We have access*” is in the perfect tense of *echo*, which shows that this too is our possession, and that it has become a **permanent condition**. The perfect tense describes

an action that was completed in the past, and has completed results that continue on into the future. So we not only possess our justification by faith, which is ours forever, but we also possess forever this access to the grace of God!

2. *“Into this grace in which we now stand”*- εις την χαριν ταυτην εν η εστηκαμεν

Houtos, this, is used to refer to something that has immediately preceded, “*this* aforementioned *grace*”. The preposition eis denotes entry into something. It has the idea of direction, movement and attainment of the goal. This tells us that as a believer in Christ was heading toward faith in Christ, he was heading toward entrance into the grace of God; and when he believed on Christ **he actually entered into this grace**.

This concept of grace is all that God is free to do now that his justice has been satisfied by the atoning death of his Son, Jesus Christ. It is his unmerited, undeserved and unearned favor. And beyond that his grace speaks of his unconditional, unfailing, infinite love. His love is defined by the price he was willing to pay in having his Son die for our sins! In case you're wondering how much does God really love us.

The gifts of God are according to his grace, but one needs to know that there is a way that grace operates. Grace operates only within the sphere of our faith because it totally excludes all man's works and man's righteousness or morality.

Histemi means to stand, our position in court, that is, our legal standing in court, the place where one is standing, and what is going on around him. Such as, a speaker stood at the podium having people gathered around him; they came to hear him speak. The soldier stood on the battle ground surrounded by enemy troops; a battle was going on. We stand in the grace of God, that is, **our life now operates in the context of God's grace not our own works**.

The Christian has entered into the grace of God and it is the place in which he now stands. That is, **it is now the way that he is to live his entire life!** He is to live it by God's grace! It is also the place he is to “*take his stand*”. **He is to “stand firm” in this grace, (a military term), so that no one or no thing will move him away from living and operating by faith in the grace of God.**

The perfect tense tells us that this is an action that has come to a state of being for the believer in Christ and that active voice shows us that it is the believer's positive volition responsibility to continue on in God's grace. We must make the correct choices to do this by continuing on in Bible Doctrine, the filling of the Holy Spirit and living by faith.

2. *“And we rejoice in the hope of the glory of God”*- και καυχωμεθα επ ελπιδι της δοξης του θεου

Both the ideas of **gaining access** into the grace of God and **standing** in the grace of God are in the perfect tense, which shows that these two events occurred in the past in the Christian's life when they believed on Christ as their Savior, but also having results that continue on into the present. We have entered into his grace and **that is where we still**

stand today. It really shows our position in Christ. We have entered into (*eis*) his grace. Our position before we were saved was **under the judgment of God.** Now our new position is **under the grace of God.** A remarkable change.

But now we have a switch from an action that was completed in the past to something that is presently going on by the use of the present tense. We are now presently rejoicing in the hope of the glory of God.

To *boast* or *rejoice* is *kauchaomai* and it meant to boast about something, but all too often it was used in a bad sense of people praising themselves, of boasting about what they had done. There was the action of boasting, and there was the reason for boasting.

People do this to brag about who they are and what they have done. But Christians have no basis for praising themselves, for all that we have, and all that we have attained to, and all that we will have in eternity future has been made possible by the grace of God! Therefore all boasting is to be of God for he is the one who has done it all.

It's along the idea of people who root for a certain team and when that team wins the championship the people rush to the streets boasting about their home team and **rejoicing over their victory**. Of course I could never understand why they brag about it for they did nothing! But you see the idea, rejoicing was the idea that comes out in this.

The basis for our rejoicing is the hope that we have. Our sins are forgiven; we are guaranteed the resurrection from the dead and to live with God forever. There's a lot to be thankful for and a lot to be happy about. But all praise, glory and boasting is all due to God. We have the hope of spending all eternity in the presence of the glory of God. Remember, *hope* is not iffy; it is the confident expectation that good things await us in the future. The Christian is going to spend all eternity in glory; we will be around God and his glory; and we will receive a body of glory just like Christ's body. This is an objective fact and an objective hope comprising the basis for our continual rejoicing.

S. Rejoicing in Sufferings v.3

1. “*Not only so, but we also rejoice in our sufferings*”- ου μονον δε αλλα και καυχωμεθα εν ταις θλιψεσιν

Not only do we rejoice in the hope of the glory of God, but we also rejoice in our sufferings because we know that sufferings produce endurance, maturity, hope, etc.. Paul goes on to show that the hope of the glory of God is not the only thing that we rejoice in, but also our sufferings.

The word for *suffering* here is *thlipsis* and it referred to anything that puts pressure on us. It actually is the word we would use to speak of being under pressure. Is anyone under pressure today? Is there stress in our lives today? Then you know what's going on. In fact, the seven year tribulation is really about a time of extreme pressure for believers.

There is no rejoicing over sufferings, per se, actually they can be quite miserable. What

Paul is saying by the use of the locative plural, is that they are rejoicing **in the sphere of their sufferings!** We don't rejoice **because** of our sufferings, (remember the plural idea), but in the **sphere of** our sufferings, or **in the sphere of our being under pressure!**

Concerning the word *pressure, thlipsis*, Christ told us that in this life, in this world, we will have much pressure; pressure from society, pressure from nature, pressure from other people and pressure from our physical bodies, but to be of good cheer because he has overcome the world! Paul and the others were able to rejoice in the sphere of their pressure because they knew what it was accomplishing for them- glory!

2. *“Because we know that suffering produces endurance”* - ειδοτες οτι η θλιψις υπομονην κατεργαζεται

The word *know, oida*, in the perfect active participle, tells us that Paul had quite an insight into this concept. He had to have had it if he was able to rejoice and keep on rejoicing in the sphere of pressure. We also can rejoice because we know what's going on; what God is doing with us and in us in the light of eternity future.

Oida tells us that Paul had learned many doctrines of Scripture, metabolized them by faith, understood what they meant and correlated them to other related passages in the Bible to the place that he had a full and completed understanding of the subject concerning what is going on in this matter of the believer in Christ suffering. That our suffering is producing a radiant eternal glory in us.

The grammar shows all this, plus how he had come to a completed understanding of this and now had this knowledge with him as a continuing principle, and how he had made the right decisions all along the way to go for doctrine. Completed knowledge in the inner man is one of the benefits of Bible doctrine.

Paul was able to rejoice in the sphere of his sufferings because of the metabolized doctrine that he had in the inner man regarding what these sufferings were about and what they were producing in him and us. **Metabolized Bible Doctrine in the new man becomes the basis for inner joy, even in the midst of pressures and sufferings!**

This also tells us that Paul's continuing decisions to go on with the Word ultimately paid off for him in that he was able to rejoice in the many areas of suffering and pressure that he went through because he **knew** something. It's not that he just knew something academically, but that he knew it by faith in the deepest recesses of his soul.

He had a deep and complete knowledge and understanding of the matter of pressure and the personal spiritual benefit it brought to his life. His faith in the doctrinal knowledge that pressure combined with metabolized Bible Doctrine produces endurance, and that endurance produces joy in the believer's soul, even in the midst of suffering! *“We rejoice in the sphere of many pressures that we go through in life, because we know, absolutely, without a shred of doubt, that these pressures are producing in us the quality of endurance and ultimately glory.”* (Expanded translation.)

Endurance is that quality of continuing on in the plan of God by faith in his Word, (perseverance), utilizing God's grace provisions as one goes on to maturity and completion in being conformed to Christ's image. Suffering and pressure produce endurance, endurance produces completion in the believer's soul which results in glory. *Endurance* is used here with the definite article, "*the endurance*", to let us know that we're dealing with a different kind of endurance other than normal endurance. It is faith in the knowledge that pressure combined with metabolized doctrine produces the endurance, which combined with metabolized doctrine produces, or brings out *charakter* with a k in the believer's soul.

The word *produce* is *katergazomai* which means to accomplish something, to do something, to produce something out of something else. *Pressure, thlipsis*, is that idea of anything that burdens the individual or puts pressure on him. So pressure is accomplishing something for the believer. Pressure plus nothing produces misery. But pressure plus metabolized doctrine in the soul produces the endurance.

Pressure is not pleasant, in fact, it's just the opposite! And it is common to all mankind. It exists because of our fallen natures, the infirmity of the flesh, of being under the curse, Satan ruling the world and of the angelic conflict. To the unsaved it does not often accomplish a good end. It usually ends up in making them hard and mean, bitter and critical, or breaks their spirit.

But when God works in the lives of his children, he takes the pressure that they get into and causes it to work out the quality of endurance. Endurance would be the mental attitude of not rebelling in arrogance, or running away in fear, but staying there **in the pressure**, relying solely on the grace of God to make it through the ordeal, finish their course, and at the same time, correct some of the problems in their soul!

The present middle indicative of *katergazomai* is used to show the benefit of this action. Pressure can be detrimental, even destructive by itself. **But when faith in Bible Doctrine enters into the picture, (metabolized doctrine), then it has beneficial results!** It produces biblical endurance, which is that quality of continuing on in the will of God, the Word of God and growing in the grace of God.

D. Perseverance, Character and Hope v.4

1. "*Perseverance, character*"- η δε υπομονη δοκιμην η

We have seen that suffering, when combined with faith in Bible Doctrine, produces endurance in the soul of the believer. But suffering, as we have seen, is actually *thlipsis*, which refers to being under pressure. **The external pressures of life for the believer, when combined with Bible Doctrine, produce endurance, hupomone.**

But endurance refers to that quality of not caving in to the pressure, but operating in the spiritual dynamic while continuing on in the things and will of the Lord, relying on the provisions and power of God in the process. **It's abiding under the trial while utilizing**

the grace provisions of God, until you come out the other side in victory.

The sources of pressure are: the world system, the people of the world, the allurements and demands of the world, laws that are unjust, one's job, the family, one's body, finances, health problems, the sinful nature (ours and others), the elements, nature, in fact just about everything on earth in these bodies puts pressure on us!

So pressure produces endurance, but endurance produces something else, *character*, as they have it here. The word used for character is *dokime* and is a rare word. It has two meanings: one, the process of the trial, the idea of **proving**, and two, the results of the trial, being **approved**.

Here it means the latter, being approved, for we have the process of trial already mentioned in the suffering or pressure. The pressure one is subjected to is the process of proving or testing that person. What one looks forward to is the results- being approved.

Dokime is that state of mind which has withstood the trial. It is the state of mind that only exists for those who have successfully gone through a trial in their lives, by staying with doctrine and exercising faith through the trial. It produces in that believer, after having gone through the trial, a calmness, a confidence toward life and God.

Perhaps the word certified would say it best. When one looks at a gold coin with its stamp of 99.9% pure, that stamp certifies that the gold is 99.9% pure of impurities, with only the possibility of being .1% impure. The **process** of refining has removed the impurities with the **result** that the gold is now certified as being 99.9% pure.

What it doesn't tell us is that the gold had gone through a smelting process by which the impurities had been removed until it was 99.9% pure. After the process a test would be run to check the gold's purity, and then if it passed the test, it would be stamped for its certification. Once all this was done, where the gold was refined, tested and approved, it was certified as having met the standard.

In fact, everything that is certified goes through a process of testing (the trial) before it is approved and certified (the results). And so do believers in Christ in their growth in the Word. They are tested, (to remove the impurities of doubt and unbelief), then after having passed the test, they are approved.

The word character in this translation, as we think of it in the English, doesn't really fit in here, but the Greek sense does. The Greek word *charakter*, **with a k**, has its own meaning and actually refers to the individuality of each believer's personality. It came from the idea of the images found on coins. Each coin was made out of silver, but there could be a different face on each one. Each believer's soul is made out of the same "soul stuff", but each believer's personality is unique and totally different from another believer's personality. **That's charakter with a k**.

Suffering plus metabolized Bible Doctrine produces *endurance* in the believer's soul.
Endurance plus metabolized Bible Doctrine in the believer's soul produces *charackter*.

But the Greek word *charakter* really is something different than what we think it is. Here we now go into a different realm of concepts; concepts that deal with the “I in me”, the “hidden person of the heart”, alter egos, facades, hypocrisy, defense mechanisms, role playing and many other things pertaining to the inner man.

Inside everyone of us is our true self, our true identity, a unique personality that is our very own, different from every other personality on earth. But the problem is that virtually every personality on earth has been scarred, distorted, conformed to a group norm, or portrayed as something altogether different than what we truly are. Hidden from ourselves and from those around us, it stays buried in the labyrinth of our souls, until Christ enters into the picture with salvation and true Christian growth.

This is what growth is all about. In growth Christ is taking that inner man and bringing him to the surface. It's sort of Michaelangelo, who when asked about his sculpturing, said that he saw a figure in the stone and he sculpted until the figure appeared.

And so it is with us. Inside each one of us is our true personality, the true us, and Christ is working on us to bring that individual to the surface. God sees **that** person, (**it** is the one he died for), and is working in us to bring him to the surface. The means by which he does this is through suffering and metabolized doctrine in the soul.

We're all coins, that is we're all human beings; we're all silver, that is our souls are all made out of the same “soul stuff”; and we all each have our own separate, unique personality, that's our *charakter*. All of us have been subjected to external and internal forces that try to shape us into a mold conforming similar or just alike everybody else, but inside each one of us is different from the next person as different can be.

Paul also refers to this from a mason metaphor when he calls us “living stones”. God's temple is made up of believers in Christ, and like stones, each one has its own size, shape, coloring, grain and texture. The work of the mason is to knock the rough edges off the stone, then fit it into the appropriate place chosen for it in the wall. Once shaped and polished it will fit perfectly into the architect and mason's design.

Only Christ can do this as the master mason. Only he knows what “lies inside” the stone and only he is capable to bring it out. But not so the World system as run by Satan. He takes material and forms it into bricks. But Christians aren't bricks; they are unique individuals created by God.

And to accomplish Christ's work in us he uses the blows of suffering to bring forth out of the soul that which is already there! But suffering by itself will not accomplish the goal. To the contrary it often distorts the personality. For suffering in the plan of God to accomplish its perfect end there must be the teaching of Bible Doctrine supplied by Pastor-Teachers and metabolized by faith by the believer.

When that is there, suffering with metabolized doctrine produces or accomplishes endurance in the believer; endurance with metabolized Bible Doctrine produces or accomplishes the bringing forth of the true personality of that believer in Christ. That's

what the idea of *dokime* is bringing out in this, and that's why *charakter* can be used. As ore is refined by the fire, the fire removes the dross to bring out the gold. And so suffering, plus Bible Doctrine, brings out our true personality.

And as suffering is vital to the process, so is endurance. One needs to get through the suffering, through the pressure situations. It is only normal that we will want to run away from it, so we need to have a **staying quality** to hang in there with Bible doctrine and the plan of God so we can get through to the other side and so God's work in us will be accomplished. That's where endurance comes in. Endurance is staying under the trial, claiming the promised and resting in the Father.

So we have the idea of ore being brought in to be refined. The reason for refining is to get the gold that lies in the ore. The process they used in those days was by fire. As the ore became molten, the gold sunk to the bottom and the dross, made up of all kinds of impurities, floated to the surface where it could be scraped off. This process was repeated six more times until all that was left was pure gold. It was then declared to be *dokime*. It had passed the test and was now pure gold.

The gold in us is our soul! It is our true personality, the I in me, the true unique person inside each one of us. Our souls, our inner person, is more precious than the purest gold! That is our *charakter* with a k. But how do you get it to come forth? How do you bring it to the light of day? How do you get it out of the labyrinth of the subconscious into the conscious mind? How does one rid it of all its impurities?

This is where suffering comes in. This is what explains the fiery trials that God puts us through. It is only through suffering that God can remove all the mental and emotional factors going on inside of us that disguise, hinder, hurt, cover up, mask, and about any other term that you can think of that true personality that makes us us!

But suffering by itself will not accomplish this. In fact, often suffering will accomplish just the opposite! It can make us retreat further into ourselves, or put more scars on us, or distort us even further. So for suffering to accomplish its objective it must be accompanied by the teaching of Bible Doctrine, that is metabolized by faith, under the filling of the Holy Spirit. And not just one doctrine, but many doctrines! Of course one of them would be what I've just been saying that our suffering is accomplishing in us a wonderful purpose concerning our souls.

But something else is also needed and that is endurance. For the refining fire to accomplish its objective the ore has to remain in the fire until it's done. And so it is with us, we must stay in the trial until it is over and has accomplished its work. Human natures being what they are, though, will want to get up and run away. **So we need endurance; we need to stay under the trial until we are through the other side.**

To do this we must rely upon God's grace provisions while we're in the trial. Prayer, the filling of the Holy spirit, the encouragement and fellowship with other fellow-sufferers, the local church, the spiritual gift of Pastor-Teacher, Bible Doctrine, confessing our sins biblically, living by faith and trusting in the Father's plan, his power and his provisions.

It must be noted here that the character of the individual is his/her true personality, and it is this personality that we will exist in for all eternity! Suffering, plus Bible Doctrine is what is necessary to bring that personality out.

2. “*And character, hope*”- δε δοκιμη ελπιδα

The NIV translates *dokime* as *character*, and the KJV translates it as *experience*. *Dokime* looks at what God is doing to the soul. By the time a believer comes to Christ much damage has been done to the individual's true personality. Diseases of the soul, scar tissue, rejection by those important to us, humiliation, and so many other things cause much damage and distortion to the true personality; not to mention the world system, sin natures, life in general.

So God enters into the picture to remove our scar tissue, to heal our soul's diseases, to strengthen and encourage the souls, and so many other things; not to give us a new personality, **but to establish the true personality that is already there!**

This is what suffering, or pressure, produces at the hands of God and his marvelous grace. Just as the potter works the clay, removing all its impurities and defects, shaping it into the shape he wants it to take, which takes pressure, then putting it into the fiery oven, so does God work with us and in us, through suffering, to bring forth that inner person!

How often have we read about an artist, a sculptor, or one who works with wood, and when asked how did they create such a beautiful thing, would say that they studied the stone, or the piece of wood and saw something in it and worked with their tools to bring it out! Hammers, chisels, saws, grinding tools, rubbing, polishing are the tools they use to do this. While the piece of wood, or stone, or clay were subjected to “suffering” to bring out the natural beauty that was in them!

If there is beauty in even the common rock, when it is brought out by the master craftsman, how much more so is the unique personality of every individual! It just takes the master craftsman of one who works with souls to do that with people; and that master craftsman is God!

So pressure, combined with Bible Doctrine, brings forth the *charakter* of the believer, and when that is accomplished he or she is *dokime*! They make us into what we are, which is what God wants us to be! The dynamic of Christianity is not our religious activities, singing, stage productions, do's and don't s; **the dynamic of Christianity is becoming what we are! Becoming what God wants us to be! Becoming like Christ!** This is true Christian growth.

Virtually everyone on earth is living a lie. They are hypocrites. (*Hypokrisis* came from the Greek actor who wore a certain mask on stage when he was playing a part. Then he would go back and get another mask for a different role.) Why? Because they are not being themselves! They role play, they adopt false personas, they act like something they're not, some even have multiple personalities. You see, whenever we wear a mask,

whenever we play a role, whenever we act this way with these people and another way with other people, we are not being ourselves. Sadly, most people don't even know who they are, but God does! God sees the true personality of that individual, and he will bring it out. But the process takes patience, faith, Bible Doctrine, endurance and suffering.

So we go through all this and find out that the trials and pressures of life do not destroy us, but make us into something better. But not only something better, we find out over a period of time that God is making us into ourselves! And out of that experience we begin to see that God has complete control over every aspect of our lives, including our suffering, and is working them out for our good. He is shaping our souls into conformity to Christ preparing them for the the eternal state. Wow!

Just like the sculptor who chips away at a slab of marble, shaping, forming, grinding and polishing to bring out the desired image that he sees there. So God works in our souls and works to bring forth that which he sees there. In the process there is the removal of inconsequential things. We may think that we are suffering loss, but not really, for what is removed is of no importance at all, only the true person of the heart matters.

Now what this creates in the heart of the believer is hope! Hope, *elpis*, is the confident expectation that something good is going to heppen to you in the future. It is a mental attitude and it is a great mental attitude. It is faith brought to its maximum level of development. The person who has confidence knows, is absolutely certain without a doubt, that good things await them in the future.

He sees that every trial that he has to go through, he goes through! He goes through them, and knows that he will go through them, because he knows that God will take him through them all! And he also knows that on the other side of the trial, he will be a better, more completed person. So this gives him a confident expectation toward it all. So he rejoices; he rejoices because pressure, plus metabolized Bible Doctrine, produces endurance. And endurance, plus metabolized Bible Doctrine, produces finished charakter. And finished charakter produces hope.

“Faith in the Word of God in the sphere of pressure, not only produces endurance and the ability to be rejoicing in them, but it also produces the state of mind that has stood the trial successfully and victoriously. It produces a mind without fear, a mind that is confident, a mind that is at peace with itself, and a mind that has hope and a positive outlook toward the future.” Romans 5:1-3 Paraphrased

When we go through the various trials of life we are often afraid; we doubt, we have anxiety and our faith is kind of weak. But every time we get back into the Word of God and start believing the promises of God our faith starts to get strong and we have peace and confidence. Over a period of time we begin to see a pattern, that God is always there for us; he always has a perfect provision; he always comes through for us, and eventually we get to the other side of the trial!

So what does this do for us? We begin to develop a confidence, an unshakable mental attitude of faith, like Paul did when he said, *“I can do all things through Christ who*

strengthens me.” Philippians 4:13. Or, “*I am strong for all things through Christ who in strengthens me.*” Once the believer knows that Christ will be there for him and provide every thing he needs, fear and unbelief go out the window to be replaced by hope!

Rejoicing is a spiritual phenomenon in the believer's new man, not an emotional state that all humans have at times. Being **happy** is the proper term to describe that concept, while **rejoicing** is the proper term to describe the spiritual concept.

Human happiness comes about as the result of experiencing pleasant things in life, getting your own way, promotion, money, success, etc.; it's based upon external circumstances. While spiritual joy, rejoicing, comes about as the result of the filling of the Holy Spirit operating in the sphere of the believer's faith in the Word. It is an internal spiritual dynamic not dependent upon external circumstances. It can be there in the midst of pain, suffering, grief and trials.

Once the believer's *charakter* comes forth and is established, once the believer's faith is completed, once, when fear is finally routed; the believer now has hope, the confident mental attitude that good awaits him in the future because **he knows that God is going to cause all things to work out for his good!**

The establishing of the believer's *charakter*, his true personality, is very much a part of this and an important part. How wonderful it is to know yourself as you are. Finally you have a relationship with yourself, a relationship with God and a relationship with others! That true personality in your soul is **you!** It is the person that God loves and died for, and the true person that you will go through eternity with.

Imagine the confidence and hope that you will have toward life! The most precious possession that anyone has, according to the Lord, is his soul! The soul, the *psuche*, is the true person of the heart. And after you begin to see the pattern that God has been working in your life to bring that true personality to the fore, and the many things that we have had to go through to do it, and the importance of Bible Doctrine and faith in all this; that believer will be able to look forward to the rest of their life and eternity in confident joy.

E. We Won't Be Disappointed v. 5

1. “*And hope maketh not ashamed;*” - η δε ελπις ου καταισχυνει

This is one of the places where the definite article, *the*, should have been left in the translation, which would give us, the hope. By leaving the definite article out it tells the reader that the quality of hope doesn't disappoint us. And although this is true it isn't what is being brought out in the passage. But because the definite article is there, *the hope*, it tells us that there is one specific hope in mind, and that is the hope of the glory of God.

The hope that the believer in Christ has is that he will not only share in the glory of God, but that **he himself will be glorified! This will occur when he receives his resurrection body from the Lord.** It will be a glorified body like the glorified body of Jesus Christ.

All believers in Christ will have glorified (radiant) bodies, but they will all vary in glory. *“There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.”* 1 Corinthians 15: 40-44 Each body will be perfect, eternal and glorified, but they will all vary in their radiance.

The thing that determines the level of their glory, that is, the intensity of their radiance, is the Bible Doctrine that one has metabolized by faith while here on earth. Suffering (pressure) produces endurance, and endurance, karakter or dokime. The idea of purity that comes from refinement is in here similar to the cutting and polishing of a rough diamond that allows its brilliance to shine through.

Paul brings this same idea out in 2 Corinthians 4:16-18 where he talks about the outer man perishing and the inner man being renewed day by day. And how the outward troubles of life, when accompanied by the renewal of the human spirit, which comes through the metabolization of Bible Doctrine, is achieving for us a glory that outweighs them all. *“For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.”*

Several places in the Bible refer to this concept where the believer is constantly being exposed to pressure in one form or another in this life. This pressure causes suffering in the life of the believer.

If the suffering did not benefit us in some way, it would be cruel, meaningless and pointless. But God has determined that it will cause a glorious result, that it will have a direct impact on the body of glory we will receive. Even the tests that we are exposed to are orchestrated by God to bring this about.

But for this to be accomplished, the believer in Christ must submit to and utilize the doctrinal grace plan that God has ordained. Which is to concentrate on Bible doctrine while we are going through the trial. That's what changes us in the inside; that's what we take with us into eternity; and that's what effects the radiance of our resurrection bodies!

The plan of God entails that we must take the promises and doctrines of God and metabolize them by faith. When this is done the believer's soul is transformed and renewed by the spiritual phenomenon that metabolized doctrine produces. And this goes on and is repeated in one area after another over the course of the believer's life. *“And have put on the new man, which is renewed in knowledge after the image of him that created him:”* Colossians 3:10

So *suffering* (pressure) produces *endurance* (Bible Doctrine metabolized by faith under trial), and *endurance* (metabolized doctrine under trial) produces the finished product in the soul. This finished product in the soul produces the objective hope of a glorified body in eternity, that is, a resurrected body with a greater radiance.

Disappoint, kataichuno, a strengthened form, looked at the shame, disgrace and disappointment that came to those who had put their faith and hope in something that did not come to pass. They believed something; had high hopes for it, but it never worked out. But this will never happen to the believer in Christ, especially to those who are growing in the Word. This idea is emphasized even more by the emphatic negative *ou*. Metabolized doctrine in the midst of suffering changes the soul, which in turn will determine a resurrected body of even greater glory, which is an objective hope, and a hope that will not disappoint us.

Subjective hope is where the believer is personally experiencing the mental attitude that he knows that good things are awaiting him in the future. **Objective hope** steps outside the personal dynamic that a believer may be experiencing and it looks at the objective fact that good things are awaiting him in the future regardless of whether he knows it or not or believes it or not!

When Job was going through his trial he was full of despair, which is the opposite of hope. But even though he was despairing there was the objective hope of a great life waiting for him after the trial. That's **objective hope**. A believer in Christ may be despairing, having no hope, but that's the idea of **subjective hope**. But the resurrection and eternity with God is his **objective hope**!

2. "Because the love of the God has been poured out in the hearts of us all through the Holy Spirit." - οτι η αγαπη του θεου εκκεχυται εν ταις καρδιαις ημων δια πνευματος αγιου του δοθεντος ημιν

This passage now establishes as evidence that the hope that the Christian has is **objective fact** and not just a wishful desire.

The Christian has set before him the truth, the fact, the future reality, the objective hope that one day in the future he will receive a resurrection body of glory! The present proof that we have is the fact that we have been given the Holy Spirit! The pouring out of the Holy Spirit into our hearts is not only the evidence and proof of God's love for us, but the legal proof of our being resurrected unto eternal glory!

This same idea is established by a different approach in Ephesians 1: 13,14 where Paul says that we were sealed by the Holy spirit, who was a deposit guaranteeing our inheritance until the redemption of those who are God's possession. "*In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.*"

In the old days, when an individual went into a store in the market place to purchase an item, he could place a down payment on it with the idea of coming back to pay the rest when he picked it up. Or he could pay its entire purchase price, but leave it there and pick it up at a later date. Perhaps he had other purchases to make; or perhaps he was going to another town and did not want to take it with him.

So an arrangement was made with the shop keeper where he would pay for the item while he was there, but leave it with the shop owner until he returned later on. As the **proof of purchase the man would affix his seal to the item proving that it belonged to him.** Later on, when he was through doing whatever it was that he was doing, he would return to redeem, that is pick up, that which belonged to him.

His seal on the purchased item was the proof of purchase to the store owner and everyone else who might come into the shop that that item belonged to the man whose seal was on it. Somebody else might come in and want to buy that item, but the shop owner would point to the seal on it and tell him that the item was not for sale and that it now belonged to someone else who was coming back later to pick it up.

And it would be the same thing in the market place as one would go from some little shop to the place where slaves were bought and sold. On the auction block a slave could be offered up for purchase and a good man could purchase him. But for his own reasons, he did not want to take the slave with him at that time; he would come back and get him later. To assure ownership the purchaser would put his seal on him, perhaps around his neck or some other place, to show that the slave belonged to him now. This seal was proof to the seller, to would-be buyers and to the slave himself that the slave was now the possession of the man who purchased him and he was coming back to get him.

But the seal was not only the buyer's **proof of purchase**, but also his **proof of intent!** If he came into buy the item, and paid good money for it, then it was certainly his intention to come back and get it! Especially if he paid a high price to get it! If a casual shopper came into the shop keeper's store and saw that item on the shelf with the new owner's seal on it, he might inquire as to how long it had been there, who bought it, when he was coming back to pick it up and so on. To which the shop keeper might say, "Well I don't know **when** he's coming back, but I'm sure he **will** be coming back for it because he paid more for it than everything in the store put together!"

Or buyers might inquire of the seller of slaves about a particular slave that had been purchased wondering who had bought him, when he was coming back and so on. To which he would say, "I don't know when he's coming back to pick him up, but I'm sure he will because he paid more for that slave than all the other slaves I've ever sold put together!" Now God has purchased us out of the slave market of slaves in the devil's world, and the price that he had to pay was the highest price ever paid, the death of his own Son. Because of that you can be sure he has every intention of coming back to get us! If he had to pay the highest price ever paid for something you can be sure he's going to come back to get it! That's the time of our redemption.

And to show **proof of purchase** and **proof of intent** God has sealed us, not with a signet

ring, but with the Holy Spirit, who is the third person of the Godhead. Talk about intent. In addition to the price his Son had to pay to purchase us out of the slave market of sin, God has left the Holy Spirit with us! These two things make it very clear that God is coming back to get us.

Sealing also accomplished something else, other than proof of purchase and intent, it was a security item that protected the contents that were inside from coming out, or things that were on the outside from coming in. If whatever you purchased was in a clay jar, wax would be placed all around the rim of the lid, then the man would imprint his signet ring's impression on it. This guaranteed that the jar's contents would remain as they were at the time of purchase, that nothing could come in and nothing would go out.

The hope that we have, that is the objective side of hope of what it is that we are hoping for is Christ coming back to earth, raising the dead and giving all believers in Christ glorified bodies. Just like the owner bought the slave to take him back with him, Christ is coming back to get what he had purchased. And the proof that we have of this hope is that the Holy Spirit indwells all true believers in Christ.

The Holy Spirit has been given to us to not only comfort us and lead us into all the truth, but he was given to us as a seal, as a proof of purchase, that God has purchased us and that we belong to God now. The love that God has for us is manifested in the Holy Spirit who indwells us. **This is the demonstrable proof that he does love us and has every intention of coming back to earth to get us.**

In the Tribulation Age God will pour out his wrath on the worshippers of the Beast, but on us he pours out his love. In the Old Testament the idea of pouring out was also connected with the purification rites whereby a thing is made pure. And so are we made pure by the indwelling of the Holy Spirit.

The grammar is also important in this because the passive voice tells us that we have received the action of the outpouring. And in the perfect tense it tells us that this is a permanent state that we now enjoy and will be enjoying for all eternity!

3. *“Which is given unto us.”* - του δοθεντος ημιν

Here again we see the use of the aurist passive participle, which precedes the action of the main verb; God pouring his love out to us through the Holy Spirit, which is to say that God's love is poured out to us by the indwelling of the Holy Spirit. And note again, it is in the passive voice showing that we have received the action of the verb.

Pouring is a metaphor taken from the idea of the pouring of liquids, where a liquid is poured into a container until it is filled to the top. And so it is with the Holy Spirit who totally indwells every fiber of the believer's soul. Literally, “Because the love of the God has been poured out in the hearts of us all, through the Holy Spirit, the One given to us.” And with the participial form of to give it shows us that this giving of the Holy Spirit to us now becomes the continuing reality of our lives.

But this matter of the Holy Spirit being given to us can not be restricted to just a matter of love, or commercial transactions, but is also a part of a legal framework. “*In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of **promise***”, Ephesians 1:13 and other passages show that the promised Holy Spirit, or the Spirit of the promise, was what God promised in the Old Testament as the deposit or guarantee of the New Covenant. **So the Holy Spirit that God gave to us is God's legal binding deposit guaranteeing our future redemption!**

F. Christ Died For The Ungodly v.6

1. “*For when we were yet without strength, in due time*” - ετι γαρ χριστος οντων ημων ασθενων κατα καιρον

Eti is used to denote that a given situation is still continuing, “While we were still powerless”. We were without strength in Paul's day and we still are today. **Man is totally powerless to do anything about his spiritual condition before God.**

Astheneia means that one is powerless, without strength, weak, infirm, or sick depending on the context. Here it's referring to man standing before God and God's Law in his sinful condition totally unable to do anything about the matter of his salvation.

The present active participle of *eimi* shows that this is the perpetual condition of all mankind, and that in our status quo of spiritual powerlessness Christ died on our behalf. But not only is man totally unable to do anything about his spiritual condition, he is unwilling in his fallen state!

This is an indictment against all mankind, but it is also an hope and encouragement to all of us to abandon all methods of self-help, religiosity and self-justification, whether they be through religion, psychiatry, or mysticism for they are all worthless in changing our fallen spiritual condition before God!

Man is totally powerless to do anything about his spiritual condition before God, so trying is futile. There is nothing he can do in his fallen state to be saved, righteous or godly in God's eyes. All that he needs, though, has been provided for him by God himself.

Above all religion needs to be abandoned once and for all in this matter. For religion is the collection of man's ideas and man's efforts, under the directing hand of Satan, to get right with God, or to be accepted by God. But all religion does is get man further away from God, for God rejects our righteousnesses, our human good, our will and our trying.

The “righteous” acts of man are as filthy rags in the presence of an holy God. All attempts to please him in them are rejected, therefore a waste of time. The only human from earth that God has accepted as righteous is the Lord Jesus Christ, and when someone trusts in Christ, Christ's righteousness is imputed to them. That's what justification by faith in Christ is all about.

2. Christ died for the ungodly - υπερ ασεβων απεθανεν

Christ died at the right time in history in the fullness of times, or when the time had fully come. “*But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law,*” Galatians 4:4

And he died for the ungodly, that is to say, he died on their behalf. The man would say, 'Are you going to speak for yourself, or am I going to have to speak on your behalf?' Are you going to die for your sins, or is Christ going to die on your behalf?

But it's a question that has no basis or merit because Christ has already died on our behalf. Christ has already died for the ungodly, even though the overwhelming majority of people do not know it! The word *for* in this passage is *hyper* and for a full treatment on it see the On line study of the doctrine of Election.

The aorist tense shows that Christ's atoning death on the cross for man's sins was a one time historic act never to be repeated again and never needing to be repeated again!

And he died for the *ungodly, asebeia*. The term **unrighteousness** looks at the unsaved's relationship to the Law of God and where he stands in relationship to it. While *asebeia, ungodly*, looks at the unsaved's relationship to the spiritual life of God; the spiritual life that he has for them and wants them to live in.

In regards to the Law of God, unsaved man stands condemned as a sinner because he or she has broken the Law. **In regards to the spiritual life of God** unsaved man stands way outside of it, as completely removed as one can get.

So Christ died for the **sinner**, which not only looks at our sinful activity, but our legal standing before God. He died for the **unrighteous**, which looks at our breaking of the Law of God. And he died for the **ungodly**, which looks at us being outside the spiritual dynamic of God. This is not a reference to three categories of people, but is a reference to all of us failing in all three areas. And Christ died for us when we were powerless to do anything about our fallen state in all three areas!

G. The Limits and Inferiority of Human Love v.7

1. “*Very rarely will anyone die for a righteous man*” - *μολις γαρ υπερ δικαιου τις αποθαινειται*

Molis means scarcely, rarely, with difficulty, not readily; it happens, but not that often; something that is possible, but if is, it is very rare. If it did occur you would probably be shocked if you heard about it.

The subject is dying on behalf of another person. Now if one is asked to give his life for another man, would he do it for a righteous man? The answer is that there might be

someone out there who would, but it would be very rare indeed.

2. “*Though for a good man someone might possibly dare to die*” - υπερ γαρ του αγαθου ταχα τις και τολμα αποθανειν

Tacha means possibly or perhaps. *Tolmao* meant to have the courage, to dare, to be brave enough, to bring oneself to do something. In this context it's to die for a good man.

The difference between the classification of the two in society, a just man and a good man, is that a **just man** would be a moral and law-abiding citizen, but can be so severe, or stern, or repelling, or unattractive, that no one would like him personally. While a **good man** would be thought of as kind, compassionate, generous, helpful, friendly and sympathetic to others and would be easier to like personally.

So very rarely would you find someone who would die for a **just man**, though for a **good man**, a man liked by the people, you might, perhaps, find someone willing or brave enough to die for a good man. Both scenarios are highly unlikely.

Now Paul makes his point. If it is extremely rare and highly unlikely that a man would die for those who are well respected and well liked in society, then it is ruled out altogether that someone would die on behalf of the wicked! Yet this is what Christ did out of his great love for us.

H. Christ Died For Sinners v.8

1. “*But God demonstrates his own love for us in this*” - συνιστησιν δε την εαυτου αγαπην εις ημας ο θεος

The word *demonstrates*, *sunistemi*, is in the present tense, the static present, to show an action or condition which is perpetually existing. That is, Christ's death on the cross, even though it happened almost 2,000 years ago, is a **continual demonstration of God's love for us**. “*The God*” is a reference to God the Father.

Don't ever doubt God's love for you. Don't ever ask God to prove his love for you, for he has already done that 2,000 years ago by having his Son, Jesus Christ, die on the cross for your sins and mine. So, if someone ever says, “Does God really love me?” Or, “If he does, prove it!” All God has to do is refer him back to that cruel cross.

Sunistemi means to demonstrate, to show, to bring out something, to bring together, to present in its true character, to bring two things together, to place them together for the purpose of showing something or proving something. Demonstrations of things take place all around us today to prove the claim one is making.

The two things that are being brought together are done so to shew as proof: God's love for us and the death of his Son for us. These two are not only associated together to not only prove that he loves us, but also to show the depth of his love for us! **A one time demonstration of how much he loves us!**

“His own love”, *ten heautou agapen*, is a direct reference to the love that God has for us, the kind of love that only God possesses, especially seen contrasted with human love. “For us”, *eis*, is really toward us showing direction and goal. His love originated in him and had us as its goal.

I've heard people say, “If God loves me, then let him prove it!” Well God did that; he “proved” that he loved us by sending his very own begotten Son to die a cruel death on the cross to pay the penalty for our sins! It was a demonstration of his love for us. What more proof do you want? How much greater proof can you supply than that?

2. “While we were still sinners, Christ died for us” - οτι επι αμαρτωλων οντων ημων χριστος υπερ ημων απεθανεν

The present active participle of *eimi, onton*, expresses the continuing principle of the individual's existence. In verse six the unsaved are **powerless**. And in verse eight the unsaved are **sinners**. These concepts sum up our existence; they're our status quo.

The genitive plural of *hamartolos, sinner*, tells us that this is the status and condition, as well as function of all those who have not been regenerated by faith in Jesus Christ. A man is a sinner because 1) he has a sin nature, 2) because he sins, and 3) because he has been legally classified as a sinner by God. It is his legal position and his continuing practice.

In fact, everyone sins all the time in one area or another. Most of them are unaware of the various sins they are involved in and would be angered if they were confronted with the fact that they sin. People think of sins in the areas of murder, rape, drunkenness, etc., but are unaware that there are mental sins, emotional sins, verbal sins, as well as overt sins.

The action of Christ dying on the cross occurred while we were sinners in contrast to the just and good man, which is the manifestation and proof of God's love for us. The arist tense of dying refers once again to the one time historic act of Christ's death on the cross for our sins fully satisfying the righteousness of God and never to be repeated again.

An interesting point here is that the context centers around believers in Christ. When Paul is writing here he is writing to the Christians living in Rome. The word he uses for *for* is *huper* and is used four times so far with significance. Now, if *anti* was used, in place of, it would solely signify that Christ died in our place as our substitute, which is certainly true. But with *huper* we have he died on our behalf, with the inference that he was our substitute. This brings out that what he did on the cross was done for the specific sake of those that the Father had given him.

I. Saved From God's Wrath v.9

1. “Since we have been justified by his blood” - πολλω ουν μαλλον δικαιωθεντες νυν εν τω αιματι αυτου

Mallon is to a greater degree, *oun* is therefore and *polus* denotes degree, or much. Paul is making a switch from the death of Christ to his life. He is going to what Christ accomplished for us in his death to what he is now accomplishing for us in his life. He is also bringing out an argument by going from the greater in degree, or difficulty, to the lessor.

If he died for us, while we were sinners, to accomplish our justification, which is the greater in difficulty and the greater degree of love, then how much easier it is to keep us saved and deliver us from the wrath of God now that we're righteous in his eyes? *“Now (nun) that we have been justified by his blood, how much more so shall we be saved (delivered) from God's wrath through him.”*

His dying for us while we were sinners was proof of how much he really loves us. Now, if his death for us accomplished the greater thing for us, our standing of righteousness with the Father, which is the most difficult, then we can see how much easier it is for him to keep us saved by his life.

“By his blood” is a Hebrew figure of speech referring to the death of Christ. The blood mentioned in Romans 5:9, *“Much more then, being now justified by his **blood**, we shall be saved from wrath through him.”* Is a reference to the death in Romans 5:10, *“For if, when we were enemies, we were reconciled to God by the **death** of his Son, much more, being reconciled, we shall be saved by his life.”*

All the way through the Bible the penalty for sinning against was death, not just shedding blood. You could use that phrase, “the shedding of blood”, if by it you meant death. When the blood of the sacrifice was mentioned in the OT by that you were saying that the animal had died. So the blood of Christ refers to his atoning death.

Any reference to the blood of Christ, without referring to his death is heresy. Christ **died** for our sins; he did not just bleed for them! Now we go from what Christ has accomplished for us in his death to what he is accomplishing for us in his life.

2. *“How much more shall we be saved from God's wrath through him”* - σωθησομεθα δι αυτου απο της οργης

The future indicative of *sozo*, to be *saved*, tells us that this action will occur at some time in the future, which is a reference to the judgment of God and the Lake of Fire. It also emphasizes the certainty of it. It is an absolute certain fact that there will be a final judgment when God judges every single being who has ever lived on the earth. **And it is an absolute certain fact that Jesus Christ will deliver all believers in Him from eternal damnation!**

The passive voice is used in being *saved* from God's wrath telling us that the Christian will be receiving the action of the verb. We cannot save others and we cannot save ourselves. If we are to be saved, delivered from the final wrath of God, then we must be delivered by Jesus Christ, the Righteous One.

Di'autou, dia plus the genitive, tells us that Jesus Christ is the intermediate agency by which we are delivered from the coming wrath. "Saved from the wrath", (the word God is not in the original), is apo plus the ablative of separation. This shows a total separation of the believer in Christ from the wrath (of God) in the Lake of Fire. We are totally removed, separated from it.

The word for *wrath, orge*, is the anger of God aroused over his offended righteousness manifesting itself in a judicial act of eternal banishment and damnation in the Lake of Fire. In fact, all of Paul's writings, except for a references to man's sinful activity, the term wrath refers to the judgment of God taking place at the Great White Throne judgment where all unbelievers will be taken away and thrown into the fiery lake. But Jesus Christ will deliver all those who have trusted in him from that!

Pastor Mike