

Chapter 1 : from whom all blessings flow

So in chapter 5, he gives us some wonderful blessings that flow from the doctrine of justification by faith alone, which he has laid down in Some scholars argue for a major break between chapters 4 & 5, so that chapters form a unit that sets forth the hope and assurance of believers.

This summer was by far the most difficult summer I have ever had to deal with. I came across many trials and temptations in my life, and I was constantly turning to God for comfort and guidance. My grandfather, Papo, whom I was very close to, passed away towards the end of the summer. He spent nearly eight weeks in the hospital after suffering a stroke. Papo was not able to overcome the effects the stroke had on his body. As the days went by, he was gradually getting worse. On top of that, I went to the doctor because my knee was hurting and found out that I had a torn meniscus that required surgery. During these situations, I kept searching the Scriptures to find peace that only God can give us. This search led me to the passage I am going to preach on today. The beginning of Romans 5 deals with the blessings of our justification. Justification is to be declared righteous by God. Justification is by faith. Justification provides peace with God. Now that we have seen the blessing of peace through justification, let us take a look at the second blessing of Justification. Justification Provides Access to God. Now that we have realized that justification provides us with access to God, let us take a look at the third blessing from justification. Justification Provides Hope of the Glory of God. Justification Provides Glory in Tribulations. Justification Proves the Love of God. Justification Provides Salvation from Future Wrath. Justification Provides Reconciliation with God. Christ died for us; Christ lives for us; Christ is coming of us! Hallelujah, what a Savior! The believer is to understand all the blessings received from justification. What a privilege it is to be justified, declared righteous. The Lord loves us and provides us with these blessings to help us here on earth. Now that we have seen the definition of justification, let us take a look at the first blessing. The blessing of peace can be experienced right here on earth. What kind of peace is this you might ask? It is that peace that passes all understanding. Now that we know what kind of peace this is, let us take a look at how we have this peace. The Bible states in Romans 5: The Apostle Paul writes in Colossians 1: When Jesus Christ died on the cross, He shed his blood in order to establish peace between sinful man and a righteous, holy God. Justification has provided peace with God. He wanted to talk to the king but was sternly repulsed by the guard at the gate. He rubbed a grimy hand to his cheek to wipe away a tear. Just then along came a well-dressed man who asked the little fellow to explain his trouble. Just you never mind those soldiers. Past the guard he was led, along carpeted halls, through wide-flung doors and on through a glittering throng right up to the throne of the king. Through him he had gained access. It is a glorious thing to have acceptance, to know that the war is over and that God no longer looks upon us with disfavor and wrath. It is far better to have access. We can boldly go to our Father who is in Heaven. But when Jesus died, He tore the veil and He tore down the wall. The Bible reads in Luke The veil has been torn; the wall has been broken down! The Bible reads in Ephesians 2: Secondly, we see that access to God takes care of the present because we can come to Him at any time for help in our lives. Thirdly, we see that hope of the glory of God takes care of the future. One day we will share in His glory. Hope that Jesus Christ is coming again for us should motivate us to live holy lives. We have that hope that He is coming; we will be with Him in heaven one day. When He comes back for us, how will He find us? The Apostle John quoted Jesus in John In the world ye shall have tribulation: They help believers get closer to the Lord. Tribulations and trials help build our Christian character. The English word tribulation comes from the Latin word tribulum. The tribulum was drawn over the grain and it separated the wheat from the chaff. The Bible Exposition Commentary, p. In the darkness of the altar, the monk lighted a candle and carried it to the crucifix. First of all, he illumined the crown of thorns, next, the two wounded hands, then the marks of the spear wound. In the hush that fell, he blew out the candle and left the chancel. There was nothing else to say. He sacrificed Himself on that cross for us. He chose to do all this so that we might be able to have salvation. Why you might ask? Because Jesus loves us! We all know what John 3: Jesus loved us so much that He died in our place. His blood on the cross allows us to have salvation and then justification. God declares us righteous because we have believed and

accepted by faith what His Son, Jesus Christ, did for us on that cross. He no longer sees us as a sinner; He sees the blood of Jesus covering us. Amen, what a Savior we have in Jesus. What love was demonstrated! He died for us while we were yet sinners. None of us would die for a murderer that killed someone you love. We might contemplate it, but we definitely know that we would never die for someone that is a horrible sinner. Jesus died for us while we were undeserving sinners. This just proves the wonderful, merciful love of Jesus. Justification proves the love of God in our life. What is this future wrath you might ask? It is the wrath of the future judgment of God. God is going to judge everyone. Will you be ready? Have you been justified? If so, then you have been saved from this future wrath of God. Reconciliation is being brought back into fellowship with God. We have been given the blessing of reconciliation with God by our justification. Sin hinders the relationship between God and man. However, when Jesus Christ paid the price with His blood, He made it possible for man to be reconciled to God. We have been restored. We can be justified, declared righteous before God. After being justified, we can enjoy these seven blessings here on earth. Justification as awesome as it is in reference to the future, is also a wonderful gift that can be enjoyed right here on earth. Thank God for your justification, and do not take it for granted! The John Phillips Commentary Series: The Bible Exposition Commentary, Vol.

Chapter 2 : Blessings of the Believer – calendrierdelascience.com

The blessings of justification. God, the Judge of all the earth, justifies you through your faith in the appointed Mediator, Jesus Christ His Son, who died to bear the sins of the world.

What precious privileges are they herein invested with! How are they here led to the fountain of them all, I mean, the love, the everlasting love of God the Father! Not as though Jesus Christ was not God also; but God the Father is the fountain of the Deity; and if we consider Jesus Christ acting as Mediator, God the Father is greater than he; there was an eternal contract between the Father and the Son: This compact our Lord refers to, in that glorious prayer recorded in the 17th chapter of John; and therefore he prays for, or rather demands with a full assurance, all that were given to him by the Father: Would to God this point of doctrine was considered more, and people were more studious of the covenant of redemption between the Father and the Son! We should not then have so much disputing against the doctrine of election, or hear it condemned even by good men as a doctrine of devils. For my own part, I cannot see how true humbleness of mind can be attained without a knowledge of it; and though I will not say, that every one who denies election is a bad man, yet I will say, with that sweet singer, Mr. Trail, it is a very bad sign: But what shall I say? Were I to ask some of you, perhaps you would say, in indulging the lust of the flesh, and saying to your souls, eat, drink, and be merry: Others would tell me, true wisdom consisted in adding house to house, and field to field, and calling lands after their own names: But perhaps you despise riches and pleasure, and therefore place wisdom in the knowledge of books: Before, they were darkness; now, they are light in the Lord; and in that light they see their own darkness; they now bewail themselves as fallen creatures by nature, dead in trespasses and sins, sons and heirs of hell, and children of wrath; they now see that all their righteousnesses are but as filthy rags; that there is no health in their souls; that they are poor and miserable, blind and naked; and that there is no name given under heaven, whereby they can be saved, but that of Jesus Christ. They are enabled to lay hold on Christ by faith, and God the Father blots out their transgressions, as with a thick cloud: Christ is their Savior, and is become a propitiation for their sins: Does the law condemn? Does death threaten them? They need not fear: And what a privilege is here! Christ is mad to you, of God, righteousness, what then should you fear? Of what then should you be afraid? What shall separate you henceforward from the love of Christ? This is a glorious privilege, but this is only the beginning of the happiness of believers: THIRDLY, Christ is not only made to them righteousness, but sanctification; by sanctification, I do not mean a bare hypocritical attendance on outward ordinances, though rightly informed Christians will think it their duty and privilege constantly to attend on all outward ordinances. Nor do I mean by sanctification a bare outward reformation, and a few transient convictions, or a little legal sorrow; for all this an unsanctified man may have; but, by sanctification I mean a total renovation of the whole man: They are sanctified, therefore, throughout, in spirit, soul, and body. And therefore, being a holy habitation unto the Lord, the whole Trinity dwells and walks in them; even here, they sit together with Christ in heavenly places, and are vitally united to him, their Head, by a living faith; their Redeemer, their Maker, is their husband; they are flesh of his flesh, bone of his bone; they talk, they walk with him, as a man talketh and walketh with his friend; in short, they are one with Christ, even as Jesus Christ and the Father are one. Thus is Christ made to believers sanctification. And O what a privilege is this! To put off the old man, which is corrupt, and to put on the new man, which is created after God, in righteousness and true holiness! O what an unspeakable blessing is this! I almost stand amazed at the contemplation thereof. Well might the apostle exhort believers to rejoice in the Lord; indeed they have reason always to rejoice, yea, to rejoice on a dying bed; for the kingdom of God is in them; they are changed from glory to glory, even by the Spirit of the Lord: Does it not often dazzle your eyes, O ye children of God, to look at your own brightness, when the candle of the Lord shines out, and your redeemer lifts up the light of his blessed countenance upon your souls? Are not you astonished, when you feel the love of God shed abroad in your hearts by the Holy Ghost, and God holds out the golden scepter of his mercy, and bids you ask what you will, and it shall be given you? Does not that peace of God, which keeps and rules your hearts, surpass the utmost limits of your understandings? And is not the joy you feel unspeakable? Is it not full of glory? If you are

children of God, and know what it is to have fellowship with the Father and the Son; if you walk by faith, and not by sight; I am assured this is frequently the language of your hearts. But look forward, and see an unbounded prospect of eternal happiness lying before thee, O believer! Thy great Joshua, and merciful High-Priest, shall administer an abundant entrance to thee into the land of promise, that rest which awaits the children of God: But, before we enter upon the explanation and contemplation of this privilege, **FIRSTLY**, Learn hence the great mistake of those writers and clergy, who, notwithstanding they talk of sanctification and inward holiness, as indeed sometimes they do, though in a very loose and superficial manner, yet they generally make it the **CAUSE**, whereas they should consider it as the **EFFECT**, of our justification. So that whilst the principle of lust remains in the least degree in our hearts, though we are otherwise never so holy, yet we cannot, on account of that, hope for acceptance with God. We must first, therefore, look for a righteousness without us, even the righteousness of our Lord Jesus Christ: And whosoever teacheth any other doctrine, doth not preach the truth as it is in Jesus. **SECONDLY**, From hence also, the Antinomians and formal hypocrites may be confuted, who talk of Christ without, but know nothing, experimentally, of a work of sanctification wrought within them. Whatever they may pretend to, since Christ is not in them, the Lord is not their righteousness, and they have no well-grounded hope of glory: He, therefore, that is really in Christ, is a new creature; it is not going back to a covenant of works, to look into our hearts, and, seeing that they are changed and renewed, from thence form a comfortable and well grounded assurance of the safety of our states: Was there no other text in the book of God, this single one sufficiently proves the final perseverance of true believers: Those whom God has justified, he has in effect glorified: If God has given us his only Son, how shall he not with him freely give us all things? As the obedience of Christ is imputed to believers, so his perseverance in that obedience is to be imputed to them also; and it argues great ignorance of the covenant of grace and redemption, to object against it. I say, both in body and soul; for the Lord is also for the body; the bodies of the saints in this life are temples of the Holy Ghost; God makes a covenant with the dust of believers; after death, though worms destroy them, yet, even in their flesh shall they see God. I fear, indeed, there are some Sadducees in our days, or at least heretics, who say, either, that there is no resurrection of the body, or that the resurrection is past already, namely, in our regeneration: But all this is only the reasoning of unlearned, unstable men, who certainly know not what they say, nor whereof they affirm. That we must follow our Lord in the regeneration, be partakers of a new birth, and that Christ must come into our hearts, we freely confess; and we hope, when speaking of these things, we speak no more than what we know and feel: Here then, O believers! Your bodies, as well as souls, were given to Jesus Christ by the Father; they have been companions in watching, and fasting, and praying: Fear not, therefore, O believers, to look into the grave: O grave, where is thy victory! Already you are justified, already you are sanctified, and thereby freed from the guilt and dominion of sin: And is not this a great redemption? I am sure believers esteem it so: Again, believers are often in heaviness through manifold temptations; God sees that it is needful and good for them so to be; and though they may be highly favored, and wrapt up in communion with God, even to the third heavens; yet a messenger of Satan is often sent to buffet them, lest they should be puffed up with the abundance of revelations. But be not weary, be not faint in your minds: In heaven the wicked one shall cease from troubling you, and your weary souls shall enjoy an everlasting rest; his fiery darts cannot reach those blissful regions: Satan will never come any more to appear with, disturb, or accuse the sons of God, when once the Lord Jesus Christ shuts the door. It is true, all saints will not have the same degree of happiness, but all will be as happy as their hearts can desire. Believers, you shall judge the evil, and familiarly converse with good, angels: But I must stop the glories of the upper world crowd in so fast upon my soul, that I am lost in the contemplation of them. Brethren, the redemption spoken of is unutterable; we cannot here find it out; eye hath not seen, nor ear heard, nor has it entered into the hearts of the most holy men living to conceive, how great it is. All we can do here, is to go upon mount Pisgah, and, by the eye of faith, take a distant view of the promised land: Blessed be God, there is a time coming, when we shall know God, even as we are known, and God be all in all. Lord Jesus, accomplish the number of thine elect! Lord Jesus, hasten thy kingdom! And now, where are the scoffers of these last days, who count the lives of Christians to be madness, and their end to be without honor? Were your eyes open, and had you senses to discern spiritual things, you would not speak all manner of evil against

the children of God, but you would esteem them as the excellent ones of the earth, and envy their happiness: You boast of wisdom; so did the philosophers of Corinth: What will your wisdom avail you, if it does not make you wise unto salvation? Can you, with all your wisdom, propose a more consistent scheme to build you hopes of salvation on, than what has been now laid before you? Can you, with all the strength of natural reason, find out a better way of acceptance with God, than by the righteousness of the Lord Jesus Christ? Is it right to think your own works can in any measure deserve or procure it? If not, why will you not believe in him? Why will you not submit to his righteousness? Can you deny that you are fallen creatures? Do not you find that you are full of disorders, and that these disorders make you unhappy? Do not you find that you cannot change your own hearts? Have you not resolved many and many a time, and have not your corruptions yet dominion over you? Are you not bondslaves to your lusts, and led captive by the devil at his will? Why then will you not come to Christ for sanctification? Do you not desire to die the death of the righteous, and that your future state may be like theirs; I am persuaded you cannot bear the thoughts of being annihilated, much less of being miserable for ever. Whatever you may pretend, if you speak truth, you must confess, that conscience breaks in upon you in more sober intervals whether you will or not, and even constrains you to believe that hell is no painted fire. And why then will you not come to Christ? He alone can procure you everlasting redemption. Haste, haste away to him, poor beguiled sinners. You lack wisdom; ask it of Christ. Who knows but he may give it you? You have no righteousness; away, therefore, to Christ: He is full of grace and truth; ;and of his fullness all may receive that believe in him.

Chapter 3 : Gift of justification

Through justification we experience all the blessings of God's love, not just the promise of eternal life but also in this present life! 1. We have Peace with God, 2.

Lesson 6 Romans As we survey Romans a section at a time, it is not possible to put the material together in a neat, sermon-like package. A sermon generally seeks to develop one theme. While this approach has its advantages, it simply will not do justice to Romans, and to the ongoing development of a number of important biblical themes. Thus, I find myself agonizing a great deal in my efforts to communicate my understanding of the argument of Romans. I have chosen to press on with our survey of the sections of Romans in this way: Our Purpose in This Lesson Our purpose in this lesson will be to identify the major thought segments or paragraphs in this section of Romans 3: We will then summarize the main point which Paul is trying to communicate in each segment. Next, we will seek to trace the argument as Paul develops it. Finally, we will try to determine the main points of emphasis or principles conveyed by the passage as a whole, pointing out some suggested applications in the process. Structure of the Text The last verses of chapter 3 serve as a transition, linking what Paul has just said in 1: Three major questions are raised and only briefly answered. More complete answers follow in chapters 4 and following. Chapter 4 focuses our attention on Abraham, and specifically on his faith, a faith which is virtually identical with the faith of New Testament believers in Jesus Christ. Chapter 5 provides us with a fuller description of our justification, along with its present and future dimensions. In the last half of chapter 5, Paul draws our attention to two men: We can therefore outline our text in this way: It proceeds to build on the doctrine of justification by faith in Jesus Christ to explore the nature of justification. When Jesus died at Calvary, He suffered the wrath of God, divine condemnation, which all mankind deserves. Paul now raises three crucial questions in verses to which he initially gives a very brief answer. In chapter 4, Paul will begin to answer these questions in much greater detail. The first question is found in verse 27, where the question of boasting is raised. In chapter 4, Paul turns to Abraham, to show that even this saint of old was justified by faith and not by his own works. If Abraham could not boast, then how could any Jew boast because he was a descendant of Abraham? The second question is found in verses There is no distinction between Jew and Gentile in justification, just as there is no distinction between Jew and Gentile in condemnation. Abraham lived before the Law had been given through Moses. He also was declared reckoned righteous on the basis of his faith and not as payment for his works. Furthermore, Abraham was not even circumcised at the time he was reckoned as righteous in the sight of God. We might say that he was saved as a Gentile. Can the uncircumcised be justified by faith, as well as the circumcised? Abraham was uncircumcised, and he was justified by faith. And so the answer to the question raised, and briefly answered by Paul in Romans 3: The third question, raised and answered in verse 31 is this: We affirm the worth and value of the Law. In order for sin to be dealt with and put away, it would first have to be defined. The Law performed this task well. This will be taken up in chapters The Faith of Our Father, Abraham 4: He did not say this directly, but I believe this is what he implied. After all, to be ashamed is the opposite of boasting. Elsewhere in this epistle see Men have nothing to boast in, at least before God. Has Paul successfully demonstrated that men dare not boast in their own works, that all men are condemned by a righteous God? There may still be some who would attempt to boast in their ancestry. At least some Jews boasted in their physical descent from Abraham. And so, in chapter 4, Paul turns to Abraham. He begins by raising the question as to whether or not Abraham could boast in his works. If so, then justification by faith would be of no need or value. But if it can be proven that even Abraham could not boast in his righteousness, then none of his descendants could boast in Abraham either. If Abraham could not boast himself, how could any offspring of Abraham boast for being his offspring? Abraham was not an exceptional case. Paul therefore also turned to Psalm 32, written by David, to show that David, like Abraham, understood that men were made righteous by God, through faith, and not by human effort or works. Neither Abraham, nor King David, dared to boast about their standing before God as righteous men, for they had not earned it; they were reckoned righteous because of their faith. Were this true, then the Jews would have some basis for boasting. Paul will make very short

work of this kind of thinking. Abraham lived before the Law was given through Moses, so he could not be a Law-keeper. Furthermore, he was justified while he was uncircumcised. The promise of a son was first given to Abraham at the age of 75 Genesis He would have had to have been no more than 86 years of age at this time see Genesis Abraham was not circumcised until after the birth of Ishmael, when he was then 99 years old and Ishmael was 13 And all of this time Abraham was a believer, justified by his faith. For Abraham, as for all believing Jews, circumcision was only an outward sign or symbol of the justification by faith he already possessed. Those who can legitimately claim Abraham as their father are those who have exercised the same faith. He has shown that those who are his physical descendants may not really be his children, while all those who have faith in the Lord Jesus Christ are his children. Now Paul will conclude by showing just how close the relationship between Old Testament faith and New Testament faith really is. He will show that New Testament believers Jew or Gentile are not only linked to Abraham by faith, but that they are linked to Abraham by the same kind of faith—resurrection faith. Abraham, by faith, believed he and Sarah would bear a son, even though they were too old to do so. But a number of years would pass before this promised son was born. Abraham and Sarah were up in years when the promise of a child was first given. For Abraham to believe that God would give him and Sarah a son was to believe in a God who could give life to the dead. This is resurrection faith, the same kind of faith which Christians must exercise today. As we see often in the Book of Acts In Romans 4, Abraham has been used as an example of Old Testament faith in such a way as to show that the Jews cannot boast in their physical descent from this man. In order to be declared righteous by God, they must forsake any claim to Law-works or to a privileged status. They must, like Abraham, the uncircumcised saint, be justified by faith. There are no grounds for boasting as a descendent of Abraham. The proper grounds for boasting will be laid down in chapter 5. Just exactly what justification involves has not yet been explained in detail. Paul will now begin to undertake that explanation, and he will continue to do so throughout the remainder of this epistle. By faith we have received justification, Paul has said. But so far, justification has been a kind of package, one which has not yet been opened. Now, in chapter 5, Paul begins to unwrap the package and to display the blessings and benefits of all that it contains. A Biblical Basis for Boasting 5: Below, you can see the different ways in which three of the major translations of the Bible have rendered the same term 17 in the original text of Romans:

Chapter 4 : What is Justification? | Jellytelly Parents

With this as the foundation, let's examine the chief blessings that flow out of our union with Christ. These include justification, sanctification, adoption, and the church. Today let's consider the first three.

However, it is best to think of our oneness to Christ as the center of salvation from which all else springs. Hopefully our discussion up to this point has reinforced this idea. Union with Christ is not a single specific blessing we receive in our salvation. Rather it is the best phrase to describe all the blessings of salvation. Our entire blessedness—our victory, our happiness, our hope—is bound up in our being bound to Christ. These include justification, sanctification, adoption, and the church. We are not co-redeemers; yet our identification with Christ on the Cross is real Romans 6: Johnson beautifully riffs on this truth: We do not, therefore, contemplate him outside ourselves from afar in order that his righteousness may be imputed to us but because we put on Christ and are engrafted into his body—in short, because he deigns to make us one with him. For this reason, we glory that we have fellowship of righteousness with him. While his righteousness is certainly alien in that it is not our own, it is not alien in the sense that Christ himself is alien to us! Thus union with Christ is the grounding for imputation and justification. It precedes justification in terms of causal priority. Sanctification God not only declares us righteous in Christ, but makes us holy in Christ. Two other passages give us insight into sanctification. Our union with Christ is the source of our holiness, according to Jesus. In fact it is impossible to bear fruit and grow in holiness apart from fellowship with Christ John The Apostle Paul answers the question of license in Romans 6: Since mercy increases with sin, why not go on sinning? He gives two answers. First, being united with Christ in his death means our old selves are crucified with him so that we no longer are slaves to sin. And second, being united to Christ in his resurrection means we are enabled to walk in newness of life. Sanctification has negative and positive aspects. Christians put to death sin through the death of Christ and they rise to new life and holiness through the resurrection of Christ. One last thought about sanctification in union with Christ. The Spirit plays an integral role in the lives of Christians, as Jesus himself said in his closing words to his disciples in John Rather the Spirit mediates the presence and power of Christ to his church. Adoption How might we delineate between the salvation blessings of justification, sanctification and adoption? Sanctification transformative benefit addresses the depravity and pollution of our natures. Adoptive sonship a familial benefit addresses our estrangement and alienation from God. What a powerful thought! But how does adoption relate to union with Christ? Jesus dwells in us; we dwell in Him; together we dwell in the Father. The Apostle Paul teaches on adoption in Ephesians 1: Because we are co-heirs with Christ Romans 8: Justification and adoption are both declarations by God made on the basis of our union with the Son — so how are these declarations different? God justifies us declares us righteous because we share in the righteousness of Christ through union with Him. And God adopts us declares us His children because we share in the sonship of Christ through union with him. Decades ago my grandmother composed the following short poem. Now we can experience the radical love that has eternally existed between the Father and the Son John Now we are forever beloved by God and called the children of God 1 John 3: Praise be to God! Summary That gives us a lot to think about. Union with Christ is the basis for every blessing of salvation. God declares us righteous because we are united to the Righteous One and share in his righteousness. God declares us and progressively makes us holy because we are one with the Holy One and share in his real holiness. Prayer of Reflection Father, we are in utter awe as we consider the manifold blessings that flow out of our union with Christ. I praise you that our union with Christ conveys warmth and relationship, which your children desperately desire. I praise you that our union with Christ fixes our gaze squarely on Jesus — not just on judicial transactions or the need for behavior change. Help us dig deeper into this doctrine. Help us to apply this doctrine to our lives — both individually as we strive to commune with you and corporately as we seek to live in union with one another. Union with Christ Series.

Chapter 5 : Justification: Its Relation to the Work of the Holy Spirit

Blessings That Flow From Calvary 1 Peter (18) Forasmuch as ye were not redeemed with Justification is by blood. Romans 3. The.

Introduction And Jesus cried out again with a loud voice, and yielded up His spirit. And behold, the veil of the temple was torn in two from top to bottom and the earth shook; and the rocks were split. The only person allowed behind the veil was the Levitical high priest and he entered only once a year Heb. Jesus gave Himself as the final sin offering and took away the first covenant in order to establish the second Heb. The result of the split veil for Christians is proclaimed by the Hebrew writer. Since therefore, brethren, we have confidence to enter the holy place by the blood of Jesus, by a new and living way which He inaugurated for us through the veil, that is, His flesh, and since we have a great priest over the house of God, let us draw near with a sincere heart in full assurance of faith, having our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. Consider this doctrine in the following scriptures: He made Him who knew no sin to be sin on our behalf, that we might become the righteousness of God in Him. In fact, it is through this one grace all other spiritual blessings flow upon the church of God in Christ Eph. He made the following statement to the Philippian Christians. And may be found in Him, not having a righteousness of my own derived from the Law, but that which is through faith in Christ, the righteousness which comes from God on the basis of faith. Let us consider four reasons. The first is God created us to be His children. Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned. When Adam sinned God became wrathful toward mankind and we became hostile toward God Rom. Therefore having been justified by faith, we have peace with God through our Lord Jesus Christ. Although the Colossian saints had made this transition, they were admonished to put off their characteristics of death, such as anger, wrath, malice and abusive speech Col. They had life but it was a justified life Rom. Until we have put off all death characteristics, we will not be able to do everything right; that is, be completely just with all people. For instance, how many of us can say we have put off all anger? Surely then, we need a gift of righteousness to reign in life. If this sounds like cheating, we must remember this doctrine cost Jesus His life on the cross. For if by the transgression of the one, death reigned through the one, much more those who receive the abundance of grace and the gift of righteousness will reign in life through the One, Jesus Christ. Members of the church can have differences of opinion about some things and still maintain a close relationship; whereas, according to the balance theory this is not possible for those who live in the world realm. According to psychologists, the cognitive balance theory is that people with similar attitudes can have a close relationship, but the relationship will weaken if their attitudes are opposite. Although this theory has been tested and proven to be generally correct for those in the world realm, it does not hold true for those of us in Christ because we, like Abraham, walk by faith and are reckoned as righteous by God Rom. We look upon our brethren as God sees us. Because He counts us righteous based on our faith in the blood of Christ, we are righteous in the sight of one another; therefore, we can hold different attitudes and still maintain a close fellowship. Perhaps we can better understand the value of the law of faith in relation to righteousness when we comprehend the following scripture in its context. But he who doubts is condemned if he eats, because his eating is not from faith; and whatever is not from faith is sin. According to the law of faith his weakness of ignorance was not counted against him as long as he walked by faith Rom. The weak brother can be viewed as righteous by the church. In this case, the cognitive balance theory is overridden and a close fellowship can be maintained in spite of their differences of attitudes. A fourth reason why God gives His adopted sons a gift of righteousness is to help us maintain a positive self-image. Who will set me free from the body of this death? Thanks be to God through Jesus Christ our Lord! No, but by a law of faith. God is the one who justifies; who is the one who condemns? Christ Jesus is He who died, yes, rather who was raised, who is at the right hand of God, who also intercedes for us. We have passed out of death into life, and we are counted righteous while we work on changing our personality and behavioral traits from death to life. We know we have passed out of death and into life because we love all the brethren I John 3: We do not boast before God about our

righteousness because of our works but neither are we laden with guilt because of our weaknesses and ignorance. We practice righteousness and accept the full gift of grace. The difference is that He is righteous because He did everything right and we are counted righteous because of we live by faith on the mercy seat of God in Christ. To understand justification by faith we should perceive of the presence of three entities. Please study the following scripture in order to find the dynamics of these three in action. But now apart from the Law the righteousness of God has been manifested, being witnessed by the Law and the prophets, even the righteousness of God through faith in Jesus Christ for all those who believe; for there is no distinction; for all have sinned and fall short of the glory of God, being justified as a gift by His grace through the redemption which is in Christ; whom God displayed publicly as a propitiation in His blood through faith. This was to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed; for the demonstration, I say, of His righteousness at the present time, that He might be just and the justifier of the one who has faith in Jesus. Christians learn about Jesus whom God displayed publicly on the cross as a propitiation. Remember, faith is the substance of things hoped for, the evidence of things not seen Heb. Christians are justified by God, the justifier, because of the their faith in the blood of Jesus. Jesus was raised because of our justification Rom. He offers His own blood in the scenario where God is just and the justifier of the one who has faith in Jesus Heb. Please note the Greek word *hysterion*, translated propitiation in Romans 3: This was the mercy seat behind the split veil when Jesus died on the cross. We have the knowledge of good and evil while in our physical bodies. Since this is what got us into trouble with sin and death, then surely it will continue to give us problems even though we have been born again. We must live our lives on the mercy seat every moment and God will count us as righteous. Thanks be to God for this gift by grace. Justification by faith is not a new doctrine with the Christian age. It worked for Abel, Abraham, and David. However, the quality of the sacrificial offering is now perfect; therefore, we can come boldly to the throne of God Heb In our next lesson, we will see how a combination of the doctrine of justification and sanctification gives Christians a justified life. What is the value of justification in regard to unjust behavior? What is the cognitive balance theory according to psychologists? Why does the balance theory not apply to Christians?

Chapter 6 : Justification 2 - Mormonism, The Mormon Church, Beliefs, & Religion - MormonWiki

Justification by God's grace through faith alone is the ground on which all of our hope in receiving God's promises are affirmed to us. The writer to the Hebrews alluded.

Justification means "the action of showing something to be right or reasonable. Because we are all human beings, we all sin do things that are not good and make God sad and therefore cannot be called "right" despite anything that we do to please God. Our list of good things we have done also includes the list of bad things we have done. Even our best behavior cannot make us right before God. When Jesus died on the cross, He took all of our sin and bad stuff and took it on himself. In turn, He gives us His righteousness. Because Jesus is God, he did not sin and therefore was perfect. When God justifies people, He puts a "righteous" stamp on them; He takes away their "sinful" label and replaces it with a "righteous" one. God wants to save us from the stain of sin; this is known as justification. He cleanses us of our sins and puts a new label on us. If we are not justified by what we do, how then are we justified? We are justified by grace through faith. We cannot do anything to earn it; we do not deserve it. We receive this promise of justification by faith. Faith is simply belief or trust. When you have faith in someone, you trust them. You trust that they are going to do what they said they would do; this is faith. Therefore justification is a free gift from God that we receive by believing in Jesus and trusting Him. God himself gives us this faith and allows us to believe in Him and His promises. The redemptive activity of Christ bearing our sins and imputing His righteousness upon us is the basis for our justification 2 Cor 5: Calvin called justification "the hinge on which the door of salvation turns. Justification by faith alone is the heart of the Gospel, and the Gospel is the power of God for salvation Rom. Just as it is with sanctification, justification is a benefit of our union with Christ. It is because of our union with Christ that we are counted as righteous. John Piper writes [1]: Christ counts us as having his righteousness in Christ because we are united to Christ by faith alone. That is what God imputes to us and counts us as having because we are in Christ who perfectly honored God in his sinless life. Our righteousness therefore is in Heaven, where we are united to Christ who sits at the right hand of the Father, not here on Earth. The basis for justification then is the vicarious work of Christ for us. The Council of Trent, the Catholic response to the Reformation, declared those who believed in justification by faith alone as cursed. Justification and sanctification are benefits that flow from our union with Christ Acts Justification is the act of God declaring us righteous, while sanctification is the process by which we are made to be more Christ-like. Justification is a legal declaration that we are now righteous before God and deals with the legal ramifications of sin. Sanctification is the heart transformation that happens upon justification. We are new creatures in Christ, people who have been transformed by the Gospel. Both justification and sanctification are gifts by the grace of God Eph. Righteousness Through the Atoning Sacrifice of Jesus Christ This righteousness is therefore imputed to us and it is an alien righteousness, meaning that it comes from outside of us Jer John Owen wrote [2]: And therefore, whereas our inherent righteousness is imperfect they are to be pitied or despised, not to be contended withal, that are otherwise minded , if that be imputed unto us, we cannot be accepted on the account thereof as perfectly righteous without an error in judgment. As stated above this righteousness is imputed to us, and it can only be made possible through the atoning sacrifice of Jesus Christ. In Old Testament times, sacrifices had to be offered repeatedly because they could not completely and finally deal with sins. Christ is an effectual sacrifice because He is the perfect High Priest who was perfect in every way Heb. While the Old Testament priests were not sinless themselves, Christ was perfect and without sin. It is only by the blood of Christ that we can be made clean. The Bible not only declares that Jesus bore the penalty of our sin for us 1 John 2: Because Christ has fulfilled the Law, obeying it completely and perfectly, we are no longer under the Law but under grace Gal. It was the active obedience of Christ that led him to the cross Phil. Justification by Faith vs. Self-Righteousness Tim Keller explains righteousness as "the validating performance record which opens doors" [3]. When you present a resume to an employer you are saying, "Look at my credentials; I am worthy of this job. The world works this way. You get out your performance record and if you are good enough you are accepted. So therefore we assume that God also works this way; we show him a list of our

qualifications and if we meet certain goals then we are accepted by. Then Paul comes along and says there is a perfect and divine righteousness that comes to us as a gift, and once you have received it, by faith, you are accepted. You do not develop it on your own; it is a gift from God. In the Bible, the same Greek word is used for "righteousness" and "justification" and the two are linked in Scripture. To justify yourself is to validate your worthiness. I will raise my eyes and look down that corridor; 4 feet wide, with 10 lonely seconds to justify my whole existence. Why does this matter? If we accept what Paul is saying, that this is a free righteousness, that we are justified freely, it changes everything. We are able to withstand anything, loss of money, loss of job status, because our righteousness and our justification is not based on our performance. Now our justification is from the Lord. Receiving this justification by grace through faith means to repent of your false righteousness, to transfer it from wealth, children, job security, to God. It is a righteousness that comes to you, not from you, and is the end of your struggle to justify your existence. Tim Keller writes [4]: So we can say that we are more wicked than we ever dared believe, but more loved and accepted in Christ than we ever dared hope -- at the very same time. This creates a radical new dynamic for personal growth. We often talk about justification as simply being forgiveness but it is much more than that. It goes beyond forgiving someone; free justification is an invitation. When you are forgiven, essentially the other person is saying, "You may go. I will no longer hold your action against you. It is the bestowal of a status and all the benefits that comes from that new status. Through Christ God now says to us "you are welcome to all my love and presence. They receive the blessings and promises given to Christ. All of our sins-past, present, and future, are forgiven, nailed to the cross Col. We are then free to give up our efforts of self-justification and delight in the grace of God who has saved us for His glory. The Doctrine of Justification. Living in Line with the Truth of the Gospel.

Chapter 7 : Romans The Blessings of Justification | Thirsty Soul

"The Blessings of Justification" All Roads Lead to Romans November 23, Romans I love how the Lord has orchestrated this passage to be for this Sunday.

What are the benefits which, in this life, do accompany or flow from justification, adoption, and sanctification? Are not justification, adoption, and sanctification, pregnant with many blessings? Yes; their name may well be called GAD, Gen. What are the benefits which flow from them in this life? Which of these benefits flow from a sight and sense of justification, adoption, and sanctification? Which of them belong to the being of a justified, adopted, and sanctified state? Increase of grace, and perseverance therein to the end. Though they have them radically in their justification, adoption, and sanctification, yet they are not always sensible of the possession of them, but are frequently filled with doubts and fears about their gracious state, Job Whence is it that they who have assurance, peace, and joy in the root, have not always the sensible possession of these benefits? This flows sometimes from a sovereign cause in God, to keep down a spirit of pride after special manifestations, 2 Cor. Is it the assurance of sense, or the assurance of faith, that is mentioned in this answer? What is the difference between the assurance of faith, and the assurance of sense? The object of the assurance of faith is "Christ in the promise," James 2: Because in it we see his love to us, in pardoning our sins, and receiving us into his favour, Psalm How may it be said to accompany or flow from adoption? Because we see in it his love to us, in bringing us into his family, and pitying us, "like as a father pitieth his children," Psalm How may it be said to accompany or flow sanctification? Because in it we see his love to us, in killing our corruptions, and quickening his graces, Rom. From the command to give diligence to attain it, 2 Pet. How are the saints brought to this privilege? Sometimes by a course of holy and self-denied diligence in the way of commanded duty, Isa. What may afford comfort to a believer, when at any time he loses this assurance? That the covenant stands fast with Christ, Psalm It animates to the practice of every commanded duty, Psalm If it flow from faith on Christ in the promise, Eph. True assurance makes a man more humble and self-denied, Gal. What is peace of conscience? It is the inward quiet and tranquillity of the mind arising from the faith of being justified before God, Rom. Why is peace of conscience said to accompany or flow from justification, adoption, and sanctification? Because none can have true peace of conscience who are not justified, adopted, and sanctified: When may we be said to have that peace of conscience which flows from justification. When the conscience, being sprinkled with the blood of Christ, is set free from the fear of vindictive wrath, Heb. When have we that peace which flows from adoption? When have we that peace which accompanies or flows from sanctification? When we have the Spirit of God shining on us, in the exercise of grace, and assisting us in the performance of duty, Psalm Whether is the peace of sanctification, or that of justification, most stable and permanent? The peace of sanctification, having many imperfections cleaving to it, is more fluctuating and unstable than the peace of justification, which is founded upon a righteousness that is everlasting, and always the same, Isa. Have all believers peace in their consciences at all times? They have ground of peace, being in a state peace; but have not always the sense of it, Job 6: What is it that hinders or mars the sense of peace in those who are in a state of peace? Their not improving the promises by faith, for promoting their sanctification, Isa. What are the marks of true peace of conscience, which distinguish it from carnal security A. A continual warfare against all known sin, Psalm What is joy in the Holy Ghost? It is that inward elevation and enlargement of soul which flows from the lively exercise of faith, feasting on Christ in the promise, 1 Pet. Why is this joy said to be in the Holy Ghost? Because the Holy Ghost is the author of it; as personally inhabiting, or residing in the believer, John What is the matter or ground of this joy? God in Christ as the everlasting portion of the believing soul, Psalm What are the properties of it? It is a hidden joy, Prov. What are the peculiar seasons of this joy? The time of special manifestations after a dark night of desertion, Isa. When may believers be said to have that joy in the Holy Ghost, which accompanies or flows from justification? When they have "boldness to enter into the holiest by the blood of Jesus," Heb. When may they be said to have that joy which flows from adoption? When the "Spirit itself beareth witness with their spirit, that they are the children of God;" and enables them to "cry, Abba, Father," Rom. When may they be said to

have the joy that flows from sanctification? When they have the testimony of their conscience bearing witness to their sincerity, and to the uprightness of their aims and endeavours in all the duties of religion, 2 Cor. What are the signs and evidences of joy in the Holy Ghost, which distinguish it from that joy which temporary believers, or hypocrites, may sometimes have in the word? Joy in the Holy Ghost has an enlivening, Neh. What do you understand by increase of grace? The gradual advances which the saints are helped to make, in the exercise of grace, and experimental godliness, Psalm To what is the increase of grace compared in scripture? To "the shining light, that shineth more and more unto the perfect day," Prov. Union with Christ, John Why is it ordered that believers shall grow in grace? Because there is a particular stature, at which every member of the mystical body is appointed to arrive, even "the measure of the stature of the fullness of Christ," Eph. How does growth in grace flow from justification? In as much as the justified person is delivered from a legal incapacity to grow, Psalm How does it flow from adoption? In as much as the sincere milk of the word is desired by the new-born babes, that they may grow thereby, 1 Pet. How does it flow from sanctification? In as much as the image of God, drawn upon the soul, is in sanctification, carried on to a nearer conformity, till we shall be perfectly like him, when we shall see him as he is, 1 John 3: Do believers grow in grace at all times? They have a principle of growth, the seed of God remaining in them, 1 John 3: Faith being like the pipe that received the oil from the bowl to each lamp in the candlestick, Zech. How is growth in grace revived, after the languishings and decays of it? Since the tares have their growth, as well as the wheat, Matt. The distinction lies in the nature of the growth: What are the several ways in which believers grow at once? They grow inwardly and outwardly; upward and downward, Isa. How do believers grow inwardly? By uniting more closely to Christ, and cleaving more firmly to him as the head of influences, which is the spring of all other true Christian growth, Eph. How do they grow outwardly? By being fruitful in good works in their life and conversation, Tit. How do they grow upward? In heavenly-mindedness and contempt of the world, Phil. How do they grow downward? In humility and self-abasement; the branches of the largest growth in Christ, are, in their own eyes, "less than the least of all saints," Eph. May not Christians mistake their case, by measuring their growth in one of these ways, exclusively of the rest of them? Yes; if, for instance, they measure it upwards, and not at all downwards; for, though a Christian may want the sweet consolations and flashes of affection, which he has sometimes had, yet, if he be growing in humility, self-denial, and a sense of needy dependence on the Lord Jesus, he is a growing Christian, Hos. When believers cannot perceive their growth, how may they know if they have true grace at all, how ever weak? If they have any measure of self-loathing on account of sin, Ezek. What is meant by perseverance in grace? A continuing still in the state of grace, and the habitual practice of godliness, to the end, John Can none who are justified, adopted, and sanctified, fall totally and finally from grace? No; they can neither fall totally from all grace nor finally without recovery; for, "those that thou gavest me, says Christ, I have kept, and none of them is lost," John How is the perseverance of the saints infallibly secured?

Originally, the hymn "Christ, from whom all blessings flow" was the fourth section of a longer work called "The Communion of Saints." A six-part poem that contained 39 eight-line stanzas, "The Communion of Saints" would have been a stanza hymn in today's hymnals.

God justifies the believer in Christ on the basis of faith, not works. It is a gift. It cannot be worked for or earned. He picked up the tab for us. Paul wrote in Romans 5. Justification results in peace with God. Fear of God is removed. Fear of death or judgment is eliminated. We can rest, knowing that God has nothing against us. And Peter wrote in 1 Peter 1. The agora was the Greek word for the market. He has no means. He was not in the slave market for he was sinless. Jesus taught the concept of being slaves to sin. Redemption is a gift. And what a gift! It can neither be earned nor worked for. Regeneration Regeneration means a new birth. Nicodemus did not understand what this new birth was. Why is a new birth necessary? Because we are dead. We enter this world spiritually dead. Paul wrote in 1 Corinthians Paul explained this concept in Romans 5. We inherit the sinful nature of our father Adam. God warned Adam Genesis 2. As a result, his relationship with God was broken. The relationship of joy and peace was replaced by fear and guilt. It is the same for us. We receive a new life—spiritual life—eternal life. Not to have Christ is death. To the Ephesians, Paul wrote: When you were dead in your transgressions and the uncircumcision of your flesh, He made you alive together with Him, having forgiven us all our transgressions, Colossians 2. He who has the Son has the life; he who does not have the Son of God does not have the life 1 John 5. Sonship Closely allied with regeneration is the doctrine of sonship. Once regenerated the believer becomes a child of God. Paul wrote the Galatians in 3. For all of you who were baptized into Christ have clothed yourselves with Christ. And again in Galatians 4. Paul wrote in Ephesians 1. We exercise our wills by making a choice and believe. Such a choice provides the believer in Christ security. Joint-Heirs Jesus is the unique Son of God. Furthermore, we are joint-heirs of Christ. He will give to His Son all there is to give. Paul wrote that we are joint-heirs with Christ. Reconciliation Reconciliation is the great doctrine that declares that the estrangement between God and man due to sin has ended due to the death and resurrection of Christ. The believer in Christ has taken full advantage of this arrangement. And finally, Paul gave this word in 2 Corinthians 5. Forgiveness God has forgiven the sins of the believer in Christ. It is not something in the future that we hope for. God has forgiven us our sins—past tense. No believer in Christ should ever ask God to forgive him—He already has. All we can do is thank God for His forgiveness. Eternal Life Everyone dies. Most people do not wish to contemplate death. We all cling to life. This is because God created man to live in an eternal relationship with Him. Sin destroyed this relationship. It resulted in spiritual death and later physical death. When we put our trust in Christ, God imputes his own life to us. This life is eternal. Most people believe eternal life is something that is obtained or begins at death. And how long does eternal life last? We are part of His body, the Church. Nothing in the Old Testament indicated such a relationship. Without the resurrection Christianity does not exist. Without the resurrection we have no hope. These bodies will be fit for eternity. Our mortal bodies exist only briefly. The resurrection of Christ was the event that changed the disciples of Christ. At his crucifixion they fled. They became bold as lions and proclaimed that Jesus was the long-awaited Messiah. And with what kind of body do they come? If there is a natural body, there is also a spiritual body. O death, where is your sting? Thanks be to God! I read that now we should have peace with God. Many say that we should still fear Him. Which one is it? Also, what about if we sin now? Are we just to confess our sin to Him or how does that work?

Chapter 9 : Christ, the Believer's Wisdom, Righteousness, Sanctification and Redemption - George Whitefi

Justification and sanctification are benefits that flow from our union with Christ (Acts), but we must remember they are separate acts. Justification is the act of God declaring us righteous, while sanctification is the process by which we are made to be more Christ-like.

By Rick Arnold Romans 5: This is one of the great mysteries of the gospel. As God he was sinless and able to be the perfect sacrifice for sins. Jesus death on the cross was payment for our sins. He lived the life we should have lived and he died the death we should have died. After three days he rose from death and ascended to the Father where he waits to return at the appointed time to judge the world in righteousness. All that is required of us is to repent and believe the good news, or gospel, about the life, death, and resurrection of Jesus Christ. That means that though we have sinned we are declared not guilty. Peace with God 1. God desires to make peace with whoever will receive the terms of his agreement. All he asks is that we repent and believe the gospel. True repentance is not about you making yourself perfect or mustering up enough will power to overcome your habits. It takes courage to step out into the light despite the sting of pride that tries to hold you back. We come to the light with all our baggage and say here I am Lord. You are all right and I am all wrong. I raise the white flag of surrender. Once you repent and turn towards God the peace treaty is activated and the war is over you have peace with God. This peace is not based on how you feel. It is objective, that is, outside of yourself. It is based on God and his covenant faithfulness. This objective peace does lead to a subjective peace however and the Christian finds rest in the sweet peace of God. This is what makes us different from animals. We know right from wrong. When you go against your conscience it is painful. You were not designed to act that way. If you persist in sin you can actually damage your conscience so that it no longer works. The Bible calls this a seared conscience and that is a scary place to be because you are basically given over to sin and there is likely no return. But most of us do not have a seared conscience instead we try to drown out its voice through various means. Getting drunk, using drugs, distracting yourself with the affairs of this world, legalistic religion, etc. He wants to do certain things. He ends the section with the exclamation.. This is where God wants us. He wants us to come to the end of ourselves so that we will surrender and admit our need for a savior. It is very hard for proud sinners to admit that they need help from the outside. But inevitably this is what one must do. We must humble ourselves. We must be willing to come into the light and be exposed. Every sinner is hiding behind some shadowy lie. That is because it is painful to come into the light of truth and see ourselves as guilty sinners. Jesus said that he was the light of the world but people would not come to the light lest they be exposed. He said they hate the light because their deeds are evil see John 3. But when we have faith he enables us by his grace to come into the light. The pain and shame of exposure are quickly swept away by his saving love. The Holy Spirit lets this truth flood our hearts with light. It is this acceptance with God that brings peace. This is what we have been searching for all along. What we could not find in the bottle, in the love affair, in legalistic religion, we discover in the peace that comes from being justified by faith in Jesus Christ. My people will abide in a peaceful habitation, in secure dwellings, and in quiet resting places. Access to God and his grace 1. Through the fall we are not only guilty but separated from God. Our access was cut off. God gave the Old Testament law as a temporary means of limited access but he that is least in the Kingdom of God now has greater access than any in the Old Testament. We now have access: A true story is told of a young boy who sat crying outside Buckingham Palace after a palace guard refused to let him talk to the Queen. If you want to talk to the Queen, come with me. God is our ultimate source and everything we need for life and godliness flows out of our relationship with him. Through this access we become partakers of the divine nature. We are like branches grafted on to the vine. The same life and power that raised Christ from the dead flows to us. Christ becomes our ever-present, all-sufficient help in time of need. We stand in his presence: Notice it says that we not only have access to this grace but we also stand in this grace. Standing connotes two things: We do not cower in fear but stand and boldly approach the throne of grace Hebrews 4: Got not only removes the guilt of our sin, but the shame as well! How to enter his presence " By faith we cultivate a continuous awareness of his presence " Worship, prayer, scripture,

obeying his will, fellowship with believers, etc. Rejoicing in hope of the glory of God looking forward to heaven 1. Having been justified there is a living hope that springs up within the heart of the Christian. It is not like worldly hope that has room for doubt i. Here the hope spoken of is concerning the glory of God. That is, the final consummation of the end of the age when Christ returns in power and great glory Mark Where God was before seen only dimly 1 Corinthians Christ will share his glory with his people and we shall be transformed in a moment, in the twinkling of an eye 1 Corinthians The presence of this living hope gives the believer great joy. We are excited about the coming kingdom of God. As such we live in the present as pilgrims. We are pilgrims passing through. Our hearts are in heaven. In the world but not of the world: Despite the fact that we are pilgrims, we must still engage the world for the cause of Christ. Jesus said that we are to be in the world but not of the world John So despite the tremendous blessings of peace, access to God, and the hope of heaven, we are not without troubles. In order to engage a fallen, sinful world we will inevitable face trials and tribulation, but the great thing is that as a Christian even trials are turned for our good and can be a cause for rejoicing Romans 8: We see this in the next verseâ€ IV. Rejoicing in suffering grace for the present 1. What rejoicing in suffering does not mean: I will let nothing affect me. I am the man. We do not have to hide our emotions. In Christ we can be real. We can sorrow and still not sin. We are not to delight in pain. We are not gluttons for punishment. Nor are we are seeking to punish ourselves for our sins or find some kind of twisted pleasure in that. The way of the cross: No rather we rejoice in what the way of suffering produces. We must die, not to pay for our sins, but rather we die to the desires of the flesh. We die to our own selfish ambitions that the will of Christ may rule in our hearts. And we know that his will alone brings true happiness, joy and contentment.