

New Morning Magical

You're worth it!

We're continuing our exploration of the Apostle Paul's letter to the Romans and we're still looking into the phenomenon of faith – or trust in Hebrew. Let's begin today in Chapter 4, verse 20:

20 yet the promise of God was not doubted in unbelief, but he **[Abraham]** was invigorated by faith, giving glory to God,
21 being fully assured also, that, what He has promised, He is able to do also.

I love these two verses, because they paint such a great picture of what unshakable trust, or faith, in the Father can do for you. The key to Abraham's success was that he did not doubt God's word to him – he did not at any time nullify the Father's promise with unbelief. Abraham had complete confidence that God could certainly accomplish what He promised.

22 Wherefore, also, it is reckoned to him for righteousness. **[Again, Abraham's trust in the Father and His word was "reckoned to him for righteousness."]**
23 Now it was not written because of him only, that it is reckoned to him,
24 but because of us also, to whom it is about to be reckoned, who are believing on Him Who rouses Jesus our Lord from among the dead.
25 Who was given up because of our offenses, and was roused because of our justifying.

Don't be alarmed by reading verse 24: *"to whom it is about to be reckoned."* You didn't get cheated out of anything; Paul is referring here to the completion of the *"reckoning,"* which will take place upon the Lord's return out of Heaven.

In verse 25 Paul makes another of his famous statements that is at once an unprecedented revelation and sounds almost like an afterthought at the same time. Speaking of Christ, he says, *"[He] was given up because of our offenses, and was roused because of our justifying."*

In one simple sentence we learn that Yeshua's death won forgiveness of sins, and His resurrection won our justification (again, our acquittal on all charges). If you'll allow me, it is obvious that forgiveness was won by Yeshua's blood sacrifice, but an even greater victory was achieved when the Father made good on His promise and raised Yeshua out from among the dead. This was Yeshua's faith, you'll recall, and it is ours today also. Paul's statement at the end of verse 25 indicates that Yeshua's resurrection was to make our justification possible. Knowing

this gives Paul's plea in 2 Corinthians 5, "*for Christ's sake be conciliated to God,*" even more weight and makes it even more urgent.

Romans Chapter 5:

1 Being, then, justified by faith, we may be having peace toward God, through our Lord, Jesus Christ,

2 through Whom we have the access also, by faith, into this grace in which we stand, and we may be glorying in expectation of the glory of God.

Our justification gives us reason to be at peace with God, and through Christ's agency, if you will, stand in His grace. The cherry on top of all this good news is our "*glorying in expectation of the glory of God.*" What is Paul talking about here? It's the same glory that he brought Yeshua into; it's the change of our mortality into immortality and our corruptibility into incorruptibility!

3 Yet not only so, but we may be glorying also in afflictions, having perceived that affliction is producing endurance,

4 yet endurance testedness, yet testedness expectation.

Don't be discouraged if you feel afflicted today; there is purpose to it: endurance which produces testedness, which in turn produces expectation. Afflictions are not fun, certainly, but they serve an important purpose.

5 Now expectation is not mortifying [*it's not embarrassing*], seeing that the love of God has been poured out in our hearts through the holy spirit which is being given to us.

6 For Christ, while we are still infirm, still in accord with the era, for the sake of the irreverent, died.

Verse 6 would read so much better like this: "*For Christ died while we are still infirm, still in accord with the era, and for the sake of the irreverent.*" Just giving you a little help, Brother Paul.

Let's go back to verse 5 now: We aren't embarrassed by our expectation, Paul says, because the Father has poured out His love into our hearts through the Holy Spirit, which He has given us. We find ourselves once more looking at the Holy Spirit as the EVIDENCE NOW of the Father's love. If we don't have its operation within us by speaking in tongues, or languages, then there is no evidence, and Paul's whole premise here falls apart! The Holy Spirit is the agency through which the Father pours out His love for us into our hearts. He can't just show up in person – we'd never survive the experience; so, He uses the Holy Spirit, which Christ died for the Father

to send it; the Holy Spirit, then, becomes the vehicle the Father uses, again, to pour out His love into our hearts. It is impossible to experience the love of God poured on in your heart through the Holy Spirit if you don't have the Holy Spirit operating in you, or if you only assume it is operating in you because you believe in Yeshua!

Why in the world people think the Holy Spirit is no big deal, or think that it is imparted upon believing in Yeshua but has no "voice," is one of the most foolish and arrogant positions that I see Christians take, including well-known preachers. They have no idea what they're missing and they don't care.

Paul would be horrified at such a position: All his writings ASSUME that everyone in the ecclesias are filled with the Holy Spirit and speak in languages. The only people he questioned about this were a group of guys in Ephesus whom he ran into upon his arrival, and he made sure that they WERE filled with the Spirit before leaving them!

I wonder how this shakes out at the dais of Christ.

OK, moving on to verse 8 of Chapter 5:

8 yet God is commending this love of His to us, seeing that, while we are still sinners, Christ died for our sakes.

Maybe this is self-evident, but Paul makes sure that his readers get that the Father didn't wait for all of us to get our acts together and become righteous before Yeshua sacrificed His life. Paul makes the point instead that Yeshua gave up His life while we were still a mess, and certainly undeserving of His sacrifice, much less the love of the Father.

You know, another way to look at this is the Father loves you and Christ died for you because YOU'RE WORTH IT, not because you earned it. Don't ever think that somehow you aren't entirely worthwhile. God says you are and so does Yeshua. Those are the only opinions that matter. Amen? Amen.

9 Much rather, then, being now justified in His blood, we shall be saved from indignation, through Him.

We understand what being "*justified in His blood*" means better now, I pray, but we've not seen the next phrase before: "*we shall be saved from indignation, through Him.*" It should actually read, "*we shall be saved from THE indignation, through Him.*"

Now this is going to sound nit-picky, but it won't be the first time, and it's important, because THE indignation is a specific reference. Without the article, "the," indignation just means, literally, "anger when sinning." When THE is added, and I promise the word is in the Greek text, we are looking at something that Christians call, "*the tribulation*," or what the Scriptures call, "*Jacob's trouble*," or Jacob's distress. Let's look at it from Jeremiah 30:

² Thus ^{sa}speaks Yahweh, Elohim of Israel, [>] saying⁻, Write for yourself ^{on}a scroll ^{all}the words ^wthat I speak to you. ³ For behold, the days are coming, averring is Yahweh, ⁺when I will reverse [`]the captivity of My people Israel and Judah, says Yahweh, and I will restore them to the land ^wthat I gave to their fathers; and they will tenant it.

⁴ ⁺ These are the words ^wthat Yahweh spoke [`]concerning Israel and [>] Judah: ⁵ For thus says Yahweh:

We hear a voice of trembling, of alarm ⁺ without peace.

⁶ Ask ^{pr}now and see: ^{fr}Can a male give birth?
For what reason do I see every master
with his hands on his loins like a woman giving birth,
And every face is turned to a deathly pallor?

⁷ Woe, for [`]that [`]day is great! ^fThere is none like it!
⁺ It is a season of distress for Jacob,
⁺Yet he shall be saved ^fout of it.

⁸ ⁺ It will come to be in [`]that day, averring is Yahweh of hosts,
I shall break his yoke off your neck,
And I shall pull away your bonds;
⁺ Aliens^l shall no^t ^{fr}longer force service [']on him,

⁹ And they will serve [`]Yahweh their Elohim
And [`]David their king, whom I shall raise up for them.

¹⁰ And you', do not ^{fr}fear, My servant Jacob,
averring is Yahweh,

This is obviously a prophecy which has not yet been fulfilled. How do we know? Verse 7: "*Woe, for the day is great! There is none like it.*" This is an unprecedented time with unprecedented woe. It's not the holocaust for a couple of reasons:

- First, "Yet he [**Jacob**] shall be saved out of it." Israel was not saved out of the holocaust; liberated, yes, but not delivered from its horror.
- Second, "*David their king*" was not put in place at the end of the holocaust. Jeremiah is describing a unique time in Israel's history, which is yet to come.

The time of Jacob's trouble or distress, I'm saying, IS THE INDIGNATION. It's not just the Father's anger again at Israel's unbelief and apostasy; it is THE specific wrath of God unleashed on Israel at this specific time; yet Israel, or a remnant of her, will be saved to serve YaHoVeH and David's descendant, Yeshua. The words, "David their king" is a reference that all Jews in Jeremiah's time and since recognized as their Messiah. Won't they be surprised to discover Who He is?

A debate has raged throughout Christian history as to whether we are snatched away before, during, or after the time of Jacob's distress. Paul writes, "*we shall be saved from THE indignation, through Him.*" To me, this indicates that the change we are expecting when we rise to meet Yeshua in the air occurs before the indignation. We'll see it happen, but from our celestial seats, bless the Lord!

And that's a good place to stop for today. Romans 5 is a densely rich chapter, as you can see, and we'll pick it up again next time, so until then,

May Yahweh bless you and keep you;
May Yahweh light up His face toward you
and be gracious to you;
May Yahweh lift His face to you
and appoint peace for you.

AMEN