

#72 Life of Christ no 12 Peace with God

1 Romans 5:1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: 2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And we know that word "glory" is the Greek word "Doxa" which means the opinion, judgment, or estimation. Now, if we share the same opinion, and express the same judgment, and hold to the same estimation or value that God holds, then we will have the same mind. In other words we rejoice in the earnest expectation of receiving the mind of God.)

2 The Apostle Paul continues, "And not only so, but we glory in tribulations also: Now, this word glory is not Doxa, but rather the Greek word kauchaomai, which means to rejoice, or boast, to have great joy. Why?) " knowing that tribulation worketh patience;

3 In other words we know the tribulations or testing's have a purpose in them. And in them something is worked out in our being, He said the trials and testing will produce patience, which we already know is a patient waiting for another result.

4
4 And patience, produces experience (which is a tried character); and (your) experience (or tried character produces), hope (which is a condition of the mid that earnestly expects something from the trials): 5 And hope (or earnest expectation) maketh not ashamed (why? Because why would you be ashamed of something to happen that God said would happen for your benefit. And why would you be ashamed of waiting and longing for and living for that great promise from God when you know that you will receive it as a result of His great Love for you.

5 "because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. In other words, God Who is the Word, and Who is the Holy Spirit has shed abroad in our hearts His Love towards us, and has promised that everything will work together for your good.

6 Now getting back to Romans 5:1 Paul said, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:"

7 Notice we are talking about "Peace with God". What does that mean? "We have peace with God." This morning I would like to speak to you about this "Peace with God". Because, if you noticed Jesus never promised us that we would have peace while we are in this world, therefore, We need to know what "peace" he is speaking of here.

8
In Matthew 10:34 Jesus said, "Think not that I am come to send you peace on earth, I am not come to send peace, but a sword." Therefore, we should not to be looking at this peace Paul speaks to us of in Romans 5 as one which we will have as pertaining to our life while we are in the world. Nor does he speak of a peace which we will have

concerning our stay in this world. Then, if neither of these is the case, what is this peace that Paul is speaking of here, that we are to have concerning our selves with God.

9

If you read carefully Paul's words, he was declaring, not the particulars of this peace, but rather how this peace comes to us. He said, we will have "Peace with God through our Lord Jesus Christ." That is through our Mediator, and not through ourselves, we are justified through Faith, (which we know is revelation.) Then this is the only way this peace can come. No other way.

10

Now, another thing I want to point out concerning what Paul wrote here in Romans is that we are to have tribulation at the same time we have this peace. Now that's a paradox because when we think of peace, we think of rest and tranquility, yet this is not the case that Paul is speaking to us here. He says on the one hand that we shall have peace with God, and this peace with God is due to the fact that we have been justified before Him, or in His presence by Faith, which is revelation. Then, on the other hand he tells us that although we will have this peace with God, we shall also have tribulation in this world. However, these tribulations will not affect us in the same manner in which the world is affected, because while we undergo these tribulations we will actually be glorying in them. That's what He said.

11

"And not only so, but we glory in tribulations also: knowing that tribulation worketh patience."

12 Now this word for glorying is not the same word doxa or any derivative of that word, but is the Greek word kauchaomai which means to boast or rejoice. Therefore, what Paul is telling us here is that this peace with God that comes not from what we do but from what Jesus has already done, also gives us such peace that we can even boast and rejoice in our position whether we appear to be worthy of it or not.

13 Now, any tribulation is not a pleasant thing to go through, but for some reason Paul is telling us here that while we are able to undergo many tribulations while in this world, we can still find the capacity to rejoice in them. And why is this? Because we are so confident in the Faith of Jesus Christ, that we know with no uncertainty that "All things will work together for the good of those who love God and those who are the Elect according to His purpose.

14 Romans 8:26-30 26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. 27 And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.

15 Now, this searching of the heart is part of what brings forth our trials as we shall see a little later in this message.

16 28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose.29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. 30 Moreover whom he did predestinate, them he

also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

17

Now, why is it that only the Christian, the Elect of God can rejoice even while going through the toughest trials? Because we know that God is not far from us, and whatever form of trial we may be going through, we know that He has allowed it to work something in us that otherwise would not be there. And that is the key to being able to rejoice while under such trials...

18 When you are going through any trial, I don't care if it's concerning your job, concerning your finances, concerning your health, or even concerning your spousal relationship, whatever trial you must go through, don't ever forget that God knew about it before it ever manifested in your life. And not only did He know all about it, but He allowed it to bring forth something in you that is lacking in your character. Therefore, just remember that while you are going through whatever your trial may be, that you are not alone. Even Moses, who was left on the backside of the desert for 40 some years, was not alone.

19

In fact brother Branham said the reason why God paired Moses up with a hot-headed wife like Zepporah was so that God could work a humility into Moses. After all, for his first 40 years of life he was told how wonderful he was, and so the next 40 years God matched Him up with a wife who reminded him constantly of his faults and how wonderful he wasn't. She was not a star struck woman, she was a very hard woman who had quite a temper. Now, why do you suppose Moses was given a hot tempered woman for a wife? Because he also had a temper. In fact in the rage of his temper he killed an Egyptian when he saw the man beating a Hebrew slave.

20

Exodus 4:19 And the LORD said unto Moses in Midian, Go, return into Egypt: for all the men are dead which sought thy life. 20 And Moses took his wife and his sons, and set them upon an ass, and he returned to the land of Egypt: and Moses took the rod of God in his hand. 21 And the LORD said unto Moses, When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh, which I have put in thine hand: but I will harden his heart, that he shall not let the people go. 22 And thou shalt say unto Pharaoh, Thus saith the LORD, Israel is my son, even my firstborn: 23 And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, even thy firstborn. 24 And it came to pass by the way in the inn, that the LORD met him, and sought to kill him. 25 Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast it at his feet, and said, Surely a bloody husband art thou to me. 26 So he let him go: then she said, A bloody husband thou art, because of the circumcision.

21 Questions and answers COD 54-0103E P:42 The questioner asked this: "Does this Scripture mean that God aimed to kill Moses or his son, and why?" God was after Moses. And Zipporah was the only one that saved him there. For Zipporah got a sharp rock, and went, and cut the foreskin off of her baby, and threw it before Moses, and said, "Thou art a bloody husband to me." Is that right? And God would've took Moses' life, but perhaps an Angel was standing there, said, "Zipporah, catch it quickly." See? And Zipporah went and circumcised the baby. Said, "Moses, you're so--so concerned about everything else and about your journey, but your own boy hasn't been circumcised." I just wonder a lot of times if... Sometimes I've met people that said, "Oh, glory to God, The Lord wants me to do a certain thing. He wants me to go to Africa, to India." I said, "Have you ever asked the milkman if he was saved? Have you ever asked the paper boy if he'd been born again yet? How about your neighbor, are they saved?" See? Now, that's the question. See? If it's in your heart...

22 Questions and answers COD 54-0103E P:45 Sure, God would've took his life. He said He sought him. Listen how the Scripture reads. And it came to pass by the way in the inn, that the LORD met him, and sought to kill him. (Moses... Now, watch.) Then Zipporah took a sharp rock--sharp stone, and cut off the foreskin of her son, and cast it at his feet, and said, Surely a bloody husband thou art to me. That's right. Now, God wasn't seeking the son. That poor little baby didn't know what to do; it's innocent. But what was the thing, was the father of the baby, that was taking the baby down there to deliver the children of Israel under the sign of circumcision, and yet his own son not even circumcised. See? And Zipporah cut it off with a rock, the foreskin, and cast it down, and said, "Thou art a bloody husband to me."

23 From Perfect Strength Through Perfect Weakness 61-1119 185 God said, "Forty years out here I've had you and Zipporah fussing and carrying around out here in this wilderness, whether you could find out there's human weakness or not, where you're standing up there as a big prince, 'Hello, Doctor Moses. Good morning, Reverend, Sir. Yes, sir. Moses, you're the coming prince. All... We all think of you.' Now, you're out here in the desert with a bunch of sheep and a high-tempered wife." See? That fixed him up. Yes, sir. Moses in an awful shape, and He said, "Now, I can use you, when you realize that you're nothing. Now, come on up here by this burning bush; I want to send you down yonder." Oh, my. God, give us some more of that kind; give us some more weaklings. That's what we need: some weaklings. Sure.

24

Now, notice prior to his becoming humble through the instrument of a hot tempered wife, Moses had been a prince of Egypt, and everyone looked up to him, except the one he married. And Moses knew he was called, but by taking the life of that Egyptian, Moses had taken the battle into his own hands, and when we do that we are in essence are saying, "Lord, I can do it on my own, I don't need your help." So got had to saddle him with a hot tempered wife to make him eat humble pie, so that God could use him. Because until he humbled down, he wasn't ready for service in God's army.

25

Now, if we look at the point that Moses ran from his troubles, we are shown by this example, that to separate or divorce yourself from your troubles is not, and has never been God's way of doing things. Moses thought he was running from his temper or the fruits of his temper, (which was one dead Egyptian), but God sent Him into that Dessert for 40 years with an angry woman. Whew! I think I'd rather take my chances with an angry pharaoh. But this goes to show you that when God wants to deal with you and your weaknesses, no matter how far you run, it will never be far enough.

26 From his LIFE STORY 51-0722A 9 brother Branham said, "Now, there's a perfect way and a permissive way. And I feel that if God, here on the platform, can show me things that has been, and in my rooms and so forth, He's able to tell me just where He wants me and what He wants me to do. But I feel as long as I've got it all hooked up, or I feel like then He won't put His hands on it, as long as I'm doing it. And that's the way it is, anything. As long as you're going to do it... If someone talks about you, and you talk back about them, God can't fight your battle; you're fighting it yourself. See? Just let loose and let Him do it. And just commit it to Him.

27

You see, that is the way with God, and you can't get around that. You need to just die to self, and become nothing, so that God can make you something. And I have known this and I have preached this for years, but I still haven't learned it to the point that it comes natural for me to just die to self. Because when we let God then God steps in. But when we think we can defend ourselves, we just show God we think we don't need Him to fight our battles for us, and the war just keeps going on and on and on until we finally tire out and let go and let God.

28 Another thing I see Paul teaching us in Romans 5: 1-5 is that since God has justified us by Faith and not by works, we have peace with Him, both in heart and conscience, but this does not guarantee that we will have any peace with the world or with the flesh, nor with the world and the devil. He said our peace is with God, through our Lord Jesus Christ.

29 If we are truly Believers then, we will therefore have all the more trials. So, the peace that Paul is speaking of is not a worldly peace, but rather a Spiritual peace as he said, "our peace is with God." This peace consists of an appeased conscience and also in bringing about a confidence in God, just as conversely the lack of peace means spiritual anxiety and a disturbed conscience that mistrusts God.

30

Because of this Peace, Christ is called the "Prince of Peace" in Isaiah 9:6, yet look at his life and how he was attacked almost every time he went out to preach and to teach because there were always men trying to trick him with questions and who tried to turn his own words against him. Yet he is called the Prince of Peace.

31 And what is a paradox is that although he is called the prince of peace, yet he is also described as "a man of sorrows and acquainted with grief."

32 Furthermore the apostle Paul said in Ephesians 2:14 "He is our peace, who hath made both one" And again in Ephesians 2:17 Paul said, "He came and preached peace to you who were afar off, and to them that were nigh." So we can see that this expression must not be interpreted as signifying an earthly peace, because Jesus told us Himself that "I've come not to bring peace but a sword."

33

However, Jesus also said in John 6:33 Jesus said, "In me ye may have peace. In the world ye will have tribulation." Therefore we can find that there are basically (4) things that the apostle Paul brings forth as he makes this declaration in Romans chapter 5.

34

Number 1, He who is justified by Faith has peace with God, but will have tribulation in the world, because his life is spiritual.

35

Number 2, The unrighteous have peace with the world, but anguish and tribulation with God, because their life is carnal.

36

Number 3, As God is Eternal, so then also is the peace that He gives the righteous, but then the tribulation that the unrighteous receive can not be eternal or they would have to have eternal life to receive it.

37 And finally number 4, we see, that since the flesh is temporal, so also the tribulation of the righteous and the peace of the unrighteous will be temporary.

38

Now, with these thoughts in mind, I want you to notice the way in which Paul directs his statement against the arrogance of those who believe that they may have access to God without Christ, just as though by their mere believing it would be enough for salvation.

39 And not only was this a problem among the churches in Paul's day, but we also see the same thing in the churches in our time. People want to have access to God by faith, yet they do not want to come through Christ, but they wish in their hearts to by-pass Christ altogether, just as though they had no need for Christ.

40 And that is what brother Branham termed the intellectual. He said they are trained to bypass the word. From his sermon *Uncertain Sound 62-0714 Intellectual*--they don't want somebody to really stand up and pull the Scripture out and show it. They want somebody that's trained to bypass It. They don't want to know that. Oh, they just can't stand that.

41 They desire to have access to God but without Christ who is the Word, They think by their own faith they can understand by their own intelligence, but they don't realize it that when they do that they are actually rejecting the salvation of Christ. And remember, Christ is the Word made manifest. Therefore, to believe in a historical Christ but to reject the Present day Christ, or rather to reject Christ in His Present day revelation is to reject Christ entirely. And such a faith based upon intelligence is not a true faith, nor is it a faith based upon truth, but is actually counterfeit, or rather a false faith which is based upon presumptions which are lies. And as our brother said the other night, people are living right in this Message and presuming to have what they don't have. Therefore their faith is actually a sham, and by their sham faith, they do not and can not have access to God, but rather, they depart from God.

42

As Martin Luther said in his Book on Romans. Concerning Faith, Martin Luther Defined said: "Faith is not what some people think it is. Their human dream is a delusion. Because they observe that faith is not followed by good works or a better life, they fall into error, even though they speak and hear much about faith. "Faith is not enough," they say, "You must do good works, you must be pious to be saved." They think that, when you hear the gospel, you start working, creating by your own strength a thankful heart which says, "I believe." That is what they think true faith is. But, because this is a human idea, a dream, the heart never learns anything from it, so it does nothing and reform doesn't come from this 'faith,' either. Instead, faith is God's work in us, that changes us and gives new birth from God. John 1:13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. Faith kills the Old Adam and makes us completely different people. It changes our hearts, our spirits, our thoughts and all our powers. It brings the Holy Spirit with it."

43 Notice Martin Luther said that Faith brings the Holy Spirit with it. It opens the door to receiving the new birth and allowing The Spirit of God to have entrance and to live within our hearts.

44 Therefore Revelation is not some human notion or some human perception, but rather it is being able to see the Word lived out before you. And as you look upon that Word living itself out before your very eyes, you become part of that scene that is being played out. A living play taking place where you are one of the actors.

45 Now, Jesus said he is the door to the sheepfold, and we know that a door is an entrance into something, and since that Door is the Word of God manifested, then if you do not have the key to that door, or the key to the Word it will remain for ever locked to you and therefore your entrance into the kingdom is shut off from you.

46 Martin Luther knew what he was talking about concerning this Faith which he said is alive in the believer. For he said, "Yes, it is a living, creative, active and powerful thing, this faith. Faith cannot help doing good works constantly. It doesn't stop to ask if good works ought to be done, but before anyone asks, it already has done them and continues to do them without ceasing. Anyone who does not do good works in this manner is an unbeliever. He stumbles around and looks for faith and good works, even though he does not know what faith or good works are. Yet he gossips and chatters about faith and good works with many words. Faith is a living, bold trust in God's grace, so certain of God's favor that it would risk death a thousand times trusting in it. Such confidence and knowledge of God's grace makes you happy, joyful and bold in your relationship to God and all creatures.

47

And remember, brother Branham preached a Message called, "Faith is the Victory". And that is exactly what happens to those with faith. Faith makes the Word of God come alive to you and without Faith you are men most miserable. Show me a person with Faith and I will show you a life filled with victory.

48

Martin Luther continued by saying, "The Holy Spirit makes this happen through faith. Because of it, you freely, willingly and joyfully do good to everyone, serve everyone, suffer all kinds of things, love and praise the God who has shown you such grace."

49 And I would like to add, show me a person who does not enjoy serving others willingly, and who do not have joy in their life, even while in the midst of trials, and I will show you a person who does not have faith and thus they are lacking what it takes to enter the Kingdom of God, and in fact are not walking in the light, and are not seeing the Word revealed and made alive in their life.

Martin Luther again said, Thus, it is just as impossible to separate faith and works as it is to separate heat and light from fire! Therefore, watch out for your own false ideas and guard against good-for-nothing gossips, who think they're smart enough to define faith and works, but really are the greatest of fools. Ask God to work faith in you, or you will remain forever without faith, no matter what you wish, say or can do.

50 Now, in getting back to our text, I want you to also keep in mind that Paul is also directing his thoughts against those who feel they are secure through Christ, yet without having Faith which we know is revelation. In other words, those people who believe that they are saved through Christ, yet they don't believe in revelation, are therefore without faith. Therefore, it is very vital and important that you have both together: "By Faith" and "through our Lord Jesus Christ". So that by faith in Christ we accomplish and endure all things.

51 Remember, last week we shared what brother Branham said from his sermon, Christ is the mystery 63-0728 P:58 Therefore, the entire Bible is the revelation of God's mystery in Christ. Huh? The entire Bible is an expression of one goal that God had, one purpose He wanted to achieve in the entire Bible, and all the acts of the believers in the Bible has been in type and expressing what God's great goal is.

52 Now, notice that Paul and Brother Branham speak of revelation, but they do not speak of an intellectual

thing, but something that is expressed and you are witness to that expression.

53 1 John 1:1 That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; 2 For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us; 3 That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. 4 And these things write we unto you, that your joy may be full.

54 And in Ephesians chapter 3 Paul calls this the fellowship of the mystery of Christ. How God could come down and in-dwell human beings. First to express himself in Christ, then to express himself in sons.

55 So, let me ask you this question. What caused Paul to know and thus change his mind concerning Christ? Was it an intellectual bright moment? Was it a spark of his genius? Was it how much he understood the Scriptures?

56 Now, remember, Paul was reeking havoc on the early Christians because in his mind they were teaching heretical doctrine. So it mattered not how much he could recite the Scripture. He had it all wrong. But something happened to Paul that changed his mind forever. He experienced Christ in the power of His resurrection, and his mind was forever changed never to go back to his old thinking.

57 Now the definition of a mystery is something that is not fully understood or that baffles or eludes the understanding. And Paul says in verse 3 How that by revelation he made known unto me the mystery, or how that by revelation he made known to me the thing which had been unknown, which had baffled my mind and understanding up until this expression took place. He made known to Paul and changed his mind forever by something he saw, something he heard, something that he felt, and that was the mystery of Christ. And that mystery is how God could dwell in His son, and in sons. We are talking about God-Life here, not some non scriptural experience, but a real genuine experience from God. Not intellect, but a genuine coming into the presence of God.

58 Now, we know usually think the word revelation has something to do with the mind. But the word revelation actually means (disclosure) in other words an (un-covering) The Greek word is apokalupsis and means (appearing) which means (To make visible) and that means to make known by manifestation. So we see revelation is not simply a knowing as though it is some mental activity which can come by a man's intellect. But rather revelation is the process of knowing by experiencing the expression or manifestation. Because after all, that is what Jesus Christ was, he was the expression of God. So it has nothing to do with your education or how well you can explain something. But rather it comes by observation and watching the thing in manifestation.

59 Hebrews 1:1 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, 2 Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; 3 Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right

hand of the Majesty on high; 4 Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. 5 For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

60 He was the very God expressed in the body of His Son. Therefore he became the very expression of God to mankind.

61 Br. Branham said in Christ is the mystery 63-0728 P:78 That was His, one of His great threefold purposes, was to express Himself, identify Himself with human beings, to reveal Himself in Christ.

62 Notice how brother Branham ties God expressing Himself with revealing Himself. Why? because revelation is to make known by uncovering, by making visible that which was not known nor visible.

63 So we find in our text today that Paul speaks to us of how our access to God comes solely through Christ. And it is through things we experience that God molds us and shapes us. It is not through our intellect, because the devil knows and he trembles. It is through a making known by the experiences that are Bible based experiences.

64

Now, the thing we must be careful about is that when we make our intellect our absolute instead of the Word of God we then come to the place where we make experience something to fear or at minimum something we do not pray for, and yet Paul said here in Romans 4 that our experience actually shapes our character. But it must be Bible based experience.

65 Going beyond the camp 64-0719E P:1 More and more I am made to believe that people are not getting to Christ. Now, I am here to try to help in every way that I can and make my statement as clear as I know how to make them. And you suffer with me if you will. As I look and preach across the nation and watch the people, I'm fully persuaded that the people are not getting to Christ. And I believe that it's the enemy that's thrown this hindrance, because... The reason I believe this, He is not the object that they had been pointed to. They have either been pointed to: a dogma, or a doctrine, or a party, or experience, or a sensation, or something like that, instead of being pointed to Christ the Word. That's why I think that people are resting their eternal destination upon some dogma or some sensation, like some say, "I danced in the Spirit," or; "I spoke with tongues"; "I felt fire run over me." And do you know, all those things can be impersonated by the devil? There's just one thing that he cannot impersonate; that's the Word.

66 So brother Branham lumps being pointed to an experience in the same sentence as being pointed to a doctrine or a dogma, or party which is a church or group of people. And it's all wrong if it is not pointing them to Christ who is the manifested Word.

67 Brother Branham also said True sign that's overlooked 61-1112 P:137 Let's pray. Jesus of Nazareth, as that great Voice spoke yonder that day a few weeks ago standing by the side as I was crossing over that log around the tree, and that Spirit that came down through them treetops and said, "Jesus of the New Testament is Jehovah of

the Old"... (Now, notice brother Branham is talking about his experience with God, and then he says) O God, on this Rock I stand, all other grounds is sinking sand, all other grounds is sinking sand. For some thirty years, Lord, I've cried out through this valley here. That Message, I haven't moved one inch from it, from where I started, just the same Message, the same thing, calling people back, not to sensation, but to a experience of meeting God and being born of His Spirit. Oh, what will be left but a judgment. Them whose rejecting that Message, Lord, there's nothing left.

68 Romans 5:1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: 2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. and then in verse 3 he says, "We Glory in tribulations also" From this verse appears the distinction between the two-fold wrath of God, the two-fold divine mercy, and the two-fold tribulation; for there is a tribulation which comes to us from divine wrath, and another which comes from divine goodness. The tribulation which comes from divine Love can work that only which is good for us, even though for a time it may appear to be otherwise.

69 But we see in this in 1 Peter 1: 3-7 Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a living hope (a living earnest expectation, or an expectation which has been made alive) by the resurrection of Jesus Christ from the dead, 4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, 5 Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.6 Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: 7 That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:

70 WUEST TRANSLATION In which last season you are to be constantly rejoicing with a joy that expresses itself in a triumphant exuberance, although for a little while at the present time if perchance there is a need for it, you have been made sorrowful in the midst of many different kinds of testings in order that the approval of your faith, which faith was examined by testing for the purpose of being approved, that your approval being much more precious than the approval of gold which perishes, even though that gold be approved by fire-testing, may be discovered after scrutiny to result in Praise, Honor and Glory at the time of the Revelation of Jesus Christ;

71 Now, these trials comes as a result of divine Love because God promised that all things shall work together for them that love Him, and are the called. Then this lack of understanding the outcome of our trial, and our misperception of what is taking place is not the fault of the trial or tribulation which God chooses for us to endure, but rather the misperception comes from our weakness during that testing. In such a case we fail to understand the nature, the power and the operation or (purpose) of the testing and therefore we judge it only according to its outward appearance and our perception. When this occurs, we think wrongly about what is happening, when we should be reverencing the trial as the very Cross of Christ itself.

72 Romans 5:4 "Knowing that Tribulation worketh patience." He who has faith, has all the excellent things which Paul mentions in the text, but in a hidden way. Through tribulation they are tried and purified to the highest degree. Whatever tribulation finds in us, it develops more fully.

73

And therefore the purpose of the trial or tribulation is to expose where we are carnal, weak, blind, wicked,

haughty, and so forth. Because without this understanding of how Christ works in us His will, tribulation will only make us more carnal, more weak, more blind, more wicked and more haughty. On the other hand, if we are spiritual, then our tribulations will make us strong, wise, pious, gentle and humble. We will become more spiritual, more powerful, more wise, more pious, more gentle and more humble, as we see in Psalm 4:1 "Thou hast enlarged me when I was in distress." So we see here that distress will enlarge what ever condition we are in, whether in a carnal condition or in a spiritual one. And that is the purpose of the trials and tribulations.

74 And in fact when the great tribulation comes, it will only manifest to those left behind what their true condition is. Both to the foolish Virgin who think that somehow the Blood of Christ isn't strong enough for their sins, as well as to those who are lost who will in tribulation, become more angry, more demanding, more demeaning, more veracious, more selfish, more animalistic.

75

People today have become so immature in their thinking that they want to blame their anger and their impatience on the one who happens to be offending them. But this is only foolish thinking, and we all need to grow up in Christ and get away from such foolish notions as this. Because tribulation does not make a person impatient, but only proves that they are impatient. Tribulation does not make a person angry, but only proves that they are angry. Therefore, tribulation is meant to teach our hearts of what we are constituted.

76

The Christian who outwardly worships the Cross of Christ yet flees from and detests tribulation and affliction, are simply ignorant and childish in their thinking and indeed are hypocritical in their thinking because the Scriptures tell us that the Cross of Christ is not just that wooden object in which Jesus was stretched out upon, but as we read in Matthew 10:38, Jesus said, "He that taketh not his cross, and followeth after me, is not worthy of me."

77

In other words, he is no Christian who refuses to bear this cross; for Paul said, "we glory in tribulation." And in Acts 14:22 we read, " We must through much tribulation enter into the kingdom of God." And the word, Must does not mean that tribulation comes by chance, or that it is a matter of choice for us, or that we may take it or leave it. As we had mentioned a few weeks ago, God is our Savior and Healer and helper in times of trouble, and those who would bypass tribulation are saying in effect, I don't want to have to make any dependence upon God, and thus by doing so, we are literally robbing God of His titles, and His honor. In essence we would be making Him a God of no substance to us. And to those people who think this way our Lord could never be their savior, nor could He be their healer, nor could He be their helper in times of need, because they will not admit that they are under condemnation. To them God is never mighty, He is never Wise, nor is He gracious, because they do not desire to honor Him as creatures that are weak, foolish and subject to punishment.

78

Experience worketh hope. Experience must here be understood to be the object of tribulation, or the good which tribulation is to effect. God accepts no one as righteous whom He has not first put to the test or tried. But He tries us through the fire of affliction, as we read in Psalm 11:5 "The Lord Trieth the Righteous." God tries us in this way in order that we may really know whether we love Him for His own sake.

79 David said in Psalm 139:23, 24 "Search me , Oh God, and know my heart: try me and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting." If God would not try us by tribulation, it would be impossible for us to be saved.

80

In Rome 5:5 Paul said, "and Hope maketh not ashamed." Tribulation takes from man everything in which He trusts and leaves him naked and destitute. It also prevents him from seeking help and salvation in his own temporal and spiritual works.

81

Finally, it causes him to despair of every creature, to look away from himself, and apart from himself and everything else, to seek help alone from God, the Creator, as we see in Psalm 3:3 "But thou oh, Lord art a shield for me; my glory, and the lifter up of mine head." That is what hope means, and through the experience of tribulation such hope is confirmed in us. On the other hand, the wicked who trust in their own virtues, and do not endure tribulations with patience, do not allow themselves to be tried by it, and they never discover that we must put our trust alone in God. Therefore, when the last trial or affliction will come, and all their virtues and merits will disappear, then, when they sink into a hopeless eternity they will cry out to the mountains: "Fall on us (Luke 23:30) Their assumed hope is actually no hope at all, but only a perverse, arrogant trust in their own works and righteousness.