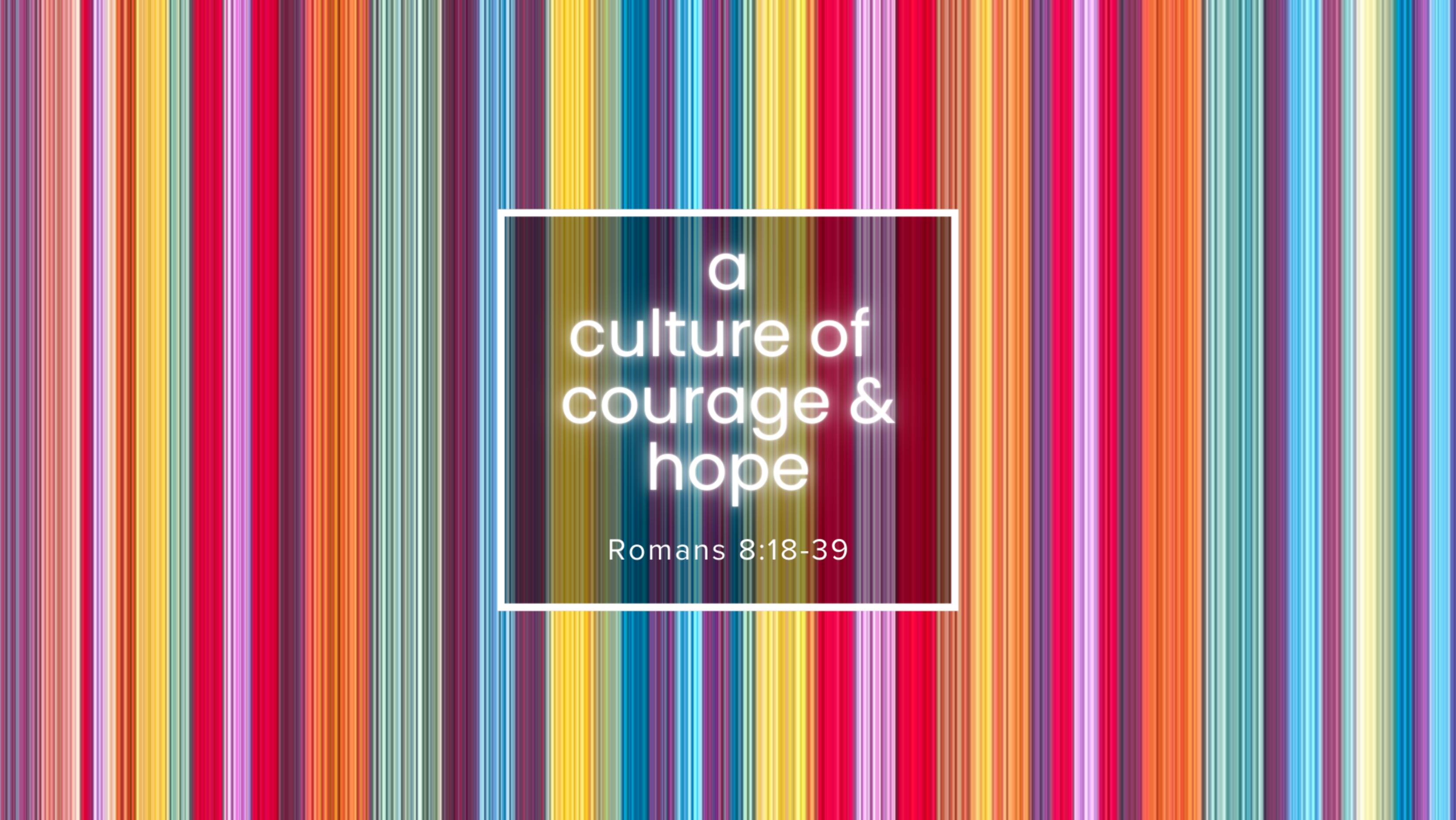




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Making the goodness,
glory, and grace of Christ
visible through the church



a
culture of
courage &
hope

Romans 8:18-39

For I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us. For the creation waits with eager longing for the revealing of the sons of God. For the creation was subjected to futility, not willingly, but because of him who subjected it, in hope that the creation itself will be set free from its bondage to corruption and obtain the freedom of the glory of the children of God. For we know that the whole creation has been groaning together in the pains of childbirth until now. And not only the creation, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for adoption as sons, the redemption of our bodies. For in this hope we were saved. Now hope that is seen is not hope. For who hopes for what he sees? But if we hope for what we do not see, we wait for it with patience.

— vv 18-25

Likewise the Spirit helps us in our weakness. For we do not know what to pray for as we ought, but the Spirit himself intercedes for us with groanings too deep for words. And he who searches hearts knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God.

— vv 26-27

And we know that for those who love God all things work together for good, for those who are called according to his purpose. For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn among many brothers. And those whom he predestined he also called, and those whom he called he also justified, and those whom he justified he also glorified.

— vv 28-30

What then shall we say to these things? If God is for us, who can be against us? He who did not spare his own Son but gave him up for us all, how will he not also with him graciously give us all things? Who shall bring any charge against God's elect? It is God who justifies. Who is to condemn? Christ Jesus is the one who died — more than that, who was raised — who is at the right hand of God, who indeed is interceding for us.

vv 31-34

Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or danger, or sword? As it is written, "For your sake we are being killed all the day long; we are regarded as sheep to be slaughtered." No, in all these things we are more than conquerors through him who loved us. For I am sure that neither death nor life, nor angels nor rulers, nor things present nor things to come, nor powers, nor height nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.

— vv 35-39

“When the devil throws our sins up to us and declares that we deserve death and hell, we ought to speak thus: ‘I admit that I deserve death and hell. What of it? Does this mean that I shall be sentenced to eternal damnation? By no means. For I know One who suffered and made satisfaction in my behalf. His name is Jesus Christ, the Son of God. Where he is, there I shall be also.’”

— Martin Luther

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— vv 18-25

“This is the true magnitude of the biblical gospel: There will be nothing old, dilapidated, impure, or worn out in the radiant kingdom of Christ. We will encounter nothing that has a sad memory associated with it.

Everything we experience, every new association and memory, will exponentially increase, purify, and intensify our joy forever, since it all comes from the hand of God.

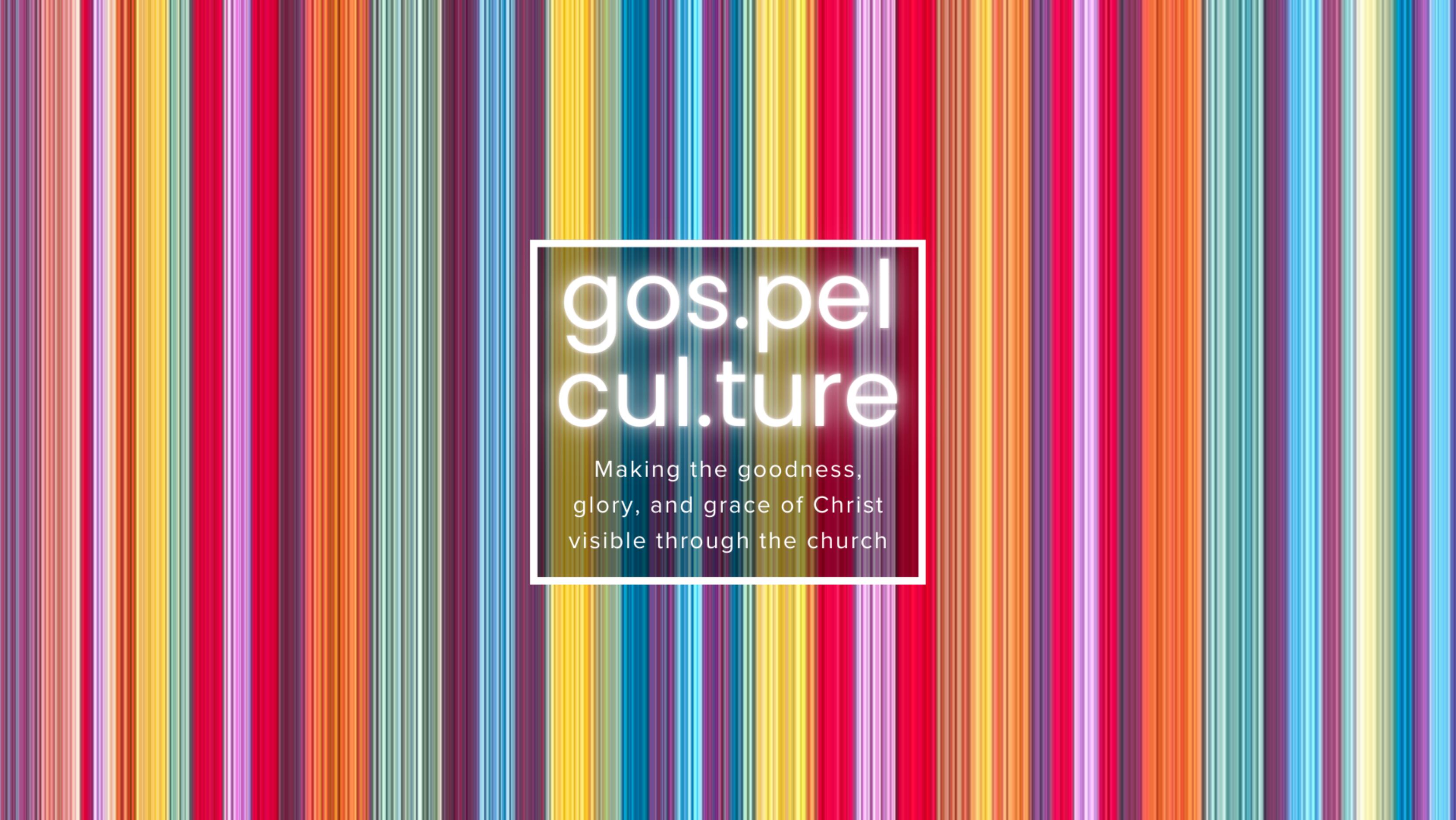
How can all this happen? Through the One seated on the throne, who will make all things wonderfully new.

Who will put an end to war? Who will defeat Satan?
Who will bring justice to the nations? Who will
repair the damage and wreckage from all our sins?
He will — our King, who reigns even now from his
throne of grace, to whom be glory forever! That is
the gospel doctrine. How does this gospel doctrine
lead to a gospel culture? It creates churches of
bright, resilient, rugged hope. It creates churches
that face life as it is and are not defeated.”

— Ray Ortlund, *The Gospel*

“One cannot explain the explosive dynamite, the dynamis, of the early church apart from the fact that they practiced two things simultaneously: orthodoxy of doctrine and orthodoxy of community in the midst of the visible church, a community which the world could see. By the grace of God, therefore, the church must be known simultaneously for its purity of doctrine and the reality of its community. Our churches have so often been only preaching points with very little emphasis on community, but exhibition of the love of God in practice is beautiful and must be there.”

— Francis Schaeffer



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