



Lesson Goal:

For you to further your understanding and experience --

- ⇒ that you are a beloved, adopted child of the King
- ⇒ that you are prone to trivialize the gospel
- ⇒ that He invites you to confidently face your fears about life, and the worst things about yourself, trusting solely in His promises to Father you



1. Listen to or watch the Lesson 1 talk.

Use the following transcript of the talk while you listen or watch. Feel free to mark it up.

Orphans vs. Sons

Jack Miller

*The Power of the Cross can Change You
from a Slave, or an Orphan, into a Son.*

1 I. THE KEY PRACTICAL QUESTION FROM GALATIANS IS: "WHAT HAS 2 HAPPENED TO ALL YOUR JOY?"

3 This lecture on Sonship begins by looking at the book of Galatians, and I would invite
4 you to turn with me to Chapter 1: "**Grace and peace to you from God our Father and the**
5 **Lord Jesus Christ, who gave himself for our sins to rescue us from the present evil age,**
6 **according to the will of our God and Father, to whom be glory for ever and ever.**
7 **Amen.**" Galatians 1:3-5

8 The next passage, in many ways, is the heart of the theme of Sonship in the book of
9 Galatians: "**But when the time had fully come, God sent his Son, born of a woman, born**
10 **under law, to redeem those under law, that we might receive the full rights of sons.**
11 **Because you are sons, God sent the Spirit of his Son into our hearts, the Spirit who calls**
12 **out, 'Abba, Father.'** So you are no longer a slave, but a son; and since you are a son, God
13 **has made you also an heir.**" Galatians 4:4-7

14 The last part of the book I want to read is this: **“May I never boast except in the cross**
15 **of our Lord Jesus Christ, through which the world has been crucified to me, and I to the**
16 **world.”** Galatians 6:14

17 The theme of these scriptures is this: You are no longer a slave, by the power of the
18 Cross, which alone deserves glory, because it alone can change you from being a slave, or an
19 orphan, into a son. The key question, in a practical way, from Galatians is: **“What has**
20 **happened to all your joy?”** Galatians 4:15 I relate to that because many times I have lost my joy.

21 When I was first converted, I was reading the book of Ephesians and came to the opening
22 part of Chapter 1, and discovered how deeply alienated I was from it. I said to myself, “Who
23 does God think He is anyway? God seems to have all the power and might and glory. Don’t I
24 get any?” The answer came back to me sharply in my consciousness: God. And who do you
25 think you are anyway? And the answer came back: God. [And with that conviction into my heart,
26 I was cut to the quick! Suddenly I knew a God of all grace who had changed me! I was filled
27 with incredible joy.]

28 In that passage, I read about sonship: **“...he predestined us to be adopted as his sons**
29 **through Jesus Christ, in accordance with his pleasure and will.”** Ephesians 1:5 It’s the same word
30 used in Galatians 4:5. It says that we received adoption to sonship: **“...that we might receive**
31 **the full rights of sons.”** This word gripped me for a time, and I had much joy.

32 [After I had a great deal of training and Christian experience, and was praised by many
33 people, a great deal of my joy had gone.] I had a “fine, careless rapture” (if I may use Browning’s
34 line in describing a singing bird), and somewhere along the line, that faded away. I realized there
35 was something wrong with me when I was planting my first church in California. I was driving
36 down the street, and I heard some noise from a drive-in across the street. Here was a white-
37 haired old lady carrying a market basket behind her down the street. Eight or ten boys were
38 throwing stones at her and yelling at her. I couldn’t believe my ears! I rolled down my window
39 and, being a good Boy Scout from Oregon where we helped old ladies across the street, I was
40 enraged! I had forgotten that for years I had been an atheist and a wild kid myself. I had
41 forgotten all about that!

42 I turned into the drive-in, and then I had a moment of fear. I decided, for a moment,
43 maybe I should get a hamburger and a milkshake and rethink this. I had never done anything like
44 this before. But my indignation was even stronger than my fear. I went over to the boys -- God
45 gave me graciousness -- I didn’t pray, but I just went over there, I think in my own strength, but
46 God did help me. I asked them if they had ever heard of the Fifth Commandment. It was news
47 to them -- they had never heard of any Fifth Commandment: **“Honor your father and**
48 **mother....”** Deuteronomy 5:16 (and that applied to older people and authorities). I started preaching to

49 them and was in a strange predicament because I couldn't figure out how to stop. I was afraid
50 what they might do when I stopped! Finally, in desperation, I pointed to our church steeple down
51 the street and said, "I expect to see all of you in church on Sunday." (I really didn't.)

52 The leader and one of his cohorts came in on Sunday (to my amazement!). I really didn't
53 know what to do with them, and I knew the church didn't know what to do with them. ~~I had no
54 joy to offer them. I was preoccupied with ministry, finances, family and all the rest. There was
55 no overflow of joy.~~

56 My heart had hardened. I had drifted into isolation, into a kind of orphan spirit. I felt
57 disconnected from grace -- that wasn't there when I was a young Christian. Have you ever had
58 experiences like this where God richly blessed you at some point, and then instead of going on
59 with it, you seemed to meander? And the sense you had was that you were not in partnership
60 with the Father, but more in partnership with the things you could see? The things in front of
61 you?

62 That's what happened to me. I was right in my visceral reaction with the law. I think
63 God blessed what I did, but all I gave them was the law. All I was expressing was my own
64 indignation at their breaking of the law, not any sense of indignation over my own breaking of
65 the law. I didn't say, "Fellas, I'm a lot like you. I used to be just like you. I didn't do that kind
66 of thing, but I probably did things that were worse in God's eyes."

67 What had happened to all my joy? I had forgotten the power of grace, the joy of sonship.
68 Thinking about our sonship, we are told in Galatians 4:4-7 that we are no longer under law, that
69 we are now no longer slaves, we are no longer condemned, we are no longer powerless, we have
70 fullness and life. That "*no longer*" then is really God's "normal" for the Christian; this is what
71 He has for us. So when Paul asks the Galatians, "**What happened to all your joy?**" he uses a
72 very strong word. This is not just ordinary joy. This is all the fullness of life that God is giving
73 you. It's the strength that flows out of the gospel and the Spirit, that flows from the intercession
74 of Christ.

75 I have to admit that I did not have that freedom, that sense of favor. I had no fervor, and I
76 did not have that willingness to be corrected by my Father. Those are all the marks of the Son of
77 God. But you see, the promise is, "**...you are no longer a slave....**" Galatians 4:7 John 14:18: "**I will
78 not leave you as orphans.**" John 14:18 I will not leave you without the Spirit. I will not leave you
79 without coming to you. I am the Resurrected One.

80 II. THINK DEEPLY, ARE YOU TRIVIALIZING THE GOSPEL?

81 Are you trivializing the gospel? Are you trivializing the foundations of your faith? Paul
82 says, "**Christ redeemed us from the curse of the Law....**" Galatians 3:13 He took upon himself the
83 burden which was ours, and for freedom, set us free.

84 Where did it all go? We can get some very helpful insight by thinking of it this way.* An
85 *orphan* is someone who has in some way lost touch with the grace of God.* In isolation from the
86 promises, he has developed a small view of Christ and a small view of the gospel. A *son* is
87 someone who is walking in faith and living in the promises. He has a large Christ and a large
88 gospel.

89 Today, we function almost as though we have immunity to the Holy Spirit's criticism.
90 We are critical people. We glory in how we evaluate and judge others. God is the only one
91 entitled to evaluate. He evaluates you and me. He says, "I took you from the eternal wrath and
92 brought you to myself, and you didn't do a thing in it. It was all my glory." God forbid that you
93 should glory -- that I should glory -- except in the Cross of Christ (Galatians 6:14), which
94 brought about my salvation and keeps it alive and makes it full. A son or daughter knows this
95 and sets his or her mind on pilgrimage out of obedience to Christ.

96 I'd like to call to your attention an example, something I did at a church planter's
97 conference. I was trying to think of something that would be the most appropriate thing to have
98 these people do. I thought, "These people will be just delighted with this assignment." So I
99 broke them up into small groups and told them to "preach the gospel to each other." They looked
100 completely befuddled. The whole program broke down at that point. They said, "Doesn't Jack
101 think we're saved?" (The thought then did occur to me!)

102 Paul is always preaching the gospel. Sometimes his letters are hard to read, and we
103 wonder where his thoughts are going. It's because whenever he mentions the Cross or Christ, he
104 explodes and makes his way back to his central point. The gospel was deep, deep music for Paul.
105 It was propositions about historical facts -- not some made-up myth, but historical reality set to
106 music.

107 [I said, "Brothers, you lost the music. Isn't it precious to you that Jesus died? Isn't it
108 precious to you that when the gospel came into your life, you died and you rose again! Doesn't it
109 revive you every day!"]

110 Charles Wesley's hymn says, "Arise, my soul, arise, shake off thy guilty fears." How do I
111 do it? "The bleeding sacrifice on my behalf appears." Isn't that where it is? "My surety stands
112 before the throne." What does Jesus do there? He pleads on the basis of His shed blood and
113 righteousness *for me*. I live out of that life of the gospel. This is where it is!

114 A second illustration is taken from when I was in North Carolina. I asked one woman
115 how the Sonship material had helped her. She said, "I became a Christian through being
116 evangelized. They gave me an introduction of the book of Romans. I believed what I read, and
117 they said, 'Now you have it all.' But the problem with that was that I didn't have it all. I wasn't
118 even sure it was a good beginning. [I was performance-oriented, perfectionistic, critical, a lot of
119 evil in my heart.] When I thought faith, I really meant 'trying harder.' I didn't know what it was
120 to believe in the gospel, to rest in it, to live out of it. It was almost like it was a charade. It was

121 all true, but it had never been presented to me in a way that spoke to me where I really lived and
122 sinned.”

123 You and I live in an age of crisis. We cannot use the evangelistic methods that were
124 successful in the past; they must be modified.

125 Let me give you an example from some of the things I've taken from George Barna's
126 book, *What American's Believe*¹:

- 127 • 6 out of 10 American adults believe strongly that this passage is found in scripture: “God
128 helps those who help themselves.” It's the most widely-known “scripture” text in the United
129 States!
- 130 • 4 out of 5 evangelicals believe it's in the Bible, or at least somewhat agree with it. Barna
131 says that it basically means, “It's my duty to control my destiny.” That's what being an
132 orphan is all about, or even maybe being a non-Christian. I'm a little god, and I can run my
133 life. If we don't challenge that in ourselves and those we evangelize, we're just filling the
134 church up with people who believe “God helps those who help themselves.” Barna finds this
135 tremendously alarming.
- 136 • 77% of evangelicals now believe that “human beings are basically good.” If this is true, we
137 have an evangelical disaster on our hands of major proportions.
- 138 • 53% of evangelicals believe that there are no absolute truths, and 56% believe the purpose in
139 life is to enjoy yourself and have personal fulfillment. And you think you have an easy road
140 ahead to evangelize, to reach out in this kind of world?

141 This woman (in North Carolina) was reflecting the fact that people were evangelizing
142 without dealing with her idols. The central idol of our culture is “doing your own thing, making
143 your own decisions, make a decision for Jesus.” The whole point in “making a decision for
144 Jesus” is you give up your decision making. You still make decisions, but you do it under His
145 lordship. That's the difference. You cannot throw that out the window.

146 No wonder, then, that when Sonship comes, it has strength because we confront people
147 with, “Cheer up! You're a lot worse than you think!” We're here to encourage you. The best
148 news you ever heard is that original sin is true. If original sin (the curse) is true, then the grace is
149 true. The love of God is shallow unless there is depth to which it reaches, compelled by our
150 God's own justice and holiness in the gift of His Son.

151 We had an elder candidate that came before our church in its very first day. He was a
152 graduate of Bob Jones University and Westminster Seminary. I confessed that publicly I had
153 gone through a period of severe temptation. (Thank God He delivered me from it.) And guess
154 what all the men in the church thought was my temptation -- to commit adultery. Well, it wasn't
155 the temptation at the moment -- it was entirely different. This elder candidate was simply broken
156 by that confession, and he said, “I have all this knowledge of the Bible, I have graduated from

¹ George Barna, *The Barna Report, 1991-92: What American's Believe*, Regal Books, Ventura, CA, 1992.

157 these esteemed places, but I have been filled with pride, condemnation and sexual lust. I think I
158 just got converted.”

159 He was not only an orphan as a believer alienated from promises by a lot of unbelief and
160 fear and pride, but he was perhaps really a non-Christian. What a change grace made in his life
161 as he moved from a real radical orphanage into sonship, to a son of God, and to see the joy and
162 the usefulness in the church of God that followed was marvelous.

163 These are the issues before us, sons and daughters. There is an evident consequence of
164 this if we understand the key to sonship is not trivializing the gospel, especially by not
165 trivializing our sin. ~~We ought to expect the gospel to have power that I don't believe it's having~~
166 ~~at present.~~

167 In 1770 in London, a man named William Romaine², in his childlike faith, said he knew a
168 solution to the problem of crime and robbery in London. He wrote a pamphlet to Parliament,
169 asking them to provide the money for a publication of teaching materials on the gospel. These
170 should be taken to all the murderers and robbers, and that would change them. He said that, at
171 present, “you’re just adding new laws, making them more severe, and you haven’t changed
172 anybody; you’ve inhibited them. You’ve only revealed they’re criminals; you can’t change them.
173 But if you teach them all the gospel, then we’ll cut crime in London!” That sounds like a
174 ridiculous idea, doesn’t it? Really! Except people like Charles Wesley and John Wesley and
175 George Whitefield had been doing it, and it was working!

176 How are we going to get this moving in our lives? I think we have to begin to look at the
177 Bible. We need to hook our faith into the promises, not appearances. We come to a society and
178 a church that are highly secularized. We live by appearances as if this world is permanent. No
179 one seems to understand the greatness and power of the gospel.

180 The gospel is preparing us for a life of challenge and dying and suffering. It’s not only,
181 “Cheer up! You’re worse than you think,” but “Cheer up! Come and die!!” It’s a great way to
182 come to life. Die to the spirit of this age! The glory we read in Chapter 1 of Galatians is this:
183 The Father and the gift of His Son rescues us from this present evil age for the glory of God.
184 And He does it by the Cross. When we have this, it’s a power! The promises don’t go to what
185 we see, but to what God has said. The gospel itself, the gift of the Spirit -- this is the central
186 promise.

² William Romaine (1714-1795), *The Life, Walk and Triumph of Faith*, James Clark, Cambridge, 1970.

187 **III. THESE GO TOGETHER: JUSTIFICATION BY FAITH, ADOPTION TO**
188 **SONSHIP, THE GIFT OF THE SPIRIT, CRYING, “ABBA, FATHER.”**

189 Let’s look at Galatians 4:4-7: Justification by faith³; adoption to sonship⁴; the gift of the
190 Spirit. Those three things . . . crying “Abba, Father.”⁵

191 How do you hook into that? You hook into it by faith in the promises.

192 When I had lymphoma and I was in danger of death, this promise carried me through:

193 **“Man does not live by bread alone, but by every word that comes from the mouth of**
194 **God.”** Matthew 4:4 It came into my unconsciousness and carried me day after day, until I was alive.
195 We believe in the promises; we hook our faith into them. Not in what we see, but in what God
196 has promised, what He has turned into historical reality.

197 Jesus is now invisible, but I see Him clearly in the message of the Cross: **“And we, who**
198 **with unveiled faces all reflect the Lord’s glory, are being transformed into his likeness with**
199 **ever-increasing glory, which comes from the Lord, who is the Spirit.”** 2 Corinthians 3:18 This is
200 from the Lord, the Spirit.

201 As I hear the gospel and meditate on it, claim it and appropriate it as the central reality,
202 then my faith grows, and I’m able to forget about myself and see what God is doing in His
203 Kingdom. I die to this age. I begin to think I’m happy! What am I going to do with that? Don’t
204 fight it off! Get infected with joy! It comes out of grace!

205 By faith, I am no longer a slave or an orphan! How does it work? A lot of the joy just
206 builds out of this response to the gospel: “I have been loved by a God who loves me so much that
207 he caused His Son to take upon Himself my sin and my shame!”

208 In the 1950’s, there was a television show called *The Twilight Zone*. In one of the
209 programs, there was a business man. (We’ll call him Mr. Brown.) Something happened to him
210 chemically at home, and he comes to his office and goes in to say good morning to everyone.
211 The secretary greets him, saying, “Good morning, Mr. Brown, you look very well today....” Then
212 he hears from inside of her this voice, “Oh that old meanie, boy does he look grouchy again. I
213 hope he’s not as nasty as he was last Friday.” He goes around to everyone, and he keeps hearing
214 not only what they say, but also what they’re thinking. He is exposed as a self-centered, vicious
215 man.

³ John R.W. Stott, *The Cross of Christ*, p. 186. “For then we can affirm that justification (God declaring us righteous through his Son’s death) is instantaneous and complete, admitting no degrees, while sanctification (God making us righteous through his Spirit’s indwelling), though begun the moment we are justified, is gradual and throughout this life incomplete, as we are being transformed into the likeness of Christ ‘from one degree of glory to another.’ (2 Cor. 3:18, RSV)”

⁴ J.I. Packer, *Knowing God*, InterVarsity Press, Downers Grove, IL, 1973, pp. 187-188. “Adoption is a *family* idea, conceived in terms of *love*, and viewing God as *father*. In adoption, God takes us into His family and fellowship, and establishes us as His children and heirs. Closeness, affection and generosity are at the heart of the relationship. To be right with God the judge is a great thing, but to be loved and cared for by God the father is a greater.”

⁵ *Ibid.*, p. 199. “His [the Spirit’s] task and purpose throughout is to make Christians realize with increasing clarity, the meaning of their filial relationship with God in Christ, and to lead them into an ever deeper response to God in this relationship.”

216 In horror, he runs into the bathroom and closes the door with a sigh of relief. But as he
217 looks into the mirror, he discovers he has another strange power -- he can see himself as he really
218 is. When he sees himself as he really is, that terrible, ugly, self-centered person, he dies.

219 Jesus is the one who looked in the mirror for us and died. When he was on the cross, he
220 died. Martyn Lloyd-Jones, medical doctor, says he thinks that when the Bible says there came
221 from that wound in his side, blood and water, serum and clotted blood, it was a heart broken,
222 bearing the wrath of God for us.⁶ **“Christ redeemed us from the curse of the law, by
223 becoming a curse for us.”** Galatians 3:13

224 As you look at Galatians 4:4-7, you see two things that make this foundation up. One is
225 legal, and the other is personal. This is out of the love of God, and the foundation is justification
226 and adoption.

227 When the time had fully come, **“God sent his Son, born of a woman, born under law,
228 to redeem those under law....”** Galatians 4:5 That’s what He did. And when we believe that, we are
229 justified by faith, we’re no longer under law, but we’re in Christ. Christ’s righteousness is
230 reckoned to my account, my sins to Christ’s account. When that happens, we read, **“....that we
231 might receive the full rights of sons.”** I’m not just a criminal being pardoned by the governor,
232 but I’m the criminal being pardoned by the governor and made the son of the governor.

233 My legal foundation is my justification and my adoption to sonship is permanent, legal
234 and right, because it was bought by Jesus Christ, God’s representative. We have a legal right to
235 become sons and daughters. **“Yet to all who received him, to those who believed in his name,
236 he gave the right to become children of God....”** John 1:12

237 Justification is the sure foundation, and so is adoption, but the height of my sonship is the
238 presence of the Holy Spirit in my heart, the gift of the Spirit of adoption. We have a personal
239 delight in the Father and His will.

240 We had a man speak at Westminster who started out by praying, “Dear Daddy, in
241 Heaven!” It’s not too far off from what the text is saying. We have a very intimate, personal
242 relationship to our Father. It’s not disconnected from the cross and the atonement and the legal
243 right, because the legal right is the foundation for the great Love-gift of God. It teaches me to
244 love the Father in spite of my sin and my shame. I delight in His will.

245 Every day when I get up, I have to face the fact that “I’m a sinner saved by grace.” Real
246 maturing becomes seeing more sin in myself, not in others. The breakthrough comes when you

⁶ D. Martyn Lloyd-Jones, *The Cross*, pp. 81-82. “So you hear the Son crying out in his agony, ‘My God, my God, why has thou forsaken me?’ and he literally died of a broken heart. John tells us that when the soldiers pierced his side with a spear, ‘Forthwith came there out blood and water.’ (19:34) The heart had burst and the blood had clotted, and there it was serum and blood clot, because his heart was literally ruptured by the agony of the wrath of God upon him, and by the separation from the face of his Father. ...That my friend is the love of God to you, a sinner. Not that he looks on passively and says: I forgive you though you have done this to my Son. No, he himself smites the Son. He does to the Son what you and I could never do. He pours out his eternal wrath on him, and hides his face from him. His own dearly beloved, only begotten son. And he did it in order that we should not receive that punishment and go to hell and spend there an eternity in misery, torment and unhappiness. That is the love of God. And that is the wonder and the marvel and the glory of the cross, God punishing his own Son, in order that he might not have to punish you and me.... Believe, and you are immediately forgiven....”

247 begin to see what Packer says in *Knowing God*: The heart of the New Testament can be summed
248 up in three words: "Adoption through propitiation."⁷ *Friendship with the living eternal God*
249 *through sacrifice*.

250 "God, make atonement, make propitiation⁸ for me, the sinner," the tax collector cries out
251 in the parable of the publican and the Pharisee. **"The tax collector stood at a distance. He**
252 **would not even look up to heaven, but beat his breast and said, 'God, have mercy on me, a**
253 **sinner.'"**⁹ Luke 18:13 Give me this foundation, this wonderful gift!

254 We had a woman here at *Sonship Week* a few years ago who did not seem to be making
255 any progress. She said that when she was young, her brothers and sisters were able to hang dad's
256 shirts on the clothesline. "I could only reach the [rusty] wheelbarrow, so I hung the shirt there. I
257 was only able to give him a rusty white shirt. He was furious at me." It has crippled her future
258 relationship with men ever since. The counselor told her that Jesus would wear the rusty shirt.
259 Jesus is for you, even though you're a sinner and have rust in your life. You don't have to be an
260 orphan. You don't have to be alone. Jesus atoned for your sins, to destroy your having to live in
261 an orphanage.

262 The permanent impact of anger on a life can only be repealed by the power of the grace of
263 God. But it can be repealed.

264 IV. HOW DO I GET A HOLD OF FAITH?

265 There has to be a severe honesty. One of the men who became a board member and is
266 now a missionary in a big city in the United States was in a cult, and was given the name
267 "Approval Suck." I said, "You're kidding! You took that as a name?" He said, "Yeah, it's true.
268 I was an approval suck!" Why do I use that? Because we need to be severely honest with
269 ourselves. So often, as believers, we have never seen the depth of our depravity and our self-
270 centeredness. If you are an "Approval Suck," you want Christ's glory. You don't want to be
271 hurt, and you're a boaster, and all the other things that go with it. I'm in there with you. I'm an
272 Approval Suck.

⁷ J.I. Packer, *Knowing God*, InterVarsity Press, Downers Grove, IL, 1973, p. 194. "Were I asked to focus the New Testament message in three words, my proposal would be *adoption through propitiation*...."

⁸ Ibid, p. 165. "By His sacrificial death for our sins, Christ pacified the wrath of God." See also Romans 3:24-25; 1 John 2:1-2; 4:10, where "atoning sacrifice" and "sacrifice of atonement" are **propitiation**.

John R.W. Stott, *The Cross of Christ*, pp. 173ff. "A propitiation is necessary because sin arouses the wrath of God. His anger...is always predictable...provoked by evil and evil alone.... The gospel begins with the outspoken assertion that nothing we can do, say, offer or even contribute can compensate for our sins or turn away God's anger.... God's love is the source, not the consequence of the atonement...the atonement did not procure grace, it flowed from grace.... God does not love us because Christ died for us; Christ died for us because God loves us.... God's feelings towards us never needed to be changed. But God's treatment of us, God's practical relation to us -- that had to change. He forgave us and welcomed us home. In the giving of His Son, God gave himself as the propitiatory sacrifice."

273 The way up is down. **“God opposes the proud but gives grace to the humble.”** James 4:6
274 The way to get power into the life is not so much by trying to get power into the life, but by being
275 severely honest with where you really are.

276 Remember the woman who told me that taking her into Romans didn't really help her.
277 Nobody had put a firm label on her which would require her to be severely honest with herself.

278 One of the things that came to me is this: As I got older, I became more critical of people.
279 Any of you like that? We get better at it. We call it “estimating character.” Other people gossip,
280 but not us. Oftentimes we are our own worst enemy. We often get a small group of inner people
281 that we like to gossip about others with. We get our juicy tidbits right there. Maybe you become
282 cynical. My tongue worked overtime in one relationship, and I fed a lot of sin and self-pity into
283 myself, that I was too good for such an age.

284 Eventually, in despair, I resigned from the church I was serving, I despised the
285 denomination I was in, and I resigned from the seminary with a flourish. Everybody else seemed
286 to me to be proud and impotent. I was too good for such an age! Out of that humbling, I
287 eventually took back my resignations. This time, I was the sinner! I was the proud, impotent,
288 cynical who misused the tongue.

289 Rose Marie, my wife, being a very wise woman, suggested we go away to Spain. I
290 studied the promises in the Scripture day in and day out for three and a half months, studied like
291 a pig. (I came from a ranch, and I know how pigs eat!) I went from Genesis to Revelation.

292 Out of that, I came back a changed person. At that time, I went out to a drive-in where
293 there were about 50 or 60 drunken teenagers. I went with a new conviction of sin and a new
294 conviction of the power of the gospel working presently in me. It could work in the worst person
295 there, because I was now just a little bit below that worst person! The gospel became powerful.
296 The worst person there was converted, became my son-in-law, and is now a team leader in
297 London. He was addicted to heroin; he was a thief. After his conversion, it took him two years
298 to pay back all he had stolen. Jesus' gospel can do it.

299 William Romaine knew something that maybe we have lost. If we're willing to be
300 severely honest with ourselves, humble ourselves before the living God, and not despise others,
301 but love them from the heart, and see the power of the gospel, God will do mighty, mighty
302 things. Amen.