



## Lesson Goal:

For you to further your understanding and experience --

- ⇒ your tendencies to drift away from the gospel into orphan-like living
- ⇒ your desperate need for Jesus every day
- ⇒ how God can use your tongue to reveal this to you more powerfully

**Note:** Your assignment for this lesson (see page 9) involves a goal for the entire week. Begin the Tongue Exercise, Part 1 immediately.



## 1. Listen to or watch the Lesson 2 talk.

Use the following transcript of the talk while you listen or watch.

### **An Orphan Becomes a Son/Daughter**

Rose Marie Miller

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#### *I Need the Gospel Every Day.*

#### 1 I. BACKGROUND

- 2 We need the gospel every day. The reason I need the gospel every day is because my  
3 name is Rose Marie Miller, and I am a recovering Pharisee.<sup>1</sup> I love to be in control; I'm addicted  
4 to duty, to order, to my rights, to my ways, to outward performance. Outwardly moral, full of

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<sup>1</sup> A Pharisee is a member of a sect within Judaism between the 2nd century B.C. and the time of Jesus who observed strictly the tradition of the elders as well as the written Mosaic law as they interpreted it. In the New Testament, they were known as hypocritical and self-righteous.

In Matthew 15, Jesus responds to the Pharisees' accusations against his disciples, who did not observe the "proper" hand washing rituals: "You hypocrites! Isaiah was right when he prophesied about you: 'These people honor me with their lips, but their hearts are far from me. They worship me in vain; their teachings are but rules taught by men.'"

"... the things that come out of the mouth come from the heart, and these make a man 'unclean.' For out of the heart come evil thoughts . . . sexual immorality . . . slander. These are what make a man 'unclean'; but eating with unwashed hands does not make him 'unclean.'" (Matthew 15:17ff)



5 anxieties and fears and guilt inside. I didn't understand grace; I didn't know God, and I didn't  
6 even understand myself. For years I heard the words of the gospel, but I didn't hear the music.

7 It took me a long time to hear the music of the gospel. Our backgrounds really do impact  
8 our lives, the way we were brought up. The ways I was brought up fed my natural addictions.  
9 Sin patterns from my mother Eve but learned from my own parents shaped these addictions. I  
10 was brought up by German parents. They both came from Germany -- came from German  
11 society. I went to German school; all my friends were German; I spoke nothing but German until  
12 I was three years old. To help you understand me a little better, my first German words were  
13 "Let me!"

14 Through the years, my mother became paranoid/schizophrenic; my sister is retarded; and  
15 my father is a very patient, very loyal man. My mother's paranoia controlled us and our home, in  
16 one sense. In the other sense, we all pulled together to control her. So *control* fed the addictions.  
17 She became increasingly violent and suicidal and that had a tremendous impact on my sister --  
18 almost killed her. We paid a big price for this. All friends stopped coming to the house, and we  
19 stopped going out with her in public.

20 How did I cope with this? Well, I built walls of isolation to protect myself from the pain.  
21 Interestingly, the walls gave me a certain amount of satisfaction because I didn't have to deal  
22 with what my mother was like. We never talked or dealt with the suicide issues.

23 One day, our Presbyterian pastor said a strange thing: "You can't be a Christian if you  
24 don't know you are a sinner." "That's strange," I thought, "I'm a Christian and I'm not too much  
25 of a sinner."

26 It was kind of like this illustration: There's an ancient city in Egypt -- the city of Thebes<sup>2</sup>.  
27 He said they came to this city, and they came to this house on pillars 80 feet up in the air. They  
28 said, "How did the house get up there, way up high?" They said that this was a very ancient city  
29 built with a lot of grandeur, but through the years the sands blew and shifted, and pretty soon the  
30 whole city was covered up. One day a peasant wanted to build his house on a good foundation.  
31 He finally found a good solid piece of foundation and he built his house on it. The sands shifted  
32 again, and through the years, there was this house, up on a pillar 80 feet high!

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<sup>2</sup> Boice, James Montgomery, *Commentary on Philippians*, Zondervan, Grand Rapids, MI, 1971, p. 131. James Boice is reflecting on a trip he and a friend took around the Mediterranean Sea that brought them to Luxor, the city in upper Egypt from which tourists may visit the remains of ancient Thebes.

"The first thing we saw was the great temple of Luxor erected by Amenophis III. The columns . . . are over six feet in diameter and reach high in the air. On top of one column near the edge of the excavated area there was a small house . . . . One local farmer tried to find a foundation for his home and scratched about in the sand to find some bedrock on which to build . . . . He came upon a smooth stone surface, and he erected his home there . . . . It was only after the excavations had begun that the farmer realized that it was a standing column, and after the excavations were completed he found his home was nearly eighty feet above ground level."

33 A lot of times, that's how we build our lives. We think we're building on something  
34 solid -- our record, our reputation, what others think of us -- and we're just 80 feet up in the air!

35 The sands began to shift in my life. There I was on this 80-foot pillar. When we were  
36 married, we had very clear goals: God gave us a family; we were happy with the family He sent;  
37 we were to live as God provided all of our needs; we weren't to go into debt; and we were to  
38 work on Jack's education. For the first ten years, that's what we did and it worked out very well.

39 When you're a person of order, you like predictability. You don't like surprises or things  
40 going in a way that you can't handle. Life was like a canal: You know where you start, and you  
41 know where you end -- you can see both sides. After ten years of Jack teaching in a Christian  
42 school and working on his doctorate, he went into the ministry. To me, that was totally  
43 unpredictable. I was now on a river, not on that safe canal. The most destructive thing to me is  
44 that I played a role of pretend, and became a self-conscious victim. I didn't understand that I  
45 could go to God, that there was grace or that there is the Holy Spirit. I began playing the victim.

46 We were in California -- very hot. A friend of mine came to visit, who is somewhat  
47 wealthy. We didn't have any refrigeration -- not even a fan -- at 107 degrees! She said to me,  
48 "Rose Marie, you shouldn't have to live this way." And I thought, "She's right. It's Jack's  
49 fault." I began isolating myself from Jack. I wasn't in sync with his goals for his life. It was a  
50 very difficult church-planting situation. And there were no resources in me to handle my own  
51 life, much less have anything to offer him. And now I didn't feel safe anymore. In this internal  
52 isolation, then, I suppressed my anger. We didn't talk through these things. I became depressed  
53 and outwardly did my duty; I went to church and was hospitable to people, but I didn't love  
54 anybody.

55 Dennis Rainey has a book, Lonely Husbands, Lonely Wives, in which he comments: "It's  
56 [loneliness and isolation] been around since the beginning of creation. But the last 30 years it's  
57 been sung about, written about, researched, and gaining momentum as we race into the next  
58 century."

59 Billy Graham says that the number one need he addresses is the problem of isolation.  
60 You can be isolated and have lots of people and things going on, but still have that sense of  
61 detachment from God.

62 At the end of three years, in 1962, I went to a doctor and said, "I can't handle my life."  
63 He gave me some Valium and I slept for three days. I threw them out. It didn't change my heart.  
64 Jack knew things weren't going well for me, but we still couldn't talk about it. From both our  
65 backgrounds, we just didn't open up. He left the church-planting situation. That shadow lifted,  
66 but it didn't change my heart. We really do think the grass would be greener if we didn't have all

67 the pressure -- that life would be better without the stress. Taking the stress away doesn't change  
68 our hearts. God must come in and do it.

## 69 **II. 1964 - A MOVE TO PHILADELPHIA**

70 In 1964 we moved to Philadelphia, where Jack finished seminary, took a pastorate at a  
71 church in the country, and began to teach at seminary. In 1970, he resigned from seminary and  
72 from his church and we went to Spain, where he just studied the promises of God. This was  
73 revolutionary in his life. The message of the gospel and its power to change lives spread like  
74 wildfire through Bucks County. We began to take people into our home to live with us. And I  
75 was willing to do this.

76 So we took people in -- Jack gave them the gospel and I gave them the law. "Do your  
77 duty and you can stay. Don't do your duty, and you are out." I began to come out of the  
78 downward isolation, and to be successful. But God knew that there was still a heart that needed  
79 to know about Him. In 1972, we were in Mexico when Barbara announced that she didn't want  
80 anything more to do with us, God or the church. For the next eight years she lived a wild life.  
81 This was the beginning of God digging down deep. He was taking away my strengths.

82 I do the outward things well. I had done a lot of outward duties with my children --  
83 taught them manners, how to love, to swim, to read, to play together. It was my whole life.  
84 Outwardly, I was a success at it. My pride in all my labors crumbled. It had to go. It was so  
85 hard to see it go. It was so painful.

86 When you feel isolated from God and your husband, and then your life work goes down  
87 right in front of you, it's terrible. After three years of having all these people in our home, it was  
88 getting hard. We had always agreed on who to take in, but there was this one time we didn't  
89 agree -- I knew I couldn't do it. Yet, because of the circumstances, this person was taken in. But  
90 this one person didn't do his duty, and we couldn't ask him to leave. All of that outward good  
91 works turned to inward hate. For the first time, I met God's law and knew I couldn't keep it.  
92 There was no power to love another person, especially the kind that simply didn't fit into my  
93 order.

94 I expected Jack to make all the people in our house holy and me happy. Guess what. He  
95 didn't. We had taken in another girl from Tennessee with a lot of deep personal problems. We  
96 took her to Tennessee to be with her family and talk together. One evening we were walking  
97 around the lake at twilight. I simply didn't know what was going on inside of me. I just said to  
98 Jack, "I don't know if there's a God, or if He exists. If he does, He is simply a dark cloud in the

99 back of my life.” Jack said nothing. I just took him by the hand and we walked back. It was  
100 probably one of the first deeply honest statements I had ever made. I believe that God wants that  
101 honesty and integrity from us.

### 102 III. 1975 - LUTHER’S COMMENTARY

103 We went home and we copied Martin Luther’s preface to his commentary on Galatians<sup>3</sup>.  
104 Jack did this reluctantly, I think. He usually only gave this to people who could never make any  
105 changes in their lives. I read it, and I couldn’t understand it. I kept reading it, and kept thinking  
106 there is something I should know here. All I could see and understand was the active  
107 righteousness -- what I could do. If I did it well, fine; if I failed, it was terrible.

108 What was God showing me? My utter helplessness in knowing how to love someone  
109 else, and that I had no resources to rescue my daughter, Barbara. This was rock bottom for me. I  
110 was a caterpillar in a ring of fire. Martin Luther and Erasmus had a debate on the nature of grace.  
111 Erasmus said that grace is two parents on opposite sides of the room helping a toddler get across  
112 the room. Luther said, “No, grace is a caterpillar in a ring of fire. The only deliverance is from  
113 above, pulling us up and out.”

114 In 1976 -- God was ready to move in. I was in Switzerland with Jack at a conference, and  
115 was beginning to think about my relationship with my mother and father. I was puzzled about it  
116 all, and the sins of the generations. Jack was speaking on Sonship. He and another man were  
117 excited about grace and applying it in the family. This interested me. I had no clue as to what  
118 faith is, and was very presumptuous. I headed off for the high Alps to ski. The mountain was  
119 icy. Because “I always know what to do,” I started down the mountain slipping and sliding, so I  
120 took off my skis, and one went flying down the mountainside. I slid for two hours before getting  
121 back to the gondola. I found the skis and trudged back, and told my sad story to Jack.

122 I wondered why God let me do that! Blaming it all on God! On Sunday afternoon Jack  
123 was preaching on Sonship. We came to communion. All of a sudden, I saw that whole ski  
124 incident as a picture of my whole life. I could have gone down the mountain way I had come up!  
125 But “doing” was so deep in my soul. When Jack broke the bread, the Spirit said to me, “I was  
126 the one who took that spear and broke the side of Jesus because of my sins of self-righteousness,

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<sup>3</sup> See Martin Luther’s Introduction to his *Commentary on Galatians*. Published by Kregel Publications, 1799. Translation by Erasmus Middleton, edited by John Prince Fallows. A reprint of the 1850 edition published by the Harrison Trust, London.

127 deep self-centeredness, of thinking that there is life to be lived apart from God.”<sup>4</sup>

128 I then began to understand passive righteousness. There is a righteousness that is  
129 untarnished by anything I ever could do to it, because it was reserved in heaven and bought at the  
130 price of Jesus’ blood. I was overcome, and went to Jack afterwards to ask him to forgive me for  
131 all the demandingness, self-righteousness and pushiness. The song that came to me was, “None  
132 other lamb, none other name, none other hope in heaven or earth or sea. None other hiding place  
133 from guilt and shame, none but thee.” No other way! He is the way, truth, and the life. I knew  
134 that as I sat there that day.

135 Into my life came a new freedom and deep joy. I still did not know what to do, but  
136 forgiveness had so penetrated the core of my life that I could forgive my mother and ask  
137 forgiveness of my children. It was a beginning.

#### 138 IV. 1979 - UGANDA

139 In 1979, Jack decided to go to Uganda. *[Editor’s note: Since 1974, refugees had lived in*  
140 *the Millers’ home and had been cared for by the church. A letter had come from Uganda*  
141 *inviting Jack to come to Uganda and begin a church in Kampala.]* Full of fear, I went to  
142 Uganda with him. Amin had been driven out of the country, no (or poor) services available,  
143 horrible stories of butchery, and orphans living everywhere -- living out in the marketplace. In  
144 the morning, there would be bodies on the ground -- it was so unsettling.

145 When you’re in a situation where it’s like a river, and the boat is overturning, and there’s  
146 no support, your heart turns inward, trying to find a solution. Jesus brought me right back to the  
147 Cross. Jack was speaking at an Anglican church. Even though it was a day of  
148 celebration, I came with a heavy heart, trying to figure out how I even fit into all of this. The  
149 church windows had all been bombed out. I was looking out at the beautiful sky and thought,  
150 “Can I ever love anybody? Can I love these people?” As I took communion, it was Jesus  
151 coming back into my life in a fuller way with forgiveness for my hardness, and strength to love.

152 The whole village was invited to a celebration supper. I remember thinking how  
153 beautiful these people were, and how much I loved them! Where did this come from? It came  
154 from Jesus and the Cross.

155 On the way home, we went to a little thatched-roof mud house. An elderly woman was  
156 serving us passion fruit juice. She had lost her children and her husband to Amin. She had the

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<sup>4</sup> “But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was upon him, and by his wounds we are healed . . . . And the Lord has laid on him the iniquity of us all.” (Isaiah 53:5-6)

157 sweetest spirit I think I've ever seen in anybody. We took communion together. God's picture  
158 of grace: "This is what my grace can do, what my love can do."

159         After that we went to visit a friend of ours who had almost died from a heart attack.  
160 What a day of Christ meeting the deepest need of my heart. To feel, know and understand his  
161 forgiveness, and to express it in love! Again, I had forgotten His grace! We have to keep  
162 hearing it again and again, until it goes deep into our lives.

163         We went to Mombasa for rest and relaxation. For me, R & R is forgetting the work in  
164 Uganda and having a good time. For Jack, it's going out at 6:00 p.m. to witness to the Muslims  
165 in the plaza. That's okay . . . Jack, you do your thing, let me do mine. So I was sitting on a  
166 bench watching the ships come into the harbor. Jack had his van with his microphone, and the  
167 missionaries are meeting people and giving them tracts. All of a sudden, I hear over the  
168 loudspeaker, "Now my wife is going to tell you how a Christian marriage really works!" I  
169 thought, "Jack, that could be the end of this Christian marriage." But duty prevails! I got up,  
170 spoke a few words and sat down. I had very little to say about a Christian marriage at that point  
171 and time. He made me get up again. I was furious! Then after that I felt guilty and depressed. It  
172 was a wonderful time, but that shadow was still there. And still we couldn't talk through this.

## 173 V.       **THE DAM BURSTING IN SWITZERLAND**

174         On the way home in Switzerland, the dam of my life burst. Walking down the streets of  
175 Zurich, I started to cry. In the car, I sobbed and sobbed. What's wrong with me? Why is this so  
176 hard?" Jack said, "Rose Marie, you act like an orphan. You act like the Holy Spirit never came,  
177 could never teach you, could never help you." I said, "He's right. I don't know anything about  
178 the Spirit." I said to the Lord, "Teach me, I don't know how to be taught. Teach me."

179         I came home with deep forgiveness and joy. It was now eight years from when Barbara  
180 had talked to us in Mexico. I just couldn't share from my heart with her. She and Angelo were  
181 married and they were in California. I told her about what Jack had said to me in Switzerland.  
182 There was silence and she said, "Mom, that's just the way I am." That was the first honest  
183 communication I had ever had with my daughter. We were both prodigals. She had gone to the  
184 "outer country," and I had stayed home "behind the door." (See Luke 15:11-31.)<sup>5</sup> They were  
185 both saved a few months later and moved back home with us.

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<sup>5</sup> See Henri J.M. Nouwen's, *The Return of the Prodigal Son: a Story of Homecoming*, for a moving depiction of this powerful Gospel story. Doubleday, New York: Doubleday, 1994.

186 Four months later I went back to Uganda and really wanted to go! Isn't that grace? It  
187 comes as we abandon all hope in human strength and plans, decisions, ideas and work. God's  
188 grace and the gospel must transform us, otherwise we go back to human strength. Grace always  
189 comes with a deeper conviction of sin. This is where grace abounds.<sup>6</sup>

190 One of the red flags in my life is when I think, "Everything is okay with me today, and I  
191 don't really need too much of Christ today!" Believe me, I need Christ every day!

192 I like to be in the canal. God knows how to temper my life to bring me to the end of  
193 human strength that I might again taste of his grace.

194 It may seem strange to end with an assignment. This assignment is just to show you how  
195 impossible it is for you to keep it so you really will cry out for grace. (See Tongue Exercise on  
196 page Lesson 2-9.) Let this be an adventure in grace! See how often we use the tongue in  
197 destructive ways!<sup>7</sup> It's an indication of what's in our heart. It will show us simply how much we  
198 need the fountain of grace in our hearts.



## 2. Memorize John 14:18

**"I will not leave you as orphans; I will come to you."**

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<sup>6</sup> "But where sin increased, grace increased all the more . . ." (Romans 5:20)

<sup>7</sup> "If anyone is never at fault in what he says, he is a perfect man, able to keep his whole body in check . . . The tongue is a small part of the body, but it makes great boasts . . . No man can tame the tongue. It is a restless evil, full of deadly poison." (James 3:2,5,8)