

## Sermon Notes & References

### The Seventh Gift: Joy in God Romans 5: 11

5 April 2009

#### A. Looking for the Joy I. Advertisements

2. 'And not only this, but we also exult in God through our Lord Jesus Christ, through whom we have now received the reconciliation' (NAS)

#### B. Looking at the Text (AV) I. 'And not only so'<sup>A</sup>

2. '... but we also joy in God ...'
  - a. exult, rejoice, glory, boast, joy, enjoy<sup>B</sup>

b. how to boast

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<sup>A</sup> Romans 5:9-10

<sup>B</sup> 1 Timothy, 6:17, 1 Corinthians 1:31, Jeremiah 9:23-24

3. '... through our Lord Jesus Christ, ...'<sup>C</sup>

4. '... by whom we have now received the atonement.'<sup>D</sup>

a. OT atonement

b. atonement here in NT

#### C. Looking at 'Joy in God'

- I. a celebration – like Palm Sunday<sup>E</sup>

2. a purpose of God – fellowship with Himself<sup>F</sup>

#### D. Application in the Lord's Supper

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<sup>C</sup> Acts 2:36, 1 Peter 1:8

<sup>D</sup> Romans 3:25, Ephesians 1:7, Colossians 1:14, Hebrews 10 (entire chapter and also verse 26), 1 John 1:7, Revelation 1:5

<sup>E</sup> Revelation 7:9-11

<sup>F</sup> Psalm 16:5, 11, Habakkuk 3:18, Philippians 3:1, 4:4, Zephaniah 3:14, 17

A. Looking for the Joy

1. I am sure that you have heard the advertisements
  - a. they are on the radio – probably they appear elsewhere
  - b. they portray an exciting, happy, joyful time
  - c. that you can have by going to Casino Rama
  - d. and, apparently, many seekers of happiness respond
  - e. yet, is that an accurate picture?
  - f. on a recent radio phone-in show a number of callers were current or former gambling addicts
    - (A) they told how such places are not places of joy
    - (B) it is not joy, but misery, that you see on many faces
    - (C) the gambling compulsion drives people to risk more and more wages just for the lift or 'high' that it gives them – even though they cannot afford their losses
    - (D) and it isn't joy
2. today's texts tells us about joy
  - a. as the song says, 'Happiness is the Lord. Real joy is mine, ... I've found the secret – it's Jesus in my heart!'—{2}.
  - b. The text is Romans 5:11 'And not only this, but we also exult in God through our Lord Jesus Christ, through whom we have now received the reconciliation.'
  - c. 'we also exult in God' – this 'Joy in God' is the mountain-peak of the seven gifts of justification
  - d. now since a text without a context can be a pretext, let us review the gifts we have in Romans 5:1-10, which begins: 'Therefore, having been justified by faith...'
    - (A) gift #1: peace with God
    - (B) gift #2: access (or introduction) by faith into grace
    - (C) gift #3: expectation of glory
    - (D) gift #4: rejoicing over trials
    - (E) gift #5: God's indwelling love
    - (F) and, gift #6: deliverance from wrath

- e. all these are a direct result that though we are sinners, by faith in the work of Jesus Christ on the cross, we are accepted, judicially declared by the Judge not to be guilty
- f. let us first now look at the whole of our text to ensure that we know the cause, basis and nature of this 'Joy in God'

## B. Looking at the Text

1. the text begins, 'And not only so, ...' or 'And not only this, ...'
  - a. this is the culmination of preceding 'much more' of
    - (A) verse 9 much more then, having now been justified by His blood, we shall be saved from the wrath of God...
    - (B) and verse 10 ... much more, having been reconciled, we shall be saved by His life
  - b. because justification has ...
    - (A) ... taken us from the place of God's wrath
    - (B) ... accomplished reconciliation between us and God
    - (C) so that now we have all these gifts or benefits
    - (D) we can now enter into a relationship with our Creator
2. our text then proceeds, '... but we also exult in God ...'
  - a. this is the third time in these first 11 verses of Romans 5 that we come across the same word, 'exult'
    - (A) Verse 2b – ... we exult in hope of the glory of God.
    - (B) Verse 3b – ... we also exult in our tribulations ...
    - (C) and here – ... but we also exult in God ...
  - b. 'exult' is the same Greek word is used in all three verses
    - (A) NAS translators chose to use a single word to show this
    - (B) other translations emphasize the breadth of meaning in the Greek word by using alternate meanings; e.g., AV:
      - (1) verse 2 – ... and rejoice in hope of the glory of God
      - (2) verse 3 – ... we glory in tribulations also ...
      - (3) verse 11 – ... but we also joy in God ...
  - c. the primary meaning of that Greek word is 'boast'

- (A) to boast is to be immensely pleased about something and delight in telling about it to others – something we have done or something we have acquired or possess.
- (B) there is a sense in which I can legitimately boast, glory, rejoice or take joy in a number of things; family, car, house ... barn, workshop, tools ... food, drink, beauty
- (C) Paul told Timothy to ... **'Instruct those who are rich in this present world not to be conceited or to fix their hope on the uncertainty of riches, but on God, who richly supplies us with all things to enjoy.'** (1 Timothy 6:17)
- (D) but the ultimate theme of our boasting and exultation is not to be on the gifts but in the Giver: "so that, just as it is written, **'Let him who boasts, boast in the Lord.'** (1 Corinthians 1:31, from Jeremiah 9:23-24)
- (E) and, on this theme we will return in a moment

3. but the text goes on, **'... through our Lord Jesus Christ ...'**

- a. this 'Joy in God,' of our boasting in the Lord
- b. is to be found in its cause and basis in a Person
- c. in the Person of Jesus of Nazareth, who walked the earth in our place and died on the cross in our place
- d. in the fact that, as Peter preached on Pentecost, **'Therefore let all the house of Israel know for certain that God has made Him both Lord and Christ—this Jesus whom you crucified.'** (Acts 2:36 NAS)
  - (A) Jesus is Lord, sovereign, ruler; our Lord
  - (B) Jesus is Christ, the promised Messiah – Anointed as our Prophet, our Priest, our King
- e. it is on account of the finished work of this Jesus, on account of our relationship by faith in this Jesus, that what Peter says can be true of us: **'and though you have not seen Him, you love Him, and though you do not see Him now, but believe in Him, you greatly rejoice with joy inexpressible and full of glory'** (1 Peter 1:8 NAS)

4. and the text concludes, **'... through whom we have now received the reconciliation'** or, AV, **'atonement'**

- a. **'atonement,'** as you will see in a moment, is a perfectly good translation, for what nearly every other translation, and the AV everywhere else in the NT, renders as **'reconciliation'**
  - (A) in fact, this is the only place in the NT where any of the 'atone' family of words can be found
  - (B) because, you see, the word 'atone' and its relatives are used to translate the Hebrew word Kopher

which has as its meaning to cover: it described the OT sacrifices in which shed blood atoned for sin

(C) the only reference in the NT to the covering of sins is Paul in Romans quoting Psalm 32: 1-2, and that part of the verse is never, but the NT part regarding justification; so the NT never describes the blood of Jesus Christ as covering sin – instead, the Bible says that Christ's blood ...

(1) ... gives the forgiveness or remission of sins (Romans 3:25, Ephesians 1:7)

(2) ... takes away sin (Hebrews 10)

(3) ... cleanses us from all sin (1 John 1:7)

(4) ... washes us from sin (Revelation 1:5)

(D) before we left for church this morning, Maureen put a pot roast (I hope) in the oven, and covered it with a lid; later on she may put some peas in a saucepan on the stove and cover them with a lid; but then that lid will be taken off, and we shall see what is inside - the cover is there only temporarily

(E) the covering of sins by the sacrifices in the OT was only temporary – that is the argument of Hebrews chapter 10 that those sacrifices were but shadows, types and symbols of the work of Christ – they were only a covering: first for the priest, then for the people as a whole or individuals – but that covering was only temporary because it had to be made time after time, and the day of atonement had to take place year after year

(F) but Christ took our sins, past, present, future when for all saints past, present, future, he died for them, and those sins are gone forever; '[... there no longer remains a sacrifice for sins](#)' Hebrews 10:26

b. but '[atonement](#),' if we disregard its OT connections for a moment, is literally to be 'at onement' with someone. Onement is an OE word, older than 'atone,' describing a condition of being '[at one with others; unity of feeling, harmony, concord, agreement](#)' (OED)

c. so the 'Joy in God' is based firmly upon the fact of our reconciliation to God, that we are now '[at one](#)' with Him.

C. Looking at 'Joy in God'

1. '[but we exult – joy – in God](#)'

a. that evangelist of about a century ago, Billy Sunday, said in one sermon, '[The trouble with many men](#)

is that they have got just enough religion to make them miserable. If there is not joy in religion, you have got a leak in your religion.'

- b. this day, which we call Palm Sunday, is for us to remember in a particular way, the joyous promises of the OT about the coming Messiah, who now has come and accomplished the redemptive work of God, who will come again and complete that redemption in His heavenly kingdom
  - c. Revelation 7:9-11 tells us of another Palm Sunday, <sup>9</sup> After these things I looked, and behold, a great multitude which no one could count, from every nation and all tribes and peoples and tongues, standing before the throne and before the Lamb, clothed in white robes, and palm branches were in their hands; <sup>10</sup> and they cry out with a loud voice, saying, 'Salvation to our God who sits on the throne, and to the Lamb.' <sup>11</sup> And all the angels were standing around the throne and around the elders and the four living creatures; and they fell on their faces before the throne and worshipped God.
  - d. we have traced the basis for the other six gifts to the work of Christ on the cross to effect our justification, and have been thankful for those gifts; but with the last gift
    - (A) we go beyond the blessings, to the One who blesses
    - (B) we come to the Fountainhead from which they spring
    - (C) we come into our relationship with the Creator Himself
    - (D) like the tribe of Levi in the OT, we discover that our inheritance through Jesus Christ is God Himself
2. God's purpose for man is fellowship with Himself
- a. Do you remember the first article of the shorter catechism? 'What is the chief end of man? Man's chief end is to glorify God, and to enjoy him for ever.'
  - b. the Bible is filled with this truth – listen to a few passages
  - c. Psalm 16:5, 11 – The Lord is the portion of my inheritance and my cup; You support my lot. ... You will make known to me the path of life; In Your presence is fullness of joy; In Your right hand there are pleasures forever.
  - d. despite the perplexing situation, Habakkuk sang (3: 18) – Yet I will exult in the LORD, I will rejoice in the God of my salvation.
  - e. Philippians 3: 1, 4: 4 – Finally, my brethren, rejoice in the Lord. To write the same things *again* is no trouble to me, and it is a safeguard for you. ... Rejoice in the Lord always; again I will say, rejoice!
  - f. as part of my study, I have been translating the book of the prophet Zephaniah. The first 2½ chapters

are far from cheerful, speaking as they do of God's judgement on man

- (A) against both Jew and Gentile
- (B) but this week I came to Zephaniah 3:14; listen to the change from judgement to joy (and also verse 17):
- (C) <sup>14</sup> Shout for joy, O daughter of Zion! Shout in triumph, O Israel! Rejoice and exult with all your heart, O daughter of Jerusalem! ... <sup>17</sup> The Lord your God is in your midst, A victorious warrior. He will exult over you with joy, He will be quiet in His love, He will rejoice over you with shouts of joy.'
- (D) did you get that? we can take joy in God because, through the reconciliation achieved in Jesus Christ, – what an incredible thought – He takes joy in us!

#### D. Application

1. we are about to observe the Lord's supper
  - a. quite rightly, from one perspective, this is a moment of reflection, a serious moment, when we consider how Christ suffered for us in His humiliation and death
  - b. a time when we come, confessing as a part of the body of Christ, the sin that nailed Him to that cross
  - c. but this time should not be one of uninterrupted gloom
  - d. we have this memorial, not only for what the Lord Jesus Christ suffered on our behalf, but also of what He finished
  - e. that is why we most frequently end our meditation with those words of Paul: 'for as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.'
  - f. let us participate this Lord's day at the Lord's table with rejoicing in our heart for the forgiveness of our sins and joy in God as we look forward to when he shall come again.

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Various other English versions of the Holy Bible may be used in this sermon. Some (for example, the AV, ASV, and NAS) seek to be strictly translations, while others (and especially PHIL) contain paraphrasing which involves a certain amount of subjective interpretation. Nevertheless, there is little material difference in meaning among these. Some prove slightly clearer on some verses than others. Looking at more than one version sometimes sheds additional light on any particular verse. Explanatory additions to the Bible text are shown in {braces}. The versions are identified as:

ASV	American Standard Version of 1901
AV	Authorized (King James) Version
ERV	The Revised Version of 1885
NAS	New American Standard version © 1960, 1995 The Lockman Foundation
NIV	New International Version © 1984 by the International Bible Society
NKJV	New King James Version © 1979 Thomas Nelson Inc., Publishers
NLT	1996 New Living Translation © 1996 by Tyndale Charitable Trust
NRSV	New Revised Standard Version © 1989 by the Division of Christian Education of the National Council of the Churches of Christ in the U. S. A.
PHIL	New Testament Translation © 1972 by J. B. Phillips
RSV	Revised Standard Version © 1946, 1952 by the National Council of the Churches of Christ in the U. S. A.
WEY	The New Testament in Modern Speech © 1902, 1912 R. F. Weymouth

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2. ‘Happiness Is the Lord’ by Ira Forest Stanphill (1914-) © 1968 Singspiration