

JESUS CAME INTO THE WORLD TO SAVE SINNERS

I. 1 Timothy 1:8-17

A. Over the course of the past 25 years or more, a repentance-free gospel has been preached from various corners. While God's love has rightly been proclaimed, His hatred of sin and His wrath against it have often been shelved. But the love of God, as well as His wrath, are each a part of the same Gospel.

B. This incomplete gospel has led to what some refer to as "easy believe-ism." *'Just pray this prayer, raise your hand, sign this card and you'll be saved.'* Saved from what? We believe when the Gospel is proclaimed and the Holy Spirit puts life & power on His word, it leads to spiritual rebirth i.e. *regeneration*. The evidence of regeneration is conviction of sin, awareness that I'm a sinner, that I'm an enemy combatant, that I'm under wrath and bound for hell, that I'm in dire need of a Savior. I likewise become aware that I am loved beyond measure by Almighty God--so much so that He has allowed His Son to become the sacrifice for my sin.

C. The result of all this is repentance, turning away from my sin and turning with all of my heart to Christ who saved me. Likewise the result is faith--faith in Him who loved me, died for me, and who has forgiven me. My repentance and faith are not one time events but continue lifelong as I joyfully walk in loving obedience to the Lord who has made me His own. Regeneration leads to faith and faith leads to confession and my confession leads to an ongoing, never ending, transformational relationship with God through my Lord & Savior, Jesus Christ.

D. Our text today reiterates this Gospel by Paul, to His son in the faith, Timothy. This Gospel brought them together. And God has commissioned both of these brothers to proclaim it and make disciples. Their charge is to do much more than get people to pray scripted prayers, sign cards, and keep on living the way they've always lived. If you're a goat that thinks he's a sheep, you're in trouble!

E. 1 Timothy 1:8-17 (ESV) Paul to Timothy and likewise to us...

1) **V8-11: 8** Now we know that the law is good, if one uses it lawfully, **9** understanding this, that the law is not laid down for the just but for the lawless and disobedient, for the ungodly and sinners, for the unholy and profane, for those who strike their fathers and mothers, for murderers, **10** the sexually immoral, men who practice homosexuality, enslavers, liars, perjurers, and whatever else is contrary to sound doctrine, **11** in accordance with the gospel of the glory of the blessed God with which I have been entrusted. **(All of us were once included somewhere on that list of sins...)**

2) So Paul says the Law is good if one uses it lawfully. For some of you this may sound confusing because we know that the Law is not capable of saving us. Our attempts to change our "*guilty*" verdicts to "*not guilty*" by trying to keep the Law will fail miserably. Galatians 2:15-16 (ESV) remains definitive: **15** We ourselves are Jews by birth and not Gentile sinners; **16** yet we know that a person is not justified (**declared not guilty, declared righteous; just-as-if-I'd-never sinned, just-as-if-I'd-always obeyed**) by works of the law but through faith in Jesus Christ, so we (**we who have the Law**) also have believed in Christ Jesus, in order to be justified by faith in Christ and not by works of the law, because by works of the law no one will be justified.

3) Therefore, we trust not in our ability to keep the Law but rather we place our trust in the Righteous One who was the absolute perfect Keeper of the Law. So is the Law good or bad? Paul reminds us that the Law is good when we understand what it can and cannot do. Romans 7:7-12 (NLT) clarifies: **7** Well then, am I suggesting that the law of God is sinful? Of course not! In fact, it was the law that showed me my sin. I would never have known that coveting is wrong if the law had not said, "You must not covet." **8** But sin used this command to arouse all kinds of covetous desires within me! If there were no law, sin would not have that power. **9** At one time I lived without understanding the law. But when I learned the command not to covet, for instance, the power of sin came to life, **10** and I died. So I discovered that the law's commands, which were supposed to bring life, brought spiritual death instead. **11** Sin took advantage of those commands and deceived me; it used the commands to kill me. **12** But still, the law itself is holy, and its commands are holy and right and good.

4) You've seen those LifeLock commercials. A man's laid out in a dentist's chair with his mouth pried wide open and the guy in the white medical coat tells the patient he has a very bad cavity. Then he starts to leave. The patient says, "*Aren't you gonna fix it?!*" He replies, "*Oh I'm not a dentist, I'm just a dental monitor. I only tell you when you have a problem.*" (Similar: Security Monitor vs Security Guard; Pest Monitor vs Pest Exterminator); The Law of God reveals all our sins but can't save us from them. Only Jesus Christ can do that. Praise the Lord-He does!

5) **V12-14: 12** I thank Him who has given me strength, Christ Jesus our Lord, because He judged me faithful, appointing me to His service, **13** though formerly I was a blasphemer, persecutor, and insolent opponent. **(Saul in his BC days as a terrorist!)** But I received mercy because I had acted ignorantly in unbelief, **14** and the grace of our Lord

overflowed for me with the faith and love that are in Christ Jesus. **(The bad news was: he's God's enemy under wrath; the good news is: God poured out His love on Saul and made him His son! He couldn't help but testify! And his testimony was authenticated by a transformed life!)**

6) V15-16: 15 The saying is trustworthy and deserving of full acceptance, that Christ Jesus came into the world to save sinners, of whom I am the foremost. **(cf John 3:16) 16** But I received mercy for this reason, that in me, as the foremost (**sinner**), Jesus Christ might display His perfect patience as an example to those who were to believe in Him for eternal life. **(Paul: 'If Christ can save me, He can save anybody!')**

7) V17: Then Paul's pen breaks into worship.) 17 To the King of the ages, immortal, invisible, the only God, be honor and glory forever and ever. Amen.

F. Here's two faces to the same worthless coin: Trying to earn eternal salvation by keeping the Law-- laboring to earn your salvation by good works--believing deep down that if your good deeds exceed your bad deeds when you die, you'll go to heaven. That's one side of a valueless coin. The flip side is the notion that you've given some cerebral nod to Jesus even though deep down nothing's changed. You prayed some prayer, knelt at some altar, went to church for awhile, maybe have a dusty Bible on your nightstand. You merely believe like the demons do and there's zero evidence outwardly that a rebirth has taken place inwardly. Those who brandish this coin are spiritually bankrupt!

1) R.C. Sproul said: "We are justified by faith alone apart from works. However, all believers grow in faith by keeping God's holy commands--not to gain God's favor but out of loving gratitude for the grace already bestowed on them through the work of Christ."

2) James MacDonald: "If my faith hasn't changed me, it hasn't saved me."

3) John Piper: "Salvation is owned by faith. Salvation is shown by deeds."

G. The Conversion of John Wesley:

John Wesley was raised in a very strict religious home. He went to college at Oxford and was later ordained in the ministry. Along with his brother, Charles, they formed a "Holy Club" wherein the members devoutly studied the scriptures, fasted and prayed, and engaged in generous acts of charity. These Anglicans became scornfully known as, "Methodists" because of their religious fervor and strict practices. The Wesley brothers eventually became missionaries and sailed to Georgia to convert Native Americans. But their two year mission failed miserably. Despite his religious zeal, Wesley doubted that he was genuinely saved and actually feared he was lost. Wesley famously journaled: "I went to America to convert the Indians; but, oh, who shall convert me?"

Fortunately Wesley had friends among the Moravian Brethren and their gospel message was that a person is saved by grace through faith in Jesus Christ alone, neither deserved or merited by good works of any kind. And then something happened. On May 24, 1738 at a meeting house in London on a street called Aldersgate, the Gospel was shared and the Holy Spirit moved on Wesley's heart. Wesley famously wrote of his experience: "In the evening I went very unwillingly to a society in Aldersgate Street, where one was reading Luther's preface to the Epistle to the Romans. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone for salvation; and an assurance was given me that He had taken away my sins, even mine, and saved me from the law of sin and death." John Wesley was born again!

Unimaginable joy erupted that evening. John and his brother, Charles, who was converted three days prior, were immediately brought together. Charles chronicled the event thusly: "Towards ten, my brother was brought in triumph by a troop of our friends, and declared, 'I believe.' We sang the hymn with great joy, and parted with prayer." From thenceforth their ministries flourished mightily, leading tens of thousands to Christ and bolstering the faith of countless believers through their anointed sermons, powerful hymns, and prolific writings. Even to this day their fruitfulness abounds.

H. My prayer is to see what John Wesley saw when he gave this account:

"I preached on the righteousness of the law and the righteousness of faith. While I was speaking, several dropped down as dead and among the rest such a cry was heard of sinners groaning for the righteousness of faith that it almost drowned my voice. But many of these soon lifted up their heads with joy and broke out into thanksgiving, being assured they now had the desire of their soul--the forgiveness of their sins."

*** To the King of the ages, immortal, invisible, the only God, be honor and glory forever and ever. Amen!**

*** Close with Prayer...**

Scriptures, Videos, & Bonus Stuff

1 Timothy 1:8-17 (ESV)

8 Now we know that the law is good, if one uses it lawfully, **9** understanding this, that the law is not laid down for the just but for the lawless and disobedient, for the ungodly and sinners, for the unholy and profane, for those who strike their fathers and mothers, for murderers, **10** the sexually immoral, men who practice homosexuality, enslavers, liars, perjurers, and whatever else is contrary to sound doctrine, **11** in accordance with the gospel of the glory of the blessed God with which I have been entrusted. **12** I thank Him who has given me strength, Christ Jesus our Lord, because He judged me faithful, appointing me to His service, **13** though formerly I was a blasphemer, persecutor, and insolent opponent. But I received mercy because I had acted ignorantly in unbelief, **14** and the grace of our Lord overflowed for me with the faith and love that are in Christ Jesus. **15** The saying is trustworthy and deserving of full acceptance, that Christ Jesus came into the world to save sinners, of whom I am the foremost. **16** But I received mercy for this reason, that in me, as the foremost, Jesus Christ might display His perfect patience as an example to those who were to believe in Him for eternal life. **17** To the King of the ages, immortal, invisible, the only God, be honor and glory forever and ever. Amen.

Galatians 2:15-16 (ESV)

15 We ourselves are Jews by birth and not Gentile sinners; **16** yet we know that a person is not justified by works of the law but through faith in Jesus Christ, so we also have believed in Christ Jesus, in order to be justified by faith in Christ and not by works of the law, because by works of the law no one will be justified.

Romans 7:7-12 (NLT)

7 Well then, am I suggesting that the law of God is sinful? Of course not! In fact, it was the law that showed me my sin. I would never have known that coveting is wrong if the law had not said, "You must not covet." **8** But sin used this command to arouse all kinds of covetous desires within me! If there were no law, sin would not have that power. **9** At one time I lived without understanding the law. But when I learned the command not to covet, for instance, the power of sin came to life, **10** and I died. So I discovered that the law's commands, which were supposed to bring life, brought spiritual death instead. **11** Sin took advantage of those commands and deceived me; it used the commands to kill me. **12** But still, the law itself is holy, and its commands are holy and right and good.

Quote by R.C. Sproul

"We are justified by faith alone apart from works. However, all believers grow in faith by keeping God's holy commands—not to gain God's favor but out of loving gratitude for the grace already bestowed on them through the work of Christ."

Quote by James MacDonald

"If my faith hasn't changed me, it hasn't saved me."

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"Salvation is owned by faith. Salvation is shown by deeds."

Quote by John Wesley

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Film Clips & Article Links

The Law of God has been Fulfilled by Christ Alone - R.C. Sproul

https://www.youtube.com/watch?v=yDqA_35Dfd8

I'm Not A Dentist, I'm Just A Dental Monitor (LifeLock Commercial)

<https://www.youtube.com/watch?v=CGDzxPsdI7w>

I'm Not A Security Guard, I'm A Security Monitor (LifeLock Commercial)

<https://www.youtube.com/watch?v=x8FNVsbnwWE>

I'm Not an Exterminator, I'm Just a Pest Monitor (LifeLock Commercial)
<https://www.ispot.tv/ad/Agg3/lifelock-termites>

John Wesley at Aldersgate
<https://www.youtube.com/watch?v=tF8FOxLyloE>

Preface to Romans by Martin Luther (1552)
<http://www.messiahskingdom.com/resources/The-Gospel/luther-romans.pdf>

Bonus Stuff

1 Timothy 1:8-17 (AMP)

8 Now we know [without any doubt] that the Law is good, if one uses it lawfully and appropriately, **9** understanding the fact that law is not enacted for the righteous person [the one in right standing with God], but for lawless and rebellious people, for the ungodly and sinful, for the irreverent and profane, for those who kill their fathers or mothers, for murderers, **10** for sexually immoral persons, for homosexuals, for kidnappers and slave traders, for liars, for perjurers—and for whatever else is contrary to sound doctrine, **11** according to the glorious gospel of the blessed God, with which I have been entrusted. **12** I thank Christ Jesus our Lord, who has granted me [the needed] strength and made me able for this, because He considered me faithful and trustworthy, putting me into service [for this ministry], **13** even though I was formerly a blasphemer [of our Lord] and a persecutor [of His church] and a shameful and outrageous and violent aggressor [toward believers]. Yet I was shown mercy because I acted out of ignorance in unbelief. **14** The grace of our Lord [His amazing, unmerited favor and blessing] flowed out in superabundance [for me, together] with the faith and love which are [realized] in Christ Jesus. **15** This is a faithful and trustworthy statement, deserving full acceptance and approval, that Christ Jesus came into the world to save sinners, among whom I am foremost. **16** Yet for this reason I found mercy, so that in me as the foremost [of sinners], Jesus Christ might demonstrate His perfect patience as an example or pattern for those who would believe in Him for eternal life. **17** Now to the King of the ages [eternal], immortal, invisible, the only God, be honor and glory forever and ever. Amen.

Romans 3:9-31 (ESV)

9 What then? Are we Jews any better off? No, not at all. For we have already charged that all, both Jews and Greeks, are under sin, **10** as it is written: *“None is righteous, no, not one; **11** no one understands; no one seeks for God. **12** All have turned aside; together they have become worthless; no one does good, not even one.” **13** “Their throat is an open grave; they use their tongues to deceive.” “The venom of asps is under their lips.” **14** “Their mouth is full of curses and bitterness.” **15** “Their feet are swift to shed blood; **16** in their paths are ruin and misery, **17** and the way of peace they have not known.” **18** “There is no fear of God before their eyes.” **19** Now we know that whatever the law says it speaks to those who are under the law, so that every mouth may be stopped, and the whole world may be held accountable to God. **20** For by works of the law no human being will be justified in His sight, since through the law comes knowledge of sin. **21** But now the righteousness of God has been manifested apart from the law, although the Law and the Prophets bear witness to it— **22** the righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction: **23** for all have sinned and fall short of the glory of God, **24** and are justified by His grace as a gift, through the redemption that is in Christ Jesus, **25** whom God put forward as a propitiation by His blood, to be received by faith. This was to show God's righteousness at the present time, so that He might be just and the justifier of the one who has faith in Jesus. **27** Then what becomes of our boasting? It is excluded. By what kind of law? By a law of works? No, but by the law of faith. **28** For we hold that one is justified by faith apart from works of the law. **29** Or is God the God of Jews only? Is He not the God of Gentiles also? Yes, of Gentiles also, **30** since God is one—who will justify the circumcised by faith and the uncircumcised through faith. **31** Do we then overthrow the law by this faith? By no means! On the contrary, we uphold the law.*

1 John 2:1-6 (NIV)

1 My dear children, I write this to you so that you will not sin. But if anybody does sin, we have an Advocate with the Father—Jesus Christ, the Righteous One. **2** He is the atoning sacrifice for our sins, and not only for ours but also for the sins of the whole world. **3** We know that we have come to know Him if we keep His commands. **4** Whoever says, “I know Him,” but does not do what He commands is a liar, and the truth is not in that person. **5** But if anyone obeys His word, love for God is truly made complete in them. This is how we know we are in Him: **6** Whoever claims to live in Him must live as Jesus did.

Ezekiel 36:26-27 (NIV)

26 I will give you a new heart and put a new spirit in you; I will remove from you your heart of stone and give you a heart of flesh. 27 And I will put My Spirit in you and move you to follow My decrees and be careful to keep My laws.

Quote by John Bunyan

"Run, John, run,' the law demands
But gives me neither feet nor hands.
Better news the Gospel brings,
It bids me fly and gives me wings."

Quote by Martin Luther

"The most damnable and pernicious heresy that has every plagued the mind of man is the idea that somehow he could make himself good enough to deserve to live with an all-holy God."

Quote by Tim Keller

"Religion is: I obey, therefore I am accepted; the Gospel is: I am accepted through what Jesus Christ has done for me, therefore, I obey."

Quote by Watchman Nee

"The Law requires much, but offers no help in the carrying out of its requirements. The Lord Jesus requires just as much, yea even more (Matt. 5:21-48), but what He requires from us He Himself carries out in us. The law makes demands and leaves us helpless to fulfill them; Christ makes demands, but He Himself fulfills in us the very demands He makes."

- Watchman Nee, *The Normal Christian Life*, p. 161.

Quote by Charles Spurgeon

"The bridge of grace will bear your weight, brother. Thousands of big sinners have gone across that bridge, yea, tens of thousands have gone over it. Some have been the chief of sinners and some have come at the very last of their days but the arch has never yielded beneath their weight. I will go with them trusting to the same support. It will bear me over as it has for them."

Antinomianism

The Reformation Study Bible, R.C. Sproul, General Editor

Antinomianism literally means "*anti-lawism*." It denies or downplays the significance of God's law in the life of the believer. It is the opposite of its twin heresy, legalism.

Antinomians acquire their distaste for the law in a number of ways. Some believe that they no longer are obligated to keep the moral law of God because Jesus has freed them from it. They insist that grace not only frees us from the curse of God's law but delivers us from any obligation to obey God's law. Grace then becomes a license for disobedience.

Martin Luther, in expressing the doctrine of justification by faith alone, was charged with antinomianism. Yet he affirmed with James that "*faith without works is dead*." Luther contested with his student Johann Agricola on this issue. Agricola denied that the law had any purpose in the life of the believer. He even denied that the law served to prepare the sinner for grace. Luther responded to Agricola with his work *Against the Antinomians* in 1539. Agricola later recanted his antinomian teachings, but the issue remained.

Subsequent Lutheran theologians affirmed Luther's view of the law. In the Formula of Concord (1577), the last of the classical Lutheran statements of faith, they outlined three uses for the law: (1) to reveal sin; (2) to establish general decency in the society at large; and (3) to provide a rule of life for those regenerated through faith in Christ.

Antinomianism's primary error is confusing justification with sanctification. We are justified by faith alone apart from works. However, all believers grow in faith by keeping God's holy commands—not to gain God's favor but out of loving gratitude for the grace already bestowed on them through the work of Christ.

It is a serious error to assume that the Old Testament was a covenant of law and the New Testament, a covenant of grace. The Old Testament is a monumental testimony to God's amazing grace toward His people. Likewise, the New Testament is literally filled with commandments. We are not saved by the law, but we demonstrate our love for Christ by obeying His commandments. "*If you love Me*," Jesus said, "*keep My commandments*" (John 14:15).

We frequently hear the statement, *“Christianity isn’t a lot of do’s and don’ts; it is not a list of rules.”* There’s some truth in this deduction, inasmuch as Christianity is far more than a mere list of rules. It is, at its center, a personal relationship with Christ Himself. Yet Christianity is also not less than rules. The New Testament clearly includes some do’s and don’ts. Christianity is not a religion that sanctions the idea that everyone has the right to do what is right in his own eyes. On the contrary, Christianity never gives anyone the *“right”* to do what is wrong.

- Theological Essay, *“Antinomianism,” The Reformation Study Bible*, R.C. Sproul, General Editor, Reformation Trust Publishing, p. 2272.

Genuine Regeneration Must Bring Results in Life

Excerpt by Wayne Grudem - Systematic Theology - Copyright© 1994

In an earlier section we saw a beautiful example of the first result of regeneration in a person’s life, when Paul spoke the gospel message to Lydia and “the Lord opened her heart to give heed to what was said by Paul” (Acts 16:14; cf. John 6:44, 65; 1 Peter 1:3). Similarly, John says, *“Everyone who believes that Jesus is the Christ is born of God”* (1 John 5:1 NIV). But there are also other results of regeneration, many of which are specified in John’s first epistle. For example, John says, *“No one who is born of God will continue to sin, because God’s seed remains in him; he cannot go on sinning because he has been born of God”* (1 John 3:9 NIV). Here John explains that a person who is born again has that spiritual “seed” (that life-generating and growing power) within him, and that this keeps the person living a life free of continual sin. This does not of course mean that the person will have a perfect life, but only that the pattern of life will not be one of continuing indulgence in sin. When people are asked to characterize a regenerated person’s life, the adjective that comes to mind should not be *“sinner,”* but rather something like *“obedient to Christ”* or *“obedient to Scripture.”* We should notice that John says this is true of everyone who is truly born again: *“No one who is born of God will continue to sin.” Another way of looking at this is to say that “every one who does what is right has been born of him”* (1 John 2:29).

A genuine, Christlike love will be one specific result in life: *“Everyone who loves has been born of God and knows God”* (1 John 4:7 NIV). Another effect of the new birth is *overcoming the world*: *“And His commands are not burdensome, for everyone born of God has overcome the world”* (1 John 5:3–4 NIV). Here John explains that regeneration gives the ability to overcome the pressures and temptations of the world that would otherwise keep us from obeying God’s commandments and following his paths. John says that we will overcome these pressures and therefore it will not be “burdensome” to obey God’s commands but, he implies, it will rather be joyful. He goes on to explain that the process through which we gain victory over the world is continuing in faith: *“This is the victory that has overcome the world, even our faith”* (1 John 5:4 NIV).

Finally, John notes that another result of regeneration is *protection from Satan* himself: *“We know that anyone born of God does not continue to sin; the one who was born of God [that is, Jesus] keeps him safe, and the evil one cannot harm him”* (1 John 5:18 NIV). Though there may be attacks from Satan, John reassures his readers that *“the one who is in you is greater than the one who is in the world”* (1 John 4:4 NIV), and this greater power of the Holy Spirit within us keeps us safe from ultimate spiritual harm by the evil one.

We should realize that John emphasizes these as *necessary* results in the lives of those who are born again. If there is genuine regeneration in a person’s life, he or she *will* believe that Jesus is the Christ, and *will* refrain from a life pattern of continual sin, and *will* love his brother, and *will* overcome the temptations of the world, and *will* be kept safe from ultimate harm by the evil one. These passages show that it is impossible for a person to be regenerated and not become truly converted.

Other results of regeneration are listed by Paul where he speaks of the *“fruit of the Spirit,”* that is, the result in life that is produced by the power of the Holy Spirit working within every believer: *“But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control”* (Gal. 5:22–23). If there is true regeneration then these elements of the fruit of the Spirit will be more and more evident in that person’s life. But by contrast, those who are unbelievers, including those who are pretending to be believers but are not, will clearly lack of these character traits in their lives. Jesus told his disciples:

Beware of false prophets, who come to you in sheep’s clothing but inwardly are ravenous wolves. You will know them by their fruits. Are grapes gathered from thorns, or figs from thistles? So, every sound tree bears good fruit, but the bad tree bears evil fruit. A sound tree cannot bear evil fruit, nor can a bad tree bear good fruit. Every tree that does not bear good fruit is cut down and thrown into the fire. Thus you will know them by their fruits. (Matt. 7:15–20)

Neither Jesus nor Paul nor John point to activity in the church or miracles as evidence of regeneration. They rather point to character traits in life. In fact, immediately after the verses quoted above Jesus warns that on the day of judgment many will say to him, "*Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name?*" But he will declare to them, "*I never knew you; depart from me, you evildoers*" (Matt. 7:22–23). Prophecy, exorcism, and many miracles and mighty works in Jesus' name (to say nothing of other kinds of intensive church activity in the strength of the flesh over perhaps decades of a person's life) do not provide convincing evidence that a person is truly born again. Apparently all these can be produced in the natural man or woman's own strength, or even with the help of the evil one. But genuine love for God and his people, heartfelt obedience to his commands, and the Christlike character traits that Paul calls the fruit of the Spirit, demonstrated consistently over a period of time in a person's life, simply *cannot* be produced by Satan or by the natural man or woman working in his or her own strength. These can only come about by the Spirit of God working within and giving us new life.

- Wayne Grudem, Systematic Theology, "*Regeneration: What Does It Mean To Be Born Again?*" - Section D. "*Genuine Regeneration Must Bring Results in Life*" p.p. 704-706. To read the full article, go to:

https://www.monergism.com/thethreshold/articles/onsite/regeneration_grudem.html

Out of Love

A husband and wife didn't really love each other. The man was very demanding, so much so that he prepared a list of rules and regulations for his wife to follow. He insisted that she read them over every day and obey them to the letter. Among other things, his "do's and don'ts" indicated such details as what time she had to get up in the morning, when his breakfast should be served, and how the housework should be done.

After several long years, the husband died. As time passed, the woman fell in love with another man, one who dearly loved her. Soon they were married. This husband did everything he could to make his new wife happy, continually showering her with tokens of his appreciation. One day as she was cleaning house, she found tucked away in a drawer the list of commands her first husband had drawn up for her. As she looked it over, it dawned on her that even though her present husband hadn't given her any kind of list, she was doing everything her first husband's list required anyway. She realized she was so devoted to this man that her deepest desire was to please him out of love, not obligation. - Source Unknown

The Little Flower - Mayor Fiorello LaGuardia (Law and Grace)

A story is told about Fiorello LaGuardia, who, when he was mayor of New York City during the worst days of the Great Depression and all of WWII, was called by adoring New Yorkers 'the Little Flower' because he was only five foot four and always wore a carnation in his lapel. He was a colorful character who used to ride the New York City fire trucks, raid speakeasies with the police department, take entire orphanages to baseball games, and whenever the New York newspapers were on strike, he would go on the radio and read the Sunday funnies to the kids.

One bitterly cold night in January of 1935, the mayor turned up at a night court that served the poorest ward of the city. LaGuardia dismissed the judge for the evening and took over the bench himself. Within a few minutes, a tattered old woman was brought before him, charged with stealing a loaf of bread. She told LaGuardia that her daughter's husband had deserted her, her daughter was sick, and her two grandchildren were starving. But the shopkeeper, from whom the bread was stolen, refused to drop the charges. "It's a real bad neighborhood, your Honor," the man told the mayor. "She's got to be punished to teach other people around here a lesson."

LaGuardia sighed. He turned to the woman and said "I've got to punish you. The law makes no exceptions—ten dollars or ten days in jail." But even as he pronounced sentence, the mayor was already reaching into his pocket. He extracted a bill and tossed it into his famous sombrero saying: "Here is the ten dollar fine which I now remit; and furthermore I am going to fine everyone in this courtroom fifty cents for living in a town where a person has to steal bread so that her grandchildren can eat. 'Mr. Baliff, collect the fines and give them to the defendant.'"

So the following day the New York City newspapers reported that \$47.50 was turned over to a bewildered old lady who had stolen a loaf of bread to feed her starving grandchildren, fifty cents of that amount being contributed by the red-faced grocery store owner, while some seventy petty criminals, people with traffic violations, and New York City policemen, each of whom had just paid fifty cents for the privilege of doing so, gave the mayor a standing ovation.

- Brennan Manning, *The Ragmuffin Gospel*, Multnomah, 1990, pp. 91-92.