

Lesson 12: Secure Hope I

Romans 5:1-11

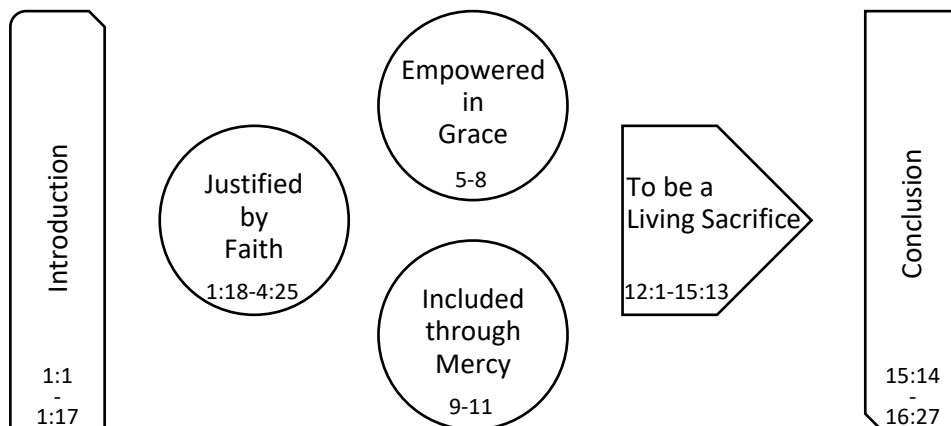
- (1) ¹ Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ, ² through whom also we have obtained our introduction by faith into this grace in which we stand; and we **exult** in **hope** of the glory of God.
- (2) ³ And not only this, but we also **exult** in our tribulations, knowing that tribulation brings about perseverance; ⁴ and perseverance, proven character; and proven character, **hope**;
- (a) ⁵ and **hope** does not disappoint, because the love of God has been poured out within our hearts through the Holy Spirit who was given to us.
- (b) ⁶ For while we were still helpless, at the right time Christ died for the ungodly. ⁷ For one will hardly die for a righteous man; though perhaps for the good man someone would dare even to die.
- ⁸ But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us.
- ⁹ Much more then, having now been justified by His blood, we shall be saved from the wrath of God through Him. ¹⁰ For if while we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.
- (3) ¹¹ And not only this, but we also **exult** in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

NASB

Introduction to Romans 5-8: God Empowers in Grace

The question of practical righteousness

Today we are making a major shift as we move from chapter 4 to chapter 5. We could call it a shift from the issue of justification to the issue of sanctification. Or a shift from positional righteousness to practical righteousness. Or to use the language of this course on Romans it is a shift from the first question of covenant to the second question of covenant.



Paul raised two questions at the beginning of chapter 3. “What about sin?” And “What about the Jews?” The problem arises from how Paul has answered the first question of covenant, “What makes me acceptable to be in relationship with God?” Accusing human kind before the court of God, Paul asserts that there is another way. You can be declared righteous by grace through faith in Jesus. This is a passive righteousness. Meaning you do not do anything to attain it. It has also been called a positional righteousness, because it depends on your position or union with Christ. It has also been called a forensic righteousness, because it is a legal declaration; a declaration made by the court of God in spite of your lack of formal righteousness. You are not actually, practically righteous but have been declared so in Christ Jesus.

Here is the problem. If the Law is fulfilled, completed, ended in Christ Jesus then what keeps people from sinning? And furthermore, what about all the promises God made to Israel? These are two

serious problems created by the shift from the Old Covenant of Law to the New Covenant of Grace. And we cannot ignore the questions. We cannot just ditch the Old Covenant and move on. If we cannot depend on the Old Covenant as the word of God, then why do we have any confidence in the New Covenant as the word of God. The veracity of the New depends on the truthfulness of the Old. We have to answer the questions and not just because we have to show the harmony of the Old and the New, but also because the questions are critical to living out the New.

We start with the first question, “What about sin?” This is the question of chapters 5-8. The opposition argues that grace leads to sin and assumes that the God of Paul’s gospel does not care about practical righteousness. He is okay declaring his people righteous but does not really mind how his people choose to live. Grace provides freedom to sin. This objection also assumes that without the fear of the law, people will choose sin. Grace fails to motivate towards righteousness. Without the big stick of the law and the fear of punishment, religion cannot practically work. That’s the assumption. And to be honest, it is one I see at work in a lot of Christian churches and organizations that affirm grace. They affirm grace, but they still feel the need to motivate by law and fear, pressure and judgment. People need to feel bad, or they will not do good. That’s the argument. Or maybe it is deeper than an argument. It is a presupposition, an assumption, a feeling that we have.

We reject both assumptions of the opposition. We reject the assumption that the God of the gospel of Christ Jesus does not care about the righteousness of his people. And we reject the assumption that grace does not motivate and empower for righteousness. The point of grace is practical righteousness. We have been declared righteous that we might truly become righteous. We are forgiven to be transformed.

We are now into answering the second question of covenant. We have been accepted, so how ought we live? We should live according to the grace of Jesus. A difference with the first question is that we are passive in answering the first question of covenant. We are declared righteous on the basis of the work Jesus did. We cannot add to it. But now, considering the second questions of covenant, we are called to be fully active. We are called to practical, lived out righteousness. And we are to do it in the special way of the gospel of grace. This is what we need Paul to teach us. What is new about the new covenant of grace in answering the second question, “How do we live it out?” How do we live out the gospel?

The structure of chapters 5-8

We will benefit by recognizing the whole structure of Paul’s answer in chapters 5-8. Quite a few commentators group chapter 5 back with chapter 4. I understand why. The word justification is still a theme in the first half of chapter 5. This section definitely serves as a bridge from what is behind to what is coming. I will give you three good reasons to see chapter 5 as the start of new major section. (1) The biggest indicator comes in 5:1 where Paul writes, “Therefore having been justified by faith...” Justification is now a past accomplishment. Justification is not a progressive reality in the Christian life. You are not being justified. Justification is a once for all event that happens at the movement we place our faith in Christ. Justification speaks to our declared righteousness not our practical righteousness. We would do better to use the word sanctification to talk about the process of becoming more and more righteous. The shift to past tense in 5:1 suggests that we are moving on from the first question of covenant to the second question, “Having already been declared righteous, how do we live it out?”

(2) A second reason to recognize the move to a new section in chapter 5 is that the topic of God’s love is introduced here in 5:8. While chapters 1-4 treated with God’s wrath and our precarious position as breakers of the law. The reality of our justification moves us into a new kind of relationship with God. We are no longer in the courtroom. We are now in the household. We have been received into the family. We are sons and daughters. This new tone occurs especially at the beginning of chapter 5 and the end of chapter 8.

(3) Which brings me to the third reason for recognizing chapter 5 as the beginning of a new major section, namely, the structure. I believe Paul employed a chiasmic arrangement in the ordering of the material of these chapters. When we recognize this arrangement, we see better Paul's main themes of how grace empowers us to live for God. I will draw that out as we go. If you want to see a detailed chart of the chiasmic structure, go to observetheword.com and check out the chart on the resource page. I will give you the basic idea now. If you were to read the first half of chapter 5 up to verse 11 and then jump over to the second half of chapter 8, starting in verse 18, you would find that chapter 8 continues on the same themes you were reading in the first part of chapter 5. There are a set of words that are only used at the beginning of chapter 5 and end of chapter 8, but do not occur in the middle chapters and verses. The words are glory, tribulation, perseverance, save, love and justified, all of which belong to the theme of our assurance of relationship in Jesus Christ. We also see the trinitarian work of the Father, Son and Holy Spirit in both of these sections. The next frame of the chiasm occurs in the second half of chapter 5 and the first half of chapter 8 where we get two contrasting pairs: Adam versus Jesus in chapter 5 and flesh versus Spirit in chapter 8. The inner frame consists of a double argument for the strength of grace in chapter 6 and a double argument for the weakness of law in chapter 7. Finally, the first 6 verses of chapter 7 provide a central point to the chiasm, emphasizing the new way of the Spirit over the old way of the written code.

This is what Paul is going to teach us. In Grace we have a power for righteous transformation that Law could never provide. He starts his argument here in chapter 5:1-11, teaching us about our new status in Jesus Christ. This is our text for this lesson. In the passage Paul uses a threefold repetition of the word exult, which may be translated in your Bible as exult or rejoice or boast. That word is going to give us our structure. The first use of exult is in verses 1-2, the second is in verses 3-10 and the third wraps us up in verse 11.

1-2 Exult in hope

Let's get started. We start in verses 1-2 with our first use of the word exult. So, let's read those two verses.

[Read Romans 5:1-2]

Our justification is past tense. We have been justified. "Therefore, having been justified, we have peace with God through our Lord Jesus Christ." Without being securely justified as a concluded reality, we cannot have peace with God. Our relationship remains tenuous at best. Having been justified as completed fact, we do have peace in our ongoing relationship with God.

I remember the first time I preached this passage. I originally came at the word "peace" thinking it describes our emotional state, something we feel, the opposite of anxious. Then I realized that is not what this is talking about. The peace here is a cessation of hostilities between two warring parties. Verse 10 is going to reference our former state, saying, "while we were enemies." That is the human condition. "I did it my way," means I did not do it God's way. My way is a state of rebellion. I can expect his wrath. But through Christ, God has achieved peace, putting us into a new state of relationship. We have switched sides.

Paul goes on to add, "we have peace with God, through whom also we have obtained our introduction by faith into this grace in which we stand." This is our position with God. We stand in grace. We have been made acceptable to be in relationship with God. We do not stand by our own merit, which is unsure. We stand in his grace, which is sure.

And here is the result. "We exult in hope of the glory of God." Notice the three ideas here. We have exult. We have hope. And we have the glory of God. The glory of God includes the setting of all things right. We will see that developed in chapter 8. The brokenness of the world will be made new. We his children will be made new. Justice will reign. God's plans fulfilled. His wisdom vindicated. The glory of his character and plans and might and wisdom realized. We hope in that glory. All things made right. Heaven established on earth. God making his presence alive and real among men. We do not just

wish for it. We hope in it with a sense of conviction and assurance. This indeed will be. We believe in the truth that God's glory will be realized. We have seen the glory of the cross, and we believe in the future consummation of his kingdom. That is our hope. It is the hope we exult in.

I love this word exult. I think it captures together the sense expressed in the two other words English translators use for this Greek word. Some use rejoice, "We rejoice in this hope we have." Others use boast, "We boast in the hope." Exult brings both ideas together.

Croatia beat England today in the world cup semi-final game. Croatians are exulting. They are boasting in the team as though they were somehow a part of the victory. Not only do they boast in the victory, but the victory gives them great joy. Everybody is jumping up and down, and everybody is screaming, and everybody is throwing beer and water in the air and lighting off flares and going crazy. And everybody is wearing red and white checkered shirts and hats and scarves, displaying the glory of Croatia. I am in on it, and I am not even Croatian. My girls have shirts, my dad has a shirt, my brother has a shirt. We've got the Croatian flag up. We're putting photos of us cheering on Facebook. We are all exulting. We are boasting. We are rejoicing.

As believers we get to exult in something so much grander, eternal, of greater consequence. We exult in the Jesus Christ. He is our boast and he is our joy. We exult in what he did on the cross. In that victory he won over the legions of hell. We did not do. He did it. But we are on his side. And it is not really parallel to winning a sport championship. It is more parallel to D-Day. To the invasion of Nazi held Europe. Jesus has won the decisive victory all on his own. He is taking back ground. And we exult, we boast in his goodness and his power and his mercy and wisdom. We boast in the kingdom that is coming, that he has already won.

Another difference to the sporting analogy is that I have no idea if Croatia will beat France on Sunday to win the World Cup on Sunday. The end is unknown. I wish for them to win. But I do not have a sure hope. I don't know. After 90 minutes or maybe 120 minutes, the whole nation could be raised to the heights of exultation or crushed in the agony of defeat.

But with Christ, we know the end. When he won D-day on the cross, he won V-Day. Victory is sure. Our hope is not wishing. Our hope is believing in the power of God to complete what he has started. It is a sure hope and an everlasting exultation. Jesus has won. Jesus will win. We stand in Christ and "exult in the hope of the glory of God."

What about suffering? How does suffering fit in? We have won in Christ. And we look ahead to the full establishment of his kingdom. But what about now? What about the suffering we go through now? What does that do to our boast and our joy? Good question. Let's look at the next use of exult in verses 3-10. I am dividing this into two sub-sections, so let's just read 3-5 first and then we will get into 6-10. So, Romans 5:3-5.

3-10 Exult in tribulations

a. The subjective feeling of love

[Read Romans 5:3-5]

Here is our second use of the word exult, "we also exult in our tribulations..." We can make a helpful distinction between happiness and exultation. We ought to really. Our modern world is quite keen on promoting happiness and avoiding suffering. This is where some branches of Christianity go quite wrong. Suffering is a promise for the Christian. God left us in this world to identify with the world, just as Christ did. As he suffered, so too will we. There is a happiness that lives on the surface of our emotions, connected quite closely to our circumstances and the present moment. We cannot engage with our world and maintain this kind of surface level happiness. Engagement requires mourning with those who mourn.

Deeper in, there is a joy that comes from God. We take the suffering but look ahead to hope in what will come. As we look to God in faith through the suffering we are able to experience a satisfaction of

the soul that lies much deeper than our circumstances. It is not something we can create. It comes from fixing our eyes on Jesus and is produced by the Holy Spirit.

Habakkuk talked about this deeper experience in his prophecy, the one Paul connected us back to in his thesis in Romans 1:16-17. Remember that Habakkuk heard of God's plan of salvation and disliked it at. The plan meant suffering for Israel. Chapter 3 revealed a change in Habakkuk as he saw God's plan through the eyes of faith. Habakkuk could see the coming judgment on his beloved homeland. He describes it this way, "Though the fig tree should not blossom, and there be no fruit on the vines," and on he goes detailing the coming destruction. But he ended with these words of faith, "Yet, I will exult in the Lord, I will rejoice in the God of my salvation. The Lord God is my strength, and he has made my feet like hinds feet, and makes me walk on my high places." God had become Habakkuk's boast, joy, exultation. How much more for us is Jesus and the hope of his coming our boast, joy, and exultation even when our outward circumstances bring pain.

Paul sees faith working this way: we follow tribulations with the perseverance of faith and when we do so, we experience proven character, and the result is again hope. When we persevere in faith as Abraham did going up the mountain, once the trial is over, our character is proven, both in the sense of being revealed as true and in the sense of being strengthened.

Still, we have to be careful not to make this into a Christian formula - You know, we can exult and then we are going to have tribulations and so we are going to persevere, and then we are going to have proven character and then we are going to have hope. And this is the way it works if you are a real Christian. It is always going to work like this. And everything is going to be good. And you can be happy. – That is formulizing the faith. But suffering is a process that we sometimes pass through with faith and sometimes not. I remember one stressful day, where I consciously remembered this passage. I quoted Romans 5:3 to myself. The trial was burdensome. But I turned my eyes on Jesus and chose by faith to persevere. I held my anger in. I continued in faith. Then I spilled my coffee into my laptop. And I lost it. No faith. No perseverance. Just the wrath of the flesh. I just want to toss the laptop. I feel like it happens to me quite often. I lose it just at that moment right before the trial is over. If I had only held on another 10 minutes or another hour or another day. I persevere, persevere, persevere, and then I give up and then the trial ends. At least I am learning humility. Or I hope I am learning humility.

Suffering is a process that we need to learn to handle as Christians. Being unhappy is not the worst thing. Not even necessarily unspiritual. Sometimes we ought to be unhappy in the Spirit. We need to think about this more, and since I know we will do just that in chapter 8, I will move on for now.

The key idea here is that exultation is deeper than happiness and stronger than suffering. We exult because our suffering leads us back to our hope, "knowing that tribulation brings about perseverance; and perseverance, proven character; and proven character, hope," and as Paul says, "our hope does not disappoint us."

Though, I could imagine a hope that would disappoint. I have had before hopes that disappoint. If heaven means living with naked baby angels on clouds strumming harps, that hope would be disappointing. It is amazing how boring depictions of heaven can be. We fail to look forward to heaven when our imagination fails to consider the glory of the kingdom of God and the deep satisfaction and joy that come from bring truly and fully alive in him and with him.

A bland and boring hope could easily disappoint. But Paul declares, "hope does not disappoint, because the love of God has been poured out within our hearts through the Holy Spirit who was given to us." Paul wrote in another place, "I count all things to be loss in view of the surpassing value of knowing Christ Jesus my Lord (Philippians 3:8)." And the apostle John wrote, "This is eternal life, that they may know you, the only true God and Jesus Christ whom you have sent." When we begin to experience, even just to taste, the fulfillment that comes from relationship with God, then we get a hint of how our deepest longings might be met in him and the idea of heaven begins to draw us onward and upward.

Notice here that Paul is speaking about a subjective experience. This is not something that you just imagine or think about. This is something you feel. It is also not something you can create for yourself. The love of God is, “poured out within our hearts through the Holy Spirit.” When we get to know Jesus, yield to him, and seek him, God does a spiritual work in our hearts to love him.

C. S. Lewis described this experience in his autobiography, “Surprised by Joy.” Seeking deeper satisfaction in the soul, Lewis found his happiness always fleeting and wanting. Being drawn closer and closer to God, Lewis famously described his conversion as a prodigal son brought in “kicking, struggling, resentful.” And yet, when he gave up his search for joy and yielded to Christ and looked to him, joy finally came. Then, when he took his eyes off Christ to hold on to the joy, the joy faded away. Again, turning to Christ, he found the joy return. Joy is the product of a personal relationship with Jesus Christ. Joy is not the goal. When our eyes are fixed on joy, we lose joy. When our eyes are fixed on Jesus, then the joy will come. Jesus is the goal. Joy is a product of relationship with him.

The love of God, however, is not grounded in subjective experience. It does not depend on our feelings. I might question whether I truly believe if I never experience the work of the Holy Spirit in my heart, if I am never tempted to exult, boast, rejoice in Jesus. Can I know Jesus, and yet, feel no love for him or no joy in him? That is a fair question. Yet, it is not the case that if I love Jesus I will always feel the joy of knowing him. Human emotion is too variable.

Joy follows true faith, but true faith is not equal to joy. Habakkuk made a choice to trust in God, even as his circumstances churned fear in his stomach. Before the declaration of faith that lead to his exultation in God, he confessed, “My inward parts trembled, at the sound my lips quivered. Decay enters my bones, and in my place I tremble. Because I must wait quietly for the day of distress, for the people to arise who will invade us (Habakkuk 3:16).” This is not a description of joy. Sometimes we have to choose in faith to exult in God and allow God to bring the feelings later.

The prospect of suffering did not bring joy to Jesus. He agonized in the garden. He endured the cross for the joy set before him (Hebrews 12:2), a joy to come after.

We experience melancholy, apathy, depression, distraction, anger, sadness, bitterness. Our faith is not grounded in our ability to subjectively feel the love of God. I do not believe that God loves me because I feel that God loves me. I believe that God loves me because God in fact loves me regardless of my feelings on the matter.

b. The objective proof of love

Paul goes on to clarify the objective ground of God’s love in 6-10.

[Read Romans 5:6-10]

God chose to die for us while we were his enemies. We believe he loves us, because he has said, “I love you!” and backed his words up by taking our place on a cross!

I have been asked what distinction Paul is making between the righteous man and the good man in verse 7. I do not think there is any distinction. This is classic Hebrew parallelism. Paul’s restatement emphasizes the wonder of it all. “For one will hardly die for a righteous man; though perhaps for the good man someone would dare to die. But God demonstrates his own love toward us, in that while we were yet sinners, Christ died for us.” “Amazing love! How can it be, that my king would die for me!” (Chris Tomlin *Amazing Love*, and before him Charles Wesley in *And Can It Be*.)

God’s love for you is objectively established by his death for you. That’s why he did it. Whether you believe it or not, God deeply, deeply, deeply loves you. So, believe it. Preach it to yourself. I feel so sad when I hear Whitney Houston’s song, “The Greatest Love of All.” For two reasons. First, she sings “Learning to love yourself is the greatest love of all.” No. It’s absolutely not. The greatest love of all is the love of God who died for you when you could care less. He loved you, and he loves you. And no love in heaven or on the earth or under the earth can ever come close to his love. That is the greatest love of all. The second part of that song that makes me sad is the claim that “The greatest love is easy to achieve.” That is absolutely not true. And the untruth of that played out in Whitney Houston’s life.

On the contrary, it is surprisingly difficult to love yourself with a true and gracious love. Love is not the same thing as self-absorption. But to truly see yourself and still love yourself. It can be quite tough. At least I would say that has been my experience. For me, loving myself starts with accepting the fact that God loves me. And accepting that fact regardless of my emotions to the contrary. Praise the Lord that the reality of his love does not depend on the reality of me feeling his love.

The objective fact of God's love is my assurance of future security with him. If God went through the cross for me even while I was a sinner, justifying me by giving his life, his blood in my place, then I know I will be saved from his wrath on the final day of judgment. If Jesus has already brought about reconciliation between me and God, if he has already established peace by removing the one barrier to God's love, my guilt, then having now been reconciled, do I not know that I will be saved by the life of Christ?

I know that he has put me in a safe place. I stand in grace. Which of my sins does the cross not cover? Which transgression did his blood not pay for? What future sin will I commit that stands outside the saving grace of atonement? I stand in grace. I know I am not going to face wrath. I am safe. I am secure. He loves me and has done the work necessary to bring me home. I know how the game is going to end. I know.

11 Exult in God

So, we exult, we exult, and Paul returns a third time to exult in verse 11.

[Read Romans 5:11]

This last verse is not a third example of exultation, but a summing up, a restatement of how Paul started. The work of Jesus has brought about a reconciliation between us, the prodigal sons and daughters, and God, our heavenly father. He paid the ultimate price. And his motive is love. God loves you. He wants you to be in his family. And he wants you to know that you are secure in your relationship with him. In Christ, you have assurance that on the day of judgment and wrath, you will be received as a beloved child.

And so, we exult. We boast in what he has done. How great is our God?! There is no God like our God. No savior like Jesus. Like a young soldier rejoices in his hero. Like a new bride exults in her groom. We exult. We rejoice in Christ Jesus.

Paul chose here at the beginning of chapters 5-8 to start his argument on the power of grace by emphasizing to us two things. We have a secure hope and we have the joy of his love. This is the same way that Paul is going to end chapter 8. This is where the new way of grace starts. This is the context, the environment of the new way. Before we dig in and begin the challenge of living out the Christ-like life, before we begin the struggle of doing, we need to know that we are secure.

I once heard of a kindergarten with a large grassy play area by the school. When the kids went out to play, they would always play in the field close to the building. They would never venture out to the edges of the play area. Then the school installed a fence around the playground. After that the kids played all over, near the school, by the fence, everywhere. The fence provided a sense of security that gave the kids confidence to play.

When you know you are secure in your relationship with God, you might abuse that security. But on the other hand, you might feel free to fail, free to try, free to fall down and get back up and try again. Free to take risk, free to take responsibility. That's the kind of children God wants to raise. The children of grace. That's the power of grace, the power of knowing you are loved and will not be cast out. It's the power of a secure hope.

That hope is further strengthened by a work of the Holy Spirit. As we pursue God in grace, he works in our heart to give us the joy of loving him. Have you heard the phrase, "the joy of the Lord is your strength?" If so, do you know where that comes from? It is in Nehemiah 8:10. Nehemiah and Ezra had just lead the people of Jerusalem in a spiritual revival. They were deeply convicted of sin. Which was good. But Ezra does not want them to dwell in their guilt. He tells them to go and rejoice. "This is

a day holy to our Lord. Do not be grieved, for the joy of the Lord is your strength.” This is also the power of grace. God has dealt with our guilt. When we recognize sin, it is right for us to feel sorrow and confess it. Then we thank Jesus for dying for us. And we move on. He does not want us to remain in the grief of our sin. He wants us to exult in the glory of Christ and the joy of our salvation. Grace allows us to do this. To acknowledge our sin and move on. Which is critical in the struggle against sin. We cannot defeat sin by constant resistance of unholy desire. We need a new desire. To resist sin, we need to be able to turn from the unholy desire to a new and pure desire. When we experience the true joy of the Spirit, we are not even thinking about the desires of sin. A new desire has replaced the old. The joy of the Lord is our strength. Grace does not condemn us for not yet fully experiencing this joy. Grace gives us space to pursue Christ and to grow in our joy of knowing him.

This is the new way of grace. The gospel way. The law motivates by fear and insecurity. Grace motivates by joy and assurance.

“Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ, through whom also we have obtained our introduction by faith into this grace in which we stand; and we exult in the hope of the glory of God!”

Reflection Questions

1. What are two or three things that stand out to you as important or interesting or curious or confusing when you observe Paul’s words in Romans 5:1-11?
2. What do you boast about and rejoice in when you think of Jesus Christ? Write out a few things.
3. How have you experienced the process of suffering described in 5:3? Can you think of an instance you have gone from tribulation to perseverance to proven character?
4. What do you think it looks like to “exult in tribulations?”
5. Why does your hope not disappoint you? How do you imagine heaven? What attracts you?
6. In his writings, Paul uses the verb “to save” for Christians in the past tense, present tense and future tense. The context decides the meaning. What verbs are past tense in 5:10-11 and what is future tense?
7. What happened to decide that which is past tense? What is the future tense looking forward to? (When considering the use of wrath, think back to the uses of that word in 1:18 and 2:5.)
8. How secure do you feel in your relationship with God through Jesus Christ? Are you sure that you will be invited in when you stand before God? Why do you think you feel this way? What is the basis for your assurance or lack of assurance?

“If I find in myself desires which nothing in this world can satisfy, the only logical explanation is that I was made for another world.”

C. S. Lewis, *Mere Christianity*

“It would seem that Our Lord finds our desires not too strong, but too weak. We are half-hearted creatures, fooling about with drink and sex and ambition when infinite joy is offered us, like an ignorant child who wants to go on making mud pies in a slum because he cannot imagine what is meant by the offer of a holiday at the sea. We are far too easily pleased.”

C. S. Lewis, *The Weight of Glory and Other Addresses*

“And yet all loneliness, angers, hatreds, envies, and itchings that (Hell) contains, if rolled into one single experience and put into the scale against the least moment of the joy that is felt by the least in Heaven, would have no weight that could be registered at all. Bad cannot succeed even in being bad as truly as good is good.”

C. S. Lewis, *The Great Divorce*

“We know nothing of religion here: we only think of Christ.” (A person explaining heaven.)

C. S. Lewis, *The Great Divorce*