

GOD'S UNBELIEVABLE LOVE (PART 1): THE RESULTS OF JUSTIFICATION ROMANS 05:01–05

Introduction

Man is blessed by God through justification, blessed beyond all imagination. Justification and its results are gloriously covered in this passage of Scripture.

- I. Justification is by faith (v. 1).
- II. There is peace with God (v. 1).
- III. There is access into the grace, the favour and the presence of God (v. 2).
- IV. There is hope for the glory of God (v. 2).
- V. There is glory in trials and sufferings (vv. 3-5).
- VI. There is the continuous experience of God's love through the indwelling Spirit (v. 5).

I. *Romans 05:01 Justification (diakioun)*

To count someone righteous. It means to reckon, to credit, to account, to judge, to treat, to look upon as righteous. It does not mean to make a man righteous. All Greek verbs which end in "oun" mean not to make someone something, but merely to count, to judge, to treat someone as something.

There are three major points to note about justification.

1. Why justification is necessary:
 - a. Justification is necessary because of the sin and alienation of man. Man has rebelled against God and taken his life into his own hands. Man lives as he desires...
 - fulfilling the cravings of sinful man, the lust of his eyes.
 - clinging to the boasting of what he has and does.
 - clutching to everything in the world.

Man has become sinful and ungodly, an enemy of God, pushing God out of his life and wanting little if anything to do with God. Man has separated and alienated himself from God.

- b. Justification is necessary because of the anger and wrath of God. "God...expresses his wrath every day" (Psa. 7:11). Sin has aroused God's anger and wrath. God is angry over man's...
 - rebellion
 - hostility
 - ungodliness
 - unrighteousness
 - sin
 - desertion
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Man has turned his back upon God, pushing God away and having little to do with Him. Man has not made God the centre of his life; man has broken his relationship with God. Therefore, the greatest need in man's life is to discover the answer to the question: How can the relationship between man and God be restored?

2. Why God justifies a man: God justifies a man because of His Son Jesus Christ. When a man believes in Jesus Christ, God takes that man's faith and counts it as righteousness. The man is not righteous, but God considers and credits the man's faith as righteousness. Why is God willing to do this?
 - a. God is willing to justify man because He loves man that much. God loves man so much that He sent His Son into the world and sacrificed Him in order to justify man (Jn. 3:16; Rom. 5:8).
 - b. God is willing to justify man because of what His Son Jesus Christ has done for man.
 - => Jesus Christ has secured the *Ideal* righteousness for man. He came to earth to live a sinless and perfect life. As Man He never broke the law of God; He never went contrary to the will of God, not even once. Therefore, He stood before God and before the world as the *Ideal Man*, the *Perfect Man*, the *Representative Man*, the *Perfect Righteousness* that could stand for the righteousness of every man.
 - => Jesus Christ came into the world to *die* for man. As the *Ideal Man* He could take all the sins of the world upon Himself and die for every man. His death *could stand* for every man. He exchanged places with man by becoming the sinner (2 Cor. 5:19). He bore the wrath of God against sin, bearing the condemnation for every man. Again, He was able to do this because He was the *Ideal Man*, and as the *Ideal Man* His death could stand for the death of every man.
 - => Jesus Christ came into the world to *arise from the dead* and thereby to conquer death for man. As the *Ideal Man*, His resurrection and exaltation into the presence of God *could stand* for every man's desperate need to conquer death and to be acceptable to God. His resurrected life could stand for the resurrected life of the believer.

Now, as stated above, when a man believes in Jesus Christ — really believes — God takes that man's belief and...

- counts it as the righteousness (perfection) of Christ. The man is counted as *righteous in Christ*.
- counts it as the death of Christ. The man is counted as having already *died in Christ*, as having already paid the penalty for sin *in the death of Christ*.
- counts it as the resurrection of Christ. The man is counted as already having been *resurrected in Christ*.

Very simply, God loves His Son Jesus Christ so much that He honours any man who honours His Son by *believing on Him*. He honours the man by taking the man's faith and counting (crediting) it as righteousness and by giving him the glorious privilege of living with Christ forever in the presence of God.

3. How God justifies a man: the word justify (diakioun) is a legal word taken from the courts. It pictures man on trial before God. Man is seen as having committed the most heinous of crimes; he has rebelled against God and broken his relationship with God. How can he restore that relationship? Within human courts if a man is acquitted, he is declared innocent, but this is not true within the Divine Court. When a man appears before God, he is anything but innocent; he is utterly guilty and condemned accordingly.

But when a man sincerely trusts Christ, then God takes that man's faith and counts it as righteousness. By such God counts the man — judges him, treats him — as if he was innocent. The man is not made innocent; he is guilty. He knows it and God knows it, but God treats him as innocent. "God justifies the wicked" — an incredible mercy, a wondrous grace. (See Rom. 4:1-3; *Jews, the Seed of Abraham*, Rom 4:1-25; *Justification*, Rom 4:22.)

How do we know this? How can we know for sure that God is like this? Because Jesus said so. He said that God loves us. We are sinners, yes; but Christ said that we are very, very dear to God.

Gen 15:6 *Abram believed the LORD, and he credited it to him as righteousness.*

Acts 13:39 *Through him everyone who believes is justified from everything you could not be justified from by the law of Moses.*

Rom 3:23-24 *For all have sinned and fall short of the glory of God, and are justified freely by his grace through the redemption that came by Christ Jesus.*

Rom 4:3 *What does the Scripture say? "Abraham believed God, and it was credited to him as righteousness."*

Rom 5:1 *Therefore, since we have been justified through faith, we have peace with God through our Lord Jesus Christ.*

Rom 5:9 *Since we have now been justified by his blood, how much more shall we be saved from God's wrath through him!*

Rom 6:7 *Because anyone who has died [counted dead, justified] has been freed from sin.*

Rom 8:33 *Who will bring any charge against those whom God has chosen? It is God who justifies.*

1 Cor 6:11 *And that is what some of you were. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God.*

Gal 2:16 *Know that a man is not justified by observing the law, but by faith in Jesus Christ. So we, too, have put our faith in Christ Jesus that we may be justified by faith in Christ and not by observing the law, because by observing the law no one will be justified.*

Gal 3:6 *Consider Abraham: "He believed God, and it was credited to him as righteousness."*

Phil 3:9 *And be found in him, not having a righteousness of my own that comes from the law, but that which is through faith in Christ - the righteousness that comes from God and is by faith.*

Gal 3:24 *So the law was put in charge to lead us to Christ that we might be justified by faith.*

ROMANS 04:01–25
JEWS, THE SEED OR OFFSPRING OF ABRAHAM;
JUSTIFICATION; RIGHTEOUSNESS; NEW CREATION

Abraham held a unique position in the Jewish nation, for he was the founder of the nation. He was the man whom God had challenged to be a witness to the other nations of the world — a witness to the only living and true God. God had appeared to Abraham and challenged him to leave his home, his friends, his employment, and his country. God made two great promises if Abraham would follow God unquestionably: Abraham would become the father of a new nation, and all nations of the earth would be blessed by his seed or offspring (Gen. 12:1-5; 13:14-17; 15:1-7; 17:1-8, 15-19; 22:15-18; 26:2-5, 24; 28:13-15; 35:9-12).

Scripture says Abraham did as God requested. He went out not knowing where to go (Heb. 11:8). He completely and unquestionably trusted God and took God at His word.

Now note: it was not Abraham's keeping of the law that pleased God. In fact, the law had not yet been given (Gal. 3:17). What pleased God and what caused God to justify Abraham was Abraham doing as God said. Abraham simply *believed* the promise of God that God would give him a new life — *in* a new nation — *with* a new people. (See Gal. 3:8, 16; Heb. 11:8-10; 11:13-16; 11:17-19.)

Note several things.

1. Abraham and his "seed" or "offspring" were the only ones to whom God gave the promises. This is emphatically stated (Rom. 4:13-25; Gal. 3:6-16, 26, 29).
2. Only a promise was given to Abraham (Rom. 4:13-21; Gal. 3:14, 18-21, 29). No other information whatsoever was given. God did not identify the country nor tell Abraham where he was to go. Neither did God tell Abraham when his wife

(Sarah) would bear the seed (the male child) from whom the promised nation would be born. God made a simple promise, and all Abraham had to go on was that simple promise, that is, the sheer Word of God.

3. Only one condition was attached to the promise. Abraham had to believe God. No works whatsoever were involved.
4. Abraham did believe God (Gen. 12:4-5; Rom. 4:3, 11-22; Gal. 3:6; Heb. 11:8f).
5. Abraham was *counted righteous* because he believed God (Rom. 4:3-5, 9-13, 19-22; Gal. 3:6; see Gen. 15:6). God did not count him righteous because of who he was or what he had done. He simply believed God. Therefore, God took his faith and *counted* his faith as righteousness (See Rom. 4:1-3; 4:22; 5:1).
6. The proof that Abraham really believed God was that he did what God had said. His faith *preceded* his obedience. He believed God and then he obeyed God. If he had not believed God, he would not have left his home or his employment. He would not have left his familiar surroundings and meaningful relationships and personal attachments. The fact that he did as God asked was evidence that he believed the promise of God.
7. The man who believes God is the man who receives the promises of God (Rom. 4:5-12, 16-17, 23-25; Gal. 3:7-9, 14, 22, 26, 29). Paul argues that neither heritage nor nationality, neither merit nor works, neither the law nor the rules of the law have anything to do with the promises of God (Gal. 3:6-7). The true children of Abraham are those who believe God — any person of any nation. In fact, God's promise that a nation would be born to Abraham and "his seed (offspring)" was the promise of an eternal nation. This eternal nation is to be of another world, of another dimension of being: the spiritual dimension, a dimension just as real as the physical dimension. But it is to have one distinction: every citizen is to be a believer — one who has believed God and His Word. This is exactly what this passage is saying: "They who believe are the children of Abraham, the children of God's promise. They are to be blessed along with faithful Abraham. They are to be the citizens of God's Kingdom, of 'the new heavens and the new earth.'" (See Heb. 11:8-18; 2 Pet. 3:10-14.) □

ROMANS 04:22

JUSTIFICATION: FAITH, RIGHTEOUSNESS

This is why "it is credited to him as righteousness." Romans 04:22

In simple terms *justification* means that God takes the believer's faith and counts it as righteousness (Rom. 4:3; see Gen. 15:6)

When a person *really believes* that Jesus Christ is *his Saviour*, God takes that person's faith and counts it for righteousness (Rom. 4:3, 5, 9, 11, 22, 24). The person is not righteous; he has no righteousness of his own. He is still imperfect, still sinful, still corruptible, still short of God's glory as a sinful human being. But he does believe that Jesus Christ *is his Saviour*. Such belief honours God's Son (whom God loves very much), and because it honours God's Son, God accepts that person's faith for righteousness. God counts that person's faith as righteousness. Therefore, that person becomes acceptable to God. A person's belief — the right kind of belief — is critical.

Gen 15:6 *Abram believed the LORD, and he credited it to him as righteousness.*

Rom 5:1 *Therefore, since we have been justified through faith, we have peace with God through our Lord Jesus Christ.*

Gal 3:6 *Consider Abraham: "He believed God, and it was credited to him as righteousness."*

1 Cor 6:11 *And that is what some of you were. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God.*

Phil 3:9 *And be found in him, not having a righteousness of my own that comes from the law, but that which is through faith in Christ — the righteousness that comes from God and is by faith. □*

II. Romans 05:01 Justification and Peace

The first result of justification is peace with God.

1. The meaning of peace with God is striking. Peace with God does not mean escapism, a quiet atmosphere, the absence of trouble, the control of situations by positive thinking, the denial of problems, the ability to keep from facing reality. Peace *with* God means the *sense and knowledge...*
 - that one has restored his relationship with God.
 - that one is no longer alienated and separated from God.
 - that one is now reconciled with God.
 - that one is now accepted by God.
 - that one is freed from the wrath and judgment of God.
 - that one is freed from fearing God's wrath and judgment.
 - that one is now pleasing God.
 - that one is at peace with God.

2. The source of peace is Jesus Christ. Men can have peace with God only because of Jesus Christ. It is He who reconciles men to God. He has made peace by the blood of His cross (see *Atonement*, Rom. 3:25).

Eph 2:14-15 For he himself is our peace, who has made the two one and has destroyed the barrier, the dividing wall of hostility, by abolishing in his flesh the law with its commandments and regulations. His purpose was to create in himself one new man out of the two, thus making peace.

Col 1:20 And through him to reconcile to himself all things, whether things on earth or things in heaven, by making peace through his blood, shed on the cross.

Isa 53:5 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.

3. The reason we have peace is the glorious truth of justification (see *Justification*, Rom. 5:1. See *Justification*, Rom. 4:1-25; Rom 4:1-3; *Justification*, Rom 4:22).

III. Romans 05:02 Access into the Presence of God

The second result of justification is access into the grace of God.

1. Grace (*charis*) means a gift or a favour, an *unmerited* and undeserved gift or favour (see *Grace*, Rom. 4:16; *Grace*, Tit. 2:11-15). In the present passage grace is looked upon as a place or a position. Grace is a place to which we are brought, a position into which we are placed. It is the place of God's presence, the position of salvation. The person who is justified...
 - stands in God's presence
 - stands before God saved
 - stands in the favour of God
 - stands in the privileges of God
 - stands in the promises of God
2. Note it is *through Christ* that we have access into this grace. The word "access" (*prosagogen*) means to bring to, to move to, to introduce, to present. The thought is that of being in a royal court and being presented and introduced to the King of kings. Jesus Christ is the One who throws open the door into God's presence. He is the One who presents us to God, the Sovereign Majesty of the universe.

John 10:9 "I am the gate; whoever enters through me will be saved. He will come in and go out, and find pasture."

Rom 5:2 Through whom we have gained access by faith into this grace in which we now stand. And we rejoice in the hope of the glory of God.

Eph 2:13 *But now in Christ Jesus you who once were far away have been brought near through the blood of Christ.*

Eph 2:18 *For through him we both have access to the Father by one Spirit.*

Eph 3:12 *In him and through faith in him we may approach God with freedom and confidence.*

Heb 10:19 *Therefore, brothers, since we have confidence to enter the Most Holy Place by the blood of Jesus.*

1 Pet 3:18 *For Christ died for sins once for all, the righteous for the unrighteous, to bring you to God. He was put to death in the body but made alive by the Spirit.*

Thought 1. Note we “stand” in God’s grace, in His presence.

- 1) We are not bowed down, intimidated, stricken with fear and humiliated. Christ has justified us, removed our guilt and shame, and given us great confidence before God. Therefore, we take a stand of honour and dignity before Him, standing in the perfect righteousness of the Lord Jesus.
- 2) We are not sitting or lying down, but we are standing. This pictures our service and labour for God. We are brought into His presence for the purpose of service; therefore, there is not time for sitting and lying around. We stand before Him justified, yes, but we stand to receive our orders from Him (see 1 Cor. 15:58; 2 Cor. 5:18-21).

IV. Romans 05:02 Hope for the Glory of God

The third result of justification is hope, hope for the glory of God (see *Rewards, Rom.* 2:6-10; *Glory, Rom.* 2:7; *Glory of God, Rom.* 3:23). Note that the hope of the believer is for *the glory of God*.

1. When Scripture speaks of the believer’s hope, it does not mean what the world means by hope. The hope of the world is a *desire*, a *want*. The world hopes — wants, desires — that something will happen. But this is not the hope of the believer. The hope of the believer is a *surety*: it is perfect assurance, confidence and knowledge. How can hope be so absolute and assured? By being an *inward possession*. The believer’s hope is based upon the presence of God’s Spirit who dwells within the believer. In fact, the believer possesses the *hope of glory* only by the Spirit of God who dwells within him (see *Hope, Rom.* 8:24-25).

Eph 1:13-14 *And you also were included in Christ when you heard the word of truth, the gospel of your salvation. Having believed, you were marked in him with a seal, the promised Holy Spirit, who is a deposit guaranteeing our inheritance until the redemption of those who are God’s possession — to the praise of his glory.*

Col 1:5 *The faith and love that spring from the hope that is stored up for you in heaven and that you have already heard about in the word of truth, the gospel.*

Titus 2:11-13 *For the grace of God that brings salvation has appeared to all men. It teaches us to say "No" to ungodliness and worldly passions, and to live self-controlled, upright and godly lives in this present age, while we wait for the blessed hope — the glorious appearing of our great God and Saviour, Jesus Christ.*

Heb 6:18-20 *God did this so that, by two unchangeable things in which it is impossible for God to lie, we who have fled to take hold of the hope offered to us may be greatly encouraged. We have this hope as an anchor for the soul, firm and secure. It enters the inner sanctuary behind the curtain, where Jesus, who went before us, has entered on our behalf. He has become a high priest forever, in the order of Melchizedek.*

1 Pet 1:3-4 *Praise be to the God and Father of our Lord Jesus Christ! In his great mercy he has given us new birth into a living hope through the resurrection of Jesus Christ from the dead, and into an inheritance that can never perish, spoil or fade — kept in heaven for you.*

1 John 3:1-3 *How great is the love the Father has lavished on us, that we should be called children of God! And that is what we are! The reason the world does not know us is that it did not know him. Dear friends, now we are children of God, and what we will be has not yet been made known. But we know that when he appears, we shall be like him, for we shall see him as he is. Everyone who has this hope in him purifies himself, just as he is pure.*

2. The glory hoped for by the believer is to abundantly exceed the most wonderful experience we can ask or think. Glory means to possess and to be full of perfect light; to dwell in the perfect splendour and magnificence of God (see *Glory*, Rom. 2:7).

Mat 13:43 *"Then the righteous will shine like the sun in the kingdom of their Father. He who has ears, let him hear."*

Rom 8:17 *Now if we are children, then we are heirs — heirs of God and co-heirs with Christ, if indeed we share in his sufferings in order that we may also share in his glory.*

Phil 3:21 *Who, by the power that enables him to bring everything under his control, will transform our lowly bodies so that they will be like his glorious body.*

Col 3:4 *When Christ, who is your life, appears, then you also will appear with him in glory.*

Rev 7:9 *After this I looked and there before me was a great multitude that no one could count, from every nation, tribe, people and language, standing before the throne and in front of the Lamb. They were wearing white robes and were holding palm branches in their hands.*

Psa 73:24 You guide me with your counsel, and afterward you will take me into glory.

Rom 8:18 I consider that our present sufferings are not worth comparing with the glory that will be revealed in us.

2 Cor 4:17 For our light and momentary troubles are achieving for us an eternal glory that far outweighs them all.

2 Tim 2:10 Therefore I endure everything for the sake of the elect, that they too may obtain the salvation that is in Christ Jesus, with eternal glory.

1 Pet 5:1 To the elders among you, I appeal as a fellow elder, a witness of Christ's sufferings and one who also will share in the glory to be revealed:

Thought 1. Note how far short we often come. Instead of rejoicing in the glorious hope God has given...

- we moan, groan and complain, living a discouraged and defeated life.
- we slip back into the ways of the world: the cravings of sinful man, the lust of the eyes and the boasting of what we have and do (see 1 Jn. 2:15-16).
- we become discouraged and defeated, no longer conscious of the glorious hope for the glory of God.

Eph 1:8-9 That he lavished on us with all wisdom and understanding. And he made known to us the mystery of his will according to his good pleasure, which he purposed in Christ.

V. Romans 05:03–05 Glory in Trials and Suffering

The fourth result of justification is glory in trials and sufferings. When a man is truly justified, he is no longer defeated by trials and sufferings. Trials and sufferings no longer discourage and swamp him, no longer cast him down into the dungeon of despair and hopelessness. The very opposite is true. Trials and sufferings become purposeful and meaningful. The *truly* justified man knows...

- that his life and welfare are completely under God's care and watchful eye.
- therefore, whatever events come into his life — whether good or bad — they are allowed by God for a reason. The justified man knows that God will take the trials and sufferings of this world and work them out for good, even if God has to twist and move every event surrounding the believer.

This passage explains the great benefits of trials and sufferings; it shows exactly how the trials and sufferings of life work good for us. The word “trials” or “sufferings” (thlipsis) means pressure, oppression, affliction and distress. It means to be pressed together ever so tightly. It means all kinds of pressure ranging from the day to day pressures over to the pressure of confronting the most serious afflictions, even that of death itself.

John 16:33 *“I have told you these things, so that in me you may have peace. In this world you will have trouble. But take heart! I have overcome the world.”*

Acts 14:22 *Strengthening the disciples and encouraging them to remain true to the faith. “We must go through many hardships to enter the kingdom of God,” they said.*

1 Th 3:4 *In fact, when we were with you, we kept telling you that we would be persecuted. And it turned out that way, as you well know.*

Rev 7:14 *I answered, “Sir, you know.” And he said, “These are they who have come out of the great tribulation; they have washed their robes and made them white in the blood of the Lamb.”*

1. Trials stir perseverance (hupomone): endurance, fortitude, steadfastness, constancy, patience. The word is not passive; it is active. It is not the spirit that just sits back and puts up with the trials of life, taking whatever may come. Rather it is the spirit that stands up and faces life's trials, that actively goes about conquering and overcoming them. When trials confront a man who is truly justified, he is stirred to arise and face the trials head on. He immediately sets out to conquer and overcome them. He knows that God is allowing the trials in order to teach him more and more perseverance (endurance).

Luke 21:19 *“By standing firm you will gain life.”*

Rom 12:12 *Be joyful in hope, patient in affliction, faithful in prayer.*

Heb 10:36 *You need to persevere so that when you have done the will of God, you will receive what he has promised.*

James 1:2-4 *Consider it pure joy, my brothers, whenever you face trials of many kinds, because you know that the testing of your faith develops perseverance. Perseverance must finish its work so that you may be mature and complete, not lacking anything.*

James 5:7 *Be patient, then, brothers, until the Lord's coming. See how the farmer waits for the land to yield its valuable crop and how patient he is for the autumn and spring rains.*

2. Perseverance stirs character (dokimex): integrity, strength. The idea is that of proven experience, of gaining strength through the trials of life; therefore, the word is more accurately translated character. When a justified man endures trials, he comes out of it stronger than ever before. He is a man of much stronger character and integrity. He knows much more about the presence and strength of God.

2 Cor 1:3-4 *Praise be to the God and Father of our Lord Jesus Christ, the Father of compassion and the God of all comfort, who comforts us in all our troubles, so that we can comfort those in any trouble with the comfort we ourselves have received from God.*

2 Cor 12:9-10 *But he said to me, "My grace is sufficient for you, for my power is made perfect in weakness." Therefore I will boast all the more gladly about my weaknesses, so that Christ's power may rest on me. That is why, for Christ's sake, I delight in weaknesses, in insults, in hardships, in persecutions, in difficulties. For when I am weak, then I am strong.*

Eph 3:16 *I pray that out of his glorious riches he may strengthen you with power through his Spirit in your inner being.*

Col 1:11 *Being strengthened with all power according to his glorious might so that you may have great endurance and patience, and joyfully.*

Heb 11:33-34 *Who through faith conquered kingdoms, administered justice, and gained what was promised; who shut the mouths of lions, quenched the fury of the flames, and escaped the edge of the sword; whose weakness was turned to strength; and who became powerful in battle and routed foreign armies.*

Isa 40:31 *But those who hope in the Lord will renew their strength. They will soar on wings like eagles; they will run and not grow weary, they will walk and not be faint.*

Isa 41:10 *"So do not fear, for I am with you; do not be dismayed, for I am your God. I will strengthen you and help you; I will uphold you with my righteous right hand."*

3. Character stirs hope (elpis): to expect with confidence; to anticipate knowing; to look and long for with surety; to desire with assurance; to rely on with certainty; to trust with the guarantee; to believe with the knowledge. Note that hope is expectation, anticipation, looking and longing for, desiring, relying upon and trusting. But it is also confidence, knowledge, surety, assurance, certainty and a guarantee. When a justified man becomes stronger in character, he draws closer to God and the closer he draws to God, the more he hopes for the glory of God. (See *Hope*, Rom. 5:2.)

Hope never disappoints (kataischuno): never makes ashamed, never shames, deludes, deceives, confounds, confuses. The believer, the person who is truly justified, will never be disappointed or shamed in that he *will* see his hope fulfilled. He will live forever in the presence of God inheriting the promises God has given in His Word.

Rom 9:33 *As it is written: "See, I lay in Zion a stone that causes men to stumble and a rock that makes them fall, and the one who trusts in him will never be put to shame."*

Phil 1:20 *I eagerly expect and hope that I will in no way be ashamed, but will have sufficient courage so that now as always Christ will be exalted in my body, whether by life or by death.*

Isa 50:7 *Because the Sovereign Lord helps me, will not be disgraced. Therefore have I set my face like flint, and I know I will not be put to shame.*

1 Pet 4:16 *However, if you suffer as a Christian, do not be ashamed, but praise God that you bear that name.*

1 John 2:28 *And now, dear children, continue in him, so that when he appears we may be confident and unashamed before him at his coming.*

Psa 22:5 *They cried to you and were saved; in you they trusted and were not disappointed.*

Psa 71:1 *In you, O LORD, I have taken refuge; let me never be put to shame.*

Psa 119:6 *Then I would not be put to shame when I consider all your commands.*

Prov 10:28 *The prospect of the righteous is joy, but the hopes of the wicked come to nothing. (see Psa. 22:5; 71:1)*

Joel 2:26 *You will have plenty to eat, until you are full, and you will praise the name of the Lord your God, who has worked wonders for you; never again will my people be shamed.*

VI. Romans 05:05 God's Love and Work of the Holy Spirit

There is the continuous experience of God's love through the presence of the Holy Spirit.

1. The love of God is demonstrated in His justifying the man who truly believes in His Son Jesus Christ.

John 3:16 *"For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life."*

Rom 5:8 *But God demonstrates his own love for us in this: While we were still sinners, Christ died for us.*

2. The Holy Spirit pours out the love of God in our hearts. He grows and matures us in the love of God, increasing our understanding of what God has done and is doing for us. He helps us learn more and more about our justification and more and more of the glorious salvation He promises.

The Holy Spirit...

- makes us *conscious* and *aware* of God's love, and gives us a *deep* and *intimate* sense of God's love.
- makes us *conscious* and *aware* of God's presence. and of His care and concern for all that is involved in salvation.

It is the sense and intimacy of God's love that is being stressed: a personal manifestation, a personal experience of the presence and love of God, of His justification and care for us as we walk through life moment by moment.

John 14:21 “Whoever has my commands and obeys them, he is the one who loves me. He who loves me will be loved by my Father, and I too will love him and show myself to him.”

John 14:23 Jesus replied, “If anyone loves me, he will obey my teaching. My Father will love him, and we will come to him and make our home with him.”

Eph 2:4-5 But because of his great love for us, God, who is rich in mercy, made us alive with Christ even when we were dead in transgressions — it is by grace you have been saved.

1 John 3:1 How great is the love the Father has lavished on us, that we should be called children of God! And that is what we are! The reason the world does not know us is that it did not know him.

1 John 4:9 This is how God showed his love among us: He sent his one and only Son into the world that we might live through him.

1 John 4:16 And so we know and rely on the love God has for us. God is love. Whoever lives in love lives in God, and God in him.

Note: the Holy Spirit is “given [to] us.” He enters our hearts and lives for the very purpose of sealing or guaranteeing seals the fact that God loves us and cares for and looks after us. It is because of His indwelling presence that we have the continuous and unbroken experience of God’s love. But remember: this glorious intimacy with God is a result of justification. *Only the person* who is truly justified experiences the love of God.

Note another fact: the love of God is a gift, a gift deposited in the believer by the Holy Spirit (see the divine nature which is *deposited* within us when we truly trust Jesus Christ as our Saviour, 2 Pet. 1:4).

Rom 8:15-17 For you did not receive a spirit that makes you a slave again to fear, but you received the Spirit of sonship. And by him we cry, “Abba, Father.” The Spirit himself testifies with our spirit that we are God’s children. Now if we are children, then we are heirs — heirs of God and coheirs with Christ, if indeed we share in his sufferings in order that we may also share in his glory.

2 Cor 1:22 Set his seal of ownership on us, and put his Spirit in our hearts as a deposit, guaranteeing what is to come.

Eph 1:13-14 And you also were included in Christ when you heard the word of truth, the gospel of your salvation. Having believed, you were marked in him with a seal, the promised Holy Spirit, who is a deposit guaranteeing our inheritance until the redemption of those who are God’s possession — to the praise of his glory. ■