

# 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. ■

# GOD'S UNBELIEVABLE LOVE (PART 2): THE GREAT DEPTH OF JUSTIFICATION ROMANS 05:06–11

## ***Introduction: Love (Agape)***

This passage discusses God's unbelievable love. It shows the great depth of justification. The passage also gives one of the clearest definitions of *agape love*. It actually shows the meaning of *agape love*. *Agape love* goes much farther than *phileo love*. *Phileo love* is brotherly love, a love that gives itself for a brother. But *agape love* is a new kind of love: it is a godly love, a sacrificial love, a love that gives itself for those powerless (Rom. 5:6), for the ungodly (Rom. 5:6), for sinners (Rom. 5:8), and for enemies (Rom. 5:10) (see Jn. 21:15-17).

- I. We were ungodly and powerless, yet Christ died for us (vv. 6-7).
- II. We were sinners, yet God demonstrated His love for us (vv. 8-9).
- III. We were enemies, yet God reconciled and saved us (vv. 10-11).

## ***I. Romans 05:06–07 Death of Jesus and the State of Man***

We were ungodly and powerless, yet Christ died for us. God's great love is seen in this unbelievable act.

1. We were "powerless" (asthenon): weak, worthless, useless, helpless, hopeless, destitute, without strength. We were spiritually worthless and useless and unable to help ourselves.

***Job 10:1*** "I loathe my very life; therefore I will give free rein to my complaint and speak out in the bitterness of my soul."

***Psa 31:10*** My life is consumed by anguish and my years by groaning; my strength fails because of my affliction, and my bones grow weak.

***Psa 42:6*** My God. My soul is downcast within me; therefore I will remember you from the land of the Jordan, the heights of Hermon — from Mount Mizar.

***Psa 69:2*** I sink in the miry depths, where there is no foothold. I have come into the deep waters; the floods engulf me.

***Psa 73:2*** But as for me, my feet had almost slipped; I had nearly lost my foothold.

***Psa 73:16*** When I tried to understand all this, it was oppressive to me.

***Jer 2:25*** Do not run until your feet are bare and your throat is dry. But you said, 'It's no use! I love foreign gods, and I must go after them.'

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*1 Th 4:13* Brothers, we do not want you to be ignorant about those who fall asleep, or to grieve like the rest of men, who have no hope.

*Eph 2:12* Remember that at that time you were separate from Christ, excluded from citizenship in Israel and foreigners to the covenants of the promise, without hope and without God in the world.

2. We were ungodly (asebon): not like God, different from God, profane, having a different life-style than God. God is godly, that is, perfect; man is ungodly, that is, he is not like God; he is imperfect.

*Rom 1:28-32* Furthermore, since they did not think it worthwhile to retain the knowledge of God, he gave them over to a depraved mind, to do what ought not to be done. They have become filled with every kind of wickedness, evil, greed and depravity. They are full of envy, murder, strife, deceit and malice. They are gossips, slanderers, God-haters, insolent, arrogant and boastful; they invent ways of doing evil; they disobey their parents; they are senseless, faithless, heartless, ruthless. Although they know God's righteous decree that those who do such things deserve death, they not only continue to do these very things but also approve of those who practice them.

*1 Tim 1:9-10* We also know that law is made not for the righteous but for lawbreakers and rebels, the ungodly and sinful, the unholy and irreligious; for those who kill their fathers or mothers, for murderers, for adulterers and perverts, for slave traders and liars and perjurers — and for whatever else is contrary to the sound doctrine.

*Jude 1:17-19* But, dear friends, remember what the apostles of our Lord Jesus Christ foretold. They said to you, "In the last times there will be scoffers who will follow their own ungodly desires." These are the men who divide you, who follow mere natural instincts and do not have the Spirit.

3. It was at "just the right time" (kata kairon) that Christ died for us. It was in God's appointed time: His destined time, appropriate time. Men had to be prepared for Christ before God could send Him into the world. Men had to learn that they were without strength and ungodly, that they needed a Saviour. (This was the purpose of the Old Testament and the law, to show men that they were sinful. See Rom. 4:14-15.)

*Mark 1:15* "The time has come," he said. "The kingdom of God is near. Repent and believe the good news!"

*Gal 4:4-5* But when the time had fully come, God sent his Son, born of a woman, born under law, to redeem those under law, that we might receive the full rights of sons.

*1 Tim 2:5-6* For there is one God and one mediator between God and men, the man Christ Jesus, who gave himself as a ransom for all men — the testimony given in its proper time.

**Titus 1:2-3** *A faith and knowledge resting on the hope of eternal life, which God, who does not lie, promised before the beginning of time, and at his appointed season he brought his word to light through the preaching entrusted to me by the command of God our Saviour.*

**Heb 9:26** *Then Christ would have had to suffer many times since the creation of the world. But now he has appeared once for all at the end of the ages to do away with sin by the sacrifice of himself.*

4. Christ died for us. The word “for” (hyper) means for our benefit, for our sake, on our behalf, in our stead, as our substitute. (See Mk. 10:45.)

- a. Christ died as our sacrifice.

**1 Cor 5:7** *Get rid of the old yeast that you may be a new batch without yeast — as you really are. For Christ, our Passover lamb, has been sacrificed.*

**2 Cor 5:15** *And he died for all, that those who live should no longer live for themselves but for him who died for them and was raised again.*

**2 Cor 5:21** *God made him who had no sin to be sin for us, so that in him we might become the righteousness of God.*

**Eph 5:2** *And live a life of love, just as Christ loved us and gave himself up for us as a fragrant offering and sacrifice to God.*

**Heb 7:26-27** *Such a high priest meets our need — one who is holy, blameless, pure, set apart from sinners, exalted above the heavens. Unlike the other high priests, he does not need to offer sacrifices day after day, first for his own sins, and then for the sins of the people. He sacrificed for their sins once for all when he offered himself.*

**Heb 9:13-14** *The blood of goats and bulls and the ashes of a heifer sprinkled on those who are ceremonially unclean sanctify them so that they are outwardly clean. How much more, then, will the blood of Christ, who through the eternal Spirit offered himself unblemished to God, cleanse our consciences from acts that lead to death, so that we may serve the living God!*

**Heb 9:25-26** *Nor did he enter heaven to offer himself again and again, the way the high priest enters the Most Holy Place every year with blood that is not his own. Then Christ would have had to suffer many times since the creation of the world. But now he has appeared once for all at the end of the ages to do away with sin by the sacrifice of himself.*

**Heb 10:12, 14** *But when this priest had offered for all time one sacrifice for sins, he sat down at the right hand of God....because by one sacrifice he has made perfect forever those who are being made holy.*

**Heb 10:10** *And by that will, we have been made holy through the sacrifice of the body of Jesus Christ once for all.*

**1 Pet 2:24** *He himself bore our sins in his body on the tree, so that we might die to sins and live for righteousness; by his wounds you have been healed.*

- b. Christ died as our ransom (see Rom. 3:24; Gal. 3:13-14).

**Rom 3:24** *And are justified freely by his grace through the redemption that came by Christ Jesus.*

**Col 1:14** *In whom we have redemption, the forgiveness of sins.*

**Titus 2:14** *Who gave himself for us to redeem us from all wickedness and to purify for himself a people that are his very own, eager to do what is good.*

**Heb 9:12** *He did not enter by means of the blood of goats and calves; but he entered the Most Holy Place once for all by his own blood, having obtained eternal redemption.*

**1 Pet 1:18-19** *For you know that it was not with perishable things such as silver or gold that you were redeemed from the empty way of life handed down to you from your forefathers, but with the precious blood of Christ, a lamb without blemish or defect.*

**Rev 5:9** *And they sang a new song: "You are worthy to take the scroll and to open its seals, because you were slain, and with your blood you purchased men for God from every tribe and language and people and nation.*

- c. Christ died as our Atonement (see Rom. 3:25. See 1 Jn. 2:1-2).

**Rom 3:25** *God presented him as a sacrifice of atonement, through faith in his blood. He did this to demonstrate his justice, because in his forbearance he had left the sins committed beforehand unpunished.*

**1 John 2:2** *He is the atoning sacrifice for our sins, and not only for ours but also for the sins of the whole world.*

**1 John 4:10** *This is love: not that we loved God, but that he loved us and sent his Son as an atoning sacrifice for our sins.*

5. God's love is an uncommon and unbelievable love. Think about the illustration given in Scripture:

=> Rarely would a person die for a just and upright man (righteous).

=> A few might dare to die for a good man.

A very small number of people would sacrifice their own lives in order to save others or to represent a cause or a leader they believed in.

But this is not what Christ did. Christ did not die for the righteous and godly man or for the good and pure man. He went well beyond what men do. Christ...

- died for the ungodly, for those who were the very opposite of righteous and good.
- died for those “powerless”: the useless, destitute, worthless and those without value to society and men.

Christ died for those for whom no man would die, for those who were of no value and of no good. He died for those who were diametrically opposed to God, the very opposite from all that He is. Such is the unbelievable love of God; such is the depth of justification.

## **II. *Romans 05:08–09 Jesus Christ's Death was for Sinners***

We were sinners, yet God proved His love to us. The word “demonstrates” (sunistemi) means to show, prove, or exhibit. It is the present tense: God is always showing and proving His love to us. The word “sinners” (hamartolon) refers to a man who is sinful, the man who sins...

- by disobeying God's Word and will (see Rom. 1:29-31).
- by living selfishly.
- by ignoring God's commandments.
- by doing his own thing.
- by the cravings of sinful man and the lust of the eyes.
- by boasting of what he has and does.

The point is this: it is “*while* we were still sinners” that God proved His love to us. This is the unbelievable love of God, that He stooped down to save sinners. We would expect Him to save righteous and good men, but it catches us completely off guard when it is stated that He saves sinners. Such is the unbelievable love of God.

Now note how God proved His love.

1. God proved His love by giving up His only Son to die *for* us. Some earthly fathers would be willing to give up their sons for a “good” man or for a great cause. But how many would be willing to give up their sons for a man who committed treason or for a man who murdered one of the greatest men living? Think of the enormous price God paid in proving His love: He gave up His Son to die for the unworthy and useless, the ungodly and sinful, the wicked and depraved — the worst sinners and outcasts imaginable. Just think what God Himself must have gone through: the feelings, the suffering, the hurt, the pain, the terrible emotional strain. Just think what is involved in God giving up His Son:

⇒ God had to send His Son *out of* the spiritual and eternal world (dimension) *into* the physical and corruptible world (dimension).

- => God had to humiliate His Son by stripping Him of His eternal glory and insisting that He become clothed with corruptible flesh and die as a man.
- => God had to watch His Son walk through life being rejected, denied, cursed, abused, arrested, tortured and murdered. God had to sit back and watch His Son suffer being murdered by the hands of men; He had to sit back when He knew He could reach out and deliver Him.
- => God had to destine His Son to die upon the cross for the sins of men.
- => God had to lay all the sins of the world upon His Son and let Him bear them all.
- => God had to judge His Son as the sinner and condemn Him to death for sin.
- => God had to turn His back upon Christ in death.
- => God had to cast His wrath against sin upon Christ.
- => God has to bear the pain of His Son's sufferings eternally, for He is eternal and the death of His Son is ever before His face. (Just imagine! It is beyond our comprehension, but the eternal agony is a fact because of the eternal nature of God.)

As stated, God proved His love. He has given up His Son to die for us. We do not deserve it — we never have and we never will — but God loves us with an unbelievable love. Therefore, He has given His Son to die *for us*, as our substitute, in our behalf.

*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.

*John 10:11* "I am the good shepherd. The good shepherd lays down his life for the sheep."

*John 15:13* "Greater love has no one than this, that he lay down his life for his friends."

*1 Cor 15:3* For what I received I passed on to you as of first importance: that Christ died for our sins according to the Scriptures.

*Heb 2:9* But we see Jesus, who was made a little lower than the angels, now crowned with glory and honour because he suffered death, so that by the grace of God he might taste death for everyone.

*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.

2. God proves His love by justification through the blood of Christ (see Rom. 5:1; 3:25).

*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!

*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.

**Heb 9:14** *How much more, then, will the blood of Christ, who through the eternal Spirit offered himself unblemished to God, cleanse our consciences from acts that lead to death, so that we may serve the living God!*

3. God proves His love by saving us from *wrath* (see *God's Wrath*, Rom. 1:18. Also see Rom. 5:1.)

**John 3:16-17** *“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. For God did not send his Son into the world to condemn the world, but to save the world through him.”*

**John 3:36** *“Whoever believes in the Son has eternal life, but whoever rejects the Son will not see life, for God's wrath remains on him.”*

**Rom 6:23** *For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.*

**Gal 3:13** *Christ redeemed us from the curse of the law by becoming a curse for us, for it is written: “Cursed is everyone who is hung on a tree.”*

### **III. Romans 05:10–11 Reconciliation of Enemies of God**

We were enemies, yet God has reconciled and saved us. God reconciles and saves us by doing three things.

1. God reconciles us by Christ's death (see Rom. 5:10).
2. God saves us by Christ's life. “His life” means the life of the *living Lord*. Christ stands before God as our great Intercessor and Mediator. Standing before God, He stands as the Sinless and Righteous Son of God, as the Ideal and Perfect Man. When we believe in Christ, God takes our belief and counts it as righteousness. The Ideal Righteousness of Christ covers us, and God accepts and saves us because we *trust* Christ as the living Lord, as our Intercessor and Mediator before God.

**Rom 8:34** *Who is he that condemns? Christ Jesus, who died — more than that, who was raised to life — is at the right hand of God and is also interceding for us.*

**Heb 7:25** *Therefore he is able to save completely those who come to God through him, because he always lives to intercede for them.*

**1 Tim 2:5** *For there is one God and one mediator between God and men, the man Christ Jesus.*

**Heb 9:15** *For this reason Christ is the mediator of a new covenant, that those who are called may receive the promised eternal inheritance — now that he has died as a ransom to set them free from the sins committed under the first covenant.*

**Heb 8:6** *But the ministry Jesus has received is as superior to theirs as the covenant of which he is mediator is superior to the old one, and it is founded on better promises.*

**Heb 9:24** *For Christ did not enter a man-made sanctuary that was only a copy of the true one; he entered heaven itself, now to appear for us in God's presence.*

**Heb 12:24** *To Jesus the mediator of a new covenant, and to the sprinkled blood that speaks a better word than the blood of Abel.*

**1 John 2:1-2** *My dear children, I write this to you so that you will not sin. But if anybody does sin, we have one who speaks to the Father in our defence — Jesus Christ, the Righteous One. He is the atoning sacrifice for our sins, and not only for ours but also for the sins of the whole world.*

3. God gives us joy through the reconciliation of Christ. A person who receives so much from God is bound to be filled with joy and rejoicing (see *Joy*, Ph. 1:4).

**John 15:11** *"I have told you this so that my joy may be in you and that your joy may be complete."*

**John 16:24** *"Until now you have not asked for anything in my name. Ask and you will receive, and your joy will be complete."*

**Rom 14:17** *For the kingdom of God is not a matter of eating and drinking, but of righteousness, peace and joy in the Holy Spirit.*

**1 Pet 1:8-9** *Though you have not seen him, you love him; and even though you do not see him now, you believe in him and are filled with an inexpressible and glorious joy, for you are receiving the goal of your faith, the salvation of your souls.*

**Psa 16:11** *You have made known to me the path of life; you will fill me with joy in your presence, with eternal pleasures at your right hand.*

**Psa 126:2** *Our mouths were filled with laughter, our tongues with songs of joy. Then it was said among the nations, "The Lord has done great things for them."*

**Isa 35:10** *And the ransomed of the Lord will return. They will enter Zion with singing; everlasting joy will crown their heads. Gladness and joy will overtake them, and sorrow and sighing will flee away.*

**Isa 12:3** *With joy you will draw water from the wells of salvation.*

**Isa 61:10** *I delight greatly in the Lord; my soul rejoices in my God. For he has clothed me with garments of salvation and arrayed me in a robe of righteousness, as a bridegroom adorns his head like a priest, and as a bride adorns herself with her jewels. ■*

**ROMANS 05: 10**  
**RECONCILE, RECONCILIATION (KATALLASSO)**

*For if, when we were God's enemies, we were reconciled to him through the death of his Son, how much more, having been reconciled, shall we be saved through his life! **Romans 05:10***

To change, to change thoroughly, to exchange, to change from enmity to friendship, to bring together, to restore. The idea is that two persons who should have been together all along are brought together; two persons who had something between them are restored and reunited.

Three points should be noted about reconciliation.

1. The thing that broke the relationship between God and man was sin. Men are said to be enemies of God (Rom. 5:10), and the word "enemies" refers back to the sinners and the ungodly (Rom. 5:6, 8). The "enemies" of God are the sinners and ungodly of this world. This simply means that every man is an enemy of God, for every man is a sinner and ungodly. This may seem unkind and harsh, but it is exactly what Scripture is saying. The fact is clearly seen by thinking about the matter for a moment.

The sinner cannot be said to be a friend of God's. He is antagonistic toward God, opposing what God stands for. The sinner is...

- rebelling against God
- cursing God
- disobeying God
- denying God
- rejecting God
- ignoring God
- fighting against God
- refusing

When any of us sin, we work against God and promote evil by word and example.

- => When the sinner lives for himself, he becomes an enemy of God. Why? Because God does not live for Himself. God gave Himself up in the most supreme way possible: He gave His only Son to die *for* us.
- => When the sinner lives for the world and worldly things, he becomes an enemy of God. Why? Because he chooses the temporal — that which passes away — over God. He chooses it when God has provided eternal life for him through the death of His Son.

This is the point of God's great love or reconciliation. He did not reconcile and save us when we were righteous and good. He reconciled and saved us when we

were enemies, ignoring and rejecting Him. As stated above, it is because we are sinners and enemies that we need to be reconciled.

2. The way men are reconciled to God is by the death of His Son, Jesus Christ. Very simply stated, when a man believes that Jesus Christ died for him...
  - God accepts the death of Jesus Christ *for* the death of the man.
  - God accepts the sins borne by Christ as the sins committed by the man.
  - God accepts the condemnation borne by Christ as the condemnation due to the man.

Therefore, the man is freed from his sins and the punishment due his sins. Christ bore both the sins and the punishment for the man. The man who truly believes that God loves that much — enough to give His only begotten Son — becomes acceptable to God, reconciled forever and ever.

3. God is the One who reconciles, not men. Men do not reconcile themselves to God. They cannot do enough work or enough good to become acceptable to God. Reconciliation is entirely the act of God. God is the One who reaches out to men and reconciles them unto Himself. Men *receive* the reconciliation of God.

*2 Cor 5:18 All this is from God, who reconciled us to himself through Christ and gave us the ministry of reconciliation: (see vv. 19-21)*

*Eph 1:6 To the praise of his glorious grace, which he has freely given us in the One he loves.*

*Eph 2:16 And in this one body to reconcile both of them to God through the cross, by which he put to death their hostility.*

*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.*

*Heb 2:17 For this reason he had to be made like his brothers in every way, in order that he might become a merciful and faithful high priest in service to God, and that he might make atonement for the sins of the people.*

*1 John 4:19 We love because he first loved us. □*