



Lesson 8 July 24<sup>th</sup>, 2021

## Justification Through Faith

Study Scripture – Romans 5:1-11

Background Scripture – Romans 5:1-11

### Key Verse:

*“Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ.”*

**Romans 5:1**

### INTRODUCTION

There are several fundamental questions that humans like to ask. They like to ask whether there is hope for humanity. Then they will ask what the nature of that hope is. Then of course they will ask, ‘How can we be sure of that hope?’ Given the dangerous and unsettling circumstances of life, along with those questions goes the question, how can human beings find peace? In this matter one historian notes: **“The pursuit of peace is a universal human obsession.”**

Most would agree that this is a fair statement, but many would also admit that to date this is an unrealized obsession. This is borne out currently and historically because as we look around what we see in every way is a world at turmoil and at war. Internationally, there are conflicts across the globe. Individually, people are restless and at war within themselves.

The situation is nothing new. The prophet Isaiah compared the world to a tossing sea, (Isa. 57:20). The future is one of eternal darkness. Men cannot make any lasting peace but into this doom and gloom the Bible speaks Good News and when we open to Romans 5, we see the best news possible.

The Apostle Paul was inspired by God to promise peace and hope in this warring world, and he tells us where they are found. They are found in Jesus Christ and are the results of salvation. They are the results of justification. That is the great doctrine that Paul has been laying forth in the Book of Romans and he continues to set forth in the next verses and chapters what happens as the results of our justification.

The Apostle explained the need man has for justification in chapters 1 through 3. He explained the way of justification in chapters 3 and 4 and that it is through faith and faith alone. Here in chapters 5 through 8 he explains the results of and the blessings of justification.

We should ask ourselves the question as to what we really want or, what is it we actually want. We all know that there is something inside us that is incomplete and so we keep searching our hearts and looking around in the world hoping that we will discover what we were made for. But no matter what we do we find that nothing is ever enough. It seems that our hope, the hope in our hearts is too big for this world.

It would seem that the only solution is that we need to be made completely human for a new world. One writer reminds us of the source of our problem; it probably which makes us restless and unfulfilled:

**“The nature of hope is to one day be fully human; to flawlessly bear and reflect God's image; to know him and serve him as his regents, creatively bringing his wise and loving care to his new creation; to bless and be blessed. Such is the nature of the eternal adventure which we await....”**

And this writer adds what we really want:

**“To become a human being. To become a person. It's what we all want. It's what the people of God are promised. Verses 1-11 tell us that we can be sure of this for two reasons: our suffering and God's love”.**

Paul is emphatic that we who believe in Jesus have peace and hope. We are absolutely secure and not even the tribulations of life can shake our hope. They only mature us and strengthen our hope. The Holy Spirit reassures us that our hope is real. So the first result of being justified, of being right with God is really the foundation of all of the blessings that follow and that first blessing that Paul mentions is peace.

With this in mind, given the reconciliation that took place because of the death of the Son of God, the shedding of His blood and His life and resurrection, we have not only salvation in the present but in addition future salvation.

Because of the promise of this future salvation we can boast in God. Our boast is possible **“through our Lord Jesus Christ”**. He has been faithful and done His job perfectly and so though we had done nothing on our own and we have not earned anything by ourselves and certainly not by our deeds, we have received reconciliation. Our boast is in Christ.

Paul spoke of the Gospel he preached in chapter 1 and centrally, it promises men the forgiveness of their sins and the certainty of a relationship with God that will last through all eternity. Once we have entered into this relationship with God through faith in Jesus Christ, we discover a whole new world of blessings we could not have anticipated, all flowing out of our justification by faith. The first eleven verses of Romans 5 enumerate some of the benefits of justification starting with ‘peace’.

The Study Text offers some of the most comforting words a Christian will ever hear. For those who love God and who desire to explore the riches of His grace it is a treasure trove of Biblical



truth. Paul speaks not only of the hope of future blessing, in heaven, but the hope which the Christian presently finds in the very midst of trials and tribulations.

The Apostle has just made the compelling argument that God justifies sinners through faith in Jesus Christ. He ruled out any other means to justification including 'law-keeping' and draws the conclusion that all men without distinction are saved through faith in Jesus Christ '*...for all have sinned and come short of the glory of God...*'

To further silence any objections to his assertion, say from the Jews who received the '*oracles of God*', he makes the case that Abraham, the father of the Jewish nation was justified by faith. Further, David their hero king spoke of "***the blessedness of the one to whom God did not impute iniquity***".

The Apostle now moves on to discuss the blessings of justification in chapter 5. Justification as noted in previous lessons is a forensic term, a judicial term which means to 'declare righteous'.

The blessings of justification mentioned in the first eleven verses all speak to the fundamentals of the Gospel with the underlying themes of hope and the eternal security of the Christian including:

- a) Peace with God (5:1);
- b) Access into God's grace (5:2);
- c) Hope of the glory of God (5:2); and
- d) Joy in our trials, knowing that God is using them to develop perseverance, proven character and hope (5:3-4).

The believer's joy, comfort, his / her sense of wellbeing, certainly the believer's hope is anchored to this great security of salvation. The security of our salvation is not dependent on us, it is dependent on the unchanging character of God and the absolutely limitless power of God to overcome all things for the accomplishment of His own purpose.

The word "exult" occurs three times in the Study Text and Paul *exults*

- in the hope of glory (5:2);
- he exults in his tribulations (5:3); and
- he exults in God (5:11).

The blessing of reconciliation with God (5:10-11) ties back into the opening blessing of peace with God (5:1). So, we could also view the entire section as 'exulting in the blessings of justification.'

There is so much in our world to cause the Christian anxiety and despair, not the least of which is his or her own struggles and questions over the security of their salvation. Let us read our Text and exult in the assurances of our eternal security flowing from justification by faith!

## THE TEXT



Verse 1. *Therefore ... being justified by faith, ...* in the Apostle's mind, the argument that Abraham was justified by faith is overwhelming and so he draws the logical conclusion.

- The verdict has come down, God declares sinners righteous through faith in Jesus Christ!
- God's wrath, His righteous anger against the sinner has been satisfied in the sacrifice of Christ (3:25).
- Consequently, those who have faith in Jesus Christ, those who accept His sacrifice, His vicarious death in their place, are now at peace with God.

God's character, holiness, is the only standard of judgment (LXX of Lev. 24:22; and theologically in Matt. 5:48). Because of Jesus' sacrificial, substitutionary death (Isaiah 53), believers have a legal (forensic) positional standing before God. This does not imply the believer's lack of guilt, but rather something like amnesty. Someone else has paid the penalty (2 Cor. 5:21). Believers have been declared forgiven (vs. 9,10).

Note that we are talking about peace, but it is in the context of war. The Roman brethren would hear a discussion similar to the imperial rhetoric that claimed the peace of the Pax Romana for this powerful empire based in Rome claimed that they had produced peace which brought a tremendous number of benefits.

Indeed they had brought to the world a certain kind of peace but that was a peace brought about by violence and the perpetuation of violence which included the death of the Lord Jesus Christ. Their kind of peace brought enmity between people and with God and it brought no real reconciliation but instead a powerful and dangerous kind of enmity between peoples and with God. The inside of man is out of alignment, and he has become twisted by sin.

The Apostle therefore in this context is preaching a vision of peace which was made through the death of Jesus and this peace was qualitatively different from that known before for it was now there to help the unrighteous. Through Jesus there had come a peace that had brought an end to the war on terror.

*...have peace with God ...* Psalm 7:11 says, "*God is angry with the wicked every day.*"

This is the normal relationship for all who reject Jesus Christ. 'All men are children of wrath, sons of wrath, headed for eternal judgment, (Ephesians 2:3).

Earlier Paul spoke of God's wrath being poured out on sinners (1:18). However, those who stand justified need not fear God's wrath since Jesus Christ has made peace between them and God by His death (Col. 1:20; Eph. 2:14).

Those declared legally righteous or justified by faith (not by works) are described in language (the aorist passive participle in the Greek text) which expresses the once-for-all nature of justification which is a verdict pronounced over the sinner because of his faith in Christ.

*..., through our Lord Jesus Christ,* the relationship of enmity between God and man has changed. Peace has been made. God's anger over our sin has been satisfied because Christ paid the penalty for our sin, justice has been satisfied!



Christ, according to Ephesians 2:14, *is our peace*. He is the one who has made peace for us with God.

Now we have a new relationship with God:

- we are no longer at war with Him,
- we are no longer enemies of God,
- we have a permanent peace.

We are now justified and entered into a state of union with the Father, no longer at war with Him. We are secure then because of this relationship of peace with God.

Note that the prophets in the Old Testament had prophetic visions of a day of salvation where there would be *shalom* or peace between God and man. *Shalom* does not refer to just the absence of hostility typical of Greek thought. This is the peace of the Covenant, the perfect peace of Isaiah 26:3. The believer is now in the family of God.

Note, this peace does not refer to some feeling of inner emotional peace, but rather to the objective fact of peace. People may feel at peace with God when in fact they are in danger of His judgment (Jer. 6:14). Genuine peace with God means that we are truly reconciled with Him.

This peace means several things for the believer, and it demands our attention.

It means we no longer look at God as an unsmiling policeman, or a stern unforgiving judge, waiting to zap us. That kind of fear of God is gone for He is now a Father who is tender-hearted and compassionate, but because He is now your Father and loves you, He will discipline you to produce in you the peaceable fruits of righteousness.

Next this peace means you lose your fear of death, a fear which is the basic fear behind every other fear, and which twists man's behaviour. Hebrews 2:14-15 assures us Jesus has destroyed him that had the power of death. Death is no longer to be scary for if it comes, then the believer is in the presence of the Lord, which the Apostle reminds us of is far better than our present life on earth.

Next, this peace answers the attacks of doubt and fear which the Devil brings into the believer's minds, even if they do not will to have these doubts.

Verse 2. *By whom...* meaning Jesus Christ.

Prior to our justification, we were in a war zone. In this war zone we are face to face with perpetual violent and destructive enemies, but also, we were targeted for God's ultimate wrath, *the 'lake of fire!*

Here we are introduced to another very important concept that secures us, 'standing in grace'. This is another blessing of justification! Through Christ's

a) Sacrificial work on the cross,



- b) Through His atonement and
- c) Through His ever-constant intercessory work on our behalf,

we have obtained: access into the realm of grace; we live in the sphere where grace operates; we are now the objects of God's favor.

Even though sin exists in our lives, where sin abounds, grace much more abounds.

*... introduction ...* (access), is the regular word for ushering someone into the presence of royalty. This is our exact situation. We have been ushered into the presence of a gracious God. We stand in grace. (Eph. 2:18; 3:12).

Access to God was limited under the Law of Moses. Direct access to God's presence in the Temple's Holy of Holies was reserved for the High priest and he could claim this access but once a year (Leviticus 16; Hebrews 9:7). However, the veil of the Temple has been ripped from top to bottom, through the death of Christ, (Matthew 27:51; Hebrews 10:19, 20) and access is now available to all who have faith in Jesus Christ. This is continued access to continued grace. This is a constant supply.

The book of Esther provides an illustration where she dared to enter the King's court at the risk of her life and 'stand' before him (Esther 5:1-3) and he graciously because of his love for her held out his hand with the sceptre and she was spared death and then later given all that she desired of the king. So the King of the Universe in love holds out His hand and invites us at all times into His presence since we have been justified.

*... we stand...* Justification by faith opens the door to God's dealing with men on the basis of grace and not on the basis of works (4:16).

It gives men a place of standing, a place of security.

- There is no uncertainty about our standing in grace.
- Our standing is contingent not on our performance but on His grace and so is failsafe.

*... hope of the glory of God...* we have been given a promise on which we can hope and that is for eternal glory. We have present peace with God. We have present grace, and we have present hope in a glorious future. We have no fear for our future.

*"Our savior and Lord Jesus Christ who is our hope."* (1 Tim. 1:1).

Note this is confident anticipation that something will happen in future. This is not speaking of just a good chance of it happening or a possibility of it happening, but this is a certainty. Our condition might be very tough presently, we might not have freedom or good relationships, or we might live among hostile persons and are constantly in danger but note there is a glory beyond death that is absolutely certain for God's people. Jesus prayed that we would be brought to glory. *... And the glory which thou gavest me I have given them...* (John 17:22). (See Rom.8:18; 14, 28-29; John 6:).



One writer notes: **“Justification by faith is a glorious beginning, but this same justification by faith is also the basis for our confidence in a glorious punctuation. Through the justification which God accomplishes on our behalf, we have confident assurance and joyfully exult in the “hope of the glory of God” (verse 2). The “glory of God “is the promised blessing of enjoying eternity in the presence and/or of God, in His kingdom. It is that reward offered to the righteous (2:5-10) to which all men, due to sin, have fallen short (3:23). That paradise lost by man’s sin, of which we have no human hope, is now a certainty for the one who has been justified by faith”.**

...*glory of God*... the phrase is an Old Testament idiom for the personal presence of God. This referred to the believer's standing before God in the faith-righteousness provided by Jesus on Resurrection Day (2 Cor. 5:21). It is often called by the theological term "glorification" (vv. 9-10; 8:30). Believers will share the likeness of Jesus (I John 3:2; II Pet. 1:4).

Verses 3 – 4. Justification gives the Christian a glorious beginning of peace with God and of entrance into the realm of God’s grace, assuring the Christian of a glorious ending, the glory of God. Further, it also gives confident hope in the present, so that from beginning to end, hope characterizes the Christian life.

Unlike so many of the religious purveyors of peace and prosperity, health and wealth, Paul characterizes the present circumstances of the Christian, the normal Christian life as Jesus and the Apostles did; a life in which one encounters tribulation (Matthew 13:21; John 16:33; Acts 14:22; 2 Corinthians 4:17; 6:4; 7:4; 8:2; 1 Peter 4:12, James 1:2, Colossians 1:24; 1 Thessalonians 1:6; Hebrews 10:33; 2 Timothy 3:12).

We hardly need to be convinced to rejoice in times of ease and prosperity but establishing that Christians can and should boast in their tribulations as we see here is more of a challenge. The Apostle is saying that the Christian should rejoice in his tribulations because of what these are producing in him. Tribulation produces *“perseverance.”* God’s resources are more than sufficient to sustain the Christian, even as he faces adversity and difficulty.

As a result, endurance over time produces perseverance or staying power. Likewise, perseverance produces proven character (experience). Over a period of time, endurance becomes a state of mind and reflects one’s true character. What we really are becomes most evident in our response to adversity over the long term. Proven character, in turn, produces *“hope.”* Seeing that we can endure, and that our character has been strengthened in the process of facing life’s trials, we become more and more certain of the future.

As we see God’s provisions for the present sustaining us, even in the most difficult circumstances, we become confident that God will surely sustain us to the end. He is the Author, the Sustainer, and the Finisher of our faith (Hebrews 12; James 1:2-4, 12; 1 Peter 4:12-19; 5:9-10; 2 Peter 1:3-11).





“Paul knew that the Christians in Rome were undergoing *tribulations*, and by this he meant suffering for their faith in Christ (1 Peter 1:5-7). Paul reminds his readers of the *patience* they learn when they suffer (James 1:2, 3). Enduring hardships serves to give us *experience*. This has the sense of seasoning our souls, thereby giving us *hope*, because as we have endured suffering in the past, we will be able to endure it in the future.”

What does it really mean to rejoice in suffering? Scripture tells us it does not mean simple stoicism or a ‘grin and bear it’, a stiff upper lip attitude. Neither does it mean you must enjoy the pain and be glad when a terrible tragedy occurs. This kind of attitude will twist and distort us, and we will develop the attitude where we will not enjoy life if those around you are not miserable. Neither are you to pretend to be happy, putting on an artificial smile in public and act happy even if it is killing you. That is being a phony and it is false Christianity.

Hebrews 12:11 tells us that discipline is never pleasant, but one has to look forward to the future and to the fruit it produces under the hand of God. When there is hurt, we certainly will not feel like rejoicing, but we know that suffering is productive and is always under the control of God. Then we will not panic as the disciples did during the storm in the Sea of Galilee (Matt 8:25, Mark 4:30, Luke 8:34).

Suffering will move us to the Lord as we recognize our limits and look to Him. One writer clarifies reality for us:

**“Why, if our justification is already accomplished, do we find peace so oddly absent from God's beloved creatures, not least ourselves? Perhaps because we confuse God's love for us with the absence of suffering. Such a confusion beset Israel, safely delivered from Egypt but wandering in the wilderness, not yet at home. Such confusion threatens Paul's congregations not only here, but also in Corinth (cf. 1 Corinthians 10:1-12). Paul puts the realities front and center. Yes, we stand in such love that we boast confidently in our hope of God's glory. And, yes, we boast also in the very difficulties we experience. Paul does not let his hearers imagine that difficulties are a contrary witness to God's promises. Rather we survive them by growing in our hope, appreciating difficulties for the real, but penultimate occurrences that they are. Even our troubles, rightly lived through, lead us around again to hope. Hope itself, says Paul, in a verse glowing with intimacy, is founded on God's gift of love already poured into us by the presence of God's Holy Spirit, in and among us”.**

Verse 5. *...hope maketh not ashamed...* in addition to a sense of ‘being unashamed,’ hope also includes the idea of ‘not being disappointed.’

Our hope is not mere wishful thinking. It has a solid basis. It will not suffer disappointment, because God loves us and enables us to withstand tribulations.

He does this by His Holy Spirit whom He has given to indwell every justified sinner, (Acts 2:33; Rom. 8:9).

Note the progression in these verses from faith (v. 1) to hope (vv. 2-5) to love (1 Cor. 13:13).





Paul's list of the benefits of justification continues here with the mention of the indwelling Holy Spirit, *which is given unto us*.

... *shed abroad*... has the sense of pouring. This is a vivid word-picture of a spiritual reality: God's pouring the Holy Spirit into the hearts of believers is reminiscent of the Day of Pentecost, where the dramatic reception of the Holy Spirit among the gathered disciples was seen as a fulfillment of Joel's prophecy that God would "pour out" His Spirit in the last days (Acts 2:17, 33; Titus 3:5, 6).

Verse 6. The depth of God's love becomes the focus in this verse and those that follow (vs. 6-10). Paul shows us that the love of God is reasonable. He gives us reasons so that we can be sure that God loves us, and these reasons make sense.

Four terms that are increasingly uncomplimentary describe those for whom Christ died and reminds us of our previous condition.

The first is 'without strength' (helpless) or 'powerless' morally. (Eph2:1-2; John3:3; 2 Cor.4:4; 1Cor.2:14; 3:11). The term is often used in the New Testament to refer to physical illnesses, afflictions of those in need of healing (Luke 10:9). Here the Apostle uses it to refer to spiritual sickness, our weakness when it comes to obeying the will of our Creator. The sense is that we were incapable of working out any righteousness for ourselves.

... *in due time* ... 'at the right time' refers to the fullness of time, the right time from God's perspective (3:26; 8:18; 13:11; Gal. 4:4). It was not an afterthought. Paul urges us to consider that it was the 'right time'; it was when we were 'helpless' and 'ungodly' that Christ loved us, 'while we were sinners,' while we were worthy only of His eternal wrath.

...*ungodly* ... are those who are *without strength*. Our spiritual weakness has brought us to contempt for God, a frightening and dangerous lack of reverence and awe for the King of the universe. The fact is everyone neglects God and rebels against Him. (Isa.55:8-9). This is ungodliness.

Yet despite our heinous disrespect, God has done something for us that only He can do: He sent His Son to die for us!

Verse 7. Paul is setting up to show God's great love even clearer and puts out a logical and reasonable supposition.

Why is it so extraordinary for Christ to die for sinners?

Paul answers with the analogy of everyday life. It would be unusual for someone to give his or her life for another, even *for a righteous man*.

- Perhaps, Paul says, it is within the realm of possibility for one to sacrifice his life for an extremely *good* person, but everyone knows that this is a rare and unlikely occurrence.



... *a righteous man*.... Paul used "righteous" here in the general sense of an upright person, not in the theological sense of a person made right with God.

Verse 8. Our hope of heaven is secure because it is based on God's love that sent Christ to die for us while we were yet sinners; His enemies!

... *sinners*... (wicked, 3:23), these are they for whom Christ died. Paul's point is that they are neither righteous nor good. He contrasts the worth of the life sacrificed, Jesus Christ's, and the unworthiness of those who benefit from His sacrifice.

Whereas people may look at one another as meriting love because they are righteous or good, God views them as sinners. Nevertheless, God loves them.

His provision of His own Son as our Savior dramatically demonstrated the depth of His love (John 3:16).

... *commendeth his love* ... Paul describes this act as God's *commending his love toward us*. The term has a sense of 'proving' or 'giving an unquestionable display', a very strong statement!

Who can doubt God's love when realizing that He freely gave His Son to be the sacrifice for our sins? It was a selfless, inexplicable expression of God's love for sinners.

Verse 9. The Apostle continues to build his argument for the security of the believer's salvation. If God demonstrates His love for us while we were yet sinners, surely God's love for us will be even more evident to those who are His children, by faith. If God has done what was necessary to help His enemies so that we would become His friend now and have peace with Him, we can be even more certain now that we have been justified that He will care for us. In other words this argument is so structured that if the greater is true, the lesser must also be true. Because God gave His Son for us, we can be sure that He will love us now to an unbelievable extend now that we are friends and have peace with Him.

The benefits of justification are spoken of now as even more certain.

... *now*... furthers the argument. If God did so much for us then out of love, how much more will He do for us now?

One writer notes: "**So far Paul had referred to five benefits of justification. These blessings, in addition to justification itself, were**

- **peace with God (vs.1),**
- **access into a gracious realm (vs.2),**
- **joy in tribulation (vv.3-5a),**
- **and the indwelling Holy Spirit (vs.5).**

**Still there is "much more" (vv. 10, 15, 17, 20)."**

Paul next pointed to a blessing that justified sinners will experience in the future, namely, deliverance from the outpouring of God's wrath on the unrighteous (1:18).



...justified by his blood ... Jesus Christ's blood is a metaphor for His death and the literal expression of His life poured out as a sacrifice (3:25). Having done the harder thing, namely, justifying us when we were yet sinners (v. 8), how much more will He do the easier thing, delivering us from coming wrath.

Justification, based on the shed blood of Jesus Christ assures the Christian that God's wrath has been satisfied, that the penalty for sin has been paid and we no longer need fear divine condemnation. Through faith in the work of Christ, we are saved from the coming wrath of God.

Verse 10. The confident assertion of verse 9 is given a rationale in this verse. We were enemies of God, yet we were reconciled to God through the death of Jesus Christ. Now, having been reconciled by His death, we are free to enjoy the benefits of His life. It is a compelling argument; if by His death we were reconciled, surely by His life we will be saved from wrath. He argues from the greater to the lesser!

The death of Christ was an event in time and history with great benefits for the believer. But the life of our Lord is endless, and the benefits of His life hold promise of even greater things in store.

The Bible promises that all will be subject to judgment after death (Acts 17:31; Hebrews 9:27). Paul promises that Christ will save us from the deserved verdict of our judgment, the *wrath* of God against sin. The righteous, perfect judgment of God is sure. But also assured is our salvation through the atoning death of God's own Son, for He will come again to save us (Hebrews 9:28).

Verse 11. This is the third use of "exult" (boast) in this context. Previously it was for the hope of glory, (vs.2), in tribulation, vs.3) and here in reconciliation. Earlier he noted that people of faith should be people of hope.

Now, he concludes this section by saying that people of faith and hope will also be people of *joy*.

The reason is summed up in the word reconciliation. Importantly this noun translates the same basic word that Paul uses in verse 10 and translated "reconciled" (twice).

This reconciliation (atonement) word is used in the financial world of Paul's day to refer to paying up an account, making good what is deficient. It is not far removed from today's accounting world, where "reconciling accounts" refers to making records come out evenly. The debt for sin is paid by God's Son. Our personal account, with all its sin debt, is paid off by the sacrificial death of Jesus Christ. No wonder Paul is so thankful!

Based on the redemptive death of our Lord, Jesus Christ, this verse concludes by pointing to the exultation which the Christian has in God the Father Himself. If our sin and God's righteousness caused us to avoid God (as Adam and Eve hid from Him in the Garden of Eden), the death of



Christ took away this fear, because justification produced peace with God. The life of our Lord now causes us to delight in God and in His presence. Now we boast in Him. All this has been accomplished through the Cross of Calvary and all of this is the result of justification.

## **CONCLUSION**

The depth of Christ's love and the Father's love for the undeserving is beyond human comprehension.

Praise must go to the Father for His work to rescue us through the work of Christ His Son. When we look at the past work of the Father this will make us know more certainly that the future work of God will save us from His wrath.

Safety, certainty and enjoyment are for believers, for they are not without hope. As one writer stated now that we have received the reconciliation, we will have a triumphant, abundant, joyous entrance into the presence of God, confident of a glorious future with God.

Several very important truths emerge from our Study, along with some practical implications. The sacrifice of Jesus Christ on Calvary is the basis of all spiritual blessings.

The prerequisite and basis for all spiritual blessings is justification.

For the believer, the work of our Lord Jesus Christ is the source of all of the blessings of God.

Jesus Christ and His work are central; they are the core of all that is important. He is the Author and the Finisher of our faith (Hebrews 12:2). For now, and in eternity, He is the source of our blessings. He should be the focus of our attention, our adoration, and our obedience. He alone should be the subject of our boasting:

By His sacrifice we are in Christ Jesus, who became to us wisdom from God, and righteousness and sanctification, and redemption, that, just as it is written, "*Let him who boasts, boast in the Lord*", (1 Corinthians 1:30-31).

God's love for us is more than promises or words. He has proven His love by sending His only Son to die for us while we were hostile and disobedient. The fact that the Sinless One gave Himself for sinners means that we need never doubt His love for us. So, when we feel that life is rotten and unfair, we must remember that God has proven His love for us.

The fundamental questions that we have are therefore answered and we can be sure of the validity of those answers.

The silence has been broken.

We can rejoice and say a lot.

We can sing songs of praise, because we have hope in the glory of God for we will participate in His glory.



Note carefully in addition to what we have said before that in His grace He has given us the grace to grow. We need to sing about that and to praise for that.

There were also that because of God's love and or justification through Jesus Christ we will in future have with the Lord a "Marriage Supper". Isaiah 25:6-9 speaks of this done the Lord of hosts will do. Revelation 19:9 also refers to this event.

This will be a time of celebration.

It is time to appreciate the old hymns that were perfectly covering what We are speaking about when we talk about justification.

So we think it appropriate for you to look again at a song written in 1787. You might even know it.

**"How firm a foundation, ye saints of the Lord,  
Is laid for your faith in His excellent word!  
What more can He say than to you He hath said,  
To you who for refuge to Jesus have fled".**

**"Fear not, I am with thee, O be not dismayed,  
For I am thy God, and will still thee aid;  
I'll strengthen thee, help thee, and cause thee to stand,  
Upheld by My righteous, omnipotent hand".**

**"When through the deep waters I call thee to go,  
The rivers of sorrow shall not overflow;  
For I will be with thee, thy troubles to bless,  
And sanctify to thee thy deepest distress".**

**"When through fiery trials thy pathway shall lie,  
My grace, all sufficient, shall be thy supply;  
The flame shall not hurt thee; I only design  
Thy dross to consume, and thy gold to refine".**

**"E'en down to old age all My people shall prove  
My sovereign, eternal, unchangeable love;  
And then, when gray hairs shall their temples adorn,  
Like lambs they shall still in My bosom be borne."**

**"The soul that on Jesus hath leaned for repose,  
I will not, I will not desert to his foes;  
That soul, though all hell should endeavour to shake,  
I'll never, no, never, no, never forsake!**



The sentiments expressed in this song reminds us in a perfect way the security of the person in whose hearts God has worked this work of justification and reconciliation. These persons with enter the presence of God with joy and boasting.

So we ask you, what is written on your heart?

Do you have the assurance that the Apostle speaks of?

Or are you living in fear?

Are you constantly dreading what is happening around you?

Do you know the forgiveness of sin and what that means?

Do you know what reconciliation is and what it means?

Do you know what it is to be justified?

Do you remember that Jesus Christ the Lord has died for you?

Do you know that though you were once an enemy of God, the Holy Spirit has brought you into friendship with this wonderful God through Jesus Christ?

Do you know that your case of weakness, helplessness and hopelessness can be completely changed when you flee to that God who is able to save to the uttermost?

Remember that God has made the atoning sacrifice to help you so you should come to Him and believe in Him for God has pledged:

***“Believe in the Lord Jesus Christ and thou shalt be saved”.***

Our task is to invite you to come to Christ. So may we keep that task in front of us at all times.

