

Chapter Thirty-nine
Studies in the Epistle of Paul to the Romans
Extending God's Love through Grace

“⁵ And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. ⁶ For when we were yet without strength, in due time {according to the time} Christ died for the ungodly. ⁷ For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. ⁸ But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us” (Romans 5:5-8).

Romans chapter five begins the transition from the doctrine of justification to the doctrine of sanctification. Sanctification is the doctrine of spiritual growth. Romans 5:5-8 concludes the five blessings of justification.

1. Because the believer is justified, he has peace with God (5:1).
2. Justification brings the believing sinner into direct access to God and His continual enabling grace (5:2).
3. Because the believer is secure in his position of grace (“stand”), he can rejoice in the sure hope of being glorified (5:3a).
4. Since the believer lives in God’s grace, he can live in the daily confidence that everything going on in his life is working to produce spiritual growth (5:3b-4, Trials + Christ = Patience; Patience + Christ = Character; Experience + Christ = Hope).
5. The love of God is shed abroad in our hearts as the fruit of the ministry of the indwelling Holy Spirit (5:5-8).

Each of these five blessings of justification is a springboard to further teaching in the book of Romans regarding “this grace wherein we stand” (Romans 5:2). **Peace with God is expanded on in Romans 5:9-21** in the believer’s deliverance from God’s wrath.

“⁹ Much more then, being now justified by his blood, we shall be saved from wrath through him. ¹⁰ For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. ¹¹ And not only *so*, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement {reconciliation}. ¹² Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that {in whom} all have sinned: ¹³ (For until the law sin was in the world: but sin is not imputed when there is no law. ¹⁴ Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam’s transgression, who is the figure of him that was to come. ¹⁵ But not as the offence, so also *is* the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, *which is* by one man, Jesus Christ, hath abounded unto many. ¹⁶ And not as *it was* by one that sinned, *so is* the gift: for the judgment *was* by one to condemnation, but the free gift *is* of many offences unto justification. ¹⁷ For if by one man’s offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.) ¹⁸ Therefore as by the offence of one *judgment came* upon all men to condemnation; even so by the righteousness of one *the free gift came* upon all men unto justification of life. ¹⁹ For as by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous. ²⁰ Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: ²¹ That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord” (Romans 5:9-21).

Access to God is expanded on in the believer's new relationship with God in Christ in Romans 8:14-17.

“¹⁴ For as many as are led by the Spirit of God, they are the sons of God. ¹⁵ For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. ¹⁶ The Spirit itself beareth witness with our spirit, that we are the children of God: ¹⁷ And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together” (Romans 8:14-17).

The believer's hope of glorification and his confidence in God's continual working in his spiritual growth are expanded on in Romans 8:17-34.

“¹⁷ And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together. ¹⁸ For I reckon that the sufferings of this present time *are* not worthy *to be compared* with the glory which shall be revealed in us. ¹⁹ For the earnest expectation of the creature waiteth for the manifestation of the sons of God. ²⁰ For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected *the same* in hope, ²¹ Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. ²² For we know that the whole creation groaneth and travaileth in pain together until now. ²³ And not only *they*, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body. ²⁴ For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? ²⁵ But if we hope for that we see not, *then* do we with patience wait for *it*. ²⁶ Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. ²⁷ And he that searcheth the hearts knoweth what *is* the mind of the Spirit, because {that} he maketh intercession for the saints according to *the will of God*. ²⁸ And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose. ²⁹ For whom he did foreknow, he also did predestinate *to be* conformed to the image of his Son, that he might be the firstborn among many brethren. ³⁰ Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. ³¹ What shall we then say to these things? If God *be* for us, who *can be* against us? ³² He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? ³³ Who shall lay any thing to the charge of God's elect? *It is* God that justifieth. ³⁴ Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us” (Romans 8:17-34).

God's preserving love for His children is expanded on in Romans 8:35-39.

“³⁵ Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? ³⁶ As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. ³⁷ Nay, in all these things we are more than conquerors through him that loved us. ³⁸ For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, ³⁹ Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord” (Romans 8:35-39).

As we look at this extreme example of God's love in Romans 5:5b-8, we must ask ourselves this question: “What kind of person would we be willing to die for?” Would you give your life to rescue a serial killer who had brutally tortured and molested a number of little girls, mutilated their bodies and threw them into a ditch like pieces of garbage? Would you give your life to rescue a bank robber who needed money to pay for an operation to save his child's life? Would you give your life to rescue a good person who did everything he could to help people but was trapped in a car about ready to burst into flame simply because a drunken driver ran him off the road?

Most people would not move an inch to save the life of a serial murderer as we described. Most people might even stand and applaud as he died. Hardly anyone would risk his life to save such a scum bag. After all we would reason, he deserves to die. More people would risk their lives to save a bank robber trying to get enough money to save his child's life. Even more people would risk their lives to save the good person who had innocently been run off the road.

We detest the kind of person we first described. In our eyes, that kind of person is worse than a wild animal. In fact, we would be more understanding if a wild animal would do such things. Yet we must understand, every sinner is to God what that type of individual is to us.

We can never see ourselves the way God sees us until we can see God in His holiness. We will never fathom the love of God until we understand the wickedness of sin and the deceitfulness of our own hearts. Man at his best is still filth and corruption before God. Yet, even while in our sinfulness, He loved us enough to die for our redemption and reconciliation.

God's love (the kind of love that God is, 1 John 4:8 and 16) is spread around through the outworking of the indwelling Holy Spirit ("grace"). God is love. If the believer is indwelt by the Holy Spirit of God the love of God will overflow from that believer's life.

⁷ Beloved, let us love one another: for love is of God; and every one that loveth is born {has been born} of God, and knoweth God. ⁸ He that loveth not knoweth not God; for God is love. ⁹ In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. ¹⁰ Herein is love, not that we loved God, but that he loved us, and sent his Son *to be* the propitiation for our sins. ¹¹ Beloved, if God so loved us, we ought also to love one another. ¹² No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. ¹³ Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. ¹⁴ And we have seen and do testify that the Father sent the Son *to be* the Saviour of the world. ¹⁵ Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. ¹⁶ And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him" (I John 4:7-16).

Love is not an emotion and it cannot be produced by the flesh (self). Love is a divine attribute. The kind of love that God is can only be produced in the believer's life by the Holy Spirit of God. Love is called a "fruit of the Spirit" and it is produced in a believer's life by enabling grace.

²² But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, ²³ Meekness, temperance: against such there is no law" (Galatians 5:22-23).

This overflow of the Holy Spirit in a believer's life is an open manifestation of the reality of the indwelling Christ and of the reality of regeneration.

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Galatians 2:20).

¹⁴ We know that we have passed from death unto life, because we love the brethren. He that loveth not *his* brother abideth in death. ¹⁵ Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. ¹⁶ Hereby perceive we the love *of God*, because he laid down his life for us: and we ought to lay down *our* lives for the brethren. ¹⁷ But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels *of compassion* from him, how dwelleth the love of God in him? ¹⁸ My little children, let us not love in word, neither in tongue; but in deed and in truth. ¹⁹ And hereby we know that we are of the truth, and shall assure our hearts before him" (I John 3:14-19).

God is not stingy with His love (Romans 5:5).

The words “shed abroad” are from the Greek word *ekcheo* (ek-kheh'-o). It means to distribute liberally; to pour out or to gush out. God’s love is not only an unlimited commodity, it is available in abundance. Get the picture here. God’s love is like Niagara Falls and we are like a seven ounce water glass. All the believer needs to do is make his life available to God to use (Romans 6:11-13) and the Holy Spirit will overflow from that person’s life. When Christ speaks of the abundant Christian life, He is referring to the overflowing of the Holy Spirit from the life of a yielded believer.

“³⁸ He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. ³⁹ (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet *given*; because that Jesus was not yet glorified.)” (John 7:38-39).

That abundant life with the overflow of God’s Spirit comes to anyone who learns to abide in Christ.

“⁴ Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. ⁵ I am the vine, ye *are* the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing” (John 15:4-5).

The person with hope in Christ and the love of God overflowing from his life will not be ashamed of Christ (Romans 5:5).

“For the scripture saith, Whosoever believeth on him shall not be ashamed” (Romans 10:11).

If faith in Christ is real resulting in genuine regeneration, that person will not be ashamed of Christ. A person is not ashamed of what he loves. In fact, the opposite is true. When we love someone we want everyone to know about it. That kind of love cannot be contained even if we wanted to (and we will not want to).

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1. List the five blessings of justification given in Romans 5:1-8 with the verse(s) each blessing is found in.

- A. _____
- B. _____
- C. _____
- D. _____
- E. _____

2. List the other areas of the book of Romans which expand on these five blessings.

- A. _____
- B. _____
- C. _____
- D. _____
- E. _____

3. Give an example of the kind of love God has shown toward mankind as discussed in this lesson and as Paul details in Romans 5:6-8. _____

4. Read I John 4:7-16. According to these verses, discuss how God's love is "shed abroad." _____

5. Read Galatians 5:22-23. These verses tell us love is a "fruit" of the Spirit. Discuss what that means and what is necessary before that "fruit" can be visible in a believer's life. _____

6. Read Galatians 2:20 and I John 3:14-19. Discuss how the overflow of the Holy Spirit is a manifestation of the indwelling Christ and the reality of regeneration. _____

7. Read John 7:38-39 and discuss the meaning of the words "shed abroad" in Romans 5:5 using the metaphor of Niagara Falls and a water glass. _____

8. When Christ refers to the abundant Christian life, how does that relate to the overflowing of the Holy Spirit? _____

9. Read John 15:4-5. What is necessary in the believer's life before the abundant life can burst forth? _____

10. Discuss why a person who loves Christ will not be ashamed of Him. _____
