



**Trusting Jesus: What that Does  
Celebration in Hope of God's Glory and in Our Tribulations Today as Well  
Romans 5:1-8**

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For the past four chapters here in Romans, Paul has been telling us, explaining to us ad nauseum, that the saving promises of God are available to be experienced by those who believe, who have faith, rather than those who think doing stuff will work.

Religion will indeed fail every single time but faith in the completed work of Jesus Christ on the cross will succeed. It isn't about what you do, it is all about who you are, in Christ.



Paul now comes to the next logical question. Okay, I hear what you are telling me that we are justified, saved and made right with God, only through faith and not by works. What does trusting in Him do?

Romans 5:1–5

**“Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ, through whom we also have obtained our introduction by faith into this grace in which we stand; and we celebrate in hope of the glory of God. And not only this, but we also celebrate in our tribulations, knowing that tribulation brings about perseverance; and perseverance, proven character; and proven character, hope; and hope does not disappoint, because the love of God has been poured out within our hearts through the Holy Spirit who was given to us.”** (NASB 2020)

Welcome to the Biblical doctrine of justification by faith.

Paul takes us to the moment of salvation. “Therefore, having been justified by faith...” (Romans 5:1a, NASB 2020) At the very second that we trust in the work that Jesus Christ did on the cross for us, we are justified, made righteous; and that is because of our faith in His completed work.

When we are justified, there are three things justification does and seven things about justification that we learn about as we believe in Christ’s work on the cross. As Paul refers to this here, he is also including the still future time when Christ returns to this planet as outlined in Isaiah 32.

Isaiah 32:15–18

“Until the Spirit is poured upon us from on high, And the wilderness becomes a fruitful field, And the fruitful field is counted as a forest. Then justice will dwell in the wilderness, And righteousness remain in the fruitful field. **The work of righteousness will be peace, And the effect of righteousness, quietness and assurance forever. My people will dwell in a peaceful habitation, In secure dwellings, and in quiet resting places,**” (NKJV)

Unlike sanctification which is a continuing process until we come home to be with the Lord, justification is not a process or renewal. Louis Berkhof outlines what justification, being made righteous, is.

1. Justification removes the guilt of sin and restores the sinner to all the rights of a child of God, including an eternal inheritance.
2. Justification takes place outside of the sinner in the tribunal of God, though it is appropriated by faith.
3. Justification takes place once for all: it is not repeated, nor is it a process; it is complete at once and for all time. (Berkhof 1933, 257)

The first thing we learn about justification we learned back in Romans 3:26, the plan of and the source of justification is in the Lord. God planned all of this “for the demonstration, that is, of His righteousness at the present time, so that He would be just and the justifier of the one who has faith in Jesus.” (Romans 3:26, NASB 2020)

The grounds for our justification has been provided for us by the blood of Jesus Christ. The second point to remember is we are justified by the blood of the savior.

Romans 5:9

“Much more then, **having now been justified by His blood**, we shall be saved from the wrath of God through Him.” (NASB 2020)



And what is it that we have had pounded into our heads from chapter one and then just reaffirmed in the first part of Romans 5:1, that the believer is justified by faith. This is the third thing we need to understand about what is taking place, the means of our justification is our faith in the one who has made the provision through His own blood for us. He procured this for us.

For those who are into religion, this will indeed bum you out. No one will ever be justified by what they do. No one, ever (Galatians 2:16).

We are forgiven at the moment we by faith believe our sins are forgiven “on the basis of the imputed righteousness of Jesus Christ. **The pardon granted in justification applies to all sins, past, present, and future, and therefore includes the removal of all guilt and of every penalty.** (Berkhof 1933, 257)

Psalm 103:12

**“As far as the east is from the west, So far has He removed our transgressions from us.”** (NKJV)

Romans 3:24

“being **justified as a gift by His grace** through the redemption which is in Christ Jesus,” (NASB 2020)

The fourth thing we must understand is that **the principle of operation for justification is on the basis of grace.** It is the unmerited free gift of God to us not based on who we are or what we have done but it is based on who we believe in. Justification operates on the basis of grace; this is the essence of justification. (Fruchtenbaum 1983, 7)

Is the Holy Spirit involved in this process? Absolutely.

The Holy Spirit is the agent of justification.

1 Corinthians 6:11

“Such were some of you; but you were washed, but you were sanctified, but **you were justified in the name of the Lord Jesus Christ and in the Spirit of our God.**” (NASB 2020)

He is the one who justifies us, He is the power of this operation as it takes place.

Then there is that issue of works. We are not justified at all through works of any kind. Works do not save you, but, once you are saved, you are, because of being made new by the Holy Spirit, going to demonstrate a changed life and it is those works that prove up what took place.

James 2:19–20

“You believe that there is one God. You do well. Even the demons believe—and tremble! But do you want to know, O foolish man, that faith without works is dead?” (NKJV)

As we grow in Christ, and now with the Holy Spirit in us as well, we will indeed live differently.

Galatians 5:22–26

“But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control. Against such there is no law. And those who are Christ’s have crucified the flesh with its passions and desires. If we live in the Spirit, let us also walk in the Spirit. Let us not become conceited, provoking one another, envying one another.” (NKJV)

Jesus pointed out that that is how you can tell the difference between one who is a believer and one who is playing at it.



Matthew 7:15–20

“Beware of false prophets, who come to you in sheep’s clothing but inwardly are ravenous wolves. You will recognize them by their fruits. Are grapes gathered from thornbushes, or figs from thistles? So, every healthy tree bears good fruit, but the diseased tree bears bad fruit. A healthy tree cannot bear bad fruit, nor can a diseased tree bear good fruit. Every tree that does not bear good fruit is cut down and thrown into the fire. Thus you will recognize them by their fruits.” (ESV)

The seventh thing we learn is that justification is in the Messiah, it is in Jesus Christ. This is the position of being justified; this is justification possessed.

Arnold G. Fruchtenbaum, *The Messianic Bible Study Collection*, vol. 105 (Tustin, CA: Ariel Ministries, 1983), 7.

2 Corinthians 5:21

“For our sake he made him to be sin who knew no sin, so that **in him we might become the righteousness of God.**” (ESV)

Romans 5:1

“**Therefore, having been justified by faith**, we have peace with God through our Lord Jesus Christ,” (NASB 2020)

1. The means of our justification is faith; it is not the grounds of our justification.

Romans 3:21–22

“But now apart from the Law the righteousness of God has been revealed, being witnessed by the Law and the Prophets, but it is the righteousness of God through faith in Jesus Christ for all those who believe; for there is no distinction,” (NASB 2020)

The Bible never states that justification is on account of faith; faith is never the grounds of justification. The Greek construction, which is always used, clearly shows that justification is always through faith or by faith. Hence, faith is the means of justification, (Fruchtenbaum 1983, 6)

2. God’s law has a claim against all of us as sinners (Romans 3:23). Not one person on the planet is free from that charge and that legal charge must be satisfied before the court of God. Jesus did that for us meaning justification is always on the just basis of the imputation of His righteous in place of our own filthy rags.
3. One more reminder, we are not justified by works or by anything we think we can do to obtain God’s approval.

John 14:6

“Jesus said to him, **“I am the way, and the truth, and the life; no one comes to the Father except through Me.”**” (NASB 2020)

4. Also, another reminder, it is by grace. We are not owed it and God does not have to provide it but He chooses to do so in His love and grace towards us. All we have to do is accept the gift offered and amazingly, most do not.

Titus 3:5–7

“**he saved us, not because of works done by us in righteousness, but according to his own mercy, by the washing of regeneration and renewal of the Holy Spirit, whom he poured out on us richly**”



through Jesus Christ our Savior, so that being justified by his grace we might become heirs according to the hope of eternal life.” (ESV)

5. In the courtroom of the universe, as Dr. Fruchtenbaum tells us, “a judge must justify the righteous and condemn the wicked; that is the responsibility of a true, impartial judge. Yet we are told by Scripture that God justifies the ungodly (Rom. 3:21–25; 4:5). How is it possible that a judge must justify the righteous and condemn the wicked, yet the Bible teaches that God justifies the ungodly? Furthermore, the Bible also teaches that God is just when He justifies the ungodly (Rom. 3:26). **It is possible because of the means, the imputed righteousness of the Messiah (Rom. 5:17–19). When the believer has the righteousness of the Messiah imputed to him, he has been made righteous, and having been made righteous by imputation, the believer can then be declared righteous by justification. In this way, God is not inconsistent when He justifies the ungodly.** (Fruchtenbaum 1983, 6-7)

Romans 5:1

“Therefore, having been justified by faith, **we have peace with God through our Lord Jesus Christ,**” (NASB 2020)

Theologically considered, the term justification means to be declared righteous. It is true that, being in Christ, the believer is righteous; but justification is the divine acknowledgment and declaration that the one who is in Christ is righteous. That which God thus publishes He defends. Justification is immutable (not subject to change). (Chafer 1993, 128)

When does this happen? At the moment of salvation and there are immediate benefits.

The first benefit we discover is peace with God. At the moment of salvation, we are justified and suddenly, we have peace with God through our Lord Jesus Christ. Without going into all of the various types of peace we find in the scriptures, this peace with God is “the” primary one needed before you can experience anything else.

Looking at verse 1 we find that the now past tense justification by faith that took place at the moment of salvation has now provided us in the present tense, peace with God. The verb indicating our possession of this peace is in a form in the Greek that conveys to us that there is no end to this peace...ever. It is a real active and very present peace that we now possess.

Having accepted Christ as our Savior, “we have peace with God.” The first and most important aspect of this peace with God is not the peace in our own hearts but the fact that God is at peace with us. Though we were separated from God by the guilt of our sin, on the basis of Christ’s finished work God has declared us justified. On the basis of Christ’s finished work, He is at peace with us. (Schaeffer 1998, 119)

The moment you come to Christ as savior, you are declared righteous and are at peace with God and that peace is a personal possession of each of us that continues on and on and on.

Romans 5:1–2

“Therefore, having been justified by faith, we have peace with God through **our Lord Jesus Christ, through whom we also have obtained our introduction by faith into this grace in which we stand;** and we celebrate in hope of the glory of God.” (NASB 2020)

There are two things we see here we have as a result of coming to Christ, and both of them are indicated by verbs in the perfect which reflect that a decision or act in the past has resulted in the ongoing state of being we enjoy as a believer. We have obtained, based on a past act or decision that which has resulted in us presently enjoying access to God the Father.



Access implies conversation and conversation implies prayer. “Such access face to face (pros) with or toward God is the answer to our former alienation, for, though enemies then, we were reconciled to God (10). Amity with Him has replaced enmity or hostility; we are friends now, not fiends due to sin that separated us. Our welcome into the presence of God is an ideal opportunity for prayer.” (Rosscup 2008, 1993)

As followers of Jesus Christ, we are now friends of God. Remember that guy Abraham we talked about earlier?

2 Chronicles 20:7

“Did you not, our God, drive out the inhabitants of this land before your people Israel, and give it forever to the descendants of **Abraham your friend?**” (ESV)

John 15:14–15

“You are My friends if you do whatever I command you. No longer do I call you servants, for a servant does not know what his master is doing; but I have called you friends, for all things that I heard from My Father I have made known to you.” (NKJV)

We have been reconciled, are now friends of God and have access that Old Testament saints could only dream of.

Justified believers enjoy a blessing far greater than a periodic approach to God or an occasional audience with the king. We are privileged to live in the temple and in the palace. The perfect tenses express this. Our relationship with God, into which justification has brought us, is not sporadic but continuous, not precarious but secure. (Stott 2001, 140)

We do not go in and out of grace. We stand in His grace, because nothing can separate us from His love. This is a possession of all who are in Christ. We stand confidently in His grace.

What this means in the practical day to day world is Jesus Christ has done for us, on the cross what was required to enable us to enjoy a continuing relationship with God. We are now His kids, and we are considered joint heirs with Christ (Romans 8:17).

Because we now have relationship with God and are no longer an enemy of His, but are now part of His family, we celebrate in hope of the glory of God.

We have continuous access to the Father in prayer and He has gone as far as providing us the Holy Spirit to provide translation services when we are seriously distressed (Romans 8:26).

The word translated as celebrate here at the end of verse 2 reflects in the Greek that this boasting, this celebrating, is personal and continuous. This celebration is in hope of the glory of God, now Paul is looking at the future and letting us know that as followers of Jesus, it is not only normal but rather expected for us to be celebrating His coming, His glory, in advance of His coming for us as promised in the pretribulation rapture of the church.

Because of being justified and being at peace with God, knowing Him and having access to Him, we can also celebrate our tribulations knowing that this is what grows us to become more like Jesus.

Romans 5:3–5

“And not only this, but **we also celebrate in our tribulations, knowing that tribulation brings about perseverance; and perseverance, proven character; and proven character, hope; and hope does**



**not disappoint, because the love of God has been poured out within our hearts through the Holy Spirit who was given to us.” (NASB 2020)**

Leave it to Paul to keep us grounded in the reality of doing life here and now. Of course, we rejoice and celebrate as we begin to contemplate the day Jesus comes to take us home and we see the glory of God for real, we all hope for that moment. But while we are here, there is the reality that not everyone around us has peace with God.

We are to celebrate and boast in the coming glory of God, but we are to also boast and glory in the simple fact that at times, we are found to be worthy to undergo persecution, tribulation and testing while we are still here. This is an unpopular topic for the prosperity gospel false teachers these days. They want their followers to be happy, asleep, and providing them with all the funds necessary for their lifestyle.

Trials, persecution and tribulation are serious downers and of course they portray that as to happening only to those who are not exercising faith. Costi Hinn tells us that he witnessed those who “would preach to the masses that if they wanted a miracle for their sickness and disease, they needed to give money to God. No money? No miracle! Giving to God was the secret to unlocking your dreams. It was the secret to job promotions. It was access to our divine bank account.” (Hinn 2019, 46)

That is false teaching and there are different variations of this today. “Each false teacher, with his own desire to grow his individual empire, is necessarily unconcerned with the spiritual condition of the church. Using the imagery of a wolf to a flock Paul clearly depicts a scenario (Acts 20:29-30) by which the false teacher considers the church to be nothing more than a meal ticket. Wolves have no relationship with sheep. Sheep are merely daily sustenance; or, if played right, even a lifetime of it. (Klutz 2011, 28)

The reality for those of us who are followers of Jesus Christ, trials, persecution, tribulations are all potential realities for us. Paul is writing to a group of folks there in Rome who would know that to be the case.

But if we read the statement Paul makes here as an unbeliever, or as a Laodicean or Progressive “Christian,” we do not agree, thus the false teaching.

Romans 5:3

“And not only this, but **we also celebrate in our tribulations, knowing that tribulation brings about perseverance;**” (NASB 2020)

As a general statement out in the marketplace of ideas of the world, this is laughed at and false. What do we see tribulations do in our culture? Usually bitterness comes from it, anger, non-violent violent riots, resentment, impatience and despair.

And a news flash for us, this is where Satan wants to take the world so he can propose his counterfeit during the Tribulation. People will reject Jesus but embrace aliens, witchcraft, Islam or nothing at all.

But if you know Jesus, then you know what Paul will get to in Romans 8:28.

Romans 8:28

“And we know that God causes all things to work together for good to those who love God, to those who are called according to His purpose.” (NASB 2020)

Paul tells us that since we are right with God and at peace with God, the countercultural impact that these negative events have on us.



Romans 5:3–5

“And not only this, but we also celebrate in our tribulations, knowing that **tribulation brings about perseverance**; and **perseverance, proven character**; and **proven character, hope**; and **hope does not disappoint, because the love of God has been poured out within our hearts through the Holy Spirit who was given to us.**” (NASB 2020)

We know that we belong to Christ because we do not respond like the world does. We rejoice in our trials and turn towards the Lord who is our stronghold and our strength. Why would we do that?

First of all, because we know that we belong to the Lord and will spend all eternity with Him. He has allowed this to come into our life to grow us.

We also know that the Lord is fully in control of the circumstances and nothing happens without His knowledge and approval. So, as we seek and turn to the Lord, we are also allowing Him to make us to become more like Jesus. Many times, the trials we go through later wind up becoming our ministry.

We live in a fallen world and most of those who live on this fallen world are still fallen themselves with no knowledge of or faith in the Lord at all. Thus, the command to make disciples in Matthew 28:19.

What we see here is three words that God relates to tribulation, trouble, trials or testing.

Celebrate, brag about or have joy in our tribulation. That is a fruit of the Holy Spirit that is produced in the life of the believer. How about perseverance, this implies that we are remaining faithful even in the circumstances of stress and challenge. Another fruit of the Spirit.

Proven character is literally the entire listing of the fruit of the Spirit.

Galatians 5:22–24

“But the fruit of the Spirit is **love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control**; against such things there is no law. And those who belong to Christ Jesus have crucified the flesh with its passions and desires.” (ESV)

The Holy Spirit is all about developing all of those fruits in our life, all equate to proven character. All of that helps to generate a deeper faith in the Lord and our consideration of His abilities to take care of us and hope is that faith. We forget that the Lord wants us to arrive where David arrived at in Psalm 62. In that psalm David is at rest in the Lord in the middle of trouble and he asks for nothing in that psalm at all.

Psalm 62:5–8

“**Patiently wait for God alone, my soul! For he is the one who gives me hope. He alone is my protector and deliverer. He is my refuge; I will not be shaken. God delivers me and exalts me; God is my strong protector and my shelter. Trust in him at all times, you people! Pour out your hearts before him. God is our shelter.** (Selah)” (NET 2nd ed.)

Paul is telling us here in Romans that “believers can be assured of the outcome of their sufferings because God’s Spirit within them points to Christ’s death for them, as well as resurrection hope (5:8–10).” (Keener 2009, 71)

As followers of Jesus Christ, we have something that Old Testament saints, the vast majority of the, did not have. We have the Holy Spirit living in us. What that reality means to us it this. Going back to that moment we were justified, at the exact same instance, we also had the God of the universe in the person of the Holy Spirit come into us as a down payment and promise that all of what is now being started, will indeed be completed in us by the Lord.



2 Corinthians 1:21–22

“And it is God who establishes us with you in Christ, and has anointed us, and who has also put his seal on us and given us his Spirit in our hearts as a guarantee.” (ESV)

John 14:16–17

“I will ask the Father, and He will give you another Helper, so that He may be with you forever; the Helper is the Spirit of truth, whom the world cannot receive, because it does not see Him or know Him; but you know Him because He remains with you and will be in you.” (NASB 2020)

It is only through the power of the Holy Spirit in us that we can ever even begin to live life Jesus style. His love poured onto in the Spirit is what Paul is talking about as one of the fallouts of justification.

Jesus is telling His disciples that in order for them to be able to live like He has been outlining for them in earlier in John 14, they will need help. Big time help since He has already hinted, He is going back to the Father to prepare a place and will indeed be coming back to get them. Somewhere they will not be going to immediately. The unasked question, “how should we then live?” This is the why, to the gift of the Holy Spirit and Paul is also telling us that it is also, as a result of justification, His primary means of hugging us from the inside out.

Or to define another reason why, per Francis Schaeffer; “as Christians we are not only to know the right worldview, the world-view that tells us the truth of what is, but consciously to act upon that world-view so as to influence society in all its parts and facets across the whole spectrum of life, as much as we can to the extent of our individual and collective ability.” (Schaeffer, *The Complete Works of Francis A. Schaeffer: A Christian Worldview* 1982, 254) This is only possible through the power of the Holy Spirit. As we operate in His power, we become world changers.

The culture has not changed much since Jesus walked the planet. The world system still wants to mold us into its own unique shape so that we conform to the world. The world system wants us to be flexible enough in what we believe that we are comfortable with the teaching of error in the church.

As believers, we are in direct opposition to this, and Jesus is providing His disciples and us, with the tools to be able to stand against the world. Indeed, we will be empowered to do the same work He did which includes stating clearly what the truth is and then being willing to stand for that uncompromised truth.

We must have the same power He had to do this; we must have the Holy Spirit empowering us in all we do. And Paul is saying, done. The Holy Spirit is the supreme grace gift that allows us to fully experience the depth of His love for us.

Romans 5:6–8

**“For while we were still helpless, at the right time Christ died for the ungodly.** For one will hardly die for a righteous person; though perhaps for the good person someone would even dare to die. But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us.” (NASB 2020)

Jesus’ death took place, while we were yet in a state of sin.

Books have been written on “at the right time” as there are many wanting to pin down the historicity of the crucifixion and tie it into some aspect of what was taking place on the planet at the time.

You could indeed make a point about the Pax Romana, the peace of Rome enforced by the spear and sword of the Roman legions, are the vast Roman road system which enables, for the time, rapid transportation from point to point. A centralized government with little to no warfare at the moment of the



incarnation would also be important, but what Paul is most likely pointing to is it was prophetically the right time.

Daniel was the one who set up the clock and started it ticking with the prophecy of the 70 weeks of years in Daniel 9. with that clock ticking and all of the various markers that come from it, when Jesus was incarnated, it was the right time prophetically and the Lord had also engineered the world situation to be one that would be conducive to the spread of the gospel.

Interesting how all of that just worked out isn't it. In terms of salvation history, based on the prophecies that were being fulfilled with the coming of Messiah as well as His death and resurrection, it was indeed the perfect time for salvation to burst upon the world as the plan of redemption becomes fully revealed in Christ.

First of all, the word translated as "helpless" in our text is the Greek word *asthenon*. We were "weak, infirm, sick, poor, small, devoid of importance, insignificant." (Montanaei 2015) There was no way we could defeat sin or provide for ourselves anything.

The term denotes the complete inability of sinful humanity to get right with God or to accomplish anything of eternal significance on our own. (Osborne 2017, 140)

We then see another term expressing further what our condition was. Ungodly. The term used is *asebon* and that is a strong term in the Greek. What is being described is a life "lived without consciousness or concern for the things of God." (Osborne 2017, 140)

Jesus Christ went to the cross and died for the ungodly, that would be you and me prior to coming to Christ. Before Jesus, in the eyes of God, we ere not good little boys and girls. We were enemies of God and in fact, were part of the team that crucified His Son. Yet, what did Jesus say from the cross?

Luke 23:34

"But Jesus was saying, "**Father, forgive them; for they do not know what they are doing.**" And they cast lots, dividing His garments among themselves." (NASB 2020)

What Paul is saying here in verse 6 is, that would be me. That would be all of us.

Once we fully understand that we follow and serve a Holy God, then we also understand the lengths that He went to, in fact had to go to, in order to provide us redemption in Christ.

God indeed loves us; we know that from the discussion Jesus had with Nicodemus one evening. His love alone does not save us, but His love did indeed sit behind all of the decisions and actions He did in order for us to be saved.

John 3:16–18

""For God so loved the world, that He gave His only Son, so that **everyone who believes in Him will not perish, but have eternal life.** For God did not send the Son into the world to judge the world, but so that the world might be saved through Him. The one who believes in Him is not judged; the one who does not believe has been judged already, because he has not believed in the name of the only Son of God." (NASB 2020)

And here is a shock, Dr. McGee lets us know that "God does not save you by His love. You see, God is more than love; He is holy and He is righteous. God cannot open the back door of heaven and slip sinners in under the cover of darkness, and He can't let down the bars of heaven and bring sinners in. If He does that, He's no better than a crooked judge who lets a criminal off. God has to do something for the



guilt of sinners. There must be judgment, you see. However, God does love us. Regardless of who you are or what you have done, God loves you.” (McGee 1997, 676)

God loved us in our fallen state and in His righteousness and justice and proved His love to us by having His Son die for us. He paid the penalty for us on the cross because of His love. What saves us is our faith in His completed work on the cross.

Ephesians 2:4–10

“But God, who is rich in mercy, **because of His great love with which He loved us, even when we were dead in trespasses, made us alive together with Christ (by grace you have been saved), and raised us up together, and made us sit together in the heavenly places in Christ Jesus, that in the ages to come He might show the exceeding riches of His grace in His kindness toward us in Christ Jesus. For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, not of works, lest anyone should boast.** For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them.” (NKJV)

God demonstrated His great love for you and me that while we were still enemies, He made the provision for us to be saved. He gave us His Son who died on the cross in our place paying for the penalty of our sin so that we can be saved.

He paid the penalty for your sin, and our holy God now can save you if you come His way. Of course, you'll have to come His way. There is a mistaken idea today that you can come to Him your way. This isn't your universe; it's His universe. You and I don't make the rules. He makes the rules. (McGee 1997, 676)

Paul continues to show us exactly how God has revealed His great love for us.

Romans 5:7–8

“For one will hardly die for a righteous person; though perhaps for the good person someone would even dare to die. **But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us.**” (NASB 2020)

The truth is very simple; God loves us and His love had Him give us His Son to die for us to pay for our sin. His love does not save us, but His grace, His unmerited favor towards us, does save us through faith in believing that what He did for us on the cross was sufficient to save, and it is. He saves us by grace through faith because the guilt of sin has been removed by the death of Christ and today, with arms wide open, He continues to invite you to come.

And when we come, all those things we discussed back at the beginning of Romans 5 connected with justification and being declared righteous by God because of Jesus Christ, takes place.

If you do not know Jesus, let me invite you to come to Him today.

All we need do is believe.

Romans 10:9–13

“If you openly declare that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For it is by believing in your heart that you are made right with God, and it is by openly declaring your faith that you are saved. As the Scriptures tell us, “Anyone who trusts in him will never be disgraced.” Jew and Gentile are the same in this respect. They have the same Lord, who gives generously to all who call on him. For “Everyone who calls on the name of the LORD will be saved.”” (NLT)



### ABC's of Salvation

- A. Acknowledge that you are a sinner, tell Him that.
- B. Believe that Jesus died on the cross for our sin and that He rose from the dead.
- C. Confess that Jesus is Lord. Tell someone about what you have done.

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