

Nuggets and Gems from the Bible

THE RESULT OF
JUSTIFICATION —

THE FULL ENJOYMENT
OF GOD IN CHRIST

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Living Stream Ministry

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At the end of [Romans 3](#), Paul gives the definition of justification in God's way and in [chapter four](#) he presents Abraham as the example of this justification. [Romans 5:1-11](#) should be regarded as the conclusion of Paul's teaching on justification. This conclusion reveals the result, the issue of justification. These eleven verses enumerate many wonderful items that are the outcome of our being justified by God.

In [Romans 5:1-11](#) Paul mentions six outstanding words: love, grace, peace, hope, life, and glory. The love of God has been poured out into our hearts through the Holy Spirit ([v. 5](#)). We have access into this grace in which we stand ([v. 2](#)). Since we have been justified by faith we have peace toward God ([v. 1](#)). Following this, we boast, exult, and glory in hope ([v. 2](#)). [Verse 10](#) tells us that we shall be saved in His life. Finally, we expect to share the glory of God ([v. 2](#)). These

six items are part of the result of God's justification. Do you want God's love and grace? Do you desire peace and hope? Do you want to share the divine, eternal life of God and be in His glory? For all these matters you need justification. All of them are our portion as the issue of God's justification.

Along with these six significant words, we have three wonderful Persons. (Although I do not like the term "Persons" because it has been inaccurately understood in the teachings on the Trinity, yet there is no term more adequate in our human language to use in relation to the Godhead.) In [Romans 5:1-11](#) we see the three Persons of the Triune God. [Verse 5](#) speaks of the Holy Spirit, telling us that the Holy Spirit has poured out the love of God into our hearts. Then [verse 6](#) tells us that while we were yet weak and ungodly, Christ died for us. Finally, [verse 11](#) says that now we boast in God. The King James Version reads, "joy in God," meaning that God has become our enjoyment. We joy, boast, exult, and glory in God because He is our enjoyment. Thus, [Romans 5](#) unveils six wonderful things and three wonderful Persons. We have love, grace, peace, hope, life, and glory. As a result of God's justification, we have the Holy Spirit, Christ, and God

as our enjoyment. Oh, this portion of the Word is so rich!

JUSTIFIED AND RECONCILED

Originally, we were not only sinners, but also enemies of God. Through the redeeming death of Christ, God has justified us, the sinners, and has reconciled us, His enemies, to Himself (5:1, 10-11). This transpired when we believed in the Lord Jesus. We have received God's justification and reconciliation by faith. This has opened the way and ushered us into the realm of grace for the enjoyment of God.

WITH GOD'S LOVE POURED OUT

In the realm of grace the first thing we enjoy is the love of God. "The love of God has been poured out in our hearts through the Holy Spirit Who has been given to us" (5:5). Many times in our Christian life we need encouragement and confirmation. As we pass through periods of suffering, we may have questions and doubts. Perhaps you ask, "Why are there so many troubles in my Christian life? Why are there so many trials and tests?" We may have such questions and doubts about our circumstances. Although these doubts arise, we cannot deny that the love

of God is within us. From the day we first called on the Lord Jesus, the love of God has been poured out into our hearts through the Holy Spirit. This means that the Spirit reveals, confirms, and assures us with the love of God. The indwelling Holy Spirit seems to say, “Don’t doubt. God loves you. You don’t understand why you must suffer now, but one day you will say, ‘Father, I thank You for the troubles and trials which I passed through.’” When you enter the gate of eternity, you will say, “Praise the Lord for the sufferings and tests which fell upon me on my journey. God used them to transform me.”

Oh, the love of God has been poured out into our hearts! Although we may be afflicted, poor, and depressed, we cannot deny the presence of God’s love within us. Can we deny that Christ died for us? Christ died for ungodly sinners such as we. Once we were enemies, but Christ shed His blood on the cross to reconcile us to God. What love this is! If God has given us His own Son, surely He will not do anything to hurt us. God is sovereign. He knows what is best for us. The choice is His, not ours. Regardless of our preference, what God has planned for us will be our portion. Everything related to us has been prepared by our Father. We should simply

pray, “Lord, have Your way. I simply want what You want. I leave everything entirely in Your hands.” This is our response to God when we realize afresh that He loves us so and that His love has been poured into our hearts through the Holy Spirit.

STANDING IN THE REALM OF GRACE

[Romans 5:2](#) says, “We have the access by faith into this grace in which we stand.” Grace is the realm in which we stand. We must stay where the grace is. You must stand in grace. Whenever you sense that you are out of the realm of grace, return to it immediately. If you are about to quarrel with your wife and sense you are out of the realm of grace, stop what you are doing, return to the realm of grace, and stand there.

We need not do anything sinful to be cut off from grace. We only need to stay in a place too long and we will sense that we have moved from the realm of grace into another sphere. What should we do in such a case? We should pray, “Lord, forgive me. Bring me back to the realm of grace.” We return to the realm of grace by the same way through which we entered it originally. We entered the realm of grace through justification by faith. We simply confessed our sins

to God, received the Lord Jesus as our Savior, applied His blood, and we were justified. God's justification brought us into this grace in which we stand. Whenever we act wrongly and sense that we are out of grace, we must repeat the same prayer, "O God, forgive me. Cleanse me with the precious blood." If you do this, you will be brought back to grace instantly.

Since we have been justified by faith and stand in the realm of grace, we have peace toward God through our Lord Jesus Christ ([5:1](#)). Paul does not say that we have peace with God, but peace toward God. This means that we are still on the way toward God. We have not finished our journey. In the spiritual world, we first enter the gate and then walk along the way. Justification by faith is the opening of the gate, giving us an access, an entry into a wide field of enjoyment. Once we have passed through the gate of justification, we need to walk the way of peace. Sinners have no peace. [Romans 3:17](#) says that when we were sinners we did not know the way of peace. Today, however, we are walking in the way of peace.

If you are moving in a certain direction and do not sense the peace within, you should stop. Always go along with the peace. According to

[Luke 7:50](#), the Lord Jesus told the sinful woman, once she had been saved, to go in peace. After you are saved you must go your way in peace. Wherever you go, you must take the way of peace. If you have no peace, do not go. Whatever you do, do it in peace. If you have no peace, do not act. Grace is for our stand, and peace is for our walk. If you do not have the grace to stay in a certain place, do not stay there. If you have no peace to take a certain direction, do not walk. Stand in grace and walk in peace.

ENJOYING GOD BY BOASTING, EXULTING, AND GLORYING IN HIM

In the realm of grace we boast in God ([5:11](#)). The Greek word translated boast has at least three meanings: boast, exult (meaning to rejoice), and glory. Thus, we boast in God, exult in God, and glory in God. As we stand in the realm of grace, and walk the way of peace, we constantly boast, exult, and glory in our God. This means that we enjoy God. God is our portion for our enjoyment. We have such a God in which to boast, exult, and glory.

Boasting in Tribulation

Our natural being needs to be sanctified,

transformed, and conformed. Therefore, God brings in certain tribulations and sufferings for our good. This is clearly revealed in [Romans 8:28-29](#), where we are told that God causes all things to work together for good that we might be conformed to the image of His Son. Hence tribulation and suffering are for our transformation. We all appreciate peace, grace, and glory, but no one likes tribulation. Recently, I had two operations on my right eye. Although I do not like such suffering, I must declare that in the past few years nothing has favored me more than these two operations.

Tribulation is actually the incarnation of grace with all the riches of Christ. This is similar to the incarnation of God in Jesus. Apparently He was simply the man Jesus; actually He was God. Apparently our environment is tribulation; actually it is grace. If we read [Romans 5](#) carefully, we will see that tribulation does not stand on the same level as grace; it is under grace. The six items of love, grace, peace, hope, life, and glory, along with three Persons of the Godhead all supersede tribulation. Nevertheless, tribulation is a visitation of grace.

If we say that we appreciate grace but not tribulation, it is like saying that we love God but not

Jesus. However, to reject Jesus is to reject God. Likewise, to reject tribulation is to reject grace. Why was God incarnated? Because He wanted to come to us. The incarnation of God was His gracious visitation. Surely we all love such a visit from God. If we love His visit, we must love His incarnation. It is the same with grace and tribulation. Tribulation is the incarnation of grace visiting us. Although we love God's grace, we must also kiss the tribulation, which is the incarnation of grace, the sweet visitation of grace. Tribulation is a cross, and grace is God as our portion for our enjoyment. This grace mainly visits us in the form of tribulation.

The experience of tribulation produces endurance (5:3). Endurance is more than patience; it is the product of patience plus suffering. None of us was born with endurance; it is produced by the suffering of tribulation. Therefore, Paul says that tribulation works endurance.

We may experience this endurance in the small things of life. One thing I dislike is hearing a busy signal when I call on the telephone. Why do I dislike that? Because I am short of endurance. Another small thing I hate is when people are late for an appointment. Although such delays are a suffering to me, they help me gain endurance.

Endurance produces approvedness (5:4). Approvedness is an approved quality resulting from the endurance of tribulation and testing. Thus, approvedness is a quality or attribute that can be approved. At times, it is difficult for young brothers to have the approval of others. They need the endurance which produces a quality that is easily approved by others. Tribulation issues in endurance, and endurance brings forth the quality of approvedness. Some versions translate the Greek word here as “experience.” This is correct, for approvedness includes experience. However, it is not primarily the experience itself, but the attribute or virtue which is acquired through the experiences of suffering. The more you suffer, the more you have endurance, and the more the virtue of approvedness will be produced. Approvedness is not an attribute we have by our natural birth.

Consider the example of raw gold. Although it is genuine gold, it is raw and unattractive. It needs the purifying fire. The more the gold suffers the burning of the fire, the more an approved quality will be produced. After burning and trial, the gold acquires a quality that is easily approved by everyone. Perhaps, many of the young people are like raw gold. They do not need polishing or

painting; they need burning. Some of the saints who love the Lord have an amount of life and light. Because they have these things, they think they are suitable to work for the Lord. However, they lack approvedness. On the one hand, they can be productive wherever they go; on the other hand, they are raw and lack the virtue which makes people happy, sweet, and comfortable. They have the opposite of approvedness, what we may call disapprovedness. Why was your situation so good at the beginning, but quite poor after a period of time? It was good at the beginning because of your gift and the light you had. It did not continue well because you were so raw, lacking the quality of approvedness. If we have the virtue of approvedness, we will not be a problem to others. We all must pray, “Lord, grant me approvedness.”

If you pray in this way, the Lord will ask, “Do you really mean business?” If your answer is affirmative, the Lord will raise up the circumstances that will produce approvedness for you. For example, He may give you the most suitable wife, the wife most useful in producing this quality within you. Most wives are excellent helpers, assisting God in producing approvedness for His servants. Most of the Lord’s servants need such

a wife. The wife does not help the husband; she helps God. The disposition of the wives helps God to bring forth approvedness in their husbands.

God is sovereign. Many of us realize that we have not only been called, but also caught. We must be a slave of Christ Jesus—we have no other choice. If I could have made another choice, I would have made it. Nevertheless, I must be the Lord's slave. Although we are the slaves of Christ, we lack approvedness. This troubles God and damages us. It also bothers the saints and the household of God. We help them on the one hand and hurt them on the other. By our light and our gift we help them; by our lack of approvedness we hurt them. Thus, we need the approvedness which comes out of endurance.

Boasting in Hope of Sharing the Glory of God

Along with this approvedness, we have hope (5:4). What is this hope? It is the hope that one day we shall all be brought into the glory of God (5:2). Although we stand in grace and walk in peace, we are not yet in glory. But the day will come when we shall be brought into glory. What is glory? Glory is God Himself expressed. Whenever God is expressed, that is glory. It is very similar to the expression of electrical current in

a light bulb. The expression of electricity is the glory of electricity. We cannot see electricity itself, but the shining of electricity in the light is the expression, the glory of electricity. Likewise, glory is God expressed.

This glory is coming, and nothing can compare with it. Several verses show us that God will bring many sons into glory ([Rom. 8:18](#); [2 Cor. 4:17](#); [1 Thes. 2:12](#); [Heb. 2:10](#); [1 Pet. 5:10](#)). Here and now we enjoy God in hope of this coming glory. While we are enjoying Him, we hope for the glory to come.

BEING SAVED IN CHRIST'S LIFE

As we enjoy God in this way, we are being saved in His life ([5:10](#)). “Much more, we shall be saved in His life.” Daily we need to be saved from so many negative things. We need to be saved from our temper and our self. As we enjoy God in our sufferings, we need the saving in His life. We need to be saved in His life from the besetting sin, that is, to be freed from the law of sin and death. We need to be saved in His life from being worldly, that is, to be sanctified. We need to be saved in His life from our natural being, that is, to be transformed from our natural life. We need to be saved in His life from being

self-like, that is, to be conformed to the image of Christ, the firstborn Son of God. And we need to be saved in His life from being individualistic, that is, to be built up with others into one Body. These are the savings in the life of Christ, which are fully defined in the following chapters of Romans. This kind of saving in life is the main enjoyment we have in God.

Justification has brought us into the realm of enjoyment. In this realm we stand in grace, walk in peace, suffer in hope, and enjoy God in our tribulations. While we are suffering and enjoying, we are being saved in His life. This is the issue of justification.

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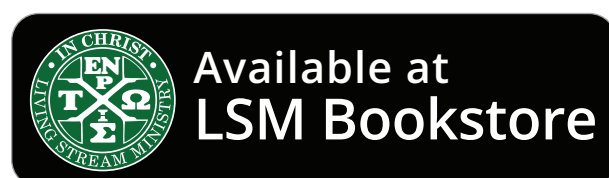
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