**Sermon Title: The Source of Assurance Now and Forever, Part 4**

**Sermon Text: Romans 5:9-11**

**Sermon Purpose: To provide the hearer with confident assurance of their justification by God.**

**Sermon Proposition: There are 3 final aspects of assurance to be experienced by believers.**

**I. The believer’s assurance of abundance in Christ’s death. V.9a**

**II. The believer’s assurance of deliverance in Christ’s death. V.9b-10**

**III. The believer’s assurance of joy in Christ’s death. V.11**

**Introduction:** Only at death does an unbeliever cease to be loved by God. But, after death he is for eternity beyond the scope of experiencing the love of God and is destined without hope of appeal, for the wrath of God, and an eternity of joylessness.

 But for the justified the love of God abounds forever, and nothing can separate them from the love of God. This includes freedom of fear of the wrath of God, and life filled with joy forever.

**I. The believer’s assurance of abundance in Christ’s death. V.9a**

 A. The assurance of **abundance** in Christ.

 B. The assurance of **justification** in Christ.

 Through Christ’s violent and substitutionary death, a reference to the blood of the Savior includes the reality that He bled in His death (a necessity to fulfill the Old Testament imagery of sacrifice), but the imagery is not limited to the fluid itself. New Testament writers also use the term “blood” as a graphic way to describe violent death.

 (**Matthew 23:31-36; 27:4-8, 24-25; John 6:53-56**)

 **Acts 5:28** saying, "Did we not strictly command you not to teach in this name? And look, you have filled Jerusalem with your doctrine, and intend to bring this Man's blood on us!"

 **Acts 20:26** "Therefore I testify to you this day that I *am* innocent of the blood of all *men*.

 Referring to His death and atoning work (**cf 3:25; 1 John 1:7**).

 **Ephesians 1:7** In Him we have redemption through His blood, the forgiveness of sins, according to the riches of His grace

 **Ephesians 2:13** But now in Christ Jesus you who once were far off have been brought near by the blood of Christ.

 **Colossians 1:14** in whom we have redemption through His blood, the forgiveness of sins. **Colossians 1:20** and by Him to reconcile all things to Himself, by Him, whether things on earth or things in heaven, having made peace through the blood of His cross.

 **Hebrews 9:12** Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption.

 **Hebrews 10:19** Therefore, brethren, having boldness to enter the Holiest by the blood of Jesus,

 **Hebrews 13:12** Therefore Jesus also, that He might sanctify the people with His own blood, suffered outside the gate.

 **1 Peter 1:2** elect according to the foreknowledge of God the Father, in sanctification of the Spirit, for obedience and sprinkling of the blood of Jesus Christ: Grace to you and peace be multiplied.

 **1 Peter 1:19** but with the precious blood of Christ, as of a lamb without blemish and without spot.

**II. The believer’s assurance of deliverance in Christ’s death. V.9b-10**

 A. The believer is saved from the **wrath** of God through Christ. V.9b

 No debt of wrath remains for those who have been declared righteous through faith in Jesus Christ. If God can do the major difficult thing – (reconcile and justify unworthy sinners) how much more can He be depended on to accomplish the “easier” act saving from eschatological wrath those who have been brought into such relationship with Him.

 Christ (**Romans 1:18**) bore the full fury and impact of God’s wrath for sin for the believing saint and in their place, and there is none left for them.

 **1 Thessalonians 1:10** and to wait for His Son from heaven, whom He raised from the dead, *even* Jesus who delivers us from the wrath to come.

 **1 Thessalonians 5:9** For God did not appoint us to wrath, but to obtain salvation through our Lord Jesus Christ,

 B. The believer is **reconciled** to God by Christ’s death. V.10a

 “To reconcile” means to bring together, or to make peace between, two estranged or hostile parties (***1 Corinthians 7:11*** *But even if she does depart, let her remain unmarried or be reconciled to her husband. And a husband is not to divorce his wife*.). The language of reconciliation is seldom used in other religions, and their teachings because the relationship between hum beings and their deities is not conceived in their personal categories.

 Paul is clear and make explicit the hostile relationship implicit in the language of reconciliation, it was “while we were enemies, that we were reconciled to God, through Christ.”

 **Romans 8:14** For as many as are led by the Spirit of God, these are sons of God. **15** For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry out, "Abba, Father." **16** The Spirit Himself bears witness with our spirit that we are children of God, **17** and if children, then heirs-- heirs of God and joint heirs with Christ, if indeed we suffer with *Him*, that we may also be glorified together.

 C. The believer is **preserved** forever in Christ. V.10b

 If God has already made sure our rescue from sin, our reconciliation as enemies, freedom from death, and future judgment, how then could our present spiritual life be in danger? How could I look and live like someone still dead in sins and trespasses?

 If God’s grace covers the sins even of His enemies, how much more does it cover the sins of His children? (**Romans 6:1-4**)

**III. The believer’s assurance of joy in Christ’s death. V.11**

 A. We **exult** (rejoice, praise, worship, find our hope and joy).

 The abundant joy that God generates in His children through the Lord Jesus Christ includes grateful joy in their salvation and simply in who God is.

 **Psalm 34:3** Oh, magnify the LORD with me, And let us exalt His name together.

 **Psalm 33:21** For our heart shall rejoice in Him, Because we have trusted in His holy name. **Psalm 43:4** Then I will go to the altar of God, To God my exceeding joy; And on the harp I will praise You, O God, my God.

 Our boasting and rejoicing (cf vv2-3) should mark the reaction of the believer to the tribulations of the Christ journey to future glory. We boast and rejoice in the reality that everything God gives us is “through our Lord Jesus Christ.”

 B. We **reconcile** with others, because God has **reconciled** with us.

 If by the death of Christ (we were reconciled to God) how much more or surer must the “Good News” of salvation be now that He has risen and lives forevermore! How much more able is that new life, able to be conveyed to the reconciled believer. This transaction has occurred between God and sinners. (**2 Corinthians 5:18-20**)

 Reconciliation in Paul’s writings has two aspects or “moments” the accomplishments of reconciliation through Christ on the Cross (**cf 2:5, 19**); “in Christ God was reconciling the world (humanity) to Himself) and the acceptance of the completed work by the believer

 (**cf 2 Corinthians 5:20b**) “We beseech you on behalf of Christ, be reconciled to God.”

 Quote by Chrysostom: “And so the fact of His saving us, and saving us too when we were in such plight, and doing it by means of His only – begotten, and not merely by His only – begotten, but by His blood, weaves for us endless crowns to glory in.”