

THE BELIEVER'S FUTURE GLORY ROMANS 5:2

INTRODUCTION

Many professing Christians are **apathetic about the gospel**.

They have apparently **moved on from the good news** of God's saving work in Christ.

They **wouldn't deny its importance**, and they feel no **discomfort** when it's mentioned.

They've got nothing against the gospel, but at the same time they also don't have much excitement for the gospel.

Their lives **aren't shaped by the good news** in the same way the apostle Paul's life was shaped by the gospel.

1 Corinthians 9:16—

¹⁶ **I am under compulsion... woe is me if I do not proclaim the gospel.**

1 Corinthians 9:23—

²³ **I do all things for the sake of the gospel...**

That seems strange to many of the people who fill the pews on a Sunday.

They simply don't understand Paul's **unbounded enthusiasm** for the gospel.

Paul was certainly enthusiastic for the gospel.

For him, it was an **all-consuming passion**.

The gospel was **Paul's "life's work"** that he had been called to and was therefore **unwaveringly devoted** to, as he even told the church in Rome in **Romans 1:1**—

¹ Paul, a slave of Christ Jesus, called as an apostle, having been set apart for the gospel of God

Paul's **exuberance for the good news** of God's saving work in Christ came **bursting forth from his heart** onto the parchment as he wrote his epistle, declaring in **1:16–17**—

¹⁶ I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek.

¹⁷ For in it the righteousness of God is revealed from faith to faith; as it is written, "BUT THE RIGHTEOUS WILL LIVE BY FAITH."

Many Christians today struggle to understand Paul's passion for the gospel, and **imagine that he was unique** in the way in which he lived such a **gospel-centred, gospel-focussed, gospel-shaped life**.

But Paul never thought of himself as singular; he never thought that his enthusiasm for the gospel was supposed to be unique.

Paul would have looked at our **lack of exuberance** in the good news as evidence that there is **something profoundly wrong**.

It's interesting that when we want to describe someone who is **cold and dispassionate**, we say that **they are dead inside**.

Paul would have said the same about anyone who professed to be a Christian and yet had a **coldness or a disinterest** in the gospel.

If your **heart does not burn with passion** for the gospel, then **perhaps it is because you are dead inside**.

As Paul says in **Ephesians 2:1**, those who have not been made alive together with Christ according to the gospel are **spiritually dead** in their transgressions and sins.

As you can imagine, it's hard for a dead person to feel enthusiastic about anything, and those who have not experienced the **life-giving, life-changing power of God** in the gospel **will feel no excitement** about all that is promised in the good news.

There are most definitely many professing Christians who are **apathetic towards the gospel** because they are **false converts**, as Jesus Himself warned in **Matthew 7:21-23**:

21 "Not everyone who says to Me, 'Lord, Lord,' will enter the kingdom of heaven, but he who does the will of My Father who is in heaven will enter.

22 Many will say to Me on that day, 'Lord, Lord, in Your name did we not prophesy, and in Your name cast out demons, and in Your name do many miracles?'

23 And then I will declare to them, 'I never knew you; depart from Me, you who practice lawlessness.'"

Paul would **also have understood**, though, that there may be **another reason** why someone who claims to love the Lord Jesus might have very little love for His gospel.

You will not be enthusiastic about the gospel **if you do not understand all that God has promised** in the gospel.

It's clear from his letter to the church in Rome that Paul believed the gospel was the **greatest message ever preached** because it proclaimed the **greatest plan of salvation ever conceived**.

Paul's delight in the gospel was **directly proportional to his understanding** of how great the salvation is that God has promised in Christ.

The more one grasps the fullness of the riches that God has granted believers in Christ, the more one will be consumed by a passion for the gospel—just like Paul.

One of the **easiest and most common ways** that we misunderstand the gospel is to **oversimplify** it.

When Paul wanted to **explain and defend his gospel** message to the church in Rome, he didn't write a simple tract but authored the **extensive epistle of Romans**.

Clearly then, there is more substance to the gospel than what we typically think.

We oversimplify the gospel when we **mistake the heart of the gospel message** for the **full substance** of the good news.

We have seen through our study of Romans thus far that Paul views the **doctrine of justification by faith alone** as the **heart of the gospel message**.

That is, the **central focus** of the good news is the righteous **God making sinners right with Himself** through faith in Jesus Christ.

However, for many believers, this is the **entire substance** of the gospel message.

Their understanding of the good news **starts and ends with forgiveness of sins**.

By contrast, Paul didn't view forgiveness of sin as the only part—or even as the best part—of the gospel.

As we've learnt already, **the best part of the gospel** is not the judgement of God that we are saved from,
but the relationship with God that we are saved to.

Paul has emphasised that in **chapter five** as he has expounded on **the benefits of justification by faith**.

Justification may be the heart of the good news, but it is not the best part of the good news.

It is **foundational** to many **greater and richer benefits**.

It is our **lack of understanding or lack of emphasis** on these benefits that may well be the reason that so many Christians are **not enthusiastic about the gospel**.

If you comprehend all that God promises to give you in Christ, then you will share in Paul's **unbounded enthusiasm** for the gospel.

If you grasp the magnificence of all the benefits you receive because you are justified by faith in Christ then your heart will also **burst with joy and passion for the gospel**.

As Paul has expounded on the benefits of justification, **the first two benefits** emphasise **the relationship we enjoy** with God as a result of being in right standing with Him.

First, we enjoy peace with God.

That is, through Jesus Christ we are reconciled to the Father so that we can know Him and enjoy Him forever, as we were created to do.

Second, we receive access to God.

That is, through Jesus Christ we can enter into the very presence of God in the most intimate of relationships.

Third, as we'll learn from our text today, we will receive glory from God.

That is, **in the eschatological future**, we will receive glory from God in order that we may **participate in the glory of God**.

As he introduces this concept of **the believer's future glory**, Paul states that we have a **joyful confidence** in this eschatological reality as a result of our justification.

In other words, our forgiveness of sins and right standing with God leads to **far greater benefits in Christ**—

we are reconciled to God in order to know and enjoy Him with such intimacy that we can enter into His presence and commune with Him “face to face,” as we would say.

That restored relationship leads to the **restoration of the glory** that God intended us to possess as His image bearers in order **to share in His glory** as we experience **His nature and character**.

This theology of our glorification—receiving glory from God in order to participate in the glory of God—is one of the **incomprehensible and marvellous riches** that we receive through the gospel.

If you grasp this promise in Christ, then you will certainly come to share in Paul’s **exuberance in the gospel**.

Comprehending the promise of future glory will produce in your heart **the same devotion to, and delight in,** the gospel that marked Paul’s life.

PROPOSITION

In **Romans 5:2**, Paul introduces one of the most important concepts of his epistle—**the believer's future glory**.

With a focus on our future salvation, Paul assures believers that they will once again share in God's glory intended for humanity.¹

This future glory lies at **the heart of God's purpose** in saving His chosen people through Jesus Christ and is **essential to understanding the gospel message** that Paul proclaims in Romans.

We have simple outline to guide us through the study of Paul's **simple but profound statement** at the end of **verse 2**—

1. Our Glory
2. Our Hope
3. Our Boast

¹ Donald L. Berry, *Glory in Romans and the Unified Purpose of God in Redemptive History* (Eugene, Oregon: Pickwick Publications, 2016).

1. OUR GLORY

As Paul continues to **list the benefits that believers receive** as a result of being justified by faith in Christ alone, he introduces a **key theme and theological concept** that explains God's purpose in saving sinners through the gospel—

2 ... and we boast in hope of the glory of God.

We must ask first, what does Paul mean by “**the glory of God**”?

To answer that, we must first consider what “**glory**” is?

In the most general understanding, glory refers to that aspect of God which is **worthy of praise, honour, or respect**.²

That is communicated by the **Hebrew and Greek words** for glory—

In the Old Testament, the **Hebrew word** כבוד refers to something that is **heavy or weighty**, as in something that is significant, or honoured.

In the New Testament, the **Greek word** δόξα refers to something that has **brilliance, splendour, or radiance** so that it emphasises the reputation, honour, or dignity of the person.

² Darrell D. Gwaltney Jr. and Ralph W. Vunderink, “Glory,” in *Eerdmans Dictionary of the Bible*, ed. David Noel Freedman, Allen C. Myers, and Astrid B. Beck (Grand Rapids, MI: W.B. Eerdmans, 2000), 507.

The significance of the term is **found in how it is used** in both Old and New Testaments.

That is because the term is always associated, directly or indirectly, with God so that it is **used primarily as a reference to the glory that belongs to God**—the glory that He possesses.

The glory of God, then, is **God’s majesty, worth, beauty, and splendour**.³

One author defines the glory of God as *“the infinite beauty that is God’s because of who He is in His perfections and that is put on display as He manifests Himself as God through creation, redemption, and consummation.”*⁴

Exodus 33:18–23 is a key Old Testament passage—

18 **Then Moses said, “I pray You, show me Your glory!”**

19 **And He said, “I Myself will make all My goodness pass before you, and I will proclaim the name of Yahweh before you; and I will be gracious to whom I will be gracious, and I will show compassion on whom I will show compassion.”**

20 **But He said, “You cannot see My face, for no man can see Me and live!”**

21 **Then Yahweh said, “Behold, there is a place by Me, and you shall stand there on the rock;**

22 **and it will come about, while My glory is passing by, that I will put you in the cleft of the rock and cover you with My hand until I have passed by.** **[PTO]**

³ Christopher W. Morgan and Robert A. Peterson, “Glory of God,” in *A Concise Dictionary of Theological Terms* (Nashville, TN: B&H Academic, 2020), 68.

⁴ Gregg R. Allison, “Glory,” in *The Baker Compact Dictionary of Theological Terms* (Grand Rapids, MI: Baker Books: A Division of Baker Publishing Group, 2016), 91.

23 Then I will remove My hand, and you shall see My back, but My face shall not be seen.”

In this one passage alone, we can see how the glory of God is **virtually interchangeable** with His presence, His goodness, His name, His radiance, and His face.⁵

The glory of God is clearly a rich and full theological concept.

Nevertheless, we can simplify our understanding of it to referring to **the splendour of His nature and character**.

Simpler still, the glory of God is **the splendour of who He is and how He acts**.

God’s chief purpose is to glorify Himself by displaying the splendour of His nature and character in His creation.

As **Psalm 19:1** tells us, **God displays the splendour** of who He is and how He acts in all that He has made—

**1 The heavens are telling of the glory of God;
And the expanse is declaring the work of His hands.**

The apex of this creation is mankind whom God created to be the **pinnacle of the display of His glory**, being made in His image.

Therefore, we can say that **ultimately only God has glory**, and whatever glory might be seen in creation—whatever glory might be seen in mankind—**is a reflection of the glory of God in what He has made**.

⁵ See also R. B. Gaffin Jr., “Glory,” in *New Dictionary of Biblical Theology*, ed. T. Desmond Alexander and Brian S. Rosner, electronic ed. (Downers Grove, IL: InterVarsity Press, 2000), 508.

So **as we pursue an answer** to the question of what Paul means by “**the glory of God**,” we must **first understand that glory belongs to God** and refers to the splendour of His nature and character.

However, the phrase “**the glory of God**” does not have to refer to the glory which God possess in Himself.

It can refer to the glory that **He displays in His creation by bestowing glory** on what He has made, since His purpose in creation is to **radiate the magnificence of who He is in what He has created.**

The glory of God is then about **God manifesting His nature and character** in all of creation through mankind as His **image-bearers who share in and reflect His glory.**⁶

As we then approach Paul’s use of the phrase “**the glory of God**” in **Romans 5:2**, we should understand that, **grammatically**, the phrase can refer to the glory which belongs to God or to the glory which comes from God.

From the context, it is clear that Paul is referring to the **benefits received from God** as a **result of our justification.**

Therefore, **in answer to our question**, Paul uses the phrase to mean that glory which **comes from God and is given by Him** to believers in the eschatological future.

⁶ Berry, *Glory in Romans*.

This seems like a lot to find packed into half a verse.

But we need to **zoom out and recognise** the significance of **the glory of God as a theme** running through Paul's letter.

He first introduces his **theology of glory** in **Romans 1:21-23** as he explains the present reality of the wrath of God against mankind's sinful rebellion—

²¹ For even though they knew God, they did not glorify Him as God or give thanks, but they became futile in their thoughts, and their foolish heart was darkened.

²² Professing to be wise, they became fools,

²³ and exchanged the glory of the incorruptible God for an image in the likeness of corruptible man and of birds and four-footed animals and crawling creatures.

The tragedy of sin is that it is **born out of man's scorn** for the glory of God.

As Paul's **deliberate allusion back** to the creation account of **Genesis 1-3** suggests, God made man in a unique way in order to share in His glory by **delighting in it and displaying it as worship**.

Genesis 1:26-27—

²⁶ Then God said, "Let Us make man in Our image, according to Our likeness, so that they will have dominion over the fish of the sea and over the birds of the sky and over the cattle and over all the earth and over every creeping thing that creeps on the earth."

²⁷ And God created man in His own image, in the image of God He created him; male and female He created them.

The purpose of man and women being created to be the image of God is taught by the **Westminster Shorter Catechism**, which begins by asking, “*What is the chief end of man?*” and proceeds to answer, “*Man’s chief end is to glorify God, and to enjoy Him forever.*”⁷

To glorify God is to delight in and display the splendour of His nature and character.⁸

But as Adam and Eve turned from God in rebellion, they turned away the glory of God that they were created to share in.

As Paul picks up on this in **Romans 1:18–32**, he emphasises that **man’s spurning of the glory of God** is what makes his sin so evil and deserving of wrath.

Behind all the sinful rebellion of men and women is the **idolatrous preference for worshipping the creation** instead of the Creator.

That is, behind all the sinful rebellion of men and women is the **idolatrous preference for another glory** instead of the glory of God.

The tragic effect of this rejection of God’s glory is what Paul points to in **Romans 3:23** as the great reason why we need to be justified by faith alone—

²³ **for all have sinned and fall short of the glory of God**

⁷ David VanDrunen and Matthew Barrett, *God’s Glory Alone—the Majestic Heart of Christian Faith and Life: What the Reformers Taught...and Why It Still Matters*, The 5 Solas Series (Grand Rapids, MI: Zondervan Academic, 2015), 34.

⁸ “To ‘glorify’ God is to respond appropriately to the revelation of God’s nature and character—his δόξα.” Berry, *Glory in Romans*.

Looking back on this verse we are now even in **a better position to understand** the full **significance** of what Paul means by it.

The “**glory of God**” here is again a **reference to the nature and character of God** in which humanity was intended to participate, but which **humanity rejected** as a result of sin.

Therefore, **every man and woman falls short of their created purpose** of sharing in the glory of God by delighting in and displaying the splendour of who He is and how He acts.

As **Doug Moo** writes, “Paul... is indicating that all people fail to exhibit that ‘being-like-God’ for which they were created.”⁹

Another author, **Donald Berry**, elaborates that—

“Rather than living lives that reflect the glory of God by putting the worth and truth of God’s person and nature on display, all fall short of this glory and reflect a lie instead.”

In other words, **the essence of sin is failing to value God’s glory supremely.**

Thus, to sin is to fall short of the glory of God.

This is true even of believers who have been justified.

⁹ Douglas J. Moo, *The Letter to the Romans*, ed. Ned B. Stonehouse et al., Second Edition, The New International Commentary on the New Testament (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2018), 247.

Our continued struggle with sin and its presence in our lives means that **we continue to fail in the goal** of sharing in the glory of God.

This tragedy **will not be reversed until the completion** of our salvation in the future.

But the **joyful certainty of God's promise** to restore us to the glory of God is precisely what Paul is highlighting as **a benefit of our justification**.

As **Tom Schreiner** wrote, *“Those who scorned God's glory and fall short of it are now promised a future share in it.”*¹⁰

It seems best, then, to understand **“the glory of God”** here as **God's glory which believers will again share in and display as the fulfilment of God's intention for humanity**.

In the words of **one commentator**, *“The hope of the human creature to fulfil the Creator's purpose for humankind.”*¹¹

Paul will return in **chapter 8** to his **theology of the glory of God** in order to expound on it in greater detail.

There he will emphasise that our present suffering as believers cannot prevent us from receiving the glory of God which He promises us in the gospel.

¹⁰ Thomas R. Schreiner, *Romans*, ed. Robert W. Yarbrough and Joshua W. Jipp, Second Edition, Baker Exegetical Commentary on the New Testament (Grand Rapids, MI: Baker Academic: A Division of Baker Publishing Group, 2018), 262.

¹¹ James D. G. Dunn, *Romans 1–8*, vol. 38A, Word Biblical Commentary (Dallas: Word, Incorporated, 1988), 264.

Romans 8:18—

18 For I consider that the sufferings of this present time are not worthy to be compared with the glory that is to be revealed to us.

Just prior to that, Paul says in **verse 16–17** that we can be **assured of our future glory from God** not because of our present circumstances, but because of the Spirit of God who indwells us and confirms that we are children of God—

17 and if children, also heirs, heirs of God and fellow heirs with Christ, if indeed we suffer with Him so that we may also be glorified with Him.

It should be clear that we **cannot separate the promise of future glory** from the **restored relationship** that we also receive through the gospel.

Returning to the context of **Romans 5**, there is a reason that **Paul first listed the relational benefits** of peace with God and access to His presence before referring to the benefit of sharing in His glory.

That is because **a restored relationship with God is necessary to share in the glory of God.**

It is this restored relationship that **allows us to know and enjoy God in the deepest intimacy.**

In other words, this restored relationship **enables us to see and know God's glory** and **respond appropriately** by delighting in His glory as worship.

That is Paul's point—the wonderful promise of the gospel is that through our justification, **we we will share in the very glory that characterises the God** who has once again become **the object of our worship**.

This is the **incomparable benefit** that God promises to give us as a gift of His grace in Christ.

If you grasp this then you will find your **heart pulsing** with the same gospel passion that shaped the apostle Paul's life.

But since Paul's purpose is to list these benefits of justification **in order to give us assurance of our future salvation, we must ask** whether this promise of future glory is certain?

In answer, **we must consider our hope**—

2. OUR HOPE

Paul's **simple but profound statement** at the end of **verse 2** not only introduces to us the **theme of glory, but also the theme of hope**—

2 ... and we boast in hope of the glory of God.

In our previous study of Abraham's faith in **chapter four**, we noted that **"hope" does not simply refer to optimism.**

In our day, we tend to use the word to express **little more than wishful thinking**, but that is the furthest thing from the biblical concept of **"hope."**

Hope is **looking forward to something** with good reason to be **confident in its fulfilment**.¹²

We place our hope in God that He will fulfil all His promises in the gospel.

We can have **absolute certainty** that He will fulfil His promises **because of His faithfulness**.

In other words, **hope is future-focussed faith** that is confident in God's promises.

Though Paul had previously applied this concept to Abraham as he described his faith, **now, for the first time in the epistle**, Paul applies this concept to all believers.

By linking our future glory to hope, Paul is emphasising the **absolute certainty** we can have in this gospel promise.

Hoping in the glory of God doesn't mean that believers long to experience God's glory but are not sure whether it will come to pass.

Believers are certain now that the glory we lost in the Fall, through Adam's sin, will be restored to us through Jesus Christ.

Indeed, **the glory restored to believers** will be **even greater** than the glory Adam once had, because we will be conformed to the last Adam, Jesus Christ.

¹² BDAG, ἐλπίς.

Paul will elaborate on this in **chapter 8** when he returns to the theology of glory and the certainty of our hope.

He writes in **Romans 8:29-30**—

**²⁹ Those whom [God the Father] foreknew, He also predestined to become conformed to the image of His Son, so that He would be the firstborn among many brothers;
³⁰ and those whom He predestined, He also called; and those whom He called, He also justified; and those whom He justified, He also glorified.**

When Paul writes of our future glory, he uses a **form of the verb** that **usually indicates a past tense action**.

However, **Greek grammar** also allows an author to use this verb form to indicate a future event that is **so absolutely certain that it might as well** have already occurred.

In other words, as Paul points to our hope of future glory as a **benefit of our justification**, as he does in **chapter five**, then we should have an **unconquerable confidence** that God will fulfil His promise.

But if we can comprehend the certainty of this future glory as promised in the gospel, then **will it not have an effect on our enthusiasm for the gospel?**

In answer, **we consider our boast**—

3. OUR BOAST

Paul begins his statement on our future glory by referring to it as **something we rejoice in**—

2 ... and we boast in hope of the glory of God.

It is fascinating to consider that Paul **previously presented** boasting as **something negative**—

In **Romans 2:17** Paul refers to those who “**bear the name ‘Jew’ and rely upon the Law and boast in God**” hypocritically.

Similarly, in **verse 23** he says—

23 You who boast in the Law, through your transgression of the Law, do you dishonour God?

Then in **Romans 3:27** after writing the most important paragraph in the Bible on justification as the heart of the gospel, he concludes—

27 Where then is boasting? It is excluded. By what kind of law [i.e. principle]? Of works? No, but by a law of faith.

What becomes clear, then, as we **compare the negative and positive uses** of the word “**boast**” is that it is not the act of boasting that is a problem, but the act of boasting in the **wrong object**.

When we boast in ourselves and our efforts and achievements, we sin because we ought to be boasting in God.

Indeed, **boasting in the Lord is the truest form of worship.**¹³

In fact, when the object of our boast is God, then there is **little difference between** boasting in Him and glorifying Him.

In **verse 2**, the **object of our boast** is **not directly in God** but in the certainty of what He has promised.

So then, the word “**boast**” as Paul uses it here carries the **ideas of confidence and joy.**

Doug Moo suggests that we translate the word as,
“**we are joyfully confident of.**”

In that sense, we are **“joyful confident” of our future glory.**

We exult in the certainty of God’s promise to restore us to our **created purpose of glorying and enjoying Him** as those made in His image.

We should be **marked by a joyful confidence** in God’s promise to restore us to **sharing in the delight and display** of His nature and character.

We can—and must—even have this boast **in the face of our present frustrations from sin within and suffering without.**

With the presence of sin in our lives, **we continue to fall short** of the glory of God even as justified believers.

But it will not always be this way!

¹³ Schreiner, *Romans*, 263.

Similarly, suffering tempts us to believe that we will **never receive this promise** because it tempts us to believe that we are **separated from the love of God** which guarantees our hope.

Now, **there is a connection that we can make** if we consider the **opposite of joyful confidence**.

How would we describe a lack of confidence in what God has promised in the gospel?

We would be **doubtful, uncertain, sceptical**, or perhaps even, **“ashamed.”**

Our boast as believers connects to Paul’s **enthusiasm** for the gospel, as he wrote in **Romans 1:16**—

¹⁶ **I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes...**

Our boast, our exultation, our joyful confidence in the future salvation that God has promised in the gospel is one and the **same as Paul’s exuberance** in the good news.

When we boast in **all that God has promised us** in the gospel then we will be **as enthusiastic as Paul** about the good news of God’s promised salvation in Christ.

When we **grasp all the incomparable benefits** of what God has done through our faith in Christ then we cannot help but be **shaped by the gospel in all of life**.

CONCLUSION

If you have ever felt apathetic about the gospel then the **answer is to fill your mind and focus your heart** on all that God has promised in the gospel.

When we limit our understanding of the gospel to forgiveness of sins,
then we limit our focus to what God has done in the **past**,
not thinking of the magnificence of what He is doing in the **present** and has promised to do in the **future**.

Justification **may be the heart of the gospel**, but it is not all there is to the gospel.

God's purpose in saving you is far greater than simply forgiving you and granting you a right standing with Him.

As a result of your justification through faith in Christ alone, God will restore you to **the purpose for which He created you** in His image.

God's purpose and promise is that He will **enable you to share in His glory** by delighting in and displaying the **splendour of His nature and character**.

As you see and enjoy who He is and how He acts in His creation, you will be restored to a **relationship of true worship**.

The wonderful promise of the gospel is that through your justification, **you will share in the very glory** that characterises the God who has once again **become the object of your worship**.

As a believer in Christ, that is your glory.

That is your hope.

That is your boast.

God has promised you more than you can fathom—
sharing in His glory as His image bearer.

That is something you can be **absolutely certain** of.

That is something that you can be **joyfully confident** in.

And if you can grasp just how magnificent that promise of God is,

then you will not only **exult** in your future glory,
but you will be **consumed with enthusiasm** for the
good news message that proclaims such an **incomparable
benefit**.

The gospel is glorious because it promises us a restoration to the glory of God in our future salvation.

BENEDICTION

May the peace of God, our heav'nly Father,
And the grace of Christ, the risen Son,
And the fellowship of God the Spirit
Keep our hearts and minds within His love.

May this peace which passes understanding,
And this grace which makes us what we are,
And this fellowship of His communion,
Make us one in spirit and in heart.¹⁴

2 Corinthians 13:14

**The grace of the Lord Jesus Christ,
and the love of God,
and the fellowship of the Holy Spirit,
be with you all.**

¹⁴ *Benediction (May The Peace Of God)*, <https://gettymusic.store/products/benediction-may-the-peace-of-god>