

THE LOVE OF GOD ROMANS 5:6–10

INTRODUCTION

One of the **most profound statements** in all of Scripture is contained in the **three simple words** of **1 John 4:8**—
“God is love.”

This is a statement about the nature of God more than the activity of God.

When John writes, **“God is love,”** he means us to understand who God is before we understand how God acts towards His creation.

Among all the inspired authors of Scripture, John wrote most deeply and insightfully on the triune nature of God.

John is the preeminent theologian on the Trinity.

Though his statement that **“God is love”** does not in itself reveal the Trinity, it is a statement that can only be understood in the context of understanding that God is triune.

It is, then, a profound statement of who God is because God can only be love if God is triune.

If God were not triune—if God were not three distinct Persons inseparably united in one Divine essence—then God could not be love.

Since God is triune, the Father, Son, and Spirit are in eternal relationship with one another.

The nature of that those relationships—the Father to Son and the Spirit, the Son to the Father and the Spirit, and the Spirit to the Father and the Son—is what we call “**love.**”

Therefore, before creation—when God was all that was—God was perfectly and eternally loving within His triune nature.

If God was only one person, then before creation God would have no one to love and God could in no way be described as “**love.**”

But as Scripture reveals, before anything else was, the Father, Son, and Spirit related to one another in perfect, eternal love.

Therefore, while John’s statement that “**God is love**” does not in itself reveal the Trinity, it is a statement that can only be understood in the context of understanding that God is triune.

“**God is love**” is a profound statement of who God is because God can only be love if God is triune.

Though when John writes this statement he means us to understand who God is before we understand how God acts towards His creation, it nevertheless explains His actions.

The fact that “**God is love**” means that He created because of the superabundance of the love He has eternally enjoys within Himself.

God did not create the universe, or man as the apex of that creation, because He is lonely and needy.

God did not create in order to take.

God created in order to give—which is the essence of love.

The nature of God as “**love**” within Himself overflowed like an eternal, inexhaustible fountain in **the actions of God** which are loving.

It is equally true that “**God is love**” means that He saves sinners because of the superabundance of the love He has eternally enjoys within Himself.

God does not save unrighteous sinners because He is lonely and needy.

Just as with creation, God does not save in order to take.

He does not need our faith and He does not need our obedience.

He does not need our love and He does not need our worship.

God saves in order to give—which is the essence of love.

That is what Jesus meant when He said in **Mark 10:45**—
⁴⁵ **“The Son of Man did not come to be served, but to serve, and to give His life a ransom for many.”**

That is why John followed his profound, Trinitarian statement that “**God is love**” with the following in **1 John 4:9-10**—

⁹ **By this the love of God was manifested in us, that God has sent His only begotten Son into the world so that we might live through Him.**

¹⁰ **In this is love, not that we have loved God, but that He loved us and sent His Son to be the propitiation for our sins.**

Who God is explains how God acts towards His creation.

The fact that “**God is love**” explains why He would overflow like an inexhaustible fountain and demonstrate the infinite greatness of His love in the Father sending the Son and the Son dying in order to reclaim sinners from their ruin.

As wonderful and profound as what that is, you might be asking,

*“What on earth that has to do with our assurance of salvation that Paul is talking about in **Romans 5**?”*

The answer is that when Paul points us to the love of God within our hearts as the experience that sustains our hope, he is pointing us to an experience that reveals far more about **who God is** than who we are.

So many Christians consider the cross and completely miss the point because they conclude that it means that we are so valuable.

The cross is not a revelation of how lovable you are—
it is a revelation of how loving God is,
because He is in Himself love.

If you can grasp that, then you will grasp the argument that Paul sets before us today that the greatest assurance is found not in who we are, but in who God is.

Who God is is demonstrated in the most profound of God's acts—the Father sending the Son and the Son dying on the cross to reclaim the ruined sinners whom He had chosen to set His love upon.

As we learnt from our study of **Romans 5:3–5**, the Spirit of God is given to dwell within those who are made right with God through faith in Christ.

The Spirit pours out the subjective experience of God's love within our hearts which then sustains our hopeful assurance of salvation amidst even the most painful of circumstances.

But as we come to focus our study on **verses 6–10** today, we'll find that Paul wants to validate that subjective experience by placing it on the objective ground of the cross.

The subjective experience of God's love is valid because it is affirmed by the objective demonstration of His love in the death of Christ on the cross.

In doing so, Paul will make it clear that the greatest assurance of our salvation is found in its source—the love of God.

The love of God assures us of our salvation because that salvation is not rooted in who we are, but in who God is as He demonstrates His loving nature in His loving action of the cross.

PROPOSITION

As we focus on **Romans 5:3–5**, we'll surely find it to be **one of the most magnificent texts** on the love of God in all of Scripture.

For all its magnificence and profundity, **it has a simple point.**

Paul wants you to **find hope in the love of God**, and gives you **two reasons to do so**:

1. The **demonstration** of God's love (6–8)
2. The **assurance** of God's love (9–10)

1. THE DEMONSTRATION OF GOD'S LOVE (6–8)

Paul begins **verse 6** with an explanatory conjunction, "**For**," meaning that he intends to offer an explanation for his previous statement.

As we recall, Paul refers to our present experience of the love of God through the Spirit of God in **verse 5**—

⁵ Hope does not put to shame, because the love of God has been poured out within our hearts through the Holy Spirit who was given to us.

This experience of the love of God within our hearts is intended by God to bolster our joyful confidence in our future salvation that we will receive when God glorifies us and vindicates us in the final judgement.

That is, our subjective experience of the love of God in our hearts is meant to sustain our hope.

This kind of subjective experience, however, must be grounded upon an objective reality in order to be valid.

That is why Paul shifts from the love of God in our hearts to the love of God on the cross.

His explanation follows in **verse 6**—

6 For while we were still weak, at the right time Christ died for the ungodly.

Paul's point in this verse is that Christ died for us before we made any move toward Him.

If we consider the that point in greater detail we'll understand why this demonstrates God's love for us who are justified in Christ.

Paul has already made a reference in his epistle to the death of Christ.

We find that in that great paragraph of **Romans 3:23–26**—

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

24 being justified as a gift by His grace through the redemption which is in Christ Jesus;

25 whom God displayed publicly as a propitiation in His blood through faith, for a demonstration of His righteousness, because in the forbearance of God He passed over the sins previously committed;

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²⁶ **for the demonstration of His righteousness at the present time, so that He would be just and the justifier of the one who has faith in Jesus.**

We can observe **two things** here.

First, Paul never thinks of Christ's dying for us apart from the fact that the Father sent the Son to die on the cross.

There is a Trinitarian shape to the gospel message that Paul proclaims.

Second, Paul contends that the cross demonstrates the righteousness of God.

As we consider his argument in **chapter 5**, we see that, without contradicting his earlier statement, Paul now contends that the cross also demonstrates the love of God.

What is helpful to understand the force of what Paul is saying, though, is to notice that he zeroes in on **the timing of Christ's death** on the cross as the aspect that particularly displays the loving nature of the act.

As he writes in **verse 6**, the time was **"while we were still weak."**

The idea of weakness is not always negative, but here Paul uses it to refer to our **"total incapacity for good"** which is characteristic of the unredeemed.¹

¹ 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), 334.

In other words, Paul has a moral weakness in mind as he describes our state before receiving the redemption that is in Christ.

That is what I mean by the timing of Christ's death.

Paul is stressing that God's love came to us when we were utterly helpless.

For the redeemed, that is no longer their condition as the saving work of God brings spiritual regeneration and a new heart that is able, through the help of the indwelling Spirit, to do what is right and pleasing to God.

But as Paul emphasises, that is not when the Father sent the Son to die on the cross in the place of His people.

In fact, our natural state is underscored even further when Paul writes that **“Christ died for the ungodly.”**

Our moral weakness makes the demonstration of God's love towards us incredible, but it truly astonishing when we consider that we didn't simply lack capacity for good but we actively hated God and rebelled against Him.

That's what it means for us to be **“ungodly.”**

Those who are **“ungodly”** lack any inclination to consider God or what is right and pleasing to Him.

The **“ungodly”** are those who flatly refuse to worship God.

The full picture of what it means to be “**ungodly**” has already been displayed by Paul in **Romans 1:18–32** in his horrifying description of mankind’s natural state of sinful rebellion.

The essence of this ungodliness is our idolatry as Paul describes it in **Romans 1:21-23**—

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.

As a result, humanity is left to plumb the depths of our depravity as Paul says in **verses 28–32**—

28 And just as they did not see fit to acknowledge God, God gave them over to an unfit mind, to do those things which are not proper,

29 having been filled with all unrighteousness, wickedness, greed, evil; full of envy, murder, strife, deceit, malice; they are gossips,

30 slanderers, haters of God, violent, arrogant, boastful, inventors of evil, disobedient to parents,

31 without understanding, untrustworthy, unloving, unmerciful;

32 and although they know the righteous requirement of God, that those who practice such things are worthy of death, they not only do the same, but also give hearty approval to those who practice them.

Surely, as we consider such a description of our ungodly state prior to redemption, we must ask ourselves, why would God loves us when we so plainly hate Him?

It's that sense of wonder and amazement that Paul wants to put in our minds as he writes of the demonstration of God's love.

He wants to underscore the greatness of God's love in sending Christ to die for those who are wicked and rebellious and who hate Him.

But there is more that he wants to place in the spotlight for us.

It is not only the greatness of God's love, but the uniqueness that is put on display.

The love of God is distinct from the love that we so weakly and imperfectly demonstrate towards one another.

While much of what passes for "love" among people is rooted in taking, the love of God is distinct in that it flows from the fountain of God's giving.

God's love is not about who we are, but about who He is because it is not rooted in what He can get from us but in what He can give to us.

Just think about what Paul is saying!

The love of God cannot possibly be a "needy" kind of love.

It cannot be the shadow of love that we exercise towards one another because we hope to derive some kind of benefit from another.

When Christ died for the ungodly, there was nothing in us that we could offer Him.

There was nothing lovely, nothing commendable, nothing that would cause Him to love us.

That is what make the love of God so unique and so wonderful that we can scarcely wrap our minds around it.

God's love for us comes from the overflow of His infinite, eternal love within the Trinity so that it has everything to do with who He is and nothing to do with who we are.

In case you are tempted in hearing this to think that being loved is about being affirmed as lovable, let me remind you that not only does this not conform to the standard of the God who **"is love,"** but it is also a precarious place to be in as the object of love.

If you are only ever loved when you are lovable, then the moment you fail to perform or fail to offer value or benefit to the one who loves you, you will lose that love.

As much as a new bride and groom may delight to hear of how lovely they are in the eyes of their beloved, it is a greater love when their spouse loves them unconditionally so that they can enjoy the security of that love.

Paul is saying that God’s love is the greatest, the purest, the most distinct love because it flows from Him and can therefore be demonstrated to those He loves even when they are not worthy of that love.

God’s love is about the greatness of the One who loves rather than the greatness of the one who is loved.

That is what Paul means when he writes—

6 For while we were still weak, at the right time Christ died for the ungodly.

But as you look at that verse again, you notice the curious phrase, “**at the right time.**”

What does Paul mean by that?

There is a measure of uncertainty among commentators, but most likely it reflects the way Paul thinks of the eschatological “time” of God’s intervention in Christ.²

This is the appointed time in salvation history that God determined Christ would die as His plan unfolds from one “time”—from one “dispensation”—to another.

Paul referred to this earlier in **Romans 3:26** as, “**the demonstration of His righteousness at the present time.**”

² Moo, *Letter to the Romans*, 335.

In **Ephesians 1:10**, he refers to the,
“**administration** [dispensation] **of the fullness of the times....**”

Perhaps the closest reference to the idea Paul has in mind is found in **Galatians 4:4**—“**But when the fullness of the time came, God sent forth His Son....**”

The precise interpretation is not critical to understanding the verse and the idea that Paul intends to convey can be captured by paraphrasing it as,

*“Christ died for the ungodly **just at that very time** when we were weak.”*

As we look then at **verse 7**, we see that Paul intends to prove the distinct excellence and majesty of God’s love by contrasting it with the feint echo of it in human sacrificial love.

7 For one will hardly die for a righteous man, though perhaps for the good man someone would dare even to die.

Since man was made in the image of God, it should not surprise us that feint echos of our resemblance to God remain even after the Fall.

Sin may distort the image of God, but it does not destroy it.

Therefore, Paul can point to sacrificial love between men and women even in their “**weak**” and “**ungodly**” state.

As we can observe, the pinnacle of human love is the giving of one's life for a person you are close to—a spouse, child, or perhaps a fellow soldier in combat.

Paul makes the same observation, but expresses it in a way that can sometimes confuse us when we read this verse.

A “**righteous man**,” as Paul describes him, is one who is just and upright in his dealings and would therefore have some claim on our respect.

A “**good man**” is one for whom we have a strong personal affection and for whom, therefore, we would be more willing to die.

In simpler terms, a “**righteous**” person is one we respect, but a “**good**” person is one we love.³

Paul is then making a simple observation that while we are capable of sacrificial love, it is uncommon.

Dying on behalf of someone we respect is rare, and while dying on behalf of someone we love is perhaps more common, it is far from the typical love than is expressed between people.

Unlike the love of God, what passes for human “love” tends to be about taking, about receiving.

³ Douglas J. Moo, *Romans*, The NIV Application Commentary (Grand Rapids, MI: Zondervan Publishing House, 2000), 172.

We love others when we find some benefit in doing so because we are needy and so our love is motivated by what we can get from them instead of what we can give to them.

This contrast between God's love and our own is exactly what Paul wants to highlight.

We might, in rare circumstances, die for someone we love, and in even rarer circumstances we might die for someone we respect, but we will certainly not die for an enemy—
for someone who hates us.

Therein lies the contrast and the greatness of God's love.

The Father sent His Son to die for people who hated Him, as Paul emphasises in **verse 8**—

8 But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us.

In contrast to the imperfection of even the most sacrificial human love, “[God's] own love” stands apart in its greatness and its distinctness.

Here we can see that Paul points to the objectivity of God's love as it is put on display.

Alongside this subjective evidence of God's love, we also have objective proof of that love in the cross of Christ.

The demonstration of God's love is reason to find hope in the love of God.

We cannot pass over a key detail here.

Notice that when Paul wrote that “**God demonstrates His own love,**” he refers to it as a present-tense reality.

The death of Jesus Christ on the cross is an event of the past but it keeps showing us the love of God.⁴

How does it do that? How does it show, how does it demonstrate, the love of God?

Paul uses the same logic as **verse 6** when he explains, “**that while we were yet sinners, Christ died for us.**”

The essence of man’s rebellion against God is summarised by Paul in the word “**sin.**”

Man’s rebellion against God, man’s hatred for God, and man’s broken relationship with God are all spoken of by Paul in terms of man’s “sin.”

The summary of our hopeless and unlovable state is Paul’s statement in **Romans 3:23**—

²³ **All have sinned and fall short of the glory of God**

It was at the height of our rebellion as “**sinners**” that God proved His love for us in the clearest and most compelling way.

⁴ Leon Morris, *The Epistle to the Romans*, The Pillar New Testament Commentary (Grand Rapids, MI; Leicester, England: W.B. Eerdmans; Inter-Varsity Press, 1988), 224, fn27.

The apex of the self-giving love of God is the Father sending the Son and the Son taking the place of “sinners” so that by His death He might bring them into a relationship of love with Himself.

To put it simply, God did the most loving thing for you when you were at your least lovable.

There was nothing in who you were or what you were doing that would in the smallest way commend you to God as an object of His love.

But that is no obstacle to the love of the Triune God because it is so wonderfully free of needing a reason outside of God’s love within Himself.

The love of God is not rooted in who you are but in who He is.

As John wrote, “**God is love.**”

The love of who God is is revealed in the love of what God does.

Therefore, as we’ve already taken note, John makes the same point that Paul is making—that the infinite, eternal love of the Triune God overflows like an unceasing fountain into the love that He lavishes upon sinners.

1 John 4:9–10—

⁹ By this the love of God was manifested in us, that God has sent His only begotten Son into the world so that we might live through Him.

[PTO]

¹⁰ **In this is love, not that we have loved God, but that He loved us and sent His Son to be the propitiation for our sins.**

As we return to **Romans 5**, notice that Paul also grasps the Triune nature of God's love.

The demonstration of God's love through the action of Christ on the cross implies a unity between God and Christ in Paul's thinking.⁵

The love of God, then, is the love of the Father, demonstrated through the Son, and applied by the Spirit who assures us that we are the objects of God's unmerited and unceasing love.

We see the Trinitarian shape of God's love throughout Paul's letter.

In **Romans 5:5**, it is **“the love of God [which] has been poured out within our hearts through the Holy Spirit who was given to us.”**

In **Romans 8:25**, it is **“the love of Christ.”**

And in **Romans 8:39**, it is **“the love of God [that is, God the Father], which is in Christ Jesus our Lord.”**

But the clearest evidence of this love is the Father sending the Son and the Son dying for unlovable sinners.

⁵ Frank Thielman, *Romans*, ed. Clinton E. Arnold, Zondervan Exegetical Commentary on the New Testament (Grand Rapids, MI: Zondervan, 2018), 271.

That is why Paul never thinks of God's love for us apart from the cross.

Together, this magnificent display of the love of God is meant to give you reason to find hope in the love of God.

It does so, **firstly**, by giving you an objective foundation for the subjective experience of God's love in your heart which sustains your hope.

The demonstration of God's love is then the **first reason** to find hope in the love of God.

But Paul provides us with a **second reason**—

2. THE ASSURANCE OF GOD'S LOVE (9–10)

We have previously learnt that Paul's focus in this section is the believer's assurance of their final salvation.

The word that he uses for this assurance is “hope.”

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

That is, hope is future-focussed faith that is confident in God's promises.

As Paul explains here, we particularly have hope in God's promise to save us from His wrath in the final judgement.

The greatest assurance of our salvation is found in its source—the love of God.

That is what Paul is getting at in **verse 9**—

⁹ Much more then, having now been justified by His blood, we shall be saved from the wrath of God through Him.

Paul is making an argument **from the greater to the lesser.**

He begins by reminding us of what God has already done for us through the death of Christ.

He points to two parallel accomplishments—God has **“justified”** us, as Paul writes in **verse 9**, and God has **“reconciled”** us, as we see in **verse 10**.

As Paul’s logic goes, **“how much more then”** can we be sure that God will complete His work by saving us from His wrath in the last day.

We can trace out his argument as follows:

- The experience of God’s love increases hope (**verse 5**)
- The death of Christ for sinners proves that this hope has an objective ground (**verses 6–8**).
- Therefore, believers can be sure that their hope will be fulfilled as God saves them from His wrath (**verses 9–10**).

Though **verses 9 and 10** are certainly in parallel and designed to reinforce the single point that Paul is making, they do each contribute something unique to Paul's argument.

Look at **verse 9** as Paul describes believers as “**having now been justified by His [Christ's] blood.**”

Paul had previously connected our justification with faith, summarising the previous four chapters of his letter when he wrote in **Romans 5:1** of us, “**having been justified by faith.**”

Here in **verse 9** he connects it with the blood of Christ.

Our English translations obscure an important distinction that Paul makes between the two ideas.

When he writes in **verse 1** that we are “**justified by faith,**” he means that faith is the **means**, or instrument, by which God justifies us.

However, when he writes in **verse 9** that we are “**justified by His [Christ's] blood,**” he means that Jesus' sacrificial death in our place is the **basis** on which God justifies us.⁶

Having said that, Paul's point is that this is harder to accomplish than saving us from God's future judgement, so from the greater to the lesser he asks—

⁶ Andrew David Naselli, *Romans: A Concise Guide to the Greatest Letter Ever Written* (Wheaton, IL: Crossway, 2022), 71.

If we are now in right standing with God on the basis of Jesus' death on the cross, **“how much more then”** can we be confident that God will declare us righteous in the final judgment.

The assurance he offers us is wrapped up in the context of the love of God.

We have already noted that Paul associates the cross with the love of God,

so the reason he changes from referring to our **justification by faith** to our **justification by the blood** of Christ is to place the **emphasis on the love that motivated** everything that God did to make us right with Him.

Having so demonstrated His love for us, how can we imagine that God's love would fail to complete our salvation?

We find hope in the love of God because the greatest assurance is found in the love of God as the **source** of our salvation.

Paul makes the same point again in **verse 10**, with the parallel offering new details that **add both clarity and emphasis**—

¹⁰ For if while we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.

Paul has already described our unlovable state prior to redemption by calling us **“weak,” “ungodly,” “sinners,”** and now, **“enemies”** of God.

Here we see clearly that the source of our salvation is God's love.

In the overflow of love within the Trinity, the motivation for loving us came not from who we are but who God is.

God loves us because He chose within Himself to love us.

God chose within Himself to love us, to pursue us, to take the initiative in establishing a relationship with us.

We certainly did not initiate any of that.

We were God's "**enemies**"—we hated God and rebelled against Him and so we cannot claim to have had any inclination toward God within ourselves before God loved us and intervened to redeem us.

We were God's "**enemies**" and had no desire in ourselves to end the enmity toward God.

Therefore, as Paul says, Triune love overflowed as the Son died to overcome our enmity and hostility toward God.

What Christ accomplished in His death on the cross was not only our "**justification,**" but as we see here in **verse 10**, our "**reconciliation.**"

The concept of reconciliation places a greater emphasis on the relational aspect of what Christ accomplished by His death.

God did not simply want to save us from the legal woes we faced in His wrath.

God wanted to save us from the greater relational woe of not being in a loving relationship with Him wherein we would experience His love and come to know Him as the God who **“is love.”**

Bringing rebellious sinners into relationship with God is an act of amazing love.

As Paul argues, now that God has done that, we can be absolutely confident He will do the “easier,” or “lesser,” thing of delivering His people from His wrath.

Once again, Paul underscores the point that we find our greatest assurance in the love of God.

He ends **verse 10** with an important assertion we must not overlook.

He doesn't point to the death of Christ that will save us in the future judgement, but as he says,

“we shall be saved by His life.”

Paul is highlighting the importance not only of Jesus' death, but the importance of His resurrection too.

He has already made this point back in **Romans 4:25**—

²⁵ **He who was delivered over on account of our transgressions, and was raised on account of our justification.**

But when he expands on the matter of our assurance in the larger section of **chapters 5–8**, Paul will specifically link the resurrection of Christ to the certain hope we have of a final salvation.

He writes in **Romans 8:33-34**—

³³ **Who will bring a charge against God's elect? God is the one who justifies;**

³⁴ **who is the one who condemns? Christ Jesus is He who died, yes, rather who was raised, who is at the right hand of God, who also intercedes for us.**

Because Jesus lives, we are assured of our **right standing** before God as well as the **intercession** of our risen Saviour who **ensures that we will not be condemned** in the future judgement.

And what does the Son pray to the Father as He intercedes for His own?

The same thing that He prayed in **John 17:24**—

²⁴ **Father, I desire that they also, whom You have given Me, be with Me where I am, so that they may see My glory which You have given Me, for You loved Me before the foundation of the world.**

In short, the Son intercedes now on the basis of their infinite, eternal, self-giving love that He and the Father complete the work of salvation begun in those whom they have chosen to love.

CONCLUSION

One of the **most profound statements** in all of Scripture is that
“**God is love.**”

Because God is Triune—the perfect unity of Father, Son, and Spirit in one Divine essence—He is not “needy.”

He created out of the overflow of His love, and He saves out of the overflow of His love.

There is no greater demonstration of the love of who God is in the love of what God does than the cross.

In the cross we see the Father send the Son and the Son die in order to justify and reconcile those whom God had chosen to set His love upon.

So as Paul has taught us, the cross is not a revelation of how lovable you are—it is a revelation of how loving God is, because He is in Himself love.

Therefore, the greatest assurance our salvation is found not in who we are, but in who God is.

The greatest assurance of our salvation is found in its source—the love of God.

The love of God assures us of our salvation because that salvation is not rooted in who we are, but in who God is as He demonstrates His loving nature in His loving action of the cross.

So, friend, if you have been justified by faith in Christ,
on the basis of the blood of Christ,
then **the demonstration of God's love** and **the assurance of His love** together give you every reason to **find hope in the love of God.**

As you fix your heart then upon the **incomparable greatness** of the love of God,
bask in the radiance of that love as it bursts forth from who God is into **what God gives you in Christ.**

Swim with delight in the **ceaselessly overflowing fountain** of the love of God as you come to boast/ exult/ glory not only in your future glory,
not only in your present suffering,
but in your God who **“is love.”**

But, friend, if you are not yet right with God through faith in Christ,
then let **the greatest recommendation** to turn to Him not be the terror of His wrath but the **pleasure of His love.**

Let His love **woo you, win you, draw you** to Him
for He does not “need” you,
but He does love you freely
with the greatest love ever known—
the love of the Triune God displayed in the cross.

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.⁷

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.**

⁷ *Benediction (May The Peace Of God)*, <https://gettymusic.store/products/benediction-may-the-peace-of-god>