

# *The Precious Security of Justification by Faith Alone*

*Being an in-depth study of  
**Romans 5:9-11,**  
which contains Paul's consummate logic  
on the absolute certainty of God's preservation and care  
for every believer in Jesus Christ, because each is  
Justified by Grace **through faith alone.***

*By  
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## *Preface*

*Grace is the Grand Room of Justification, and Security is a most precious element of this Room of Grace. Since Jesus Christ is this place of Grace—He is this Justification—,therefore, to be in this Grace, to be in this Justification, is to be “in Christ,” and Security is an inherent constituent of being “in Christ.” The very nature of Jesus’ ministry relates to protection for His own, and the very nature of Justification, since it is **by faith alone**, also pertains to immunity from eternal harm. Because this Grand Room of Justification is neither gained nor retained by human merit through human effort, and because it is solely the result of the work of it’s gracious Proprietor, Jesus Christ, even the most ungodly sinners and the most inept seekers of His favors find secure eternal refuge within His golden provisions of righteousness. The Security of this place is His Person, Who to know is to possess His promise of everlasting life with Him. Since Justification is in Jesus Christ, this place of Grace is secure for those sinners who are justified **by faith alone**. Amen.*

*The Precious Security of Justification  
By Faith Alone*

*Much more then, being now justified by his blood, we shall be saved from wrath through him.*

*For if, when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved by his life.*

*And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the [reconciliation] atonement.*

*Romans 5:9-11*

These verses answer various anticipated questions concerning Paul's doctrine of justification through faith alone in Christ Jesus. Someone might ask: "We have a long way to go; we are weak and fallible; are not many taxing and defeating events likely to befall us? Is there not some way to be sure of our position in Christ before God? How can we know for a certainty that what we have now in Christ through faith cannot later be lost, and God turn against us because of our failures or unfaithfulness?" Paul answers such questions as these about the believer's security by means of spiritual and logical argumentation. Paul's rationale of justification answers,

**Believers in the Lord Jesus Christ are secure, because any other status is entirely and radically inconsistent with God's already terminated works for every believer, which require, accommodate for, and augment yet more future obligatory attainments for each believer.**

That distinct and profound rebuttal is in our text verses.

**What is Justification?**

First, we need to state briefly what justification is. The terms "justify" or "justification" refer to God's governmental

declaration of His eternal and sovereign ruling that a person is righteous in His pure judgment. Apart from his actual state or spiritual condition, God decrees that because of the righteousness of His Son, and because of the substitutionary death of His righteous Son, He now regards the person who believes on His Son to be forever as righteous as God Himself. Simply put, justification means to be “declared right as if never wrong.” Justification is not only forgiveness of sins but is positive in nature; it is an assigned righteousness given actually to the account of the believer. It is not just a negative removal of sin, followed by some sort of void somehow to be filled by the person thus cleansed. While it certainly includes sin’s removal, it is mostly positive, where God’s righteousness is imputed to the believer (*Romans 4:3, 6-8*). Through this imputation, its possessors own complete acceptance by God. They are then treated as righteous. Those who are thus *justified* are as acceptable to the Father as the Son is acceptable to the Father (*Eph. 1:6*). That is what being “in Christ” means,

*And be found in him [in Christ], not having mine own righteousness, which is of the law [of human merit through human effort], but that which is through the faith of Christ, the righteousness which is of God by faith.*

[Added emph.]

*Philippians 3:9*

Justification is a consummated standing with God, wherein sinners are accounted with the righteousness of Jesus Christ by the authority of the sovereign decree of the Almighty God and Father of the Lord Jesus Christ, by grace through faith alone.

### **Anxiety through Human Efforts**

Paul often used the “law” as representative of any and all systems or programs that are based upon or have within their parameters works of any kind or description for acceptance with God. To Paul and to the Holy Spirit, the “law” system contained in the Hebrews’ Old Testament Scriptures was the model and epitome of the failure of all religious systems that seek to gratify God with any kind of

human efforts. Consequently, the phrase “human merit through human effort” could be substituted for the word “law” in many places of Paul’s presentations concerning justification, and yet not do injustice to Paul’s deepest meaning.

Following this suggestion, note our paraphrase of Paul’s summarizing compilation of the doctrine of justification **by faith alone** in Romans:

*By acts of human merit through human effort shall no human being be justified in God’s sight: for from attempts at human merit through human effort comes a full knowledge of human sinfulness with its guilt and anxiety because of perpetual human failure. But now a right standing with God apart from human merit through human effort is clearly manifest. And this was necessary because human merit through human effort encourages only more wrath from God; therefore clearance from sin and justification before God springs only from faith, in order that it would be possible for God to save men by His free grace. Otherwise men could boast, but that is not possible for any man before God. Therefore, real peace is only possible for those who rest altogether in Christ’s sacrifice through faith alone.*

*Romans 3:20-21; 4:15-16, 2; 3:27; 5:1, respectively*

Paul’s whole doctrine of justification hinges upon the impossibility of any arrangement or categorization of works to gain righteousness from God, or to maintain right standing with God. To Paul, and in accord with his doctrine, justification cannot be through any system of works, whether of the Old Testament or of the New Testament. Neither the nation of Israel nor the church of Christ can furnish any opportunity for acceptable works or behaviors that will bring, or play any part in, justification before God.

## Peace Only through Faith Alone

Our text verses (5:9-11) are a part of a section of Romans which might be designated as Faith's Secure Refuge of Joy (5:1-11). After having presented the truth of the gospel of justification **by faith alone** in *Chapters 3 and 4*, Paul begins in *Chapter 5* to enumerate some of the blessed consequences of that doctrine,

*Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.*

*Romans 5:1*

Great joy accompanies the peace that is ours when resting wholly upon Christ's work for sinners. Only a justification before God which rests solely upon the agency of faith imparts any peace to men's' souls, because the law (and any works-oriented system) only produces guilt and anxiety (3:20) and its inescapable work of wrath (4:15). In fact, all works of merit, or supposed merit, bring nothing to benefit their aspirants (3:28), except some measure of fleshly boasting (4:2), which certainly is not possible in God's presence (4:2; 3:27; *1 Cor. 1:29*). Furthermore, a justification that is gained by works can be lost by works. If good works secure one's salvation, then bad works forfeit it. Hence, there can be no peace for workers seeking a merited salvation. In a justification by works, there is only confusion and worry and anxiousness that one's good works might cease and be replaced with evil works, and salvation finally is lost. That is why Paul began this section affirming peace for believers in a justification by grace through faith alone (5:1); only such truth as that is reasonable grounds for joy (5:2). Justification by any means other than **by faith alone** forfeits peace and any genuine joy.

### Analysis of the Context

Beginning in *Romans 5:2*, Paul names several consequential additions to the initial *peace* of faith-produced justification, which additions produce even more joy for the person who rests in Christ through faith alone. In *verse 2* there is the *hope* or expectation of *the glory of God*. The believer can, therefore,

rejoice in *tribulations* because he knows that the heavenly *glory* is his regardless of the circumstances or happenings of Providence. He rests in faith, not in works or outward events whether performed by himself or others. He finds joy in every happening, knowing that the ultimate *glory* is his through faith, and that the *tribulations* merely serve to test his won genuineness and final growth into maturity, *verse 3*. That maturity will eventuate in a return to the very *hope* or expectation upon which it all rested from the beginning of the *tribulations*, *verse 4*. This kind of tested *hope* will never be disappointed because the believer has the constant *love of God shed abroad* freely in his *heart* to assure and to assist through all trials of life, *verse 5*. Paul uses this reference to God's *love* to introduce a brief statement on that *love* for us *ungodly sinners* when we were still in the very servitude of wickedness, *verses 6-8*. Paul then presented the logic of our text as being itself a source of the greatest joy (*5:9-11*); this statement of security in Christ, founded in an inspired logical argument, is our text.

### **Analysis of the Text**

By anticipating the questions referred to above, Paul seeks to show that if one truly believes in justification before God by grace through faith alone, without any works whatever, that this very doctrine leads to an entirely proper assumption of security for all believers in it. Security is implanted essentially in the very doctrine itself. *Verse 9* deals with justification and its eternal security, while *verse 10* deals with reconciliation and its eternal security. In *verse 9* Paul states that after having been *justified* through the payment of Christ's *blood* while we were still sinners, we may rest assured that we shall be *saved through Him* from the future *wrath* of God, now that we are righteous in God's sight. In *verse 10* Paul gives more and similar logical reasons for his assurance of final salvation. *Verse 10* is the grandest **Logical Axiom Verse** for the believer's security in the entire Bible. Paul reasons thusly: It is a greater thing to be *reconciled by the death of His Son* while being God's *enemy*, than now, after having been declared righteous and reconciled to God, to be saved in the future by His life. Finally in *verse 11*, Paul concludes his rational

affirmation of the believer's security by reaching further into another high logical truth. Namely, being in this position of complete justification and reconciliation yields to no terror of God. In fact, the believer now can actually *joy* or *rejoice* under His very close scrutiny and in His very presence without a particle of cowering from God's Holy Person; Whose Presence would otherwise certify and guarantee His fury toward any sinful man if he were not *justified* and *reconciled*.

In accord with this analysis, we would place before you Paul's logical evidence for the following great truth from our text,

**Justified believers in Christ Jesus are eternally secure, only because they rest in faith alone.**

Paul methodically and logically gave three **reasons** for this great truth in this text. These are:

**Reason # 1**

Believers in Justification By Faith Alone are Eternally Secure because of **The Rationale of Justification, verse 9.**

**Reason #2**

Believers in Justification By Faith Alone are Eternally Secure because of **The Rationale of Reconciliation, verse 10.**

**Reason #3**

Believers in Justification By Faith Alone are Eternally Secure because of **The Rationale of Rejoicing in God, verse 11.**

## Reason #1

# **Believers in Justification By Faith Alone are Eternally Secure because of THE RATIONALE OF JUSTIFICATION.**

*Much more then, being now justified by  
his blood, we shall be saved from wrath through  
him.* *Romans 5:9*

### **Much More Then**

*Much more then* means literally, “Therefore, by much rather.” These words are drawing a conclusion from all the blessedness of the justified standing just related in the first eight verses of this chapter. In view of the blessedness of justification, especially the blessedness of God’s unmerited love as related in *verses 6-8*, the believer can be sure that this proven love will continue to do whatever is necessary to effect or finalize its primary work, which main work is the decisive eternal salvation of the believer in Jesus. Paul is saying, “Since that is true about His love, then how much more is this true that I am about to say.” Since such love and unmerited favor is ours at such a great price, we should not be surprised that God would grant its continuance for our final salvation. Paul is saying, “Therefore, by much more difficulty was the original salvation than the final safety from the wrath in the end.” The argument is from the greater to the lesser. The greater thing is God’s costly and resourceful and creative justification by Christ’s blood. The final salvation from the wrath (a definite article is in the original Greek) is less of a mystery than the initial justification. Now that the believer is removed into a standing of grace where he is declared to be as righteous as God is by such a precious price, surely, it is the easier work of God’s love and favor to save him from the final *wrath* now that he is a child of God.



## Now Justified

Before being justified, every believer was a rank and offensive sinner who unquestionably lacked the righteousness of God. In that state we were altogether pinned beneath the justice of God. For God to remove us from that position of facing certain and eternal doom and to place us positionally in Christ, was a far greater act of grace than keeping safe someone who is now justified, being now in a standing of righteousness. How could God demonstrate His own willingness to save from *wrath* any more than to bestow Christ's righteousness on the ungodly and profane? In comparison with becoming justified, every other thing provided by God is serendipitous and uncomplicated, especially for someone who is now judicially appraised as righteous as He is. If such grace was shown us when we were in sin, *much more than being now justified by His blood, we shall be saved from the future wrath through Him.* We are now justified. If God's declaration of our positional righteousness means anything at all, it means that every other thing furnished by God for our final salvation is anticlimactic in comparison; and is performed for persons, who by His own infallible justice and mercy, are now justified.

## The Wrath

The Greek text includes the definite article "the" before *wrath*. **THE** *wrath* refers to the definite wrath of a future judgement. While men daily face God's wrath, it is **THE** *wrath* that awaits all men in the end. Whether Sodom and Gomorrah, the antediluvian world, or even the destruction of the sons of Korah, all such demonstrations were indeed *wrath* from God. But **THE** *wrath* will be the final and climactic demonstrations of God's anger toward sin.<sup>1</sup> **THE** *wrath* is all the judgements of the future tribulation coming to all the earth described in *Revelation 6:1-19:21*, as well as the final judgement of the Great White Throne in *Revelation 20:11-15*. The earth's tribulation period

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1 This future wrath is the "storms" of *Matt. 7:25-27* and *Luke 6:48-49*.

begins THE *wrath* of God, which will climax in the final day of judgement for all men outside of Jesus at Christ's Great White Throne. When one is justified, all THE *wrath* is turned away to the cross of Jesus; this future *wrath* is only for those *who obey not the gospel of our Lord Jesus Christ*.<sup>1</sup> To have been enabled by God's grace to obey the gospel and to have thus secured justification is to be safe from THE *wrath* of future judgments. Even the great judgements described in *Revelation* will pose no threat for those who have been decreed by God to have the imputed righteousness of Jesus Christ. They shall be saved from THE *wrath*, God's *wrath*, all *wrath*, because they are now positioned by God to be as righteous as He is,

*Him, who knew no sin, He made sin on our behalf, so that we in Him might be made God's righteousness.*<sup>2</sup>      *II Corinthians 5:21*

### God's Love Continued

The *much more then* would suggest that if what is said of God's *love* toward us when we were *ungodly* and *sinner*s—His enemies—is true (5:6-8), then how much more is it true that His *love* will continue. Now that we are God's children, shall He show less *love* toward us than He showed us when we were yet *ungodly* and *sinner*s under His abiding *wrath*? The greater thing is the justification by Christ's blood. The final salvation is less of an enigma than the beginning point of salvation. After this amazing first step of unmerited *love*, we can, with less astonishment, rely upon its gracious continuance.<sup>3</sup> If when in a state of spiritual deadness, we were saved, by *much more* rather after being translated into the kingdom of His dear Son, shall we be finally saved.

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<sup>1</sup> *II Thesalonians. 1:7-9*

<sup>2</sup> Gerrit Verkuyl, The Berkeley Version (Grand Rapids: Zondervan Publishing House, 1945), p. 192.

<sup>3</sup> H. C. G. Moule, The Romans (Cambridge: Cambridge University Press, 1952), p. 102.

Before we were *justified*, we expected and deserved only *wrath*, but we received His ruling, “You are as righteous as My Son.” Shall this same *love* which now promises glory to us not bring us to it as His friends? If when we lay under the divine condemnation, the work of our justification was granted by Him through the blood of Christ, *much more* shall the *love* which wrought so incredibly for us in our extremity carry out our salvation to the end,

***Being confident of this very thing, that he which hath begun a good work in you will perform it unto the day of Jesus Christ.***

***Philippians 1:6***

***He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Romans 8:32***

Because of the greatness of God’s love, all true believers will in the end be saved. If the greater benefit has been bestowed in justifying wicked men, surely saving from any future wrath those same wicked men, who are now justified by the blood of Christ, will not be withheld, since it is the lesser benefit. So goes Paul’s inspired logic.

### **The Nature of Justification**

If God’s divine declarations are not valid as binding, then we are of all creatures the most without hope. Could God not do right? Would God on the one hand purport to declare the righteousness of His Son Jesus Christ to be imputed to one wicked man’s account, only to remove it at a later date because he is wicked? This would mean that God’s Word is only true until He decides to alter it. No one could ever trust in God’s Word if His divine decrees were not eternally binding. The very nature of justification relies upon the fixedness and immutability of the Word of God. The word translated *justify* or *justification* is from

a verb, dikaioo, “to make righteous, to establish as right, to validate.” The idea behind justification is this validation principle. God “validates” the sinner through faith in Jesus. Justification, therefore, means “to make binding under the law; give legal force to.” When God justifies the believing sinner, He gives legal force to the sinner’s imputed righteousness. He has, through the substitution of Christ’s righteousness onto the sinner’s account, given legal force to the believer’s standing before God’s own just and holy court,

*Who shall lay anything to the charge of  
God’s elect? It is God that justifieth.*

*Romans 8:33*

### **Justification by the Highest Authority**

No greater authority could declare the sinner innocent of all wrong, and in the same decree validate the believing sinner’s virtuous position before heaven’s holy tribunal. Christ’s righteousness is binding upon God Himself, so that the believer stands in God’s court of justice as righteous as is Jesus Christ, God’s own Son. This very legal and binding virtue in justification is Paul’s answer to anyone who is uncertain about the final destiny of a justified sinner. The very nature of justification gives legally binding righteousness to guilty, ungodly sinners; no more legitimacy could be granted to men. Choosing the ungodly and giving them legal righteousness through His Son is a greater work than afterwards keeping them when they are already as righteous as Christ is in His own eyes. The nature of justification belies its ever being withdrawn. That would not only make God a liar, but would also reverse His own legally binding decree concerning the believer’s judicial standing in God’s own holy court. There are no “appeals” from His legal rulings; they are irrevocable decisions.

It is difficult to imagine how one who is given this legal status before God could still be accused in God’s court. Who could argue down the fairness in the decree in view of the death

provided by God's initiative; therefore it cannot be questioned. Ours is only to acknowledge the unquestioned justice in God's provision of Christ's righteousness to the believing sinner's account. Christ died not for His own sin, for He has none. But His death was the substitute for every believer. Therefore, His righteousness can be justly and fairly and legally imputed, counted, or otherwise reckoned in the behalf of the same believing sinner. Consequently, since the believing sinner has no sin—it was entirely removed by Christ's blood—God is absolutely just in granting to him His Son's legal standing of righteousness. In view of Jesus' substitutionary death for the believer, this imputation of Christ's righteousness is simply a matter of moving righteousness from One Who has rectitude and virtue (Christ) over to someone who is amoral or morally neutral (the one who trusts in Christ's substitutionary death), since he has no more sin—Christ's blood took all sin away. These truths are a vital part of justification **through faith alone**, and make justification, by its very nature, a source of precious security for the believer.

Verses 10 and 11 present two additional and distinct arguments in favor of the believer's security. The argument in verse 10 deals with the process of changes taking place through reconciliation; it makes its argument similar to that of verse 9. It takes the logic of reconciliation to its farthest point. The final argument in favor of the believer's security in verse 11 concerns the doctrines of justification and reconciliation and their effect upon the believer. In verse 10 the diversion of God's wrath is emphasized; while in verse 11 the effect of that modification of God's anger is accented in order to highlight the believer's security from another and even more astute angle.

## Reason #2

### **Believers in Justification By Faith Alone are Eternally Secure because of THE RATIONALE OF RECONCILIATION.**

*For if, when we were enemies, we were  
reconciled to God by the death of his Son, much  
more, being reconciled, we shall be saved by his  
life.* *Romans 5:10*

This verse takes the logic of the “Much More Principle” even a step further than in verse 9. It reasons thusly: If the believer is reconciled to God, then anything which God should grant is of lesser consequence as regards His love and grace.

#### **What is Reconciliation?**

Some think reconciliation is alike to justification; however that is an oversimplification. As with justification, reconciliation has to do with a change in God’s accounting; but more, it has to do with God’s attitudes toward and dealings with the believing sinner. The sinner does not experience the primary change that takes place in reconciliation. Man’s change is accomplished in regeneration, justification, and sanctification. Reconciliation is the result of a change in God’s consideration of the sinner because of the atonement of Christ. Believers are only said to be reconciled to God whenever God has first adjusted from being their enemy to being their heavenly Father. It is God Who changes in His relation to them that is primary in reconciliation, not the other way around.

“When we speak of the sinner as being reconciled, this must be understood as something that is secondary. The reconciled God justifies the sinner who accepts the reconciliation, and so operates in his heart by the Holy Spirit, that the sinner also lays aside his wicked alienation from God, and thus enters into the fruits of the perfect atonement of Christ. In other words, the

fact that Christ reconciles God to the sinner results in a reflex action on the sinner, in virtue of which the sinner may be said to be reconciled to God. Since the objective atonement by Christ is an accomplished fact, and it is now the duty of the ambassadors of Christ to induce sinners to accept the atonement and to terminate their hostility to God, it is no wonder that the secondary and subjective side of the reconciliation is somewhat prominent in Scripture.”<sup>1</sup>

The Greek word for “reconcile,” katallasso, means “to change, exchange; hence, of persons, to change from enmity to friendship.”<sup>2</sup> The *death of His Son* effects this change in God’s consideration of the sinner. Until this change takes place men are under condemnation and exposed to God’s wrath,

*He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.* [Added emph.] *John 3:36*

*He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.* [Added emph.] *John 3:18*

Through the atoning work of Jesus, God’s wrath is diverted from the believing sinner to His Son on the cross. This is a just and proper change in God’s attitude toward the believing sinner. Therefore, reconciliation changes the direction of God’s wrath, not God, because God cannot change. Men are reconciled to God only because God is first reconciled to them in the cross (*I John 4:19*). A sinner is reconciled—he is changed from an enemy to a friend—when persuaded of what God has already seen from eternity,

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<sup>1</sup> L. Berkhof, Systematic Theology (Grand Rapids: Eerdmans Publishing Co., 1974), p. 373.

<sup>2</sup> W. E. Vine, An Expository Dictionary of New Testament Words (Westwood: Fleming H. Revell Co., 1966), p. 260.

*He [God] shall see of the travail of his [Christ's] soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.                      Isaiah 53:11*

*And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. [Added emph.]*

*Revelation 13:8*

### **Enemies of God**

*...when we were enemies*

In Paul's logical argument, the word *enemies* is applied to men not only as descriptive of their moral character, but also of the relation in which they stand to God as the objects of His displeasure.<sup>1</sup> There is not only a wicked opposition to God by the sinner, but a holy opposition toward the sinner by God. As the word *sinners* in *verse 9* emphasized the opposition of man toward God, so here in *verse 10*, the word *enemies* emphasizes the opposition of God toward all lost men.

Paul says, *We were enemies*. Verse 10 considers all lost men as God's enemies in the sense that God is antagonistic toward all men because of their sin; that is, we were God's enemies because of His opposition toward us. An enemy may be either passive or active. An active enemy is one who is aggressively assaulting, which is precisely the kind of enemy we all were before being saved. Our actions were indeed hostile toward God, and we were His active enemies engaged in endeavors which actively opposed God. But God, because of His nature of love, is our passive enemy during our life here on earth. Someone may still be an enemy even when not actively and continuously engaged

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<sup>1</sup> That God is man's enemy in the passive sense (i.e. God is antagonistic toward, but not moving against, all sinners) is vital in Paul's argument for our security.



in hostilities; he then would be said to be a passive enemy. This is exactly the kind of enemy that God is personally and individually toward sinners in this life. Even in the light of our guilt and defilement by sin, because of the patience and longsuffering of God, He is presently only a passive enemy to all men as regards their sinful condition.<sup>1</sup> His enmity towards sinful men is now withheld from overt and ordinate expression during this age of grace and opportunity through the gospel of grace. It is God's passive hostility against us that is the subject of Paul's argument in *verse 10*, not ours against Him, as true as that is. Almost everyone during these days of permissiveness believes that God loves all sinners equally. The Word of God teaches no such thing. A few verses are misinterpreted and misapplied to teach God's universal love for every individual without exception. That is the Devil's subterfuge that causes multitudes to minimize their guilt and condemnation before The Holy God.

### **God's Love for the World**

***For God so loved the world,<sup>2</sup> that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life.***  
***John 3:16***

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1 Ecclesiastes 8:11

<sup>2</sup> *World* not as including all men without exception, but all kinds, sorts, nationalities of men, as well as the Jews; that is, Gentiles, Barbarians, Scythians, bond and free, rich and poor, etc., the race as a whole, mankind as a species. "All the individuals in the world are not loved by God in such a manner [as some infer from John 3:16]; nor is Christ the special gift of God to them all; nor have all faith in him; nor can it be said of all, that they shall never perish, but have everlasting life; since many will go into everlasting punishment: but by the world is meant Gentiles [as well as Jews]; and Christ opposes a notion of the Jews, that they themselves only were the objects of God's love, and that the Gentiles had no share in it, and would not enjoy any benefit by the Messiah when he came; but, says Christ, I tell you, God has so loved the world of the Gentiles as to give his Son, that whosoever believes in him, be he of what nation soever, shall be saved with an everlasting salvation." John Gill, A Complete Body of Divinity (Grand Rapids: Baker Book House, 1978), II, 27-28. **See extra note on this word *world* , p. 28.**

God loves the *world*, i.e. mankind in its entirety without regard to nationalities. The *world* to God is His orderly-created race of beings who now are suffering as an extremely needful and otherwise hopeless human order. The *world* [Gk. kosmos, “order, arrangement, ornament, adornment”] is the orderly arranged species of mankind as a complete and chosen race of creatures, without regard to nationalities, races, or worldly origins. But individually, each man stands condemned without Christ. Out of the race of condemned mankind (the *world*) *whosoever believeth on him shall not perish, but have everlasting life.*

### **God’s Universal and Benevolent Love**<sup>1</sup>

God’s universal love of benevolence corresponds to the concept of God’s love for the world and His goodness toward His creatures, they are the same thing, the same love. Love is both the source and the product of His delight in bringing happiness and joy to His creatures, without regard to their good or evil. Since this love is not dependent on their character, it is exercised toward both innocent and guilty.<sup>2</sup> It is general in its nature, not special, and exists toward all, even toward wicked men, because God’s nature is benevolent, and, therefore, He must aim for the happiness of His creatures. That this happiness is not procured, and in most cases is not secure, is not His responsibility, but is due to their own failings.<sup>3</sup> This general and universal love, when exercised actively in the bestowal of good things upon His creatures, is His beneficence towards all His creatures; but it stems from His love for Himself. His benevolent love aims at

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1 This universal love must be kept in mind as the reader considers the following references to God’s individual hate for all the individual sinners, lest the reader fail to distinguish between the two and so be offended.

2 James Petigru Boyce, Abstract of Systematic Theology (den Dulk Christian Foundation: Pompano Beach, Florida, 1887), p.95

3 Since God is holy, He must act always in accord with just and precise ethicalness. He is bound by those standards to overcome the failings of His creatures only through the redemptive work of Jesus Christ His Son.

bestowal, while His beneficent love confers blessings to make them so. This is done to the wicked as well as to the righteous, to all apart from any consideration of good or evil, but is not at all a personal, enduring and compelling, love. It is to this kind of less than personal, enduring, and compelling love that Christ referred,

*He maketh his sun to rise on the evil and the good, and sendeth rain on the just and on the unjust.*  
*Matthew 5: 45*

*Be ye merciful, as your Father also is merciful.*  
*Luke 6:36*

Furthermore, He loves His rational creatures with this benevolent and beneficent love for His own sake and not only to benefit His creatures. That is, He loves in them Himself. Accordingly, He does not withdraw His love completely from the sinner in his present sinful state, though the sinner and his sin are an abomination to Him. He recognizes even in the sinner His imagebearer.<sup>1</sup> But this is apart from and void of any personal love whatever. It is because of His inner nature of love as well as to this egocentric and self-conscious end that He grants rain and sun to the unjust. But the redemptive and eternal love He has for His elect is unselfish, special... personal,

*I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.*

*I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.*

*I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou loveth me.* [Added emph.]

*John 17:6, 9, 23*

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1 L. Berkhof, op. cit., p. 71.

***For the Father himself loveth you, because ye have loved me, and have believed that I came out from God. [Added emph.] John 16:27***

Hence, God's love for the elect is individual and particular, so much so that His Eternal Son died for them to atone their sin, but for no one else's sin, *I am the good shepherd: the good shepherd giveth his life for the sheep, John 10:11* [Added emph.].

***Then said he, Lo, I come to do thy will, O God. He taketh away the first [testament or covenant], that he may establish the second [testament or covenant].***

***By the which will [God's will] we [the elect, redeemed, saved] are sanctified [set apart specially by God for God] through the offering of the body of Jesus Christ once for all.***

***For by one offering he hath perfected for ever them that are sanctified* [that is, Jesus' blood sanctifies all for whom it was shed—the elect]. [Added emph.] **Hebrews 10:9, 10, 14<sup>1</sup>****

These verses together fix the offering of Jesus' blood—His death—as only for those whom God had chosen, His *sheep*, the *sanctified*, those who are *perfected for ever*. Jesus came to *do thy will, O God*, which *will* was to *perfect for ever* (v.14) only those whom God had *sanctified* or set apart *through the offering of the body of Jesus Christ*. Jesus' blood was shed only for the redemption of His sheep, who are the sinners God's will had

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1 Eph. 1:3-5 expresses basically the same truths as here in the Book of Hebrews: *Blessed be the God and Father of our Lord Jesus Christ who hath blessed us with all spiritual blessings in heavenly places in Christ:According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love; Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will.* [Added emph.] The word chosen is used in Eph. instead of the Hebraic sanctified in Hebrews, both meaning those who are especially selected by God to benefit from the atoning death of His Son. Again,

formerly *sanctified*, or set apart to be saved, by that very same offering to which they were previously predestined and appointed by God's will. These verses in Hebrews present a sort of "Catch 22" which interlocks with itself and its own truth to exclude all others who were not previously *sanctified* or *chosen* to profit from the offering of Christ Jesus. Summarily, only the believers are loved and are secured from perishing.

### **God's Individual and Personal Hate**

Notice the following Scriptures with the several added emphases, concerning the Holy God, and His personal feelings toward individual sinners:

***God judgeth the righteous, and God is angry with the wicked every day.** Psalms 7:11*

***The foolish shall not stand in thy sight: thou hatest all workers of iniquity.** Psalms 5:5*

***The Lord trieth the righteous: but the wicked and him that loveth violence his soul hateth.***  
*Psalms 11:5*

***There were they in great fear, where no fear was: for God has scattered the bones of him that encampeth against thee: thou hast put them to shame, because God hath despised them.***  
*Psalms 53:5*

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it is *chosen us in him*, instead of *sanctified through the offering of the body of Jesus Christ*; it is *before the foundation of the world* instead of *once for all*; it is *the good pleasure of his will*, instead of *thy will, O God* and *by the which will*; it is *unto the adoption of children*, instead of *he hath perfected for ever*. These strikingly similar, but yet distinctly Greek versus Hebrew, parallels mark these two passages as analogous.

In these references God is shown clearly to have no love for the wicked, for sinners, for the individual violators of His Holy Law, who are **outside of Jesus Christ**. Taken with the previous quotes from John Chapter Three, one finds no room for any conception of a God whose feelings are anything like the sentimental and permissive and compromising god of modern theology.

This misunderstanding of God's views of wicked men causes multitudes to make false professions of faith. They never come to grips with the awful truth of God's wrath toward them; therefore they go through the motions of "receiving Jesus" with no real felt guilt before God. And why should they feel any guilt? They are constantly being told falsely that "God loves you."<sup>1</sup> Or that somehow "God hates the sin, but loves the sinner."<sup>2</sup> But that concept subjugates to obscurity the important, yea vital, gospel truth that His love for sinners is only in and through and because of the work of His only begotten Son. Yet many are told of God's love for them without first needing Christ. What blasphemy against the personal work of Jesus, which alone separates the sinner from his sin! The only sinners that God can love unconditionally, and remain holy and true to Himself, are those sinners who are *saved*, and *washed* [Gk. loosed] *from their sins in His own blood (Rev. 1:5)*. Any other sinner and all other sinners are yet *in their sins*, and therefore *under the wrath of God*.<sup>3</sup> Jesus told the lost Jews,

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1 God loves His Elect, but only as He foreknew them, meaning that God loves them for what they are in Christ, and in that sense has an eternal, intimate, and personal relation with them. Time was created for His creation; therefore there are no pasts and futures with God. With Him it is always a constant "present"; hence He loves His elect from eternity. That love is His "fore-knowledge," i.e. affection, fondness, attached familiarity beforehand. Romans 8:29-30; I Peter 1:2. In accord with that foreknowledge, they are then effectually called to Christ from among all other sinners, regenerated and justified through faith.

2 The great and once famous sermon, "Sinners in the Hands of an Angry God," by the renown and once revered preacher of the Great Awakening during the 1740's, Jonathan Edwards, is considered to contain heresy by today's evangelical system, when left unabridged as he preached it.

3 Q.v. I Corinthians 15:17-19.

***Ye are from beneath; I am from above: ye are of this world; I am not of this world.***

***I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins.*** ***John 8:23-24***

All sinners are *from beneath*, and *of this world*; none are good in God's eyes (*Rom. 3:10-12, 23*). Accordingly, what He said to some Jewish sinners is true of all Gentile sinners,

***But I know you, that you have not the love of God in you.*** ***John 6:42***

None of the lost has any of the *love of God* in them, neither subjectively nor objectively, and will never know it outside of Christ's work for them and in them.<sup>1</sup> All sinners are identified with their sins in the sight of God, and only the blood of Christ will remove it from them. Until that happens and they become justified and reconciled to God, God is angry with them, *despises* and *hates* them *every day*, and His *wrath abideth on them*, because they are *condemned already*. They are yet *in their sins*.

It is only when we mortals realize God's extreme anger directed toward us as sinners that we are saved. Those extreme feelings of guilt are otherwise known as, and are the direct work of, the convincing conviction of the Holy Spirit (*John 16:8-11*). But unfortunately, His power to impress lost men with God's wrath is quenched because of the widespread claim of God's great love for all the wicked.

### **From Hate to Love**

Paul is saying that if, when we were considered by God to have been His enemies, He reconciled Himself toward us through the death of His Son, much more rather will He use the life of His

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<sup>1</sup> Cf. *1 John 2:15*, *If any man love the world, the love of the Father is not in him* (i.e. God does not love him, nor does he love God; i.e. God's love is foreign to him, to him individually as a person, strange to his life.).

Son for those toward whom He now holds no anger at all. The reference to the *death of His Son* as being the reason for this reconciliation shows the passive nature of the term *enemies*, and that it is God Who is being referred to as our enemy, and not we as His enemies. At no time did the death of His Son change our attitude toward God, until first His was changed toward us.<sup>1</sup> Our hatred of God only changed after He changed us through His influences upon us at the point of regeneration.

Because of man's natural and innate hatred of God, he abides under the wrath of God. Furthermore, His wrath is caused by the essential antagonism of the divine nature toward sin. If it were not so, then God is not holy and that absence of holiness means we are serving a God Whose Word and promises and justice cannot be trusted. If God could love sinners without the blood of Christ having been applied to them,<sup>2</sup> then we are deceived, and all of us are fools for trusting such an unethical and devious and dishonorable God, who told us we needed His Son to be loved by Him and be saved. But here is the truth about a holy God's disposition toward sin in sinners who are yet lost,

*For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness.* [Added emph.] **Romans 1:18**

### **Saved by His Life**

*For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.*  
**Romans 5:10**

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1 See further clarification on p. 14 ff. under heading, What is Reconciliation?.

2 The Foreknown became the Elected, and then became the Predestined for likeness to Christ for eternity because they are covered by the blood, Rev. 13:8; Eph. 1:4-6; consequently God's love for them encompasses His love for Himself as He sees Christ in them from eternity into eternity.



This phrase, *saved by His life* in verse 10, contains the logic of Paul's proof for the precious security of justification by faith alone. When we were antagonists and enemies of God, when we were *hated* by Him *every day*, when we were constantly *under the wrath of God*, He exchanged that enmity toward us for loving favor *by the death of His Son*. How much more, then, will God use the life of His Son to save us finally now that we are in His favor. That is Paul's logical argument in favor of the precious security of justification by faith alone. If, while we were enemies in His sight, God's Son died for us, is it likely that His attitude toward us is going to change now that He regards us as His friends? Again, if such a change from wrath to favor was effected by the great sacrifice of His Son, would He now fail to effect a much lesser change that is possible simply by using His *life*? The original change cost God dearly. Would He not now work a lesser change which would be at no such personal cost to Him at all? That is more or less Paul's logical argument. If Christ has died for His enemies, He will surely save His friends through His *life*.

Paul's logic follows this thought: God used, yea supervised, ordained, and took part in the very *death* of His precious Son while we were His enemies in order to reconcile us to Himself. It is a much lesser work of His love, mercy, and grace, that He would (after we are reconciled) supervise, ordain, and take active participation in using His *life* to effect our final salvation. The sins committed after we are reconciled are covered by the *death* of His Son, else we would not be at all reconciled or justified **by faith alone**. It is much less demanding upon God to use the *life* of His beloved Son in behalf of reconciled believers, then to have used the *death* of His Son in behalf of His fiercest enemies. If God would so use His Son's death to effect the removal of all animosities between Him and us simply by faith, how much more will He now use His Son's resurrected *life* easily by the same faith to save ultimately those whose animosities have been absolutely removed by that *death*.

## The Epilogue of Salvation

To be *saved by His life* refers to the complete salvation of the entire person, which was only begun in the new birth. It is the third and last tense in salvation.

Tense #1, we have been saved from the guilt and penalty of sin by regeneration and the justification provided through initial faith.

Tense #2, we are being saved from the power of sin through the Word, Holy Spirit, and the Providential happenings in our lives.

Tense #3, we shall be saved from the presence of sin through His *life* granted us when He comes again. This completed salvation, this final and closing section of the salvation experience, will occur at His second coming, when He will provide each believer with a new body made in His image,

***Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.***

***Philippians 3:21***

*Saved by His life* is the final epoch, phase, or aspect for the believer's realization of that eternal life promised him by Jesus, *He that believeth on me hath eternal life*. This final chapter, yet to be written, will cost Christ nothing more than He has already given. When He comes again it will not be in regard to sin at all. That work was finished on the cross when He said, *It is finished*. But what remains is the salvation which is gained *by His life*. The writer of Hebrews caught this aspect of Christ's life-provided salvation, when he wrote,

***So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.*** [Added emph.]

***Hebrews 9:28***

Notice the underlined words in the above quote. They emphasize the finality of a former dealing with sin, which is past. It is over. When He comes again, it will not be as regards sin or its payment. There will be no more cost to Jesus, no more sorrow, no more blood, no more agonies to suffer for sin. He comes *without* [regard to] *sin unto* [for] *salvation* [of the entire person and experience]. The suffering is over. Our final salvation will be by His life. He has resident within Himself now what is necessary for our completed salvation.<sup>1</sup> That truth is very important in Paul's logical argument for our security.

### The Easy Part

The cross is over. He has been raised to new *life*; and with such resurrected *life*, He is the Savior to the uttermost (*Heb.7:25*). Though paid for on the cross, this final phase of the salvation experience, which occurs when He comes again, will be the easy part for Christ. To be *saved by His life* is the costless work of doing for His own what has already been provided for by His death. It costs Him no more. That fact, to Paul and to the Holy Spirit, and to me, is an excellent argument of logic for the precious security of justification **by faith alone**.

Paul is saying that since God's just wrath toward us as His enemies was removed by His *death*, surely, now that we are His children, He will save us completely through His *life*, which costs Him no more. As in verse 9, the argument goes from the greater to the lesser. The greater act of grace and love and mercy and restraint toward us in our wickedness was manifest in removing wrath when we were God's enemies. Now that we are no longer enemies, it is not so great a work of grace and love and mercy at all. Now that we are His own, accepted in the Beloved, we shall certainly be saved finally in the end. He will do the lesser work through the *life* of His Son, since He already did the greater work through the *death* of His Son. Amen! It is hard to find fault with such logic as this!

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<sup>1</sup> *Philippians 3:21*, q.v. quote on previous page.

“If that part of the Savior’s work which cost Him His blood, and which had to be wrought for persons incapable of the least sympathy either with His love, or His labors in their behalf—even our justification, our reconciliation—is already completed: how much more will He do all that remains to be done, since He has it to do, not by death agonies any more, but in untroubled “life,” and no longer for enemies, but for friends—from whom, at every stage of it, He receives the grateful response of redeemed and adoring souls.”<sup>1</sup>

If when we lay under the divine condemnation, he accomplished the work of our reconciliation through the *death* of His Son, much more shall the love which wrought so incredibly for us in our extremity carry out our salvation to the end. The Loving Lord, by virtue of His *life*, will save us to the uttermost. In the end it will be through His personal presence in our behalf that we shall be saved. That *life* of His is ours because that *death* of His was in our behalf. The one guarantees the other. The *life* granted is the lesser work to be done in the future, the *death* given, the greater one in the past. Amen.

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1 David Brown, Acts-Romans, Vol. VI, A Commentary of the Old and New Testaments (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1967), p.216.

**ADDITIONAL NOTE on John 3:16,  
and the meaning of the word, *world*, from p. 17.**

E. W. Bullinger lists the word *world* in *Jn. 3:16*, et al., as a “Synecdoche of the WHOLE.” “A figure by which one word receives something of another which is internally associated with it by the connection of two ideas; as when a part of a thing is put by a kind of Metonymy for the whole of it, or the whole for a part.” This figure of speech “is when the whole is put for a part. It is when the one is not merely of the same kind as the other, but actually a part or member of it.” Accordingly, he interprets *world* in *Jn. 3:16* to mean “people, and kindred and tongues in all parts of the world. Not, as heretofore, only Israel. This love was confined to Israel, according to *Duet. 33:3*: ‘Yea, he loved the people’: *i.e.* Israel.... But now his love was to go out beyond Israel to people of all nations of the world, without any such distinction. It is not the world without exception, but without distinction.” E. W. Bullinger, Figures of Speech Used in the Bible (Grand Rapids: Baker Book House, 1968), pp. 613, 638

Reason #3

**Believers in Justification By Faith Alone  
are Eternally Secure because of  
THE RATIONALE OF REJOICING IN GOD**

*And not only so, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation.<sup>1</sup>*

*Romans 5:11*

This is the last verse of Paul's greatest argument of logic for the precious security of sinners who are justified **by faith alone**. Since we are justified by faith alone, since we are reconciled to God, we go on to the higher plateau of security that is stated in this verse: *We rejoice in God*. This state of blessedness, this justification and reconciliation through faith alone, causes the believer to rejoice in the God Who formerly was his condemner and antagonist.

**A Present Joy**

Whereas the former verse referred to a yet future time of being *saved by His life*, Paul refers now to what is ours presently. The words *And not only so* denote a change already ours now. It will be then that *we shall be saved by His life*, but we are permitted to feel the bliss of our secure position with God now in this life. The joy of having a body free of sin, free of sorrow, free from pain will be a great joy then. The joy of having the presence of Christ, having Him there with us, having His beauties to experience, will be a great joy then. But Paul says we have the joy of His acceptance now. We actually can *rejoice in God through our Lord Jesus Christ* now. His perfect presence can not now be experienced because of the limits of our own flesh, and His bodily presence is far away from us now. We cannot know the fullness of that yet future experience. We can, however, know the present joy of His feelings of love and acceptance toward us in this life now.

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1 ASV

## Joy in God

Notwithstanding, the main point of Paul's logic is that we can *rejoice in* God at all. The change is so entire that we, who formerly were so fearful of God, are now able to experience out-and-out, unrestrained, and completely openfaced joy in His very Person. That is amazing! The Person of God was our great enemy. It was just because of the particular details of His Person that made us His enemies. His attribute of all-knowing terrified us. He knew all our thoughts, actions and rebellions. He knew our every inclination. His Presence was everywhere we were. We knew that in every detail of our lives, He was there. His almighty power overwhelmed us with terror because of the holiness of His Person. That holy justice with which He discerned, judged, and moved in Providence, struck our hearts with dread; and panic was the constant experience at the remotest thoughts of His wrath. We knew that all His glory was opposed to the mode of our lives, and that we in our very beings were vile to His very nature. Every area in us was known by Him, seen by Him, judged by Him. We knew Him as a horror and were dismayed by the thoughts of one-day standing in His holy Presence.

But all that dread, terror, dismay, and panic is now changed to *joy*. His Person now is in our favor. He is reconciled toward us. We are justified by His own judicious declaration. Because of *our Lord Jesus Christ, by whom we have now received the reconciliation*, the same attributes of His Person, the same characteristics which are His by nature of His Being, which before brought sorrow and dread and fear, are now used in our behalf. He watches our every move for our good, and we know it. He is always with us for our comfort, and we know it. He sees us always as our loving Shepherd, and we know Him. Now His holiness has become our goal, and we love it; and His justice, through the just payment of the cross, has become the very means of our salvation, and we comprehend this fully. Now we *rejoice in God*, in His Person and in every essential display of His Being. His mercy, love, grace, and all else about Him, is now our delight.

“That,” says Paul, “is a sure proof of our security. There is nothing about Him or His ways that does not cause us to worship and adore Him more and more, because we have nothing to fear from Him any more, **by faith alone**”

### Secure Joy

This *joy* is not an artificial joy. It is not some supposed or theorized happiness that is not real. This *joy* is second in the list of the fruit of the Holy Spirit in Galatians Five. *Joy* follows *love* in that list, and in the experience of the believer. This is the *joy* that is God’s own. It is the *joy* that God originates and produces. It is the *joy* that was always with God, and with all those who are with God. Paul says that actually to experience this *joy in God* is to have a degree of precious security that equals, or even surpasses, his already unveiled logic of verses 9 and 10. *And not only so, but we also joy in God.* The also is a reference to his logic just given as being one form of security, but this *joy* is one of another sort altogether. The former logic was just that: deduction, reasoning, explanation; it was just so much—yet ever so real and true and wonderful—rationalization. But the fact of our spiritual *joy* is a great experiential proof of our security. God, Who cannot lie, has given to us real *joy*. It is not artificial, but it is spiritual, and just as true as God is true in all of His character. To grant to us this spiritual and divine gift, only to withdraw it would have presented to us the most profound falsehood. How could God produce spiritual *joy* through this rationale and by this simple gospel logic if it were not true to its own understanding? He would be guilty of lying to every believer. The believer *rejoices* with a true, honest, and real spiritual *joy* from God’s Own Person, which all proves the immutable accuracy of this *rejoicing in God*.

Let me say the same thing, or ask the same question, in another way for our better understanding. If the Very Person of God is our joy, if every attribute of His Person, if all the characteristics of His Being, are producing a spiritually induced joy in us, what part of God is left over ever to jeopardize that

joyful security? If we joy in His Person, what is left to bring us harm? There is no integral element of God's Being that is not for us. All His personal attributes, all His characteristics, all His resources, only produce joy in us now, because they all are operating always in our favor. Will any sin suddenly turn God's justice against us? But how can it when that justice is our delight in the cross? The payment there for our sin is my joy and glory. Shall I ever fear His holiness, or righteousness, or omniscience, or almighty power, or any other of God's glorious Being and Person? "No!" said Paul; "*We joy in God. We actually rejoice, delight and glory in every province of God, because every bit of God is reconciled to us for our good through our Lord Jesus Christ, through whom we have now received the reconciliation.*"

### **The Pragmatic Wisdom of God Speaks**

Through Paul's inspired and sanctified logic of our text, it is evident that the almighty God, Who founded the universe in original holiness and perfection through the declaration of His very precise and perfect Word, has similarly declared in our text to each sinner who trusts his standing before God to Christ **by faith alone**,

*"You are right as if you were never wrong. You are now My child, and all My Person is made friendly to you. I am content to use everything in My Being to finalize what I have only just begun in you. I shall ultimately save you completely by My Son's life. I brought you to justification through His blood, and I am satisfied and settled in My demands for justice for your sins. My Son died, receiving the entire force of My wrath for your reconciliation. I shall indeed use His resurrected life presently to effect your complete salvation. Therefore, joy in Me. Take your delight in My every attribute. Be pleased to rejoice in My holiness, justice, and almighty power, as well as in My love and grace; because I am entirely committed to your security. I have done the greater costly work to justify and to reconcile you. I will not fail to do the lesser untroubled work to finalize it all. Rejoice in Me!" Amen!*