

Love Without Shame

“Our time on earth is brief, but our existence in heaven is eternal!”¹

Romans 5:3 And not only this, but we also exult in our tribulations (James says “count it all joy, James 1:2), knowing that tribulation brings about perseverance;

Romans 5:4 and perseverance, proven character; and proven character, hope;

Romans 5:5 and hope does not disappoint (no shame), because the love of God has been poured out within our hearts through the Holy Spirit who was given to us.

Tribulation→ perseverance→ proven character→ hope→ no shame

Today’s verse is Romans 5:5. The focus is on “does not disappoint” and “love of God has been poured out.” The word “disappoint” or “shame” leads us to an important event in the future: the Judgment Seat of Christ. Every believer is judged after the Rapture. The judgment is not about salvation but about rewards and our future position in the Millennial Kingdom which spans earth and heaven.

Does not disappoint. Present active indicative. The word means shame. Present tense means continuous action in present time, but it continues into eternity. We understand the English word shame. But what does it mean in relation to people and God?

¹ https://www.springvalleybiblechurch.org/Audio/Colossians/notes/2016-04-03Sunday_Morning.pdf

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Let's start with a general description from Wikipedia:

“Shame is a discrete, basic emotion, described as a moral or social emotion that drives people to hide or deny their wrongdoings. Moral emotions are emotions that have an influence on a person's decision-making skills and monitors different social behaviors. The focus of shame is on the self or the individual with respect to a perceived audience. It can bring about profound feelings of deficiency, defeat, inferiority, unworthiness, or self-loathing.²” (My underline)

One sentence from Wikipedia is very helpful for me: “The focus of shame is on the self or the individual with respect to a perceived audience.”

The text of Romans 5:5 does not specify the audience. There could be different audiences. In the context, God is pouring out His love. So one audience would be God. Another audience could be other believers. Yet a third audience could be the world in general including kosmos diabolicus. The context is that we are not ashamed because the love of God has been poured out into our hearts. We are not ashamed because of our relationship with God. Going back to the first use in the Bible of “shame” in verb form:

Genesis 2:25 And the man and his wife were both naked and were not ashamed.

After they sinned, they hid from God. Remember the description from Wikipedia. Shame causes someone to hide.

² <https://en.wikipedia.org/wiki/Shame>

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Genesis 3:7 Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves loin coverings.

Genesis 3:8 They heard the sound of the Lord God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the Lord God among the trees of the garden.

Genesis 3:9 Then the Lord God called to the man, and said to him, “Where are you?”

Genesis 3:10 He said, “I heard the sound of You in the garden, and I was afraid because I was naked; so I hid myself.”

The audience was God and themselves. Adam and Eve were ashamed of their sinful bodies. The source of shame was their sin.

Once again, when we want to know the beginning of something we end up in Genesis. This emphasizes the importance of the book of Genesis.

There is another kind of shame that ties into Romans 5:5 even if tangentially. This has to do with rewards at the Judgment Seat of Christ. This will take us to 1 John 2:28. But before we get there we need some more background.

Going back to the text of Romans 5:5.

Because. This is a good translation. But this is not what I expected for a phrase following this “because.”

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Poured out. Perfect passive indicative. This is a past completed action (at the point of salvation) that has current and lasting results. At the point of belief in Jesus as savior, at the point of our salvation, God the Holy Spirit starts indwelling us and providing us the opportunity of being “filled with the Holy Spirit.”

As a result, we can demonstrate the “divine nine” characteristics of the fruit of the Holy Spirit (Galatians 5:22-23) which includes love.

This pouring out is not some delicate “don’t let it overflow my glass” kind of pouring. This is a fire hose kind of pouring. The cup will overflow (as in Psalm 23:5). We might have an emotional reaction when saved or maybe not.

Heart. As some pastors say, this is the thinking part of the soul.

Commentators didn’t expand much on Romans 5:5 other than explain individual words. But there is a ready question here about love and the Holy Spirit. If we see this pouring out of God’s love into the believer as input, is there an associated output of God’s love. Why yes. I already mentioned it.

**Galatians 5:22 But the fruit of the Spirit is love,
joy, peace, patience, kindness, goodness,
faithfulness,**

**Galatians 5:23 gentleness, self-control;
against such things there is no law.**

God pours out His love into our hearts at the point of salvation. If we continue in faith dependence on the Holy Spirit, there is no shame because we are filled by the Holy Spirit, led by Him, guided by Him, empowered by Him. We can then produce the love of God because of this empowerment.

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Growth toward maturity requires this filling of the Holy Spirit plus learning Bible answers to guide our growth. As we have seen, continued perseverance in the pressures of life leads to a confident expectation in the future. This future is not just a physical future here on earth and now but also a future in eternity.

What about “shame?”

An accumulation of time spent walking by faith leads to rewards. No shame. But if we get to the Judgment Seat of Christ and we have been ignoring Bible answers, ignoring the use of our spiritual gift, and doing whatever is right in our own eyes, then when we get to the Judgment Seat (Bema Seat) of Christ, we will be ashamed standing before Him. He provided all the assets and continuous opportunities to walk in the Christian life and be rewarded for just walking by faith and being blessed and being rewarded in eternity.

What I am saying is that what we do now has everlasting effect. We know that trusting in Jesus Christ as savior has everlasting effect. It keeps us from the Lake of Fire. Instead we go to heaven, receive rewards that include responsibilities in the Millennial Kingdom on earth and into eternity.

I want to be careful here. I am not in any way suggesting legalism. I am suggesting that walking by faith is trusting in God’s Word and the leading of the Spirit to conform our thinking and our behavior to God’s norm. “Be Holy even as I am Holy.” We do that by being empowered by the Holy Spirit by faith dependence on Him.

But...rejecting God’s plan for our lives has consequences. The first one is that when there is an accounting at the Judgment Seat of Christ, we could come up short. How do we explain to Jesus, face to face, “Sorry, I was having too much fun acting like an unbeliever.” We do not lose salvation,

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but there is a loss of rewards. Remember that 2 Timothy 2:12 is about rewards not salvation

**2 Timothy 2:12 If we endure, we will also reign
with Him; If we deny Him, He also will deny us;**

But you are saying, “If we haven’t yet gotten any rewards, how can we lose them?” Good question. Here is the answer. In eternity past, God prepared rewards for each and every person who was going to become a believer. Remember, God is outside of time, not controlled by time. He is omniscient knowing what will happen. And so, He prepared a multitude of potential eternal blessings for each of us. As a result, we will “inherit” them at the Judgment Seat of Christ. Unless... we didn’t measure up by not walking by faith, by rejecting the leading of the Spirit, by not learning all the answers in the Bible that apply to us.

Now let us see this starting with 1 John 2:28. In my opinion, the book of 1 John is difficult to learn. I am not saying this on my own. Other pastors who are far more educated than me say that. On the surface it is easy to read. Like the Gospel of John it is very profound in various places. It can often be misunderstood if one only looks at the English translation.

Let us get some context of the passage.

**1 John 2:25 This is the promise which He
Himself made to us: eternal life.**

Paul writes much about righteousness. John writes much about eternal life. These are the missing pieces of salvation for an unbeliever. Sin is taken care of by Jesus on the cross. No one goes to the Lake of Fire based upon their sins. They go there because they rejected Jesus Christ as savior. Two parts of the barrier between man and God are righteousness and eternal life. These are received based upon faith. Not works. They

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are needed for a relationship with God. We need God's imputed righteousness and everlasting life.

1 John 2:26 These things I have written to you concerning those who are trying to deceive you.

In every dispensation there are false teachers. There is much written in the New Testament on this. I touched on this during the lessons on the New Apostolic Reformation (NAR).

1 John 2:27 As for you, the anointing which you received from Him abides in you, and you have no need for anyone to teach you; but as His anointing teaches you about all things, and is true and is not a lie, and just as it has taught you, you abide in Him.

Anointing. Reference to the indwelling Holy Spirit. John often uses the verb “abide” to indicate fellowship based upon the filling of the Holy Spirit.

1 John 2:28 Now, little children, abide in Him, so that when He appears, we may have confidence and not shrink away from Him in shame at His coming.

Abide in Him. Present active imperative. This is a command. We abide in Him in fellowship via walking by faith dependence upon the Holy Spirit. This terminology is used other places in the New Testament.

John 15:4 Abide in Me, and I in you. As the branch cannot bear fruit of itself unless it

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abides in the vine, so neither can you unless you abide in Me.

John 15:9 Just as the Father has loved Me, I have also loved you; abide in My love.

John 8:31 So Jesus was saying to those Jews who had believed Him, “If you continue (abide) in My word, then you are truly disciples of Mine;

John 8:32 and you will know the truth, and the truth will make you free.”

John 14:16 I will ask the Father, and He will give you another Helper (i.e. the Paraclete, the Holy Spirit), that He may be with you forever;

John 14:17 that is the Spirit of truth, whom the world cannot receive, because it does not see Him or know Him, but you know Him because He abides with you and will be in you.

This last quote from Jesus to His disciples at the Upper Room is the prophecy of the indwelling Holy Spirit.

Back to 1 John 2:28:

Confidence. This is not our word for hope or confident expectation. Per Herman, this means, “outspokenness, frankness, unreservedness in speech, plainness; freely, openly publicly, courage in speech, boldness in speech.” Since this verse is about the Judgment Seat of Christ it begs the question: will you have confidence standing face to face with Jesus?

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Note: Currently we have a confident expectation of the future events. When we get to those future events, we should have confidence, or boldness of speech with Jesus Christ.

At His coming. In context, a reference to the Rapture.

Shrink away from Him in shame. The “shrink away” is not actually a separate word. The word in the Greek is a word for “shame.” Confident speech is contrasted with shame. The key question is “Did you consistently walk by faith?”

Those who employ Romans 5:5 and hope in God will not be put to shame.

The remedy to prevent shame at the Judgment Seat of Christ is embodied in several commands.

Ephesians 5:18 And do not get drunk with wine, for that is dissipation, but be filled with the Spirit,

Galatians 5:16 But I say, walk by the Spirit, and you will not carry out the desire of the flesh.

Galatians 5:17 For the flesh sets its desire against the Spirit, and the Spirit against the flesh; for these are in opposition to one another, so that you may not do the things that you please.

Galatians 5:18 But if you are led by the Spirit, you are not under the Law.

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Galatians 5:25 If we live by the Spirit, let us also walk by the Spirit.

2 Corinthians 5:6 Therefore, being always of good courage, and knowing that while we are at home in the body we are absent from the Lord—

2 Corinthians 5:7 for we walk by faith, not by sight—

1 Corinthians 6:2 Or do you not know that the saints will judge the world? If the world is judged by you, are you not competent to constitute the smallest law courts?

1 Corinthians 6:3 Do you not know that we will judge angels? How much more matters of this life?

1 Corinthians 6:9 Or do you not know that the unrighteous will not inherit the kingdom of God?

This is not concerning salvation. This is about an inheritance based upon an existing relationship. Inheritance as a result of being in Christ but also because of rewards at the Judgment Seat of Christ.

Romans 8:14 For all who are being led by the Spirit of God, these are sons of God.

Romans 8:15 For you have not received a spirit of slavery leading to fear again, but you

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have received a spirit of adoption as sons by which we cry out, “Abba! Father!”

Romans 8:16 The Spirit Himself testifies with our spirit that we are children of God,

Romans 8:17 and if children, heirs also, heirs of God and fellow heirs with Christ, if indeed we suffer with Him so that we may also be glorified with Him.

Revelation 20:5 The rest of the dead did not come to life until the thousand years were completed. This is the first resurrection.

Revelation 20:6 Blessed and holy is the one who has a part in the first resurrection; over these the second death has no power, but they will be priests of God and of Christ and will reign with Him for a thousand years.

Part. Per Robby Dean “We need to look at this word "part." It is the Greek word meros [μερος] and it doesn't mean "part" in the sense of role but it has to do with a part or a portion and was a technical term used in a will to describe the inheritance that would go to the heir.³”

3 <https://deanbibleministries.org/new-testament-menuitem/1-john-menuitem/message/2000-1john-053/read>