

Romans 5:1-11 (NKJV)

1-2 Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ, through whom also we have access by faith into this grace in which we stand, and rejoice in hope of the glory of God.

3-4 And not only that, but we also glory in tribulations, knowing that tribulation produces perseverance; and perseverance, character; and character, hope.

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5 Now hope does not disappoint, because the love of God has been poured out in our hearts by the Holy Spirit who was given to us.

6 For when we were still without strength, in due time Christ died for the ungodly.

7 For scarcely for a righteous man will one die; yet perhaps for a good man someone would even dare to die.

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

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

10 For if when 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.

11 And not only that, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

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- Paul now pivots from Abraham, who lived as an example of faith-living, to the glorious benefits we have when we are living a justified life, in like manner as father Abraham

Rom 5:1 Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ,

- “having been justified by faith” – could include the justification that occurred at our initial salvation, when we first believed on Jesus for eternal life ...

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- For at the point of regeneration we were declared righteous – not positionally, but all of our past sins were forgiven
- But those who continue to live righteously, depending on Jesus by faith for victory over sins, are justified in an ongoing sense
- Those believers who turn to a life of sinning are NOT justified and need to confess their sins, as did King David after he had sinned with Bathsheba, thereby returning to fellowship with God and experiencing the blessedness of forgiveness (see 4:6-8)

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- The immediate context of 5:1 and “having been justified by faith” is Abraham and his ongoing faith in God’s promises – God considered him justified
- Thus, in v. 1 Paul is not referring to ALL believers – He is referring to those believers who are living righteously

James Dunn: This is clearly Paul’s recapitulation of the exegetical conclusion, reached in 4:22, and its extension to all who believe, in 4:23-24.

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Rom 4:22 And therefore “it was accounted to him [Abraham] for righteousness.”

23-24 Now it was not written for his sake alone that it was imputed [reckoned] to him, but also for us. It shall be imputed [reckoned] to us who believe in Him who raised up Jesus our Lord from the dead,

- BELIEVE = active present participle, literally: “to us who are believing in Him who raised up Jesus”

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- Paul has been talking about Abraham’s ongoing life of faith and God’s declaration of him as a righteous man because he continued to believe God

- These are clearly matters of sanctification (soul-salvation)

- Paul says that Abraham’s life of faith is held up as an example for us as NT believers

- That is the context when Paul concludes:

Rom 5:1 Therefore, having been justified by faith

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Dunn: What Paul asserts of himself and his readers (“having been justified”) is what Gen 15:6 asserted of Abraham. The point, which he reiterates from chap. 4, is that God justifies by faith—God holds a person in good standing, reckons him an acceptable partner in covenant relationship, simply on the grounds of that person’s trust, his humble acceptance of God’s unconditional promise to act for him.

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Dunn (cont’d): Since the covenant with Abraham is still so much in the background, the Roman congregations would be unlikely to make the mistake of reading the aorist tense (“having been justified”) as though it excluded other tenses. That is to say, they would be unlikely to regard their justification, their acceptance by God, simply as an act finished and past. Paul’s use is a good deal more flexible.

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Dunn (cont’d): And though his emphasis here is on what initially makes a person acceptable to God, the implication of the scriptural background and covenant connotations is that God’s acceptance is no single once-for-all (far less merely passive) act; rather, it is God’s reaching out to embrace and sustain up to and including the final verdict of acquittal. We might even paraphrase, therefore, “Since we too have now been drawn into God’s promise and its fulfillment through our acceptance of that promise. . . .”

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Benefits for Believers Who Live Righteously By Faith

1. Living at peace with God

- Made possible through Jesus Christ, who has reconciled us to God (v. 10)
- Marvin Vincent: PEACE (v. 1) = “Not contentment, satisfaction, quiet ... but the state of reconciliation as opposed to enmity (v. 10).”
- Zane Hodges says there is a textual dispute here – the Majority Greek text is fairly evenly divided as to two interpretive options:
 - a. indicative – “we have peace”
 - b. subjunctive – “let us have peace”

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- Hodges prefers the indicative, while Vincent and A.T. Robertson prefer the subjunctive
- Robertson says the Greek “can only mean: *Let us enjoy peace with God or Let us retain peace with God.*”
- When we were initially saved, we became reconciled with God and, thus, going forward, we are no longer His enemies
- BUT when we choose a lifestyle of sinning, then we are not maintaining peaceful relations with God, but rather hostility, which incurs His wrath

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Righteousness is a condition for peace

Isa. 32:17 The work of righteousness will be peace, and the effect of righteousness, quietness and assurance forever.

James 3:18 Now the fruit of righteousness is sown in peace by those who make peace.

Rom. 14:17 For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.

Isa. 48:22 and 57:21 “There is no peace,” says the Lord, for the wicked.”

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- Rom. 3 in describing sinners says, “the way of peace they have not known”
- Those believers who are walking in the Spirit are living in peace, for the fruit of the Spirit is love, joy ... peace
- Peace comes when people are living righteously, which can only be appropriated through Jesus Christ

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Col 1:19-20 For it pleased the Father that in Him [Jesus Christ] all the fullness should dwell, and by Him to reconcile all things to Himself, by Him, whether things on earth or things in heaven, having made peace through the blood of His cross.

21-23 And you, who once were alienated and enemies in your mind by wicked works, yet now He has reconciled in the body of His flesh through death, to present you holy, and blameless, and above reproach in His sight—if indeed you continue in the faith, grounded and steadfast, and are not moved away from the hope of the gospel which you heard.

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Benefits for Believers Who Live Righteously By Faith

2. Accessing God’s grace

5:2a through whom also we have access by faith into this grace in which we stand.

- Grace = “unmerited favor” (textbook def.)
- Dunn: Paul’s thought is of the infinite resource of God’s favor (including the royal power to translate that favor into practical effect) which lies behind the curtain of this visible world; it is that which Christ has secured for those who seek to approach God through him, trusting themselves to him.

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- grace = divine enablement (practical def.)

- We cannot function apart from God’s grace, but grace comes with a warning:

Jas 4:6b God resists the proud, but gives grace to the humble.

- Those living in sinfulness are not humble, nor are those who think they can handle their own problems
- But God has unlimited grace available, that He bestows on His children who are humbly believing Him for it

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- Rom. 5:2 says we access His grace by faith
- If you want God's help in your daily life, believe Him for it, claim His promises
- He promises: *My grace is sufficient.* (2 Cor. 12:9)
- He "gives more grace" when needed (Jas. 4:6)
- He freely welcomes us to ask for grace

Heb 4:16 Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need.

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Benefits for Believers Who Live Righteously By Faith

3. Rejoicing in hope of glorification

5:2b and rejoice in hope of the glory of God.

- HOPE = confident expectation
- So rejoicing in hope of the glory of God is confident expectation that you will be glorified when you meet Jesus in judgment, as long as you have met His conditions
- Those who are justified not only possess that HOPE (confidence), they also REJOICE in it

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- REJOICE – could also be translated BOAST, i.e., selfless glorying in God's will
- It is not boasting in the rituals of the law (as the Jews were doing) or rejoicing in keeping our lists and standards (as many modern Christians do)
- It is the idea of exulting in the truth that God promises to glorify those of His children who are living righteously, by faith, those whom He considers to be justified

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- It is appropriate to boast in this glorious privilege, because it is the ultimate fulfillment of God's purpose for this age
- This is His plan, His will – He has established the entire system of rewards because He is gracious and loving and wants His creation to be restored and to share in His glory
- Those who live righteously, by faith, will hear "well done" at the Bema Seat of Christ
- They will be out-resurrected (Phil. 3:11) to serve as Christ's bride and co-rulers in New Jerusalem for the entire millennial age

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- For God to graciously offer this system of reward is beyond comprehension

1 Cor 2:9 Eye has not seen, nor ear heard, nor have entered into the heart of man the things which God has prepared for those who love Him.

- This should bring great joy of heart and boasting in the Lord
- Are you on this pathway of inheritance?

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Benefits for Believers Who Live Righteously By Faith

4. Glorifying in tribulations

Rom 5:3-4 We also glory in tribulations, knowing that tribulation produces perseverance; and perseverance, character; and character, hope.

- How are tribulations a benefit, and why should we glory in them?
- If we respond rightly to trials, they lead us to a glorious end

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- **GLORY** in v. 3 is the same Greek word translated **REJOICE** in v. 2 – it means to **BOAST**

- **Why** would anyone want to boast in tribulations, which are trials?

Jas 1:2-3 My brethren, count it all joy when you fall into various trials, knowing that the testing of your faith produces patience.

Jas 1:4 But let patience have its perfect work, that you may be perfect and complete, lacking nothing.

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- We should boast (in a positive sense) in our trials, knowing that God is using them to produce perseverance in our lives

- God rewards perseverance

- The theme of the book of Hebrews: persevering unto reward, which is **NOT** grit-your-teeth, keep-on-hangin'-on theology

- Perseverance is not trying harder, it is continuing to live righteously, by faith, even when the going gets tough, by depending on God's grace, His divine enablement

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Matt 11:28 Come to Me, all you who labor and are heavy laden, and I will give you rest.

29 Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls.

30 For My yoke is easy and My burden is light.

- When you learn to persevere, despite the trials and burdens of life, maintaining a sweet spirit of submission before the Lord, your perseverance will produce **CHARACTER**

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- Per Zane Hodges, the Greek word translated character could be translated "approvedness"

- This same basic Gr. word is used in:

2 Tim 2:15 Be diligent to present yourself approved to God.

Jas 1:12 Blessed is the man who endures temptation; for when he has been approved, he will receive the crown of life which the Lord has promised to those who love Him.

- So tribulations produce perseverance and perseverance produces "approvedness"

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- We all should strive to be approved by Jesus in our daily living so we can ultimately be approved at His Judgment Seat -- this is the highest of acclamation, and will result in great reward

Phil 3:14 I press toward the goal for the prize of the upward call of God in Christ Jesus.

- Peter also talked about this, referring to it as *abundant entrance into the kingdom* – see **2 Peter 1:5-11**
- *Character* or "approvedness" produces **HOPE** = confident expectation of reward

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Dunn: The whole process produces hope because it indicates that the process of salvation is under way: when suffering is experienced not as a contradiction to faith or occasion to renounce God, but as a strengthening of patience and maturing of character, it stimulates hope in the grace that is having such effect. The whole process produces hope, because for Paul it is itself ... the process whereby God recreates humanity in his own image—what he refers to elsewhere as the wasting away of the visible man which is the necessary complement to the renewal of the hidden man (**2 Cor 4:16**).

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- By “process of salvation” Dunn means soul-salvation, resulting in the revealing of the sons of glory (Rom. 8:19), for which creation eagerly awaits

- This prospect should bring great hope to righteous believers

Rom 5:5a Now hope does not disappoint [i.e., make ashamed].

- Many believers will be ashamed at the Judgment Seat, for they will be naked, i.e., they will not be given clothing of glorification, which is encasement in light

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- Adam and Eve were apparently glorified before the fall, but when they sinned, they lost their encasement of light and became naked and ashamed

- Traditional Christianity teaches that all Christians will be glorified, but that is not correct

- Only those who have persevered in righteousness and have been approved by God will be glorified in some degree

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- If you are on the narrow path that leads to life, then rejoice (boast) in your tribulations, for you possess HOPE (confident expectation) of glorification

- You will NOT be ashamed!

- The tribulations are doing God’s work in your life, bringing you to the point where you will be able to stand before Jesus “mature and complete, lacking nothing,” as James says

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Benefits for Believers Who Live Righteously By Faith

5. Experiencing God’s love in the soul

5:5 Now hope does not disappoint, because the love of God has been poured out in our hearts by the Holy Spirit who was given to us.

Paul prayed in Eph. 3 that the believers ...

Eph 3:17 being rooted and grounded in love, may be able to comprehend with all the saints what is the width and length and depth and height—to know the love of Christ which passes knowledge; that you may be filled with all the fullness of God.

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- God’s love is multi-dimensional – we can’t even begin to explain it

- Those who are being justified by faith regularly experience this love of God being poured out in their soul

- That means we not only have a keen awareness of God’s love for us, but we have from Jesus an intensified love for others, just as He has

- Thus, we have His provision to love others as He loves us

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- Interestingly, faith, hope and love are all mentioned in Rom. 5:1-5

- In 1 Cor. 13 Paul said faith, hope, and love are the three virtues that abide or remain

- It’s as if the essence of spiritual life is summed up in merely three simple words

- Ironically, though the words are simple, the truths they represent are complex and profound, and therefore grasped by few believers – perhaps that is because only a small minority are being justified by faith

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- Paul's use of this triplet in 1 Cor. 13:13 is not a lone reference
- The three words are used together in several places in the NT, in addition to Rom. 5:1-5 (see Gal. 5:5-6; Col. 1:3-5; 1 Thess. 1:2-3; 5:8; Heb. 10:22-24)
- So this is a very important concept, repeated throughout the NT
- Repetition in the Scriptures means that God does not want us to miss truth that is far-reaching and consequential

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- In fact, the entire book of Romans is essentially an exposition of faith, hope, and love
- *Faith living* is the Christ-life of victory, which Paul deals with extensively in Rom. 6-8
- *Hope living* is kingdom preparedness, which Paul speaks about here in ch. 5, but again in ch. 8, 15
- *Love living* is the ultimate demonstration of Christ's character and attributes, which Paul emphasizes in 13-15
- Summarized in Rom. 5:1-5

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Those who are living righteously, by faith, are experiencing five glorious benefits:

1. Living at peace with God
2. Accessing God's grace
3. Rejoicing in hope of glorification
4. Glorifying in tribulations
5. Experiencing God's love in their soul

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- Paul pauses for a moment to explain how all of this is even possible – and, of course, it's all made possible by Christ's death and resurrection

Rom 5:6 For when we were still without strength, in due time Christ died for the ungodly.
7 For scarcely for a righteous man will one die; yet perhaps for a good man someone would even dare to die.

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

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- Christ didn't die for the righteous; He died for sinners, and He did so out of great love
- Why would Paul stop to say this to BELIEVERS, who comprise his audience?
- In fact, Paul even includes himself: "we being without strength (weak) (v. 6) ... "we being sinners" (v. 8)
- Remember: Paul's focus in ch. 2-4 has been the *Jewish* believers, who think they are being sanctified and approved before God by keeping the Mosaic rituals

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- Paul has hammered away at this incorrect thinking in the last 3 chapters, demonstrating some key points:
 1. Even believers sin but must confess those sins and choose to go on living righteously
 2. Mere works of the law do not produce righteousness (soul-salvation)
 3. Righteousness is obtained by continued faith in Jesus
- He already made these points in ch. 3:21-26

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Rom. 3:21-22a But now the righteousness of God apart from the law is revealed ... even the righteousness of God, through faith in Jesus Christ, to all and on all who believe [literally, *are believing* – this is a present, active participle].

3:23-26 For all have sinned and fall short of the glory of God [even believers!], being justified freely by His grace through the redemption that is in Christ Jesus, whom God set forth as a propitiation by His blood, through faith, to demonstrate His righteousness ... that He might be just and the justifier of the one who has faith in Jesus [*ongoing faith* in Jesus is implied].

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This is consistent with what John says:

1 John 1:6 If we say that we have fellowship with Him, and walk in darkness, we lie and do not practice the truth.

1 John 1:7 But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin.

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- Christ's blood atonement is not merely efficacious for *initially* saving us from our sins (as pictured by the Passover); it is efficacious for *continued* saving us from our sins when we confess them and live righteously (as pictured by the OT sacrificial system)
- That is Paul's point in ch. 3 (3:10, 23) and here again in ch. 5:8

Rom 5:8 But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us.

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- Even as believers, we need His continued forgiveness and cleansing because we are "STILL SINNERS"

Rom 5:9 Much more then, having now been justified by His blood, we shall be saved from wrath through Him.

- Having been initially justified (declared righteous) by His blood, we can continue being justified (declared righteous) by His blood
- Indeed, if we continue on that path, we will be **SAVED** from wrath

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Dunn: Paul obviously seeks to strike a balance between the once-for-allness of what has already happened ("we have been justified/reconciled") and the not yet of a salvation in process but as yet incomplete (including "the redemption of the body"—8:23).

- Of course, salvation in these chapters of Romans, as established by Paul in 1:16, is soul-salvation, progressing in sanctification
- **WRATH** (*saved from wrath*, v. 9) does NOT refer to Hell, as so many have incorrectly taught

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- *wrath* is God's judgment which, in this present life, is God giving us over to our own ways, which is a dreadful prospect
- In the future, it is negative reward at the Judgment Seat of Christ, which is even more dreadful

Rom 5:10 For if when 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.

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Rom. 5:11 And not only that, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

- *reconciliation* = restoration to favor with God through Jesus Christ, so that we are no longer his enemy
- We were initially *justified* (declared righteous) and *reconciled to* (restored to favor with) God when we were initially saved – and that means we have the prospect of living peaceably with God

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- But, having been justified and reconciled, we are saved (maintain *ongoing* salvation – sanctification or soul-salvation) by HIS LIFE
- In other words, Jesus died and shed His blood to justify us and reconcile us to God by forgiving all our past sins
- Jesus rose, victorious over sin and death, to continue justifying us when we live righteously by continued faith in Jesus – “He was raised because of our justification” (4:25)

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- Just as justification has two stages (*initial*, for the past, and *ongoing*, for the present), so also reconciliation is twofold
- That is why Paul says, “Having been justified by faith, let us retain peace with God through our Lord Jesus Christ.” (v. 1)
- As if to say: *remain reconciled with God*
- When we do, we can say with Paul:

Rom 5:11 We ... rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

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Consequently, we have a responsibility
2 Cor 5:18-19 Now all things are of God, who has reconciled us to Himself through Jesus Christ, and has given us the ministry of reconciliation, that is, that God was in Christ reconciling the world to Himself, not imputing [reckoning] their trespasses to them, and has committed to us the word of reconciliation.

- What is the ministry of reconciliation to which we are called?
- It is defined earlier in the text

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2 Cor 5:14-15 For the love of Christ compels us, because we judge thus: that if One died for all, then all died; and He died for all, that those who live should live no longer for themselves, but for Him who died for them and rose again.

Notice the double aspects of reconciliation that we are to share with people:

1. God has reconciled the world to Himself through the death of Jesus Christ, so that He does not reckon you as being under the penalty of sin (2 Cor. 5:18-19)
 - This is salvation in the first degree

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2. God wants you to reconcile with Him through Jesus and stop living for yourself – He wants you to *live* righteously

- This is salvation in the third and fourth degrees

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Zane Hodges, Romans: Deliverance from Wrath

The reconciliation in view here [in Rom. 5:11] ... is effected by Christ's death, but must also be received by men ... This double aspect of reconciliation is also presented by Paul in 2 Cor 5:18-21. There God is seen as "reconciling the world to Himself" at the cross and subsequently sending forth messengers "pleading" with men to "be reconciled to God." True reconciliation with God required God's initiative in the death of Christ, and it requires our response to Him by faith.

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What's the goal of urging men to reconcile with God?

- Is it to pray a prayer so they can go to Heaven when they die?
- NO! It's to believe on Jesus for eternal life, then continue believing on the resurrected Christ, who dwells within, as the provision to *live righteously*:

2 Cor 5:15 that those who live should live no longer for themselves, but for Him who died for them and rose again.

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We see this repeated by Paul later in 2 Cor. 5: 2 Cor 5:20 Now then, we are ambassadors for Christ, as though God were pleading through us: we implore you on Christ's behalf, be reconciled to God.

2 Cor 5:21 For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him.

- The verb MIGHT BECOME is in the subjunctive mood (in Greek), which is the mood of potential

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• In other words, this does NOT automatically happen when someone is initially saved, it is the *goal* of the Christian life, made possible by Christ's death, but conditioned on living righteously

- Yet, so often, the emphasis in so-called "soulwinning" is about leading a person to pray a prayer to invite Jesus to save them, as if that were the end in itself – and then the ambassador has done his/her duty
- NO! that's only the beginning!

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- The Great Commission of Jesus (Matt. 28:19-20) is focused on teaching people to reconcile with God and then stay reconciled by living righteously, by depending on Jesus

Dunn: God's purpose to draw humankind back into proper relationship with him is something accomplished not in a once-for-all instant, either in the death of Jesus or in the event of conversion, but in an ongoing process in which the power of Christ's risen life ... plays a controlling role.

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No wonder Paul says:

Rom 5:11 We ... rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

- Are you rejoicing in hope of glory?
- You are, only if you are *living* righteously and remaining reconciled to God
- If you are not living righteously, then bow before Jesus and reconcile with Him today!

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