

Romans Chapter 5:1-11

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

A. Therefore, having been justified by faith

1. **Therefore-** Gr. **oun-** This is a key connective word to the preceding chapter. Paul had just said that Jesus Christ was raised from the dead because we were justified. Paul now tells us the result of this justification.

2. **having been justified-** Gr. **dikaioo-** *made as one ought to be, declared in the right, innocent*

B. we have peace with God through our Lord Jesus Christ

1. **we have-** Gr. **echo-** *present active- we are holding or possessing*

2. **peace-** Gr. **eirene-** *from eiro- to join*

a. Jesus was raised from the dead because we were justified.

Because we were justified now we have been joined to God and are presently in possession of peace with Him.

3. **with God-** Gr. **pros theos-** *towards God-* This speaks of intimate union and closeness. We have been justified and brought near face to face with God in a peaceful union of relationship.

4. **through our Lord Jesus Christ**

a. **through-** Gr. **dia**

b. This word through is key. Every thing we are, possess, and can do is by and through Jesus Christ. Being in Him we share His nature, possessions, abilities, and knowledge.

c. It is easy to begin to think we are something in ourselves, possess things of ourselves, and can do things in our self. The Bible plainly teaches us that outside of Christ we are nothing, possess nothing, can do nothing, and know nothing. [2 Cor. 12:11, 1 Cor. 4:7, John 15:5, 1 Cor. 4:4] However through Christ we are someone, possess all things, can do all things through Christ, and know all things. Before we can know these "in Him" realities we must first learn the "in me" realities! We cannot be full of our self and full of God at the same time.

2. **through whom also we have access by faith into this grace in which we stand, and rejoice in hope of the glory of God.**

A. **through whom also we have access by faith**

1. **have access-** Gr. **prosagoge-** *perf. tense- the act of bringing to, a moving to, to have an introduction by a third party to a dignitary.*

a. We have been introduced to God the Father by His Son the Lord Jesus Christ and have been brought into permanent favor with

Him as seen by the perfect tense.

B. into this grace in which we stand

1. We have entered into and have been introduced to God the Father's grace by faith. We now have a permanent relationship with His grace [unmerited favor].
2. We can only stand by grace. We will always fall under the Law and legalism

C. and rejoice in the hope of the glory of God

1. We can only rejoice when we are standing in grace. The Law and legalism will suck every bit of joy out of you!
2. The Law and legalism gives no hope [expectation of good]. It only gives the fearful expectation of judgment.
3. Only God's grace will allow you to experience His glory. Living under legalism will only let you experience shame and self-focus

3. And not only *that*, but we also glory in tribulations, knowing that tribulation produces perseverance;

A. And not only that

1. This phrase clearly connects with the previous verse which speaks of the benefits of God's grace.

B. but we also glory in tribulations

1. **glory**- Gr. *kaukaomai*- *to boast*
2. **tribulations**- Gr. *thlipsis*- *pressure from all sides*

a. Verse three is a continuation of the benefits of standing in God's grace. When we are standing in God's grace [His unmerited favor and strength] we can boast in tribulations because we know we have overwhelming resources to meet the needs we face! This verse is basically saying that we can trash talk [boast in] our problems because we are standing in the grace of God and through grace we will be victorious over all that comes against us! We are standing in the power and strength of God!

C. knowing that tribulation produces perseverance

1. **knowing**- Gr. *eido*- *to perceive or to see*
2. **produces**- Gr. *kautergazomai*- *to work something from within of something to the outside- used of mining ore and bringing it up to the surface for use; accomplish*
3. **perseverance**- Gr. *hypomone*- *to remain under [the pressure]*
 - a. Standing in grace will cause God's patience to rise from our reborn spirits up to the surface of our actions. God's grace will empower us to remain under any pressure without breaking or running. This is a supernatural testimony to the unsaved and to carnal Christians who cannot do this in their energy of their flesh.

4. and perseverance, character; and character, hope.

A. perseverance- Gr. **hypomone**

B. character- Gr. **dokime-** *a proof, a specimen of tried worth*

1. There are two Greek words for test, try, or tempt in the New Testament. They are peirazo and dokimazo. The first word is never used in connection with God and His people, but the second one is. Peirazo means to test in order to find fault or a breaking point. Dokimazo means to test for the purpose of approving and using.
2. Many have taught that God never tests or tries his people but those who teach this have to disregard the Bible because there are various examples of God doing just that. However, in each case this testing is the second type of testing which is to test in order to approve and to use. God never tests in order to find fault or a breaking point. Here are some scriptures that say God does test his people- [Gen. 22:1, Ex. 15:25, Ex. 16:4, Ex. 20:20, Deut. 8:2, 16, Judges 2:22, Judges 3:1,4, Ps. 17:3, Ps. 66:10, Ps. 81:7, Ps. 105:19, Jeremiah 20:12, John 6:6, 1 Thess. 2:4, Heb. 11:17] However, God never tests or tempts his people with evil or in order to find fault with them. [James 1:13]
3. This verse in Romans teaches us that when we stand in God's grace then God's grace is released from within us in the form of patience. This patience causes us to pass the tests of life and we are seen as the genuine children of God and we are seen as approved of God and are useful for the Master's use.

C. hope- Gr. **elpis-** **confident expectation of good**

1. We have seen the benefits of grace are that we can stand, we are full of joy, we are strengthened with God's patience, we are approved and useful to God, and here we see that God's grace gives us hope for the future. Paul in another place calls this good hope through grace. [2 Thess. 2:16] We have no hope if we live under legalism and our own performance. We can only have a bad and foreboding expectation of bad.

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.

A. Now hope does not disappoint

1. [This **hope**] **does not disappoint-** Gr. **kataischuno-** *one is said to be put to shame who suffers a repulse, or whom some hope has deceived*
2. God's grace will never deceive us. God's grace is truth. What Jesus Christ did for us in His finished work to bring us to God is sure and is the truth. Now if we live under the false hopes of being justified by

our works and by law then we our hope will deceive us and we will be put to an eternal shame.

B. because the love of God has been poured out in our hearts

1. **has been poured out**- Gr. *ekcheo*- *perf. tense- metaphorically to bestow or distribute largely in a permanent measure.*
2. The results of God grace allows the God's love to pour into us and through us. God loves everyone one but God's love is hindered from entering a person who does not receive His grace by faith. God is love and God can only be received by grace through faith. A person who tries to justify Himself with God will find God opposed to Him. He will find His love repulsed. A person under the Law and legalism never feel close to God and do not feel loved by Him. Grace and faith are the two channels for the love of God to flow into our hearts.

C. by the Holy Spirit who was given to us

1. **given**- Gr. *didomi*- *aor. tense*
2. The Holy Spirit can only be given and received by grace through faith. The Spirit of God communicates His love to our hearts.
3. The move of the Spirit is contingent upon receiving God's grace through faith. [Gal. 3:3,5]
4. What God's grace produces and gives is permanent through Jesus Christ. God's grace has given to us His Spirit. The Spirit has come to dwell and abide in us forever. [John 14:16]
5. The Spirit was given to teach us about what God's grace has freely given to us. [1 Cor. 2:12]

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

A. For when we were still without strength

1. **still**- Gr. *eti*- *yet*
2. **without strength**- Gr. *asthenes*- *weak, infirm, feeble*
3. From the fall of Adam and Eve mankind was drained of all strength to please or be acceptable to God. However, people did not realize just how weak they were in these regards. Then God gave His Law unto the Jews as a test case for humanity [see notes on Romans 3:19]. The Jews thought the Law would give them strength to please and be acceptable to God. However, the Law does not give man strength to please or be acceptable to God. Instead the Law exposes man's weakness. The more man tried to please God and to be acceptable to Him through the Law the more they proved that they were without strength to do so. That is why Paul here says that we were still without strength to please and to be acceptable to God.

B. in due time Christ died for the ungodly

1. **due time**- Gr. **kata kairos**- *according to a measure of time, a larger or smaller portion of time; season. A fixed and definite time, the time when things are brought to crisis, the decisive epoch waited for.*
 - a. The time God was waiting for was for the Law to do its purpose which was to show mankind their depravity and utter weakness to be acceptable to God by their works.
 - b. The Law was a schoolmaster to teach and lead people to Christ. [Gal. 3:24-25] Just as there was a set period of time a child spent with their schoolmaster and then brought in as an adult child in the home, so it was with mankind and the Law. [Gal 4:2-4] When the Law had finished teaching about Christ, then Christ was introduced at the right time so we could be born again and adopted as legal children of God.
2. **ungodly**- Gr. **asebes**- *irreverent*
 - a. This is what the schoolmaster, the Law, was to teach mankind. It taught us that man is ungodly at his core. He is irreverent. He was found to be a breaker of God's law and thus ungodly and irreverent to Him.
 - b. Christ came to die for the ungodly so that they could be born again as godly. Christians are godly in their re-born spirits. To the degree that a Christian renews their mind to their new identity in Christ they will become godly in their thoughts, motives, and actions. These are a mere fruit of the new nature a believer has in Christ.

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

A. For scarcely for a righteous man will one die

1. **scarcely**- Gr. **molis**- *not easily, i.e. scarcely, very rarely*
2. In this verse we see a difference made between a righteous man and a good man. This brings us a fact that many do not want to see or do not see. We are not saved by being good in ourselves but by believing upon Christ and His finished work. Each and every believer in Christ is given the free gift of righteousness, even the ones who do not appear to be good people in their actions all the time! Now as a Christian renews their mind about their new identity and relies upon the grace of Christ within them to live out Christ then a Christian will be seen as a good man to the world. This is our goal as Christians but alas it is not always realized. There will be some that do not appear to be good men saved by faith in Christ, while there are good men go to hell because they trust in their own works. Every Christian is righteous but also is called to become a good man in this world.

B. yet perhaps for a good man someone would even dare to die

1. **good-** Gr. **agathos**- *of good constitution or nature, useful, salutary, good, pleasant, agreeable, joyful, happy, excellent, distinguished, upright, honourable*

- a. Only a believer in Christ can be righteous, but any man can be called a good man. This world looks only on the outward exterior of a man and calls him good or bad. God looks at the heart and the nature of a man and calls him either righteous or unrighteous.

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

A. But God demonstrates His own love toward us

1. **demonstrates**- Gr. **sunistemi**- *pres. tense- to place together by combining or comparing, hence to show, prove, establish, exhibit.*

- a. The present tense of this word is very telling. This word is saying that God's love was, is, and always will be demonstrating God's love to you! Many do not feel love. They are wanting God to show them that He loves them. They want God to show to them He loves them, but He is! The act of Christ upon the cross is speaking and showing right now today! If we would but open our heart up to receive the sinless Christ died for us and our sins and has forgiven us completely, then we would experience the love of Christ.

- b. [Eph. 3:18] is a prayer to grasp the dimensions of His love- it has four dimensions- width and length and depth and height- the dimensions of the cross of Christ!

- c. The cross was God's exhibit of His love to mankind. Christ's sacrifice on the cross was God's show and tell to the classroom of humanity. God showed His love and now we must go and tell!

2. **His own love**- Gr. **agape**- *denotes the highest, most perfect kind of love, implying a clear determination of will and judgment, and belonging particularly to the sphere of Divine revelation.*

- a. This phrase brings in contrast with man's love which is conditional and self seeking.

B. in that while we were still sinners, Christ died for us

1. Compare this with the note on verse 6- "while we were still without strength". Here we see the phrase while we were STILL sinners.
2. After the fall of Adam and Eve all mankind became sinners, but not all were aware of it. That is why God gave the Law to give to a test case

people the Jews. The Jews that by obeying the Law they would be seen as holy and righteous in God's and everyone else sight. However, the opposite took place. The full depravity of man came raging forth into full view for all to see. This would have happened to either Jew or Gentile, but God had pulled the Jews out of the well of humanity to use them as a test case for all to see. He privileged the Jews with His holy and wonderful laws. However, the heart of man was all but holy and wonderful. The Law just brought out the ugliness and ungodliness in man. Instead of the Law helping people become more holy and righteous, it showed to all what they really were at the core of their being which was sinners. So after all the years of the Law, people were STILL sinners.

3. Christ died for those who hated and rejecting Him as their rightful Lord and Creator. What exotic scandalous love!

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

A. Much more then

1. If Christ showed His love and devotion for sinners, how much more will he show His devotion and care for His justified children!
2. Religion teaches a God that is much more loving, kind, patient, and gracious to sinners than His own children. The gospel is presented to a sinner that Christ died for all their sins and He accepts them and blesses them with salvation freely by His grace, but many preach a different message to God's children after they receive Christ. The message changes to one that says you must confess all your sins, stay in fellowship, and live to a level of holiness for God to bless you and accept you. Many are teaching that God is better and more kind to sinners than His own children. NO! How much more is God loving, kind, patient, and gracious to His children than to sinners!

B. having been justified by His blood

1. We have been declared righteous- just as we ought to be and innocent by the shedding of Christ's spotless blood. Life is in the blood and His life was given for our life. [Lev. 17:11] A righteous life for an unrighteous life.
2. Once we are in Christ we are justified. We do not become righteous in Christ by our positive performance and equally we do not become unrighteous in Christ by our negative performance. We are made right with God one way- by faith in the perfect Son of God and His perfect finished work. This justifying work is permanent as long as we remain in

Christ by our faith in Him. It is an eternal work because it is based upon Christ eternal work of redemption. [Heb. 9:12]

C. we shall be saved from wrath through Him

1. **saved**- Gr. **sozo**- *to save, keep safe and sound, to rescue from danger or destruction to save a suffering one (from perishing), i.e. one suffering from disease, to make well, heal, restore to health*
2. **wrath**- Gr. **orge**- *deep seated anger*
 - a. Many teach that God is very angry with some Christians. The bible teaches that all of God's wrath and anger was poured out upon Jesus as He bore all of our sins upon the cross. This is what the bible term propitiation means- a turning away of wrath. [Romans 3:25, 1 John 2:2, 1 John 4:10] Jesus drew all the wrath of God to Himself so none would be poured out upon us! God turned His back upon His Son. God showing His back in the Bible speaks of His judgment and wrath being revealed. God turned His back on Jesus, so we that He could always cause His face to shine on us! His eyes are always upon the righteous- those that believe and trust upon the finished work of Christ! [1 Peter 3:12]
 - b. God can be displeased with our behavior but He will never have wrath towards us because Jesus bore all the wrath of God for us.
 - c. This verse says we shall be saved from God's wrath both in this life and eternity. Jesus bore all of our judgment for sin. [John 5:24] Jesus was judged for us and as us.

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.**

A. **For in when we were enemies we were reconciled to God through the death of His Son**

1. **if**- Gr. **ei**- *first class conditional- if it is the case...*
2. **enemies**- Gr. **echthros**- *to hate; hateful (passively odious, or actively hostile)*
 - a. The mystery and glory of God's grace is that Jesus died for those who hated Him and were hostile towards Him.
3. **reconciled**- Gr. **katallasso**- *to change, exchange, as coins for others of equivalent value; to reconcile (those who are at variance)*
 - a. Jesus reconciled us to the Father by way of exchange. Jesus took our sin and sins, and God has given us His very own righteousness. [2 Cor. 5:21] Jesus became identical to us, so we could be identical to Him. As He is so are we in this world! [1 John

4:17]

4. death of His Son

- a. The wages of sin is death. [Romans 6:23] All men who die pay this penalty just like a man on death row pays his debt to society. Once this debt is paid then he has a legal right to be freed, but a dead man has no life to go free! That is why it took the death of the Son of God dying our death so that He could enter into our death but have the power to come up out of death and bring us with him! What a glorious salvation!

B. much more, having been reconciled, we shall be saved by His life

1. much more

- a. What the power of the cross did was eclipsed by the power of the resurrection and what it brought us- the very life of God!

2. saved by His life- Gr. *sozo en autos zoe*- saved [*delivered, made whole, healed, prospered*] in His life

- a. The cross was the biggest negative in the world- It negated our sin, trespasses, guilt, shame, and debt before God. The resurrection was the biggest positive in the world. It added to us life, deliverance, healing, prosperity, peace, joy, love, righteousness, etc...for ever and ever! We are saved IN His life!
- b. As we acknowledge [by revelation and confession] the life of God within us and that we are in His life then that life will exercise its saving work in us!
- c. If God has reconciled us 2000 years ago, how much more has God planned a salvation that will extend into eternity!

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

A. And not only that

1. We not only have a future salvation in heaven as glorious as that will be, but a present enjoyment of and rejoicing in our relationship with God the Father through the Lord Jesus Christ!

B. but we also rejoice in God through our Lord Jesus Christ

1. Many have a hope of the glory of heaven, but few are rejoicing and joying in their relationship with God here in this life. The main cause of these is a change from grace to legalism in their life. They have turned the unconditional love of God into a conditional love based upon personal merit and performance. This will rob the joy out of any person!
2. Another reason for the lack of joy in God is a lack of revelation of our present position and standing with God.

C. through whom we have now received the reconciliation

1. **Now-** This is a key word we must understand in order to rejoice in our

relationship with God in the here and now, not just in the sweet by and by. We NOW have received reconciliation with God. God is our covenant friend right now! Yes, even when you blow it! Jesus took that sin and you have been given the permanent free gift of His very own righteousness. God is not mad at you, rather He is mad in love with you!