

Romans 5:1-11

LESSON: NOT WITHOUT HOPE — July 24, 2016

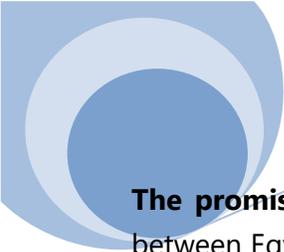
SYNOPSIS:

Chapter 4:1-25 Abraham's justification: Paul brings a very valid question to the people. He used Abraham's testimony of justification, their father, the founder of the Jewish nation. **Was he justified by works that he could boast in but not in front of God, meaning was he saved by works; his fleshly acts?** You see from God's point of view Abraham had no basis to boast, for the Scriptures point to Abraham believing God; and it was counted unto him for righteousness. God canceled his sins and declared him not guilty. Those that might think otherwise about the principle of justification might rest on the principle of doing good to earn salvation. And he thinks he receives it because he has earned it. If this was true then good men could be saved by their good works and salvation would not be a gift. But, justification by faith rests on the principle that God imputes righteousness to the ungodly as a free gift. Therefore, salvation is not earned by the sinner, but it's freely given to him when he puts his faith in the blood of Jesus. God makes someone who was not righteous to be righteous. Paul now brings in the testimony of David to strengthen the case that blessed is the man unto whom God imputes righteousness without works. Paul brings this up because in Deut.19:15 it speaks to the fact to never convict anyone on the testimony of one witness. There must be at least two or three witnesses. David says, blessed; happy are those people whose wicked deeds God forgives and covers. Blessed; happy is the person whom the Lord never accuses of sin. They do not have to work to earn His righteousness. It is still a free gift when man decides to believe and trust God by faith (**4:1-8**).

Circumcision or in uncircumcision: Paul has argued that justification is by faith alone. So, the Jew would argue, since circumcision is the sign of the covenant between God and His chosen people, **is it not possible that this was the ground of their justification?** Paul answers, faith was reckoned to Abraham for righteousness which prompts the question as to the timing of the reckoning of righteousness—**Was it when he was in circumcision or in uncircumcision?** Paul makes the answer clearer. Faith was reckoned to Abraham while he was yet uncircumcised.

1. Genesis 15:6 records the event of Abraham receiving righteousness from God.
2. Sometime after that, Abraham had a son by Hagar when he was eighty-six years old (Genesis 16:16).
3. At least one year had to elapse between the two events so that at the outside Abraham was eighty-five years old when righteousness was imputed to him.
4. Ishmael was thirteen years old when both he and Abraham were circumcised (Genesis 17:25-26).
5. Abraham had righteousness imputed to him at least fourteen years before he was circumcised.

Paul concludes that circumcision had nothing whatever to do with the imputation of righteousness to Abraham, for God considered Abraham to be righteous even before Abraham was circumcised! His faith made him righteous while he was still uncircumcised. This does not mean that circumcision was not important. Abraham received the sign of circumcision, a seal of the righteousness of the faith, that he might be the father of all them that believe, whether circumcised or not, as they that believe walk in the steps of that same faith of their father Abraham. Abraham, therefore, not only bears a physical relationship with the nation Israel, but also bears a spiritual relationship with all who believe by faith, whether Jew or Gentile (**4:9-12**).



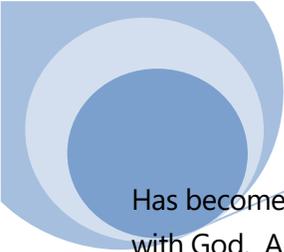
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The promise realized through faith: Abraham's heritage was limited in geographical terms to the land between Egypt and the Euphrates, but the promise was made to Abraham and to his seed. In Galatians 3:16, the seed is obviously Jesus Christ. The promise of inheriting the world must be understood then in relationship to the Messiah's future domination of this earth as King of kings and Lord of lords (Rev.19:16). The promise will come to reality when the seed of Abraham Jesus Christ sits on the throne of David during the millennium and rules the entire world with a rod of iron (Rev.19:15). Because of this, it is impossible that Abraham's inheritance can be obtained by law. No heir of Abraham, save Jesus Christ has ever been able to entirely keep the law. If fulfillment of this promise depended upon law-keeping, then faith has been made void and the promise has been annulled. Thus the promise would be made of none effect and of no value. The law can only bring wrath. If there were no law, there could be no transgression (sin) against the law. So there is only one thing to concur to: Since the promise of salvation cannot come through the law, so, it is dependent upon faith in order that the promise may rest on grace (God's favor); the blessings of salvation are afforded by the means of God's grace. This makes it certain to all the seed: those of the law and those of the same faith of Abraham. **(4:13-16)**.

The Faith of Abraham: As the scripture says, "*I have made thee a father of many nations.*" God considers Abraham to be our father, for Abraham believed God. God is able to quicken the dead—give life to the dead. Abraham's God gives life to people who are dead. He also brings into life things that do not exist. In other words, He is able to speak of future events with as much certainty as though they were already past. Abraham believed this; he believed that if it was necessary, God could create life in the organs of his and Sarah's dead bodies. He trusted and believed the promise of God. God was the source of his faith. When the promise was given to Abraham he didn't have a son. He was old and his wife was past the child bearing age. Therefore, the promise of Abraham as father of many nations can only be fulfilled by God: for Abraham to have a son in his old age, and for Jesus Christ to establish God's plan. Really, there was no reason to hope; no grounds to hope; it looked like hope was against him—beyond hope, but Abraham believed in hope because he believed God, that he might become the father of many nations, as the promise of God was spoken to him. "*So shall your seed be.*" Abraham's faith did not become weaker. He didn't even consider his own body as already dead—too old to have children; about 100 years old. And his wife Sarah—was also too old to have children; the deadness of her womb. Yet, he looked to the promise of God not wavering through unbelief, but was strong in faith; giving glory to God. This showed that Abraham was confident; fully persuaded that God was able to perform these things. Abraham had faith because he believed God in the face of adverse circumstances. Therefore, God accounted to Abraham to be righteous. This was not written for Abraham's sake alone, it is also for us. We believe in the God who raised Jesus our Lord from death. So, God will account us righteous too. Romans 5:6 says "*For when we were yet without strength, in due time Christ died for the ungodly.*" He handed over Jesus to die because of our sins. God raised Jesus to life in order to make us righteous—justification **(4:17-25)**.

LESSON: I. RELATIONSHIP WITH GOD Romans 5:1-2

5:1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:— Justification means to count someone righteous. It does not mean to make a man righteous. Why is justification necessary? - Because of the sin and alienation of man. Man has rebelled against God and taken his life into his own hands. He



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Has become sinful and ungodly, an enemy of God, pushing God out of his life and wanting little if anything to do with God. And justification is necessary because of the anger and wrath of God.

Question: **Why does God want to justify a man?**

- Because He loves man that much.
- Because of what His Son Jesus Christ has done for man is able to do for man.

Question: **How does God justify a man?** Picture man on trial before God: Man is seen as having committed the most heinous of crimes: he has rebelled against God and broken his relationship with God. How can it be restored? Within human courts if a man is acquitted, he is innocent, but this is not true with Divine Court. When a man appears before God, he is anything but innocent; he is utterly guilty and condemned accordingly. But, when he sincerely trusts Christ, God then takes that man's faith and counts it as righteousness. The man is not made innocent, he is guilty. He knows it and God knows it, but God treats him as innocent because of what His Son Jesus Christ has done for man. God justifies the ungodly—an incredible mercy, a wondrous grace.

Question: **What did the Son do?** He fulfilled the promise of God. He came to earth; He died on the cross, was buried in the tomb, and then He rose from the dead on the third day for mankind. When a man believes in Jesus Christ—really believes—God takes...

- _man's belief and counts it as the righteousness **of** Christ. The man is counted as righteousness **in** Christ.
- man's belief and counts it as the death **of** Christ. The man is counted as having already died **in** Christ: as having already paid the penalty for sin in the death of Christ.
- man's belief and counts it as the resurrection **of** Christ. The man is counted as already having been resurrected **in** Christ.

Very simply, God loves His Son Jesus Christ so much that He honors any man who honors His Son by believing on Him. He honors the man by taking the man's faith and counting (crediting) it as righteousness. Paul says that at some point in the past without our help, God justified us, that is, He declared us and began to treat us as righteous. Paul will now list **the benefits** or the result **of having been justified by God**. Jesus has restored the relationship of God and man, therefore:

1. We have peace **with** God. This is not a feeling of peace, but a state of peace; the sense and knowledge...
 - that one has restored his relationship with God.
 - that one is reconciled with God.
 - that one is no longer alienated and separated from God.
 - that one is freed from the wrath and judgment of God.

—Peace **with** God is dependent upon faith— *believing on what Jesus Christ has done to reconcile you back to the Father in peace; there is no longer a battle*. Peace **with** God describes the state between God and the Believer.

—Peace **of** God is dependent on prayer— *conversing with God in prayer which brings the assurance of Christ's peace in you*. The Peace **of** God describes the condition within the Believer.

IN CONCLUSION: The unsaved person is at enmity with God because he cannot obey God's law or fulfill God's Will. He is in battle against God. Our source of peace is Jesus Christ. Men can have peace with God only through Jesus Christ. Jesus has declared us righteous by faith; making peace for us with the Father by the blood of Jesus on the cross. Our position is no longer warring against God, but is at peace with God. None other could have done it, but Jesus!

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5:2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

2. We have a standing **access** into God's grace. ¹We have access to the Father, because Jesus tore down the middle wall of partition and gave us access when He died on the cross. ²The child of a king can enter his father's presence under any circumstance. The word "access" here means "entrance through the favor of another." Those of us who have taken the nail pierced hand of the King's Son have access to His throne. We are introduced to God's grace through Jesus Christ by our faith. Our stance is in Jesus Christ (a place of high privilege). Grace brings us joy in the hope of the glory of God where we had fallen short. But because of Grace, we are accepted before God. Here, grace is looked upon as a place or a position. Grace is a place to which we are brought; a position into which we are placed. It is the place of God's presence, the position of salvation. We can now rejoice for we...
- stand in God's presence. • stand before God saved. • stand in the favor of God.
 - stand in the privileges of God. • stand in the promises of God.

...for we have peace, we who are justified by faith; and we have access by faith into God's Grace— It's all through the Son Jesus Christ to bring relationship with man and God. Yes, we stand not intimidated, stricken with fear, or humiliated, for Christ has justified us; removed our guilt and shame, and has given us great confidence before God. Therefore, we take a stand of honor and dignity before Him; standing in the righteousness of our Lord Jesus Christ!

II. JOY IN TRIALS Romans 5:3-4

5:3 And not only so, but we glory in tribulations also: knowing that tribulation worketh patience;—

Paul says, not only so, we also turn around and glory in tribulations, for we know that there is going to come forth some patience out of us. The tribulation is working out something far more than we expect. Trials and suffering is not something we want to go through to receive one of the fruit of the Spirit. The word "trials" or "tribulation" means pressure, oppression, affliction, and distress. It means to be pressed together ever so tightly; all kinds of pressure ranging from the day to day pressures, over to the pressure of confronting the most serious afflictions—even that of death itself. **Does glory in them mean to joy in them?** Remember the access we have—we just talked about it? There is no greater time to have access to God, than in the time of trials. Having access (entrance) into God's presence, we are introduced to God's grace through Jesus Christ by our faith. We can find out that the joy of the Lord is our strength to go through the tribulation.

- The welfare of our lives are completely under God's care and watchful eye when we are justified.
- Whatever events come into our lives—good or bad, they are allowed by God for a reason.
- To be like Christ will always push us to mature; to receive His character—Patience or Endurance.

Jesus is our example: "*Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God*" Heb.12:2. Jesus knew the **joy** that would follow His suffering. He patiently **endured** the cross. **Tribulation works out patience.** As we fix our eyes upon Jesus, He gets us through the trials and tribulations. There will be good days and there will be bad days, but, there is also an eternal joy in the end. As we are **in** Christ, His joy is **in** us.

¹ <http://www.lovetheLord.com/books/romans/11.html>

² <http://www.family-times.net/commentary/romans-51/>
<http://www.pitwm.net/pitwm-sunday-school.html>

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5:4 And patience, experience; and experience, hope:—

1. **Trials stir patience**—Patience means endurance, fortitude, steadfastness, constancy, perseverance. If we can get through the trials we can receive patience; then experience, and then hope. The words are not passive, it is active. It is not the spirit that just sits back and puts up with the trials of life, taking whatever may come. Rather, it is the spirit that stands up and faces life's trials that actively goes about conquering and overcoming them. When trials confront a man who is truly justified, he is stirred to arise and face the trials head on. He immediately sets out to conquer and overcome them. He knows that God is allowing the trials in order to teach him more and equip him with more patience (endurance).
2. **Patience stirs experience**: Experience deals with character, integrity, strength. The idea is that of gaining the character and integrity of patience. One comes to know much more about the presence of God and experience His strength while in the midst of a trial. It stirs up something that one didn't think he had.
3. **Experience stirs hope**: Hope means to expect with confidence, to anticipate knowing, to look and long for with surety, to desire with assurance, to rely on with certainty, to trust with the guarantee, to believe with the knowledge. When a justified man becomes stronger in character, he draws closer to God, and the closer he draws to God, the more he hopes for the glory of God.

III. ASSURANCE OF GOD'S LOVE Romans 5:5-8

5:5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. Hope never shames, never disappoints, deludes, deceives, confound, or confuse. Having already been justified, and belonging to God, our hope cannot disappoint us, for we have received God's love in our hearts. God has proven his love by Christ's death on the cross. The hope we have is the glory of God and even though it will be tested in the caldron of fiery tribulation, it will be proved genuine. That's hope! God's love is poured out and shed abroad in our hearts by the Holy Spirit. It is the Holy Ghost in us that loves others unselfishly. He grows and matures us in the love of God. He seals and guarantees our justification. He seals the fact that God loves us and He cares for and looks after us. It is His indwelling presence that we have the continuous and unbroken experience of God's love. The Holy Spirit is God's gift given to us at the moment of justification—salvation. Then God's righteousness is ours, God's love is ours, and the Holy Spirit's presence is ours who makes us conscious and aware of God's intimate love. Only the believer who is truly justified experiences that wonderful love of God.

5:6 For when we were yet without strength, in due time Christ died for the ungodly. This is saying that when we were spiritually weak, worthless, useless, and without strength, in due time; a destined time, an appropriate time, Christ died for us (the ungodly). The ungodly are godless, wicked, profane, having a different life-style than God and sinners. We deserved to go to hell, yet He loved us enough to die for us when we were in sin; weak and without strength.

5:7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. It was uncommon for a righteous man to die for another, yet once in a while or some perchance a man is brave enough to die for a good man; or dare to die for a generous friend. However, Jesus died for the ungodly; those who were the opposite of righteous and good. He died for those whom no man would die for; those who were of no value and of no good.

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5:8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

"Commendeth" means to show, prove, exhibit, and demonstrate. We were sinners, yet God through Christ demonstrated His love toward us. The reason we could not understand this is because we have never known or experience such a love as this, and He assured and showed us that His love is much greater than anything we know about. He did not die for a good, righteous, godly man, but, while we were sinners; in that sinful state, Christ died for us. Christ died for the bad and the ugly. When God gave His Son, God was giving Himself. He was giving His love to those who did not deserve it. Think about the man that says he would die for his wife or his children just to save them, well he knows them, they are family, and it would take a lot of courage to do so, but, what about a man laying down his life for a murderer or a thief? Well, that's what Jesus did and he knew what we were—sinners (from little sin to great sin)—still sinners. Think of the enormous price the Father paid in sending His Son to prove His love.

IV. ASSURANCE FOR THE FUTURE Romans 5:9-10

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

(1) God proved His love by giving up His only Son to die for us.

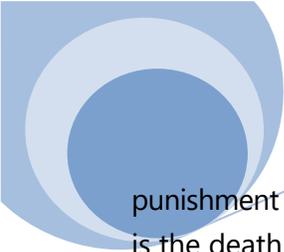
(2) Even much more, God proved His love by justifying us by Christ's blood.

(3) God also proves His love by saving us from wrath. The blood Jesus shed, has declared us not guilty. Therefore, being declared not guilty, we are saved from God's wrath. Jesus did not go to bat for us for nothing. We have that promise; that future assurance that we shall be saved from the wrath of God through Jesus.

5:10 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. Three points to consider in this verse:

1. **Sin broke the relationship between God and man.** Men became an enemy of God: sinners, and the ungodly of this world. The sinner cannot be said to be a friend of God. He opposes what God stands for. When any of us sin, we work against God and promote evil by word and example.
 - a. **An enemy of God** occurs when a sinner lives for himself. Why? – Because God does not live for Himself. God gave Himself up His only Son to die for us in the most supreme way possible.
 - b. **An enemy of God** occurs when the sinner lives for the world and worldly things. Why? – Because he chooses the temporal—that passes away—over God even knowing God has provided eternal life for him through the death of His Son.
2. **Man is reconciled to God by the death of His Son Jesus Christ.** Reconciliation means to change, to change thoroughly, to exchange, to change from enmity to friendship, to bring together, to restore. The idea is that there must be a change! Two persons who should have been together all along are brought together; two persons who had something between them are restored and reunited. When a man truly believes that Jesus Christ died for him...
 - a. God accepts the death of Jesus Christ for the death of the man.
 - b. God accepts the sins bore by Christ as the sins committed by the man.
 - c. God accepts the condemnation bore by Christ as the condemnation due to the man.

Therefore, the man is freed from his sins and the punishment due his sins. Christ bore both the sins and the



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punishment for the man. That man who truly believes becomes acceptable to God; reconciled forever and ever. It is the death of Christ and his shed blood which provide our atonement and redemption.

3. **We are saved by His life.** Christ died for our sins. He was raised for our justification. He makes continual intercession for us. Heb.7:25 says "...to save them to the uttermost that come unto God by Him..." The life of Jesus Christ did not take away the penalty of our sins, His death did. But, Christ ever lives to take away the dominion of sin over us. We are continually kept and saved by His intercessory life.

V. JOY IN GOD Romans 5:11

5:11 And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement. God gives us joy through Christ. God is the One who reconciles, not men. He does it through Jesus Christ, His Son. We receive the atonement or (reconciliation of God and man) through Jesus Christ. We are no longer enemies of God. We rejoice in God as well as Jesus for they are one and on the same page. We should be overwhelmed and in awe of all that was done for us. We should be joyful because God decided to save us through His Son Jesus, instead of sending us to hell when we were really enemies of Him. Our joy comes in knowing the great love God has for us; what He has done, and what He's still doing for us. Glory Hallelujah! And what He has prepared for us in the world to come—a glorious triumphant entrance into heaven. What a joy when we finally see God's glory face to face! There's a joy when I speak His name—JESUS; when I say a prayer; when I think of His blessings; when I thank God for getting me to this point, and lastly to know where I'm seated—in heavenly places in Christ Jesus. This joy I have the world didn't give it to me and the world can't take it away! Are you feeling the joy now?

SUMMARY:

Now since we are actuality justified as a result of faith, we can now have peace with God through our Lord Jesus Christ. We have access by faith into this grace we stand and rejoice in the hope of the glory of God (**5:1-2**).

Not only so, we turn around and also glory in tribulations, knowing that tribulation will work patience. Trials stirs patience, and patience stirs experience, and experience stirs hope (**5:3-4**).

We also find out that hope does not make us ashamed. His love shed in our hearts by the Holy Spirit sees to that. While we were still sinners, Christ died for us, the ungodly, at the appropriate time shows God's love. A righteous man would hardly die for a good man, but that wasn't what God did for us. He showed and demonstrated His love toward the ungodly; we being weak and worthless. His Son Jesus Christ still died for us. (**5:5-8**).

Not only by dying for us, He justified us by His blood, and He saved us from the wrath of God. Now if we were enemies of God, we were reconciled to Him by the death of His Son. Also we were saved by His life (**5:9-10**).

Not only that, we have reason to boast and have joy in God because we have received the atonement, reconciliation through Jesus Christ. He is the way back to God making us friends (**5:11**).