

Start your study here

Read Read, Record, Reflect, Respond		Intensively	Questions: Who, What, Where, When, Why, How. . .
Prayerfully	Conscious dependence		Repeated Alike Different Accentuated Related
Reflectively	Constantly		
Extensively	Background issues Big Idea Basic structure and flow Broad strokes	Specifically	Purposefully—with the view of the author in mind
Creatively	Imagination and View points	Effectively	By unit of thought— Think Context! Details, ask questions

Observation
 What does it say?

Romans 5:1-11

1 Therefore,

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

2 Through him we have also obtained access
 by faith into this grace
 in which we stand,
 and we rejoice in hope of the glory of God.

3 More than that, we rejoice in our sufferings,
 knowing that
 suffering produces endurance,
 4 and endurance produces character,
 and character produces hope,
 5 and hope does not put us to shame,
 because God's love has been poured into our hearts
 through the Holy Spirit who has been given to us.

6 For while we were still weak,
 at the right time
 Christ died for the ungodly.
 7 For one will scarcely die for a righteous person—
 though perhaps for a good person one would dare even to die—
 8 but God shows his love for us in that while we were still sinners,
 Christ died for us.

9 Since, therefore,
 we have now been justified by his blood,
 much more shall we be saved by him from the wrath of God.

10 For if while we were enemies
 we were reconciled to God
 by the death of his Son,
 much more,
 now that we are reconciled,
 shall we be saved by his life.

11 More than that,
 we also rejoice in God through our Lord Jesus Christ,
 through whom we have now received reconciliation. (ESV)

Review: Having discussed the problem of sin and the provision of salvation, Paul extends his discussion on to benefits of justification—providing a whole list, but emphasizing assurance.
 Observations: 1) repetition: justified, faith, rejoice, reconciliation; 2) see “us” and “we” 3) parallels through out the passage
 Key Question: What is hope? What challenge our hope? How does this passage give assurance?

In light of the salvation available through faith
 “therefore” summary/transition with experiential result

Romans 5:1-11

1 Therefore,

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

Present tense

“we have been”—assurance

Notice all the benefits of justification

Peace—reconciliation

2

Through him **we have** also obtained access
 by **faith** into this grace
 in which **we** stand,

Notice the emphasis on what has been done for the believer *through* Christ and His saving work. 5:1, 2, 9, 10, 11, 17, 18, 19, 21, cf. 3:24

access to God through His grace is something believers have in the present

contrast 3:23

3

More than that, **we rejoice** in **our** sufferings,
 knowing that

What was lost by sin (3:23) is restored by justification (5:2)—a share in God's glory (the majesty of His holiness)—access to His presence to enjoy and rejoice/worship His glory

4

suffering produces endurance,
 and endurance produces character,
 and character produces hope,

“rejoice” in 5:2 **future**, enjoying eternity—glory of God 5:3 **present**, even in tribulation—for it confirms our hope of the future and deepens our grasp of God's love 5:11 **past**, Jesus Christ died and was raised on our behalf, canceling out the effects of Adam's sin and our identity in him

5

and hope does not put **us** to shame,

because God's love has been poured into **our** hearts
 through the **Holy Spirit** who has been given to **us**.

The Holy Spirit's presence is an assurance of the future and of God's love in the present

6

For while **we were still weak**,
 at the right time

Past tense

Christ died for the ungodly.

“for”—substitution and representation

7

For one will scarcely die for a righteous person—
 though perhaps for a good person one would dare even to die—

8

but **God** shows his love for **us** in that while **we were still sinners**,
Christ died for us.

“now” with the aorist “justified” indicate that righteousness standing is an accomplished reality (passages like Gal 5:5 teach we still can expect greater righteousness)

9

Since, therefore,

we have now been justified by his blood,
 much more shall **we be saved** by him from the wrath of **God**.

Present tense

“blood”—sacrifice

“from wrath”—Propitiation, to satisfy

10

For (if) while **we were enemies**
we were reconciled to **God**

From the present reality of salvation to the future certainty of salvation

Reconciliation—peace

“death”—sacrifice

by the death of his Son,

much more,
 now that **we are reconciled**,

Compare 4:24-25

shall **we be saved** by his life.

Future tense

“shall be”—assurance

11

More than that,
we also rejoice in **God** through our **Lord Jesus Christ**,
 through whom **we have now received reconciliation**. (ESV)

Present tense

WOW!!!!

Working Idea (this is to help you see how the main idea was developed)

Passage will answer the question: What do you have when you have Jesus Christ?

Primary answer: Present peace—reconciliation

Means: Justification by faith in the substitutionary death of Christ that satisfies God’s holy just wrath

Result: Assurance of final or ultimate salvation (future salvation)

Main idea:

Assurance

In light of what God has done through Christ we can have assurance of a present and permanent relationship with Him.

Teaching idea:

This passage is profoundly deep and practically rich.

The focus of the passage is the benefits of justification. Or stated another way, what is included with justification. These truths should cause all believes to marvel and praise—therefore, part of the focus of the lesson should be a cause for and allow for praise.

But theological truths, when understood correctly, are also practical. And this passage has many practical applications.

For those who struggle with issue of assurance this passage will provide encouragement based on what God has done.

For those who struggle with acceptance, this passage should provide proof of God’s acceptance of them.

For those experiencing difficulty, this passage will provide perspective.

Therefore, during this lesson you need to focus on both the theological significance and the practical application of the wonder of an eternal relationship with God.

There is a group activity included which should help with both aspects (theological and practical). I would highly recommend the two activities.

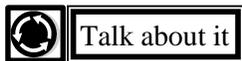
One focused on understanding and summarizing the theological principles.

A second focused on sharing personal responses to these truths.

I have also included a few thoughts comparing what we learn and believe from this passage in contrast to other world religions.

Introduction

At the end of this passage and this lesson—we should all be rejoicing/celebrating and praising God for His incredible gift of salvation (the whole process) and be confident in hope.



Define Hope—What is hope? What is certainty?

What challenges hope? That is, what tends to shake the “hope” of most people?

- Circumstances, difficulties, people not keeping their promises (because they couldn’t or wouldn’t), lies of those in authority, etc.

Hebrews 6:19 We have this as a sure and steadfast anchor of the soul, a hope that enters into the inner place behind the curtain, (ESV)

Review

Many commentaries see the division between chapter 4 and 5, making the first section 1-4 and the second 5-8. There is good evidence for these sections.

Paul shifts gears in this chapter. In [chapters 1–4](#), he has outlined the heart of his gospel: that sinful people can be put right with God through their faith in Jesus Christ. Now he goes on to show (in [chs. 5–8](#)) that the person who has been justified is assured of being saved from God’s wrath and delivered from the ravages of sin and death in the last day. Paul announces this theme in [5:1–11](#), arguing that those who are justified, though still subject to life’s trials, have a secure hope for future deliverance from wrath.¹

The grounds for such a division are not primarily linguistic, nor can it be established on the basis of the citation of Hab. 2:4 in Rom. 1:17, so that the words “faith” and “live” in the latter verse signal the two major sections of the letter (Nygren 1949: 86–87; Cranfield 1975: 102). The merit of the above suggestion is that a shift in theme is rightly discerned between chapters 1–4 and 5–8, but this shift is not established by the use of the words “faith” and “live” in Rom. 1:17. The break between chapters 1–4 and 5–8 must be demonstrated thematically. Chapters 1–4 emphasize that God has fulfilled his promises so that both Jews and Gentiles are now part of the family of Abraham, and human beings can enter into the people of God by faith, whereas chapters 5–8 highlight the hope that belongs to those who are right with God. Since God’s promises are already being realized for those in Christ, believers can be confident that they will certainly inherit the glory pledged to them. No airtight methodological defense can be provided for the macrostructure of the text, for one’s analysis depends on the exegesis of the letter as a whole. The process of determining the overall plan of the letter is inevitably circular to some degree, but it is not viciously so since the reasons and arguments set forth in defense of the structure can be analyzed and critiqued. A major break in the argument between Rom. 4 and 5 depends ultimately on detecting a change in theme.²

I would argue that a thematic shift is evident in chapters 5–8. The aim in 1:18–4:25 has been to show that God’s saving promises made in the OT have been fulfilled, that they are available for all peoples, and that they are secured through faith. No one can obtain righteousness by the law, for all fall short of what the law demands. God has manifested his saving and judging righteousness in the death of Jesus, and all those who put their faith in him become right with God. But in chapters 5–8 the necessity of faith for righteousness recedes into the background. Whereas faith and believing are brought together thirty-three times in chapters 1–4, they are combined on only three occasions in chapters 5–8. Paul continues to use words for “righteousness” (δικ- words) in both sections, thirty-one occurrences in chapters 1–4 and twenty-one times in chapters 5–8, but the thematic context in which the term is used shifts. In six of the occurrences (6:13, 16, 18, 19, 20; 8:4), the focus is on ethical righteousness, while the references in 5:7 and 7:12 are irrelevant for the topic before us. The δικ- words appear a significant number of times (5:16, 17, 18 [twice], 19; cf. 5:21) in the contrast between Adam and Christ. The only other occurrences are in 5:1, 9; 6:7; 8:10, 30 (twice), 33.

What I must explain, then, is the function of the δικ- words, especially in the last two sets of texts noted. Before attempting this, I must sketch in the major reason for seeing a shift between chapters 1–4 and 5–8. I contend that the theme that distinguishes Rom. 5–8 from 1–4 is hope. The parallels between 5:1–11 and 8:14–39 are remarkable (Dahl 1977: 88–90). Both stress the work of Christ, the ministry of the Spirit, and the certainty of future glory in the midst of suffering. The theme of hope is not confined, though, to 5:1–11 and 8:14–39. It permeates all of chapters 5–8.²

My choice, making the first 8 chapters into three sections, is to help show that Paul through dealing with sin and salvation in these two sections, does have a third theme: **the problem of sin, provision of salvation, power for sanctification.**

Preview

Paul transitions the faith of Abraham to our faith in Christ (4:23-25), then concludes the section on justification with the implications of this justification (5:1-11). But the “therefore” in 5:1 reaches back behind the illustration of Abraham. In many ways, 3:21–4:25 is an apologetic with 5:1-11 being the application. Since all are sinners and since there is no partiality with God (3:22-23), both Jews and Gentiles must obtain this righteousness in the same way and the same God must be God of all (3:27-

¹ Douglas Moo, “The Hope of Glory (5:1–11)” *Zondervan Illustrated Bible Backgrounds Commentary*: Volume 3, Romans to Philemon. (Grand Rapids: Zondervan, 2002) 29.

² Others argue that 5:1–11 is transitional, so Boers 1994: 91, 110.

² Thomas R. Schreiner, *Romans*, Baker exegetical commentary on the New Testament (Grand Rapids, Mich.: Baker Books, 1998). 245.

31). This new revelation of God’s righteousness is affirmed by the OT (3:21) and illustrated by Abraham’s example (4:1-25). There is no getting around it: if a man has Christ, he has peace with God right now—and the Law adds nothing to his salvation (5:1-2). Consequently, he exults in the hope of the glory of God (5:1-5). This salvation is truly marvelous, for sinners *qua* sinners were completely unable to deal with their sin. But Christ came at the right time and died for such (5:6-8). The eschatological result of this will be escape from God’s wrath (5:9-11).³

Chapter 4	Chapter 5
Abraham and his children	Adam, Jesus Christ, and their children
Man’s required faith	God’s faithfulness
The basis of justification	The benefits of justification
Abraham’s resurrection faith	Our resurrection faith
Boasting denied	Boasting defined

Catch Phrase / Key Phrase:

Have been justified by faith, we have peace with God.

Outline

Outlining this section was difficult for me due to the inter-relationship between the sections. So, I’m providing several different ways of looking at the text.

Experiential result of Justification

The declaration of righteousness—the full measure of the atonement—brings hope of final salvation

Provision of Peace provides Hope 5:1-5

Believer’s peace and exaltation of hope are based on **justification**

Justification results in peace 5:1-2

Justification results in hope 5:3-5

Grounds for Hope 5:6-11

The believer’s hope is confirmed by God’s love demonstrated in Christ’s work on behalf of both sinners and believers

God’s love for us 5:6-8

Evident in Christ’s substitutionary death

Christ’s work for us 5:9-11

Evident in God’s acceptance (reconciliation) of us

Another way to outline this section is simply based on the benefits of justification

Benefit # 1: Peace with God—**Reconciliation** 5:1-2

Benefit # 2: A Demonstration of God’s Love and a Share in God’s Glory—**Assurance** 5:3-5

Benefit # 3: The Ultimate Gift—Christ’s Death on our Behalf—**Substitution** 5:6, 8

Benefit # 4: An Assurance of Future Deliverance—**Propitiation** 5:9-10

Benefit # 5: The Joy of **Reconciliation** 5:11

Or

Benefit # 1: Peace with God 5:1

Benefit # 2: Access to God (a right standing) 5:2

Benefit # 3: A Share in God’s Glory 5:2

Benefit # 4: An Ability to Rejoice in Tribulations 5:3

Benefit # 5: An Assurance of Future Deliverance 5:9-10

Benefit # 6: The Joy of Reconciliation 5:11

³ Daniel B. Wallace, *Romans: Introduction, Argument, and Outline*, bible.org

Exposition / Key Exegetical Issues to be aware of



Think about it



Talk about it

Group activity

- 1) Identify all the benefits of justification listed in this passage
Identify concepts and key words
- 2) To insure that those concepts and key words are understood—put them in your own words

Having understood the concept, respond to these truths

- what difference do they make?
- when do (have) you or those you know struggle (or struggled) with these concepts?

Prayer/praise time (*You might want to save this for the conclusion*)

Thank God for those benefits—be specific

Romans 5:1-11

5:1-2 Believers' peace and exaltation of hope are based on **justification**

Notice that what is in this passage—the benefits of justification—is not based on us, produced by us, or merited by us but through (by” or “through” διὰ) the work of God.

5:1 Therefore, since we have been justified by faith, we have peace with God **through** our Lord Jesus Christ.

5:2 **Through** him we have also obtained access by faith into this grace in which we stand, and we rejoice in hope of the glory of God.

5:5 and hope does not put us to shame, because God's love has been poured into our hearts **through** the Holy Spirit who has been given to us.

5:9 Since, therefore, we have now been justified by his blood, much more shall we be saved **by** him from the wrath of God.

5:10 For if while we were enemies we were reconciled to God **by** the death of his Son, much more, now that we are reconciled, shall we be saved by his life.

5:11 More than that, we also rejoice in God **through** our Lord Jesus Christ, **through** whom we have now received reconciliation. (ESV)

5:1 Δικαιωθέντες οὖν ἐκ πίστεως εἰρήνην ἔχομεν πρὸς τὸν θεὸν διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ

5:2 δι' οὗ καὶ τὴν προσαγωγὴν ἐσχίκαμεν [τῇ πίστει] εἰς τὴν χάριν ταύτην ἐν ἣ ἐστήκαμεν καὶ καυχώμεθα ἐπ' ἐλπίδι τῆς δόξης τοῦ θεοῦ.

5:5 ἡ δὲ ἐλπίς οὐ κατασχώνει, ὅτι ἡ ἀγάπη τοῦ θεοῦ ἐκκέχυται ἐν ταῖς καρδίαις ἡμῶν διὰ πνεύματος ἀγίου τοῦ δοθέντος ἡμῖν.

5:9 πολλῶ οὖν μᾶλλον δικαιοθέντες νῦν ἐν τῷ αἵματι αὐτοῦ σωθησόμεθα δι' αὐτοῦ ἀπὸ τῆς ὀργῆς.

5:10 εἰ γὰρ ἐχθροὶ ὄντες κατηλλάγημεν τῷ θεῷ διὰ τοῦ θανάτου τοῦ υἱοῦ αὐτοῦ, πολλῶ μᾶλλον καταλλαγέντες σωθησόμεθα ἐν τῇ ζωῇ αὐτοῦ

5:11 οὐ μόνον δέ, ἀλλὰ καὶ καυχώμενοι ἐν τῷ θεῷ διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ δι' οὗ νῦν τὴν καταλλαγὴν ἐλάβομεν.

This peace with God is **reconciliation**

2 Corinthians 5:19

Main clause verse one: We have **peace** with God

Participial clause—antecedent action

Our past is pardoned, and our future secure.⁴

There are negative and positive perspectives on peace:

Negative—cessation of hostilities

Positive—well-being, prosperity, or salvation of the godly person

Peace here is in contrast to the divine wrath of 1:18–3:20. This can be seen in the use of “wrath” 5:9 and “enemies” in 5:10. “Peace in this section means harmony with God rather than a subjective state in the consciousness of man.”

We are no longer God's enemies, neither is God our enemy.

⁴ Max Lucado, *In the Grip of Grace*, (Dallas: Word, 1996) p.91.

Notice that this is not the same as “peace from God” or “the peace of God” which is “an inner sense of security and serenity that wells up in our hearts when we appreciate the blessings we enjoy in Christ (see, e.g., [Phil. 4:7](#))”⁵ or that is provided in the midst of difficulty.

Other key references to the peace Christ provides:

Colossians 1:20 and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross. (ESV)

Ephesians 2:14-22 For he himself is our peace, who has made us both one and has broken down in his flesh the dividing wall of hostility 15 by abolishing the law of commandments and ordinances, that he might create in himself one new man in place of the two, so making peace, 16 and might reconcile us both to God in one body through the cross, thereby killing the hostility. 17 And he came and preached peace to you who were far off and peace to those who were near. 18 For through him we both have access in one Spirit to the Father. 19 So then you are no longer strangers and aliens, but you are fellow citizens with the saints and members of the household of God, 20 built on the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone, 21 in whom the whole structure, being joined together, grows into a holy temple in the Lord. 22 In him you also are being built together into a dwelling place for God by the Spirit. (ESV)

Notice the present active indicative: those that are justified presently, right now have peace with God. (Not, “you are required to obtain it”)

2 Corinthians 5:19 that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation. (ESV)

Theologically speaking, “peace with God” is called reconciliation which we will deal with more in 5:10-11.

Christ’s payment on the cross for our sins (debt) has settled the claims against us and judicially declared us righteous, therefore without a barrier between us and God—we have full access.

Hebrews 10:19-22 Therefore, brothers, since we have confidence to enter the holy places by the blood of Jesus, 20 by the new and living way that he opened for us through the curtain, that is, through his flesh, 21 and since we have a great priest over the house of God, 22 let us draw near with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. (ESV)

→ Christ meets you outside the throne room, takes you by the hand, and walks you into the presence of God. Upon entrance we find grace, not condemnation; mercy, not punishment. Where we would never be granted an audience with the king, we are now welcomed into his presence.

If you are a parent you understand this. If a child you don’t know appears on your doorstep and asks to spend the night, what would you do? Likely you would ask him his name, where he lives, find out why he is roaming the streets, and contact his parents. On the other hand, if a youngster enters your house escorted by your child, that child is welcome. The same is true with God. By becoming friends with the Son we gain access to the Father.

Jesus promised, “All who stand before others and say they believe in me, I will say before my Father in heaven that they belong to me” (Matt. 10:32). Because we are friends of his Son, we have entrance to the throne room. He ushers us into that “blessing of God’s grace that we now enjoy.”

This gift is not an occasional visit before God but rather a permanent “access by faith into this grace by which we now stand” (v. 2 NIV). . . .Our privilege lasts as long as God is faithful and his faithfulness has never been questioned, “If we are not faithful, he will still be faithful, because he cannot be false to himself” (2 Tim. 2:13). Isaiah describes God’s faithfulness as the “belt around his waist” (Isa. 11:5). David announces that the Lord’s faithfulness “reaches to the heavens” (Psalm 36:5).⁶

⁵ Douglas Moo, *NIV Application Commentary, New Testament: Romans* (Grand Rapids: Zondervan, 2000) 174.

⁶ Max Lucado, *In the Grip of Grace*, (Dallas: Word, 1996) p. 93.

While justification and sanctification are definitely connected in New Testament theology, there is a point at which—having believed in Christ—one is justified and we continue on towards sanctification.

This is on the differences between evangelicals and Roman Catholics (though it seems in recent years there has been some clarification and modification by RC). Roman Catholics don't distinguish between justification and sanctification. They believe you cannot know if you are currently being sanctified—and therefore must continually depend on the sacraments to bestow grace—which in turn means you can't know for sure if you are saved.

Rejoicing—is the same word group as “boasting” (καυχάομαι *kauchaomai*—boast, glory, pride oneself) in 4:2; 5:2, 3, 11.

Transition—No Basis for Boasting (3:27-31) (Ephesians 2:8)

Abraham—No Basis for Boasting (4:1-25)

He was justified by his faith, not works (4:1-8)

He is the father of all who have faith (4:9-17)

His faith, like ours, was a resurrection faith (4:18-25)

Boasting in the Lord (5:1-21)

We boast in the hope of the glory of God (5:1-2)

We boast in our present tribulations (5:3-10)

We boast in God, through Jesus Christ (5:11-21)

Those who have been justified by faith may first of all boast in the glorious future which awaits them. This future is summed up in the expression, “the hope of the glory of God” (verse 2). In chapter 2, Paul spoke of the reward of the righteous as “glory,” “honor,” “immortality,” “and eternal life” (2:7) and “glory” and “honor” and “peace” (2:10). None of this was ever earned by man, for all mankind is justly declared to be unrighteous and thus unworthy of these blessings. Paul sums up what man has lost in chapter 3: “*For all have sinned and fall short of the glory of God*” (Romans 3:23).

That which all mankind has lost hope of gaining, due to sin, is summed up in the expression, “the glory of God.” And so now the benefits of justification are referred to as “the hope of the glory of God.” What men could never hope for because of sin, Christians may now boast in by being justified by faith in Jesus Christ.⁷

Comparing World Religions	No other religion seems to promise this abiding peace. They may tell you to seek peace by becoming nothing (Hindu).
	Or they may emphasize the barrier between you and God, and the punishment aspect (Islam).
	Islam—No assurance, no one can know whether or not you kept the rule outlined for you; you don't know if you will or will not be accepted into paradise.
	Islam—God is distant not close

5:3-5 Serves almost as a parenthesis: In light of the Believer's peace and exaltation, afflictions are not defeating but serve to strengthen his *hope* in God—Assurance.

The salvation God provides is permanent because of how it was provided and it is able to withstand trials. The Holy Spirit's presence is an assurance of the future and of God's love in the present.

While theologically it may be a parenthetical statement, practically the inclusion of these verses is very significant (and I would say that theologically they are not parenthetical—assurance and hope are part of the benefits of justification).

→ “If I am justified,” someone might wonder, “why are these difficulties happening to me?”

⁷Robert Deffinbaugh, © by Community Bible Chapel, 210 Abrams Road, Richardson, TX 75081, <http://www.bible.org>.

Or “I believe in Jesus, (chapter 3-4) doesn’t God love me?” “Why does He allow this suffering?”

Our faith in God’s faithfulness to His promise in Jesus Christ provides hope—present relationship with God and future assurance of glory. Once we had “fallen short of the glory of God” now we live in “hope of the glory of God.”

Faith in Christ leads to a proper perspective on suffering. **Suffering still hurts, but it is not hopeless.**

Having mentioned the future hope of sharing in God’s glory, Paul seems to understand that in the present difficulties of life, we need to have hope. The ability to rejoice in difficult circumstances comes from a proper perspective. Understanding the benefits to character and realizing the benefits to come (eternal perspective).

Not only does it give us perspective—having assured us of God’s love through the presence of the Holy Spirit—trials also teach us dependence.

Notice that Paul does not teach “peace and prosperity” but hope in the midst of adversity.

Affliction causes the roots of our faith to sink deep into the soil of God’s character and His promises. The trials of this life turn us toward God, and when we do turn to Him, we find Him faithful. The more we suffer, the more we must turn to Him in utter helplessness and dependence. The more He proves Himself faithful, the more confident we become of His faithfulness. And thus, the more sure our future hope becomes, because of His faithfulness in the hardest times of our lives (Romans 5:3-4).

For the Christian, adversities in life are the “test track” on which God’s work in us is shown to endure and on which He is shown trustworthy. Just as the automobile manufacturer puts their new products to the test, to show that they are roadworthy, so God puts His children to the test, to perfect our faith, and to prove His faithfulness. Present tribulation strengthens our faith and our hope of the “glory of God.”

Our hope is also strengthened in the present by a growing understanding and appreciation for the love of God (5:5-10). The Holy Spirit indwells the believer, and one of His tasks is His ministry of dispensing the love of God in our hearts. As we go about our daily lives, the Holy Spirit turns our attention to the love of God which has been poured out within our hearts. The basis of this love is the work of Jesus Christ on our behalf.⁸

God loved us “while we were yet sinners.” He did not wait until we were holy. (If He had, He would still be waiting). He sent His Son, Jesus Christ, to the earth to identify with humanity by adding humanity to His deity. He died on the cross of Calvary, taking the place of the sinner, and bearing the penalty for sin, enduring God’s wrath. This is love of a much higher kind than men can comprehend. Few men would die for one who was righteous or for a good man, but no man would die for a reprobate. This Jesus did, as the expression of God’s love. And if God loved fallen men this much, how much greater His love will be toward His child! This reality is that which the Holy Spirit conveys internally to the child of God. The love of the Father is seen through the Son, on the cross of Calvary, and this love is conveyed by the Holy Spirit to the believer.⁹

Exegetical issue

The phrase ἡ ἀγάπη τοῦ θεοῦ (*hē agapē tou theou*, “the love of God”) could be interpreted as either an objective genitive (“our love for God”), subjective genitive (“God’s love for us”), or both (M. Zerwick’s “general” genitive [*Biblical Greek Illustrated*”, §§36–39]; D. B. Wallace’s “plenary” genitive [*ExSyn* 119–21]). The immediate context, which discusses what God has done for believers, favors a subjective genitive, but the fact that this love is poured out within the hearts of believers implies that it may be the source for believers’ love for God; consequently an objective genitive cannot

⁸ The love of God the Father is manifested in the heart of the believer by the Holy Spirit, based upon the work of our Lord Jesus Christ.

⁹ Robert Deffinbaugh, © by Community Bible Chapel, 210 Abrams Road, Richardson, TX 75081, <http://www.bible.org>.

be ruled out. It is possible that both these ideas are meant in the text and that this is a plenary genitive: “The love that comes from God and that produces our love for God has been poured out within our hearts through the Holy Spirit who was given to us” (*ExSyn* 121).¹⁰

Comparing World Religions	Buddhism—the key is to live in the moment, to improve yourself But with Karma—the law of cause and effect, what you do determines what you get. So if you experience tribulation, it is your own fault.
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5:6-11 The believer’s hope is confirmed by God’s love demonstrated in Christ’s work on behalf of both sinners and believers

5:6, 8 Christ died *for* the ungodly **substitution** 2 Corinthians 5:21; 1 Peter 2:24; 3:18; Isaiah 53:6, 12

Verse 5 affirms the subjective apprehension of God’s love in conversion. Now in verses 6–8 the **objective ground of that love is introduced: the death of Christ for sinners**. The experiential character of God’s love does not float free from any anchor in history; it is rooted in the objective work of Christ on the cross. The overall flow of thought in verses 6–8 is easily discerned. In verse 6 Christ is said to die for the weak and ungodly. Verse 7 contrasts this with human love, which occasionally sacrifices life for a righteous or good person. Verse 8 reiterates verse 6, emphasizing the uniqueness of God’s love in sending Christ to die for sinners.¹¹

5:6 For—explanatory conjunction—referring back to 5:1-2 justification/reconciliation
—while we were still helpless (man’s sin)—ἀσθενής (*asthenas* a privative –which expresses a negation, so “without strength”) powerless, without strength (To do what—save ourselves, remember the context Romans 3—all are sinners and deserve death)

—at the right time (Galatians 4:4 in the fullness of time—God’s perfect timing)

—Christ died *for* the ungodly—**Substitution**
For = ὑπέρ (*hyper*)—in behalf of, but here **in place of** (for the benefit of)—context 5:7 illustration of substitution (Non-atonement passage where ὑπέρ (*hyper*) = in place of Romans 9:3)

2 Corinthians 5:14 is the clearest text (from a grammatical and lexical basis) to teach the substitution nature of the atonement

2 Corinthians 5:14 For the love of Christ controls us, because we have concluded this: that one has died **for** all, therefore all have died; (ESV)

Ἰπέρ (*hyper*) is used with a substitutionary force in at least one soteriologically significant passage, admitted even by BAGD: 2 Cor 5:14.⁸⁶ As well, there are other soteriologically significant texts in which it is difficult to deny a substitutionary sense to ὑπέρ: Gal 3:13;⁸⁷ John 11:50.^{88 12}

—**Substitution and representative** (1 Peter 2:24; 3:18; Isaiah 53:6, 12)
Substitution (“in place of” or “in stead of”)

¹⁰ *The NET Bible First Edition Notes* (Biblical Studies Press, 2006). Ro 5:5.

¹¹ Thomas R. Schreiner, *Romans*, Baker exegetical commentary on the New Testament (Grand Rapids, Mich.: Baker Books, 1998). 259.

⁸⁶ For a discussion see Davies, “Christ in Our Place,” 87–88; Waltke, “Theological Significations of Ἀντί and Ὑπέρ,” 2.370-78.

⁸⁷ Cf. Leon Morris, *The Apostolic Preaching of the Cross*, 59; Davies, “Christ in Our Place,” 89; Robertson, *Minister*, 39–40; Waltke, “Theological Significations of Ἀντί and Ὑπέρ,” 2.379-81.

⁸⁸ Cf. Davies, “Christ in Our Place,” 85; Robertson, *Minister*, 39; Waltke, “Theological Significations of Ἀντί and Ὑπέρ,” 2.358-61.

¹² Daniel B. Wallace, *Greek Grammar Beyond the Basics: An Exegetical Syntax of the Greek New Testament*, electronic ed. (Garland, TX: Galaxie Software, 1999, c1996).

Sin required payment. Christ became the payment of the debt of sin by dying in the place of men. (Romans 5:6-8; 1 Peter 3:18)

“A general belief that Christ died for the whole world is not sufficient; a personal conviction that one’s own sin has been perfectly borne by Christ the Substitute is required.”¹³ (John 1:29; 2 Corinthians 5:21; Galatians 3:13; Hebrews 9:28; 1 Peter 2:24)

5:8 But God demonstrated His own love toward us—that character of God which causes Him to reveal Himself to man

Man’s sin

—in that while we were yet sinners—one does not have to be good or do anything in order to be made ready for salvation, it is God who does the transformation

—Christ died for us—again ὑπέρ (*huper*) —in our place—**Substitution**

5:9 This verse has the idea of **redemption and sacrifice** though it doesn’t use those terms (see 3:24)

Verses 9–10 draw the conclusion from the love of God revealed in the cross. Since he has justified and reconciled us to himself, we will certainly be spared from his wrath on the day of judgment. The greatness of our hope and the depth of God’s love causes us to rejoice and exult in God’s work on our behalf through our Lord Jesus Christ (v. 11).¹⁴

He again repeats and reinforces the point of 5:1—“now having been justified”—“now” with the aorist “justified” indicate that righteousness standing is an accomplished reality (passages like Gal 5:5 teach we still can expect greater righteousness)

We can understand better why Paul so emphasizes the unbreakable connection between justification and final salvation when we appreciate the general Jewish view of justification. Jews generally believed that a person would only be justified in the last day, when God evaluated a person’s life in the judgment. See, as a typical example, *Psalms of Solomon* 17:26–29 [noncanonical]:

He will gather a holy people whom he will lead in righteousness; and he will judge the tribes of the people that have been made holy by the Lord their God. He will not tolerate unrighteousness (even) to pause among them, and any person who knows wickedness shall not live with them. For he shall know them that they are children of their God. He will distribute them upon the land according to their tribes; the alien and the foreigner will no longer live near them. He will judge peoples and nations in the wisdom of his righteousness.

Jesus’ own use of “justify” language is in keeping with this Jewish perspective. Note, for instance, the contrast in [Matthew 12:37](#): “For by your words you will be acquitted [or “justified”]; the verb is *dikaioo*], and by your words you will be condemned.” Paul proclaims that a person can experience this end-time justifying verdict in this life, the moment he or she puts faith in the Lord Jesus.¹⁵

How? **Through His blood**

Romans 3:25-26; 1 John 2:2

The means of justification was the blood of Christ. The word αἷμα (*haima*, blood) recalls 3:24–26 and signifies that Christ’s death was sacrificial in nature.¹⁶

This is also the concept of propitiation or satisfaction

¹³ Lewis S. Chafer, and John F. Walvoord, *Major Bible Themes*, (Grand Rapids: Zondervan, 1974) p.63.

¹⁴ Thomas R. Schreiner, *Romans*, Baker exegetical commentary on the New Testament (Grand Rapids, Mich.: Baker Books, 1998) 259.

¹⁵ Douglas Moo, *Zondervan Illustrated Bible Backgrounds Commentary: Volume 3, Romans to Philemon*. (Grand Rapids: Zondervan, 2002) 30-31.

¹⁶ Thomas R. Schreiner, *Romans*, 263.

—we shall be saved from the wrath of God through Him—Wrath = God’s anger toward sin (and by association with sinners)—**Propitiation (to satisfy or appease)** (3:25-26) (1 John 2:2)

These verses [5:6-11] emphasize the priority of God’s love, for he died for those who are “weak,” “ungodly,” “sinners,” and “enemies.” In saying that Christ died for us “while we were still weak” (ἔτι ὄντων ἡμῶν ἀσθενῶν ἔτι, *eti ontōn hēmōn asthenōn eti*, v. 6), Paul probably emphasizes the second ἔτι [while] (see the additional notes for the textual discussion), highlighting that Christ died for us before we made any move toward him. The repetition of ἔτι [while] before ἁμαρτωλῶν (*hamartōlōn*, sinners, v. 8) makes the same point. **Christ did not die for sinners because he detected in them an inclination toward God or (v. 10) a desire to end the enmity toward him. He died to overcome the enmity and hostility of the ungodly toward God.**¹⁷

No longer to be condemned 8:1

Certainty

Assurance

Propitiation (to appease or satisfy; turning away of wrath by an offering)

The death of Christ dealt with the wrath of God by satisfying all of His righteous demands upon the sinner.

Romans 3:25-26; 5:9; 1 John 2:2

Redemption see

Galatians 3:13 Christ redeemed us from the curse of the law by becoming a curse for us—for it is written, “Cursed is everyone who is hanged on a tree”— (ESV)

5:10-11 The removal of enmity between God and man **reconciliation** 2 Corinthians 5:19

“If”—first class condition—believed true for the sake of argument—sometimes translated “since”

The removal of enmity between God and man, man is **Reconciled to God**

Because we were reconciled by Christ’s death, the fact and work of His life in the present (Hebrews 7:25 intercession) guarantees our salvation—**Assurance**

Verses 9–10 return to the theme of hope. The οὖν [therefore] in verse 9 indicates that a conclusion is being drawn from verses 6–8. Since God demonstrated his love by sending Christ to die for sinners, then it follows that he will see that they are safely preserved until the end. Verses 6–8 function as the middle term in the argument, grounding the hope of believers. I have already noted that the γάρ[for] in verse 6 shows that the death of Christ was intended to validate the subjective hope of believers, and the οὖν [therefore] in verse 9 suggests that verses 9–10 are an inference drawn from the love of Christ. The argument, then, can be portrayed as follows:

The experience of God’s love increases hope (5).

The death of Christ for sinners proves that this hope has an objective ground (6–8).

Therefore, believers can be sure that their hope will be realized and they will be preserved from God’s wrath (9–10).¹⁸

Reconciliation (a change of relationship between hostility and harmony)

Having paid the debt man owed for sin, the death of Christ was able to change man’s state of alienation from God to make him acceptable, thereby removing hostility and providing harmony.

2 Corinthians 5:19; Romans 5:10-11; Peace with God—Romans 5:1

¹⁷ Thomas R. Schreiner, *Romans*, 259.

¹⁸ Thomas R. Schreiner, *Romans*, 262.

The righteousness already accomplished by Christ’s death sets up the main point of the verse [9]. If the obstacle of our sin has already been removed so that we now stand not guilty before him, then we can be confident that we shall be saved (σωθησόμεθα, *sōthēsometha*) through Christ from God’s wrath (ὀργή, *orgē*). The salvation mentioned here is doubtless eschatological, as the future tense shows (so Gundry Volf 1990: 53). Those who have been justified will be rescued from God’s wrath on the day of judgment (1 Thess. 1:10; 5:9).

The argument of verse 10 is similar, except now Paul speaks of reconciliation instead of justification. The γάρ (*gar*, for) in verse 10 does not provide a reason for what was said in verse 9. Instead, it indicates that verse 10 functions as a restatement of verse 9. Of course, the restatement does not mean that the two sentences are parallel in every respect, for the term “reconciliation” is introduced instead of “justification.” . . . Righteousness and reconciliation are instead two different metaphors for describing what God has done for us in Christ (Moo 1991: 321), and both are blessings of Israel that now belong to the church.⁵ Justification emphasizes that believers stand in right relationship with God, while reconciliation stresses that we, who were formerly enemies, are now God’s friends. Neither metaphor should be exalted above the other; both are constituent aspects of what God has done for us in Christ.^{6 19}

For the sake of completeness and review of Romans 3:24
Redemption (to buy or purchase or pay a price for something)
 By dying in our place, Christ paid the price which our sin demanded so that we could be reconciled.
 Galatians 3:13; Romans 5:9 The picture is one of a slave market. Christ removes the sinner from the market, buying us through His death and purchasing life for us.
 Ephesians 1:7; Romans 3:24
 Redemption means people are redeemed **from** sin **by** the blood of Christ **to** freedom, which should be relinquished in slavery to the Lord.

Comparing World Religions	Buddhism—“gods” are people who have accumulated enough merit, and will eventually use up that merit and become “men” again. There is no assurance of deliverance.
	Hindu—Reincarnation –you are never sure you will escape the cycle.
	Islam: Notice that we are not justified to neutrality, but to a positive state. Islam teaches that when you convert, your “slate” is wiped clean and you must “do” to try to enter paradise. With Christ the slate is wiped clean when you trust and then we are enabled to “do good” but the “good we do” is not part of getting us to heaven. That is done by God’s grace through Christ’s blood.
	No other religion can make the wonderful promise this passage does. In the present, you can have and experience reconciliation.

Summary

Key concepts

Christ has taken our place and has done what we could not do for ourselves:

1. He died once and for all (Sacrifice)
2. in our place (Substitution)
3. paying the price for our sin (Redemption)
4. satisfying God’s holy wrath (Propitiation or satisfaction)

⁵ Supporting the idea that reconciliation in Paul is indebted to the concept of return from exile is Beale 1989.

⁶ The significance of reconciliation has been keenly debated in NT studies. For a survey of scholarship see Breytenbach 1989: 5–30.

¹⁹ Thomas R. Schreiner, *Romans*, 263.

5. and allowing us through faith to have a relationship with God (Reconciliation)

A more complete definition

The atonement is the cross-work of Christ in which He died once and for all (Sacrifice) in our place (Substitution) paying the price for our sin (Redemption) that satisfied God's holy wrath (Propitiation/Satisfaction) allowing us, by faith, to be made new creatures (regenerated, imparting eternal life) by being declared righteous (free from all sin past, present, and future) in Christ (Justification) which enables us to have a relationship with God (Reconciliation, peace not enmity) leading to a transformed life (Sanctification) empowered by the indwelling Holy Spirit.

1. The atonement is the cross-work of Christ in which
2. He died once for all (Sacrifice)
3. in our place (Substitution)
4. paying the price for our sin (Redemption)
5. that satisfied God's holy wrath (Propitiation/Satisfaction)
6. allowing us by faith
7. to be made new creatures (Regenerated, imparting eternal life)
8. by being declared righteous (free from all sin past, present, and future) in Christ (Justification)
9. which enables us to have a relationship with God (Reconciliation)
10. leading to a transformed life (Sanctification) empowered by the indwelling Holy Spirit.

Key Point

So the Promise applied to us

Through the death of Christ on our behalf

We are not simply forgiven, though that is part of it—it is so much more

Yes, it is a legal (forensic) issue—we are declared to be in right standing before God

Yes, it is Christ becoming my substitute, but more

It is peace with God

It is an intimate relationship with God

It is a promise of a permanent relationship with God

That gives hope for the present



What do we learn
About God

Loving

Holy/Just/wrath—must punish sin



Application

Teachers: Having explained this wonderful passage, we dare not assume that everyone in our classes has peace with God. So a statement about the need to personally respond to these truths is in order.

The Gospel:

If you have not received the gift of eternal life, by placing your trust in what Christ did for you on the cross, and therefore do not have peace with God because you are under the sentence of death (wrath). Trust in Jesus Christ today! Each individual must respond in order to receive the gift of eternal life. The benefits are great!

For those of us who have received the gift of eternal life, being justified—being viewed by God as righteous—should result in worship.

1. Enjoy Present Peace

What we now have are wonderful blessings *through* Christ. Particularly to realize is the **peace**. We who due to sin were enemies of God, not how a lasting peace.

We had a guilty verdict hanging over our lives because of sin. That has been dealt with. We don't have to fear or live under the weight of guilt.

2. Praise Him

The present peace we have should cause us to constantly be before the throne praising God. Not just on when we celebrate communion and remember what Christ did for us, or even just on Sundays but our lives should be full of praise.

No matter the circumstance, we should be so overcome by what God has done for us that we worship Him, and live rejoicing lives.

3. Practice Dependence

Because everything we have, has come from God through Christ, we need to draw close to Him, developing dependence:

- to handle trials
- for our own growth
- to be an example

Romans 5:1-11

1 Therefore,

since we have been justified by faith,

we have peace with God

through our Lord Jesus Christ.

2

Through him we have also obtained access

by faith into this grace

in which we stand,

and we rejoice in hope of the glory of God.

3

More than that, we rejoice in our sufferings,

knowing that

suffering produces endurance,

4

and endurance produces character,

and character produces hope,

5

and hope does not put us to shame,

because God's love has been poured into our hearts

through the Holy Spirit who has been given to us.

6

For while we were still weak,

at the right time

Christ died for the ungodly.

7

For one will scarcely die for a righteous person—

though perhaps for a good person one would dare even to die—

8

but God shows his love for us in that while we were still sinners,

Christ died for us.

9 Since, therefore,

we have now been justified by his blood,

much more shall we be saved by him from the wrath of God.

10

For if while we were enemies

we were reconciled to God

by the death of his Son,

much more,

now that we are reconciled,

shall we be saved by his life.

11

More than that,

we also rejoice in God through our Lord Jesus Christ,

through whom we have now received reconciliation. (ESV)