

**Romans Chapter 5:1-2;
Justified freely by His Grace.
Benefits of Righteousness.**



*All have sinned and fall short
of the glory of God. 3:23;*

ROMANS

*"and are justified freely
by His grace through
the redemption that
came by Christ Jesus. God
presented him as a sacrifice of
atonement, through faith
in His blood." 3:24-25;*



**GRACE
FORGIVENESS
LIFE.**

**LAW
SIN
DEATH.**

THE DOCTRINE OF JUSTIFICATION BY FAITH.

3:21-5:21;

GODS PLAN OF RIGHTEOUSNESS

NOW REVEALED. 3:21-5:11;

Righteousness described. 3:21-31;

Righteousness illustrated in Abraham. 4:1-25;

Benefits of righteousness. 5:1-11;

Contrast of righteousness and condemnation.
5:12-21;

6:1-8:39; Deals with the doctrine of **sanctification**, how the justified one's should live. How Justification ought to be worked out in the believers character.

**Some of the main ideas presented
by Paul in Chapter 4; showed:-**

That the Gentiles and Jews without Christ are lost.

**That the promises and righteousness
that God had imputed to Abraham
predated the law and Circumcision.**

**That God provided a way that He can forgive sins
through the merits of Christ's Blood.**

**That we who want to be right with God
need to have the same attitude and willingness
to accept the sacrifice of Jesus on Gods terms.**

**When we are saved by faith
we have no grounds for boasting.**

Rom 5:1; “So then, now that we have been justified by faith, we are at peace with God through our Lord Jesus Christ;”

ROMANS 5 OUTLINE.

Peace and hope for those justified. (Rom 5:1-5;)

Death of Christ provides reconciliation. (Rom 5:6-11)

Adam's sin brought death;

life came through Christ. (Rom 5:11-21;)

BLESSINGS OF JUSTIFICATION. (Rom 5:1-11;)

1. **PEACE** of mind with God (verse 1;)

2. **ACCESS** by faith into grace (verse 2;)

3. **REJOICING** in **HOPE** of the glory of God (verse 2;)

4. **GLORYING** in tribulations (verse 3;)

5. **LOVE OF GOD** poured out in hearts (verse 5;)

6. Shall be **SAVED** by His life (verse 10;)

7. **RECONCILED** (verses 10-11;)

JUSTIFICATION BY FAITH THE BELIEVER'S ASSURANCE OF FINAL SALVATION.

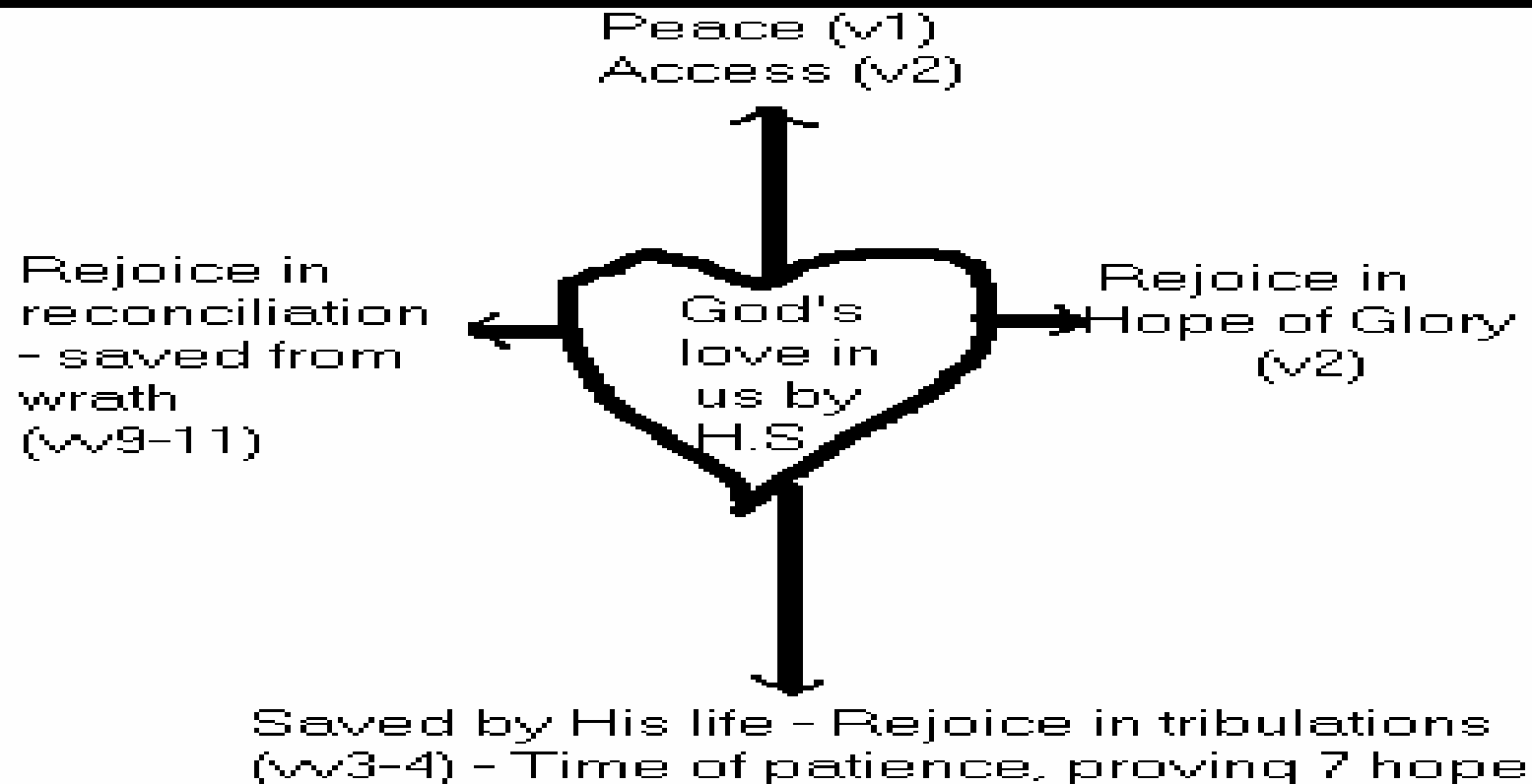
This involves 4 things for the believer:-

PEACE of mind.

PURPOSE in life

HOPE of sharing God's glory.

PROMISE or **PROSPECT** of final salvation.



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

W E Vine observes that **Rom 5:1-21;**

Shows **what we have THROUGH CHRIST,**

While **Rom 6:1-23** shows us **what we are IN CHRIST.**

So **"THROUGH CHRIST"** is the **keynote** of chap five.

This chapter unfolds the subjects of **the effects of the death and resurrection of Christ,** all being **based on the doctrine of justification.** [Rom 3:21;].

The opening sentence of the chapter is at once deduced from the closing statements of Rom 4:21ff;

The leading thought, **"THROUGH our Lord Jesus Christ,"** is expressed at both the beginning and end of the first part of Rom 5:1-11; and at the end of the second part. Rom 5:21;

Rom 4:25; “because we believe in him who raised from the dead our Lord Jesus who was handed over to death for our sins and raised to life for our justification.”

Romans 5 is **Paul’s explanation** of the **last two words** in **Rom 4:25; our justification.**

It should be noted first that the text is prefaced with the conjunction **“therefore”** (oun), the design of which is to draw **a logical conclusion** from previously stated premises.

Romans is a book of **supernatural logic** which is **knitted together** with a fine thread of **“therefore's” (term of conclusion)**.

Therefore of giving over. - Rom 1:24;

Therefore of condemnation. Rom 3:20;

Therefore of justification. - Rom 5:1;

Therefore of no condemnation. - Rom 8:1;

Therefore of dedication. - Rom 12:1;

For completeness note that the **NAS** version has **24 “therefore's” in Romans.**

Rom 1:24; 2:1; 2:21; 2:26; 4:22; 5:1; 5:12; 6:4; 6:12;
6:21; 7:4; 7:13; 8:1; 12:1; 13:2; 13:10; 13:12; 14:8;
14:13; 14:16; 15:9; 15:17; 15:28; 16:19;

Rom 4:25; “because we believe in him who raised from the dead our Lord Jesus who was handed (delivered up) over to death for our sins and raised to life for our justification.”

We must remind ourselves of **two important facts** set forth in the final verse of chapter four. Christ “**was delivered up for our trespasses, and was raised for our justification.**”

These compound phrases set forth **two great acts** in the divine plan of human redemption.

(a) Christ was “**delivered up**” to death (Acts 2:23;) for our (sins) “**trespasses.**”

A trespass is an infraction of divine law - an action against either God or man. **The human family has been ruined by sin** (cf. Romans 5:12;), and there is **no remedy for such apart from Christ** (Acts 4:12;)

Rom 5:1; “So then, now that we have been justified by faith, we are at peace with God through our Lord Jesus Christ; .” NJB

(b) Jesus was “raised for our justification.”
Both the death of Christ and His subsequent resurrection were key elements in the sacred program enacted for humanity’s salvation.

**From this foundation springs
the important passage cited above.**

Rom 5:1; “So then, now that we have been justified by faith, we are at peace with God through our Lord Jesus Christ; .” NJB

The noun, “justification,” is found **ninety-two times** in the New Testament (fifty-eight times in Paul’s letters), while **the verb “justify”** occurs **thirty-nine times** (twenty-seven times in Paul’s writings).

Justification is the **legal standing** that results from the process of **“being justified.”**

To say that one is justified from sin is **not to claim that he is innocent** of the crime; far from it

Rather, **the term suggests** that **the offender** has been **exempted from the penalty he justly deserves.**

The **“death sentence”** (cf. Romans 5:12; 6:23;) **has been set aside,** consistent with **the righteous Judge’s system of justice.**

Rom 5:1; “So then, now that we have been justified by faith, we are at peace with God through our Lord Jesus Christ; .” NJB

In the case of the sin-guilt of a rebellious people (which **all accountable souls** have been – Romans 3:10,23;), both **the problem and the solution** are set forth in Romans chapter three.

The issue is this: **how may God be just, and yet justify sinners (cf. 3:26;)**. The answer is found in the **gift of Christ**. God set forth **His Son** to be the “**propitiation**” for sin (hilasterion), i.e., an **offering of atonement, a covering for sin.** (cf. Hebrews 9:5;)

The sinless “**lamb of God**” takes the penalty for the sinful individual who submits to the conditions imposed by the Judge, God. (cf. Isaiah 53:4-6;)

Rom 5:1; “So then, now that we have been justified by faith, we are at peace with God through our Lord Jesus Christ; .” NJB

Paul affirms that these **“beloved of God . . . saints”** in the city of Rome **have been “justified.”**
(A past tense act with an abiding result.)

Practically speaking,
justification is the equivalent of forgiveness,
as well as the **“in Christ” relationship**
(Romans 6:3-4; Galatians 3:27;)

Paul now explains two basic truths, first summarizing **the blessings of justification** (Rom 5:1-11;), and the **basis of justification** (Rom 5:12-21;).

Our justification is **not simply a guarantee of heaven**, as thrilling as that is, but it is also **the source of tremendous blessings in this present life.**

Justification ("counting someone as being **righteous**") is an essential term to know and understand when studying Rom 5; as well as the rest of the letter.

There are **three important questions** regarding justification which must be answered correctly to understand Romans:

First, why is justification necessary? Man needs justification because of the sin which he has freely chosen to commit. Man is guilty of sin, a point Paul has already proved. (Rom 1 to 3;).

The sin which is in his life has naturally alienated man from God due to the righteous and holy nature of God. (Isa. 59:1-2;)

Justification is therefore necessary because of the perfect justice of God.

If God were a Being of love only and not of justice, there would be no justice - no one would be lost.

If God were a God of justice only and not of love, there would be no mercy- no one would be saved.

Paul deals with this very point in Rom 3:21-26; making it clear that **God is both righteous and just.**

Rom 5:1; “So then, now that we have been justified by faith, we are at peace with God through our Lord Jesus Christ; .” NJB

What ever God does is always right, and He always acts justly toward all. God has in turn provided through His grace the perfect plan for man's righteousness and redemption.

This plan fulfills His perfect love which desires the salvation of man and at the same time satisfies His perfect justice in meeting the penalty for sin.

Second, why does God justify the ungodly?

He does so because of His great love for man.

God loves man so much that He sent His only begotten Son into the world to make salvation possible for man. (Jn 3:16-17;)

Rom 5:8; states, "But God commends his love toward us, in that, while we were yet sinners, Christ died for us."

Jesus Christ came into the world to save sinners.

(1 Tim 1:15;) by **dying for man.**

As the ideal, sinless man He could take all the sins of the world upon Himself and die for every man.

He exchanged places with the guilty by taking upon Himself our sins and becoming our sin offering. (2 Cor 5:21;)

God loves His son to such a high degree that He honours anyone who honours His Son through their obedient faith in Christ.

(Matt 10:32-33; Rom 10:10; Heb 5:8-9;)

Third, how does God justify a man?
He justifies man **through the blood of Christ**
and **mans response** to that sacrifice
through **mans obedient faith.**

The cornerstone of the Book of Romans
is found in **Rom. 1:16**; "The **gospel of Christ ...**
is the **power of God** unto **salvation.**"

When one accepts the gospel of Christ
by obedience to the gospel on Gods terms
Man receives the forgiveness of sins
by and through God's grace.

**The gospel is God's exclusive means of forgiving
sin.** (as seen by the use of the definite article
before **"gospel"** in Rom 1:16;)

Rom 5:1; “So then, now that we have been justified by faith, we are at peace with God through our Lord Jesus Christ; .” NJB

It is God's powerful way of saving all people whether they are Jews or Gentiles.

We respond to Gods grace and the sacrifice of Jesus:- Through faith (James 2:24,26), confession (Matt. 10:32-33), repentance of sin (Acts 17:30), and baptism (immersion in water for the remission of sins; see Acts 2:38; Rom. 6:4-6; 1 Pet 3:21;)

Man is declared righteous before God. Because of God's amazing Grace and the free-will obedience of the sinner, man stands in a **new relationship to God - justified (even though he does not deserve it, nor has he earned it).**

Rom 5:1; “So then, now that we have been justified by faith, we are at peace with God through our Lord Jesus Christ; .” NJB

In the first FOUR chapters Paul spoken about SIN, and the ONLY REMEDY, for sin. Is The Righteousness of God in Jesus Christ.

That means, not only Righteousness offered to us THROUGH Jesus Christ.

It also means that God has demonstrated that He IS a Righteous God by the PLAN of Salvation. Revealed through Jesus Christ.

Paul has also shown that God's forgiveness must be looked upon as the **evidence of His GRACE** and that **this grace** is to be **APPROPRIATED AND ACCEPTED AND RECEIVED** through Faith.

And **faith is not**, simply saying I BELIEVE but involved **SHOWING** that one believes by **ACTING** in harmony with God's plan. **NOW IN CHAP 5 a NEW SECTION** begins.

We have **NEW THEMES** You might say that **THE NEXT FOUR** chapters reveal:-

- 1) Chap 5. The fact that we are **FREE** from **WRATH**
- 2) Chap 6. **Free from SIN.**
- 3) Chap 7. **Free from the LAW**
- 4) Chap 8 **Free from DEATH.**

Rom 5:1; “So then, now that we have been justified by faith, we are at peace with God through our Lord Jesus Christ; .” NJB

And right at the beginning of chapter 5 Paul makes a statement which really contains **ALL OF THESE THINGS.**

Paul’s way of summing up all that he is about to say. **BEING THEREFORE JUSTIFIED by faith.**
LET US HAVE PEACE.

The point of Rom 5; is that there are many blessings to be enjoyed by those who have been justified by God.

Rom 5:1; “So then, now that we have been justified by faith, we are at peace with God through our Lord Jesus Christ; .” NJB

Paul's **second purpose** is to assure his readers that **justification is a lasting thing**. His Jewish readers in particular would ask "Can this spiritual experience last if it does not require obedience to the Law?

What about the trials and sufferings of life?
What about the coming judgment?

HAVING BEEN JUSTIFIED BY FAITH:-

Dikaiothentes oun ek pisteos: Rom 5:9,18; 1:17; 3:22,26-28,30; 4:5,24,25; 9:30; 10:10;

Hab 2:4; Jn 3:16-18; 5:24; Acts 13:38-39; Gal 2:16; 3:11-14, 25; 5:4-6; Phil 3:9; Jas 2:23-26;)

Rom 5:1; “So then, now that we have been justified by faith, we are at peace with God through our Lord Jesus Christ;”

A person is justified when God considers him righteous. The Greek aorist tense may denote **a specific time** when this happened.

It occurs at the moment one is saved. (Mk 16:16;) when **sins are remitted or forgiven.** (Acts 2:38;) And **washed away.** (Rev 1:5; Acts 22:16;).

Although **justification** occurs at the moment of **conversion**, its blessings are lasting. Some of its benefits are yet future and reach into eternity.

Rom 5:1; “So then, now that we have been justified by faith, we are at peace with God through our Lord Jesus Christ;”

Paul pointed out to the Roman Christians the time **when justification occurs**. He said:-
"Being then made free from sin, we became the servants of righteousness." (Rom 6:18; KJV)

Some versions do not contain the exact words
"Being then made free from sin"
but Paul's implication is that one is justified from sin **when he obeys from the heart**
"that form of doctrine" (Rom 6:17;)

There is little doubt that the moment of baptism is the time of justification intended. (see Rom 6:3-4;)

JUSTIFIED BY FAITH



Rom 5:1; “So then, now that we have been justified by faith, we are at peace with God through our Lord Jesus Christ; .” NJB

Rom 5:1; “So now, since we have been made right in God's sight by faith in his promises, we can have real peace with him because of what Jesus Christ our Lord has done for us.” LB

Rom 5:1; “So now, since we have been made right in God's sight by faith in his promises, we can have real peace with him because of what Jesus Christ our Lord has done for us.” Derby B

Rom 5:1; “Having been declared righteous, then, by faith, we have peace toward God through our Lord Jesus Christ.” Young's B

Rom 5:1; “Standing then acquitted as the result of faith, let us enjoy peace with God through our Lord Jesus Christ.” Webster's B

Martin Luther's German Translation Title Page



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

Rom 3:28; was the famous verse to which **Martin Luther** In his translation, added the word “**alone**” after the word “**faith.**”

Rom 3:28; “For we maintain that a man is justified by faith [**alone**] apart from works of the Law.

Luther was not the first, the idea had been around for some time yet he was such **an important voice in reformation history** that it **changed the text and the thinking for many who came after him**

Many who followed his lead would like to add the word “**alone**” to **this verse** in **Rom 5:1;** “**justified by faith alone.**”

Rom 5:1; “So then, now that we have been justified by faith, we are at peace with God through our Lord Jesus Christ; .” NJB

You will often read statements like these below as either individual statements or in a list format.

Sola Fide, by faith alone.

Sola Scriptura, by Scripture alone.

Solus Christus, through Christ alone.

Sola Gratia, by grace alone.

Soli Deo Gloria, glory to God alone.

**These may sound very good statements
Yet few seem to see **the contradiction**
inherent in these statements.**

If **ALL these are necessarily **involved**
in our **salvation**. **Not one of them is alone.****

NOTHING SAVES ALONE!

Rom 3:28/ 5:1;	Luther - Sola faith?
Rom 5:1;	Justified by faith =
	God is the originator of our salvation.
Eph 2:5;	Saved by Grace.
Acts 11:14;	Words by which we shall be saved.
James 1:21;	The word is able to save.
1 Cor 15:1-4;	Saved by the Gospel.
Rom 1:16;	Gods power to saved.
Rom 3:24;	Gods Grace. Phil 2:7-8; Heb 2:9;
Rom 5 10;	Justified by Christ's life.
Rom 5:9;	Justified by Christ's blood.
Rom 8:33;	God Justifies = (saved by God.)
Gal 2:27;	Justified in Christ.

NOTHING SAVES ALONE!

Acts 2:21;	Calling on the name of the Lord.
James 2:24;	Faith and Works.
Acts 16:31;	Believe on the Lord.
Rom 10:10;	Confessing our belief in Jesus.
Acts 2:36f;	Repentance and Baptism.
1Pet 3:21;	Baptism saves.
Titus 3:5;	Saved by cleansing water of rebirth and renewal in the Holy Spirit.
Rev 1:5;	Washed by Christ's blood.
Rev 2:10;	Remaining Faithful.

NOTHING SAVES ALONE!

Grace how salvation is originated.

The Gospel how salvation is offered.

Faith how salvation
is understood and acted on.

Repentance how salvation
is approached.

Baptism how salvation is applied.

The Blood how salvation is procured

If we have a quick look at just one of these statements it becomes clear that:-
anything alone does not make sense.

“Saved by God alone.”

This may be good as a sound bite
but what does it really mean?

If man is saved by **“God alone.”**
and there is nothing we need to do.

Then it would be true that **all men would be saved!**

But we know that **not all men are saved** because
not all men have responded to God’s gracious offer
of salvation and accepted Gods terms for salvation.

Divine Division of Activity.

**God the Father, God the Son and God the Holy Spirit
were all involved in mans creation**

**God the Father is the architect of the universe.
He planned all things.**

**The Son is the one that created the things
planned by the Father.**

**“In the beginning was the Word, and the Word was with God,
and the Word was God. The same was in the beginning with
God. All things were made by him; and without him was not
any thing made that was made.” (John 1:1-3;)**

The Holy Spirit is the Lawgiver or organizer.

**“And the earth was without form, and void; and darkness
was upon the face of the deep. And the Spirit of God
moved upon the face of the waters.” (Gen 1:2;)**

The Spirit of God – the Holy Spirit gave the natural law.

Divine Division of Activity.

**God the Father, God the Son and God the Holy Spirit
were all involved in mans salvation**

**God the Father is the one who planned the scheme
of redemption through the sacrifice of His Son**

**God the Son is the one that implemented the plan
of the Father by giving of Himself and His blood
as the payment for mans sin.**

**God the Holy Spirit is the one who Guided the Apostles
into all truth as now revealed in The Spirits Word, the Bible
and through that truth reveals the gospel of
the grace of God the Father and convicts sinners of their sin
and need for Christ's righteousness.**

**WE are not doing works of merit when we respond
to the offer of God's grace through our faith,
repentance, confession, and baptism.**

Rom 5:1; “So then, now that we have been justified by faith, we are at peace with God through our Lord Jesus Christ; .” NJB

Yet if man does not **respond to God’s message of grace and salvation** on offer man will die in his sins.

Therefore **we are not saved** by God alone
or Grace alone or Christ alone
or our obedience to the gospel alone.

NOTHING SAVES ALONE!

Rom 5:1; “So then, now that we have been justified by faith, we are at peace with God through our Lord Jesus Christ; .” NJB

Our response to God’s (grace) gracious offer of salvation is to accept by our **faith**, (James 2:24-26;)

Our **confession**, [that we believe that Jesus is the Christ the one who died for our sins] (Matt. 10:32-33;)

Our **repentance** of sin, [turning away from sin, turning back to God] (Acts 17:30;), and

Our **baptism** [immersion in water for the remission of sins;] (Acts 2:38; Rom 6:4-6; 1 Pet 3:21;),
We are then declared righteous before God through the blood of Jesus the Christ.

Rom 5:1; “So then, now that we have been justified by faith, we are at peace with God through our Lord Jesus Christ;”

By faith [of, on the principle of, faith]. **"By faith"** is **man's response** to the **merits of the cross of Christ.**

Acts of faith such as repentance, confession and baptism in no manner pay for nor earn God's gracious forgiveness of an alien sinner.

G. C. Brewer upheld the wonderful doctrine of God's grace when he wrote:-

“Our salvation does not depend upon perfect adherence to the requirements of law. By making our salvation dependent upon our own perfection, we make void the grace of God.”

“And to make our perfection a matter of legal requirements fully met would make Christ's death useless.” Gal 2:21; 3:21;

Rom 5:1; “So then, now that we have been justified by faith, we are at peace with God through our Lord Jesus Christ;”

In Brewer’s quotation, Brewer was alluding to the fact that **the grace of God provides forgiveness for those in Christ.**

Whether the sins are of omission or commission, they will be forgiven. Forgiveness is promised through the avenue of repentance, confession of sin and prayer. Acts 8:22; 1John 1:9;

Continual cleansing from sin is anticipated. 1Joh 1:7;

Rom 5:1; “So then, now that we have been justified by faith, we are at peace with God through our Lord Jesus Christ; .” NJB

When missionary **John Paton** was translating the Scripture for the South Sea islanders, he was unable to find a word in their vocabulary for **the concept of believing, trusting, or having faith.**

He had no idea how he would convey that to them.

One day while he was in his hut translating, a native came running up the stairs into Paton's study and flopped in a chair, exhausted.

He said to Paton, It's so good to rest my whole weight in this chair.

John Paton had his word:-

Faith is resting your whole weight on God.

Rom 5:1; “So then, now that we have been justified by faith, we are at peace with God through our Lord Jesus Christ; .” NJB

That word went into the translation of their New Testament and helped bring that civilization of natives to Christ.

**Believing is putting your whole weight on God.
If God said it, then it's true,
and we are to believe it and obey. Matt 28:19-20;**

Rom 5:1; “So then, now that we have been justified by faith, we are at peace with God through our Lord Jesus Christ; .” NJB

Romans 5:1-2; NASU

“Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ, through whom also we have obtained our introduction by faith into this grace in which we stand; and we exult in hope of the glory of God.”

We’ve been Declared Righteous!

Not because we’re righteous.

Not because we’re better than others.

Not because we keep God’s laws.

Not because we belong to a select group (Circumcision).

**We’ve been declared righteous
because of the righteousness of Jesus Christ.**

**JUSTIFIED – Made right in the eyes of God –
as if we had never sinned.**

The Results of Justification by Faith (5:1-11)

Peace v1
Access v2

Rejoice in
Reconciliation
-saved from
wrath v9-11

Rejoice in
Hope of Glory
v2

God's
love in
us by
H.S

Saved by His life- Rejoice in tribulations
v3-4 Time of patience, providing hope.

Rom 5:1; “So then, now that we have been justified by faith, we are at peace with God through our Lord Jesus Christ; .” NJB

JUSTIFIED – Made right in the eyes of God
– as if we had never sinned. (Therefore:-)

It is God's powerful way of saving all people
whether they are Jews or Gentiles.

Through God's Grace demonstrated
in the **sacrifice of Jesus** resulting
in His death burial and resurrection,

Jesus blood being shed **gives us the opportunity**
of salvation, the forgiveness of our sins
and the indwelling gift of the Holy Spirit.

Rom 5:1; “So then, now that we have been justified by faith, we are at peace with God through our Lord Jesus Christ; .” NJB

justification means peace with God.

A change of standing.

A change of relationship.



5:10. “For since we were restored (reconciled) to friendship with God by the death of his Son while we were still His enemies, we will certainly be delivered from eternal punishment by his life. 11. So now we can rejoice in our wonderful new relationship with God all because of what our Lord Jesus Christ has done for us in making us friends of God.”

justification means peace with God a change of standing not a conflicted outsider looking in but an inner & growing sense of resolution

Rom 5:1; “So then, now that we have been justified by faith, we are at peace with God through our Lord Jesus Christ; .” NJB

The peace as used in the text is that which comes from the knowledge that **we have been restored to our proper relationship with God.**

We are no longer at war with Him by our continued rebellion against His law.

Because **the sinner has "signed" the "peace treaty" with God and has surrendered to His Divine will,**

The sinner is **no longer alienated and separated from God; he is now reconciled to God.**

The One through whom we have this peace is **Jesus Christ.** He procured this peace with His Father for us **"through the blood of His cross."** (Col 1:20;)

Rom 5:1; “So then, now that we have been justified by faith, we are at peace with God through our Lord Jesus Christ; .” NJB

Many versions have the rendering, **"We have peace."**

Notice, however, the footnotes in some Bibles:-

"Or let us have peace." The Greek imperative in this verse **implies a command.**

The Greek present tense suggests that Christians are to **continue to enjoy peace.** One does not enjoy very much peace without putting forth some effort.

Note how this is **accomplished.** The words of **the prophet** explain:- **"The work of righteousness will be peace, and the effect of righteousness, quietness and assurance forever."** (Isa 32:17;)

Rom 5:1; “So then, now that we have been justified by faith, we are at peace with God through our Lord Jesus Christ; .” NJB

"peace with God". - Through our Lord Jesus.

You may take either translation. **'Let us have peace,'**
'we have peace.' It really makes little difference.

The point is that **THE PEACE OF GOD**
IS AVAILABLE TO US. Everything
involved in salvation **comes through Jesus.**
Through Jesus we have gained access to grace.

Peace defined:- EIREENEE: 'rest in contrast to strife'
'end of enmity' 'to weave together' involving the idea
of **harmonious relationships,** first with God and as a
consequence with men 2:18; Matt 6:25; Eph 2:13-14;
See Vines for usage of word in NT.

Our life with God is intensive.

Rom 5:1; “So then, now that we have been justified by faith, we are at peace with God through our Lord Jesus Christ; .” NJB

In secular Greek **“peace”** basically suggested the **absence of war**, together with **a new environment of order and tranquility.**

But as Professor Spice noted, when one enters the realm of the Old Testament, **it is as if he is entering a new world.** (1994, 426).

“Peace” (shalom – some 250 times in the Old Testament; eirene in the LXX; ninety-two times in the New Testament) signifies “prosperity, well-being, health, completeness, safety” (Mounce 2006, 502).

In the sense of this passage, **peace is a state of being**, not a mere emotion—though **emotion should naturally follow.** Unfortunately, too many people have a deceptive emotional sense of peace, when actually they still are at war with God.

Rom 5:1; “So then, now that we have been justified by faith, we are at peace with God through our Lord Jesus Christ; .” NJB

"peace with God," It is a peace that provides **unrestricted access to God.** Note its significance - **the end of enmity** in Rom 8:7-8; Col 1:21-22; Eph 2:14-18; **Fellowship = Men/God, Men/men.**

ACCESS = PROSOGOGE -ushered into the presence of royalty. in which we **STAND = NISTEMI** - involves fixity and continuity, rooted in position. Jn 8:44;

And it is because we have this peace with God, that we are FREE.

**Think, for a moment of this matter of PEACE.
PEACE WITH GOD. / THE PEACE OF GOD.**

Rom 5:1; “So then, now that we have been justified by faith, we are at peace with God through our Lord Jesus Christ; .” NJB

The first thing that Paul reminds us, is that
THE SINNER IS NOT AT PEACE WITH GOD.
In fact, **he is AT WAR WITH GOD!**

Because **sin is regarded as REBELLION AGAINST THE LAW OF GOD** and as the prophet Samuel told **KING SAUL rebellion is as the sin of witchcraft, and stubbornness is as idolatry.**

Paul says to the Colossians Col 1:21; 1Sam 15:23;
“You were **enemies in your minds... by wicked words.**” Rom 8:6-7; “**ENEMIES - and at WAR**”
That is the sinner before God.

Rom 5:1; “So then, now that we have been justified by faith, we are at peace with God through our Lord Jesus Christ; .” NJB

But **HE IS OUR PEACE**, we are told. **JESUS** has **RECONCILED US TO GOD, OUR ATONEMENT.**
Paul speaks about having **PEACE WITH!**

But other expressions occur in the scriptures which I think are worth thinking about.
FIRST what we get is the PEACE OF GOD.
After all, **God is the GOD OF PEACE.**

Look at that lovely passage in Phil 4:5ff.
“LET YOUR GENTLENESS be known to all men The Lord is at hand.” LITERALLY- AT YOUR ELBOW.

Rom 5:1; “So then, now that we have been justified by faith, we are at peace with God through our Lord Jesus Christ; .” NJB

See **Rom 15:33;**

“Now the **God of peace** be with you all. Amen.”

Do you see it. **THE PEACE OF GOD
AND THE GOD OF PEACE.**

PEACE is one of the **characteristics of God's nature.**

Often you and I are **NOT** at peace in ourselves.
We get frustrated and tense and nervous and
anxious...and **PEACE** flies out of the window.

But God is different. **NOTHING** ever **disturbs**
the **tranquillity** of God. **WITH YOU - MY PEACE**

Rom 5:1; “So then, now that we have been justified by faith, we are at peace with God through our Lord Jesus Christ; .” NJB

It is interesting to note that Paul, in every letter he wrote, **prayed for peace** In the comments above we have seen that **justification is conditional. So is peace.**

PAUL PRAYS FOR PEACE. (Rom 5:1;)

1. Grace to you and **peace from God** our Father and the Lord Jesus Christ. (Rom 1:7; 1Cor 1:3; 2Cor 1:2; Gal 1:3; Eph 1:2; Phil 1:2; 2Th 1:2; Tit 1:4; Phm 3;)
2. Grace to you and **peace from God** our Father. (Col 1:2;)
3. Grace to you **and peace.** (1Thes 1:1;)
4. Now may the **God of peace** Himself sanctify you entirely (1Thess 5:23;)
5. May the **Lord of peace** Himself continually grant you peace in every circumstance (2Thes 3:16;)
6. Grace, mercy **and peace** from God the Father and Christ Jesus our Lord. (1Titus 1:2; 2Tim 1:2;)

Rom 5:1; “So then, now that we have been justified by faith, we are at peace with God through our Lord Jesus Christ; .” NJB

As with the Lord **Jesus My PEACE I GIVE TO YOU**

John 14:27; Now can you imagine that.

This is on the betrayal night!

He KNOWS that Judas has gone out to sell him.

He knows that in a matter of hours He will be arrested, **He knows** there is a cross waiting for Him...and pain...and suffering...and death....

Yet Jesus can actually talk about PEACE.

MY Peace...the PEACE THAT I POSSESS, is what He meant! that **in ME YOU MAY HAVE PEACE.**

Rom 5:1; “So then, now that we have been justified by faith, we are at peace with God through our Lord Jesus Christ; .” NJB

Later on in JOHN 16:33; **“These things have I spoken unto you”** But look at what he NEXT says, **“IN THE WORLD YOU SHALL HAVE TRIBULATION.”**

He says.... **I WANT YOU TO HAVE PEACE IN ME,**
You WILL have tribulation in the world
depend up on.

BUT IN ME- PEACE. And that is true of both the **Peace of the Lord Jesus and the Peace of God.**

We will not escape suffering but through that suffering **we know that God walks with us and is in us and ultimately has a home prepared for us.**

Rom 5:1; “So then, now that we have been justified by faith, we are at peace with God through our Lord Jesus Christ; .” NJB

HOW TO RECEIVE PEACE. (Rom 5:1; Gal 5:22;)

1. Trust in God. (Isa 26:3;)

2. Love for the Word. (Psa 119:165;)

3. A peaceful disposition. (Mt 5:9; Luke 10:6;
Rom 12:18; Jas 3:17;)

4. Through teaching. (Jn 14:27; 16:33; 16:7; 14:26; 6:45;)

5. Gospel obedience. (Rom 1:5; 5:1;).

6. Prayer. (Php 4:6-7;).

7. Discipline. (Heb 12:7, 11;).

8. Purity. (Jas 3:17;).

Man was/is separated from God because of sin. (Isa 59:2;)
Reconciliation closes the gap. Forgiveness brings wonderful
peace with God. A clear conscience is better than all worldly
pleasures. **Hope of eternal salvation is beyond price.**

Rom 5:2; “through whom also, as the result of faith, we have obtained an introduction into that state of favour with God in which we stand, and we exult in hope of some day sharing in God's glory.”

“Obtained Our Introduction.”

It is through Jesus that we have obtained our introduction into the grace by which we stand (are saved).



Rom 5:2; “through whom also, as the result of faith, we have obtained an introduction (access) into that state of favour with God in which we stand, and we exult in hope of some day sharing in God's glory.”

A second great **blessing of this justification** is **access to the grace of God.**

It is also “**through**” (dia) Jesus that we are able to “**access**” God's grace.

“we have had **our access** by faith into [eis – **from the outside to within the inside**] this grace,” i.e., a **state of grace—salvation** itself

The verb rendered “**have had**” (v. 2a) is in the perfect tense, hence the **access has been received already** and **is retained still.** (Robertson 1931, 355).

Rom 5:2; “it is through him, by faith, Christ has brought us into this place of highest privilege where we now stand, and we confidently and joyfully look forward to sharing God’s glory.”

Justification means privileged access.
Christ is our “**introduction.**” (NASB)
Always welcome in God’s presence
how we react to failure shows
what we really understand about our justification.



justification is future-oriented
God wants to whet our appetite.
God wants us
to emanate **a sense**
of spiritual reality to others

Rom 5:2; “through whom also, as the result of faith, we have obtained an introduction (access) into that state of favour with God in which we stand, and we exult in hope of some day sharing in God's glory.”

“Access,” used only here and **twice in Ephesians** (2:18; 3:12;) derives from two Greek roots signifying **“to lead to,”** hence **“a way of approach, access.”**

Take note of the **joint relationship** that is involved in the **access of grace.**

It is **through the work of Christ,** **in conjunction with the by-the-faith process** that is implemented on the part of **those seeking grace.**

Rom 5:2; “through whom also, as the result of faith, we have obtained an introduction (access) into that state of favour with God in which we stand, and we exult in hope of some day sharing in God's glory.”

Thus Paul depicts **God's grace as a place or a position into which a person is brought.**

He declares that **just as our peace with God is through the Christ, so also is our access to His grace.**

This is in perfect harmony with **Jesus' claim:-**
"I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." (**John 10:9;**)

Peter wrote of the agency of **Christ in making it possible for men to gain access to God:** "For Christ also has once suffered for sins, the just for the unjust, **that He might bring us to God,** being put to death in the flesh, but quickened by the Spirit." (**1 Pet. 3:18;**)

Rom 5:2; “through whom also, as the result of faith, we have obtained an introduction (access) into that state of favour with God in which we stand, and we exult in hope of some day sharing in God's glory.”

ACCESS INTO GRACE. (Rom 5:2;)

- 1. We have access by faith into this grace.**
- 2. In which we stand.**
- 3. Rejoice in hope of the glory of God.**
- 4. Glory in tribulations.**

**Into this grace [to this grace, unto this favour].
Faith provides access "into Christ"
where grace is enjoyed.**

**This is explained by Paul in
Romans 6:3-4; 17-18; Galatians 3:26-27;.**

Rom 5:2; “through whom also, as the result of faith, we have obtained an introduction into that state of favour with God in which we stand, and we exult in hope of some day sharing in God's glory.”

Gal 3:26-27; “For you are all sons of God through faith in Christ Jesus. For all of you who were baptized into Christ have put on Christ.”

“In which we stand.” People become partakers of grace by faith. They stand firm in Christ by it.

“You stand by your faith.” (Rom 11:20;)

They also stand by the power of God.

Who are you to judge another's servant? To his own master he stands or falls. Indeed, he will be made to stand, for **God is able to make him stand.** (Rom 14:4;)

Rom 5:2; “through whom also, as the result of faith, we have obtained an introduction (access) into that state of favour with God in which we stand, and we exult in hope of some day sharing in God's glory.”

Grace is a wonderful, though much misunderstood, theme. The term **charis** occurs about 155 times in the New Testament. The word is related to the Greek, **chairo**, meaning “**to rejoice.**”

Grace conveys the ideas of favour, gratification, or gratitude, depending upon the context.

Rightly there is significant stress upon the fact that **salvation is the result of God's grace.** (Eph 2:8-9;) but there are several important aspects to this matter.

Rom 5:2; “through whom also, as the result of faith, we have obtained an introduction (access) into that state of favour with God in which we stand, and we exult in hope of some day sharing in God's glory.”

Heaven's grace is made available to “all men”
(Titus 2:11;)

Contrary to the claims of Calvinism, which alleges it is bestowed **only upon certain “elect” ones.**

Divine grace is accessed by means of a system of intellectual instruction (Titus 2:12; cf. John 6:45;) it is not arbitrarily bestowed.

Grace is extended conditionally. (cf. Gen 6:8; Mark 16:15-16; Heb 11:7;) again, contra Calvinism.

Rom 5:2; “through whom also, as the result of faith, we have obtained an introduction (access) into that state of favour with God in which we stand, and we exult in hope of some day sharing in God's glory.”

The Ephesian Christians had been **saved “by grace”** (Eph 2:8;), but their salvation occurred at that point in time when they were “cleansed by the washing of water” (5:26;).

Grace excludes merit; **salvation can never be earned** (Romans 6:23; cf. Matthew 18:24-27;)

On the other hand, **the offer of grace must be “received.”** (2 Cor 6:1; cf. John 1:11-12;)

It is **received by responding** to certain **divinely required conditions** (Titus 3:4-7; cf. John 3:3-5;)

Rom 5:2; “through whom also, as the result of faith, we have obtained an introduction (access) into that state of favour with God in which we stand, and we exult in hope of some day sharing in God's glory.”

As noted already, **within the sphere of grace** one can **be at peace with God**, and in achieving that, we become **an heir of “the grace of life.”** (1 Peter 3:7;)

Paul affirms that in **“this grace . . . we stand.”**

The verb “stand” is a perfect tense form.

This “carries the sense of **something firm and lasting**, the **opposite of a short-term**, fair-weather relationship with God.” (Edwards 1992, 135).

The **solid stand** results from the **sustained faith** upon which the **Christian positions his life.**

(Romans 11:20; 2 Corinthians 1:24;)

Rom 5:2; “through whom also, as the result of faith, we have obtained an introduction into that state of favour with God in which we stand, and we exult in hope of some day sharing in God's glory.”

STANDING IN GRACE. (Rom 5:2;)

- 1. Standing in the truth. [Devil does not.] John 8:44;)**
 - 2. In grace. (Rom 5:2;)**
 - 3. In the gospel. (1Cor 15:1;)**
 - 4. By faith, in faith. (Rom 11:20; 2Co 1:24;)**
 - 5. In freedom from bondage of the Law. (Gal 5:1;)**
 - 6. In one spirit. (Php 1:27;)**
 - 7. In the Lord, in willing subjection to His authority.
(Php 4:1; Vine 1084)**
 - 8. In apostles' teaching. (1Thes 3:8; 2Thes 2:15;)**

Rom 5:2; “through whom also, as the result of faith, we have obtained an introduction (access) into that state of favour with God in which we stand, and we exult in hope of some day sharing in God's glory.”

The **sphere of grace** is not an environment in which the child of God irrevocably remains irrespective of his own will-power.

It is imperative that the Christian “**continue in the grace**” he has **received**, (Acts 13:43;), and “**grow**” therein. (2 Peter 3:18;)

If one does not, **he will “fall away”** from divine grace (Galatians 5:4; cf. Hebrews 12:15), and **the grace previously accessed will have been “in vain,”** (2 Corinthians 6:1; 1 Corinthians 15:10;)

What is Paul writing about?



Rom 5:2; “through whom also, as the result of faith, we have obtained an introduction into that state of favour with God in which we stand, and we exult in hope of some day sharing in God's glory.”

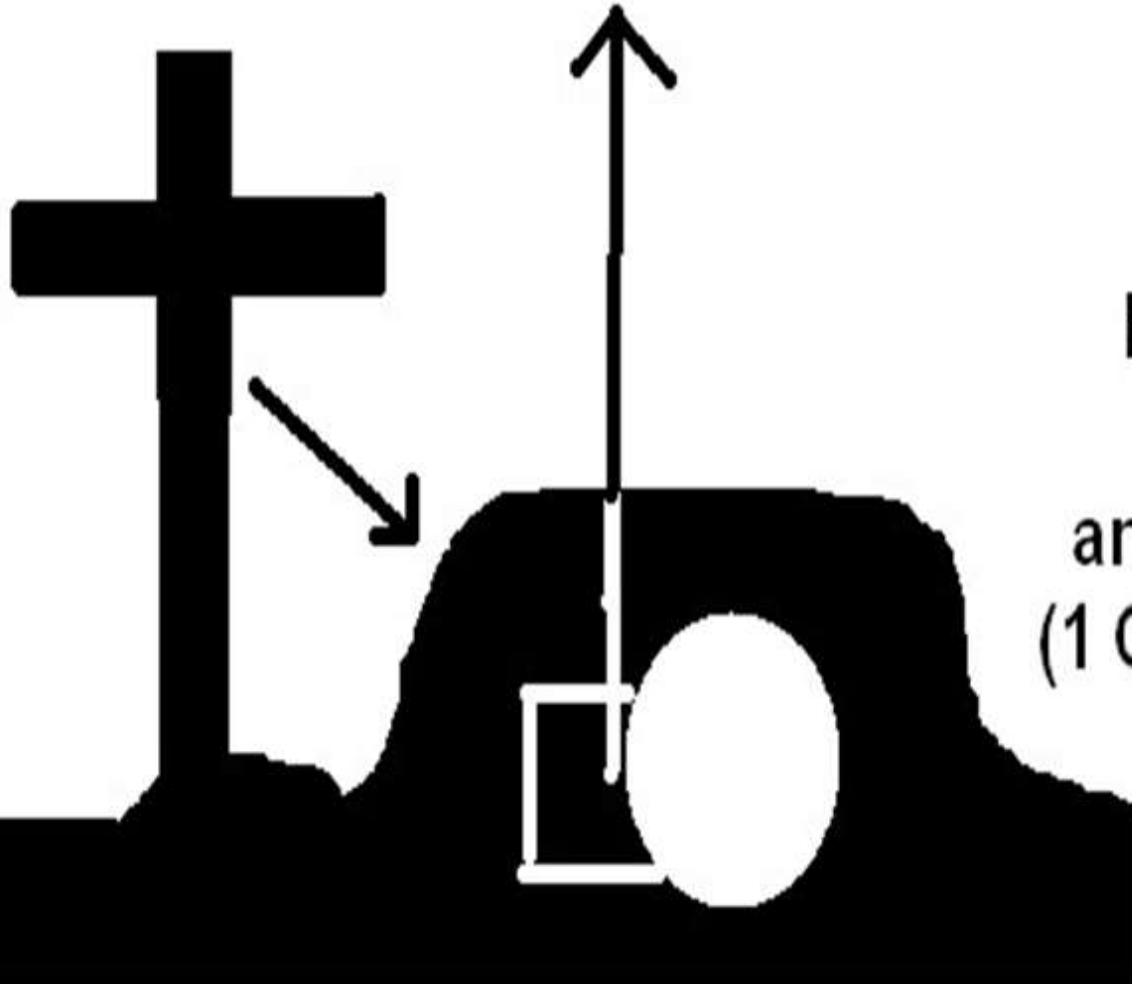
*“Now **I make known** to you, brethren, the gospel which **I preached to you**, which also you received, in which also you stand, by which also you are saved, if you hold fast the word which **I preached to you**, unless you believed in vain.” 1 Cor 15:1-2;*

We are saved by Grace through Faith
“if we hold fast”
The word of the gospel.

This sounds like **faithful obedience** and we can be **lost** if we **let go of the word** or **do not obey the word.**

What is the Gospel?

The Gospel is ..



the GOSPEL
is the STORY
of the DEATH,
BURIAL
and
RESURRECTION
of JESUS
and what it MEANS
(1 Corinthians 15:1-4)

Rom 5:2; “through whom also, as the result of faith, we have obtained an introduction into that state of favour with God in which we stand, and we exult in hope of some day sharing in God's glory.”

How exactly do we get introduced
to **this grace through Jesus?**

How is He our introduction to it?

(John 3:16;)

“God loved the people of the world so much
that He gave up His only Son.

Every person who commits himself to Jesus
will not be destroyed.

Instead, that person will have eternal life.”

International English

Rom 5:2; “through whom also, as the result of faith, we have obtained an introduction into that state of favour with God in which we stand, and we exult in hope of some day sharing in God's glory.”

How does it provide **the hope** for us of the glory of God? (**Ephesians 2:4-6;**)

“However, God was rich in mercy, **because of His great love** which He had for us.”

“that even while we were dead because of our sins, **He gave us life when He raised Christ from the dead.** (It is only by God's (grace) special favour that you have been saved!)”

“and raised us up with Him and gave us a place with Him in heaven, **in Christ Jesus.**”

Rom 5:2; “through whom also, as the result of faith, we have obtained an introduction into that state of favour with God in which we stand, and we exult in hope of some day sharing in God's glory.”

Instead of **INTRODUCED** some translation use
“we have **ACCESS**”

“through whom we **have gained access** by faith into this grace in which we now stand. And we rejoice in the hope of the glory of God.”

Not only access, but CONFIDENT access

Heb 4:16; “Therefore let us draw near with confidence to the throne of grace, so that we may receive mercy and find grace to help in time of need.

Heb 10:19-20; “Therefore, brothers, since we have confidence to enter the Most Holy Place by the blood of Jesus, by **a new and living way** opened for us through the curtain, that is, his body.”

Rom 5:2; “through whom also, as the result of faith, we have obtained an introduction into that state of favour with God in which we stand, and we exult in hope of some day sharing in God's glory.”

Heb 10:22; “let us draw near to God with a sincere heart in full assurance of faith.”

Why is confident access so important?

Because through the blood of Christ we can have HOPE.

hope (elpis):- “confident expectation.”
“to anticipate, usually with pleasure.”



HOPE

Rom 5:2; “through whom also, as the result of faith, we have obtained an introduction into that state of favour with God in which we stand, and we exult in hope of some day sharing in God's glory.”

As a Christian faithfully worships in private and / or in public, he continues [Greek present tense] to glory, exult and / or rejoice in the living hope he enjoys through Christ.

“In hope.” In this metaphor, not as a slaves but **as sons**, Christians hope for the eternal inheritance.

**Therefore you are no longer a slave but a son, and if a son, then an heir of God through Christ.
(Gal 4:7; compare Rom 8:17;)**

Rom 5:2; “through whom also, as the result of faith, we have obtained an introduction into that state of favour with God in which we stand, and we exult in hope of some day sharing in God's glory.”

In another metaphor, Christians are bondservants of Christ. Regardless of the figure, **the blessed hope is for all Christians.**

And we desire that each one of you show the same diligence to the full assurance of hope until the end.
(Heb 6:11; compare Titus 2:13;)

Of the glory of God [of sharing the glory of God].
The glory of God stands for His majesty, power and splendour.

His glory was manifested by the resurrection of Christ. **Our heavenly hope rests upon "the glory of the Father."**

Rom 5:2; “through whom also, as the result of faith, we have obtained an introduction into that state of favour with God in which we stand, and we exult in hope of some day sharing in God's glory.”

WE are **confident in our salvation** despite persecution because we are **placing our Faith in Jesus the Christ** our faith is built on **SOLID Ground.**



**ON CHRIST,
THE SOLID ROCK I STAND
ALL OTHER GROUND
IS SINKING SAND.**

**Our faith
is not
built on sand
but on solid ground.**

Rom 5:2; “through whom also, as the result of faith, we have obtained an introduction into that state of favour with God in which we stand, and we exult in hope of some day sharing in God's glory.”

Acts 23:6; “I stand on trial because of my hope in the resurrection of the dead.”

Rom 8:23,4; “as we wait eagerly for our adoption as sons, the redemption of our bodies. For in this hope we were saved.”

Col 1:5; “the hope that is stored up for you in heaven.”

Titus 1:2; “resting on the hope of eternal life.”

Hope - ELPIS - confident expectation of future salvation assured. Phil 3:20-23; 1 Cor 15: 52-54; **old** is Perishable, corruptible, mortal subject to death. **New body** - imperishable, incorruptible, immortal. 1 Pet 1:3-4;

Rom 5:2; “through whom also, as the result of faith, we have obtained an introduction into that state of favour with God in which we stand, and we exult in hope of some day sharing in God's glory.”

WE REJOICE IN HOPE. (Rom 5:2;)

1. Hope of the resurrection of the dead. (Acts 23:6;)
2. Hope of the promise made unto the fathers. (Acts 26:6-7;)
3. The Messiah, the hope of Israel. (Acts 28:20;)
4. Hope of the glory of God. (Rom 5:2;)
5. Hope of righteousness. (Gal 5:5; Rom 8:23; 1Cor 1:7;)
6. Hope of His calling. (Eph 1:18; 4:4;)
7. Hope of the gospel. (Col 1:5; 1:23;)
8. Hope of salvation. (1Th 5:8;)
9. Hope of eternal life. (Titus 1:2; 3:7;)
10. The blessed hope and appearing of the glory of our great God and Saviour Jesus Christ. (Titus 2:13;)

Rom 5:2; “through whom also, as the result of faith, we have obtained an introduction (access) into that state of favour with God in which we stand, and we exult in hope of some day sharing in God's glory.”

So this a third blessing of justification to which Paul alludes is the fact that the Christian rejoices **"in the hope of the glory of God."**

The Christian's **initial joy comes** when he knows he has attained peace with God and access to His **grace.** (Acts 8:39; 16:34; Phil 1:18; 2:17-18; 4:4;)

The rejoicing that belongs to the Christian is one that rests in hope of ultimate glory. The glory that awaits the redeemed.

The **hope referred to here** is one filled with a **confident expectation that its end will be obtained.**

Rom 5:2; “through whom also, as the result of faith, we have obtained an introduction (access) into that state of favour with God in which we stand, and we exult in hope of some day sharing in God's glory.”

Paul relates **our hope to the glory of God.**

The **glory in which we hope will exceed the most wonderful experience one can imagine.**

"Glory" here refers to the perfect light of which God is full and which He possesses.

It is a reference to the **absolute splendour and magnificence of God in which we shall dwell.** Rom 8:17 states of God's children: "And if children, then heirs; **heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.**"

God is not a capricious tyrant, likely to withdraw His favours from His favourites, -although our relationship with God could end -fall from grace Gal 5:5; Heb 6:1-7; It will only be if we ourselves wish to end the relationship. 1 Cor 10:12-14;

**Romans Chapter 5:1-2;
Justified freely by His Grace.
Benefits of righteousness.**

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Next in the series:-

**Romans Chapter 5:3-11;
Rejoicing and Hope even through suffering**