

Romans 5:1-11 Peace and Hope Through Justification

Text

¹Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ, ²through 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. ³And not only this, but we also exult in our tribulations, knowing that tribulation brings about perseverance; ⁴and perseverance, proven character; and proven character, hope; ⁵and hope does not disappoint, because the love of God has been poured out within our hearts through the Holy Spirit who was given to us.

⁶For while we were still helpless, at the right time Christ died for the ungodly. ⁷For one will hardly die for a righteous man; though perhaps for the good man someone would dare even to die. ⁸But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us. ⁹Much more then, having now been justified by His blood, we shall be saved from the wrath of God through Him. ¹⁰For if while we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life. ¹¹And not only this, but we also exult in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

Key Points in the text

- Through the justification by faith given to us we who once were enemies against God now have peace with God.
- We have much to rejoice in: Our Hope of Glory (Heaven), Our Tribulations that bring about increased hope in God, and In God. We should be a people known for our rejoicing.

Text Study

¹Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ, ²through 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.

Chapter 5 transitions from explaining our justification through faith in Jesus, to talking about Living Under Grace.

These two verses show us how Past Justification, Present Peace, and Future Glory are inseparable.

- Past Justification, "Therefore, having been justified by faith".
- Present Peace, "we have peace with God through our Lord Jesus Christ, ²through whom also we have obtained our introduction by faith into this grace in which we stand"
- Future Glory, "and we exult in hope of the glory of God"

They are inseparable, once God has justified us the present and future is guaranteed by the seal of the Holy Spirit. As Paul says elsewhere nothing can separate us from the love of God.

This is the first of three statements using the word exult. In other versions the word rejoice is used. Either way the idea here is that Paul is giving us three things that as redeemed Christians we should be exuberantly thanking God for, in this case it is the fact that we have a future hope.

³And not only this, but we also exult in our tribulations, knowing that tribulation brings about perseverance; ⁴and perseverance, proven character; and proven character, hope; ⁵and hope does not disappoint, because the love of God has been poured out within our hearts through the Holy Spirit who was given to us.

⁶For while we were still helpless, at the right time Christ died for the ungodly. ⁷For one will hardly die for a righteous man; though perhaps for the good man someone would dare even to die. ⁸But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us.

This section is to show us that we should exult or rejoice in our tribulations because it is through them that God shows us He is our hope and shield.

Paul, once again uses a causal chain to show us how we are taken from tribulation to hope

- Tribulation brings Perseverance
- Perseverance brings Proven Character
- Proven Character brings Hope
- Hope Does Not Disappoint

But why though? Because the love of God has been poured out within our hearts through the Holy Spirit who was given to us.

Verses 6-8, are there just in case you needed a reminder of how powerful the love of God is that has been put in your heart.

⁹Much more then, having now been justified by His blood, we shall be saved from the wrath of God through Him. ¹⁰For if while we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.

Paul, now uses the fact that we were reconciled while we were enemies to emphasize how much we should hope in Him.

As children of God we will follow after our savior. We were reconciled by His death, and we shall be saved and raised because of His life (His resurrection).

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

The third and final call to exult, this time it is in God.

This call encapsulates the other two.

- We have a hope of glory to exult or glory in because of our Lord Jesus Christ.
- We can exult in our tribulations because we have received reconciliation through the love of God placed in our heart by the Holy Spirit.

All these calls to rejoice should have us thinking about Paul's letter to the Philippians.

Application

- Do as Paul commands, exult (glory) in our Hope of Future Glory, our Tribulations which cause our sanctification, and above all in God who makes it all possible.
- Reflect on your: Past Justification, Present Peace, and Future Glory

Next Week's Lesson Prep/Preview

Text: Romans 5:12-21

Focus: Adam and Christ: The Contrast of Sin and Righteousness

Devotional: Are People Basically Good?

Preparation: Romans 6:23

Are People Basically Good?

It is commonplace to hear the statement, “people are basically good.” Though it is admitted that no one is perfect, human wickedness is minimized. Yet if people are basically good, why is sin so universal?

It is often suggested that everybody sins because society has such a negative influence upon us. The problem is seen with our environment, not with our nature. This explanation for the universality of sin raises the question, how did society become corrupt in the first place? If people are born good or innocent, we would expect at least a percentage of them to remain good and sinless. We should be able to find societies that are not corrupt, where the environment has been conditioned by sinlessness rather than sinfulness. Yet the most dedicated-to-righteousness communes we can find still have provisions for dealing with the guilt of sin.

Since the fruit is universally corrupt we look for the root of the problem in the tree. Jesus indicated that a good tree does not produce corrupt fruit. The Bible clearly teaches that our original parents, Adam and Eve, fell in sin. Subsequently, every human being has been born with a sinful and corrupt nature. If the Bible didn’t explicitly teach this, we would have to deduce it rationally from the bare fact of the universality of sin.

Yet the fall is not simply a question of rational deduction. It is a point of divine revelation. It refers to what we call original sin. Original sin does not refer primarily to the first or original sin committed by Adam and Eve. Original sin refers to the result of the first sin—the corruption of the human race. Original sin refers to the fallen condition in which we are born.

That the fall occurred is clear in Scripture. The fall was devastating. How it came to pass is open to dispute even among Reformed thinkers. The Westminster Confession explains the event simply, much in the manner that Scripture explains it:

Our first parents, being seduced by the subtlety and temptation of Satan, sinned, in eating the forbidden fruit. This their sin, God was pleased, according to His wise and holy counsel, to permit, having purposed to order it to His own glory. (WCF 6:1)

Thus, the fall occurred. The results, however, reached far beyond Adam and Eve. They not only touched all mankind, but decimated all mankind. We are sinners in Adam. We cannot ask, “When does the individual become a sinner?” For the truth is that human beings come into existence in a state of sinfulness. They are seen by God as sinful because of their solidarity with Adam.

The Westminster Confession again elegantly expresses the results of the fall, particularly as it relates to human beings:

By this sin they fell from their original righteousness and communion with God, and so became dead in sin, and wholly defiled in all the parts and faculties of soul and body. They being the root of all mankind, the guilt of this sin was imputed, and the same death in sin, and corrupted nature, conveyed to all their posterity descending from them by ordinary generation. From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil, do proceed all actual transgressions. (WCF 6:1-4)

That last phrase is crucial. We are sinners not because we sin. Rather, we sin because we are sinners. Thus David laments, “Behold, I was brought forth in iniquity, and in sin did my mother conceive me” ([Ps. 51:5](#)).