

Tab 1

Romans 5:1-5

1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

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

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

4 And patience, experience; and experience, hope:

5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

Therefore, Paul says, drawing upon the previous proofs detailed in chapter four to conclude yet again that we are indeed justified by faith.

This is the last in a series of conclusions Paul has made, telling us that our justification is by faith:

Romans 3:28

Therefore we conclude that a man is justified by faith without the deeds of the law.

Romans 4:16

Therefore it is of faith, that it might be by grace...

It is at this point that I will ask, **is there anything, anything, in any of these passages that indicate your works in any way contribute to your standing before God?**

To the contrary, we have seen, **your works are excluded**. And so at this junction in the doctrine we must necessarily take pause and reflect and ask ourselves, **do we believe that?** Do we believe that by faith in God's provision in the cross we ourselves are made righteous in the eyes of God, and that there is nothing whatsoever that we can either do or not do, that will nullify that provision?

Do you believe you have eternal life? If it can be lost, it isn't eternal. Eternal life has unending, ongoing, perpetual effects to the positive. It cannot be changed—it's eternal.

We are faced with a decision—God is asking us to believe what He says, **in absence of physical, tangible evidence, even in the face of evidence to the contrary at times:** in spite of our emotions and feelings and experiences, and our failures—He is asking us to believe what He says.

This principle is extremely important, because, as justification (which we might think of as step one in this process of edification) is by grace through faith alone, so also is the rest of our edification.

The time is coming when we will begin dealing with the issue of **sanctification**, and this process is going to operate by the same **Law of Faith** that justification does. And so we have to get grounded in the higher spiritual realities that God's Word has revealed and make those the realities by which we operate.

There is no sense in moving forward if we do not have it absolutely and permanently fixed in our soul that we are justified by faith, just as Romans 5:1 says. **Once we move past the section on justification, that issue is over; God expects that issue to be forever settled, and Paul is not going to go back and deal with it again.** Considering this, we see the importance of the first four chapters of this book, and why God went to the lengths He did to make this issue clear for us.

Once we have accepted this truth, we see here in verse one and two 3 different benefits to our justification:

1. We have peace with God (v1)
2. We have access *into* grace by faith (v2a)
3. We rejoice in hope of the glory of God (v2b)

We have peace with God.

While this statement is simple enough, the importance of it cannot be overstated. Having understood our justification is by faith alone, and that by the decree of God Himself we are declared righteous by what *He* did, we then are able to understand that we have *been made* at peace with Him.

Notice I did not say, *we have made our peace with Him*. **We were not in any position to make peace with God**; we were enemies of God, unable to perform anything on our part that could appease God's wrath toward sin.

God Himself had to make peace, and that, through *death*—or else, peace between God and man would not have been possible.

Consider the following:

Ephesians 2:13-16

13 *But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.*

14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us;

15 Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace;

16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby...

We who were “afar off” from Christ and without God in the world, were reconciled to God by the cross. The wrath poured out upon that cross is how God Himself has “slain the enmity.” He did *all* the work.

This peace is peace with God Himself. This does not mean we ourselves are going to always *feel* peace, or have peace in our lives, or be at peace with ourselves. As we will see in the ensuing doctrine of Romans, there is another type of peace accessible to us beyond peace with God. This peace here in Romans 5 is the most fundamentally necessary peace however, for without it, nothing else matters; without it, the wrath of Almighty God abideth upon us.

This is the legal peace that comes through the adjudication of the cross work of Christ that has absolved our guilt before The Judge. And if this is the case, as we will see, this must also absolve us of any form of wrath God must execute against the guilty.

We have access by faith into this grace wherein we stand.

If you have access to something, that generally means that it is *available for use*. By faith we are able to *appropriate* grace. The extent to which this grace can be utilized will be made clear in the following chapters.

What is immediately in view here is our ***standing*** before God. We have just spoken of having peace with God; this means we must have a certain *standing* in His sight.

And so we have here the doctrine of our standing before God being articulated.

Many, being ignorant of the redemptive work Christ performed for our justification, and the *total* efficacy of it, confuse their present state with their standing before God. Your standing has to do with your justification and the eternal life it secured; it was secured through the legal means of the cross by God Himself and man cannot change it. Your *state* however is an issue of sanctification, and deals with how we live our life *now*; it depends on our appropriation of grace which is available to us, and deals not with eternal life, but rather with reward.

We *stand* in grace. To *stand* might imply that you're stationary, you're not moving. In that way it is a fitting analogy for our justification, because, as it was secured through an act of God, it is not subject to change. It cannot be moved.

This standing gives us an unrestricted relationship status with God.

We rejoice in hope of the glory of God.

Having understood that we have peace with God, and that by faith we have obtained a standing before God in His grace, we now can rejoice in hope of His glory.

Hope here is not hope in the sense of an expectation that *may* be fulfilled, but rather, ***the highest degree of certainty that it shall be fulfilled***. Scriptural hope implies certainty.

What rejoicing does a man who is uncertain of his eternal destiny have? Such uncertainty does not produce rejoicing, but a certain fearful looking for of judgment

(Heb. 10:27). But having been made at peace, we know with certainty that our eternal destiny is to share in God's glory.

We learned in Romans 2:5 of *the day of wrath and revelation of the righteous judgment of God*, where *God will render to every man according to his deeds* (2:6). This is the Great White Throne and Lake of fire, and *was* our destiny before Christ. Now, in stark contrast to this day of wrath and righteous judgment, is our hope of glory.

Romans 5:3-5

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

4 And patience, experience; and experience, hope:

5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

God Himself has a *glory*. But we are said to now be able to glory in tribulations also. Glory is a word that can have multiple usages. In the sense it is used of God's glory, it speaks to His brightness, magnificence, honor, and praiseworthiness, and by extension, His Divine perfection.

The glory spoken of here in verse 3 is, in a sense, *rejoicing*, in that verse 2 says we *rejoice in hope of the glory of God*, and verse 3 begins with *and not only so*, implying that not only do we rejoice in hope of the glory of God, but we are able to then also glory, *rejoice*, in tribulations.

I think glory however carries with it a slightly different shade of meaning than simply *rejoicing*.

To glory in something implies such high esteem placed upon it that one is able to take honor and boast in that which is antagonistic towards them (in this case, "tribulation"). In this way it implies facing some form of adversity. And thus it carries with it not only the idea of being able to rejoice, but also to face adversity with pride.

Notice it does not say glory *for* tribulations. We are not expected to rejoice *for* our sufferings, in that God knows that such experiences are not enjoyable in themselves. But in the midst of them, having the confidence of our hope firm, we are able to rejoice, as verse 3 says, *knowing* that tribulations work something to our benefit.

Notice also that it says, **tribulations, plural**. This is not speaking of tribulation in the sense it has come to be known, in regards to a prophesied time of God's wrath. We have already seen conclusively that we are at peace with God. What function would God's wrath serve in our life—even better to consider, what legal right would He have in administering that wrath to us, having already poured it out upon Jesus Christ? If Jesus took on our sin and its accompanying wrath, then to again impute it back to us is to commit double jeopardy. He *legally* cannot do it.

And so while we can know that we are not going to face God's wrath at the final judgment of man, we can also know that we are not going to face God's wrath in this life, nor in some prophesied time of wrath God has appointed for the world that now is.

That being said however, **nothing in this passage indicates that God is going to stand between us and these tribulations, whatever they may be.** They may be of varying natures, but they are not from God; and while they are not from God, neither is God going to prevent them. Indeed, the very process articulated here in Romans 5:3-5 seems to be an exercise of our hope which God has deemed necessary for our growth.

Here we have a dispensational distinctive. Under the Law, God was contractually obligated to punish the Israelites for their disobedience, and in response to the rampant sin of the gentile nations, God judged them also. During that time God was working out

a purpose that related to the earth, and thus you see Him active in earthly events; He was operating according to covenants, which required obedience to certain terms for those included.

Today in the dispensation of grace, God is not imputing men's trespasses to them while they live, and is only active in the earth through His ministry of reconciliation through the Church:

2 Corinthians 5:18-19

18 And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation...

This means, even for the lost, He is not striking people dead or somehow afflicting them for their sins while they are alive upon this earth. In fact **He wills all to be saved:**

1 Timothy 2:1-6

1 I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men;

2 For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

3 *For this is good and acceptable in the sight of God our Saviour;*

4 *Who will have all men to be saved, and to come unto the knowledge of the truth.*

5 *For there is one God, and one mediator between God and men, the man Christ Jesus;*

6 *Who gave himself a ransom for all, to be testified in due time.*

And here we have the answer to the age old question, why does God allow evil in the world to continue? The answer is simply His grace.

His judgment, when it comes, will be final and conclusive and entirely impartial. This would be bad news, not just for the murderer, or thief, but for the hypocrite, the covetous—those who do not immediately appear wicked, but who prioritize worldly things before God, who fail to love their neighbor as themselves, and who are inwardly wicked before God.

God is postponing this final judgment and instead offering terms of peace to man, and the terms are *entirely free*. He is not presently judging humanity in mortal life. If they, however, reject the free gift of eternal life, then all of their sins will be imputed to them at death.

Romans 5:3-5

Whether circumstantial or satanic (both may be in view, as the text doesn't immediately say), in no way can these tribulations be said to be from God.

We know God is not angry with us, or trying to punish us. In such confidence these tribulations exercise our patience, and that patient endurance exercises experience; and in gaining experience in this, exercises our *hope of glory*.

It is an inner exercise of our faith. The more that we see and believe in God's provision for our eternal life and peace, the more we see that what is around us in this world, in light of the present suffering, is necessarily temporary.

Romans 5:5

And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

As previously mentioned, the standing that we've been given gives us an **unrestricted relationship status with God**. This love that is shed abroad in our hearts leaves no room for shame in the face of tribulation, because we know *Who's* we are. Man may wrong us, but the love of God in us allows us to endure all things.

As we will see in verse 8 of this chapter, it is God's love that **excels the transactional nature of worldly love**; God's love reaches out even to His enemies.

Our hope and confidence in God's provision and character *maketh not ashamed*, because of that same love that He demonstrated *for us*.

A quick word on phrase Holy Ghost. The phrase *Holy Ghost* is in Reference to the *Personhood* of the Holy Spirit. The word *Spirit* is sometimes a reference to the *ministry* He is performing, or else denotes some kind of action.

As examples, we see the Spirit of Adoption (Rom. 8:15), the Spirit of Promise (Eph. 1:13), the Law of the Spirit of Life in Christ (Rom. 8:20). So when it says the Holy Ghost is given unto us, this is speaking of the person of the Holy Ghost Himself being given to us, and He will subsequently *perform* things in us and through us by faith.

"Strengthened with might by His Spirit in the inner man," (Eph. 3:16)

"Spirit of God, whereby ye are sealed," (Eph. 4:30)

"The Spirit speaketh expressly," (1 Tim. 4:1)

"Justified in the Spirit," (1 Tim. 3:16)

"Sanctification of the Spirit," (2 Thess. 2:13)

