

47. The Book of Romans 5:1-2

Paul's Epistle to the Romans
A message by Pastor Phil Ballmaier
(4-3-24)

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In our study in Romans, we are currently in the second major section of the book—a section that runs from 3:21-5:21. This section is dealing with the most important doctrine in the Christian faith—the doctrine of **'Justification.'**

In this section Paul is basically telling us how fallen sinners can be justified or made right with God—which means how can they have fellowship with Him now and be accepted by Him into heaven someday?

We have recently finished Chapter 4 and have just entered into Chapter 5. Romans 5 is an amplification of the last 2 words of Romans 4: **"our justification."** In Chapter 5, Paul explains two basic truths: **'The Blessings of our Justification'; 'The Basis for our Justification.'**

The Blessings of Our Justification—verses 5:1-11

Now, Paul wants you to know that once you've received Jesus as your Savior, once you've entered into Him by faith—there are many blessings that become yours by virtue of your relationship with Him.

He then goes on to list **eight** things in the first 11 verses of Chapter 5 that are ours when we have Jesus and have been justified by faith.

1. Peace with God—verse 1

Romans 5:1 (NKJV)

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

Once we were at war with God because of the Fall (sin)—now we have peace with God because of the Cross!

Pastor Chuck Smith—

"At one time we were at war against God, and against the laws of God. We were rebels, rebelling against God's laws. Feeling that they were too restrictive. Mistaken in our concept of the law, we thought that God was seeking to hinder us from a full, rich life—when in reality, the purpose was to bring us to a full, rich life. But Satan had deceived and blinded our eyes. Sin looked attractive. It looked exciting—but the consequences of sin was something that we didn't see. Jesus said, 'Come unto me all you that labor and are heavy laden and I will give you rest'—or in other words, 'I will give you peace'. And when you accept Jesus Christ, as your Lord and Savior—suddenly you realize that the war is over! I'm no longer fighting against God. There is such peace! There is such rest! You go home and you lie there on your pillow, you look up and say, 'God, I'm on Your side now—I'm not fighting against You anymore.' And you just feel that warmth and that glow of knowing that there is no more

war. There's no more rebellion. I've surrendered and now I belong to Him and have glorious peace because—I'm no longer at enmity with God."

This is what Paul meant in Romans 5:1 when he said—"Having been justified by faith [saved], we have peace with God through our Lord Jesus Christ."

2. Access to God—verse 2

Romans 5:2 (NKJV)

² through whom also we have access by faith into this grace in which we stand...

We not only have peace *with* God, but access to God. This was a concept the Jews had trouble accepting—because no one had access into the presence of God except the High Priest—and then only once a year on the Feast of Yom Kippur.

The rest of the Jewish priests were kept from God's presence by the *veil* in the Temple that separated the Holy Place from the Holy of Holies (explain this 'veil').

For the Gentile the separation from God was even more dramatic—which Paul alludes to in Ephesians 2:14:

Ephesians 2:14 (NKJV)

¹⁴ For He Himself is our peace, who has made both one, and has broken down the middle wall of separation,

Now by saying this Paul was drawing on a visible illustration that anyone who had visited the Temple in Jerusalem would have understood. In the New Testament there are two words which are translated *temple*. The Temple *proper* was called the *naos* which referred to the actual Temple building that contained the Holy Place and the Holy of Holies.

It was in the Holy of Holies that the Ark of the Covenant sat which was God's throne on earth and upon which His presence dwelt. No one could enter the Holy of Holies except the High Priest—and then only once a year on the great Day of Atonement—Yom Kippur.

The Temple proper sat on the top of Mt. Moriah, which is still called the *Temple Mount* to this day. The Temple proper was surrounded by 35 to 40 acres called the *Temple precincts*—the Greek word for the whole area is the word "*hieron*."

The area of the Temple precincts closest to the Temple proper consisted of a series of successive and ascending courtyards that led up to the Temple Mount (Herod's Temple). If we start on top of the Temple Mount and move downward—the uppermost court, the one that the Temple building actually sat upon, was called the **Court of the Priests**.

It was called the *Court of the Priests* because only the Jewish priests could enter into this area where they would offer sacrifices to God on the brazen altar and wash in one of the lavens (wash basins) before entering into the Holy Place of the Temple to burn incense to God on the golden altar of incense which stood in front of the veil that separated the Holy Place from the Holy of Holies.

From that uppermost court, you'd walk several steps down until you came to the next court—the **Court of the Israelites**. It was in this court that the Jewish men (and only Jewish men) could assemble for the Temple services.

From the *Court of the Israelites*, you'd descend several more steps until you came to the **Court of the Women**.

Into this court any Jew could enter—but it was called the *Court of the Women* because this was as far as a Jewish woman could go.

From the *Court of the Women*, you descended five steps to a level area on which there was erected a five-foot stone barricade (wall) that went around the entire Temple enclosure. Then from that level area there were fourteen more steps that descended to ground level—to the **Court of the Gentiles** also known as the **Outer Court**.

According to the Jewish historian Josephus, that five-foot stone wall that separated **the Court of the Women** from **the Court of the Gentiles** had signs all around it at various intervals stating that no foreigner (Gentile) was permitted to go any farther.

Those signs read, *“No Gentile may enter within the barricade which surrounds the sanctuary and enclosure. Anyone who is caught doing so will have himself to blame for his ensuing death.”*

That wall was a visible reminder of the separation that existed between Jews (God’s covenant people) and Gentiles—even though neither could have access into His presence directly. The Jews, as the covenant people of God, were closest to Him (starting with the priests then the men and finally the Jewish women!).

The Gentiles were outside the covenants of God and were seen as *‘far away’* from Him (from the Holy of Holies where His presence dwelt)—signified by the fact that they could only go as far as the Outer Court (the Court of the Gentiles) which was all the way at the bottom of the Temple Mount.

But in the mind of God even though the Gentiles were outside the covenant relationship that He had with the Jewish people and therefore were *“far away”*—it didn’t mean that He didn’t love the Gentiles or that He didn’t want to bring them close to Him and make them a part of His covenant people as well.

Remember, God had told Israel that they were to be a *light* to the Gentiles (Isaiah 42:6 and 49:6) and that it was His desire to bless every nation through the coming Messiah. (Genesis 12:3)

And to demonstrate this God placed the **Court of the Gentiles** in the Temple for the very purpose of winning Gentiles to Himself. It was the place where Gentiles could come and learn more about the God of Israel in order to convert to the Jewish faith (Judaism) and thereby bring them “near” to God.

This was supposed to be a place of reverence and prayer—but instead the Sadducees had turned it into a place of business (a corrupt business) that Jesus called a *“den of thieves.”*

So, Jesus cleansed the Temple from all this corruption (He overturned the money tables and drove out the animals being sold for sacrifice) and turned it, once again, into a house of prayer. In Ephesians Chapters 1 and 2 Paul is saying that the Gentiles who once were far away (Ephesians 2:17) separated from both God and the Jews (verse 12) have been brought near through the blood of Christ (Ephesians 1:7).

They have come near to God and to the Jews by means of Jesus’ sacrificial death. Sin separates people from God and only Jesus’ atonement can remove that sin barrier.

Ephesians 2:14 (NKJV)

¹⁴ For He Himself is our **peace**...

Here **peace** is *reconciliation*, the tearing down of the walls of anger and hate that separated not only Jews and Gentiles from God—but from one another! These walls of separation and isolation that stood for centuries have been brought down for all who accept Jesus as their Lord and Savior.

Now in Christ Jews and Gentiles, who had been alienated from each other and enemies of one another have been made friends—in fact it’s deeper than that—not only through Jesus are enemies made friends—they are made family:

Ephesians 2:19 (NLT)

¹⁹ So now you Gentiles are no longer strangers and foreigners. You are citizens along with all of God’s holy people. You are members of God’s family.

So, when Jesus died, He tore the veil (Luke 23:45) and broke down the wall (Ephesians 2:14). In Christ, believing Jews and Gentiles have access to God (Ephesians 2:18; Hebrews 10:19–25); and they can draw on the inexhaustible riches of the grace of God (Ephesians 1:7; 2:4; 3:8).

We have a *standing* in grace (unmerited favor) before God, given through Jesus and gained by faith—even as Paul said in Romans 5:2:

Romans 5:2 (NKJV)

² **through whom also we have access by faith into this grace in which we stand...**

The word ‘**access**’ is a Greek word we get our English word ‘*protocol*’ from—which means “*The proper way to come into the presence of a king.*”

Jesus is the way; He is our access to the Father anytime we want for any need that we have—

Hebrews 4:15–16 (NKJV)

¹⁵ For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all *points* tempted as *we are*, yet without sin. ¹⁶ Let us *therefore* [based on what Jesus did on Calvary’s Cross] come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need.

One commentator had this to say—

“The story is told that a young boy cried outside Buckingham Palace after a British guard (beefeater) refused his request to talk to the Queen. Twenty-year-old Prince Charles, observing the scene, approached the boy, took him by the hand, and said, ‘Come on, son. If you want to talk to the Queen, come with me.’

Jesus is our Mediator who took us by the hand and brought us into the presence of the King where we stand by grace.”

Hebrews 10:19–22 (NKJV)

¹⁹ Therefore, brethren, having boldness to enter the Holiest by the blood of Jesus, ²⁰ by a new and living way which He consecrated for us, through the veil, that is, His flesh, ²¹ and *having* a High Priest over the house of God, ²² let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water.

Romans 5:2 (NKJV)

² **through whom also we have access by faith into this grace in which we stand...**

The Greek word translated “**have**” is in the *perfect tense*, which emphasizes an act completed in the past—but the effects of which are continuous to the present and beyond. Because our standing is based on *grace* (getting what we don’t deserve)—we can come boldly into God’s presence and know that our access is a permanent possession—it cannot and will not be taken away at some later time.

Jesus has achieved a complete and continuous access into God’s presence for us who have received Him as our Savior.

“Through whom also we have access by faith into this grace...”

The biblical definition of **grace** (*charis*) is “*a gift*” or “*unmerited favor, undeserved blessing*.”

But when the word is applied to the Christian life it means—anything we need from God in any situation to have victory over any challenge, any trial, any crisis. Or anything we need in general from God to know His will, to do His work and to be effective for His glory—His grace will provide for us.

In many ways, grace is the outworking of the very name of God in our lives. The phrase “I AM” is the name of God as first expressed in the book of Exodus 3:13-14.

The word is actually a *verb* meaning “to be” or “to become”—the idea being that God wants *to be* or *to become* to us whatever we need—which is why the word ‘Jehovah’ (I AM) is often coupled with a noun.

- “Jehovah-Shalom” (*‘I Am-Peace’*)
- “Jehovah-Jireh” (*‘I Am-Provision’*)
- “Jehovah-Nissi” (*‘I Am-Victory’*)
- “Jehovah-Rohi” (*‘I Am-Shepherd’*)

Of course, the greatest of all is “Jehovah-Shua” (*‘I Am-Salvation’*). The Greek name “Jesus” comes from Jehovah-Shua—“Yahoshua” or “Y’shua” for short.

God wants to become to us whatever we need—well, our greatest need was for salvation—so He became our Savior!

So, think of ‘**grace**’ as God becoming to you, or in other words, giving to you or supplying to you whatever you need in a given situation to be and to do all that God wants you to be and do for His glory.

So, in that regard grace takes many different forms—

1 Peter 4:10 (NKJV)

¹⁰ As each one has received a gift, minister it to one another, as good stewards of the manifold grace of God.

1 Peter 4:10 (NIV)

¹⁰ Each of you should use whatever gift you have received to serve others, as faithful stewards of God’s grace in its various forms.

1 Peter 5:10 (NKJV)

¹⁰ But may the God of all grace, who called us to His eternal glory by Christ Jesus, after you have suffered a while, perfect, establish, strengthen, and settle *you*.

Hebrews 4:16 (NKJV)

¹⁶ Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need.

James 4:6 (NKJV)

⁶ But He gives more grace. Therefore He says: *“God resists the proud, But gives grace to the humble.”*

If you would like to know more about what it means to be a Jesus-follower—please reach out to us. It would be our greatest privilege to lead you into a saving relationship with Jesus Christ.

Want to know more? Click [here](#).

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