

7/18/10

The Blessings of Justification

Rom. 5:1-5

Paul the apostle has clearly proven beyond a shadow of a doubt that no individual is justified before God by any means, except by faith in the righteousness of Jesus Christ, not even Abraham.

1. Paul revealed the Gentile world is guilty of the most wicked sins, deserving the wrath of God, due to their ungodliness and unrighteousness, due to suppressing the truth of God. Rom. 1:18-32
2. Paul also has revealed that the moral, ethical and religious person, who judges the wickedness of those in chapter one, condemn themselves by their hypocrisy of doing the same things and will not escape the judgment of God. Rom. 2:1-29
3. Paul then revealed the advantage of the Jew was having the word of God, the unrighteousness of man in contrast to the righteousness of God, concluding that the entire world is guilty before God, therefore God made His Son the propitiation for our sins, to justify sinners before God by faith, alone, apart from the law. Rom. 3:1-31
4. Paul last of all revealed that Abraham was also justified by faith in believing the promise of the provision of justification, Jesus Christ, so God accounted it to Abraham for righteousness apart from works, apart from circumcision and apart

from the law that was given 430 years after the promise. Rom. 4:1-25

* And this Justification by faith is applicable to all who believe, just like Abraham, accounted for righteousness!

Having established the doctrine of justification, Paul moves on to present the person who has believed and received the provision of Jesus Christ for their justification before God, characterized by:

- I. The benefits of justified sinners. vs. 1-5
- II. The evidence of God's love for justified sinners. vs. 6-8
- III. The salvation of justified sinners. vs. 9-11

We want to examine only the first, the benefits of justified sinners, which are three: Rom. 5:1-5

- I. The believer has peace with God. vs. 1
- II. The believer has presence before God. vs. 2
- III. The believer has power through God. vs. 3-5

I. The believer has peace with God. vs. 1

A. The apostle Paul declared that the statement of our justification is the conclusion of all that has proceeded. vs. 1a-b

* Therefore, having been justified by faith.”

1. Paul uses the word therefore “oun” , which is a word of conclusion.
 - a. The word could be translated, in view of the fact of all that has been said.
 - b. Accordingly, consequently or these things being.
2. Paul stated that the accomplished justification is a statement of fact. vs. 1b
 - a. The phrase “having been justified” is a participle, in the aorist passive tense, an accomplished fact and finished condition.
 - 1) It is not in process.
 - 2) It is in no way incomplete.
 - b. The statement identifies our judicial and legal standing before God.
 - 1) The word justified “dikaioo”, means acquitted of all charges.
 - 2) The wrath of God is no longer over a justified person.
 - c. The medium that brought us to this position is by faith.
 - 1) The word faith “pistis”, means to have conviction of the truth.
 - 2) From the root, to be persuade and have confidence in something or someone.
 - d. The conviction and persuasion is of certain things.

- 1) Faith in God’s revelation that I am depraved nature and lost condition, guilty before God. Rom. 3:19
 - 2) Faith in the revelation of God’s provisions for my right standing before God, in the person of His Son, Jesus Christ. Rom. 1:16-17, 3:24-26
 - 3) Faith that is sourced and dependent on God apart from works. Rom. 3:28, 4:24-25
 - 4) Faith in God to do what I could not do for myself.
- B.** The apostle Paul declared the outcome of justification, was being reconciled with God. vs. 1c
 * “we have peace with God.”
1. The scholar’s debate about which is the correct text between two readings, so choosing the right one is important .
 - a. The majority of manuscripts dependent on the Westcott and Hort text, which reads, “let us have peace”, as an exhortation.
 - b. The Texus Receptus from Antioch used for the KJV and the NKJV reads, “We have peace with God”.
 - 2 The examination of the context proves the majority of what are considered to be

more numerous and better manuscripts, are not so in this case.

- a. The context is doctrinal not an exhortation, so “we have peace with God is the correct reading.
 - b. The verbs that follow “we have” are in the indicative mode making a statement of fact not an exhortation.
 - c. The statement of fact is, “We have peace with God”, dealing with our justification, a judicial and legal standing on the work of Christ, it is constant and every Christian has it.
 - d. The exhortation, “Let us have peace with God”, deals with our sanctification, which is a work of the Holy Spirit, it fluctuates and not every Christian has the peace of God all the time. Rom. 6-8
2. The understanding of “peace with God” is also important.
- a. The word peace “eirine”, comes from the primary verb to join together.
 - 1) The implication being, something previously broken or fractured, but bound back together.
 - 2) We get the name Irene from it.
 - 3) The peace “eirene” in our context refers to the justification of a sinner that results in salvation.
 - b. The word with, “pros”, means facing.

- 1) The word is used to describe the position of Christ with the Father, “The Word was with “pros”, facing God. Jn. 1:1
 - 2) The word is being used for the justified believer and his position before God face to face without any guilt or shame.
 - 3) The shewbread was the bread on the table in the tabernacle, literally means bread of the face.
- c. The words together describe a tranquil state with the Father having been justified in Christ, not the “peace of God” for difficult times. Phil. 4:6-7
- 1) The Justified sinner is no longer an enemy of God, fighting against Him, nor under the wrath of God, having been acquitted of all charges by faith in the provision of Jesus, reconciled to God. vs. 10-11
 - 2) Paul said the wrath of God is being revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth of God in unrighteousness. Rom. 1:18
 - 3) Jesus declared that whoever does not have the Son, the wrath of God abides in him. Jn. 3:36

- C. The apostle Paul declared that the person responsible for our justification resulting in peace with God the Father, is Jesus. vs. 1c
* “through our Lord Jesus Christ.”
1. Paul pointed out that Jesus was the channel who mended our broken relation with the Father.
 - a. The word through “dia”, indicates the means by which a sinner comes to a tranquil state and right relation with the Father.
 - b. Jesus often said the Father had sent Him, to bring us to the Father.
 - c. Jesus was the Lamb of God, to take away the sins of the world. Jn. 1:29
 - d. Jesus became the propitiation for our sin and not only ours but the whole world. Rom. 3:25, 1Jn. 2:2, 4:10
 2. Paul pointed out our new relationship, to Jesus being justified.
 - a. Jesus is our Lord “kurios”, our Master, He owns us.
 - b. Jesus freed us from the slavery of sin and death.
 - c. Jesus delivered us from Tribulation wrath. Rom. 5:9
 3. Peter pointed out that Jesus made this peace possible as the God-Man.
 - a. The name Jesus “Iesous”, speaks of His earthly existence, yet without sin.
 - 1) Jesus means Yahweh is salvation.

- 2) Jesus is the Greek translation of Joshua in Hebrew.
- b. The title Christ “Cristos”, speaks of His deity, the Messiah.
 - 1) Jesus is the gospel, the power of God unto salvation and the revelation of the righteousness of God by faith. Rom. 1:16-17
 - 2) Jesus is the righteousness of God apart from the law, being witnessed all along by the law and the prophets. Rom. 3:21
 - 3) Jesus is the redeemer who justifies every person. Rom. 3:24

Illustration

It would be like a prisoner having his long criminal record completely erased, not one thing found.

Application

1. People have attempted to justify themselves before God in many different ways throughout the history of man.
 - a. By building cathedrals and churches that would impress God and man.
 - b. By donating great amounts of money for the work of the Catholic Church in mid-evil times.
 - c. By doing penitence by inflicting much pain and suffering to their own bodies.

d. All these and any other form of works or deed, have never justified anyone before God.

* Jesus died and rose from the dead for our justification. Rom. 4:24-25

2. People also attempt through many ways to have peace with God.

a. Through isolating himself or herself in the desert or some cave.

b. By repetitive rituals, ceremony and meditations.

c. By thinking positive and concentration on good energy.

d. But these and other means that are complete failures, only by Jesus, can a person have peace with God.

* “For it pleased the Father that in Him all the fullness should dwell, and by Him to reconcile all things to Himself, by Him, whether things on earth or things in heaven, having made peace through the blood of His cross.” Col. 1:19-20

3. Every person not excepting the provision of God, in Jesus for his or her justification before God is in a very dark and dangerous condition.

a. They do not know God.

b. They have no right to God.

c. They are hopeless regarding eternity.

* “Therefore remember that you, once Gentiles in the flesh--who are called Uncircumcision by what is called the

Circumcision made in the flesh by hands-- that at that time you were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world. But now in Christ Jesus you who once were far off have been brought near by the blood of Christ.” Eph. 2:11-13

4. People who are left behind in the Tribulation period will be the recipients of the wrath of God, not peace with God.

a. John tells us that men will call on the mountains and rocks to fall on them to be hid from the wrath of the lamb during the Great tribulation. Rev. 6:15-16

b. The Psalmist gives a preview of the wrath of God, as He returns to the earth at the end of the Great Tribulation. Ps. 2, Rev. 19:15

5. Jesus was the greatest missionary, as He left heaven to preach the gospel of peace to lost man.

a. He took on a human body.

b. He was tempted in every way as we are, yet without sin.

c. He suffered ridicule, insults, and mockery, then laid down His life to make the gospel of peace a sanctuary for sinners.

* “And He came and preached **peace** to you who were afar off and to those who were near. Eph. 2:17

The justified believer has peace with God!

II. The believer has presence before God. vs. 2

A. The apostle Paul declared that the personal mediator of the justified person is also Jesus. vs. 2a

* “through whom.”

1. Paul consistently proclaims, as to who is responsible for allowing sinners to come before His Father.
 - a. The preposition through “dia”, once again indicates the means or channel, as in the previous verse. vs. 1c
 - b. The pronoun “whom”, is reflexive, pointing back to the end of the previous verse, our Lord Jesus Christ.
 - 1) The Scriptures teach that Jesus is the only One who reveals the Father Jn. 1:18
 - 2) The Scriptures teach that Jesus is the only way, truth and life to bring us to the Father. Jn. 14:6
2. Paul is saying that Jesus had two rolls in bringing sinners to the Father.
 - a. He was the sacrifice, the propitiation for our sin, to justify us.
 - b. He is also was the High Priest, the go-between, to present us to the Father.

- 1) The Scriptures teach that Jesus is the only name whereby man can be saved. Acts 4:12
- 2) The Scriptures teach that Jesus is the only mediator between God and man. 1Tim. 2:5

- B. The apostle Paul declared the privilege of the justified person, to be ushered into the sphere of grace before the Father. vs. 2a
- * “also we have access by faith into this grace in which we stand.”
1. The pronoun “we” identifies the believer, who due to having peace with God, not also has access to God.
 - a. The word access “prosagoge”, is made up of two words.
 - 1) The first “pros”, means facing.
 - 2) The second “ago”, means to bring.
 - b. The words together mean the act of bringing a person into the presence of a third person.
 - 1) It was used of ushering someone in the presence of royalty.
 - 2) It was also used in secular documents of a ship coming to harbor to be at rest and the landing stage of a ship to the harbor also.
 - c. The tense of the word “have”, is the perfect tense.

- * It is permanent access that the justified person has to.
- 2. The means of this access is again by “faith”, the same word to be justified.
 - a. By faith “pistis”, the conviction on the finished work of justification by Jesus able to come before the Father.
 - b. Therefore, brethren, having boldness to enter the Holiest by the blood of Jesus, by a new and living way which He consecrated for us, through the veil, that is, His flesh, and having a High Priest over the house of God, 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.” Heb. 10:19-22
- 3. The sphere into which the justified person is introduced to, is the state of grace in which he stands.
 - a. He is saved by grace. Rom. 3:24, Eph. 2:8-9
 - b. He continues and grows in grace. Rom. 5:2, 2Pet. 3:18
 - c. He is assured that the free gift of grace is all-abundant more than the offense of sin. Rom. 5:15, 17, 20-21
 - 1) The word stand “histemi”, is in the perfect tense, it began in the past at

- the point of faith and continues into the present and future.
 - 2) Grace is the harbor at which a justified person rests and the landing stage that provides him access to the presence of God at all times.
- C. The apostle Paul declared that the practice of the justified person, based on his privilege of being in the presence of God, is to joyfully anticipate what God is going to do. vs. 2b
- * “and rejoice in hope of the glory of God.”
 - 1. This is not boasting, a believer is not to boast, nor can he boast in justification, not even Abraham. Rom. 3:27, 4:1-2
 - * The word rejoice “kauchaomai” means to boast, but not in self, but in God.
 - 2. The believer boasts in the anticipation and expectation of all that God will do in his life, which will manifest God’s glory and in turn glorify Him.
 - a. In hope “elpis”, speaks of the future with purpose and benefit.
 - 1) In contrast to the hopeless life without Christ.
 - 2) In search of chance always, instead of something certain.

- b. In the present life, we are God's workmanship created in Christ. Eph. 2:10
 - 1) The present life is to be used for the purposes and glory of God.
 - 2) The present life is to be absorbed with the will of God.
 - 3) The present life is to be lived out as a servant and steward of God.
 - 4) The present life is to be completely dependent on God.
- b. In the future life, we will be just like Jesus. 1Jn. 3:2
 - 1) The future will redeem our bodies in response to our groaning.
 - 2) The future will set us completely free from the power of sin.
 - 3) The future will have us reign with Christ.

Illustration

Queen Esther could not enter King Ahasuarus throne unless he called for her and she would be cut in pieces, unless he raised his scepter, allowing her presence.

* So the Father has raised His scepter and admitted the justified sinner before his throne!

Application

- 1. The believer is exhorted having access to the Father, to approach the throne of grace often for life, in order to make our petitions before God.
 - a. For strength direction, protection and provisions.
 - b. For wisdom for life, our marriages and our children.
 - f. For God to speak to me through His word and guide me in the church to serve Him with the gifts He has given to me.
 - 1) Jesus said, "But you, when you pray, go into your room, and when you have shut your door, pray to your Father who is in the **secret** place; and your Father who sees in **secret** will reward you openly." Matt. 6:6
 - 2) Paul said, "Seeing then that we have a great High Priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession. 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. Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need." Heb. 4:14-16
- 2. The Scriptures tell us that prayer is not simply a tool or avenue to get my will done, desires or wants accomplished, but God's.

- a. Having access, we are to pray according to the will of God, so He can answer our prayer. 1Jn. 5:14-15
 - 1) There are men that teach that if you pray “Your will be done”, it is a lack of faith”, this is unbiblical, Jesus prayed that way!
 - 2) God’s will is found in God’s word, in general and specific promises.
- b. Having access, we are to understand that prayer is to tap into the things of God, not simply to get things from God, even as Daniel sought the Lord for the plan for Israel. Dan. 9:1-3
 - 1) Payer begins and ends with God.
 - 2) Prayer is prompted by God and answered by God, the question is will I yield to it.
 - * Jesus said, “Watch and pray, lest you enter into temptation. The Spirit is truly ready but the flesh is weak”. Mk. 14:38
- 3. The Scriptures tell us that prayer is a matter of heart posture, not physical posture necessarily.
 - a. Jesus told of a Pharisee and a tax collector who went to pray, one prayed with himself the other prayed to God. Lk. 18:11-14
 - 1) The Pharisee was self-righteous, thanking God he was not like other people.
 - 2) The publican saw himself as unworthy, declaring, “be merciful to me a sinner.”
 - b. The position of the body can be on our feet, knees, backs, face to the ground, hands lifted

- up to heaven but if the heart is not humble, only desiring to be seen of men, God does not hear, it is hypocrisy. 1Kings 8:22, 54
 - 1) Some have their place in public.
 - 2) Others for private demonstration to God.
- 4. The believer has the high privilege to come before the throne of God and worship through praise, adoration and thanksgiving to Him, expressing His worth and special honor.
 - a. Because He is our Creator and Redeemer.
 - b. Because He is good, benevolent, kind, merciful, patient and gracious.
 - c. Because He is faithful and true.
 - 1) “Let everything that has breath praise the Lord”. Ps. 150:6
 - 2) “You are worthy, O Lord to receive glory and honor and power: for you created all things, and by Your will they exist and were created.” Rev. 4:11
 - 3) “And they sing the song of Moses the servant of God, and the song of the Lamb, saying: Great and marvelous are Your works, Lord God Almighty! Just and true are Your ways, O King of the saints! Who shall not fear You, O Lord, and glorify Your name? For You alone are holy. For all nations shall come and worship before you, For your judgments have been manifested”. Rev. 15:3-4

The justified believer has presence before God!

III. The believer has power through God. vs. 3-5

- A. The apostle Paul declared that the justified person also glories in difficult times, knowing they bring about stability. vs. 3
 * “And not only that, but we also glory in tribulations, knowing that tribulation produces perseverance.”
1. Paul is not saying that Christians are masochist, who enjoys pain or suffering, but rejoices in what God will do through tribulations.
 * Three times Paul uses the word “kauchaomia”, translated rejoice and glory on account of a thing or in a thing.
 - a. He rejoices in the glory of God. vs. 2
 - b. He glories in tribulation. vs. 3
 - c. He rejoices in God. vs. 11
 2. Paul states that the Christian rejoices knowing that the tribulations brought about or allowed by God have a purpose.
 - a. The word tribulations “thlipis”, means a pressing, pressing together and was used of crushing grapes or threshing grain from the husk, removing what has no value or worth.

- 1) The article is present, these tribulations and afflictions are natural for the Christian life.
 - 2) Paul told the converts, “We must through much tribulations enter the kingdom of God.” Acts 14:22
- b. Paul states the purpose by the fruit produced out of the tribulations, perseverance.
- 1) The word perseverance “hupomone”, means steadfastness, patience or fortitude, from the root to remain under, transforming us into the image of Jesus Christ.
 - 2) The remaining under is not mere endurance, but having the right attitude, yielding to the productive and beneficial purpose. Ja. 1:2-4
 - 2) The Christian is to commit himself to Christ as a faithful Creator in his sufferings. 1Pet. 4:19
- B. The apostle Paul declared that the justified person cultivating perseverance, will become a person of character. vs. 4
 * “and perseverance, character; and character, hope.”
1. Paul says a person of character is a tried and true person. vs. 4a-b

- a. The word character “dokime”, means to put to the test to be approved, a specimen of tried worth.
 - * Paul said, “For to this end I also wrote, that I might put you **to the test**, whether you are obedient in all things.” 2Cor. 2:9
- b. Character is who I really am, not who I think I am or others.
 - * Character can only be brought about by God, through His Spirit and word of God in our lives.
- b. Test and tribulations do not make a person impatient, but prove them to be so.
 - 1) Tests and tribulations to a carnal Christian will make them more carnal or brings them to a place of brokenness, to look to the Lord.
 - 2) Tests and tribulations to a carnal Christian reveal lack of character.
 - a) “When He tries me I will come forth as gold.” Job. 23:10
 - b) “The lord tries the righteous.” Ps. 11:5
- 2. Paul says that the justified person glories in tribulations because character produces hope. vs. 4c-d
 - a. The word hope “elpis”, as we have seen comes from the word to anticipate, usually with pleasure.

- 1) The hope of the believer sees God at work in their life.
- 2) The hope of the believer looks to God for their life.
- 3) The hope of the believer depends on God and abides in God.
- b. The word is found 3 times in our text.
 - 1) We rejoice in the hope of the glory of God. vs. 2
 - 2) Character produces hope. vs. 4
 - 3) Hope does not disappoint. vs. 5
- C. The apostle Paul declared that the justified person does not lose hope. vs. 5
 - * “Now hope does not disappoint, because the love of God has been poured out in our hearts by the Holy Spirit who was given to us.”
 - 1. The hope of the believer is a certain hope based on God and His word not himself.
 - a. This hope is not “I hope so”, but rather “I know so”.
 - b. The certain and sure hope of the gospel for justification. Rom. 1:16-17
 - c. The certain and sure hope of the provision of the Messiah. Rom. 4:18
 - d. The certain and sure hope that Jesus was raised from the dead for our justification. Rom. 4:24-25

2. The word disappoint “kataischuno”, at times is translated shame. Rom. 9:33, 10:11
 - a. The idea behind no disappointing is that the hope in God does not deceive, but rather His promises are truth.
 - b. The hope of the believer is based on the character of God, who can not lie.
3. The reason is because the love of God has been shed abroad in our hearts by the Holy Spirit.
 - * This is the first time love and the Holy Spirit is mentioned in Romans. 2Cor. 1:22, Gal. 4:6, Eph. 1:13-14
 - a. This is the personal experience of every believer that can not be denied nor refuted by anyone.
 - b. The love indicated is God’s love “agape” and it is His love for us to save us, not ours for Him. Jn. 3:16, Rom. 6:6, 10, 1Jn. 2:2
 - c. The agape love of God has been poured out in our hearts, not the old heart. Jer. 17:9, Jer. 31:31-34
 - d. We have the capacity to manifest it, if we yield to it. Jn. 7:38, 13:35, Acts 2:28, 1Cor. 13, Gal. 5:22, Eph. 5:18

Illustration

When steel is forged in the fire, it is to make it strong for its affective use, so the believer!

Application

1. God has purposed to use every situation of life to make us more like Him.
 - a. Peter said, “In this you greatly rejoice, though now for a little while, if need be, you have been grieved by various trials, that the genuineness of your faith, being much more precious than gold that perishes, though it is tested by fire, may be found to praise, honor, and glory at the revelation of Jesus Christ.” 1Pet. 1:6-7
 - b. Peter again said, “Beloved, do not think it strange concerning the fiery trial which is to try you, as though some strange thing happened to you; but rejoice to the extent that you partake of Christ’s sufferings, that when His glory is revealed, you may also be glad with exceeding joy.” 1Pet. 4:12-13
 - c. The tribulations are not worthy to be compared to the glory that is to be revealed. 2Cor. 4:16-18
2. Trial, tribulations and testings are the testimony of the Christian and the church throughout history.
 - a. Paul says, “But in all things we commend ourselves as ministers of God: in much patience, in tribulations, in needs, in distresses, in stripes, in imprisonments, in tumults, in labors, in sleeplessness, in fastings; by purity, by knowledge, by longsuffering, by kindness, by the Holy

Spirit, by sincere love, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold we live; as chastened, and yet not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.” 2Cor. 6:4-10

- b. Paul commended the Thessalonians for their sufferings, “so that we ourselves boast of you among the churches of God for your patience and faith in all your persecutions and tribulations that you endure, which is manifest evidence of the righteous judgment of God, that you may be counted worthy of the kingdom of God, for which you also suffer.” 2Thess. 1:4-5
 - c. Jesus told His disciples, “These things I have spoken to you, that in Me you may have peace. In the world you will have **tribulation**; but be of good cheer, I have overcome the world.” Jn. 16:33
3. The hope of the Christian is Christ, in His absence and at His coming.
- a. The Christian’s hope is Christ the hope of glory. Col. 1:27
 - b. The Christian’s hope is the anticipation of the blessed hope. Tit. 2:13

- 4. The believer is to be known for his love.
 - a. Agape love never fails. 1Cor. 13:4-8a
 - b. Jesus said agape love would be the distinguishing mark of the Christian. Jn. 13:35

The justified believer has power through God!

Conclusion

Having established the doctrine of justification, the right standing of man before God by faith, Paul has given us three invaluable benefits for life.

- I. The believer has peace with God!
- II. The believer has presence before God!
- III. The believer has power through God!