

## **We have Peace**

Where are we in the study of the book of Romans? We are reluctantly leaving chapter 4 and starting with chapter 5.

In the book of Romans, Paul has taken us from the sins of immoral man to the sins of the moral man to the faith of Abraham, the same faith we have for salvation. We are about to delve into faith of the Christian life. But the barrier in front of us is chapter 5. Westerners like to break Bible books into chapters and verses. Those breaks are not divinely inspired. Often those breaks are helpful. In other cases, they may get in our way. Chapter five is one of those “chapters” that doesn’t break into easy chunks. It is more like a rainbow sliding from salvation to the Christian life clearly found in chapters 6-8.

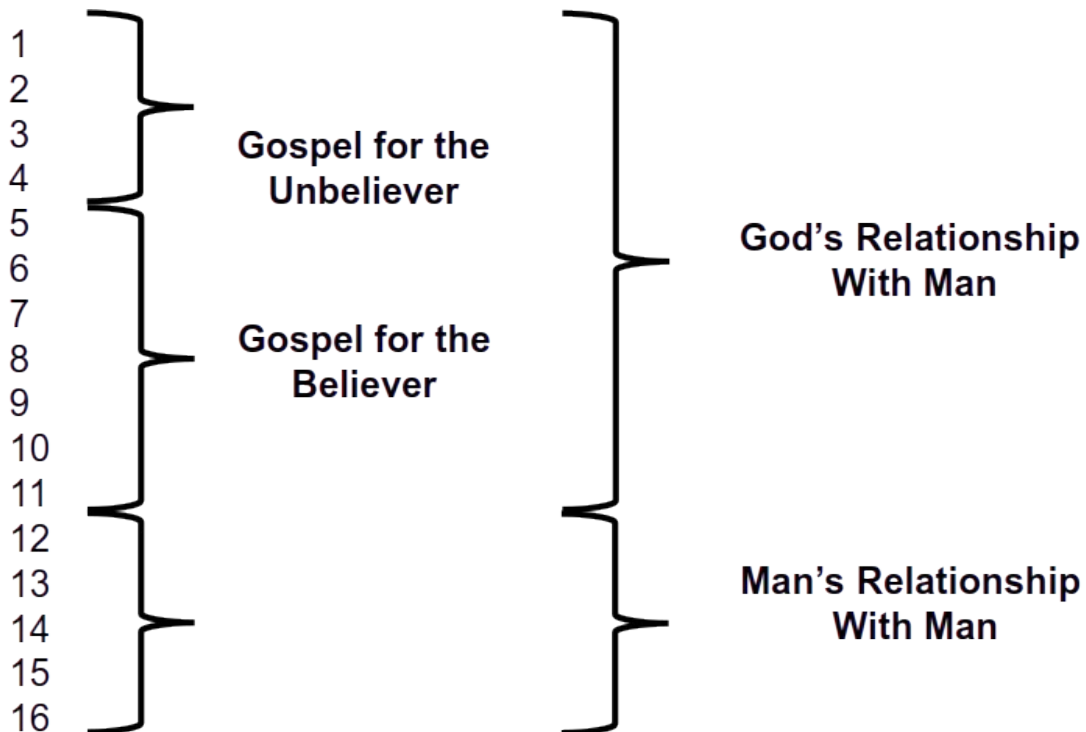
A couple of outlines may give us a clue as to the difficulties we face. D. A. Carson once wrote about outlines. They say more about the author of the outline than the author of the book being outlined. My words, his thought.

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Here is an outline by Herman (from my notes). It groups Chapter 5 with spirituality chapters 6-11.

- Chapters 1-11 God's Relationship with Man
  - Chapters 1-4: Gospel for the Unbeliever
    - God's relationship with the unbeliever
    - How can an unbeliever be righteous before God?
    - Need for God's Righteousness
  - Chapters 5-11: Gospel for the Believer
    - God's relationship with the believer
    - How can a believer be righteous experientially?
- Chapters 12-16 Man's Relationship with Man

Here is a graphical representation if you are so inclined



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Leon Morris has a slightly different outline<sup>1</sup>. Notice he groups chapter 5 with chapters 1-4 and salvation by faith.

- I. Introduction 1:1-15
- II. Thesis 1:16-17
- III. The Way of Deliverance 1:18-5:21
- IV. The Way of Godliness 6:1-8:39
- V. The Place of Israel 9:1-11:36
- VI. Christian Living 12:1-15:13
- VII. Conclusion 15:14-16:21

So, where does chapter 5 belong? Does it belong to chapters 1-4 or to chapters 6-8? In short, it belongs right where it is. It has affinity for both, but the strongest is looking forward to chapters 6-8.

Here is Robby Dean's explanation:

“It is interesting as you read through the various commentators and expositors of this chapter, how different their views are. There is so much in this chapter that it creates a certain level of confusion. There are some who see it as an extension of the discussion on justification in terms of dealing with what happens at phase 1. There is a clean break in chapter 6, and it goes into sanctification.”

“There are others who see this as a little bit of both, starting off primarily as an introduction to sanctification with the focus on the spiritual life. There are others who see this as a pure or true hinge chapter. I think that is more correct. It has elements related to the instant of our salvation (phase 1, justification) and the immediate implications of the benefits of

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<sup>1</sup> Morris, L. (2001). *The Epistle to the Romans*. Leicester, England: Apollos ; Grand Rapids, Mich.

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our justification and also the implications or consequences of that that open the door to further development in terms of our ongoing spiritual life. There is a connection here. He foreshadows what he will say in chapters 6–8, as well as going back to and bringing to a conclusion that which he has already stated about justification.<sup>2</sup>”

As “westerners” we like nice clean breaks, scientifically based outlines. But life is not always that easy to pigeon-hole. Paul, under the inspiration of the Holy Spirit, does a masterful job of sliding from Salvation 1 (justification at the point of faith in Jesus Christ) to Salvation 2 (the spiritual life of faith dependence on the Holy Spirit). So, how does he do that?

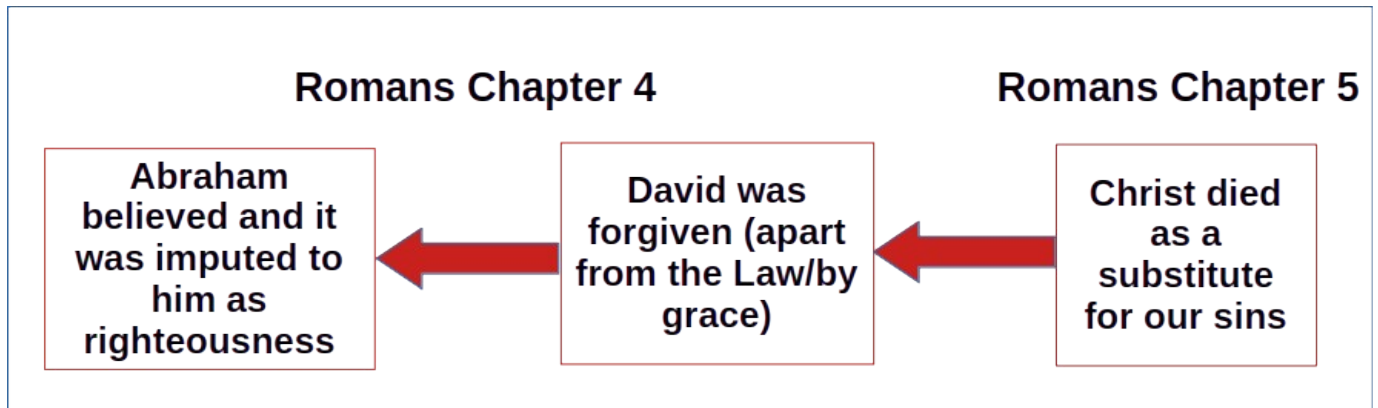
Remember, in previous weeks we saw Paul provide an argument that to us may seem backward. God imputed righteousness to Abraham based upon faith. The natural question deals with the basis of that faith. It goes to the cross. But that is dealt with in chapter 5. We also noted that the quote from David in Romans chapter 4 deals not with David’s salvation, but with forgiveness in his life.

This takes us back to the topic of the book of Romans: the good news. This includes both justification as well as sanctification in phase 2. In chapter 4, Paul includes both. His argument started in chapter 4 includes imputed righteousness in both salvation and in the continuing life of the believer. In Romans chapter 5, Paul extends his argument into phase 2. But before he ends the chapter, we end up with Christ dying on the cross for us.

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2 <https://deanbible.org/new-testament-menuitem/romans-menuitem/message/2010-romans-047b/read>

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This leads us to Thieme's definition of grace: "all that God is able to do based upon the work of Christ on the cross." God is perfect righteousness. He is not allowed, by His own character and essence to violate that. Hence, the need for the cross.

We start the study of Romans 5:1 with a textual problem that needs to be discussed since it can have an effect on the translation from Greek to English. There is a word in the first sentence of chapter 5 that is spelled slightly different in different ancient manuscripts. It is a difference of a single letter. The pronunciation is the same but the meaning is different. I found Kenneth Wuest's explanation rather lengthy yet very informative. It shows what the textual critic must go through at times to determine the best manuscript evidence.

"Now, to come to the problem which confronts the Greek exegete in this verse, a matter concerning which the student not conversant with the Greek language is blissfully unaware. It all resolves itself around one letter in the Greek word for "have." If Paul's original manuscript had an omicron, that is, a short "O," the translation reads, "We have peace," if an omega, namely, a long "O," "Let us have peace." The manuscript evidence demands the second reading. Robertson says, "This is the

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correct reading beyond a doubt." Denney says; "The manuscript evidence is overwhelmingly in favor of *echōmen*, so much so that Westcott and Hort notice no other reading, and Tischendorf says ' *echōmen* cannot be rejected unless it is altogether inappropriate, and inappropriate it seemingly is not.'" Eberhard Nestle includes *echōmen* in his text while putting *echomen* in his apparatus. Irwin Nestle in his sixteenth edition of his father's text, uses *echomen*, putting *echōmen* in the apparatus. Over against this are the following of Paul, namely, a statement to the effect that justified sinners are in possession of peace with God, or an exhortation to enter into and enjoy this peace which justification brings, rests, not on an entire word in the Greek text, but upon one letter in that word, all of which means that the exegete cannot be on too sure a footing when resting his case only on the identity of that letter in dispute, not allowing himself to be governed by the context in which the word is found. While the science of textual criticism is based upon a comparison of manuscripts, their age and source, and is valid for the choice of words, yet in the case where a single letter would be the governing factor as to which interpretation is correct, the present writer wonders whether too much stress can be placed upon that one letter, especially when the entire context could prove the deciding factor in the decision regarding the correct letter.<sup>3</sup>"

"The context is didactic. It contains definite statements of fact. It is highly doctrinal in nature. It has to do with a sinner's standing before God in point of law, not his experience. As Denney says; "The justified have peace with God, . . . His wrath (1:18) no longer threatens them; they are accepted in Christ. It is not a change in their feelings which is indicated, but a change in God's relation to them.""

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3 Wuest, K.S. (1969). Word Studies in the Greek New Testament, volume 1. Wm. B. Eerdmans Publishing. Pp 76-77

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“To inject an exhortation in the midst of a doctrinal passage, when the apostle’s custom is to present exhortation *after* he has finished his doctrinal teaching as he does in Romans 12-16 and Ephesians 4-6, would be contradictory to his practice. The verbs which follow are all in the indicative mode, make definite assertions, do not exhort.”

“Furthermore, there is a difference between having peace with God and having the peace of God in the heart. The first has to do with justification, the second with sanctification. The first is the result of a legal standing, the second, the result of the work of the Holy Spirit. The first is static, never fluctuates, the second changes from hour to hour. The first, every Christian has, the second, every Christian may have. The first, every Christian has as a result of justification. What sense would there be in exhorting Christians to have peace when they already possess it? The entire context is one of justification. Paul does not reach the subject of sanctification until 5:12-21 where he speaks of positional sanctification and 6:1-8:27 where he deals with progressive sanctification.”

To borrow a phrase, this may be more about penguins that you care to know. The point I am making is that behind the scenes, translators have to make some informed decisions.

Let us go through this single verse word by word to understand the impact it has as a hinge from chapter 4 to chapter 5. I will do this via the order of the Greek.

**Romans 5:1 Therefore, having been justified  
by faith, we have peace with God through our  
Lord Jesus Christ,**

**Having been justified.** Justified means that God is recognizing that He imputed His righteousness to the believer. It is a “declaration” of righteousness.

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A second item is that this is an aorist participle. The action of this verb precedes the action of the main verb. It is also the first word in the sentence, to emphasize it.

So the first thing we learn from this verse that we have been justified, or declared righteous by God. “Being justified.”

**Therefore.** From Biblehub.com:

“**Usage:** The Greek conjunction "*οὖν*" (*oun*) is used to denote a logical conclusion or inference from what has been previously stated. It serves as a connector that indicates a result, consequence, or summary. In the New Testament, "*oun*" often appears in narrative and discourse to transition between thoughts, drawing conclusions or summarizing arguments.<sup>4</sup>”

Together, “therefore being justified” looks back to the discussion in chapters 3 and 4. As a result we are justified by faith.

**By faith.** Literally “out from faith.” As Herman constantly reminded us, faith is the issue in salvation. It is also the issue in the Christian life. We are to live by faith.

**We have.** The “we” is inclusive meaning Paul is including the reader as well as himself in this. Present active indicative. We have and continue to have.

**Peace.** Here is my emphasis for today’s lesson. Peace. Here it is “peace with God.” The “with” is literally from the Greek, “facing” or “face-to-face” with God. There is another kind of peace: peace of God. So, what are we talking about? Prior to salvation, prior to having peace with God, were enemies of God.

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4 <https://biblehub.com/greek/3767.htm>

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**Romans 5:8 But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us.**

**Romans 5:9 Much more then, having now been justified by His blood, we shall be saved from the wrath of God through Him.**

**Romans 5:10 For 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.**

Prior to salvation we were enemies of God. Now we are with God.

**Enemies.** “Usage: The Greek word "*echthros*" is used in the New Testament to denote an enemy or someone who is hostile. It can refer to personal enemies, national foes, or spiritual adversaries. The term is often used to describe those who oppose God or His people, as well as the enmity between individuals.<sup>5</sup>”

We now have peace because we are on the same team, God’s team. But keep in mind that we are not the offense. We play only on defense. We do not seek out demonic forces and challenge them. They challenge us every day. Our defense is filling of the Holy Spirit and the use of Bible promises like Ephesians chapter 6, putting on the full armor of God.

From my perspective, we have peace with God because in the Angelic Conflict, we are on the winning team. We are headed to an everlasting life of extreme joy with Jesus Christ as the commanding “general.”

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<sup>5</sup> <https://biblehub.com/greek/2190.htm>

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Notes from Herman lesson 153

**I. Concept & Definition of Peace/Irene**

There are two ways at looking at this peace: positive and negative.

Positive: peace, harmony, tranquility of mind, health, welfare, prosperity, even happiness, like Hebrew shalom.

Negative: Lack of war, lack of hostility, lack of grievance

**II. Two Ways at looking at Peace and God**

A. There is Peace of God and Peace with God. They are different.

B. Peace of God

**Philippians 4:7 And the peace of God, which surpasses all comprehension, will guard your hearts and your minds in Christ Jesus.**

C. Peace with God. This is a peace from the cross work of Jesus Christ. It is the state of every believer.

D. Peace of God. This is a peace as a fruit of the Holy Spirit. Every believer is in a state of peace with God by faith in Jesus Christ. This is something that not every believer will experience. Peace with God is something that every believer has. But peace of God is based upon walking by faith in the Holy Spirit.

E. Peace with God: faith in Jesus Christ at the point of salvation.

**Romans 5:1 Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ,**

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Peace of God. Faith in the Holy Spirit. This is a peace that comes to you during your life, throughout your life when you walk by faith in the Spirit.

**Romans 8:6 For the mind set on the flesh is death, but the mind set on the Spirit is life and peace,**

**Romans 14:17 for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.**

**Romans 15:13 Now may the God of hope fill you with all joy and peace in believing, so that you will abound in hope by the power of the Holy Spirit.**

Also Galatians 5:22...

G. Peace with God is not experienced, it is an eternal position with God...you can never lose it.

Peace of God can be experienced regardless of the circumstances of life; it is a fruit of the Holy Spirit but it can be lost.

H. Peace with God can never be changed. It can never be improved; it can never weaken. But you can lose the peace of God by not walking by faith in the Spirit.

I. Both peace with God and peace of God are provided by the person and work of Jesus Christ. And both are received by faith. We compare Romans 5:1 (peace with God) with Philippians 4:7 (peace of God).

III. The Gospel is called the Gospel of Peace

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**Ephesians 6:15 and having shod YOUR FEET  
WITH THE PREPARATION OF THE GOSPEL OF PEACE;**

IV. Message of Peace as a salutation

Paul begins every one of his letters with “peace to you.” Peter does the same and Jude. Signifies what type of message you are bringing

V. Peace in the Christian Life

We are to live in a sphere of peace poured out into our hearts by the Holy Spirit. Then we have this peace, it should flow out from you to your family and others in your environment.

**Romans 12:18 If possible, so far as it depends on you, be at peace with all men.**

**Romans 14:19 So then we pursue the things which make for peace and the building up of one another.**

**2 Corinthians 13:11 Finally, brethren, rejoice, be made complete, be comforted, be like-minded, live in peace; and the God of love and peace will be with you.**

VI. Why are we to live in peace with one another and people in the world.

A. It creates an environment for gospel

**Hebrews 12:14 Pursue peace with all men, and the sanctification without which no one will see the Lord.**

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B. It is a result of loving as Christ loves.

C. It may keep another believer from sin

D. It may be easier for another believer to be restored

E. Romans 14:19 You by being in peace with one another will make it easier for others to grow in learning truth and walking in the Spirit.

F. It will help you maintain your spiritual life.

Other verses to consider. Hebrews 12:14; Ephesians 4:1-3;  
1 Thessalonians 5:12-13; Romans 15:13; Colossians 3:15

Extra. Included below is a list of Old Testament quotes and references (not quotes) that are found in the book of Romans. This reminds us that the New Testament is founded on the basis of the Old Testament.

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## Romans 5:1

Romans Verse(s)	O.T. Reference
Rom 1:17	Hab 2:4
Rom 1:22	Jer 10:14
Rom 2:6	Pro 24:12
Rom 2:6	Psa 62:12
Rom 2:11	Deu 10:17
Rom 2:11	Job 34:19
Rom 2:24	Isa 52:5
Rom 2:24	Eze 36:20
Rom 3:4	Psa 116:11
Rom 3:4	Psa 51:4
Rom 3:8	Jer 17:6
Rom 3:10, 11, 12	Psa 14:1 &c
Rom 3:13	Psa 5:9
Rom 3:13	Psa 140:3
Rom 3:14	Psa 10:7
Rom 3:15-18	Isa 59:7, 8
Rom 3:18	Psa 36:1
Rom 4:3	Gen 15:6
Rom 4:7, 8	Psa 32:1, 2
Rom 4:11	Gen 17:10
Rom 4:17	Gen 17:5
Rom 4:18	Gen 15:5
Rom 7:7	Exd 20:17
Rom 7:7	Deu 5:21
Rom 8:36	Psa 44:22
Rom 9:7	Gen 21:12
Rom 9:9	Gen 18:10
Rom 9:12	Gen 25:23
Rom 9:13	Mal 1:2, 3
Rom 9:15	Exd 33:19
Rom 9:17	Exd 9:16
Rom 9:20	Isa 45:9
Rom 9:21	Jer 18:6
Rom 9:25	Hsa 2:23
Rom 9:26	Hsa 1:10
Rom 9:27, 28	Isa 10:22, 23
Rom 9:29	Isa 1:9
Rom 9:33	Isa 8:14
Rom 9:33	Isa 28:16
Rom 10:5	Lev 18:5
Rom 10:5	Eze 20:11
Rom 10:6, 7	Deu 30:12, 13
Rom 10:8	Deu 30:14
Rom 10:11	Isa 28:16
Rom 10:13	Joe 2:32
Rom 10:15	Isa 52:7
Rom 10:15	Nah 1:15
Rom 10:16	Isa 53:1
Rom 10:18	Psa 19:4
Rom 10:19	Deu 32:21
Rom 10:20, 21	Isa 65:1, 2
Rom 11:1	Psa 94:14
Rom 11:3	1Ki 19:10, 14
Rom 11:4	1Ki 19:18
Rom 11:8	Isa 29:10
Rom 11:8	Isa 6:9
Rom 11:9, 10	Psa 69:22, 23
Rom 11:26, 27	Isa 59:20, 21
Rom 11:34	Isa 40:13
Rom 11:35	Job 41:11
Rom 12:9	Amo 5:15
Rom 12:16	Isa 5:21
Rom 12:16	Pro 3:7
Rom 12:19	Deu 32:35
Rom 12:20	Pro 25:21, 22
Rom 13:9	Exd 20:13, 17
Rom 13:9	Deu 5:16-21
Rom 13:9	Lev 19:18
Rom 14:11	Isa 45:23
Rom 15:3	Psa 69:9
Rom 15:9	Psa 18:49
Rom 15:10	Deu 32:43
Rom 15:11	Psa 117:1
Rom 15:12	Isa 11:1, 10
Rom 15:21	Isa 52:15

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