

Standing in Grace

This is a review of Romans chapter 5. This will finish our study of this wonderful chapter. Originally I had planned to start my Roman lessons with chapter 6. I didn't want to duplicate Herman's lessons. He spent over 50 hours (or perhaps 60 hours) on chapter 5 alone. But for various reasons I decided to "quickly" review chapters 1-5. For me, this has been a beneficial exercise. My plan is to start with an overview of chapter 6 next week. Of course, the Holy Spirit has veto power.

Here is Herman Mattox' outline of Romans.

- 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

Many commentators group chapter 5 with chapters 1-4. Others, like Herman group chapter 5 with chapters 6-8 or 6-11. Chapter 5 contains elements concerning "justification" like chapters 1-4. But it also contains elements of "sanctification" like chapters 6-8. So, some consider chapter 5 as a "hinge" or transitional chapter. Since chapter 5 contains elements from both sections of Romans, it is acceptable to describe chapter 5 as a transition chapter. In my estimation, it is setting the foundation for the Christian spiritual life. That foundation is the cross work of Jesus. This leads us to the R. B. Thieme Jr. definition of grace: "All that God is able

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to do on the basis of the cross.” This does not appear to be a rigorous theological definition. Yet, it is a good one for your and me. In its own way it is profound.

For believers: Only a born again Christian can live the Christian life. But it requires walking by faith, the subject of Romans chapters 6-8.

Here is Robby Dean’s explanation of the placement of chapter 5:

“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 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.¹”

¹ <https://deanbible.org/new-testament-menuitem/romans-menuitem/message/2010-romans-047b/read>

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Romans Chapter 5 as a Transition



Just a repeated repetition: Paul is using “justification” for what we call salvation, or salvation phase 1. He uses “saved” for salvation phase 2 in chapter 5. The idea is that salvation comes in three tenses or phases as the following chart illustrates.

The chart below is based primarily on one by Andy Woods² which I have modified and reformatted.

Phase	Justification	Sanctification	Glorification
Tense	Past	Present	Future
Saved from	Penalty of sin	Power of sin	Presence of sin
Scripture	Ephesians 2:8-9 Titus 3:5	Philippians 2:12	Hebrews 9:28 Romans 13:11

Optionally, I will read from L. S. Chafer’s book “He that is Spiritual.”

Let us now review Romans chapter 5 verse by verse pulling in information from previous lessons.

² https://cdn.slbc.org/wp-content/uploads/2016/03/07000720/SLBC-010_Soteriology-03_23_20161.pptx

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

Having been justified. This is the first word in the Greek. It links to chapters 1-4. It is an *aorist*. It is a completed action which has been described in previous chapters. It links to what follows because it is an *aorist participle*. That means the action of this verb precedes the action of the main verb which is yet to be encountered in the Greek.

Therefore. An indication that this is a break with the preceding is the particle “therefore.” It might even be translated as “as a result.” It is because of justification that we have peace with God. This means we are no longer the enemies of God. We have been reconciled to God. Reconciled. Paul will use that word later on in this chapter. Twice.

We have. *Present active indicative*. There is much discussion on this. The textual evidence points to a subjunctive which argues for “let us have.” However, the context forces the “experts” to go with “we have.” This peace with God, no longer an enemy of God, is something we have and will always have. This is the main verb. Justification comes before we have peace with God. This peace is a result of justification which results from reconciliation to God. This points to salvation phase 2 or sanctification.

Justification is something we received at the point of salvation based upon the work of Jesus on the cross. “Salvation 1.” Having peace continues in our lives as Christians. “Salvation 2.” This is preparing us for chapters 6-8, Spirituality/ “Salvation 2.”

Just a reminder. Paul uses “justification” for what we often call “salvation” or “salvation phase 1.” He uses “salvation” for phase 2. I keep repeating this because it is important to follow Paul’s logic.

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Romans 5:2 through 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.

Through whom. This is a reference to Jesus Christ in the previous verse.

We have. This is actually a *perfect active indicative* here translated as a *present tense*. The *perfect* indicates a past completed act that has on-going results. So the translators decided to emphasize the on-going results. These results are in phase 2 salvation.

Access. Means “access” or “introduction.” Commentators liken this to access to a king in his throne room. In this case, we have access to the throne room of God the Father. Take a minute to savor that. We have direct access to the creator of heaven and earth.

Faith. We are saved by faith. We walk by faith. This is the *modus operandi* of the believer.

Grace. Everything that God can do based upon the work of Jesus on the cross. The key element is God’s righteousness. Jesus’ work satisfied or “propitiated” God. Just as man fell because of faith in the Devil, so man is saved by faith in Jesus. The Bible does not identify what Adam did as “faith” in the Devil. Yet, if you read Genesis chapter 3, you see that the Devil communicated a lie on which Adam and Eve acted. They trusted him. When stated as such, it makes what they did sound really bad. It actually was.

We stand. Here is another *perfect* tense translated as a *present* tense. Wuest translates this as a *passive*. It is actually an *active* voice. We stand. We stood in the past with continuing effect. The standing is the result of our faith. The word can mean to put or to place. However, we stand in

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Jesus Christ. Positional truth. Again, this points to current status, salvation 2.

Exult. We boast joyfully.

Glory of God. This is one of the basis or “sine qua non” of dispensationalism. The purpose of history is to glorify God. The mission of every Christian is to glorify God. We don’t go around yelling “to the glory of God.” Instead we walk by faith dependence upon the Holy Spirit. That glorifies God.

Here is the Wuest literal translation of verses 1-2 for comparison.

Romans 5:1 (Wuest) Having therefore been justified by faith, peace we are having with God through our Lord Jesus Christ,

Romans 5:2 (Wuest) through whom also our entree we have as a permanent possession into this unmerited favor in which we have been placed permanently, and rejoice upon the basis of hope of the glory of God.

We have not spent very much time on the glory of God. Yet it is important. Listen to a few passages from the Bible on it.

Romans 11:36 For from Him and through Him and to Him are all things. To Him be the glory. Amen.

Ephesians 3:20 Now to Him who is able to do far more abundantly beyond all that we ask or

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think, according to the power that works within us,

Ephesians 3:21 to Him be the glory in the church and in Christ Jesus to all generations forever and ever. Amen.

Matthew 5:16 Let your light shine before men in such a way that they may see your good works, and glorify your Father who is in heaven.

John 12:23 And Jesus *answered them, saying, “The hour has come for the Son of Man to be glorified.

John 12:27 “Now My soul has become troubled; and what shall I say, ‘Father, save Me from this hour’? But for this purpose I came to this hour.

John 12:28 Father, glorify Your name.” Then a voice came out of heaven: “I have both glorified it, and will glorify it again.”

Revelation 21:22 I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple.

Revelation 21:23 And the city has no need of the sun or of the moon to shine on it, for the

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**glory of God has illumined it, and its lamp is
the Lamb.**

These are just New Testament verses which use the words “glory of God.” There are others that reference glory. And many more Old Testament passages. God reveals His character in creation. We reveal God’s character by living a Christian life of faith.

Now Paul starts going down the trail of current life, spirituality. This is one aspect of spirituality emphasizing the growth of the believer. This is one avenue God uses to encourage a believer to mature.

**Romans 5:3 And not only this, but we also
exult in our tribulations, knowing that
tribulation brings about perseverance;**

**Romans 5:4 and perseverance, proven
character; and proven character, hope;**

**Romans 5:5 and 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.**

Here is salvation phase 2 activity, clearly. This is a means to spiritual growth. The Holy Spirit, it’s indwelling and potential filling is unique to the Christian dispensation.

**Romans 5:6 For while we were still helpless, at
the right time Christ died for the ungodly.**

Helpless. The first description of the unbeliever: helpless.

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Christ died. This is spiritual death as a result of Jesus being made sin and subsequently being judged for all the sins of the world. Spiritual death.

Reminder. Many pagan religions understand that their “gods” require a human death, sacrifice to be appeased or satisfied. The problem is that there is only one person who was ever qualified to die for mankind: Jesus Christ. He died spiritually. Pagan religions consider physical death as the means to propitiate the “gods.” But what is required is a perfect man without a sin nature to die spiritually. The pagan only sees the physical death, not a spiritual death of a perfect man.

Ungodly. Another description of the unbeliever. From our study last week, this emphasized the lack of due reverence for God. This was explained in Romans chapter 1.

Romans 5:7 For one will hardly die for a righteous man; though perhaps for the good man someone would dare even to die.

Paul is comparing human perspective concerning substitutionary death to Christ’s substitutionary death.

There is a movie, Finestkind, which I have not seen. However, there is a video clip on YouTube (<https://youtu.be/dFwNdLDfxuM?si=CGFgY-7HvYfSHqUM>) that embodies this thought. The end of this clip is very powerful. Warning: the first part of the clip contains profanity and violence.

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

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This is the verse that has an echo in John 3:16. God's love is His motivation. But His righteousness has to be satisfied. This was done through Jesus' work on the cross.

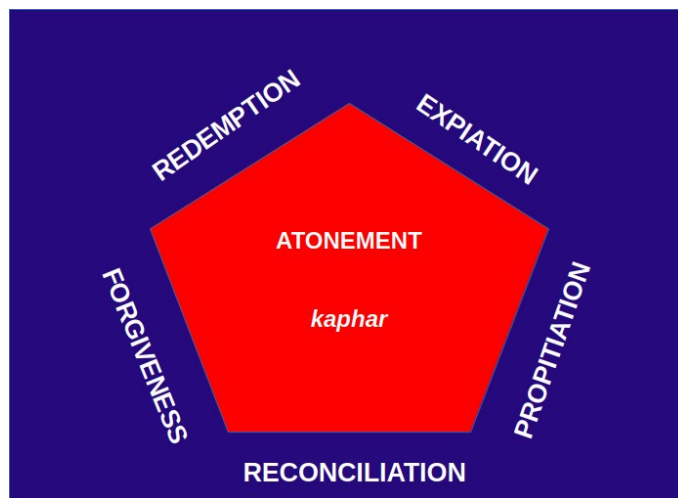
Sinners. Here is another description of the unbeliever.

Note that “demonstrates” is present tense, an ongoing activity. God's love is present not just at the point of Christ's spiritual death on the cross, but throughout the lives of Christians. It also includes all those unbelievers who currently are sinners (*hamartolos*)

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

Justified by His blood. We understand that “justified” is a reference to salvation phase 1. His blood is in parallel with the work of Jesus on the cross, the atonement. Herman and I have both gone over the associated doctrines of redemption, propitiation and reconciliation. More than once.

Robby Dean's illustration³ helps us visualize the related doctrines:



³ <https://deanbible.org/dbmfiles/slides/2015-1Peter-106b.pdf>

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I believe it was R.B. Thieme Jr. who said something like if God could do the most at the point of salvation (Paul calls it justification) then it is easier for God to operate on the basis of grace during our lives.

Wrath. Robby Dean says this wrath is in time, not the everlasting Lake of Fire.

Saved. It is a *future* tense not a past action.

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.

Enemies. Another description of an unbeliever's status. Peace with God is in opposition to enemies of God. This is not something emotional. This is judicial, legal peace.

Reconciled. Redemption, paying the price of sin, leads to God's satisfaction with that work of Christ which leads to our being reconciled to God. We are now family.

Saved. This is a future but does not refer to the Lake of Fire. According to Robby Dean, Paul uses this word "saved" to refer to salvation phase 2.

Romans 5:11 And not only this, but we also exult in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

Reconciliation. "Reconciled repeated." This reconciliation leads us into the believer's life in time.

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Romans 5:12 Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned—

Romans 5:13 for until the Law sin was in the world, but sin is not imputed when there is no law.

In the King James, there is a parenthesis from Romans 13-17 to show that Paul interrupts his thought. In the NASB there is an “em-dash” (—) which indicates a break in the thought.

Note that death is the result of sin.

Romans 5:14 Nevertheless death reigned from Adam until Moses, even over those who had not sinned in the likeness of the offense of Adam, who is a type of Him who was to come.

Romans 5:15 But the free gift is not like the transgression. For if by the transgression of the one the many died, much more did the grace of God and the gift by the grace of the one Man, Jesus Christ, abound to the many.

Free gift. Salvation is by faith alone in Christ alone.

Romans 5:16 The gift is not like that which came through the one who sinned; for on the one hand the judgment arose from one transgression resulting in condemnation, but

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on the other hand the free gift arose from many transgressions resulting in justification.

One transgression. We are under condemnation because of Adam's sin/transgression.

Romans 5:17 For if by the transgression of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.

Abundance of grace. This is a description of the spiritual life, an abundance of grace. One pastor described a mature believer as a person who is in "super" grace.

Reign. We will reign with Jesus Christ, under His command, in the Millennium.

Romans 5:18 So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification (i.e. salvation 1) of life to all men.

Romans 5:19 For as through the one man's disobedience the many were made sinners, even so through the obedience of the One the many will be made righteous.

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Romans 5:20 The Law came in so that the transgression would increase; but where sin increased, grace abounded all the more,

Without the written Law of Moses, sin existed. The Law of Moses clearly identified specific sins.

Romans 5:21 so that, as sin reigned in death, even so grace would reign through righteousness to eternal life through Jesus Christ our Lord.

Where sin increased, grace abounded all the more. Grace abounded toward sin because Jesus died spiritually on the cross and bore the judgment due sin. Grace is all that God can do on the basis of the cross. Paul picks this up in chapter six. So these last two verses are a transition into the spiritual life.

It is interesting to note that sin is contrasted with grace. Sin has also been contrasted to righteousness. Sin is against God. Sin is what man does. Grace is what God does based upon the cross work of Jesus Christ.

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Here are some take aways from Romans chapter 5. This is just skimming the surface.

1. Chapter 5 is a transition from justification (Salvation Phase 1) to Sanctification (Salvation Phase 2).
2. Paul has used “justification” for Salvation Phase 1 and “saved” for Salvation Phase 2.
3. Paul compares and contrasts Adam (the 1st Adam) and Jesus Christ (the last Adam). They both started without a sin nature. Adam sinned and acquired a sin nature. Jesus did not sin but was “made sin” in order to be judged for all sin. In Adam all die (the result of sin). Sin → death. Faith → righteousness → everlasting life.
4. Paul’s vocabulary delves into heavy theology. By explaining these terms (like Redemption, Propitiation and Reconciliation) this theology becomes Bible answers.
 - A. Justification – Declared righteous
 - B. Reconciliation – We have peace with God; no longer enemies but family
 - C. Grace – All that God can do on the basis of the cross work of Jesus Christ.
 - D. Glory of God – This is the purpose of history.
 - E. Hope – Confident expectation which is a stage in spiritual growth a milestone for Christian maturity.
 - F. Unbelievers – Described as helpless, ungodly, enemies, sinners

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- G. Condemnation – Humans are condemned from the start as a result of Adam's imputed sin.
- H. Redemption – The barrier between man and God is torn down by Jesus Christ bearing the sins of the world. He redeemed us. He paid the price. As a result we are imputed God's righteousness and everlasting life.