

## “God’s Benefits Package” (Romans 5:1–11)

Benefits are an important part of life. If you attended college, you likely asked: what benefits does this school offer? Where is it located? How much is the tuition? What degrees do they offer? What is the faculty and student body like? What is the male/female ratio? If you have a job, one of the first questions you certainly considered was: what is the benefits package? What are the medical benefits? How many weeks of vacation will I receive? How many sick days do you offer? Do you have matching retirement? If you’re married, you may have asked: do the benefits of this prospective spouse outweigh the potential negatives? Will this person spend all my money? What kind of husband or wife will this person be? What kind of father or mother will this person be? Will he or she help me walk with God? Will he or she help me be more effective in ministry? Benefits are an important part of life. It may sound self-serving, but it’s ultimately wise-living.

Benefits are also an important part of your spiritual life. (Yes, you read the last sentence correctly.) Since God is no one’s debtor, He promises a spectacular benefits package for all who believe in Christ. God’s benefits are beneficial for this life and the life to come. It’s worth noting, however, that in Romans God doesn’t begin with benefits. In fact, Paul doesn’t present our benefits until Romans 5. Instead, in the first four chapters, he presented the gospel on the basis of *need* not on the basis of benefits. He seems to think that we must know *why* we need a Savior. Once we see our desperate need and believe in Christ, *then* we’ll begin to understand all the benefits that accompany justification. Consequently, we’ll *boast in our benefits*. In 5:1–11,<sup>1</sup> Paul draws out three benefits of our new life.<sup>2</sup>

**1. We have God’s security (5:1–5).** Now that we’ve believed in Christ, we have security in our position and in our practice. Paul writes, “**Therefore,<sup>3</sup> having been justified<sup>4</sup> by faith . . .**” (5:1a). The word “therefore” (*oun*) links 5:1–11 with 1:18–4:25<sup>5</sup> and transitions into a new section of the book (5:1–8:39). From this point forward Paul begins to focus on the benefits of our new life in Christ. In doing so he assumes that we’ve been justified.<sup>6</sup> Paul is so assured of our justification that he can refer to it as an accomplished fact.<sup>7</sup> God Himself has declared us righteous.<sup>8</sup> If these words sound cold and technical ponder this: Imagine that you’re an unbeliever and you committed the most atrocious crime imaginable. As a result, you’re sentenced to death. After a stint on death row you eventually find yourself being buckled into the electric chair. You’re about to die for your sins! However, five seconds before the switch is to be thrown the phone rings. The message comes over the phone that the governor has pardoned you. You’re free to walk out of prison. Moreover, the governor invites you to come and be apart of his family. He wants to adopt you as his son or daughter and have you live in his mansion. That would be something to celebrate! If that happened to you, you wouldn’t just yawn and say, “That’s nice.” Not when you were in the electric chair! We need to see justification as a pardon from a death penalty. We ought to be celebrating the fact that we’ve been justified because of Christ’s death. *Boast in your benefits*.

The result of justification is “**we have peace<sup>9</sup> with God<sup>10</sup> through our Lord Jesus Christ**” (5:1b). In this context, “peace” (*eirene*) doesn’t refer to a state of inner tranquility, but a relationship characterized by God’s peace toward the sinner. Thus, in this context, the word “peace” means “harmony with God.” Paul is saying that there are no longer any obstacles in our relationship with God.<sup>11</sup> This is a very important point. Sadly, our perspective of God has become faulty. Most men and women view Him as a deified Mr. Rogers. We assume that we either have peace with God, or certainly deserve to have peace with God. We’ve grown up with the view of God that His primary job description is to demonstrate love, mercy, and forgiveness. Yet, that isn’t the portrait of Him given to us in 1:18. We must recognize that we don’t deserve love, mercy, and heaven; we deserve wrath, justice, and hell. This proper recognition guards us from pride and leads to a response of utter gratitude. It also reminds us that, in order for grace to be amazing and astonishing, there must be a level of surprise. Surprise? Yes—surprise that God would do what He did to reach you and me.

In 5:2a, Paul now gives a picture of how this “peace with God” was accomplished: **“through whom [our Lord Jesus Christ, 5:1b] also we have obtained our introduction by faith into this grace in which we stand.”** The word “introduction” (*prosagoge*) can also be translated “access.”<sup>12</sup> The word originally meant “to enter the presence of a king.” It speaks of the right to enter the inner chambers and speak with the king, face to face. “Access” is a privilege given only to the king’s family and close friends. Paul is saying that, through Jesus Christ, we may now enter the very presence of God. This should remind us: It’s not that we went to God, but rather Jesus brought us to Him, and made us right before God by His death. Our “peace with God,” then, is not obtained on the basis of what we do but on the basis of what Christ did for us. This is why our “peace with God” can never be lost—Christ’s work is already done!

Our peace with God and our access is secure because of grace. The verb “we stand” (*histemi*) is in the perfect tense which refers to a past act with abiding results. Our standing in grace began with justification and will continue into eternity. Our standing with God never changes! It is secure in Christ’s person and work. Yet, you may feel like you don’t possess even a shred of stability. Your marriage is in shambles. Maybe your spouse has left or divorce is pending. It may be that you have children that are giving you fits and you’re at your wits’ end. Perhaps you’ve lost your job. You’re not sure how you’re going to provide for your family. You feel utterly helpless and hopeless. Maybe you feel like the entire foundation of your life is crumbling. It may be. I don’t want to minimize the harsh realities of this life. Yet, in the midst of your crises, God provides His children a place to stand. Although everything and everyone in this world may prove to be unstable, God will be your rock. He is the only one who can provide ever-constant stability and security. *Boast in your benefits.*

Another benefit of being justified is our expectation of the glory of God. In 5:2b, Paul writes: **“and we exult in hope<sup>13</sup> of the glory of God.”**<sup>14</sup> Paul uses the word “exult” (*kauchaomai*), which can be translated “boast,” “glory,” or “rejoice” (cf. 5:3, 11). I prefer the translation “boast” because I think Paul is making a point of contrast with his previous uses of the word (cf. 2:23; 3:27). He’s saying that we can’t boast in works or ethnicity, but we can (and should) boast in the finished work of Jesus Christ. (Hence, the big idea of this text: *Boast in your benefits.*) Here, we boast in hope of the glory of God. The “glory of God” refers to our eventual glorification—the promised blessing of enjoying eternity in the presence and glory of God. Paul declares that we boast in hope.<sup>15</sup> It is critical to recognize that the word “hope” (*elpis*) doesn’t refer to any kind of doubtful desire that maybe something will happen. I might say, “I hope the Seahawks win the Super Bowl.” But I have no confidence that this will ever happen, especially this year! I often tell people, “I hope to see you next Sunday in church.” But obviously I’m not at all certain about it. I mean it might be possible; it might not. But that isn’t the way the word hope is used in the Bible. Hope means a confident expectation that something will happen because God has said it will happen. In the case of our glorification, it is as good as done! We can count on it! What God starts He finishes . . . and He loses no one along the way. These verses (5:1–2) are a picture of walking on a rope bridge in a storm. Sometimes we feel very insecure. But the bridge is unbreakable tied to past justification at one end and to future glorification at the other.<sup>16</sup> We’re guaranteed to reach the other side of the bridge.

In 5:3–5, Paul switches gears and discusses our security in the midst of our suffering. Most likely you’re thinking, “Oh no! I was really enjoying this theological exposition. Why does Paul have to bring up suffering? I don’t want to think about such things.” I feel your pain! Yet, Paul frequently blends theology and tribulation because suffering is an important part of the Christian life. He makes it plain in 5:3a: **“And not only this [boasting in the hope of our glorification],<sup>17</sup> but we also exult in our tribulations.”** Notice that believers boast “in” tribulations, not “because of” them! Only a sadist would boast because of tribulations. However, we can boast in our tribulations as we go through them because they too are beneficial to us. Tribulations bring about the development of character qualities that could not come any other way. They are the fastest way to progress to maturity. When we understand and appropriate this truth, it will change the way we live. We will not continually fight and kick against the goads of tribulations because we know they serve a strategic purpose.

Paul explains the purpose of tribulations in 5:3b: **“knowing that tribulation brings about perseverance.”** Paul doesn’t just say, “We exult in our tribulations,” period. He says we exult in our tribulations because they produce something. What do our tribulations produce?—“perseverance.” If a young man wants to perfect his physical body, he will begin a weight-lifting regiment. He’ll work out with barbells and dumbbells and begin to gradually increase his weights for the purpose of bulking up his muscles. In the same way, if we want to perfect our spiritual life, we must work our faith against the barbell of tribulation, which will give us an opportunity to express and increase our “perseverance.” Faith working against resistance produces “perseverance.”<sup>18</sup> “Perseverance” is a holy hanging-in-there; trusting and obeying the Lord, day by day, week by week, month by month, year by year, in good times and rough times, through the seasons of life. My spiritual heroes are those characterized by perseverance.

In 5:4, Paul states that perseverance brings about **“proven character; and proven character, hope.”** This word “proven character” (*dokime*) means “the quality of having faced a test and passed it.”<sup>19</sup> God uses the difficulties of life to bring about stability and reliability in our characters. The final outcome of tribulation is “hope.” “Hope” is simply the assurance of God’s presence in future ups and downs. And this “hope” rests in the assurance that, through it all, God is transforming us into the image of His beloved Son (cf. 8:29).

Paul expounds on hope in 5:5: **“and hope does not disappoint,<sup>20</sup> because the love of God has been poured out<sup>21</sup> within our hearts through the Holy Spirit who was given to us.”** Paul makes a true understatement when he writes “and hope does not disappoint.” God’s faithfulness ensures that He’ll use our suffering for His glory and for our good. Suffering is indeed a benefit, one that we ought to boast in. In case we doubt this conclusion, Paul informs us that God’s love has been poured out within our hearts through the Holy Spirit. Notice God’s love didn’t leak out—it’s been poured out! The verb translated “poured out” (*ekchunno*) is in the perfect tense which refers to a past action with continuing results.<sup>22</sup> God gave us the gift of His Holy Spirit at conversion and continues to reveal His love for us through His Spirit. You may recall Tina Turner’s popular song, “What’s love got to do with it?” In our godless culture, this is a valid question. However, in God’s world love has everything to do with it! The Holy Spirit tells us continually of God’s love for us. He rains down His benefits even in the form of suffering because He wants to mature us in Christ.

A lot of people come to church to fix their problems. We come to church to find healing for our broken marriage or hope for a rebellious child or freedom from our addictions. But some problems have no solutions in this life. Some marriages never get better, some children never return, some diseases don’t get cured, and some addictions plague us for life. We need to honestly communicate this with people. Then we need to tell them that we’ll walk through their trials and tribulations with them. As we do so, we may learn what God is doing in the midst of our pain.

Did you know that ice can be your friend if you have an injury? When I was playing basketball in high school and college, I had many severe ankle injuries. In high school, whenever I sprained my ankle, “Big Al,” our athletic trainer would force me to dunk my ankle in a bucket of ice water. It was excruciating! But Big Al gave me no choice! He trained at Indiana University under the legendary (or infamous) Bobby Knight. Even though I loved him . . . I was terrified of him! So I did whatever he told me. The pain of this exercise is blood-curdling. But the longer you can persevere through the pain, the greater likelihood that you will play again. If you can’t break through the pain barrier, you’re not going to get better, at least not any time soon. Ice is your friend because it deals with inflammation better than almost anything imaginable. Similarly, suffering can be your friend because it helps you grow in Christ like nothing else in this world.

[The first benefit of our new life is that we have God’s security. The second benefit is . . .]

**2. We have God's love (5:6–8).** The greatest illustration of God's love for us is the death of Jesus Christ.<sup>23</sup> If there is ever a question as to whether God loves us we simply need to remember what Jesus has accomplished for us. Paul explains, **“For while we were still helpless, at the right time<sup>24</sup> Christ died for the ungodly.”** The word “for” (*gar*) explains the content of 5:5. The reason God's love has been poured out within our hearts is that God's love is there. It's a historical fact—God loves us. He loves us so much that “while we were still helpless,” Christ died for us. This phrase “at the right time Christ died for the ungodly” likely means that the Law had operated for centuries and had served to expose the weakness and inability of man to measure up to the divine standard of righteousness. No further testing was needed. Christ came at the right time.

Verse 7 forms something of a parenthetical comment in Paul's argument (see NET). Paul writes, **“For one will hardly die for a righteous man; though perhaps for the good man someone would dare even to die.”** Paul is drawing a distinction between a person who is “righteous” and a person who is “good.” The point Paul makes is: In the vast majority of cases, we will not die for someone else. Just ask yourself, who would you die for? For most of us, the list only includes our spouse and children. In other words, our love is particular and selective. God's love, on the other hand, is impartial and unconditional.

Paul contrasts God's love to ours in 5:8 with the words, “But God”—two of the greatest words in the entire Bible (cf. Eph 2:4). **“But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us.”<sup>25</sup>** God demonstrated His own love for us by sending His very own Son to die for people who were hostile to Him. To fully appreciate what Christ did, Paul reminds us that we were “helpless,” “ungodly,” “sinners,” and “enemies” (5:6, 8, 10). Even though He knew all of our sin and rebellion against Him, He loved us enough to offer Christ. In 1944, C. E. Goodman of Hallmark Greeting Cards wrote a slogan: “When You Care Enough to Send the Very Best.” We can say the same about God the Father!

In *Time* magazine's regular column “10 Questions,” readers are given the opportunity to interview celebrities and world leaders through questions submitted via e-mail. In the March 22, 2010, issue of *Time*, South African Archbishop Desmond Tutu was featured. When he was asked, “What is your favorite Bible verse and why?” Tutu responded with Rom 5:8 “because it sums up the gospel wonderfully. We think we have to impress God so that God could love us. But He says, ‘No, you are loved already, even at your worst.’”<sup>26</sup>

A practical application of 5:8 is people need love, especially when they don't deserve it. If we're to love the way Christ loves, we must love sacrificially, even when people in our lives act in an unworthy manner. Our children need love when they deserve it least, so does our spouse, our parents, and our fellow believers. If we're to be conformed to the image of Christ, so that Christ can be the firstborn among many brothers (Rom 8:29), we will love like God loves. This requires a recognition of our own sinfulness. When we come to grips with the fact that we don't deserve a shred of God's love, we will be quick to show others God's love.

There is a historic landmark in the city of London; it is called the Chaining Cross. The people of London simply refer to it as “the cross.” The true story is told of a little boy who was lost in the city of London. The London police found this little boy far from the center of town. They asked what his phone number was. He said he didn't know. They asked him for his address or the names of his parents. He didn't know these either. Finally he said, “I do know this one thing. If you could take me to the cross, I could find my way home.” Paul is saying, “Get back to the cross and you will find the home where God's love resides.”

[Paul has shared two benefits: we have God's security and we have God's love. He now concludes with the third and final benefit . . .]

**3. We have God's victory (5:9–11).** The benefits of justification are intended for both heaven and earth. Paul writes, **“Much more then, having now been justified by His blood, we shall be saved from the wrath of God through Him. 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.”** In both 5:9 and 10, Paul uses the phrase “much more”<sup>27</sup> in the context of “salvation.” The text separates “salvation” and reconciliation/ justification. Paul is making it very clear that the salvation he’s referring to isn’t justification, but something subsequent to conversion.<sup>28</sup> This is further verified by his use of the future tense “we shall be saved.”<sup>29</sup> The question that we must ask is: What will we be saved from? Paul defines that for us. In 5:9, he writes, “We shall be saved from the wrath of God through Him.” It’s “the wrath of God” we’ll be saved from. This takes us back to 1:16–17, the thesis of Romans. This is the last mention of the words “salvation” or “saved.”<sup>30</sup> In 1:18–32, Paul discusses being saved from the present tense wrath of God. Here salvation is dealing with temporal deliverance, not eternal deliverance. This is also true in 5:9–10. Because a holy God is repulsed by sin, in order for us to be delivered from His wrath upon sin, our first need is to be “justified by His blood.” Then, as a result of our justification, we’ll be “saved from the wrath of God through Him.”<sup>31</sup>

Again, to make sure that I am clear: In 5:9–10 justification and reconciliation are based on Christ’s death. However, the salvation in these same verses is based on His life. If this were just a statement about being saved from the wrath of hell, how is that more than justification? Yet, this salvation is “much more” than that! Justification is from the penalty of sin; salvation is from the power of sin. Justification deals with the legal guilt of sin; salvation deals with the lethal grip of sin. Justification is through Christ’s death. This much more salvation is through His life. Christ’s death justifies us; His life delivers us.<sup>32</sup> Hence, the way to avoid God’s wrath is to appropriate Christ’s resurrected life (see 6:1–14).<sup>33</sup> Jesus is now at the right hand of God the Father interceding for us.<sup>34</sup> He’s ensuring that we remain saved and sanctified. In this section Paul’s point is: Christ’s death has secured both our justification and our sanctification. It gives us the deliverance we need from present day sin and the perverted way of life of chapter 1 so that we may experience the victorious Christian life expounded from 5:1–8:39.

Paul pens these final words in 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.”** Paul uses an *inclusio* with 5:1 (peace with God) and 5:11 (reconciliation). Verses 1 and 11 also share the phrase “through our Lord Jesus Christ.”<sup>35</sup> In 5:10–11, Paul reminds us that we were estranged from God but now have been brought back to God through the work of Christ. As a result, we’re to *boast in our benefits*.

Perhaps you’ve been asked, “What nationality are you?” I’ve been asked that question, probably more times than many of you because I’m pretty funny looking. So let me satisfy your curiosity. I’m German-Portuguese. Most of my appearance is German; however, my nose is Portuguese. Recently, I learned something about Portugal. For centuries Portugal’s motto was “Nothing More Beyond.” Their world was limited to the familiar dimensions of the area around the Mediterranean Sea. They believed that to sail beyond the horizon of their border would be to drop off the edge of the world. Eventually, voyagers discovered worlds beyond and brought back evidence to substantiate their claims. Decision makers were compelled to alter their motto to read, “More Beyond.”

Today, God may be calling you to “More Beyond” justification. Perhaps you’ve settled for “settled for” Christianity. You’ve taken the free gift of salvation and you’ve sat on it. Or maybe you’re rebelling against God’s work in your life. The work of Jesus Christ assures us there’s more beyond the grave. Jesus’ work also assures us that there is more to this life than just existing. Jesus said that He came that we “might have life, and might have it abundantly” (John 10:10). By daily trusting in Jesus Christ and living for Him, you can experience this abundant life. There’s no other way to live. Once you experience it, you’ll never want to go back.

## **Scripture References**

Romans 5:1–11

Romans 8:31–39

Psalms 34:2–3

Ephesians 4:17–24

John 7:37–39

Titus 2:11–12

2 Corinthians 5:18–21

## **Study Questions**

1. Do I genuinely believe that my justification is a past event that has already been settled in heaven (Romans 5:1a)? Why or why not? How has having peace with God affected my relationships with others? How does God's grace presently affect my Christian experience (5:2)? What does access to the Father truly give me? What keeps me from taking full advantage of my access to God?
2. Can I really say that I boast in my tribulations (Romans 5:3)? How does my justification help me endure ministry afflictions? How have these afflictions brought about perseverance? What does it look like to be a Christian of proven character (5:4)? Read Acts 14:22 and 2 Corinthians 4:17; 12:9. How has God cultivated hope in me through the work of the Holy Spirit (5:5)?
3. Do I really understand what my sin cost (Romans 5:6–8)? What does it mean to me that Jesus died as my substitute ("in my place")? Read Isaiah 53:4–6 and John 10:18. Who would I die for? When have I doubted God's love for me? How has God demonstrated His love for me? How would I explain God's love to an unbeliever or a fellow believer who is in the midst of suffering?
4. Why are we so prone to solely emphasize the future blessings of the Christian life (Romans 5:9–11)? How can we begin to give more attention to the temporal benefits as well? Am I a believer who stopped at justification and has failed to press on to maturity in the Christian life? How would I evaluate my progressive growth as a disciple? Is there someone I love and respect who can help me move forward in my spiritual walk?
5. How would I explain the distinction between justification and sanctification? Why is it important to differentiate between these two concepts? What are God's expectations for those who have been justified? How can our church help justified believers progress as sanctified believers? How can I help my spouse, children, grandchildren, and friends understand the importance of spiritual growth? Am I an example of a disciple who is growing spiritually? If not, why not? What steps do I need to take to be able to say, "Imitate me, just as I also imitate Christ" (1 Cor 11:1 NKJV)?

## Notes

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<sup>1</sup> There are compelling reasons why Rom 5:1–11 belongs to the sanctification section. Lopez writes: “Chapter 5 functions as a transition pointing to chapters 6–8, and may be seen as belonging to it. Since the term ‘life’ and its derivatives appear a mere three times from chapters 1–4 (1:17; 2:7; 4:17) and twenty–five times in chapters 5–8 (5:10, 17–18, 21; 6:2, 4, 10 [2x], 11, 13, 22–23; 7:1, 2, 3, 9, 10; 8:2, 6, 10–11, 12, 13 [2x], 38), this indicates the noun ‘life’ and the verb ‘live’ bind chapters 5–8. Furthermore, the theme of ‘hope’ in 5:2 reappears and climaxes at the end of the section (8:17–25), unifying the entire section. Other phrases that link 5–8 as one unit of thought appear six times in four chapters (at the beginning, middle and end): ‘through our Lord Jesus Christ’ (5:1, 11), ‘through Jesus Christ our Lord’ (5:21; 7:25) and ‘in Christ Jesus our Lord’ (6:11; 8:39; cf. Cranfield, *Romans*, 1:254). Hence what follows can accurately be referred to as the ‘Christian-life-section.’” René A. Lopez, *Romans Unlocked: Power to Deliver* (Springfield, MO: 21<sup>st</sup> Century Press, 2005), 103. See also Douglas J. Moo, *The Epistle to the Romans*. New International Commentary of the New Testament (Grand Rapids: Eerdmans, 1996), 290; Michael Eaton, *Romans*. Preaching Through the Bible (Kent, UK: Sovereign World Trust, 2010), 93–94.

<sup>2</sup> The unity of Rom 5:1–11 is clear. It is framed by the prepositional phrases of 5:1 and 5:11, the repetition of *dikaiothentes* in 5:1 and 5:9, and similar statements at the beginning of 5:3 and 5:11. Word clusters divide 5:1–11 into three sections: 5:1–5 (*elpis* [“hope”] = 3x), 5:6–8 (*apothenesko* [“to die”] = 4x), and 5:9–11 (*katallasso* [“to reconcile”] = 2x; *katallage* = 1x). See John D. Harvey, *Listening to the Text: Oral Patterning in Paul’s Letters* (Grand Rapids: Baker; Leicester, England: Apollos, 1998), 126.

<sup>3</sup> Paul uses the word “therefore” to transition from theology to “walkology” in other books as well (cf. Gal 5:1; Eph 4:1; Col 3:1; 1 Thess 4:1; 2 Thess 3:1).

<sup>4</sup> Notice how the last word in Rom 4:25 (“justification”) connects with the first verse of chapter 5 (“having been justified”).

<sup>5</sup> Wallace states that *oun* is an inferential conjunction that many times summarizes the preceding. See Daniel B. Wallace, *Greek Grammar Beyond the Basics: An Exegetical Syntax of the New Testament* (Grand Rapids: Zondervan, 1996), 673.

<sup>6</sup> BDAG s.v. *dikaioo* 2, 3a, c: “vindication” or to “be acquitted, be pronounced and treated as righteous . . . make free or pure.”

<sup>7</sup> Paul uses an aorist tense, but this doesn’t necessarily guarantee a past event. The context, however, supports this conclusion (see Moo, *The Epistle to the Romans*, 298 n. 26).

<sup>8</sup> The passive voice of the verb “justified” shows that God was the active agent.

<sup>9</sup> In one context or another, Paul refers to “peace” (*eirēne*) in his letters almost fifty times.

<sup>10</sup> There is a difference between peace *with* God and the peace *of* God. Peace *with* God is the blessed possession of every believer. The peace *of* God (Phil 4:7) is different. In order to have God’s peace described in Phil 4:7 the believer must fulfill the conditions set forth in 4:6: (1) worry about nothing; (2) prayer; (3) supplication; and (4) thanksgiving. God’s peace is the result of doing these four things.

<sup>11</sup> C. E. B. Cranfield, *A Critical and Exegetical Commentary on the Epistle to the Romans*, vol. 1 (Edinburgh, Scotland: T & T Clark, 1975), 258.

<sup>12</sup> Lopez, *Romans Unlocked*, 105 elaborates: “Jesus makes it possible to not only have peace with God *by faith*, but also to have access into this grace *by faith*. The imagery here reflects the thick curtain between the holy place and the holy of holies in the temple that separated man from having access to God that has now been removed by Christ’s death (Matt 27:51). Clearly the conjunction *also*, referring to the *access* spoken by Paul, is something additional to justification. The Greek word *access* (*prosagōgē*) appears in only two other places in the New Testament (Eph 2:18; 3:12). In both of these texts, as here, the reference is to the believers’ privilege of approaching God’s throne. As peace with God came *by faith* so also *access* to God’s throne, to praise, pray, or petition Him, comes also *by faith*.”

<sup>13</sup> Thielman notes that Paul opens and closes this section (Rom 5:1–21 and 8:18–39) with a discussion of the believers’ hope. Frank K. Thielman, *Theology of the New Testament* (Grand Rapids: Zondervan, 2000), 357. Schreiner discusses the importance of hope as well. Thomas Schreiner, *Romans*. Baker Exegetical Commentary on the New Testament (Grand Rapids: Baker, 1998), 246–49.

<sup>14</sup> The noun form of “boast” (*kauchesis*) occurs back in Rom 3:27.

<sup>15</sup> Moo, *The Epistle to the Romans*, 301 sees Rom 5:2b as “the key assertion in the passage.”

<sup>16</sup> Ash, *Teaching Romans*, vol 1, 215.

<sup>17</sup> Paul uses this combination of terms (“and not only this, but”) several times (cf. Rom 5:11; 8:23; 9:10; 2 Cor 8:19).

<sup>18</sup> Brad McCoy, “Rejoicing in ‘Rough Times’” (Rom 5:3–5): unpublished sermon notes.

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<sup>19</sup> In the LXX, *dokime* (“proven character”) was used of testing metals for purity and genuineness (Gen 23:16; 1 Kgs 10:18; 1 Chron 28:18; cf. 2 Cor 2:9; 8:2; 9:13; 13:3; Phil 2:22; 2 Tim 2:15; Jas 1:12).

<sup>20</sup> Moo observes, “The word ‘disappoint’ could be more literally translated ‘put to shame’ (*kataischyno*). This verb is used in the Old Testament to mean ‘suffer judgment.’ Typical is Isaiah 28:16 (quoted by Paul in Rom. 9:33 and 10:11): ‘So this is what the Sovereign LORD says: “See, I lay a stone in Zion, a tested stone, a precious cornerstone for a sure foundation; the one who trusts will never be dismayed [or ashamed; *kataischynthe*]”’ (see also Ps. 22:5: ‘They cried to you and were saved; in you they trusted and were not disappointed [or ashamed; *kateschynthesan*]’). Believers have a secure hope, based in the love and activity of God in Christ, so we need have no fear of being ‘ashamed’ in the time of judgment.” Douglas J. Moo, “Romans,” *Zondervan Illustrated Bible Background Commentary* vol. 3 (Grand Rapids: Zondervan, 2002), 30.

<sup>21</sup> The language of “poured out” (*ekchunno*) reminds us of Joel’s famous prophecy about God’s “pouring out” his Spirit in the last days (Joel 2:28–32, quoted by Peter on the Day of Pentecost; Acts 2:17–21).

<sup>22</sup> Kenneth Boa and William Kruidenier, *Romans*. Holman New Testament Commentary (Nashville: Holman Reference, 2000), 163.

<sup>23</sup> Rom 5:6, 7, and 8 all conclude with the Greek verb *apothnesko* (“to die”).

<sup>24</sup> Harrison: “The demonstration of God’s love in Christ came ‘at just the right time.’ This recalls Paul’s placing of the incarnation and redeeming work of our Lord in the fullness of time (Gal 4:4). Since the argument of Romans has included the purpose of the law as bringing clear knowledge of sin (3:20) and as working wrath (4:15), the connection with the Galatians material is fairly close. The law had operated for centuries and had served to expose the weakness and inability of man to measure up to the divine standard of righteousness. God does not wait, as some thought, for us to produce a sufficient and acceptable level of righteousness before he acts to save. Quite the contrary: he acts ‘at just the right time’—i.e., at the time of our manifest helplessness and captivity to sin.” Everett F. Harrison and Donald A. Hagner, “Romans” in the *Revised Expositors Bible Commentary* (Grand Rapids: Zondervan, 2008), 91.

<sup>25</sup> Lopez, *Romans Unlocked*, 108: “Incredibly, no other verse, except John 3:16, shouts more clear than this one [Rom 5:8] of God’s amazing grace!”

<sup>26</sup> Preaching Today citation: “10 Questions,” *Time magazine* (3/22/2010), 4.

<sup>27</sup> The lesser weightiness is “having now been justified” (not that it is any less important), however the greater thrust is the fact that “we shall be saved from the wrath of God through Him” (cf. also Moo, *The Epistle to the Romans*, 310). Wallace, *Greek Grammar*, 166–67 also refers to this as a dative of measure.

<sup>28</sup> Bing comments, “It is argued that ‘salvation’ in [Romans 10] vv 9–10 is not justification (signified by ‘believes to righteousness’ in v 10), but deliverance from the power of sin and its consequence of God’s temporal wrath. They apply here the general meaning of *soteria/sozo*, which is often used of temporal deliverance in the Bible. Indeed, in 5:9–10 there seems to be a distinction between positional justification and practical deliverance from wrath in the believer’s life. It is ‘through Him’ that those who have been ‘justified by His blood’ can be saved from wrath (5:9), or literally ‘the wrath’ (*tes orges*) which includes the wrath being presently poured out on mankind (1:18). The life of Jesus provides the power to deliver from sin and its effects (5:10). This seems to anticipate exactly the theme of chapters 6–8. The power of sin is overcome in the believer’s life by the resurrection life of Jesus Christ (6:5, 8, 11, 23; 7:25; 8:2, 10–11).” See Charlie Bing, *Lordship Salvation* [Ph.D. Dissertation, Dallas Theological Seminary, 1991]: 112.

<sup>29</sup> This is likely a logical future, not a temporal future.

<sup>30</sup> It should not escape our notice that the words “save” (*sozo*) and “salvation” (*soteria*), perhaps the two most common words in the modern church for having an eternal relationship with God, were not used by Paul in his treatise on human condition and divine solution to it. To Paul, it does not appear that “save” has the default connotation of spiritual deliverance from damnation. He uses the verb “justify” and the noun “justification.”

<sup>31</sup> See John Hart, “Why Confess Christ? The Use and Abuse of Romans 10:9–10.” *JOTGES* 12 (Aut 1999): 3–35 at <http://bible.org/article/why-confess-christ-use-and-abuse-romans-109-10> and René A Lopez, “Do Believers Experience the Wrath of God?” *JOTGES* 15 (Aut 2002): 45–66: [http://scriptureunlocked.org/en/resources/article-downloads/cat\\_view/42-rene-lopez](http://scriptureunlocked.org/en/resources/article-downloads/cat_view/42-rene-lopez).

<sup>32</sup> Steve Elkins, *The Roman Road Revisited* (Dallas: Allie Grace Books, 2005), 85–87.

<sup>33</sup> Bruce writes, “. . . shall we be saved by his life. That is, by his present resurrection life. This statement is expanded below in 6:8–11.” F. F. Bruce, *The Letter of Paul to the Romans*, rev. ed. (Grand Rapids: Eerdmans, 1985), 118.

<sup>34</sup> Cf. Rom 8:34; Heb 7:25; 1 John 2:1.

<sup>35</sup> See also Rom 5:17, 21; 6:23; 7:25; 8:39.