

• LESSON 9 (June 8) •
Romans 5:1-11
Peace with God
Through Jesus Christ

When we run across words like “therefore” in Scripture, we need to pause and make sure we appreciate that they are “there for” a reason. They serve to connect points previously made as foundational with important principles of application. Paul’s use of the “therefore” tool is pivotal to our grasp of Romans 5.

FOUNDATIONAL POINTS PREVIOUSLY MADE:

But now the righteousness of God has been manifested apart from the law, although the Law and the Prophets bear witness to it—the righteousness of God through faith in Jesus Christ for all who believe. (3:21-22)

Then what becomes of our boasting? It is excluded. By what kind of law? By a law of works? No, but by the law of faith. For we hold that one is justified by faith apart from works of the law. (3:27-28)

For the promise to Abraham and his offspring that he would be heir of the world did not come through the law but through the righteousness of faith. (4:13)

That is why it depends on faith, in order that the promise may rest on grace and be guaranteed to all his offspring—not only to the adherent of the law but also to the one who shares the faith of Abraham, who is the father of us all. (4:16)

That is why his faith was “counted to him as righteousness.” But the words “it was counted to him” were not written for his sake alone, but for ours also. It will be counted to us who believe in him who raised from the dead Jesus our Lord, who was delivered up for our trespasses and raised for our justification. (4:22-25)



Can you illustrate the usefulness of the “therefore” tool in your own words? Write your own foundational premise...

...and use “therefore” to connect it to a principle of application...

IMPORTANT PRINCIPLE OF APPLICATION:

Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ. (5:1)

Paul has been building towards this pivotal, gospel-soaked point since Romans 1. Remember the universal bad news.

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who by their unrighteousness suppress the truth (1:18)

Do you suppose, O man—you who judge those who practice such things and yet do them yourself—that you will escape the judgment of God? Or do you presume on the riches of his kindness and forbearance and patience, not knowing that God’s kindness is meant to lead you to repentance? But because of your hard and impenitent heart you are storing up wrath for yourself on the day of wrath when God’s righteous judgment will be revealed. (2:3-5)

Gentiles deserve God’s wrath. Jews deserve God’s wrath.

For there is no distinction: for all have sinned and fall short of the glory of God... (3:23)

But just as each and every one of us are within the terrible scope of the bad news, God has ensured that each and every one of us are extended the opportunity to respond to the good news.

...and are justified by his grace as a gift, through the redemption that is in Christ Jesus, whom God put forward as a propitiation by his blood, to be received by faith. (3:24-25)

Jesus Christ is the sacrifice provided by our gracious God in order to satisfy the righteous wrath of God.

It was to show his righteousness at the present time, so that he might be just and the justifier of the one who has faith in Jesus. (3:26)

In your own words, what does it mean to “have peace with God”?

Thinking about the overall context of the letter and the makeup of the church in Rome, what impact should “peace with God” have on the relationships of Jewish and Gentile brothers and sisters in Christ, and—by extension—on our own relationships today? Notice especially Romans 14:13-19.

To rephrase Paul's climactic point in Romans 5:1, through our Lord Jesus Christ, we have peace with God. Whether Jew or Gentile, we can enjoy reconciliation with the Creator we have spurned and rejected because his own Son served as a sacrifice of atonement for our sins. We can stand justified in his sight by faith—not in our family tree, circumcision, or the record of our own works—but by faith in Christ. It is a point that most certainly harmonizes with and compliments the bookends of the letter:

- “We have received grace and apostleship to bring about the obedience of faith for the sake of his name among all the nations” (1:5).
- “...the revelation of the mystery ... has now been disclosed and through the prophetic writings has been made known to all nations, according to the command of the eternal God, to bring about the obedience of faith” (16:25-26).

Meditate with Paul on the spiritual blessings our God and Father has blessed us with in our Lord Jesus Christ. What do these statements provide that enhance our overall understanding of the gospel?

Paul has repeatedly referred to Jesus as “Lord” in this letter (1:4, 7; 4:24). Why is it important that we regard Jesus not simply as a means to our justification but the rightful Lord of our new lives of reconciliation to God?

- ❖ “Through [Christ] we have also obtained access by faith into this grace in which we stand” (5:2a)

- ❖ “And we rejoice in hope of the glory of God” (5:2b)

- ❖ “More than that, we rejoice in our sufferings” (5:3a)

❖ “Knowing that”:

➤ Suffering produces endurance (5:3b)

➤ Endurance produces character (5:4a)

➤ Character produces hope (5:4b)

➤ Hope does not put us to shame (5:5a)

❖ “Because God’s love has been poured into our hearts through the Holy Spirit who has been given to us” (5:5b)

Which leads Paul to this powerful statement of summary:

For while we were still weak, at the right time Christ died for the ungodly. For one who will scarcely die for a righteous person—though perhaps for a good person one would dare even to die—but God shows his love for us in that while we were still sinners, Christ died for us. Since, therefore, we have now been justified by his blood, much more shall we be saved by him from the wrath of God. For if while we were enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life. More than that, we also rejoice in God through our Lord Jesus Christ, through whom we have now received reconciliation. (5:6-11)

CLOSING THOUGHT: Paul spent four solid chapters establishing this reality: we are weak. We are hopeless. We are ungodly. We are lost. But Romans 5 is a gospel-injection of hope. At just the right time, Christ died for us. Now, we can be saved by his life. Having firmly established the problem and introduced God’s solution, Paul will begin to show us how to live for him.