

[Romans 4.18; 12.3 Introduction to Biblical Faith 061]

Now we focus on an underlying theme that runs throughout the book. It is not difficult to understand but our tendency is to do the opposite of what Scripture teaches us and encourages us to do. It is the familiar area of Faith. It is about coming to a relationship with God on the basis of faith; and this passage opens a lot about it.

This passage is in the section on Pattern for Justification, using the example of Abraham as a pattern. Paul is writing to the Christians in Rome, and he was a prime example for OT believers being the Father of all those that had the same faith. At the time of writing many believers were martyred for their faith in the Colosseum in Rome. And Paul was eventually executed by the Roman Empire.

Paul, in referring to salvation uses the word justification—a right standing before a holy God and His standard which is His Law—only by faith, 3.21-5.21.

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The provision for justification is described in the long, complicated sentence of 3.21-26. Everything else is supporting this section. And here we are in chapter 4 which give us the pattern for justification—from the OT which was the Scripture of the first century. So Paul is using Abraham throughout the chapter as a pattern for justification by faith apart from works, and, since he is before the Law it has to be by faith. (In Chapter 5 we will see the 'profit' or benefits of justification of this faith.)

We are in the explanation of the Covenant of Abraham, with four parts: the Promise—from the beginning of the Covenant—la idea being

that Abraham *believed*. The alternative, a system of Law which requires obedience or works, is negated because it negates grace and faith, and then he gives the assurance of faith which we last studied. Now, the fourth part is an Abrahamic example of a man of faith. So that is the theme of 4.18-21. This is a central passage because you can find all the elements of faith: at least eight elements or principles related to faith.

Beginning with 4.18. There is a continuity with verse 17 and some versions put a semi-colon at the end of 17, but I think it best to view it as a new sentence. In Greek it could be either—is not totally clear. Remember that the manuscripts do not have punctuation and we have to use the grammar to determine things and in this case it is not so clear.

But we begin with a new sentence here which runs to the end of the verse:

4.18 In hope against hope he believed, so that he might become a father of many nations according to that which had been spoken, "SO SHALL YOUR DESCENDANTS BE."

'In hope against hope he believed, *so that...*' referring back to what he, Paul, was saying about Abraham believing and the Scriptures supporting that, now repeating 'might become a father of many nations according to that which had been spoken,' very importantly, 'so shall your descendants be'. He has already quoted Genesis 15.6 but this comes from the verse immediately preceding, verse 5. He has just described the multitude, in verse 5, of descendants that Abraham will have and he uses an illustration—counting the stars, which, in our own Milky Way, scientists estimate to be 100 billion stars. Of course, if you go beyond that, then there are other galaxies of the universe as well.

We begin with the idea of 'in hope against hope'. This, the NAS version quite literally writes it as it appears, two prepositional phrases next to each other. First we must clarify what 'hope' is Biblically. Doing a word study you find many passages which theologically are talking about hope in eternal things, such as in God.

In general, we tend to use the word hope to refer to something that we do not have a basis for, like 'I wish someday I could be rich.' That is NOT the way it is used in its theological sense. It is a *confident expectation* which is based on certain things. Primarily it is an expectation on what God has said.

Hope

1. Hope - not a wish
confident expectation
envisions outcome

These are some verses that elaborate on what this hope is all about. This hope is not only an expectation but you have to have an idea of what you are expecting so it includes some outcome; it *envisions an outcome*. And oftentimes in the Bible that outcome is very unlikely, so it is not just something that has no basis, but it is something that is unlikely, but is something God has said He is going to do. We put our hope in *that*.

2Corinthians 1.7 *and our hope for you is firmly grounded [or unshaken], knowing that as you are sharers of our sufferings, so also you are sharers of our comfort.*

Paul knows certain things that God has promised in the Christian life and that gives him a *vision of an outcome* that gives him a hope.

Philippians 1.20 *according to my earnest expectation and hope, that I will not be put to shame in anything, but that with all boldness, Christ will even now, as always, be exalted in my body, whether by life or by death.*

That is the *confident expectation*; that is what hope is.

Hebrews 6.11 *And we desire that each one of you show the same diligence so as to realize the full assurance of hope until the end, 18 so that by two unchangeable things in which it is impossible for God to lie, we who have taken refuge would have strong encouragement to take hold of the hope set before us....19 This hope we have as an anchor of the soul, a hope both sure and steadfast and one which enters within the veil,*

The ‘full assurance of hope’: fully convinced, confident expectation in order to have an idea of an outcome. ‘..until the end’. Something is going to happen at the end, so it is a future anticipation. In verse 19 he uses an image to convey the idea of hope: an anchor which gives stability, not just a wish, like an anchor that will keep you in the dock.

2. In hope - Romans 4.18 ἐπ’ ἐλπίδι looks to God

In this context, ‘in hope’ is the Greek with the preposition ἐπ’ meaning ‘upon’ which indicates certain things that must come about—that is the hope. This is what anchored his life; it gave him this assurance, the hope in which he put his faith. This phrase, then, looks to God.

3. Against hope - Romans 4.18 παρ’ ἐλπίδι looks at circumstances

And, when it says ‘against hope’ the preposition is παρὰ meaning against or opposed in this context. ‘Hope against hope’ looks at the circumstances. If you look at the circumstances, then everything goes against it. So Abraham, with everything around him telling him that there was no way this was going to happen, he had to look to God. It is in hope of what God is going to do based on what God has said. Paul has already expanded on what God has

said—going back to the Abrahamic Covenant in which God has bound Himself legally to accomplish, having entered into a contract. It is on that basis that Abraham had an anticipated outcome because it is based on the almighty God.

4.18 In hope against hope he believed, so that he might become a father of many nations according to that which had been spoken, “SO SHALL YOUR DESCENDANTS BE.”

He envisioned the outcome, which was totally against the circumstances, and *believed*. The verb form occurs 243 times, many just in the Gospel of John. And the noun form that corresponds to it the same number of times. So we have an introduction to this concept of faith:

Biblical Faith

1. All have faith - Romans 12.3 all exercise faith all the time
Everyone—every single human being has faith; it is part of what God has built in mankind. Romans 12.3 es specific to the believer; it is in a context dealing what is going to follow in terms of things concerning a believer. But I think the application is broader than this immediate context and gives an idea for at least believers and really goes beyond that. The reason for that is because all of us exercise faith all the time.
The unbeliever exercises faith. When he gets in his car and drives off he is exercising faith in the mechanical operation of that vehicle, and when driving to a distant place he is trusting that that automobile will get him from point A to point B. He is also trusting that others are going to observe in large measure the rules of driving so that he will get from point A to point B at 70 miles per hour. If he didn’t have that faith, or if those circumstances weren’t present it would be an extremely dangerous thing to be out there at 70 miles an hour. So he has faith that laws will be enforced, that people in large measure will obey the law, that the automobile will get him from A to B. He also has faith in his own abilities to be able to maneuver that vehicle to make all the correct turns, etc. So every non-believer and every one of us exercises faith.
2. Not a matter of amount of faith
Not a matter of the *amount* of faith. This is basic.
3. Issue is content and object
It is a matter of the content of faith and where that faith finds its object. That is the basic issue. It is a theological position as well, so the atheist has a theological position and he puts his faith in that position.

Roman 12.3 *For through the grace given to me I say to everyone among you not to think more highly of himself than he ought to think; but to think so as to have sound judgment, as God has allotted to each a measure of faith.*

‘God has allowed to each’, in this context a believer, ‘a measure of faith’. I think it is true of the unbeliever as well because all good things come from God, so the unbeliever is given the ability to put confidence in certain things. The issue is whether they are putting their confidence in things that God would desire or putting it in other things.

So the issue is: What is the faith, the content of it and the object which we will consider.

4. Terms - πίστις (peés-tees)
πιστεύω (pees-tyú-o)

The terms are very similar in the Greek text even though we use different words in English. The noun form πίστις is usually translated ‘faith’. The verb, πιστεύω, generally is translated not ‘to have faith’ but ‘to believe’. We use the two words, faith, and to believe and in the Greek it is captured by the same root form for both noun and verb. So, sometimes I use a passage in a verbal form and sometimes the noun form, depending on the verse. In 4.18 he uses the verbal form first and then the noun form later on.

We will start with something of an excursus, and then go through the passage.

Importance of Faith

This is very important because it is one part of the overall Christian faith that we will exercise *after* we are justified. The Bible doesn’t make a difference between faith in conversion and faith in the Christian life. It is just a matter of the content. When we are justified the content is the gospel message and the object is the one who accomplished all on our behalf so that we may be justified.

And then when it comes to living it out the content may be a little different, maybe a promise that God has made or maybe a principle that you can find in Scripture and we believe *it* and now our actions and our life reflect that content. The object of the faith is always God Himself. That’s the tension because we always think ‘I can figure this out myself.’ or ‘I’ve done this before so I can do it again.’

1. Admired by Jesus - Matthew 8.10 *Now when Jesus heard this, He marveled and said to those who were following, “Truly I say to you, I have not found such great faith with anyone in Israel.*

It is in the context of a healing. It is a Roman, a gentile, and Jesus is praising and admiring the faith of this gentile centurion because he has his faith in the proper content—the ability of God to heal—and the proper object—Jesus Christ. So it is admired by Jesus and there are similar passages elsewhere where Jesus praises others for their faith. He also reprimands others for their *lack* of faith. *Lack* is not in the quantity, but more in the sense of quality in terms of content and object.

2. Commended - Romans 1.8 *First, I thank my God through Jesus Christ for you all, because your faith is being proclaimed throughout the whole world.*

Faith is also commended, not only by Jesus but in Romans 1.8 by Paul. It is always commended when in the proper content and placed in the proper object. In this case, everybody is talking about the faith of these Roman house churches, all over the world! A great commendation.

1 Thessalonians 1.8 *For the word of the Lord has sounded forth from you, not only in Macedonia and Achaia, but also in every place your faith toward God has gone forth, so that we have no need to say anything.*

The faith of the Thessalonians had gone forth—been reported, people have been talking about it. And, as a result people are encouraged.

2 Thessalonians 1.4 *therefore, we ourselves speak proudly of you among the churches of God for your perseverance and faith in the midst of all your persecutions and afflictions which you endure.*

Same church, the Thessalonians, Paul is bragging about them, not about great they are, but about their faith, that they are humble and recognize where true ministry, true power comes from. It didn’t come from them; it comes from God working through them, and their faith is commended by Paul. It should be commended among anyone living a life of faith.

3. Priority - Hebrews 11.6 *And without faith it is impossible to please Him, for he who comes to God must believe that He is and that He is a rewarder of those who seek Him.*

A high priority: the only way to please God is by trusting in Him, believing what He has said, in what He has promised.

Romans 14.23 *But he who doubts is condemned if he eats, because his eating is not from faith; and whatever is not from faith is sin.*

Not only can we not please God without it, but if we don’t have it, it is sin. A very high priority!

4. Potential - Mark 9.23 *And Jesus said to him, “‘If You can?’ All things are possible to him who believes.” 24 Immediately the boy’s father cried out and said, “I do believe; help my unbelief.”*

And faith has great potential as well. ‘All things are possible for one who believes.’ And a great prayer: ‘help my unbelief...I have a measure of faith but I want to have the kind of faith that does accomplish all things in your power.’ Oftentimes we need to pray this: ‘God, I want to believe, but it is so impossible that I want a greater measure of faith.’

God is omnipotent; if you are in a struggle, in the midst of some difficulty and don’t see a way out of it, be assured that it is not that God doesn’t have the power to get you out of that circumstance. He could say it in an instant and it would be gone from you. Sometimes it is not an issue of His will, but more His using a circumstance to develop faith.

5. Essence of life - 2Corinthians 5.7 *for we walk by faith, not by sight-- Galatians 2.20 I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself up for me.*

We are, as believers, ones who exercise faith; this is who we are, our characteristic. Walking by faith is what should characterize us—not looking at the circumstances, ‘sight’. Faith looks at the content, what God has said. This is the essence of the Christian life, the Christian walk, how we are to live and obviously our old nature goes totally against that. We must live by faith *in the Son of God*. There are many other passages.

6. Example - 2Timothy 3.10 *Now you followed my teaching, conduct, purpose, faith, patience, love, perseverance,*
1Timothy 4.12 *Let no one look down on your youthfulness, but rather in speech, conduct, love, faith and purity, show yourself an example of those who believe.*

Paul writes to Timothy with a list of Christian qualities and actions, commending him for following Paul’s example, a believer. The essence of his life was by faith. Then, an exhortation to Timothy that we can apply to ourselves as well. We should be an example of all these Christian virtues, but particularly an example of faith. That is who we are, believers; that is our identity.

Biblical Faith

1. Has supernatural vision 4.18

It has that supernatural vision; it has to envision that outcome that God has outlined or that He has revealed, or has, in some way, made evident in His Word. Biblical faith has a supernatural outlook; it looks to Him. The hope is in Him and you have to

believe Him. You have to have an idea of the content that God has revealed. I believe that this is the first element of Biblical faith. You have to have an idea of what God has said and a little of how that might work itself out in your life in a personal way. And now you trust that, just as you start out on a trip, you are trusting in that automobile and you envision a destination. You don’t leave the garage thinking, ‘I’m just going to go wherever I feel like; if I feel like turning right, if I want to go left I’ll go left.’ You have a destination in mind. All that faith that you have in a normal, natural way, is now geared to getting you to the destination. Biblical faith is analogous to that. We have a destination, an outcome, a hope of how things are going to turn out. And now I believe in that content, that promise, or in that principle in God’s Word, which starts with a supernatural vision.

- 4.18 In hope against hope he believed, so that he might become a father of many nations according to that which had been spoken, “SO SHALL YOUR DESCENDANTS BE.”

And there is a purpose behind that faith: ‘so that he might become a father of many nations’ which is part of that vision, because God said you will be a father of many nations. That is from the Abrahamic Covenant, one of the stipulations, verse 17. Abraham was to be the father of many nations and he was believing so that it will work itself out. He is taking the first step: opening the garage door, getting the car out, to make it to that destination which is long-range.

Abraham, in his lifetime was not going to see the fulfillment of that; in fact it would take several years before he saw the fulfillment of the very first son, much less the many nations. But he has a vision or a picture because God has made it clear—there would be many nations. He was living in Canaan and he knew about Egypt, knew there was a Persia, and others. He had an idea about the outcome and that was where he was putting his faith.

- 4.18 In hope against hope he believed, so that he might become a father of many nations according to that which had been spoken, “SO SHALL YOUR DESCENDANTS BE.”

According to that which was spoken, ‘So shall your descendants be.’ This is from the Genesis 15 passage. So Paul is mixing the Covenant that was given initially in Genesis 15 with an aspect that is clarified in Genesis 17 which is the content we will study.

Biblical Faith

1. Has supernatural vision 4.18
2. Has God's Word as content

This is the second element of Biblical faith: God's Word as content. It is always related to God what has said or revealed. What He had said or revealed to Abraham He had not only promised but He put it in covenant form; and now Abraham can trust it and take the steps leading to that fulfillment or outcome, even though it is so long-range that Abraham was not going to see it all in his lifetime. He would see some of it: Isaac and his descendants and Abraham would have other children as well, later on, so whatever God did in reviving him, it worked with Keturah and from her other potential nations came. It was not just something he was hoping for—like a wish for retirement. It had to be based on God's Word.

Biblical Faith has supernatural vision based on God's Word. And if it is Biblical Faith it will glorify God.

[Romans 4.19-20 Elements of Biblical Faith 062]

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Biblical Faith

1. Has supernatural vision 4.18
2Corinthians 5.7 for *we walk by faith, not by sight*
Hebrews 11.13 *All these died in faith, without receiving the promises, but having seen them and having welcomed them from a distance, and having confessed that they were strangers and exiles on the earth....*
They died in faith without receiving the promises, but having seen them—had a vision in their minds of what God was going to do and that thing that He promised went beyond even the person He

promised it to. And having welcomed these things from a distance and having confessed that they were strangers and exiles—they had a different home, so it was a supernatural vision.

22 *By faith Joseph, when he was dying, made mention of the exodus of the sons of Israel, and gave orders concerning his bones....*

By faith Joseph, when dying, makes mention of the exodus of the sons of Israel—basing that on the Abrahamic Covenant which states, in Genesis 15, that they would be in exile, and he knew that they would leave Exodus years in the future. But he gave orders concerning his bones. He didn't see the outcome of the promise, but he gave instructions in an act of faith—'take my bones...'

39 *And all these, having gained approval through their faith, did not receive what was promised.*

All these did not receive what was promised. Did God fail? No, His promises sometimes go beyond us. Some of the things God is working in us...our children or grandchildren may be the beneficiaries, if we are faithful. We may not realize promises now, but it is a vision, a bigger idea, even if I don't have the benefit of what He has promised, I know He is going to fulfill it and I can trust in Him. That is supernatural vision.

2. Has God's Word as content

It is not nebulous; it is not if I have enough faith—am I trusting enough? No, the issue is: Did God make a promise? Did He reveal a principle that I can apply and that I can believe? And, does that promise go against everything around me? Maybe it will, and in the case of Abraham it did. He didn't even have one son, but 'a multitude of nations' was promised. This is an example of the promise going way beyond him. He had an idea of how it would work out with other nations as well. But it had to start with one promise and it was not necessarily be Ishmael's descendants, it would be supernatural.

It is God's Word as the content, not just something we hope for and believe in it—a way to put God in a box and this is how God has to answer this prayer. But there has to be a promise that applies to believers in His Word so that I can put my trust in it—which is the content of my faith. It is not something we come up with; it is what God is going to do. This is the reason we study the word, read it cover to cover, so we have a foundation and can remember reading a passage, for example, in Leviticus that has a principle I can trust in now in the 21st Century.

The more you study the word, the bigger the foundation you have for faith. We do have to properly study Scripture so that we don't make invalid applications. Application first and foremost starts with a proper understanding of the text. What does it mean?

What did it mean to the original readers? What did the original author intend? You have to evaluate how a given Scripture was understood by its particular audience.

The second stage of application: From every passage you can draw universal principles that go beyond the passage, a timeless truth. Abraham was told to sacrifice his son; we understand that it was just for Abraham. It was a test of faith for Abraham.

The timeless truth there is that the son was the most important thing for him; he had waited most of his life for him. So one timeless truth is that God may call upon us to set aside that thing most important to us to accomplish some greater good that He makes clear elsewhere. So you look for a *timeless truth* that transcends Abraham's day, before, during and after his day, true in the NT and yet today. You can draw a timeless truth from any passage, even the genealogies. God is always the same, and Scripture is inspired. The principle is based on His characteristics.

Romans 10.8 *But what does it say? "THE WORD IS NEAR YOU, in your mouth and in your heart"--that is, the word of faith which we are preaching,...*

...The word of faith: it is based on the word.

17 *So faith comes from hearing, and hearing by the word of Christ.*

It has to be based on Scripture.

2Thessalonians 2.13 *But we should always give thanks to God for you, brethren beloved by the Lord, because God has chosen you from the beginning for salvation through sanctification by the Spirit and faith in the truth.*

Faith based on the *truth*. There is a whole group of Scriptures that refer to '**the faith**'. It refers to **Biblical doctrine or teaching**.

1Timothy 4.6 *In pointing out these things to the brethren, you will be a good servant of Christ Jesus, constantly nourished on the words of the faith and of the sound doctrine which you have been following.*

That is 'the faith', the content of what we believe; it is referred to in several contexts.

4.19 Without becoming weak in faith he contemplated his own body, now as good as dead since he was about a hundred years old, and the deadness of Sarah's womb; 20 yet, with respect to the promise of God, he did not waver in unbelief but grew strong in faith, giving glory to God, 21 and being fully assured that what God had promised, He was able also to perform.

We won't break down this sentence as we usually do, but will highlight some things in it: 20, the promise of God = the content. Grew strong in faith, so faith *grows*. Giving glory to God—that's the bottom line, i.e., our faith should always give glory to Him. 21, And being fully assured = hope. We are bringing out these elements as we go through the passage

4.19 Without becoming weak in faith he contemplated his own body, now as good as dead since he was about a hundred years old, and the deadness of Sarah's womb; 20 yet, with respect to the promise of God, he did not waver in unbelief but grew strong in faith, giving glory to God, 21 and being fully assured that what God had promised, He was able also to perform.

'He contemplated', i.e., he knew the circumstances, he knew that humanly speaking, being nearly 100 years old...yet did not waver, but grew strong...

4.19 Without becoming weak in faith he contemplated his own body, now as good as dead since he was about a hundred years old, and the deadness of Sarah's womb;

'Without becoming weak in faith'. That does not mean that our faith is always perfect or that we always exercise it, or we are always walking by faith. And Abraham is one of the prime examples because the whole story of Abraham is one of *developing* faith, his faith growing. There are several examples of his failing in faith. Here are some of his lapses of faith:

Lapses of Faith

1. Did not leave family in Ur - Genesis 11.31 *Terah took Abram his son, and Lot the son of Haran, his grandson, and Sarai his daughter-in-law, his son Abram's wife; and they went out together from Ur of the Chaldeans...*

This one is perhaps his first lapse. He had been told to 'go forth from your relatives and from your father's house...' Genesis 12.1 But he took family with him.

2. Had his wife act like sister - Genesis 12.12-20 *and when the Egyptians see you, they will say, 'This is his wife'; and they will kill me, but they will let you live. 13 "Please say that you are my sister so that it may go well with me because of you, and that I may live on account of you."...*

3. Ishmael with Hagar - Genesis 16.1-6 *...she had an Egyptian maid whose name was Hagar. 2 So Sarai said to Abram, "Now behold, the LORD has prevented me from bearing children.*

Please go in to my maid; perhaps I will obtain children through her.” And Abram listened to the voice of Sarai....

This lapse is very clear. And God re-states the Covenant in chapter 17. No, it is not a valid application to never take the advice of your wife!

4. Risks wife again - Genesis 20.1-7 ...*Abraham said of Sarah his wife, “She is my sister.” So Abimelech king of Gerar sent and took Sarah....*

Abraham was totally forgiven, but sin has its lasting effects, the consequences sometimes linger. We are experiencing the long-term effects today.

The text is not saying that our faith is perfect or constant; in fact it grows—or should be growing—as we learn. Our failing or not experiencing the blessing of our faith does not negate His promises to us. That is why we are confident in eternal security of our salvation (justification). Sometimes we live in a way so that clearly we don’t deserve it, but yet God has a future plan for us. We should learn from our mistakes.

The birth of Isaac was in chapter 21, and in 22 we read of God’s asking Abraham to sacrifice him. You can see lapses of faith but also a progress. This is the pattern.

Biblical Faith

1. Has supernatural vision 4.18
2. Has God’s Word as content
3. Does not retreat 4.19

Biblical faith is not perfect, but it moves forward, has progress.

Other verses refer to this:

Romans 14.1 *Now accept the one who is weak in faith, but not for the purpose of passing judgment on his opinions.*

Some believers were not consistent in trusting God and were not looking into the word and not having an idea of how God was going to work in the circumstances. A more mature believer might want to ‘advise’ the weaker but should not be *judging*.

Luke 22.32 *but I have prayed for you, that your faith may not fail; and you, when once you have turned again, strengthen your brothers.”*

Peter’s faith was in danger of failing, but Jesus had prayed for him. Peter also recovered from a failing. So we don’t retreat and deny the faith, we move and progress.

1 Timothy 6.21 *which some have professed and thus gone astray from the faith. Grace be with you.*

Some have strayed, so it does include setbacks.

4.19 Without becoming weak in faith he contemplated his own body, now as good as dead since he was about a hundred years old, and the deadness of Sarah’s womb;

He considered the circumstances...

4.19 Without becoming weak in faith he contemplated his own body, now as good as dead since he was about a hundred years old, and the deadness of Sarah’s womb;

...His body was as good as dead as far as having a child, ...

4.19 Without becoming weak in faith he contemplated his own body, now as good as dead since he was about a hundred years old, and the deadness of Sarah’s womb;

...and, another strike against him was the deadness of Sarah’s womb.

Circumstances from Hebrews 11

1. Noah - no rain
Circumstances may go totally against what God has promised or beyond any experience you might have had.
2. Joshua & Caleb - giants, etc
The 10 spies returned with ‘the land is full of *giants!*... ‘We cannot conquer the land’! Well, humanly speaking, I think the armies of the Canaanites were well established; they had fortified cities that were impregnable...all of the circumstances of what God had promised showed that there was no way...except for Joshua and Caleb who exercised *faith* that God could overcome those circumstances.
3. Gideon - small army
He had a tiny army. God said, ‘Reduce the army’. And Gideon did what God said—by *faith* because there was no way they could beat the forces.
4. Shadrach, Meshach & Abed-nego - fiery furnace
They trusted that God would preserve them from the fire.
5. Stephen - stoned
Stoned, and in the midst of it asked God to forgive those that were stoning him. He had a vision of what God was doing; he was being martyred and God was giving him assurance.

Faith doesn’t make sense. It makes miracles. Sometimes God asks us to trust Him apart from the circumstances.

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2. Has God's Word as content
3. Does not retreat 4.19
4. Looks beyond circumstances Hebrews 11.7-9 *By faith Noah, being warned by God about things not yet seen, in reverence prepared an ark for the salvation of his household, by which he condemned the world, and became an heir of the righteousness which is according to faith. 8 By faith Abraham, when he was called, obeyed by going out to a place which he was to receive for an inheritance; and he went out, not knowing where he was going. 9 By faith he lived as an alien in the land of promise, as in a foreign land, dwelling in tents with Isaac and Jacob, fellow heirs of the same promise;*

Noah and Abraham had that supernatural vision with an idea of the content, but did not retreat, looking beyond the circumstances, and obeyed, moving forward.

4.19 Without becoming weak in faith he contemplated his own body, now as good as dead since he was about a hundred years old, and the deadness of Sarah's womb; 20 yet, with respect to the promise of God, he did not waver in unbelief but grew strong in faith, giving glory to God,

The promise of God is the content..

4.19 Without becoming weak in faith he contemplated his own body, now as good as dead since he was about a hundred years old, and the deadness of Sarah's womb; 20 yet, with respect to the promise of God, he did not waver in unbelief but grew strong in faith, giving glory to God,

...He did not waver in unbelief. Biblical Faith is not blind or nebulous but based on God's Word.

Faith is like WiFi. It is invisible, but it has the power to connect you to what you need.

[Romans 4.18-25 More Elements of Biblical Faith 063]

Biblical Faith

1. Has supernatural vision 4.18
2. Has God's Word as content
3. Does not retreat 4.19
4. Looks beyond circumstances

5. Is victorious over doubt 4.20

Matthew 21.21 *And Jesus answered and said to them, "Truly I say to you, if you have faith and do not doubt, you will not only do what was done to the fig tree, but even if you say to this mountain, 'Be taken up and cast into the sea,' it will happen.*

Without doubt—the element of complete trust. We have confidence in God that He is going to do what He says.

What Jesus is emphasizing in this passage is not what we tend to emphasize. We tend to emphasize that we need a huge faith that is able to call on the mountains that they be uprooted and moved away. That's not the point of what Jesus is indicating here. He may be using a little hyperbole, but nowhere in His word is it ever commanded, or His word reveals that it is *His will* to move those mountains and remove them. Or, in this case, curse the fig tree—and it was done.

So in this very unusual circumstance, the emphasis is on not doubting and having faith. I think that what is behind what Jesus is saying are the elements we are talking about. If God has revealed something and if He has revealed that He wants a mountain uprooted, you can pray that prayer and you can be assured that God is going to uproot the mountains. You have to look at the content: Is there revelation concerning that? So it is faith that is victorious over doubt.

James 1.6 *But he must ask in faith without any doubting, for the one who doubts is like the surf of the sea, driven and tossed by the wind.*

The word 'doubting' in these passages kind of has the idea of two different positions, wavering between two positions, back and forth 'Shall I do this, or that?' Divided in your thinking rather than being single-minded and single-focused in that this is what God has said and there is no alternative. This is clear and I can put my confidence and faith in what God has said. We look for the eternal principle that is involved. We used the case of Abraham as an example.

So there is a battle: 'I don't see how this is going to happen'. Looking at things from a normal perspective, there is no way that we see a fulfillment of what God has promised. What the passage is encouraging us is that we overcome that, we settle the doubt.

4.19 And without becoming weak in faith he contemplated his own body, now as good as dead since he was about a hundred years old, and the deadness of Sarah's womb; 20 yet, with respect to the promise of God, he did not waver in unbelief, but grew strong in faith, giving glory to God,

And faith also grows. The last part of verse 20: ‘grew strong in faith’. We grow when we exercise faith, or sometimes when we fail to exercise it and we see the consequences of the failure. We mentioned the consequences of Ishmael in Abraham’s life and we probably all have examples in our lives as well. Spiritual growth and faith grow in time. Other passages to reinforce it include:

Biblical Faith

1. Has supernatural vision 4.18
2. Has God’s Word as content
3. Does not retreat 4.19
4. Looks beyond circumstances
5. Is victorious over doubt 4.20
6. Grows in time Luke 17.5 *The apostles said to the Lord, “Increase our faith!”*

This is a prayer of the disciples. If you read further in the text you see that God does several things. And part of what He does is that He gives further revelation to give a better foundation for that faith, that is, the *content*. It is legitimate to pray for God to increase our faith, but I warn you, be careful, because one of the things that God uses mainly to strengthen our faith is hardship, a circumstance where we have to trust Him. And it is hard sometimes.

2Corinthians 10.15 *not boasting beyond our measure, that is, in other men’s labors, but with the hope that as your faith grows, we will be, within our sphere, enlarged even more by you,*

‘As your faith increases.’ There are many other passages that speak of the increase of faith. So we grow in time and I trust, as is the example of Abraham, that God brings circumstances primarily to encourage us to trust Him in them. And our lives mature to the point where we more consistently trust what God has said. And we trust Him—that He can handle whatever circumstance we find ourselves in. There are innumerable examples in Scripture; the circumstances are different, but God always meets the need when people call on Him. Sometimes He lets us suffer the consequences of *not* trusting Him.

2Thessalonians 1.3 *We ought always to give thanks to God for you, brethren, as is only fitting, because your faith is greatly enlarged, and the love of each one of you toward one another grows ever greater;*

Paul is encouraged over their faith, but the emphasis there is that their faith is *growing*. It is visibly more evident as time goes on. Faith should develop. It is like athletics: the more you use a skill you not only become stronger in it but also more proficient.

Then here is another element. When you are trusting God, He is *the one that gets the glory* because we are trusting that He is the one that is doing it and others are able to see that:

4.19 Without becoming weak in faith he contemplated his own body, now as good as dead since he was about a hundred years old, and the deadness of Sarah’s womb; **20** yet, with respect to the promise of God, he did not waver in unbelief but grew strong in faith, giving glory to God.

That is why Paul praises the Thessalonians in that passage we just read. It is evident that they are trusting God and God is the one that gets the glory.

Biblical Faith

1. Has supernatural vision 4.18
2. Has God’s Word as content
3. Does not retreat 4.19
4. Looks beyond circumstances
5. Is victorious over doubt 4.20
6. Grows in time
7. Glorifies God through testing John 9.1-3 *As He passed by, He saw a man blind from birth. 2 And His disciples asked Him, “Rabbi, who sinned, this man or his parents, that he would be born blind?” 3 Jesus answered, “It was neither that this man sinned, nor his parents; but it was so that the works of God might be displayed in him.*

This is one of the miracles that testify that Jesus is the Messiah. The man has been blind all his life. Jesus encounters him and notice the explanation; God is going to act. We don’t know whether this man or somebody even prayed, but we will see in verse 38 that faith was involved.

So God allows circumstances, sometimes very dreadful and difficult, like being blind all your life, in order that He intervene and, as people exercise faith, He gets the glory.

People looked for a cause: Was God punishing his parents? Was there a problem with him? But he was born that way. No, it was so that ‘the works of God be displayed in him.’

38 *And he said, “Lord, I believe.” And he worshiped Him.*

So it ends in the faith even of the recipient of the miracle. And there were people who saw and gave glory to God.

11.40 *Jesus said to her, “Did I not say to you that if you believe, you will see the glory of God?”*

In this case Jesus delays and certainly the person had died, and was in the grave four days so it was evident he was not coming back. The woman mentions how bad it will smell in the tomb. They had discussed the issue and the content was that God can raise the dead. There are many examples, but all are for the glory of God, as he uses us as instruments in the impossible circumstances to broadcast it to an unbelieving world.

4.19 Without becoming weak in faith he contemplated his own body, now as good as dead since he was about a hundred years old, and the deadness of Sarah's womb; 20 yet, with respect to the promise of God, he did not waver in unbelief but grew strong in faith, giving glory to God, 21 and being fully assured that what God had promised, He was able also to perform.

So, in verse 21, being fully assured, a strong word for hope in the context of verse 18, that what God had promised—the content—He was able also to perform.

4.19 Without becoming weak in faith he contemplated his own body, now as good as dead since he was about a hundred years old, and the deadness of Sarah's womb; 20 yet, with respect to the promise of God, he did not waver in unbelief but grew strong in faith, giving glory to God, 21 and being fully assured that what God had promised, He was able also to perform.

There is a correspondence between what God has said and what He is able to do, and what, in fact He does. That brings us to the last element: Biblical faith has God as its object. The God of the Bible is the object.

Biblical Faith

1. Has supernatural vision 4.18
2. Has God's Word as content
3. Does not retreat 4.19
4. Looks beyond circumstances
5. Is victorious over doubt 4.20
6. Grows in time
7. Glorifies God through testing
8. Has true God as its object 4.21

There are many passages in the word study that I did, dozens and dozens, that speak of God as the object of faith. We are trusting that He is able and He is the one that is going to act.

Object of Faith

1. God's Ability - Matthew 19.26 *And looking at them Jesus said to them, "With people this is impossible, but with God all things are possible."*
This reinforces the idea that God is able to do what He says and this is what Jesus teaches as well—that God is able to do the impossible.
2 Timothy 1.12 *For this reason I also suffer these things, but I am not ashamed; for I know whom I have believed and I am convinced that He is able to guard what I have entrusted to Him until that day.*
That's faith. In fact the word faith there is used, even by Paul, in the sense of what has been entrusted to him. But the context is that he is *fully convinced*, fully confident. And there are many other passages as well. And simply the omnipotence of God who is described as the Almighty.
2. God's Omnipotence -
We could spend a month on that and not exhaust all the passages. Every miracle of the Bible is a demonstration of the omnipotence of God, lots of incidents like the Genesis flood speak of the omnipotence, just the creation itself shows His omnipotence—if God is able to create a universe and set everything in motion, do you think He could handle that little thing you are suffering from?
3. God Who raises dead - Romans 4.17 *(as it is written, "A FATHER OF MANY NATIONS HAVE I MADE YOU") in the presence of Him whom he believed, even God, who gives life to the dead and calls into being that which does not exist.*
God raises the dead and calls into being something that does not even exist—in terms of one baby—but this may even be an allusion to the entire creation. God called the whole creation out of nothing. Ex nihilo.
24 but for our sake also, to whom it will be credited, as those who believe in Him who raised Jesus our Lord from the dead,
God can raise the dead.
Hebrews 11.19 *He considered that God is able to raise people even from the dead, from which he also received him back as a type.*
4. God Who creates out of nothing - Romans 4.18 *In hope against hope he believed, so that he might become a father of many nations according to that which had been spoken, "SO SHALL YOUR DESCENDANTS BE."*

This is the God that certainly can produce the child for Abraham, and in fact, He did, in Genesis chapter 21. So the object of our faith is God Himself.

I. Introduction	1.1-17
II. Provision of God's Righteousness	1.18-8.39
A. Condemnation	1.18-3.20
B. Justification	3.21-5.21
1. Provision of Justification	3.21-26
2. Priority of Justification	3.27-31
3. Pattern for Justification	4
a. Justification of Abraham	4.1-12
b. Covenant of Abraham	4.13-25
1) Abrahamic Promise	4.13
2) Alternative of Law	4.14-15
3) Assuring Purpose	4.16-17
4) <u>Abrahamic Example</u>	<u>4.18-25</u>
a) Nature of his Faith	4.18-21
b) <u>Result of his Faith</u>	<u>4.22</u>

In verse 22 we have the result of this faith of Abraham. It is a reminder of what Paul had already talked about:

4.22 Therefore IT WAS ALSO CREDITED TO HIM AS RIGHTEOUSNESS.

This is the theme of the whole chapter, justification is by this faith that, in fact, trusts in what God has done. He goes back to the beginning, but I think he is emphasizing the whole life of Abraham because he is going to talk about his being an example for us as well. But it begins with justification by faith or the receiving of God's righteousness. So he went back to the Genesis 15 passage which we have seen over and over.

4) <u>Abrahamic Example</u>	<u>4.18-25</u>
a) Nature of his Faith	4.18-21
b) Result of his Faith	4.22
c) <u>Application of his Faith</u>	<u>4.23-25</u>

Then we have the Application of his Faith, 4.23-25:

4.23 Now not for his sake only was it written that it was credited to him, 24 but for our sake also, to whom it will be credited, as those who believe in Him who raised Jesus our Lord from the dead, 25 He who

was delivered over because of our transgressions, and was raised because of our justification.

Not for *Abraham's* sake only. In other words, God worked in Abraham, not just to produce the nation of Israel and a multitude of other nations, not just to give him and Sarah a child in their old age so they could be happy and have grandchildren, etc; it is not just for him: we can apply all Scripture to ourselves.

Application

1. For Abraham

4.23 Now not for his sake only was it written that it was credited to him, 24 but for our sake also, to whom it will be credited, as those who believe in Him who raised Jesus our Lord from the dead, 25 He who was delivered over because of our transgressions, and was raised because of our justification.

The whole concept of justification is written for us as well, but even more the whole concept of faith—*for our sake also*. That is true of every incident in every passage: Philippians and Romans were written to churches and house churches in specific places, but because of inspiration and also inerrancy, all of Scripture has application to us as well.

To whom it will be credited as *those who believe in Him*, so here are the principles.

Principles

1. Interpretation First, understanding the passage itself, in its context, in terms of what Moses intended to communicate, and you take into account the audience he wrote to. We have been seeing what Paul wrote to the believers in Rome and now that we understand the passage and what it meant to them and what Paul meant, we have the first stage, the interpretation.

Interpretation —> 1 There is generally *one* interpretation; there are not many. The bottom line is: what did the original author *intend*? When you are speaking to someone, communicating your ideas, you don't want the person to say, 'I'm going to revise what you are saying and take it 'this way'...' That's what happens in marriages, or politics—when you don't take what the intended message is. There is *one* interpretation: What did Paul mean? What did Moses mean?

Application → ∞ (infinity) But, when it comes to application, there are conceivably an infinite number of applications. However, there are also *mis*-applications with the potential of mis-applying a passage. Oftentimes a passage is mis-applied because you have missed the understanding of the passage itself, not taking into account the historical setting of that passage.

Principles

1. Interpretation
2. Timeless Truth - Original Audience, In History and Today.

This is the second principle: look for, in every passage, a timeless truth, that is, a truth that is contained in the passage but transcends the passage. A *principle*. The Bible is not a set of ‘do’s and don’t’s’, a series of lots of commands; even some of the commands are not necessarily to be applied in a literal way as they were intended for the nation of Israel, for example, but there are principles in those commands, or there are principles in those promises that are timeless.
3. Contemporary Situation

So a ‘timeless truth’ was true for the original audience, it is also true in time (we call that history), and it is also true today. So you draw that timeless truth and put it together so that it fits your circumstance—that is what I mean by a contemporary situation. How do I put that into action, or change an attitude, for example, today in the 21st Century. It is based on a proper interpretation, drawing out a timeless, transcending truth to apply it.

Application

1. Abraham
2. For Us
 - a. In general - Romans 15.4 *For whatever was written in earlier times was written for our instruction, so that through perseverance and the encouragement of the Scriptures we might have hope.*

Everything that was written before: all the Old Testament, all the books that preceded Romans: James, some of the Gospels, everything that written before was written for what? for the Romans, but because it is inspired, it was written for us as well.
 - b. Law - 1Corinthians 9.10 *Or is He speaking altogether for our sake? Yes, for our sake it was written, because the plowman ought to plow in hope, and the thresher to thresh in hope of sharing the crops.*

He is talking about the Mosaic Law that we as believers are not under, but yet there are applications we can draw from the Law. It was for the 1st Century and is for us in the 21st Century.

c. Wilderness - 1Corinthians 10.6 *Now these things happened as examples for us, so that we would not crave evil things as they also craved. 7 Do not be idolaters, as some of them were; as it is written, “THE PEOPLE SAT DOWN TO EAT AND DRINK, AND STOOD UP TO PLAY.”*

He talks about the wilderness experience of the children of Israel and Moses, offering a warning in it... Then in verses 6 and 7, he is guiding you in application; in fact he is telling you what he is doing. He is giving examples from OT incidents. Paul is doing the same thing with Abraham. And it is for us.

11 *Now these things happened to them as an example, and they were written for our instruction, upon whom the ends of the ages have come.*

For us, as an example.

d. Abraham - Galatians 3.8 *The Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, “ALL THE NATIONS WILL BE BLESSED IN YOU.”*

So God preached to Abraham, but He had in mind all that would be justified by faith. It is a parallel passage to the Romans passage we have been look at. There are passages that tell us of the intent of all the Scriptures being for our benefit.

4.23 Now not for his sake only was it written that it was credited to him, 24 but for our sake also, to whom it will be credited, as those who believe in Him who raised Jesus our Lord from the dead, 25 He who was delivered over because of our transgressions, and was raised because of our justification.

Reinforcing the *object* of our faith...

4.23 Now not for his sake only was it written that it was credited to him, 24 but for our sake also, to whom it will be credited, as those who believe in Him who raised Jesus our Lord from the dead, 25 He who was delivered over because of our transgressions, and was raised because of our justification.

... ‘who was delivered over because of our transgressions’, reviewing the work of Christ. ‘Delivered over’, in some translations is ‘to arrest’; it had a technical sense in the legal system, and I think he is referring to the arrest and delivering of Jesus by the Jewish people to the Romans. In other words, God had in mind a solution to sin and...

4.23 Now not for his sake only was it written that it was credited to him, 24 but for our sake also, to whom it will be credited, as those who believe in Him who raised Jesus our Lord from the dead, 25 He who was delivered over because of our transgressions, and was raised because of our justification.

... ‘was raised because of our justification’. The resurrection confirms or validates our justification. So he ends the section by mentioning justification, and it being by faith and faith alone with Abraham as the prime example. Abraham’s faith is not only an example for Justification but for all of life and is applicable to us today.

[Romans 5.1 Biblical Peace]

We do word studies to determine the range of meaning, looking up each use of the word to see the different ways it is used. Then we look at the particular passage in the particular context to see how the author is using it in that passage. We looked at Paul’s use of the word ‘law’, νόμος (náh-mahs), we found that he even used it two different ways in the same verse. And we saw that in the book of Romans he used the word in at least nine different ways. That was a complete word study for a given context.

I did the word study on ‘faith’ to see its uses, but then went beyond that, to the next level, and did a theological study—not just the meaning of the word ‘faith’, but the concept from a theological point of view.

Now we are going to focus on another word: peace. It is a basic concept, but we will also look at it theologically. First: the context of its use in Romans 5.1: The book is written to Roman Christians, many of whom died for their faith. We are in the main portion of the book; some carry it through chapter eight where God provides righteousness for a condemned humanity, 1.18-3.20. And that provision, called theologically ‘salvation’ but from the legal perspective, with God as the supreme judge, it is called ‘justification’.

The provision of Justification is explained in detail in 3.21-26, and then he prioritizes it as it is through faith and faith alone. We then saw the pattern in the OT; if you can’t find something in the OT, it probably isn’t a legitimate doctrine. He goes way back to Abraham to show that he was justified by faith and had a relationship with God, receiving righteousness. And, in 5.1-11, he is showing what we gain from it, what is the profit or benefit of justification.

I. Introduction	1.1-17
II. Provision of God’s Righteousness	1.18-8.39
A. Condemnation	1.18-3.20
B. Justification	3.21-5.21
1. Provision of Justification	3.21-26
2. Priority of Justification	3.27-31
3. Pattern for Justification	4
4. Profit from Justification	5.1-11

Some scholars consider the ending the section on justification at the end of chapter four. And they put chapter five in the next major section which we will call ‘sanctification’. There are a lot of similarities in chapter five with chapters six through eight, vocabulary and other similarities, so this view puts sanctification in chapters five through eight.

Structure

- > New section with Romans 5
 - Justification - 3.21-4.25
 - Sanctification - 5-8
- > Transitional chapter with Romans 5
 - Justification - 3.21-5.21
 - Sanctification - 6-8

But I think chapter five is more of a transitional chapter from justification and therefore I classify it with that discussion going from 3.21 to the end of five about the benefits of justification. Then, starting chapter six, the concept of sanctification, that is, how justification is worked out in our everyday experience. I see chapter five as a foundation for how it works itself out; this gives us the benefits that we derive from it and then, once we understand that foundation of benefits, we can take the next step and see how it works out in everyday living.

So there are two possibilities if you arrange the passage structurally. There is no right or wrong, just two ways of looking at it.

Beginning in chapter five, if you were living in the first century or perhaps even today, we are stressing the concept of justification by grace (nothing we can do) through faith. In the 1st century it was almost a foreign concept because the Jews were so entrenched in the Law and system of works. Jesus, and Paul, battled with this concept throughout their ministries. Questions came to the minds of the people they were talking to:

Questions

If Justification is by faith alone: It's too good to be true!!!

If something is 'too good to be true' usually it is *not* true!

Simply trust in what God has done? Just believe?

- > Will it last? So, they might say, 'Well, if it is true, how long will it last?
- > Will it continue to the end? For the rest of my life? Is it something you can maintain for the rest of your life? Justification by faith and faith alone? Might there be circumstances intervening to undermine it or take it away?
- > Can you lose your salvation? Can you lose this justification?
- > What about Hebrews 6, John 15, etc? What about Paul's writings, such as Hebrews 6 that sounds as though you could lose it? (In fact, you do not lose salvation, but something like reward.) What about John 15 where Jesus uses the analogy of the vine and the branches? The branches that are not 'abiding' are tossed in the fire: Doesn't that indicate that something is lost? Paul is going to answer these questions...
- > Is there any assurance? The focus of this passage is *assurance*. You would expect that if you could lose your salvation or if justification by faith could be undermined, you would expect that this would be the chapter where you have warnings. Or there would be some way of indicating that unless something is done you might be in jeopardy of losing it.

So he begins to give some answers:

Answers

1. We have peace now - 5.1 *Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ,*
Apart from justification by faith we are at war with God and He is at war with us.
2. Just the beginning - 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.*
He goes on to say that this is an introduction; it is settled, but there is more to come—more grace.
3. Assurance of glory - 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.*
And, he goes beyond, to the rest and even end of life when we will be glorified (chapter 8). Even beyond this life we have assurance of glorification. No insecurity, no sense of losing anything anywhere in this passage.

4. Tribulations not inconsistent - 5.3 *And not only this, but we also exult in our tribulations, knowing that tribulation brings about perseverance;*
What about tribulation? Will that throw me out? What about the trials of life and if I am struggling? What's going to happen there? Actually it is not inconsistent—in fact you could include it as one of the *benefits*! Tribulation is a benefit and it has products. He makes a list: tribulation produces this, this produces something else...until it strengthens my hope that the end will be a positive end.
5. Grounded in His love - 5.6-10 *For while we were still helpless, at the right time Christ died for the ungodly. 7 For one will hardly die for a righteous man; though perhaps for the good man someone would dare even to die. 8 But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us. 9 Much more then, having now been justified by His blood, we shall be saved from the wrath of God through Him. 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.*

Tribulations are not inconsistent with justification because it is grounded in God's love. Our new standing, based on God's love.

6. Future salvation - 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.*
Justification is that past salvation, but there is a future deliverance from the situation we find ourselves in today.
7. Permanent reconciliation - 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.*

Then in verse 11 there is a permanent reconciliation; that relationship with God by grace is ours.

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|-----|--------------------------------------|-----------|
| I. | Introduction | 1.1-17 |
| II. | Provision of God's Righteousness | 1.18-8.39 |
| | A. Condemnation | 1.18-3.20 |
| | B. Justification | 3.21-5.21 |
| | 1. Provision of Justification | 3.21-26 |
| | 2. Priority of Justification | 3.27-31 |
| | 3. Pattern for Justification | 4 |
| | 4. Profit from Justification | 5.1-11 |
| | a. Present Benefits of Justification | 5.1-2 |
| | b. On-going Tribulation Exultation | 5.3-5 |
| | c. Past Divine Accomplishment | 5.6-8 |
| | d. Future Salvation | 5.9-11 |

There are immediate benefits the moment we trust in Jesus Christ without works. Also we need to be prepared for on-going tribulation but in the midst of it we can exult and praise God in it, looking at it from a different perspective. We will see that God is going to produce something. In fact, it is that tribulation that is the very means that God is going to use to sanctify us. That's why I see this passage as a transition to the next chapter.

In 5.6-8 he focuses on what God has accomplished taking enemies and now is going to pour out more love on these that were enemies. Then in 5.9-11 he focuses on the future.

5.1 Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ, 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.

Verses 1 and 2 are one sentence. Two independent clauses: We have peace with God through our Lord Jesus Christ and we exult in hope of the glory of God. Main subject of the first independent clause is 'we'; now Paul is looking at it more collectively. And the verb is 'have'. The second: 'we' is the same subject and 'exult' is the verb. So he is going to talk about at least peace and exultation.

In between these clauses is 'we have obtained our introduction by faith into this grace'. The word 'introduction' is really 'access'. This, in the 1st Century would have been a striking thing. What was the access to God in the OT? It was through the priest. Actually, the gentiles couldn't go far; they were on the Temple Mount, but they were not able to go into the Temple itself. They only could go into the court of the gentiles. The women could only go to the court of women. The priests themselves could not enter the Holy of Holies. Only once a year could the High Priest could enter the Holy of Holies. What Paul is saying is, 'We have an introduction to direct access because we have a relationship with the mercy seat that is inside the Holy of Holies. This is very striking, a different benefit from OT saints.

5.1 Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ, 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.

Peace with God is the first benefit. 'Therefore' ties it back to the previous chapters (one of the reasons I leave it with the chapters on justification).

B. Justification	3.21-5.21
1. Provision of Justification	3.21-26
2. Priority of Justification	3.27-31
3. Pattern for Justification	4
4. Profit from Justification	5.1-11
a. Present Benefits of Justification	5.1-2
1) Peace with God	5.1

5.1 Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ,

Then the participial phrase, 'having been justified by faith'— summarizing everything from 3.21 to the end of chapter four. If this is the case, if you have been justified by faith alone, now there are things that follow. This is the underlying foundation for what comes in chapter five. And I bring this up because in 1.18 he said that we are (present tense) under wrath apart from Jesus Christ:

Before Justification Romans

- Under wrath - 1.18 *For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who suppress the truth in unrighteousness,
We are accountable, as in a court...
2.5 *But because of your stubbornness and unrepentant heart you are storing up wrath for yourself in the day of wrath and revelation of the righteous judgment of God,**
- Without excuse - 1.20 *For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse.
No excuse...
3.19 *Now we know that whatever the Law says, it speaks to those who are under the Law, so that every mouth may be closed and all the world may become accountable to God;**
- Abandoned by God - 1.24 *Therefore God gave them over in the lusts of their hearts to impurity, so that their bodies would be dishonored among them. 25 For they exchanged the truth of God for a lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen. 26 For this reason God gave them over to degrading passions; 28 And just as they did not see fit to acknowledge God any longer, God gave them over to a depraved mind, to do those things which are not proper, 29 being filled with all unrighteousness, wickedness, greed, evil; full of envy, murder, strife, deceit, malice; they are gossips, 30 slanderers,*

haters of God, insolent, arrogant, boastful, inventors of evil, disobedient to parents, 31 without understanding, untrustworthy, unloving, unmerciful; 32 and although they know the ordinance of God, that those who practice such things are worthy of death, they not only do the same, but also give hearty approval to those who practice them.

He gave us up, abandoned us to live in our own sin.

4. Condemned - 2.1 Therefore you have no excuse, everyone of you who passes judgment, for in that which you judge another, you condemn yourself; for you who judge practice the same things.

This meant that, without excuse, we were condemned...

3.8 And why not say (as we are slanderously reported and as some claim that we say), "Let us do evil that good may come"? Their condemnation is just.

5.8 But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us. 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 on the other hand the free gift arose from many transgressions resulting in justification.

5. Facing judgment - 2.1-16 Therefore you have no excuse, everyone of you who passes judgment, for in that which you judge another, you condemn yourself; for you who judge practice the same things. 2 And we know that the judgment of God rightly falls upon those who practice such things. 3 But do you suppose this, O man, when you pass judgment on those who practice such things and do the same yourself, that you will escape the judgment of God?...15 in that they show the work of the Law written in their hearts, their conscience bearing witness and their thoughts alternately accusing or else defending them, 16 on the day when, according to my gospel, God will judge the secrets of men through Christ Jesus.

He lays out the principles of God's judgment—which we face.

6. Under sin - 3.7 But if through my lie the truth of God abounded to His glory, why am I also still being judged as a sinner?

We are under sin. This is war, not peace!

9 What then? Are we better than they? Not at all; for we have already charged that both Jews and Greeks are all under sin;

7. Spiritually helpless - 5.6 For while we were still helpless, at the right time Christ died for the ungodly.

We were spiritually helpless...

8. Enemies of God - 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 of God...
9. Hostile toward God - 8.7 because the mind set on the flesh is hostile toward God; for it does not subject itself to the law of God, for it is not even able to do so, 8 and those who are in the flesh cannot please God. ...hostile toward God. This is before justification, with no peace. But now having been justified, we have peace with God.

Justification is described:

1. Apart from Law - 3.20-21
2. By faith - 3.22, 25-28, 30; 4.3,5,9; 5.1-2
3. As a gift - 3.24
4. By grace - 3.24
5. Apart from works - 3.27-28; 4.2,6
6. Apart from circumcision - 4.10-12

5.1 Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ,

A drastic change; totally different than before justification.

Peace where it comes from: the NT picks it up from the OT. Doing a word study we would start with the well-known Hebrew word 'shalom'.

1. OT Usage - *shalom*. These are the categories of its use in the OT:
 - a. Absence of war - Genesis 26.29 *that you will do us no harm, just as we have not touched you and have done to you nothing but good and have sent you away in peace. You are now the blessed of the LORD.*

The context: Abimelech and Isaac were doing battle. There were some struggles within the tribes

Joshua 9.15 *Joshua made peace with them and made a covenant with them, to let them live; and the leaders of the congregation swore an oath to them.*

This is in the context of war; they make a covenant to protect themselves.

- b. Wholeness, well-being - Genesis 37.13 *Israel said to Joseph, "Are not your brothers pasturing the flock in Shechem? Come, and I will send you to them." And he said to him, "I will go." 14 Then he said to him, "Go now and see about the welfare of your brothers and the welfare of the flock, and bring word back to me." So he sent him from the valley of Hebron, and he came to Shechem.*

The word is also used in the context of people having a well-being or wholeness in a more psychological sense. Jacob/Israel sends Joseph out to his brothers to see if that have 'shalom', welfare. This may be what we have behind the passage in Romans. c. Covenant result of righteousness - Isaiah 32.17 And the work of righteousness will be peace, And the service of righteousness, quietness and confidence forever.

The product of a right-standing before God. That produces 'shalom'. A person with right-standing before God is no longer at war with God, but has *shalom*.

54.10 "For the mountains may be removed and the hills may shake, But My lovingkindness will not be removed from you, And My covenant of peace will not be shaken," Says the LORD who has compassion on you.

There are passages saying 'My covenant of peace' which probably look ahead to the justification by faith of the New Covenant..

d. Peace offering This is offered in the OT to re-gain peace with God.

2. NT Usage - εἰρήνη (ayi-ráyi-ne) The NT uses this word to focus more on the wellness/wholeness idea, but it also has the idea of a relationship with God. You do a word study and then take the next step and do more of a theological study. So I am giving you my conclusions: you see the two basic ways it is used:

Peace - NT εἰρήνη (ayi-ráyi-ne)

1. Positional - peace with God A standing of peace.

Colosenses 1.20-22 and through Him to reconcile all things to Himself, having made peace through the blood of His cross; through Him, I say, whether things on earth or things in heaven. 21 And although you were formerly alienated and hostile in mind, engaged in evil deeds, 22 yet He has now reconciled you in His fleshly body through death, in order to present you before Him holy and blameless and beyond reproach--

Efesios 2.14 For He Himself is our peace, who made both groups into one and broke down the barrier of the dividing wall,

Romanos 3.10-18 as it is written, "THERE IS NONE RIGHTEOUS, NOT EVEN ONE; 11 THERE IS NONE WHO UNDERSTANDS, THERE IS NONE WHO SEEKS FOR GOD; ...17 AND THE PATH OF PEACE THEY HAVE NOT KNOWN." ...

All these refer to peace with God. It is where the justice of God meets mankind, where God's love is evident He is our peace. And it extends socially: God has broken down the wall of separation, bringing in the gentiles.

Then there is also peace that we can draw on *from God*, but you have to have peace *with God* first. The peace *with God* is *positional*, more objective, more judicial you might say, which is different from *experiential* which is more subjective and in some cases it is internal as well.

2. Experiential - peace of God

John 14.27 "Peace I leave with you; My peace I give to you: not as the world gives do I give to you. Do not let your heart be troubled, nor let it be fearful.

Jesus promised this in the upper room. He gave the twelve (eleven) this peace.

2Thessalonians 3.16 Now may the Lord of peace Himself continually grant you peace in every circumstance. The Lord be with you all!

This is in the context of a church circumstance. Note that it is God Himself. Paul prays that they might have that peace in the midst of persecution.

Colosenses 3.15 Let the peace of Christ rule in your hearts, to which indeed you were called in one body; and be thankful.

Let the peace rule in your hearts; that is inward, experiential. Now in 5.1 it is the positional peace, but we look at these verses with the experiential peace for application.

Philippians 4.7 And the peace of God, which surpasses all comprehension, will guard your hearts and your minds in Christ Jesus....9 The things you have learned and received and heard and seen in me, practice these things, and the God of peace will be with you.

Notice that all these relate peace of God. You can have this peace even in the context of struggle or battle; the circumstances do not dictate what we experience.

Peace

1. OT Usage - *shalom*

a. Absence of war - Genesis 26.29 Joshua 9.15

b. Wholeness, well-being - Genesis 37.13-14

c. Covenant result of righteousness - Isaiah 32.17; 54.10

2. NT Usage - εἰρήνη (eiríhne)

3. Examples - Paul, Stephen, Jesus

Paul was in the Philippian jail; back then you did not have even food and you had to depend on outside sources to provide. There were rats crawling over you in the night; you were probably in chains. What did Paul and Silas do? They were rejoicing—because they had peace. In 2Corinthians, in the midst of drowning, shipwreck, etc., Paul had peace.

Stephen, was being stoned...was at peace.

Jesus, on the cross, was of sound mind, directing his disciples, encouraging them, in the midst of dying, He knew the ‘cup of which He must drink.’ There are lots of examples.

4. Source - God Himself.

“Inner peace begins the moment you choose not to allow another person or event to control your emotions.” Some people can pull off this self-generated peace to some extent, maybe, but that is not Biblical peace.

Peace

1. OT Usage - *shalom*
 - a. Absence of war - Genesis 26.29 Joshua 9.15
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 - c. Covenant result of righteousness - Isaiah 32.17; 54.10
2. NT Usage - εἰρήνη (eirēne)
3. Examples - Paul, Stephen, Jesus
4. Source - 1 Corinthians 14.33 for *God is not a God of confusion but of peace, as in all the churches of the saints.*

John 14.27 “*Peace I leave with you; My peace I give to you; not as the world gives do I give to you. Do not let your heart be troubled, nor let it be fearful.*”

Galatians 5.22 *But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness,*

So peace comes from God, the Son and the Holy Spirit.

- 5.1 Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ,

He summarizes: justification is not what we can do, or try to do, and it results in peace through Jesus Christ. Believers have an experiential PEACE the world cannot know.

[Romans 5.1-2 Grace Access & Glorification 065]

- 5.1 Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ, 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.

In between the two independent clauses is a dependent clause that is also important. Once Paul mentions Jesus Christ, he elaborates: ‘through whom..’ Everything in the Christian life is through Christ, being *in* Christ and walking in the Spirit (as opposed to the old nature or the flesh). Through Him *also* we have obtained ‘our introduction’ which

is better translated *access*; the word appears in only two other places and is translated ‘access’.

We have obtained our access, by faith—on-going faith—‘into this grace’, the grace that begins with justification. We have a new access that we never had before, that is, the *unbeliever* in reality does not have access. They might pray, they might think they do, but in reality they do not have that access until justification.

In the 1st Century, the Jews—and the gentiles were also aware, because Judaism was very visible to the people—knew that you could not access God apart from several things. Most people did not even have direct access to the manifestation of God’s presence. When God *manifested* Himself amongst the children of Israel (that glory left the Temple already in the captivity), they obeyed all the stipulations of the Law in terms of accessing God even though the glory was not manifested in the 1st Century. And they did not have direct access to God; it was always mediated by a priest.

The access in the OT was through a sacrificial system. What this emphasized was that you cannot stand before a holy God unless sin is dealt with—through the sacrificial system. What is the consequence, or the penalty, of sin? Death. So all mankind is unable to access God apart from dying. But if you die you can’t access God because you are gone. So God provided a *system*, a *substitute*. This started in the Garden; God is the one who offered the first sacrifice; an animal was a substitute. So the sacrificial system under Judaism, was the only way to access God.

- 5.1 Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ, 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.

So *access* was limited and gentiles could not go any closer than the court of the gentiles. They could have a relationship with God, but they could not access that *presence*. And, even Jewish women, could not go any closer than the court of women. The priests, also, could only go to the entry-way, called the Holy Place.

And beyond that was another room, called the Holy of Holies where God manifested His presence. It appears, from the OT, that it was a manifestation of light or glory some visible way that God manifested His presence. Of course, He was not *contained* in that Holy of Holies because He is omnipresent, He is everywhere. He just *manifested* His presence in the Holy of Holies. Only the High Priest, only once a year and only making special sacrifice for himself could enter the Holy of Holies. So access was limited; and God set this up to convey the fact that you just don’t approach God apart from His means,

the way that He has set up. Only one person, once a year could enter into the immediate presence, the manifestation of God.

Access

1. OT -

- a. Through sacrifice
- b. Limited -
 - Gentiles - only court of gentiles
 - Women - only court of women
 - Levites - only holy place
 - High priest - once a year

But in the Old Testament, the ultimate sacrifice is hinted at in the Garden itself when God pronounced a prophesy in Genesis 3.15. The rest of the OT develops and refines the concept of the coming of Messiah and in Isaiah 53, Messiah would die on the cross.

And in the NT, we enter the presence of the Father through that sacrifice, through Jesus Christ, based on the blood shed on the cross, His death. The NT says we can come *boldly*, we can come into the immediate presence of God if we are justified. Now the *unbeliever* is still an *enemy*, until he comes through Jesus Christ.

The writer is telling us that this is just an introduction or just access that is available to the believer as a result of justification. There is no holy place; in fact, Ephesians 1, for example, talks about the indwelling presence of the Holy Spirit. The believer is now the temple of the Holy Spirit; we not only have access but we have His presence. This is a tremendous thought that the OT saints did not have access...it is all based on what Christ has done. Other passages that emphasize this include:

2. NT - presence of Father through Jesus

Ephesians 2.18 *for through Him we both have our access in one Spirit to the Father.*

This verse, and 3.12 are the only other places with the word *access*—through Christ, in one Spirit.

3.12 *in whom we have boldness and confident access through faith in Him.*

Hebrews 4.16 *Therefore let us draw near with confidence to the throne of grace, so that we may receive mercy and find grace to help in time of need.*

This verse does not use the word ‘access’, but it has the same concept.

10.19 *Therefore, brethren, since we have confidence to enter the holy place by the blood of Jesus, 20 by a new and living way which He inaugurated for us through the veil, that is, His flesh,*

‘Enter the holy place’: he is not talking about the Solomonian or Herodian Temple here, but about the immediate presence of God

that has been opened up. Remember: the veil was torn, the veil that allowed the High Priest to enter the Holy of Holies, so we can now enter in—through the veil, that is, His flesh—what He has accomplished.

5.1 Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ, 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.

So we have gained access to the *presence* through *this grace*. Let’s look at this Greek word ‘*xáris*’, grace. There are many passages that speak of grace and salvation, the Romans passage we have been dealing with and others. We also have grace with *suffering* which we will look at after verse two.

Grace χάρις (khá-rees)

> Salvation - Ephesians 1.4-6 *just as He chose us in Him before the foundation of the world, that we would be holy and blameless before Him. In love 5 He predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will, 6 to the praise of the glory of His grace, which He freely bestowed on us in the Beloved.*

‘Chosen before the foundation of the world’: election. That ‘choosing’ has an ultimate end: holiness, adoption, praise.

> Enablement: how grace helps us: special enablement in the midst of:

- 1. Suffering - 1Peter 2.19-20 *For this finds favor [grace], if for the sake of conscience toward God a person bears up under sorrows when suffering unjustly. 20 For what credit is there if, when you sin and are harshly treated, you endure it with patience? But if when you do what is right and suffer for it you patiently endure it, this finds favor with God.*

In the midst of suffering, grace is available not only to endure it, but to have right attitudes with it.

2. Living - Romans 6.1 *What shall we say then? Are we to continue in sin so that grace may increase? 2 May it never be! ...*

By no means. We die to sin—and the rest is going to be an exposition of living in grace as opposed to living in the flesh.

This part, starting with chapter 6, all the way through chapter 8, deals with living out the Christian life, the product or result of justification by faith. Now we *live*, but it is also living *by grace*.

> Ministry

1. Gifts - Romans 12.6 *Since we have gifts that differ according to the grace given to us, each of us is to exercise them accordingly: if prophecy, according to the proportion of his faith;*

Anything we do for the Lord begins with spiritual gifts—and they are by grace. And Ephesians 4.7 says *But to each one of us grace was given according to the measure of Christ's gift.* Undeserved, there is nothing we can do to earn them; it is in accordance with what *He* did, His eternal payment for sin.

2. Wisdom - 2Corinthians 1.12 *For our proud confidence is this: the testimony of our conscience, that in holiness and godly sincerity, not in fleshly wisdom but in the grace of God, we have conducted ourselves in the world, and especially toward you.*

We live out in the world, not according to the wisdom that men have, but by God's wisdom which is by grace.

3. Power - Acts 4.33 *And with great power the apostles were giving testimony to the resurrection of the Lord Jesus, and abundant grace was upon them all.*

God can, in some cases, grant miraculous power to us as well. It takes *power* to deliver the gospel, and in this context, because of the situation, miracles accompanied it as well.

> Glorification - 1Peter 1.13 *Therefore, prepare your minds for action, keep sober in spirit, fix your hope completely on the grace to be brought to you at the revelation of Jesus Christ.*

Focus on that grace that is going to be brought to you at the revelation of Jesus Christ, when He appears and every eye shall see Him. We will be there. That is glorification—also by grace. But it only comes to those who are justified by faith.

5.1-2 Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ, 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.

This last little phrase, 'in which we stand'—is in the perfect tense: referring to justification but it also has on-going, sometimes permanent out-working and permanent results. We are stable in it, we are set in it; we cannot lose it. Standing in grace: we stand in it although we can revert to the flesh and live as though we do not have justification, because we have two natures. But the encouragement is that if you stand in grace, then you can live differently.

Stand ἵστημι (hée-stay-mee)

> Perfect tense

> Standing in Grace We *stand*. It is used in a normal, everyday sense of standing physically on the ground or floor, but there is also a theological or spiritual sense in these passages here. It is a position, i.e., 'where we stand' is a permanent thing—with past tense and on-going results.

1. Gospel - 1Corinthians 15.1 *Now I make known to you, brethren, the gospel which I preached to you, which also you received, in which also you stand,*

He is looking at the on-going salvation from the presence of sin, because we *stand* in the gospel.

2. Grace - 1Peter 5.12 *Through Silvanus, our faithful brother (for so I regard him), I have written to you briefly, exhorting and testifying that this is the true grace of God. Stand firm in it!*

He is writing to believers who stand in the true grace of God.

3. God's strength - Ephesians 6.11-14 *Put on the full armor of God, so that you will be able to stand firm against the schemes of the devil. 12 For our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual forces of wickedness in the heavenly places. 13 Therefore, take up the full armor of God, so that you will be able to resist in the evil day, and having done everything, to stand firm. 14 Stand firm therefore, HAVING GIRDED YOUR LOINS WITH TRUTH, and HAVING PUT ON THE BREASTPLATE OF RIGHTEOUSNESS,*

You need the armor of God in order to stand in God's strength and only in that.

4. God's will - Colossians 4.12 *Epaphras, who is one of your number, a bonds slave of Jesus Christ, sends you his greetings, always laboring earnestly for you in his prayers, that you may stand perfect and fully assured in all the will of God.*

That you may *stand* perfectly in the will of God.

5. Future glory - Jude 24 *Now to Him who is able to keep you from stumbling, and to make you stand in the presence of His glory blameless with great joy,*

That is, our future is secure, if we are justified by faith.

I.	Introduction	1.1-17
II.	Provision of God's Righteousness	1.18-8.39
	A. Condemnation	1.18-3.20
	B. Justification	3.21-5.21
	1. Provision of Justification	3.21-26
	2. Priority of Justification	3.27-31
	3. Pattern for Justification	4
	4. Profit from Justification	5.1-11
	a. Present Benefits of Justification	5.1-2
	1) Peace with God	5.1
	2) Grace Access	5.2
	3) Exultation in Glory	5.2

5.1-2 Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ, 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.

The verse ends with a third element: we can exult in hope of the glory of God. Thus rejoice, even boast in it, be exuberant about it. Our future is secure. There is nothing insecure regarding our justification by faith. This looks at the end product; and Paul is going to expand on glorification in chapter eight. We won't see it in this life because we still have the old nature. Glorification includes removal from these sinful bodies and the full impact of His salvation applies to our new nature—which now is sometimes undeveloped. But that will not happen until we go to be with the Lord, or His coming. This, going back to the first phrase, is only having been justified by faith.

There are many references to this:

Colossians 1.27 *to whom God willed to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory.*

A future hope of glory that is begun already in us.

Philippians 3.21 *who will transform the body of our humble state into conformity with the body of His glory, by the exertion of the power that He has even to subject all things to Himself.*

We will be like the glorified Christ—by His omnipotent power.

Colossians 3.4 *When Christ, who is our life, is revealed, then you also will be revealed with Him in glory.*

In the second coming, we will be with Him in glory.

Romans 8.17 *and if children, heirs also, heirs of God and fellow heirs with Christ, if indeed we suffer with Him so that we may also be glorified with Him. 18 For I consider that the sufferings of this present time are not worthy to be compared with the glory that is to be revealed to us.*

Others: 2Corinthians 3.18, 4.17. 1Peter 4.13, 5.1,4,10.

5.1-2 Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ, 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.

We do that *now*; we can exult now because we have it as a possession, we stand in it, but we don't experience it until we go to be with Him. I think Paul is saying that it begins with justification, a right relationship where we have immediate peace and it works itself out all the way through the Christian life—and then, in verse 3, he will talk

about the suffering we will experience in the Christian life but it ends ultimately in a future glory beyond this life. Great security! So justification by grace alone is only the beginning of abundant grace that extends throughout the lifetime into even eternity itself.

Justification by GRACE alone is only the beginning of abundant GRACE!!!