

ROMANS

STUDY 9 | Romans 5:1-11 (ESV)

1 Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ. 2 Through him we have also obtained access by faith into this grace in which we stand, and we rejoice in hope of the glory of God. 3 Not only that, but we rejoice in our sufferings, knowing that suffering produces endurance, 4 and endurance produces character, and character produces hope, 5 and hope does not put us to shame, because God's love has been poured into our hearts through the Holy Spirit who has been given to us.

6 For while we were still weak, at the right time Christ died for the ungodly. 7 For one will scarcely die for a righteous person—though perhaps for a good person one would dare even to die— 8 but God shows his love for us in that while we were still sinners, Christ died for us. 9 Since, therefore, we have now been justified by his blood, much more shall we be saved by him from the wrath of God. 10 For if while we were enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life. 11 More than that, we also rejoice in God through our Lord Jesus Christ, through whom we have now received reconciliation.

STUDY QUESTIONS

(v.1-2) Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ. 2 Through him we have also obtained access by faith into this grace in which we stand, and we rejoice in hope of the glory of God.

Q: In these first two verses, Paul mentions three gifts or products of justification, one of which speaks to our PAST, one to our PRESENT, and one to our FUTURE. What are they?

PAST?

PRESENT?

FUTURE?

(Romans 5:1) *we have peace with God through our Lord Jesus Christ.*

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

Q: Notice the difference between ‘peace WITH God’ and ‘peace OF God’. How is peace WITH God different from what Paul is talking about in the book of Philippians?

(v.2) *Through him we have also obtained access by faith into this grace in which we stand...*

Have you ever been denied access to something you were seeking? Or similarly, have you ever gained access to something you desperately wanted? How did the two experiences make you feel? Paul uses this powerful imagery because ‘access’ is something to which all human beings can easily relate.

Q: This isn’t the only time in scripture ‘access to God’ is spoken of. Look up the verses below and answer the questions...

(Romans 5:2; Psalm 65:4; Psalm 23:6; Psalm 16:11)

1: What do we gain access to?

(John 10:7; John 14:6; Ephesians 2:13; 1 Peter 3:18)

2: How do we gain access?

(Hebrews 10:19, 22; Hebrews 4:16; Ephesians 3:12)

3: Because of Jesus, how should we now approach God?

Given these truths from scripture, do you live your life this way – as though you’ve gained direct ‘access’ to the Father? Does your prayer life reflect this? Do you approach God with an unwavering confidence rooted in Christ’s finished work on the cross, or does it waver because it’s based on your own performance? Take a few minutes to pray to God, understanding that, by faith in Christ, you have direct, unimpeded access to the Father.

(v.3-5) Not only that, but we rejoice in our sufferings, knowing that suffering produces endurance, 4 and endurance produces character, and character produces hope, 5 and hope does not put us to shame, because God's love has been poured into our hearts through the Holy Spirit who has been given to us.

Q1: According to Paul, the last thing produced by our rejoicing in the midst of suffering is 'hope.' Why is hope important?

Q2: What are some specific promises of God in which you hope? If possible, share these with another Christian and ask them to share their own in return.

Q3: Why does hope in God not put us to shame?

(v.6) For while we were still weak, at the right time Christ died for the ungodly.

Q: We may not always understand it, but God's timing is perfect; never early or late. What's an area you're currently struggling to trust God's timing with? How does the Gospel specifically speak to your struggle?

(v.8) God shows his love for us in that while we were still sinners, Christ died for us.

Q: If Christ was sent and died for us 'while we were still sinners,' what does this say about how quickly after sinning we are able to approach God in repentance, fellowship, and worship?

(v.9-10) *Since, therefore, we have now been justified by his blood, much more shall we be saved by him from the wrath of God. For if while we were enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life.*

Q1: What is Paul saying here? Describe it in your own words.

Q2: Why was Jesus' life as important as His death and resurrection? (Hint: Heb 4:15)

Q3: What do these verses say to the question of whether a Christian can lose his or her salvation? **

(v.11) *More than that, we also rejoice in God through our Lord Jesus Christ, through whom we have now received reconciliation.*

Q: This is the third time Paul has used the word 'rejoice' in this passage (2, 3, 11). Listed below are the three things Paul is saying we should rejoice in. Explain why for each.

v.2 – Rejoice in hope of the *glory of God*

v.3 – Rejoice in *sufferings* (Note that Paul says 'in suffering' and not 'for suffering')

v.11 – Rejoice in *God Himself*

Great verses on rejoicing in the Lord:

Philippians 4:4; Psalm 13:5; 1 Thessalonians 5:16-18; James 1:2-4; Psalm 28:7

** Taken from Redeemer Presbyterian Church's Romans Study Guide

ADDITIONAL READING

THE FOLLOWING EXERCISE IS TAKEN FROM REDEEMER PRESBYTERIAN'S ROMANS STUDY GUIDE

Read the following questions and answers.

Trials and the Gospel

1. (v.3-5) How does Paul tell us suffering can change us?

Remember that Paul is telling us how suffering affects a person who knows he or she is justified strictly by grace, not works. In that case, Paul says suffering begins a chain reaction:

1. Suffering leads to “perseverance” (v.3). This is a word that really means single-mindedness. Suffering makes us “focus” — it helps us focus on what is really important. It makes us remember what really is lasting, helps us to re-align priorities, and so on. It removes distractions.

2. “Perseverance” leads to “character.” This is a word that really means “testedness”. It is a quality of confidence that comes from having been through an experience. It only comes from following through, and doing your duty despite it all. But the result is a growing poise only comes from the experience. For example, a sports team new to the championship playoffs may play poorly because they have not been in the position before. But a “tested” team will have no jitters. They perform well because they have been there before. Notice that without the first step, the second step won't happen. **Suffering, if it first leads you to focus on God and proper priorities, will lead to greater confidence as you come through it.**

3. All this leads to growth in “hope”, which is a stronger assurance of one's peace, access and future glory. Paul's addition of v.5 right after v.3-4 seems to mean that Christians who a) focus single-mindedly on prayer and obedience to God, and who b) grow in confidence, will c) experience more of his love during suffering. “Poured out his love into our hearts.” Many Christians testify that they feel more of God's presence and love during suffering, because it makes them focus and trust in him more.

Here's the amazing assertion of Paul. When he shows that suffering starts a chain reaction that leads to hope, which is one of the fruits of justification, he is saying that the benefits of justification are self-propagating. They are not only *not* diminished by suffering, but they are enlarged by suffering. In other words, **if you face suffering with a clear grasp of justification by grace alone, your joy in that grace will deepen**, but (as he implies) **if you face suffering with a mindset of justification by works, the suffering will break you, not make you.**

Consider how people take suffering who are trying to be justified by works. Self-justifiers are always insecure at a deep level because they know they aren't living up to their standards, but cannot admit it. So when suffering hits, they immediately feel they are being punished for their sins. They cannot take confidence in God's love (v.5). Since their belief God loved them was

inadequately based anyway, now suffering shatters them. Suffering drives them away from God rather than toward him.

2. Now consider some specific difficulty or trial you have experienced as a Christian. Did you see it doing in you what Paul describes? Why or why not? Here are some things to consider as you are analyzing your own “case study”.

A. Did it lead you to focus — to single-mindedness? Did it help you sift out the unimportant from the important? Did it help you focus attention more on prayer and on what God has done for you?

B. Has your sufferings produced testedness? Did you follow through despite fears? In other words, did it bring a kind of maturity and confidence that comes from having been through it all? Are you a less jittery person, a less fearful person?

C. Did it lead you to actual deeper experience of his presence and his love? Did you find a greater closeness, a sense of nearness?

If your sufferings did not lead to this, analyze why:

1. **Was it failures of the will?** Did you simply fail to spend time with God in worship and reflection? Or did you disobey him in some way to escape the hardness of the situation?

2. **Was it a failure of understanding the gospel?** Did the suffering make you doubt God’s love? That is a natural response, but did you eventually shake that off? The speed with which you do that is an indication of the degree of your understanding of justification. Remember that God can use suffering to “awaken” a person to some sin — as a kind of “intervention”. But interventions are only done by people out of love. God can and will treat you roughly if you need it, like a loving parent will do with wayward child — but all out of deep concern. If you are a Christian, God has sent all your punishment on to Christ. All his wrath for you fell into the heart of Jesus and was swallowed up and absorbed there — it disappeared.