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SALVATION

If you are not a believer in Jesus Christ, or aren't sure and would like to become one, then you need to believe that Jesus Christ was and is the Son of God, that he was God who became a man, that he lived a sinless and perfect life, keeping the Law of God perfect in every way, that he kept faith perfectly, and that he was crucified on that cruel cross for your sins, mine and the entire world - he died for our sins! His death on the cross paid the penalty fully, one time for all sins that we have ever committed and that we will ever commit. He died; he went down into the bowels of the earth, even into Hell, and was raised from the dead on the third day in a resurrected, eternal body. He ascended back into heaven, was seated at the right hand of God, and is now Lord over heaven and earth. He is coming again to judge the world, to raise the dead, where he will give an eternal, resurrected, glorified body to everyone that has believed on him as their Lord and Savior, and to establish his kingdom one earth.

You come become a Christian right now as you read this, by personally placing your faith and trust in Jesus Christ as your Lord and Savior; believing that he is God's only begotten Son, that he died on the cross for you and that he was raised from the dead and is now seated in heaven at the right hand of God the Father. *"Believe on the Lord Jesus, and you will be saved."* Acts 16:31a And when you do trust Christ, and Christ alone, as your Lord and Savior, then go to God the Father in heaven in prayer and tell him so. Tell him that you have believed on his Son, thank him for his Son, and thank him for forgiving your sins and saving you! *"That if you confess with your mouth, "Jesus is Lord", and believe in your heart that God raised him from the dead, you will be saved. For it is with your heart that you believe and are justified, and it is with your mouth that you confess and are saved."* Romans 10:9,10 *"For, "Everyone who calls on the name of the Lord will be saved."* Romans 10:13 *"Therefore, being justified by faith (declared righteous), we have peace with God through our Lord Jesus Christ."* Romans 5:1

Romans 5

A. Justified by faith. v.1

“*Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:*” -
Revelations 5:1 - δικαιωθεντες ουν εκ πιστεως ειρηνην εχομεν προς τον θεον δια του κυριου ‘ημων
ιησου χριστου.

1. “*Therefore being justified by faith,*” - *dikaiothentes oun ek pisteos*. To **justify** is the aorist passive participle *dikaioo* used in connection with the preposition *ek* and the genitive of faith. The origin of our justification comes out of faith, that is, faith in Christ as our Savior. And to be perfectly clear our justification comes **only** out of faith in Christ. It does not come from our good works, or our personal merit, or our church attendance, good deeds, or from any other person. It is faith alone in Christ alone!

The English translation begins with the word **therefore**, *oun*, which refers us back to an idea that has already been discussed leading us to a doctrinal conclusion and application for our lives. It concludes a premise or argument that has been made with a point of doctrine. The conclusion is that we and they are justified by faith in Christ.

Paul is writing to his fellow countrymen in the flesh, the Israelites and Jews in Rome, and is dealing with this important matter of the Law of God and how one gets *right* with God? Or how does one have *right standing* with his court? One needs to have *standing*, locus standi, with a court so that they will not be harmed by the law. Righteousness is having this right standing with the court of God so that they will not be harmed by eternal punishment in the Lake of Fire.

Many of his countrymen were still trying to get right with God by trying to keep the Law. They didn't realize that they had already broken the Law and no matter how much they kept the Law afterward that didn't undo or make up for the Law they had already broken. No amount of personal law keeping, personal righteousness, or good works can ever get anyone into a right standing with God!

He deals with the issues of: 1) homosexuality and lesbianism in ancient Israel in Romans 1:18-32; 2) their own self-righteousness, hypocrisy and judgmentalism in chapter 2; 3) and then he goes on to the problem of personal sin in chapter 3, how bad it really is and how everyone does it. A fact that they were apparently ignorant of due to their own misguided self-righteousness.

Then he goes on to chapter 4 and talks about Abraham, whom they loved to refer to as their father, and his standing of righteousness before God. Then he hits them with something they had never thought of that **Abraham was justified by faith** – not the Law! “*For what saith the scripture? Abraham **believed** God, and it was **counted** unto him for righteousness.*”, Romans 4:3 “*Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that **faith** was reckoned to Abraham for righteousness.*” Romans 4:9 And not only that he hits them with something else and that was Abraham was not their father! He is the father of only those who **believe!** “*And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that **faith** of our father Abraham, which he had being yet **uncircumcised.**”* Romans 4:12 And this big deal of circumcision that the Jews put so much emphasis on, Paul told them that Abraham was counted as being righteous while he was uncircumcised! “*How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in **uncircumcision.**”* Romans 4:10

In fact, in chapter 4 Paul takes Abraham, Sarah and David and shows that all three were believers in Christ as their Savior, and because they had believed in Christ as their Savior God imputed to them righteousness! They did not get this righteousness by trying to keep the Law, as the Jews were; they got it by faith in Christ for God viewed their faith in Christ as righteousness! Now all of this is the background for *oun* where Paul takes this premise of faith and concludes that we are justified by faith!

To **justify**, *dikaioo*, is a forensic term and refers to the legal proceedings found in the courts of law. It is not a term or ethics or morality, but expresses the judicial acts of God. Justification is not a matter of ethics or morality, nor does it have anything to do with feelings and emotions; it is entirely a legal matter. It meant to legally pronounce one righteous, while its opposite, to condemn, meant to pronounce one guilty.

Innocent is not a term we can use in Christian salvation for it means that one has not done anything wrong. To declare one righteous means that one can be pronounced righteous, even though he is not innocent. These all go back to the matters of the Law of God. To be **right**, (righteous), meant that one stood in right standing with the Law, which said that he had not broken the Law and therefore had no punishment coming to him. If he had broken the Law, he would be guilty of it, be condemned, pronounced guilty and then had punishment due him.

The question is how does God pronounce one righteous in relation to the Law, when he is already guilty of breaking it? This goes back to the work of Christ on the cross on our behalf. Our sins were imputed to Christ the Father punished him for them and he didn't deserve it; and his righteousness was imputed to us and we don't deserve it!

Christ died as the substitute for the ungodly; he took their place on the cross. *"For when we were yet without strength, in due time Christ died for the ungodly."* Romans 5:6 The penalty for breaking the Law of God was death, whoever broke it had to die, and so Christ died on the cross. When he was hanging on that cross he was legally viewed as one guilty of breaking the Law of God, even though he was innocent in the matter. So practically speaking, in truth, the reality was that Christ was totally innocent of breaking the Law of God, but legally speaking he was viewed as being guilty and suffered the punishment thereof, which was **our** punishment because we broke the Law of God!

Original sin is handled in physical death; the punishment for personal sin was taken care of in Christ's atonement; the punishment for sinning against the Law was handled in the atonement and Christ's righteousness; the problem of the resident sin nature in our bodies is handled at physical death. If we sin as believers that is handled by confessing that sin to God. 1 John 1:9

Remember what righteousness is? It is that state that one enjoys where he is in right standing with the Law. This can only be acquired by not having broken any of the Laws of God. If one had never broken any of the Laws of God and had kept every one of them, but has kept every last one of them, then we would be righteous before the Law. But this is not true of any person who has ever lived on earth, except for Jesus Christ. *"As it is written, There is none righteous, no, not one:"* Romans 3:10 *"For all have sinned, and come short of the glory of God;"* Romans 3:23

Again Christ enters into the picture as the perfect law-keeper; he kept perfectly every one of God's commandments, therefore, in the terms of the Law, he was righteous. He was **pure** because he had no sin in his life and body; he was **sinless** because of his absolute code of holiness; and he was **righteous** because he perfectly kept the Law of God.

Now we come down to the plight of man. How does man get to the place where he is right before God, especially when there are two formidable objects against him that prevent him from doing so? 1) he is already guilty of breaking the Law; 2) he is unable to keep the Law; one cannot unring the bell. Christ enters into the picture again as 1) the one who kept the Law; and 2) he was punished for all of us breaking God's Law!

Think of it this way, to get into heaven one would have to have an account book and in that account, if one were to look inside, he would have to have the word righteous written down. If there was any record of any sin written in it, then he couldn't get in! But the problem is that he never was righteous, so he could never get that stamp of righteous in his account.

But there was another way, as Paul so wonderfully developed in Romans 4, and that was through **faith in Christ!** To the man who trusts Christ his faith is counted as righteousness. *"But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness."* Romans 4:5 And how this works is that faith gets its merit from the object of faith! There is no merit in faith; the only merit there is comes from the **object** of faith, which is Jesus Christ. So Christ is the Righteous One, (the only righteous one), and when we place our faith in him, then his righteousness is imputed to us and we now are considered righteous by God.

Sinners cannot be admitted into heaven or the presence of God, only righteous people can. Even a good, earthly king would not admit wicked men or criminals into his presence, (except to judge them), because that would be guilt by association. God is righteous and just and he would never admit the unrighteous into his presence or kingdom, that's why we have to be righteous.

Going back to the account book again we see that there is no entry of righteous in our account, but there has been made an entry of "faith in Christ" and that faith has been credited as us being righteous. Why? Because faith picks up its merit in its object and the object of faith is Jesus Christ, who is righteous, so our account shows us to be righteous. The word **counted** is *logizomai*, which was a book keeping term to denote an entry into one's account. *"His faith is counted for righteousness"*.

David understood this when he said in Romans 4:7,8. *"Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin."* The word **impute** is to ascribe a quality that someone else has to an individual. The quality of righteousness is what Christ possesses and in salvation that quality is ascribed to the believer in Christ. The reason why our iniquities are forgiven is that someone else, the Lord Jesus Christ, paid the penalty for them. So in our "account book" we had our sins written down, but when we believed on Christ the entry of our sins were blotted out and now written in their place is righteous.

And that's why Satan is so frustrated and angry over us because he has never successfully prosecuted a case against us! Every time he sees us commit a sin he runs back to the court of heaven and tries to bring this matter up, but all there is found in the record book is righteous! What he finds there is faith in Christ, which is our righteousness. Any sin that we might commit in itself would be sufficient to send us to hell and the lake of fire, but Christ paid the penalty for that sin, so it is forgiven.

Perhaps Satan has forgotten is that sin, (the breaking of God's Laws), is a personal offence against God. And if it is against him personally, then he has the right to forgive it if he wants to! And he does. Just like if a man owes you money and can't or won't pay his debt, then you have the right to forgive the debt if you want to. And if you do, then it's nobody's business but your own!

By faith is *ek pisteos* in the genitive singular, which denotes the effective means by which something happens, or the cause of it happening, which says that **justification** is caused by our faith in Christ. **Being justified** is in the orist passive participle of *dikaioo*, which tells us that it is by faith we have received justification, (we cannot do it for ourselves), and that because the action of the orist participle precedes the action of the main verb, which tells us that because of our justification we now have peace with God. And not only that we have also gained access into the grace of God.

Faith in Christ is what causes our justification; it is the only means by which we are justified, or enter into a right standing with God. Good works won't save us, keeping God's Laws won't save us, submitting to the pope of Rome won't save us, it is only faith alone in Christ alone that saves us. *"Neither is there salvation in any other: for there is **none** other name under heaven given among men, whereby we must be saved."* Acts 4:12

God justifies wicked people! God legally pronounces wicked people righteous when he sees their faith in Christ! *"But to him that worketh not, but believeth on him that justifieth the **ungodly**, his faith is counted for **righteousness**."* Romans 4:5 How can he do that? Because, once again, the merit in faith comes from the object of faith and when the object of our faith is Jesus Christ, then the merit of Christ's righteousness now comes into view, that's what God sees, and that's what he imputes to us.

2. *"We have peace with God through our Lord Jesus Christ:"* - *eirenen echomen pros ton theon dia tou kuriou hemon iesou christou*. The word **have** is the present active indicative of *echo*, which is to have and to hold as one's possession. **Echo** says that whatever we have as our possession is ours and no one else's; it belongs to us. So this is saying that we have peace with God.

It must be emphasized again and again that the grammar of this passage shows that this justification that all believers in Christ have, where we all are legally pronounced righteous by God in heaven, is a one-time event! It only occurs once in the life of a believer in Christ and is good for his entire life. The orist tense tells us that this happened one time in the believer's past and the participial form tells us that this is the continual condition of the legal state he enjoys.

One cannot lose his salvation because one cannot lose his legal standing before the court of heaven! Those who say they can are ignorant of what the Bible clearly teaches and of what the Father and the Son have done for us. God has justified believers in Christ, declared them to be righteous, and that's that! We aren't declared righteous because we have stopped sinning; we were declared righteous while we were still sinners! The righteousness we have is not ours it is **Christ's** and has been imputed to us through faith in Christ!

Will God ever reverse that legal decision and condemn a believer in Christ, that is, pronounce him guilty? Absolutely not! Paul fully addressed this matter in Romans 8:33,34, *"Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."* *"Who will bring any legal charge against those whom God has chosen? God? The one who justifies [The one who has declared them righteous]? Absolutely not! Who is he that will condemn them? Christ Jesus? The one who died for them and is presently interceding for them?"*

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.", Romans 8:1 There will be no legal declaration of guilt concerning the breaking of God's Law concerning us because God has already and forever declared us to be righteous!

You say, 'what would happen if we sin?' If we sin?? What a silly question. Christ is constantly interceding for us before the Father in heaven as our advocate and as our High Priest! *“My little children, these things write I unto you, that ye sin not. And if any man sin, we have an **advocate** (defense attorney) with the Father, Jesus Christ the righteous:” 1 John 2:1* *“Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such an **high priest** became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;” Hebrews 7:25,26*

Both of these activities that Christ is performing on behalf of Christians is going on at the present time! And add to that the fact that God justifies wicked people and that he has already permanently, eternally imputed to us the righteousness of Christ has, there is no way that we can ever lose our salvation and there is no way that God will ever reverse his decision in legally declaring us to be righteous!

The word **peace** here, *eirene*, is to be taken in the sense that there is no longer a state of hostility or enmity between God and the one who has believed on his Son as their Savior. The **enmity** toward God is all on the part of unsaved man. The **wrath** of God toward man is because his righteousness and holiness have been offended therefore his justice comes into play. But his wrath turns to favor when we believe on Jesus Christ, otherwise we are still under the wrath of God. *“He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the **wrath** (orgē) of God abideth on him.” John 3:36*

When we talk about the matter of enmity between God and unsaved man, where man is God's enemy, this matter must be clarified once and for all. *“For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.” Romans 5:10* The enmity that exists between God and unsaved man is not a reciprocal matter; it is all one-sided. Unsaved man is the enemy of God, but **God is not the enemy of man!** Your *echthros*, **enemy**, is the one who hates you and wants to do you harm.

Echthros denotes the mental attitude of hostility of an individual directed towards another person. This is the mental attitude of all unsaved people toward the true God and his Son, Jesus Christ. But God's attitude toward unsaved man is one of love, a love which is defined in the giving of his Son for us to pay the penalty for our sins! *“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” John 3:16*

The term the **wrath of God**, which is often expressed by his punitive acts in nature and wars, is a reference to the justice of God in action regarding man's sinful, evil and often destructive behavior, but God doesn't hate man. Even when we were his enemies we were reconciled to him through his Son. *“For if, when we were **enemies**, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.” Romans 5:10*

We have peace with God is the present active indicative of *echo*, which denotes our current reality with God. We are no longer his enemies; we are no longer under his wrath, (wrath bursting forth out of his offended righteousness), and we are now existing in a state of peace with him.

The word **with God**, *pros ton theon*, *with the God*, is used to denote personal relationships that are friendly. This tells us that the one who has believed on Christ, trusted him as his personal Savior, has moved from a position of being an enemy of God and hostile toward him, to one of having a personal friendly relationship. God has now become our loving, heavenly Father!

B. Access to God's grace. v.2

“By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.” - Romans 5:2 - δι' ου και την προσαγωγην εσχηκαμεν τη πιστει εις την χαριν ταυτην εν η' εστηκαμεν και καυχωμεθα επ' ελπιδι της δοξης του θεου.

1. “By whom also we have access by faith” - *di' kai hou ten prosagogen eschekamen*. We **have** access is the perfect active indicative of *echo*, which denotes something as our possession, and because it is found in the perfect tense this tells us that we have permanent access to the grace of God for all time and eternity! **Kai** is to be taken in the sense of also to tell us that we not only have justification by faith in Christ we also have access into the grace of God in which we stand.

By whom here is *dia* plus the genitive, which denotes a medium through which an action passes before its accomplishment. A wall of hostility, (our own toward God), stood between us and God, but because of the work of Jesus Christ on our behalf we have gone through this wall, (through Christ), and entered into this permanent state of peace with God. Everybody has to go through Jesus Christ, if they want to have peace with God. Christ is the intermediate agency by which unsaved man now has access to the grace of God. If one rejects Christ's agency on his behalf, then he will never be declared righteous; he will never gain access to the grace of God; he will be left standing in his own sinfulness and works; and he will be judged, condemned and thrown into the lake of fire.

The word for **access** is *prosagogen* from *prosago* – to lead in, which has several uses, but here it's to be taken in the sense of courtly procession or protocol, rather than a court of law. The idea is one of being led into the presence-chamber of a monarch. This signifies that one has not only gained access to this monarch, but he must be led into the presence of that monarch by another person, who must also have standing with that monarch himself. The individual cannot bring himself into the king's presence, but must be led into the king's presence by this other person who has standing, then the person must be formally introduced to the king.

The picture is that of a king in some foreign land seated upon his throne in the room of his presence and there will be a multitude of people who would like to have an audience with him to voice their request for his favor, or to voice their complaint about some matter, or to have a conversation with him over some matter. To do that they must have stature themselves, or gain access to him through someone else who has standing in the court. So they need an Introducer, one who already has standing in the court who will bring them into the king's presence and introduce them to the king. Now if the Introducer is a relative, or the king's son, so much the better.

So now we see how it is that we have gained access to God's presence and grace through his Son Jesus Christ. Christ was righteous when he left heaven to become a man. He lived here on earth as a man, was tempted in all ways as we are and never sinned, died on the cross to pay the penalty for our sins, was buried and descended down into hell where he preached to the imprisoned spirits, was raised from the dead, ascended back into heaven, was viewed as still being righteous, was seated at the right hand of the Father with the legal classification of being righteous, which is his present standing in heaven.

So here we are, all those who have believed on Christ as our Savior. When we believed on Christ as our Savior, Christ's righteousness was imputed to us. Now we are viewed by God as being righteous; declared by God as being righteous, which is now our courtroom standing as one being righteous. And in addition to that we have also gained access to God and his **grace**.

Ambassadors were admitted into the presence of a king after being led in and introduced. **Priests** that had been cleansed and consecrated were brought into his presence. And what we have here is God seated upon his throne in heaven located in his temple on Mt. Zion and the believer in Christ, who is led into his presence by Jesus Christ and formally introduced to him. God already knows who we are, but all this is the formal protocol connected to the court of heaven. Christ is our **Representative**, but he is also our **Introducer** into this grace we have gained access to.

Now that we have been provided access to God and his grace, we are free to go back as often as we wish to obtain all the grace we want to have. It's up to us now to do it and it's still by faith. *“Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.”* Hebrews 4:16

Christ has already brought us into the presence of God when we were saved; it is a one time occurrence in that he doesn't need to do this again for us; it is permanent and eternal, so if there is something we want or need, then we are not to be bashful about it, but to boldly go before the throne of grace for his grace and mercy to help us in our time of need!

We have access is in the perfect tense of *echo*, which shows that it is our legal possession, our legal entitlement and that it is a permanent one. Our position before the throne of God where we have access to his grace is now and forever more one of having access to the grace of God. The perfect tense denotes an action that was completed in the past with the results that continue on into the future. So we not only possess forever our justification by faith in Christ, but we also possess forever access into the grace of God, which grace is there for us for all eternity.

Justified is the aoist passive participle of *dikaioo*.

Have peace is the present active indicative of *echo*.

Have access is the perfect active indicative of *echo*.

Stand in his grace is the perfect active indicative of *histemi*.

Now **rejoice** is the present middle indicative of *kauchaomai*.

2. *“Into this grace wherein we stand” - eis ten charin tauten en he hestekamen.* The word **into** is *eis* and it denotes a departure from something going to a goal and an actual total penetration into that goal or object. It tells us that at one time we were under the wrath of God heading toward the Lake of Fire, but now we have left that, because of our faith in Christ, and how now we have actually and fully entered into the grace of God.

The word **this**, *this grace*, is *houtos* and it is used to refer to something that has immediately preceded in the passage and could be translated as *aforementioned, aforementioned grace*. This tells us that as the believer was heading toward faith in Christ he was also heading towards entrance into the grace of God. And when he actually believed on Christ, he actually entered into the grace of God.

The word **grace** is *charis* and it denotes all that God is free to do for us now that his justice has been satisfied by the atoning work of Christ's death on the cross that paid the penalty for our sins. It's his unmerited, unearned, undeserved favor. It comes out of the greatness of his character and love for us, not out of anything we are. The gifts of God are according to his grace, but one needs to understand how grace operates, which is by faith in God and faith in his Word totally excluding all of man's works and personal righteousness. *“And if **by grace**, then is it no more of works: otherwise grace is no more grace. But if it be **of works**, then is it no more grace: otherwise work is no more work.”* Romans 11:6

Histemi means to **stand**, it means to stand as to one's legal standing in court, how the court views you, the place where one is standing, and what is going on around the person who is standing. The speaker stood at the podium; he was having a conference with people around him. The man was still standing on the battlefield meaning that he had been in a battle and had not been defeated. The perfect tense tells us that this is an action that has come to a state of being for the Christian and the active voice tells us about how volitional responsibility to continue on in the grace of God.

We stand by the grace of God; we have entered into the grace of God in which we now stand meaning that our life now as believers operates in the sphere of God's grace not our own works. The Christian now has entered into the grace of God and it is the place in which he stands, not only legally before God, but also practically in how he is to live his life. It is also the place in which he needs to “take his stand”, in that, no person or thing will move him away from living and operating by the grace of God.

3. “*And rejoice in hope of the glory of God.*” - *kai kauchometha ep'elpidi tes doxes tou theou*. Both the ideas of **gaining access** into the grace of God and **standing** in the grace of God are in the perfect tense, which shows that these events took place in the past in the Christian's life when they believed on Christ as their Savior, but also that the results continue on into the present and the future. We have entered into the grace of God and that is where we still stand today.

The preposition *eis* shows our **position**. Our position before we trusted Christ was under the judgment of God; now our position is under the grace of God. But we also have a switch from the perfect tenses, which denoted a completed action in the past, to the present tense which denotes something that is presently going on. **Now** we are rejoicing in the hope of the glory of God.

For an individual to boast, or to glory, or to **rejoice**, *kauchaomai*, one has to have a reason for doing so and that is in the hope of the glory of God. People love to boast about who they are, what they have and what they have done in life, but for the Christian our boasting is in what **God has done!** *Kauchaomai* meant to boast about something.

All too often it was praising oneself as with the Jews who praised themselves for their imaginary keeping of the Law. They boasted about how much they gave to the temple; they boasted about even tithing down to the tenth of herbs and spices; they placed themselves above the common man in the street as to their morality; they were even so self deluded they believed that God was going to admit them into his eternal kingdom because of their imaginary keeping of the Law. They totally rejected any concept of grace in God's dealings with them.

But the Christian has no basis for praising himself, or boasting about what he has attained to and done, for everything that we have has been supplied to us by God in his grace. Therefore all his boasting is to be about God and all his praising is to be to God, which brings in a state of rejoicing over all that God has done for him and will be doing for him in the future! “*For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast.*” Ephesians 2:8,9

The **basis** for the Christian's rejoicing is the hope that he has, which is an objective hope, (an hope that lies outside of us based upon what God is going to do for us in the future), and that is the glory of God; we will share in the glory of God when we receive our eternal resurrection bodies, which God will give all believers in Christ on the day of the resurrection. The Christian is going to spend eternity in glory; he will be around God and his glory; and he will receive a body of glory. This is an objective fact and an objective hope comprising the basis for our continual boasting and rejoicing.

C. Rejoicing in our suffering. v.3

“*And not only so, but we glory in tribulations also: knowing that tribulation worketh patience;*” - Romans 5:3 - ου μονον δε αλλα και καυχωμεθα εν ταις θλιψεσιν ειδοτες 'οτι 'η θλιψις 'υπομονην κατεργαζεται.

1. “*And not only so, but we glory in tribulations also:*” - *ou monon de alla kai kauchometha en tais thlipsis*. Paul goes on to show that our future hope of the glory of God is not the only thing that they rejoice in, but also our **sufferings**, which is *thlipsis* the word for pressure. There is no rejoicing **over** pressure, that is, being subjected to pressure in life, but because pressure is found in the locative plural it tells us that they were rejoicing in the sphere of pressure, that is, while they were under pressure.

Concerning the idea of pressure Christ told us that we will have much pressure in this life in this world; we will have much pressure and from many sources. Pressure from society, from nature, from other people, from political systems, from our bodies, etc.. “*These things I have spoken unto you, that in me ye might have peace. In the world ye shall have **tribulation**: but be of good cheer; I have overcome the world.*” John 16:33 “*Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through **much tribulation** enter into the kingdom of God.*” Acts 14:22

2. “*Knowing that tribulation worketh patience;*” - *eidotes hoti he thlipsis hupomonen katergazetai*. The word **knoweth** is the perfect active participle of *oida*; and the word **worketh** is the present middle indicative of *katergazomai*. We aren't rejoicing **because of** our sufferings, but **in** our sufferings and the basis for this is **knowing** that our sufferings produce patience.

The word *oida* tells us that Paul had quite a bit of insight into this matter; he had to have had it if he was able to rejoice and to keep on rejoicing in the middle of all the pressure he was under. He's also telling us that we can too because we know what's going on. *Oida* tells us that he had learned many doctrines of Scripture, metabolized them by faith, understood what they meant and correlated them to other passages in the Bible to the place that he had a completed knowledge on this subject.

The grammar of the perfect active participle of knowing shows this in that in the active voice it tells us about Paul's positive volition toward the truth; the perfect tense tells us that it took time and there was a beginning in his knowledge concerning suffering and rejoicing; and the participle tells us that this now is an abiding principle that governs his life.

Now pressure by itself does not cause us to rejoice, something else has to be brought in and that is born about by the word knowing. But there has to be something else added to the knowing that completes the picture and that's faith. Pressure forces us to turn to the Word of God; the word gives us faith and that produces endurance!

Paul's continuing decisions to go on with Bible Doctrine and the spiritual life dynamic ultimately paid off for him; we see this brought out by the active voice and the use of the perfect participle. He was able to rejoice in the many areas of suffering and pressure he went through because he knew something. It's not just that he knew something academically, but he knew it in the deepest recesses of his heart. His was a deep and complete understanding that the role of pressure, plus doctrine, plus faith, eventually produces endurance and happiness in the soul. Pressure plus nothing produces misery; while pressure plus Bible Doctrine, plus faith and the filling of the Holy Spirit produces endurance or perseverance and personal happiness!

Endurance, *hupomone*, is that quality of holding up under the trial; it's to continue on in the plan of God utilizing God's grace spiritual provisions of Bible Doctrine, faith and the filling of the Holy Spirit. It's not just enduring a trial, but pressing forward in the plan and will of God even though the trial wants to stop you, therefore the idea of the word endurance shifts to **perseverance**.

The word **worketh** is *katergazomai* is to accomplish something, or to do something, or to produce something out of something else. **Suffering**, *thlipsis*, has the idea of anything that burdens the soul, or presses on the soul, or puts pressure on the soul. Pressure by itself is just pressure and it's miserable, or it can be very miserable. So pressure by itself can only produce misery. If it is going to produce anything else, then something else must be brought in! And that's doctrinal information. If we **know** what God is doing in our souls with the pressure that we are subjected to, then we can rejoice.

Pressure is not pleasant! In fact it's just the opposite. And pressure is common to all mankind. And to most people pressure does not accomplish a good end, often it makes them hard or hostile. But when God works in his children's lives he takes the pressure they get into and causes it to work out endurance where they don't rebel in arrogance, or run away in fear, but stay there in the pressure situation relying upon the grace of God to make it through, to finish their course and correct their soul problems.

D. Perseverance, character and hope. v.4

“And patience, experience; and experience, hope:” - ἡ δε ὑπομονη δοκιμην ἡ δε δοκιμη ελπιδα.

1. *“And patience, experience;”* - *he de hupomonen he de dokime.* We have seen in other passages that suffering plus Bible Doctrine plus faith produces **endurance** in the believer's soul, but the word for suffering here is *thlipsis* the word for pressure. Suffering by itself can be detrimental to the soul, even destructive, but when Bible Doctrine plus faith are brought in to the matter, then pressure will have beneficial results and endurance is one of them.

The word for **patience** here is *hupomone* and *hupomone* denotes that quality of the soul that does not cave into pressure, but continues to operate under the pressure while one continues on in the things of the Lord relying upon the promises, power and provision of the Lord to hold up under the pressure and come out the other side victoriously. So we have the word endurance really speaking of **perseverance**.

It takes strength and determination not only to keep from being crushed by the trial, but also to keep moving forward in the plan of God for your life, which strength the believer will receive from the Lord as he looks to him in faith and trust enabling him to come out the other side in victory. *“I can do all things through Christ which strengtheneth me.”* Philippians 4:13

Pressure is put upon us from the world system, the people of the world, the world's allurements and demands, from other people, from governments, the job, family members, responsibility, our flesh natures, other people's flesh natures, from nature with its droughts and floods, the curse laid on the earth and everything else associated with just trying to survive physically on this world.

So **pressure** produces **endurance** (perseverance) and perseverance produces something else, character, as they have here, which is the word *dokimē*. *Dokime* is a very rare word not used before Paul and has two meanings: 1) the process of trial – proving; 2) the results of the trial – approved. Here it refers to the latter, being approved; we already have the process of the trial being pointed out in the pressure and suffering; which is the proving and now we have the proof!

Dokime is that state of mind which has withstood the trial. When soldiers take a new weapon into battle and it performs exactly like it's supposed to, then the proof of the manufacturer's claims is there. It has been battle-proven and the stats are the proof. When one looks at a gold coin with its stamp of 99.9% pure that stamp certifies that the gold is 99.9% free of impurities. The refining of the gold by fire is the process it goes through to get to the place of 99.9%, which is the proof. Soldiers, who have gone through and won many battles now have the state of mind of confidence. The sound of the clash of arms no longer frightens them as it once did the first battle they fought.

So **Pressure** + BD, faith and the filling of the Holy Spirit > produces > endurance. **Endurance** + faith, BD and the filling of the Holy Spirit > produces > experience. **Experience** + Bible Doctrine, faith and the filling of the Holy Spirit > produces > **hope**, which is confidence toward the future! *Dokime* is the proof, which looks at the idea of the smelting process. The raw material is melted down, often seven times, each time removing more and more of the impurities in the gold to the place where it arrives that the metal contains 99.9%. A test is made of the gold, then it is certified and the owner of the gold now has confidence in the purity of his coin.

When believers are put through a pressure situation, and they apply their faith and Bible Doctrine to them, then they pass the test. Each time they pass the test they leave more and more doubt behind until their faith gets up to the place of confidence. They have been tested, passed the test and now are at the place of being approved. When they are at this level, and they are tested again, and when they add their faith and Bible Doctrine to the mix, they now have hope in the trial. Endurance is needed so the believer doesn't remove themselves from the fiery trial, but lets the process finish its course. *“Beloved, think it not strange concerning the **fiery trial** which is to try you, as though some strange thing happened unto you:” 1 Peter 4:12*

2. *“And experience, hope:” - he de dokime elpida*. Faith in the Word of God in the sphere of pressure not only produces endurance and the ability to be joyful in them, but it also produces the state of mind that has withstood the trial, a mind without fear, a mind that is confident and a mind that has hope and a positive outlook toward the future.

Dokime looks at what God is doing in the soul; the removal of scar tissue and the things that scare us, the healing of the soul's diseases, the strengthening of the soul, the establishing of the personality that is already there, the removal of things that are harming the soul. This is what God does by using pressure in our lives coupled with his spiritual provision. Just like the potter does when he is working with clay; he removes the impurities from the clay and then forms it into what he has envisioned for it. He then puts it into the fire to cure it.

As we go through these things we find out that the trials (pressure) do not destroy us, but make us into something better. And out of all these experiences we begin to see that God has complete control over every aspect of our lives and is working these things out for our good! He is shaping our souls into their eternal state conforming them to the image of Jesus Christ. Much like the sculptor who is chipping away at the block of marble to bring out the image that he sees and knows to be there in his mind.

What this produces in the believer's mind, once he gets over the fear of the pressure by constantly utilizing the faith rest drill, is **hope** for the future. He sees that every trial he goes through he comes through! Because God brings him through every trial. He also sees that on the other side of all these trials, he's a better man or woman for it. So this gives him a confident expectation towards it all. So now he is rejoicing in them, like the Apostle Paul.

E. And hope maketh not ashamed. v.5

“And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.” - ἡ δε ελπις ου καταισχυνει ὅτι ἡ ἀγαπη του θεου εκκεχυται εν ταις καρδιαις ἡμων δια πνευματος ἁγιου του δοθεντος ἡμιν. The word **ashamed** is the present active indicative of *kataischuno*.

1. *“And hope maketh not ashamed;”* - *he de elpis ou kataischunei*. The word **hope** here has the definite article, which should have been translated as **the hope**. By leaving it out it's telling the reader that the quality of hope doesn't disappoint, which is certainly true, but that's not what the passage is bringing out. There is the subjective idea of **hope**, which looks at what is going on inside the believer's soul and there is also the objective use of **hope**, which looks at what is or will be occurring at some point in time in the future.

The hope that is in view here is not only sharing in the glory of God, but also receiving a resurrected body of glory! He will not only receive a resurrected body, but a body that is just like Jesus Christ's glorified body. **Subjective hope** is the confident mental attitude that something good, something great is awaiting you in the future. **Objective hope** is something good, something great is awaiting you in the future, even though the believer might be despairing at the moment.

All believers in Christ have the objective hope of the resurrection and an eternal, glorified body that will be theirs for all eternity; they also have the objective hope of eternal joy and peace in the presence of the Father and the Son. These things and more make up our objective hope, which has nothing to do with our mental or emotional state of mind at the present. Now what gives us subjective hope is the exercising of faith in the objective hope of what God has promised us. *“But God giveth it a body as it hath pleased him, and to every seed his own body.”* 1 Corinthians 15:4,5

“There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory.” 1 Corinthians 15:41 It is the general consensus of doctrinal pastors that the thing which determines the level of glory of each resurrection body, that is, its intensity, is the amount of Bible Doctrine that the believer has metabolized by faith while here on the earth and this passage indicates it.

Tribulation (pressure) worketh patience; and patience, experience; and experience, hope. This brings out the idea of the polishing of a stone so that one can not only see the grain, but also that light will be able to show through it much like someone polishing a diamond so that its brilliance shows forth. *“For our light affliction (pressure), which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;”* 2 Corinthians 4:17

Paul teaches this idea in 2 Corinthians 4:16-18, *“For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.”* Where he talks about the outer man perishing and the inner man is being spiritually renewed each day through the metabolization of Bible Doctrine by faith. And how the outward troubles of life, through spiritual renewal, is producing for us a glory that outweighs them all. *“And have put on the new man, which is renewed in knowledge after the image of him that created him:”* Colossians 3:10

Several places in the Bible refer to this concept where the believer is constantly being exposed to pressure in one form or another in this life, which causes suffering for the believer. If the suffering did not benefit us in some way, (and whatever God does for us always benefits us), then it would be cruel, meaningless and pointless. But God has determined that it will bring about a glorious result on our future bodies of glory. But for this to be accomplished the believer must apply the spiritual, doctrinal provision he has ordained and supplied to us, which is faith in the doctrines and promises of God's word under the filling of the Holy Spirit.

The word **ashamed**, *kataischuno* – the strengthened form, looked at the shame, disappointment or disgrace that came about as the result of someone who had put their faith and hope in something that came to naught. They believed something good was going to happen; they had high hopes over it, but it never worked out. But this will never happen to the believer who grows in the Word, which is emphasized even more by the use of the **emphatic no** – *ou*. Metabolized doctrine in the sphere of suffering changes the soul, which will be seen in the future body of glory, which is our **objective hope**, and one that will not disappoint us.

2. *“Because the love of God is shed abroad in our hearts by the Holy Ghost” - hoti he agape tou theou enkechutai en tais kardiais hemon dia pneumatos hagiou.* “Because the love of the God has been poured out into the hearts of us all through the Holy Spirit”. This passage establishes as evidence that the hope that Christians have is an objective fact and not just some wishful desire.

The *“pouring out”* of the Holy Spirit into our hearts is not only the evidence and proof of God's love towards us, but also the proof of our being resurrected and glorified! This same idea is also established in Ephesians 1:13,14 where Paul says that we have been sealed by the Holy Spirit, who was a deposit guaranteeing our inheritance until the redemption of those who are God's possession. *“In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were **sealed** with that holy Spirit of promise, Which is the **earnest** of our inheritance until the redemption of the purchased possession, unto the praise of his glory.”*

In those times when a man went into a store to buy something and had to leave the item there because he was going on a trip, or had other business to attend to, he would pay the entire purchase price for the item, but then the shop owner would take the item, place it into a clay jar, put the lid on it, then run a bead of wax around the jar top thus sealing it to keep what was inside inside and what was outside from coming inside, then the new owner would take his signet ring and make an imprint on the wax thus identifying it as belonging to that man. Later on, when the new owner returned, he would present his signet ring and redeem his purchase.

When someone believes on Christ as their Savior they are created anew by the ministry of the Holy Spirit, who would then seal the new believer so that which is inside stays inside and all that which is outside stays outside! The imprint on the seal is that it belongs to Jesus Christ and when he returns he is going to pick up that which is his. So the Holy Spirit is our **“proof of purchase”**! If someone came into the owner's shop and inquired about what was in the clay pot on the shelf, or if they wanted to see what was inside, the shop owner would tell them that it is no longer his property and that it has a seal on it.

But the seal was not only the **proof of purchase**, but also the **proof of intent**! If the purchaser came into the store to buy the item, and if he paid the money to buy the item, then it stands to reason that it is his intention to come back and retrieve the item! Especially if he had paid a very high price to purchase the item!

Slaves were sold at auction in the same way where someone would pay a price to purchase a slave off the auction block where a seal was placed on the slave identifying it as belonging now to this person who had paid the price to get him. Someone might ask the seller if he knew when the new owner is coming back to get the slave to which the owner would reply, 'I don't know when he is coming back, but I'm sure he is coming back because he paid more for that slave than for all the slaves I've ever sold.'

When Adam sinned against God in the Garden, he lost his rule over the world and Satan not only got the rule for himself, but he now has acquired not only Adam and Eve as his slaves, but also all those humans who came from them! Which means every single being born on this planet from Adam's seed is born into this world as a slave of Satan!

So, if God was going to redeem his people from Satan's grasp, how was he going to do it? If he was going to have to purchase them how would he do that? Satan doesn't need money; he doesn't need power, he already has that. What would he take in exchange for these slaves? The answer is Christ. Soul for soul; Christ for the elect. Christ's death on the cross was the ransom payment made to buy us.

And our proof of purchase is the seal of the Holy Spirit, not with some signet ring, but the presence of the Spirit of Christ living in us! This is the proof that we belong to him and that he is coming back for us. Even when Satan will do everything in his power to keep Christ from coming back to earth to retrieve his own, Christ will defeat him and get what he has purchased with his own blood. This is the objective hope that we have of Christ coming back to earth, raising the dead and giving to us all glorified bodies.

The word for **poured out** is the perfect passive indicative of *encheo*. The indicative mood emphasizes the reality of this action at the moment of our salvation. The passive voice shows that we have received the action for it is only God who can do this. And the perfect tense tells us that this is a one time permanent action that will be with us for all eternity.

The idea of pouring out also brings in the OT ideas of the rite of purification whereby the individual is made pure and there was the anointing of an individual for service to God by using anointing oil. In the NT we have not had anointing oil poured on our heads, but the Holy Spirit poured into our hearts. God pours out his love on us, but pours out his wrath on those who worship the beast in the Tribulation.

3. "*Which is given unto us.*" - *tou dothentos hemon*. To **give** is the aoist passive participle of *didomi* combined with the dative of advantage for **us**; it is to our benefit and advantage that God has given us the Holy Spirit. The aoist participle precedes the action of the main verb and it is a **one time act**! What this tells us is that there are not subsequent and repeated actions of giving Christians the indwelling Holy Spirit, but a one time act that took place at our salvation just like there was that one time act where God declared us to be legally righteous!

The use of the aoist participle of giving the Holy Spirit tells us that this is the new reality in our lives. All true believers in Jesus Christ have been given the Holy Spirit by God at the moment of their salvation. There is no second blessing, no further receiving of the Spirit of God for we have received the Holy Spirit, who has been poured out into our hearts. Even all this is not restricted to the aspects of love and commercial transactions, but are also part of a legal framework where the promised Holy Spirit, or the Spirit of the promise, is the fulfillment of what God promised the believers in ancient Israel when the Messiah came to earth. "*In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,*" Ephesians 1:13

E. Christ died for the ungodly. v.6

“For when we were yet without strength, in due time Christ died for the ungodly.” Romans 5:6 - ετι γαρ χριστος οντων ημων ασθενων κατα καιρον υπερ ασεβων απεθανεν.

1. “For when we were yet without strength” - *eti gar christos onton hemon asthenon*. **Eti** is used to denote that a given situation is continuing still, while we were still powerless, or without strength. We were powerless in Paul's day to do anything about our situation with God and we still are today! Unsaved man is completely powerless to do anything about his spiritual condition before God.

Asthenon means powerless, weak, infirm, or sick depending upon the context. Here it speaks of where man stands before God and God's Law in his sinfulness, ungodliness and being already condemned and his total inability to do anything about it, and also the matter of his salvation. Man has already sinned before God; one cannot unring the bell, therefore he stands condemned and there was and is nothing we can do about it!!

Were, onton, is the present active participle of eimi, the verb of status quo, the verb that denotes our existence, shows that this is a perpetual condition of all mankind, which tells us that mankind exists in the status quo of powerlessness before God to do anything about his fallen sinful condition. The passage also tells us that Christ died for us to pay the penalty for our sins, in our fallen condition.

This is an indictment against all mankind, but at the same time it is a hope and encouragement for us to abandon all methods of self help and self-justification, whether they be through religion, psychiatry, or mysticism for they are all worthless to get right before an holy God. Man is spiritually powerless to do anything at all about his fallen spiritual condition; he is helpless and totally unable to save himself.

Only God can save us and he has provided everything we need to be saved, nothing has been left to chance and nothing has been left to our works. Even religion must be abandoned for it is nothing but a collection of man's ideas and efforts, under the directing hand of Satan, (which does not bring him to God but away from him), to somehow find a way to please God so he will accept you. Man is only accepted by God in Jesus Christ! “For by **grace** are ye saved through faith; and that not of yourselves: it is the **gift** of God:” Ephesians 2:8

2. “In due time Christ Christ died for the ungodly.” - *kata kairon huper asebon apethanen*.

Christ died at the right time in history, in the fullness of times, or when the time had finally come. “But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,” Galatians 4:4

And he died **for** (*huper*) the **ungodly**; he died on their behalf; he took their place by bearing the punishment for their sins. **Eusebeia** looks at one's spiritual life, while **asebon** tells us they have no spiritual life, which denotes people before they are saved.

To **die** is the aojist active indicative of apothnesko, which tells us that Christ vocationally died to pay the penalty for our sins; it emphasizes the reality of this action, and that in the aojist tense this tells us that this was a one time act that took place in history and that nothing can alter that fact. They can choose to accept what he has done for us; they can reject it, but **they can't change it!**

Huper, the word **for**, is rich in ideas, which for a full study on refer to my Online notes under the “Doctrine of Election”. It has the ideas of love, compassion, grace and having a purpose for this person that you are placing your body in front of to protect. Let the harm come to you and not them! Christ was shielding us from the blows of the Almighty's justice and wrath by taking our punishment.

The orist tense tells us that this is a **one time historic act** of Christ bearing the punishment of mankind never to be repeated again, never **needing to be repeated again**. And he died for the **ungodly**, *asebeia*. The word **unrighteous** looks at man's relationship to the Law of God, that he has broken it and has a legal standing of having broken the Law. While *asebeia* looks at man's relationship to the spiritual life of God, the spiritual life that God wants them to have – **unsaved man has no spiritual life!**

So Christ died for the **sinner**, which denotes man's sinful activity; he died for the **unrighteous**, which denotes man's breaking of God's commandments; and he died for the **ungodly**, which denotes man living outside the spiritual life dynamic. This is a reference not to three kinds of people, but a reference to all of us failing in all three areas and he did so while we were powerless to do anything about our wretched condition!

G. The limits and inferiority of human love. v.7

“For scarcely for [take his place] a righteous man will one die: yet peradventure for a good man some would even dare to die.” **Romans 5:7** - *μολις γαρ 'υπερ δικαιου τις αποθανειται 'υπερ γαρ του αγαθου ταχα τις και τολμα αποθανειν*. To **die** is the future middle indicative of *apothnesko*.

1. “For scarcely for a righteous man will one die:” - *molis gar huper dikaiou tis apothaneitai*. The word *molis* means rarely, with difficulty, scarcely, not readily, something that is possible, but if it is possible, it would be very rare. One would be shocked if you heard about it. Now if there is a personal interest involved, a husband's love for his wife, or a mother's love for her children, then you can see how the one person would lay down their life for the other person. But the issue here is not about love interests, but about a righteous man, a good man, or a sinner.

The subject is **dying** on behalf of another person. Now if one, assuming he is sane, and we're not talking about family members or loved one's either; we're talking about somebody they don't know is asked to give up his life to save another man would he do it? Probably not! If he is asked to give up his life to save a righteous man would he do it? Probably not again. The answer would be there might be somebody out there in the world who would do this, but it would be very rare indeed. That's *molis*.

“Yet **peradventure** for a good man some would even **dare** to die.” - *huper gar tou agathou tachas tis kai tolma apothanein*. The word **peradventure** is *tacha* and it meant possible, or perhaps; it was in the realm of possibility. The word for **dare** is *tolma* and it meant to have the courage, to dare, to be brave enough, to bring oneself to do a thing, here it's to die for a good man.

The difference between what is classified in society as a righteous man or a good man is that a **righteous** or **just man** might be right morally and legally, that is, a moral and law-abiding citizen, but one who can be so unattractive, so stern or severe, if not a repelling personality that no one would like him. So would there be someone out there who would die in his place? Probably not – molis. While a **good man**, would be one who is kind, helpful, generous, compassionate, friendly and perhaps sympathetic to others and liked by the people. It would be in the realm of **possibility** that someone would die for him.

So very rarely will you find someone who would die for a **just** man, though for a man liked by the people you might, perhaps, find someone who would be willing and brave enough to die for a **good man**, both scenarios are highly unlikely! Now Paul makes his point. If it is extremely rare and highly unlikely that a man would die for those who are well respected and well liked in society, then it is ruled out altogether that someone would die on behalf of the **wicked**! Yet this is what Christ did for all of us out of his great love.

H. Christ died for us. v.8

“*But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.*” - Romans 5:8 - συνιστησιν δε την 'εαυτου αγαπην εις 'ημας 'ο θεος 'οτι επι 'αμαρτωλων οντων 'ημων χριστος 'υπερ 'ημων απεθανεν.

1. “*But God **commendeth** his love toward us,*” - *sunistesin de ten heautou agapen eis hemas ho theos.* The word for **commendeth**, or demonstrates, *sunistemi*, is in the present tense, a static present, to show an action or condition which is perpetually existing. That is, Christ's death on the cross, even though it happened almost 2,000 years ago, is a continual demonstration that God does love us. So if man ever asks the question, “Does God love me and if he does then show it”, then God refers him back to what took place on the cross when his Son died to pay the penalty for his sins.

“*The God*” here is a reference to God the Father. *Sunistemi* meant to demonstrate, to show, to bring out something, to show something as to its true character, to bring two things together for the purpose of showing something or proving something. The two things that are being brought together to show us, to act as proof are: 1) God's love for us; 2) the death of his Son for us. These two are associated with each other to not only prove that he does love us, but also the depth of his love for us.

“*His love **toward us***” is *ten heautou agapen eis hemas* and is a direct reference to the love that only the perfect God can have and that this love is directed toward us, especially when contrasted to human love. The preposition eis denotes direction and goal. His love came from him and was directed toward us in that he sent his Son to pay the penalty for our sins. People often will say, “prove that you love me”. Well God did prove that he loves us and this proof is in his Son. What more could he do? And he didn't just die for moral people, or people who are well liked; he died for the basest of all human beings who have ever lived on the earth! God demonstrated and proved his love toward us.

2. “*In that, while we **were** yet sinners, Christ died for us.*” - *hoti eti hamartolon onton hemon christos huper hemon apethanen.* **Were, onton**, is the present active participle of eimi, the verb of status quo or existence, and it is used to express the individual's existence. In verse 6 the unsaved are **powerless** to do anything about their fallen condition, while in verse 8 the unsaved are denoted as **sinners**.

The genitive plural of hamartolos tells us that this is the state and condition, as well as function of all those who have not been born again through faith in Jesus Christ. A man is a **sinner** because: 1) he has an OSN, a sinful nature resident in the body that wants to do the wrong thing; 2) he sins all the time in one area or another; 3) he has legally been classified as one by God. Being a sinner is his legal position before the throne of God and his continuing practice in life. All unsaved people sin all the time in one area or another, even their “good” acts are considered as filthy rags in the eyes of an holy God. Most people are unaware of how sinful they are and in such need of forgiveness and salvation, and if were told of this they would be quickly angered. People have a tendency to put themselves in a good light; they do not want to think that they are sinners.

An interesting point here is that the words **we** and **us** in the passage when speaking of whom Christ died for using the word *huper* refers to those who have believed on Jesus Christ. The word **for**, *huper*, has been used four times so far with significance. Now if *anti* were used, in place of, it would solely signify that Christ died in our place, or took our place as a substitute, which he did. But by using *huper* instead, it goes way beyond that to being our substitute to bring out the added ideas of, love, personal interest, protection and having a purpose for that individual.

To **die** is the orist active indicative of *apothnesko* and it refers to the one-time historic act of Christ dying on the cross never to be repeated again, never needing to be repeated again. Christ's atoning one-time death on the cross fully satisfied forever the righteous justice of God. In fact, one could say that Christ's death on the cross secured the salvation of the elect at that moment in time. It's important to understand not just **what** one does, but **why** he does it. If someone does something objectively, or legally, or in some sort of transaction, then *peri* would be used. But if someone does something for a person, then *huper* would be used, which is the word we have here. Christ bore the penalty for the sins of the world, but he died specifically for the elect!

I. Saved from God's wrath. v.9

“Much more then, being now justified by his blood, we shall be saved from wrath through him.” - Romans 5:9 - πολλω ουν μαλλον δικαιοθεντες νυν εν τω 'αιματι αυτου σωθησομεθα δι' αυτου απο της οργης.

1. *“Much more then, being now justified by his blood,” - pollo ουν mallon dikaiouthenetes nun en to haimati autou. Mallon is to a greater degree; ουν is therefore where one takes what has been said and brings it to a conclusion with a view toward a doctrinal application; and polus is the idea of much, or to a greater degree.*

Paul is making a switch from the death of Christ to his life, that is, from what he accomplished for us in his death to what he is now accomplishing for us in his life. He also brings out an argument by going from the greater degree or difficulty to the lessor. If he died for us while we were yet sinners to accomplish our justification before the throne of God, which is the greater in degree of difficulty and the greater degree of love, then how much easier is it for him to keep us saved and deliver us from the wrath of God now that we're righteous in his eyes!

Now [*nun*] that we have been justified by his **blood** [death], how much more shall we be saved from God's wrath through him. His dying for us, while we were sinners, was proof of how much he really loved us. Now if his love for us accomplished the greater thing for us, the most difficult, then we can see how much easier it is for him to keep us saved.

“By his blood” is a Hebrew figure of speech, for the **blood** mentioned in v.9 is the **death** mentioned in v.10. And both refer to Christ's atoning death on the cross.

All the way through the Bible the penalty for sinning against God was death, not just shedding blood. You could use the expression of shedding blood, but by that you meant death, which is what the Israelites meant when they used it. It was necessary for Christ to die on the cross for our sins, not merely shed his blood. References to Christ's blood without referencing it to his atoning death is heresy. Now we go from what he accomplished with his death to what he is accomplishing with his life.

“For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.”, but for a sinner no one would die! Think of the most vilest human beings that have ever walked this earth; demon-crazed, demon possessed individuals who have slaughtered innocents and no one would die for them. The cry of the crowd would be “kill them”! Yet Christ died for them.

Now if Christ did the most difficult, the most important thing for us, which was to die for our sins and impute his righteousness to us so we could be declared righteous in God's heavenly court, then how much more will he do for us now that we're righteous and saved? Which gets into the areas of keeping us saved and delivering us from the wrath of God. “Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy,” Jude 1:24

2. “We shall be saved from wrath through him.” - *sothesometha di' autou apo tes orges.*

To **save** is the future passive indicative of *sozo*, which was to deliver someone from a dangerous or life threatening situation. In the future tense it tells us that this will occur at some time in the future at the judgment of God where the unsaved will be thrown into the Lake of Fire. Used with the indicative mood it tells us of the certainty of this event, that it is of absolute certainty that we will be saved from God's wrath. And in the passive voice it tells us that we receive the action of this verb meaning that Christ saves us from the wrath of God. *Dia* plus the genitive of *autou* denotes the immediate agency by which an action takes place, which tells us that it is Jesus Christ and only Jesus Christ who delivers us from God's wrath.

Saved from wrath is *sothesometha...apo tes orges*, or **saved from the wrath**. The word **from** is *apo* and it is used with the ablative of separation meaning that something is completely separated from something else. It is Jesus Christ who will save us from the wrath to come. “*And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the **wrath** to come.*” 1 Thessalonians 1:10 “*For God hath not appointed us to **wrath**, but to obtain salvation by our Lord Jesus Christ,*” 1 Thessalonians 5:9

Now **fire** is used in two contexts: 1) there is the **fire of the judgment seat of Christ**, which we will have to go through, “*Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed **by fire**; and the **fire** shall try every man's work of what sort it is.*” 1 Corinthians 3:13 “*If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by (*dia* – *through*) **fire**.*”, 1 Corinthians 3:15; 2) and there is the **fire of God's wrath**, which we will not go through, but delivered away from. The **first fire** we go through, *dia*; the **second fire** we are saved from, *apo*. “*But the heavens and the earth, which are now, by the same word are kept in store, reserved unto **fire** against the day of judgment and perdition of ungodly men.*” 2 Peter 3:7

We notice that it is **the wrath**, *tes orges*, which refers to the final judgment of God on all the people on earth who have rejected his offer of forgiveness for their sins. It will be a great and horrible day from which there is no escaping for those who reject Christ as their Savior and it will be a day of **fire**; fire that consumes to the utter most. “*Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the **wrath** to come?*” Luke 3:7 “*He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the **wrath** of God abideth on him.*” John 3:36 “*But after thy hardness and impenitent heart treasurest up unto thyself **wrath** against the day of **wrath** and revelation of the righteous judgment of God;*” Romans 2:5 “*For the great day of his **wrath** is come; and who shall be able to stand?*” Revelations 6:7 “*For our God is a **consuming fire**.*” Hebrews 12:29

The words *thumos* and *orge* are used in the original, but often translated with one English word **wrath**. The difference between the two is **thumos** would denote the building up, while **orge** would denote the bursting forth. **Thumos** would look at the build up in anger, while **orge** would look at the bursting forth of anger in judgment. **Thumos** would denote the building up in God's anger over the transgressions of his Law and the rejection of his Son, while **orge** would look at the pouring forth of his anger in the fire of judgment when sinners are thrown into the Lake of Fire. “*But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.*” Rev. 21:8

Fire purifies; it gets rid of the dross and everything else that is not wanted. When believers go through the fire, it is for the purpose of burning up everything that does not meet God's standards, but they themselves will be saved. But **fire also destroys** and the fire of the Lake of Fire will destroy sinners until nothing is left. And because the unbelievers are not righteous, this fire will totally consume them until nothing is left.

Daniel 7:9, “*I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire.*” describes Yahweh's throne ablaze with flames; the flames of his holiness kindled against the unrighteousness of unsaved man.

Daniel 7:10, “*A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.*” describes the bursting forth of his judicial wrath against all who offend his holiness. This bursting forth is now becomes a River of Fire.

Daniel 7:11, “*I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame.*” now describes the scene of the Beast and also the False Prophet being thrown into this a Lake of Fire. Revelations 20:10, “*And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, (had been thrown) and shall be tormented day and night for ever and ever.*”

This punishment of being thrown into the Lake of Fire was originally created for the devil and his angels, but because people will reject God's gracious offer of forgiveness, through faith in Jesus Christ, they will share in the fate of these fallen angels. “*And he shall set the sheep on his right hand, but the goats on the left.*” Matthew 25:33 “*Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:*” Matthew 25:41

“*He answered and said unto them, He that soweth the good seed is the Son of man; The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.*” Matthew 13:37-42

The coming wrath of God on mankind, (from which we're to flee to Christ) was prophesied in Isaiah 13:13, “*Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of his fierce anger.*”

J. Reconciled by his death. v.10

“For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.” - Romans 5:10 - ει γαρ εχθροι οντες κατηλλαγημεν τω θεω δια του θανατου του υιου αυτου πολλω μαλλον καταλλαγεντες σωθησομεθα εν τη ζωη αυτου.

1. *“For if, when we were enemies,” - ei gar echthroi ontes. Ontes is the present active participle of eimi the verb of status quo and it tells us that unsaved man's position before God was and still is his enemy. The present active participle denotes an ongoing hatred of God. Unsaved man doesn't hate religion, nor foes it hate a god of its own making; it hates the God, *Yahweh*, God and Father of Jesus Christ.*

Now God isn't man's enemy; he sent his Son to die for our sins, but unsaved man is God's enemy. How tragic it is that unsaved man hates his creator. *“If the world hate you, ye know that it hated me before it hated you.” John 15:18 “He that hateth me hateth my Father also.” John 15:23 “Marvel not, my brethren, if the world hate you.” 1 John 3:13*

2. *“We were reconciled to God by the death of his Son,” - katellagamen to theo dia tou thanatou tou huiou autou. To **reconcile** is the aoist passive indicative of *katallasso* and in the aoist tense it tells us, once again, that this was an action that took place in the past, an action that will never be repeated again and never needing to be repeated again!*

We also want to notice that it is in the passive voice, which says that we, (and **we** are the subjects in this passage), received the action of the verb, We do not reconcile ourselves to God; it is God who reconciles us to him! God did all the work on our behalf; he provided everything that was necessary to satisfy his righteous demands and it was done through the work of his Son, Jesus Christ.

In 2 Corinthians 5:18,19 we see that **God** is the subject in this passage and the active voice is used to denote **God** is the one doing the action of reconciliation. *“And all things are of **God**, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, **reconciling** the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.”*

But we want to note that this matter of being reconciled to God is only **in Christ, through Christ**; one must be **in** Christ Jesus, **through** faith in him, if one wants to be reconciled to God! Not in one's own morality; not in one's religiosity, but in Christ. God meets man in Christ and man meets God in Christ. If not, then there is no “meeting of the minds”.

Reconciliation, *katallasso*, deals with one-sided hostility. There's another word for **reconciliation**, *diallasso*, which deals with mutual hostility between two parties. *Katallasso* deals with restoring the original relationship that existed between two parties where one exists in a state of hostility toward the other person, while that other person, though, does not have that hostility.

Diallasso could be used to deal with two nations that have been at war with each other where both parties are still hostile toward one another. It could also be used in a breakup of a marriage where there is now hatred toward one another with a bitter divorce ensuing. While *katallasso* would deal with two parties, God and man, or two friends, or even a married couple, where the one party peeled off from the other having hatred for the other. So the non-offending party, who has no animosity toward the other, seeks a way to restore their original relationship.

Unsaved man hates *Yahweh* and his Son, Jesus Christ, but *Yahweh* does not hate him. There is judicial wrath for offending his holiness, but God does not hate him. But his judicial wrath was fully satisfied through the death of his Son; God punished him for our sins. Our own OSN driven, pathological hatred of *Yahweh* is removed and exchanged for a love of *Yahweh* and his Son, when we believe on Jesus Christ and receive a new nature. Christ's death removed the barrier of sin that separated us from God.

3. “*Much more, being reconciled, we shall be saved by his life.*” - *pollo mallon katallagentes sothesometha en te zoe autou*. If God has already done the most for us while we were his enemies, how much more can we expect God to do for us now that we're forgiven and his beloved children? Now that the state of hostility no longer exists on our part toward God, why, then, wouldn't Christ save us from his wrath?

It was Christ's death on the cross that atoned for all our sins thereby fully satisfying the righteousness of God. It also brought us into the grace of God in which we now stand. Our standing in God's court is righteous and his dealing's with us are grace and mercy, not judicial wrath! It is through Christ's life, his active living agency in heaven, that we are going to be delivered from the coming wrath of God at the Great White Throne Judgment. Christ saved us; we are saved; and we will always be saved from the wrath of God.

It is important to know that no church, no religion, nor person on this earth can save us. It is the arrogance of the pope to say otherwise; he is the Antichrist or false prophet. The Greek preposition *anti* means: 1) **equivalence** - where one thing is set as equivalent or equal to the other; 2) **exchange** – where one thing is exchanged for the other; 3) **substitute** – where one thing takes its place.

The word Vicar, from the Latin Vicarius, means one who performs the function of another; one who has been substituted for that person and holds his office or position and performs his function. This is what the pope claims in his title of Vicarius Filii Dei where he pretends to perform the function of Jesus Christ on earth, something that no man can do and no man has been authorized to do. Only Jesus Christ's life on our part saves us, keeps us saved and delivers us from the wrath to come.

Something else about the title of Vicarius Filii Dei that the pope arrogates to himself is that its numbers in the Latin numbering system add up to 666! Now some say that it's the name of the beast that adds up to 666, but the word for **name** in the Greek, *onoma*, also means **title**! “*And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.*” Revelations 13:17

The Reformation held for centuries that it was the pope who was the antichrist, or at least the papacy was because pope's come and go. The pope wears a triple crown tiara meaning that he rules over heaven, the earth and hell, that's why so many Catholics are afraid to come out of the church of Rome because they believe that they need him to be saved!

It wasn't until God impressed on the soul of Martin Luther that we are justified by faith alone in Christ alone that people started fleeing the church of Rome. The pope has been functioning in both positions of religious ruler and political ruler, but it will find its ultimate goal realized when the antichrist comes on the scene and takes over the rule of the world that the pope will go back to being the religious ruler with the antichrist being the political ruler. It will be then that the pope, as the false prophet, forces the people of the world to worship the antichrist and take his mark on their foreheads or hand. “*And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:*” Revelations 13:16

K. Rejoicing in Christ. v.11

“And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.” - ου μονον δε αλλα και καυχωμενοι εν τω θεω δια του κυριου 'ημων ιησου χριστου δι' ου νυν την καταλλαγην ελαβομεν.

1. *“And not only so,”* - *ou monon de*. Not only do we have we reconciliation with God and have been saved from the wrath of God, but we also rejoice in God through our Lord Jesus Christ.

2. *“But we also joy in God through our Lord Jesus Christ,”* - *alla kai kauchomenoi en to theo dia tou kuriou hemon iesou christou di' ou*. To rejoice is the present middle participle of *kauchaomai*, which can be translated as either to **rejoice** or to **boast**. In the present participle it looks at the daily activity of Paul and the others.

This is the same word as found in Ephesians 2:8,9, *“For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should **boast**.”* Religion, or self help methods are some of the ways that unsaved man tries to save himself, that is, make himself more acceptable to God. And you can be sure if it did he would boast about it. But because we are saved by God's grace, then there is nothing that **we** have to boast about, except for God.

3. *“By whom we have now received the atonement.”* - *di' ou nun katallagen elabomen*. To **receive** is the aoist active indicative of *lambano*, which tells us that this happened at a point in time when we believed on Christ as our Savior.

Through whom is the *dia* plus the genitive with *hos* giving us the instrumental agency of how we were reconciled to God and that was **through** the person of Jesus Christ. There is no salvation outside of Christ; there is no reconciliation with God, and man is still in his sins and under the wrath of God.