

# The Results of Justification

📖 Romans 5:1-3a

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We have completed Romans 4 and today will move into Romans 5. The doctrine we are working with in Romans 3:21-5:21 is the doctrine of justification. Justification is the first tense of salvation. Don't forget that there are three tenses of salvation; the past tense is justification, it means you have been saved from the penalty of sin; the present tense is sanctification, it means you are being saved from the power of sin and the future tense is glorification and it means you shall be saved from the presence of sin altogether. So you are justified, you are being sanctified and you will be glorified. It is unfortunate that many believers do not understand these three tenses of salvation because many of them think that they can lose their salvation if they commit a horrible sin or they think that they never had salvation if they continue in a pattern of sin. What they really need to come to grips with is the fact that the three tenses of salvation are distinct. As such the past tense of justification is complete at the moment of faith in Christ. Once that is in place then there is eternal security. Believers often question eternal security but the fact of justification is what gives them eternal security. If they believed in Christ alone then they were legally declared righteous before God and are eternally secure. So no matter how a believer might feel he is once saved always saved. No matter what he may do, once he is justified he is always justified. This does not mean that he should do whatever he wants to do, if he truly understands his position and what God has done for him he won't want to do anything other than please his heavenly Father, but he can do those things. However, if he does do those things that are not befitting of his position then the Father, like any good father, will discipline him. Salvation is by simple faith in Christ who is the Son of God who died for our sins and rose again. It is really that simple. And any addition or subtraction from that is a sinful distortion of the gospel. Today, as a result of justification there are a number of wonderful possessions and that is the subject of Romans 5:1-11.

By Romans 4:25, Paul has essentially finished his treatment of the question, "How is a man justified before God?" In 5:1 we come to the question, "What are the results of a man having been justified before God?" Essentially there are two kinds of results; those that we enjoy in the *present* and those that we will enjoy in the *future*. First, the present results are expounded in verses 1-8, note the tense in verse

1, **we have peace with God through our Lord Jesus Christ. We have** is the verb  $\epsilon\chi\omega$  which means “to possess” something. It is a present tense and therefore a present possession. We have peace. This is the first present possession but there are several others that follow. They all result from justification and are listed in vv 1-8. Second, the future results are expounded beginning in verses 9-11, note the tense in verse 9, **we shall be saved from the wrath of God through Him. We shall be saved** is the verb  $\sigma\omega\zeta\omega$  which means “to rescue, to deliver.” It is a future tense and therefore a future deliverance. We will be delivered from the wrath of God. Deliverance from wrath is one of the future possessions that results from justification in vv 9-11. So there are two kinds of results, those that are *present* and those that are *future*, but whether they are present or future they all stem from the fact that we are justified by faith. McClain says, “A good many people think of justification as the first or initial blessing of the Christian life, its value ending at that point. But while justification is the initial blessing, it is more than that in the Christian life. Justification is not only the first or initial blessing, but justification carries with it every other blessing of the Christian life, and when a man is justified, he has everything that God has to give.” The believer will need to learn to reckon that these things are so. God says they are so but not all believers know that we have so much stemming from justification. They think of it just simply as a declaration and stopping there. It does much more than that and therefore this is a doctrine you must keep coming back to in order to think through all the ramifications. So just because you are justified it doesn’t mean that you understand all that comes along with it. It is like opening a gift and then discovering that with the gift there are other gifts. It’s in a way, like the gift that keeps on giving, except for the fact that you have the entire gift at the moment of faith but only come to realize the entirety of the gift over time as you study passages like this in the word of God. It might strike you that this is something like Eph 1:3, so if you turn there briefly, Eph 1:3 is written to the saints of Ephesus and Paul starts out with a powerful statement of their position. Notice in 1:3 a summary of all that they have by virtue of their standing in Christ. “Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly *places* in Christ.” These blessings are then unpacked in vv 4-14. Without going into those things note two things just from verse 3. First, we already have every spiritual blessing. What does this mean? It means there is no need to search for more spiritual blessing. Some people look for tongues because they think in tongues there is a greater blessing. That is not what Paul teaches. Paul teaches that you already have every spiritual blessing. Why look for more? Second, the blessings are acquired because of our union with Christ. The end of the verse says, “in the heavenlies in Christ.” The term “in Christ” is a technical term referring to Church age believers who have been baptized into Christ. The reason that we have every spiritual blessing is because we have been baptized with Him and are thereby identified with Him. However, that said, it does not mean that every believer enjoys every spiritual blessing he possess. He must learn what the blessings are as described in vv 4-14 and thereby enter into the enjoyment of them.

A very similar thing is being said in Romans 5:1. By virtue of our justification we have a number of wonderful possessions but this does not mean that we enjoy all these things. We must learn what they are and that is what Paul intended for the believers at Rome. So don't take justification lightly, as if it is merely a legal declaration and ends there. It is justification that is the legal basis for all the other blessings of the Christian life.

The first result is **we have peace with God. Jesus Christ** is our peace. When He died on the cross God was reconciling the world to Himself. His work resulted in God no longer being an enemy of the world because He died a substitutionary death for our sin which was the cause of the enmity. Nevertheless, an individual remains at enmity with God until faith. This is why Paul says in 2 Cor 5:18-21 that we are ambassadors for Christ telling men, "be reconciled to God." To be reconciled he merely needs to have faith in the Lord Jesus Christ. At that moment the man is justified and peace with God is the result. What kind of peace? **Peace** is the Greek word *εἰρήνη* and means "a state of concord, *harmony*." There are several kinds of peace in the Bible; there is peace between nations, peace between individuals, feelings of peace and world peace in the Messianic Kingdom. This is not any of those kinds of peace. This is a kind of peace that we have right now with God by virtue of our relationship to Him. It is objective peace not subjective peace. It is the peace which serves as the basis of subjective feelings of peace. In other words, no matter what the situation in life, if you know that you have peace with God then you can have peace in the situation in life. That makes this kind of peace very valuable to understand. If we have peace with God then no matter who might be our enemy, first and foremost we have peace with God and therefore I can relax. So peace with God is objective peace and it means we are in a state of harmony with God that can never be changed.

I would call your attention to the greeting at the beginning of all thirteen of Paul's letters. In each greeting he says "grace to you and peace from God our Father and the Lord Jesus Christ (cf Gal 1:3; 1 Thess 1:2; 2 Thess 1:2; 1 Cor 1:3; 2 Cor 1:2; Rom 1:7; Eph 1:2; Phil 1:2; Col 1:2; 1 Tim 1:2; 2 Tim 1:2; Titus 1:4; Phil 1:3). Grace is the cause, peace is the result. Why do we have peace with God? Because of God's grace through Jesus Christ. This is why I think Paul begins every letter with grace to you and peace. He wants to remind us that God extended grace to us in Christ and that through faith in Him we have peace as a result. So peace with God is the first result of justification.

Now note at the end of verse 1 that this peace is mediated by the Lord Jesus Christ. **We have peace with God through our Lord Jesus Christ.** Jesus Christ is the mediator between God and man. You will find that you don't have anything apart from Him. Very fittingly this makes Him the center of the passage. Everything we have from God is due to the work of the Lord Jesus Christ. In verse 1 what mediates the peace? It comes "through the Lord Jesus Christ." In verse 2 how have we "obtained our introduction by faith into this grace?" "through the Lord Jesus Christ. In verse 6 and when we were

helpless what did Christ do for us? "Christ died for us." In verse 8 what did Christ do for us while we were sinners? "Christ died for us." In verse 9 how have we been justified? "by his blood." In verse 10 how were we reconciled to God? "through the death of His Son." In verse 11 how did we receive the reconciliation? "through our Lord Jesus Christ." You see all that we have and all that we are in, by and through Christ, whether things present or things to come He is the reason.

The second result is verse 2 and this verse is very difficult. One thing is not difficult and that is the truth that whatever we have here it is also mediated through the Lord Jesus Christ since the verse begins with the statement, **through whom also**. The **also** signaling that a second thing is now mediated by Him. Murray says, "Whatever difficulties belong to the interpretation of this verse they do not obscure the fact that the primary thought is the mediation of Christ. The words "through whom also" make this clear." What is the second result? **we have obtained our introduction by faith into this grace...** This expression is difficult but it is clearly something we presently **have; we have obtained** it. The tense here, however, is a perfect tense and means that we obtained it once for all at the moment of faith with results that continue. What did we obtain once for all that continues? **our introduction by faith into this grace in which we stand**. The first thing to observe is that **by faith** is probably not in the original text but a scribal addition. The manuscript evidence is fairly evenly divided but there is a scribal error known as dittography that likely occurred here. Dittography is writing twice what should have been written once. This sometimes occurred when the scribe's eyes came off the line he was copying and went to the one just above it so that he inserted something from the line above on the line below and so we see it twice. I do not think it is original, I think it's a repeat from verse 1 and I would strike it out because it could lead you to think that you need to have an additional act of faith in order to be brought into **this grace in which we stand**; when the truth is that you were brought into **this grace** at the initial act of faith! So the verse simply reads **our introduction into this grace in which we stand**. The second thing to settle is what is **this grace**? The demonstrative pronoun **this** is very specific. Since this is a result in addition to peace then it does not refer to the peace from verse 1 but rather to the justification. The justified status is that **in which we stand**. The verb **we stand** is also in the perfect tense so it means that we came to stand in this grace of justification at a point in time and we remain standing in this grace. There is no stronger way to say that once you are justified you are always justified. Once you are standing in this grace you are always standing in this grace. The standing we have with God is the same as what is meant by our position. It's not talking about our experience but our position before Him. This position will never change. You forever and always are standing in His grace. This is the second result of justification. So the first result was peace with God, the second result was standing in His grace.

The third result comes from the word **introduction** and how it should be translated. The Greek word is *προσαγωγή* and could be translated either **introduction** as in the NASB or "access" as in most other translations. Turn to Ephesians 2:18. The same Greek word is used here where Paul says that "through

Him [Christ] we both have our access in one Spirit to the Father.” Since the idea is clearly having access then very likely Paul is referring to the same idea in Romans 5. So I prefer the translation access as most other translations of the Bible. What Paul is saying is that as a result of justification we have access to the riches of God’s grace. You will never lack the resources of God’s grace since you have access to them. The verb again is in the perfect tense meaning you once for all accessed God’s grace with continuing results abiding. His grace is always made available for you to avail yourself of and this is the basis of the entire Christian life. We are justified by grace and we are sanctified by grace. It is all of God’s grace and it all comes to us through Jesus Christ. McClain says, “In ancient times a king might have a man who had rebelled against him, but the king would forgive him and peace would be restored. But that pardon did not necessarily carry with it the right to come into the presence of the king. It was perilous to go into the presence of the king without permission. Thus the man did not have the right of “access.”<sup>1</sup> Paul has now said that we have three things resulting from our justification; first we have peace with God, second we have access to the grace of God and third we have a standing with God, all mediated through Jesus Christ. This should give you a lot to give thanks for.

The fourth result is at the end of verse 2 and this is my favorite part. Paul says, **and we exult in the hope of the glory of God.** First, the verb **exult** is the present tense of *καυχασμαι* which means “to boast” or “take pride” in. This is not an arrogant kind of boasting in self but rather in what is to come. Here Paul gives us a glimpse of how we can presently boast because of things to come. Second, we know that it is things to come because of the word **hope**. Hope refers to something in the future. Romans 8:24 says “who hopes for what he already sees? But if we hope for what we do not see with perseverance we eagerly wait for it.” So the hope statement looks forward to something in the future and that something is glorification. Seeing that the later context in Romans 8 amplifies glorification then we have here in seed form the doctrine. What does the Greek word mean? The Greek word for **hope** is *ελπις*. Our English concept is limited to the very uncertain “I hope so” and while the Greek permits that option in some contexts it does not do so here. Another possibility is certainty. It can mean that and that is often used to explain this word. But a better translation here is “eager expectation.” Paul is saying we boast in the eager expectation **of the glory of God.**

The trouble is what is the glory of God referring to here? Glory comes from the Greek word *δοξα* which in its most basic root means “weight, heaviness.” When used of God it refers to the heaviness of God and thereby the essence of God. In our Creator-creature diagram we refer to His attributes as sovereign, righteous, just, loving, omniscient, omnipotent, omnipresent, immutable and eternal. So the glory of God is the essence of God Himself in His total being and when we contemplate the total being of God we are overwhelmed with His heaviness. So if we are eagerly expecting the glory of God what exactly are we expecting? We are expecting the manifestation of the **glory of God** at the Second Coming of Jesus Christ in His kingdom. If you turn to Rom 8:18 you will see how Paul expands this topic later. He

says, "For I consider the sufferings of this present time are not worthy to be compared with the glory that is to be revealed to us." The glory to be revealed to us is the glory of God in the kingdom. This glory will be manifested in three ways. First, in Jesus Himself who will rule in His glorified body; He will be the center of the kingdom and therefore we will see His glory. The second and third manifestations depend on the first. Second, in verse 19, the glorification of human believers, "for the anxious longing of the creation waits eagerly for the revealing of the sons of God." Church age believers will be resurrected at the rapture and therefore enter the kingdom in glorified bodies. So first, Jesus' own glory and second our glory. Third, the glory of nature as it is renovated and the curse partially lifted, verse 20, "For the creation was subjected to futility, not willingly, but because of Him who subjected it, in hope," there's hope again, "in hope that the creation itself also will be set free from its slavery to corruption into the freedom of the glory of the children of God. For we know that the whole creation groans and suffers the pains of childbirth together until now. And not only this, but also we ourselves, having the first fruits of the Spirit, even we ourselves groan within ourselves, waiting eagerly for our adoption as sons, the redemption of our body." So the hope is that Jesus Christ will return in glory and man and nature will finally be glorified, man by the resurrection body and nature by a lifting of the curse. Returning to Romans 5:2 you can now see clearly that the glory of God that we are eagerly expecting is Jesus in His kingdom reign. Murray says it this way, "The consummation of redemption, in the teaching of the New Testament, is coincident with the manifestation of the glory of God...And this is more than mere coincidence; it is because the glory of God will be made manifest that redemption will be consummated and the hope of the saints realized....The revelation of God's glory at the coming of Christ will be epitomized in the consummation of redemption for the children of God." We exult in this, we look forward to this because this is when the present evil system will be destroyed and the glory of God will come to fill the whole earth and Jesus will reign as the Davidic king and we will be raised to enjoy that reign and all nature will be restored. As Rev 11:15 says when the seventh trumpet sounds, which sound lasts for the entire second half of the Tribulation, for when that trumpet begins to sound it is the end and therefore we will say, "Now the kingdom of this world has become the kingdom of our Lord and of His Christ; and He will reign forever and ever." So the fourth result of justification by faith is that while we live in the present we boast in eager expectation of the future kingdom reign of Christ. Murray says, "The glory of God is their chief end and they long for and hasten unto that day when with undimmed vision they will behold the glory of God in its fullest exhibition and vindication."

But that is not all we boast in, notice Romans 5:4 says, **And not only this, but we also exult in our tribulations.** This will be the subject next week but we want to mention it now because most believers do not exult in their tribulations. Most believers say, "Oh, I'm sorry you're having to go through that." What they should do is count it all joy. Both James and Paul say we should exult in our difficulties because of knowledge. So if we don't have knowledge then we won't be able to exult in our

tribulations. Therefore we want to take next week to explore this fifth result of justification; the exultation in times of difficulty rather than feeling sorry for ourselves. God has placed these difficulties in our life on purpose, and that purpose is to train us for reigning in the kingdom. So we'll continue this next week.

What have we seen today? In verse 1 we saw the magnificent statement that we have been justified. We are not being justified; we already are justified. As a result we saw five things. First, in verse 1, we have peace with God. We are no longer at enmity with Him. We have objective peace. Even if we don't realize it we have peace. This peace comes to us through our Lord Jesus Christ. Second, in verse 2, we have access to grace. Grace is not only what we accessed at the moment of justification but what we access for sanctification. We all need grace because it is divine enablement and we have it available to us by virtue of our justification. Third, in verse 2, we have a standing in grace. This is our position before God. There is nothing that can separate us from God. We have a perfect standing before Him. Fourth, we take pride in the eager expectation of God's glory to come on the earth in the coming of Christ in His kingdom. This is a present boasting about a future event. We eagerly expect this event. But fifth, not only do we exult in what is coming in the future, but also what we face in the present, the trials and tribulations of the Christian life. We exult in them because we see that God is working on our character, purging the things that need to be purged and replacing them with what is needed so that we can reign with Him in the kingdom.

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<sup>1</sup> McClain, *Romans: the Gospel of God's Grace*, p 125