



“Open Church – Open Bible”

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Sunday Church School

April 11, 2021

“Justification by Faith”— Romans 5:1-11

Golden Text: Romans 5:8

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Romans 5:1-11

¹ Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

² By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

³ And not only so, but we glory in tribulations also: knowing that tribulation worketh patience;

⁴ And patience, experience; and experience, hope:

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.

⁶ For when we were yet without strength, in due time Christ died for the ungodly.

⁷ For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

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⁸But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

⁹ Much more then, being now justified by his blood, we shall be saved from wrath through him.

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.

¹¹ And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

TODAY’S AIM

Facts: to study Paul’s teaching about justification.

Principle: to understand that we have peace with God through justification by faith in Christ.

Application: to live in peace and gratitude for our justification and sure hope of eternal life.

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Paul concluded Romans 4 stating because Abraham was fully persuaded that God would perform what He promised, thereby he too was able to fully perform

He made it clear that God did not do this only for Abraham because he was important; but rather Abraham serves as an example for all of us (4:24)

- We are saved the same way he was saved: by faith.
- Note how important this word “**believe**” (**pisteuō**) is in Romans: it appears in **1:16; 3:22, 26; 4:3, 24; 5:1; 10:4, 9–10**.
- Paul’s basic theme in the Book of Romans is the righteousness of God. The word “righteous” in one form or another is used over forty times
 - In chapters 1–3 he presents the need for righteousness;
 - In chapters 3–8, God’s provision of righteousness in Christ
 - In chapters 9–11, how Israel rejected God’s righteousness; and
 - In 12–16, how righteousness must be lived in daily practice.
- It is an extension of the **life provisional model** for the “**just**”

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- a) **Hab. 2:4** this faith produces life in the face of judgment for pride
- b) **Rom. 1:17** the theme of Romans is the just
- c) **Gal 3:11** the theme of Galatians is how the just live
- d) **Heb. 10:38** the theme of Hebrews is living by faith despite persecution

When a sinner believes the promise of God in the Word, then the same resurrection power enters his life, and he becomes a child of God, as was Abraham.

Romans 4:25 explains the basis for justification: the death and resurrection of Christ. -- “[Jesus our Lord] was delivered because of our offenses, and was raised again on account of our justification.”

- And Paul will go into detail on this subject in chapter 5.
- The fact that He died proves we were sinners; the fact that God raised Him from the dead proves we have been justified by His blood.
- This is evidence again that justification is a matter of resurrection power and not feeble human effort.

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As His resurrection was the divine assurance that He had “put away sin by the sacrifice of Himself,” and the crowning of His whole work, our justification is fitly connected with that glorious act.

- “There is therefore now no condemnation to those who are in Christ Jesus” (Rom. 8:1).
- “Having been justified by faith, we have peace with God through our Lord Jesus Christ” (Rom. 5:1)

LESSON OUTLINE

- I. JUSTIFIED BY FAITH IN CHRIST —Rom. 5:1-5**
- II. JUSTIFIED BY THE BLOOD OF CHRIST —Rom. 5:6-9**
- III. JUSTIFIED BY THE LIFE OF CHRIST —Rom. 5:10-11**

I. JUSTIFIED BY FAITH IN CHRIST (Rom. 5:1-5)

- Anytime we come across either the word “**wherefore**” or “**therefore**” in the Bible, we must look back to what preceded it to see what the writer is referring to. The end of Romans 4 already discussed is our launch point.

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- The Greek word for “justified” (dikaioo– dik-ah-yo-o = *to render innocent*) was a legal term equivalent to a “**not guilty**” verdict in a court
- Some have tried offer a simple definition of “just-as-if-I’d” never sinned
- Now, in one sense there is truth here, for God does treat those who are justified as if they have never sinned.
- We have peace with God (Rom. 5:1-2) rather than judgment from God.
- However, this just doesn’t go far enough; for it leaves us short of what the Bible teaches and conveys an *insufficient understanding* of justification.
- Justification is the instantaneous and irreversible divine declaration of the unrighteous as **positionally righteous**, based upon the merit of Christ’s obedience, applied by grace and received through faith (Rom. 3.24-28; 4.1-5; 5.1-2).
- God declares the unjust to be just based upon Christ’s work for them.
- Justification by faith alone is the declarative act by God the judge that we are forever wrapped in the everlasting righteousness of Christ!
- Jesus record is now ours and His merit is our merit as God treats you as righteous because He treated Christ as unrighteous—for our sake (II Cor. 5:21).

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- Concerning faith, it is not enough to believe in the existence of God or a higher power.
- **True faith** is a commitment to God’s Son, who revealed the Father to mankind (John 1:14-18).
- **Genuine faith** involves more than mental assent; it is a decision to fully receive Christ in order to become a child of God (V . 12).
- This is **obedient faith**, as Paul declares at both the beginning and end of Romans (1:5; 16:26).
- Because we have been justified, that is, put right with God by faith, we now enjoy “peace with God” (5:1).
- As believers, we are privileged to have access to the grace (Rom. 5:2) of God.
- Though underserved, it is not totally unconditional, as our means of access to God’s grace is “**through faith**” (Eph. 2:8).
- Though not everyone is automatically saved, God will save anyone who has faith in Christ by His grace.
- All this leads us to “rejoice in hope of the glory of God” (5:2)

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- Paul says: “we glory in tribulations” and the word translated “tribulations” comes from a word that means “**pressure**” or “**to squeeze.**”
- It could be translated “troubles,” “afflictions,” or “suffering” which results from (a) the fallen world (b) self-inflicted hurts (c) Undetermined source
- Paul nevertheless could “glory in tribulations” (Rom. 5:3) because the fruit of his ministry glorified Christ.
- Those caving into the pressures of persecution fail to bear fruit (Matt. 13:21), but those who endure trials in faith will become stronger.
 - ❑ “Patience” means “endurance” or “perseverance.”
 - ❑ By bear up under the pressure, we gain **experience** (dokimē which speaks to a strength of character-- **trustiness**)

II. JUSTIFIED BY THE BLOOD OF CHRIST (Rom. 5:6-9)

- When Paul writes, “We were yet without strength,” (asthenēs– feeble; impotent; sickly), it applies to all believers. He pointed out earlier that all are sinners (3:23), therefore all lack the strength to help ourselves
- God knew we would not be able to save ourselves, so He had a plan from the beginning

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- Although we often speak of the plan of salvation as if it only relates to what we must do to be saved, it actually encompasses all that God has done to rescue lost sinners.
- That plan began in eternity past (Eph. 1:4-14) and stretches beyond the end of time
- In coming to earth, Christ died for ungodly individuals. Had human beings been able to redeem themselves, the death of Christ would have been completely unnecessary (Gal. 2:21).
- Exactly what Paul means in using the term a “righteous man” and then a “good man” (Rom. 5:7) is a matter of nuance.
 - It seems that a “righteous man” simply means a man who is just.
 - We can infer that a “good man” is someone whose kind, amiable, and tender character would appeal emotionally to others
- Paul’s point is that very few people are willing to die for others, even though they might be described as “righteous” or even “good.”
- God did not wait until we had sufficiently straightened up our own lives—as if that were possible—before sending Christ to earth.

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- We have, in fact, been “justified by his blood” (V 9), in spite of the fact that we have all broken God’s law (Jas. 2:10), He has declared believers “not guilty” based on Christ’s atonement.
- Since “sin is the transgression of the law” (I John 3:4), a penalty must be exacted.
- Jesus took the penalty on Himself “in his own body on the tree” (I Pet. 2:24), so that we could be “saved from wrath through him” (Rom. 5:9).
- Through Christ’s death, God can be both **just** in dealing with sin and, at the same time, **justify** the sinner (**Rom. 3:26**)
 - The full scope of God’s salvation is boundless.

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III. JUSTIFIED BY THE LIFE OF CHRIST (Rom. 5:10-11)

- Paul’s argument can be summarized thusly: if God did all previously mentioned for us while we were His enemies, how much more will He do for us now that we are His children!
- We are saved by **Christ’s death** (v. 9), but we are also saved **by His life** (v. 10) as “the power of His resurrection” (Phil. 3:10) operates in our lives.
- We have received “reconciliation” (atonement, v. 11), and now the love of God is experienced in our lives.

Salvation is in three parts:

- 1) justification**, the removal of the guilt and penalty of sin and the bestowal of a righteous standing in Christ before God’s law, which is given to the moment of believing
- 2) sanctification**, the progressive work of the Holy Spirit during the Christian life; and
- 3) glorification**, the glorifying of our bodies at the Rapture.

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It is of the latter two Paul is speaking in Romans 5:10-11, since he is writing in a context of justification.

It should be clear that the statement, “we shall be saved by His life,” has no reference to our Lord’s life on earth as an example of how a Christian should live -- His example saves no one. His blood does.

- “Atonement” is the translation of *katallagē*, the verb form of which is *katallassō* which is “to reconcile.” [which at one time meant **at-one-ment** -- but theologically the word carries the idea of **satisfaction**

We have can not exhaust the boundaries of the grave and love of God as Paul raises four “much mores” in this chapter:

- (a) Two provide for future safety (V 9-10 salvation from wrath & saved by Christ’s life)
- (b) Two speak to grace’s abundance (V 15, 17 grace abounds to many & gift of righteousness that reigns in Christ)

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DEVELOPING THE LESSON

- I. Peace with God (Rom. 5:1-2). A common and simple definition for sin is rebellion against God. When Adam and Eve disobeyed, they rebelled against God. Survey the conditions of peace that came through atonement
- II. Peace with God does not mean we are now free from suffering. As Christians, we still experience the same pain, suffering, and sorrows of this earthly life. But we are able to rejoice in the midst of suffering. Explore and expand!
- III. Mankind was powerless in regard to overcoming sin. Later in the letter, Paul would describe humanity as slaves to sin (6:20). Explore how and why God did not wait for mankind to take the first steps toward reconciliation.
- IV. Because of the sacrifice of Christ, we who believe in Him are no longer objects of God’s wrath. Having been declared righteous, we are reconciled to God. What are some of the benefits in having access into His very presence.



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“ADVANCE YOUR KNOWLEDGE”



1. What is the source of our peace with God?
2. If grace is undeserved, why does it not automatically come to all people?
3. What kind of tribulations come upon both the saved and the lost?
4. How can we “glory in tribulations” (Rom. 5:3)? What is the ultimate benefit of tribulation?
5. How does Christ’s death for the ungodly prove our inability to save ourselves?
6. How did God show His love toward us? Are we worthy of His love? Explain.
7. In what way is salvation past, present, and future? How are we saved by the life of Christ? What is the proper response to salvation by grace?

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