

Devotional Questions – Romans 5:1-11

1. What are some of the blessings of Justification (Romans 5:1-2)?
 - a.
 - b.
 - c.
2. Why can Christians rejoice even in the middle of trials (Romans 5:3-4)?
3. What is the hope that does not disappoint* us (Romans 5:5)? *The correct term is “***maketh not ashamed***” in the light of 1 John 2:28 on the Lord’s Return “***And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.***”
4. How did God demonstrate* His love for us (Romans 5:6-8)? *The correct term is “***commendeth***” Romans 5:8 because with the Lord and the apostles, the term is associated with fervent prayer and *committal*, whereas “*demonstrate*” is not:

“And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost” Luke 23:46.

“Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously” 1 Peter 2:23.

“And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed” Acts 14:23.

Note with “*commendeth*” and “*Christ died for us*” Romans 5:8, God *committeth all* with respect to His Son and that *committal* is *ever-present*, according to the Lord’s prayer on “*the mount of Olives*” Luke 22:39 that God had to deny.

“And he was withdrawn from them about a stone’s cast, and kneeled down, and prayed, Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done. And there appeared an angel unto him from heaven, strengthening him. And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground” Luke 22:41-44. That is “*commendeth*” and *committeth*.

Note that “***God commendeth his love toward us***” present tense Romans 5:8 does *not* mean that God loves everyone indiscriminately. “***In that, while we were yet sinners, Christ died for us***” shows that God *committeth all* His love “***to the saving of the soul***” Hebrews 10:39 but no-one enters into “***the love of God toward us***” 1 John 4:9 outside of the Lord Jesus Christ because that love is “***the love of God, which is in Christ Jesus our Lord***” Romans 8:39 and the individual has to be “***in Christ...a new creature***” 2 Corinthians 5:17 having “***the salvation which is in Christ Jesus***” 2 Timothy 2:10 in order to receive that love. For illustration:

Cleveland Mountain Rescue Team commits, present tense, all their expertise to rescuing souls caught in severe and indeed life-threatening weather. However, the person rescued receives nothing of that expertise without first agreeing to it. Cleveland Mountain Rescue would therefore no doubt be able to testify to 100% conversion in that sense. See graphic and www.thenorthernecho.co.uk/news/11775692.Hiker_74_stretched_out_of_remote_part_of_Guisborough_Forest_after_falling_ill/.



It is the same in principle with respect to Romans 5:8. Regrettably the conversion rate falls far below 100% as Zechariah and Paul lament, with practical application to all unsaved individuals in need of salvation, not only unrepentant Israel. Until an individual is willing to receive ***“the love of God toward us”*** 1 John 4:9 ***“which is in Christ Jesus our Lord”*** Romans 8:39 by receiving the Lord Jesus Christ, John 1:12, ***“the wrath of God abideth on him”*** John 3:36 not ***“the love of God”***:

“But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear. Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the LORD of hosts hath sent in his spirit by the former prophets: therefore came a great wrath from the LORD of hosts” Zechariah 7:11-12.

“But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?...All day long I have stretched forth my hands unto a disobedient and gainsaying people” Romans 10:16, 21.

5. What three words are used to describe the ‘us’* (Romans 5:6, 8, 10)? *The words are “we” Romans 5:6, ***“us...we...us”*** Romans 5:8, ***“we...we...we”*** Romans 5:10.
 - a.
 - b.
 - c.
6. Who does the ‘us’ or ‘we’ described in these verses (Romans 5:6, 8, 10) refer to?
7. Paul says ‘how much more’* four times (Romans 5:9, 15, 17, 20) – what is his point? *The actual expression is stronger in the context, being definitive, not simply exclamatory. It is ***“much more”*** Romans 5:9, 15, 17, 20.
8. Is there anything that Christians can boast* about? *Question 8 refers to Romans 5:2 ***“By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God”*** where as indicated the correct term is ***“rejoice”*** not *boast*.

Devotional Questions – Romans 5:1-11, Answers to Questions

See Dr Ruckman's commentary *The Book of Romans* pp 195-230 and the *Ruckman Reference Bible* pp 1491-1492 for detailed comment.

1. *What are some of the blessings of Justification (Romans 5:1-2)?*

a. ***“being justified by faith, we have peace with God through our Lord Jesus Christ”*** Romans 5:1. As Paul explains for both Jew and Gentile ***“But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ...that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: And came and preached peace to you which were afar off, and to them that were nigh”*** Ephesians 2:13, 16-17. The saved are therefore no longer ***“the children of wrath”*** Ephesians 2:3 but ***“the children of God by faith in Christ Jesus”*** Galatians 3:26 ***“of the household of God”*** Ephesians 2:19.

b. ***“By whom also we have access by faith into this grace wherein we stand”*** Romans 5:2. As Paul explains for both Jew and Gentile ***“For through him we both have access by one Spirit unto the Father...According to the eternal purpose which he purposed in Christ Jesus our Lord: In whom we have boldness and access with confidence by the faith of him”*** Ephesians 2:18, 3:11-12.

“By whom” i.e. ***“our Lord Jesus Christ”*** together with ***“through him”*** and ***“In whom”*** immediately define ***“access...unto the Father”*** as the Lord Jesus Christ Himself as Paul states in Hebrews 10:19-20, 22 ***“Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh...Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water”*** matching ***“the washing of water by the word”*** Ephesians 5:26.

The supposition that the word *access* is stronger ***“in the Greek”*** Revelation 9:11 because it means conveyance of the saved individual into the Father's presence by the Saviour is wrong. A worldly man can effect that kind of conveyance. ***“Then Arioch brought in Daniel before the king in haste, and said thus unto him, I have found a man of the captives of Judah, that will make known unto the king the interpretation”*** Daniel 2:25.

Never mind 'the Greek,' therefore. Stick with ***“the king's word”*** 2 Samuel 24:4 in God's English.

c. ***“and rejoice in hope of the glory of God”*** Romans 5:2. As Paul makes plain with respect to the Lord's Return, which today's believer should be steadfastly looking forward to. ***“For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself”*** Philippians 3:20-21.

2. *Why can Christians rejoice even in the middle of trials (Romans 5:3-4)?*

It should be understood that ***“patience”*** Romans 5:3 is ***“longsuffering”*** Colossians 1:11, ***“experience”*** Romans 5:3, 4 is patience exercised over a long time and ***“hope”*** Romans 5:4 is the expectation of a good outcome for the individual undergoing ***“tribulation”*** Romans 5:3 from what God Himself either allowed or even brought about as Paul explains and is applicable to today's believer.

“Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby” Hebrews 12:11.

3. *What is the hope that does not disappoint* us (Romans 5:5)?* *The correct term is **“maketh not ashamed”** in the light of 1 John 2:28 on the Lord’s Return **“And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.”**

That hope is the Lord’s Return **“For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words”** 1 Thessalonians 4:16-18.

Today’s believer can be certain of that hope as Paul explains further. Note that Paul progresses from the 1st Advent to the life of the believer living righteously to the 2nd Advent in this passage.

“For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ” Titus 2:11-13.

Those ashamed will be those of whom the Lord is ashamed because they were ashamed of the words of the King James Bible the end result of such as the Lord’s command to Jeremiah **“Thus speaketh the LORD God of Israel, saying, Write thee all the words that I have spoken unto thee in a book”** Jeremiah 30:2 and did not keep them.

“Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels” Mark 8:38.

4. *How did God demonstrate* His love for us (Romans 5:6-8)?* *The correct term is **“commendeth”** Romans 5:8 because with the Lord and the apostles, the term is associated with fervent prayer and committal, whereas **“demonstrate”** is not:

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“But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear. Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the LORD of hosts hath sent in his spirit by the former prophets: therefore came a great wrath from the LORD of hosts.” Zechariah 7:11-12.

“But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?...All day long I have stretched forth my hands unto a disobedient and gainsaying people” Romans 10:16, 21.

The Lord could have done no more in commending or committing His love to unsaved sinners as John states. See also *Question 4*.

“In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins” 1 John 4:9-10. See www.timefortruth.co.uk/alan-oreilly/ Romans 3 Part 2 study on Propitiation.

5. What three words are used to describe the ‘us’* (Romans 5:6, 8, 10)? *The words are “we” Romans 5:6, “us...we...us” Romans 5:8, “we...we...we” Romans 5:10.
 - a. **“the ungodly.”** Today’s believer can rejoice in the light of Romans 5:9 **“Much more then, being now justified by his blood, we shall be saved from wrath through him”** as Jude reveals. **“And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him”** Jude 14-15.
 - b. **“sinners.”** Today’s believer can again rejoice in the light of Romans 5:9 **“Much more then, being now justified by his blood, we shall be saved from wrath through him”** as Isaiah reveals. **“Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it”** Isaiah 13:9.
 - c. **“enemies.”** Today’s believer can yet again rejoice now with threefold rejoicing in the light of Romans 5:9 and Romans 5:10. **“Much more then, being now justified by his blood, we shall be saved from wrath through him. 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.”**

Note, moreover, from *Question 1* this extract. As Paul explains for both Jew and Gentile **“But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ...that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: And came and preached peace to you which were afar off, and to them that were nigh”** Ephesians 2:13, 16-17. The saved are therefore no longer **“the children of wrath”** Ephesians 2:3 but **“the children of God by faith in Christ Jesus”** Galatians 3:26 **“of the household of God”** Ephesians 2:19.

6. Who does the ‘us’ or ‘we’ described in these verses (Romans 5:6, 8, 10) refer to?

Paul explains that the words refer to all, for that is whom the Lord Jesus Christ died for.

“Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned...Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life” Romans 5:12, 18.

“And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again” 2 Corinthians 5:15.

“My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world” 1 John 2:1-2.

7. Paul says ‘how much more’* four times (Romans 5:9, 15, 17, 20) – what is his point? *The actual expression is stronger in the context, being definitive, not simply exclamatory. It is **“much more”** Romans 5:9, 15, 17, 20.

Paul is saying that **“the grace of God”** Romans 5:15 is:

- **“much more”** than **“the wrath of God”** John 3:36 with Romans 5:9
- **“much more”** than **“the offence of one”** by which **“many be dead”** Romans 5:15
- **“much more”** than the reign of death itself e.g. in that **“death reigned from Adam to Moses”** Romans 5:14, 17
- **“much more”** than **“The sting of death...sin; and the strength of sin...the law”** 1 Corinthians 15:56 with Romans 5:20.

That is why Paul set out his priority for today’s believer to follow with respect to **“the gospel of the grace of God.”**

“But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God” Acts 20:24.

8. Is there anything that Christians can boast* about? **Question 8* refers to Romans 5:2 **“By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God”** where as indicated the correct term is **“rejoice”** not *boast*.

Today’s believer should rejoice in what the Lord Jesus Christ said to rejoice in, which transcends even supernatural power.

“Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven” Luke 10:19-20.