

THE MORAL OF ABRAHAM'S STORY: OUR FAITH | ROM 4:23-25

- Verse 23 - see Rom. 15:4
- Verse 24 - The content of Abraham's faith and the content of ours is different. It is not "faith" that saves, it is the object of faith. Abraham did not have the Gospel, but we do. Notice that resurrection is fundamentally important to salvation. It would be clear heresy to deny the physical resurrection of Jesus Christ. Note also that liberal Christianity believes that "He lives" only spiritually. Catholic doctrine focuses on the "perpetual sacrifice" and not the resurrection.
- Verse 25 –
 - He was **delivered** on the cross. The word παραδίωμι [paradidomai] is *para* (to come alongside) and *didomai* (to give). Thus the idea is walking up alongside something (someone) and giving it away. Jesus Christ was **delivered** by the hand of God for our **offences**.
 - He **was raised** (as in **delivered** it is in the passive tense) from the dead **for our justification** (remembering that **justification** is literally *to be made righteous*).
 - Both the death and the resurrection of Jesus Christ are fundamental to Christian doctrine.

THE GRACE WHEREIN WE STAND | ROMANS 5:1-5

- Verse 1 –
 - **being justified** - An aorist passive participle -- something that took place at a point in time, the action being received (not performed), therefore, "having been justified." The Greek word justified is "declared righteous."
 - **by faith** - Literally "out of faith."
 - Justification is out of faith and faith alone. Grace paid the price, and "out of faith" we receive it. Anything other than a faith requirement is a man-made addition and should be rejected fully.
 - *Note:* A definition of faith that includes inherent works is unacceptable. Faith that necessarily includes works is not any different that faith that necessarily includes cash, penance, or indulgences.
 - **we have peace with God** - This is the benefit of **being justified**, and **peace with God** is the opposite of the enmity with God that we had before we were justified.
- Verses 2-3 –
 - **by whom we have access** - Once again (as in v. 1), faith is the only thing we can bring to the equation. Jesus Christ gives us access to grace.
 - **grace wherein we stand** - If you are saved, you are secure because you are standing in grace. A saved individual is not standing in his/her own efforts nor merits, but standing in grace.
 - **rejoice in hope...and not only so** - Lest one think that standing in grace will be forever a celebration of the glory of God, Paul reminds us that we both the hope of the glory of God but (until that hope is delivered) also the glory of tribulation.
 - **tribulation** - Do not confuse **tribulation** with the "Great Tribulation." The Bible makes a clear distinction. Without the definite article, it is troubles and afflictions of any kind.
- Verses 4-5 –
 - **patience** - The word *meno* is *to remain* and implies being steadfast.
 - **experience** - The Greek word is used of a coin that is "proven" to be of full weight.

- **hope** - built on the Greek word for *anticipation*.
- **shed abroad** - That is, "poured out," or simply "shed." No modern connotation of "abroad" should be brought into the understanding of this term.

THE PRICE OF GRACE | ROMANS 5:6-8

- Verse 6 –
 - **when we were yet without strength** – Barnes: “The remark of the apostle here has reference *only* to the condition of the race *before* an atonement is made. It does not pertain to the question whether man has strength to repent and to believe after an atonement *is* made, which is a very different inquiry.” (Barnes, A. (1884-1885). *Notes on the New Testament: Romans* (R. Frew, Ed.) (111). London: Blackie & Son.)
 - **in due time** - Literally, *kata chronon*, "according to time." Jesus often said, "my time has not come," and then said, "the hour is here" (Mark 14:41).
 - **Christ died for the ungodly** - Literally, *for the irreverent or impious* (as in YLT).
 - Who are the **ungodly**?
 - Jude 14-15 (in reference to the Second Coming) shows that *all lost people are ungodly*.
 - The tragedy of our world is that the ungodly have been given a paid-in-full gift, yet reject it.
 - This sentence is incompatible with a limited atonement view.
- Verses 7-8 – Paul shows the *amazing grace* of the truth of v. 6.
 - The strength of these verses are lost in a Calvinist theology.
 - *God commendeth his love toward the elect* removes the focus of v. 7.

MORE BENEFITS OF THE GRACE WHEREIN WE STAND | ROMANS 5:9-11

- Verse 9 –
 - **Much more** than the strength given by the grace of God through tribulations (v. 3), we are saved from the wrath to come.
 - Do not mistake the tribulations of v. 3 as the Great Tribulation. However, the wrath of God is given during the Great Tribulation (Rev. 6:16), and we are not destined to this **wrath** (1 Thes 1:10).
- Verse 10 – As in 4:25, the emphasis is once again on both **the death** and the resurrection (**his life**) of Jesus Christ.
- Verse 11 – **the atonement** - This word is poorly translated as "atonement," which is an Old Testament concept. The Greek word is the same root as "reconciled" in v. 10 (this being the noun form). Therefore, "we received the reconciliation."