

The Four Byproducts of Justification by Faith in Romans 5:1-11

New American Standard Bible – Updated 1995

- Romans 5:1** Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ,
- 5:2** through whom also we have obtained our introduction by faith into this grace in which we stand; and we exult in hope of the glory of God.
- 5:3** And not only this, but we also exult in our tribulations, knowing that tribulation brings about perseverance;
- 5:4** and perseverance, proven character; and proven character, hope;
- 5:5** and hope does not disappoint, because the love of God has been poured out within our hearts through the Holy Spirit who was given to us.
- 5:6** For while we were still helpless, at the right time Christ died for the ungodly.
- 5:7** For one will hardly die for a righteous man; though perhaps for the good man someone would dare even to die.
- 5:8** But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us.
- 5:9** Much more then, having now been justified by His blood, we shall be saved from the wrath of God through Him.
- 5:10** For if while we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.
- 5:11** And not only this, but we also exult in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

My Translation

- Romans 5:1** Therefore, having been justified by belief, we have a peaceful relationship with God through our Lord Jesus the Messiah,
- 5:2** because of whom through belief we have also received the right to enter into this grace in which we have come to stand. And we boast in waiting confidently for the glory of God.
- 5:3** Not only this, but we also boast in our afflictions, because we know that affliction produces perseverance,
- 5:4** and perseverance produces clear evidence, and clear evidence produces waiting confidently.
- 5:5** And waiting confidently will not result in being ashamed, because God's love has been poured out in our hearts in the manner of the Holy Spirit who was given to us.
- 5:6** In addition, while we were still weak, at that very moment the Messiah died for the ungodly.
- 5:7** Someone will hardly die for a righteous man. Though, perhaps for a good man someone may indeed have the courage to die.
- 5:8** However, God demonstrates His own love towards us in that while we were nevertheless sinners, the Messiah died for us.
- 5:9** Therefore, having now been justified by means of his blood, much more certainly we shall be saved from the wrath through him.
- 5:10** For, if while we were enemies, we were reconciled to God through the death of His Son, much more certainly, having been reconciled, we shall be saved into his life.
- 5:11** And not only this, but we also boast in God in view of our Lord Jesus the Messiah, by means of whom we have now received reconciliation.

A Brief Explanation of Romans 5:1-11

Paul has made the point in chapters 1-4 that we sinners become "justified" before God, not as a result of our obedience to a religious system such as that which the Jews had made out of the Mosaic Covenant, but as a result of our "faith," which is our belief in the truth of Jesus as the Messiah. This is to say that we acquire a standing before God whereby we will obtain salvation from His judgment and

condemnation by believing that Jesus' life, death, resurrection, ascension, and return all become the basis for God's granting us eternal life in the Kingdom of God.

Here in Romans 5:1-11, Paul describes four byproducts of being "justified by belief" in God. The first is that "we have a peaceful relationship with God through our Lord Jesus the Messiah." As sinners, we begin life at war with God and hostile to both Him and His moral commandments. But once we believe in Jesus as our Lord and Savior, our relationship with God changes from fighting against Him to being at peace with Him and being willing to submit to His moral commandments. Indeed, through our belief in Jesus, we "enter into [God's] grace," meaning that He is completely committed to making sure that we attain His promised outcome for our lives, which is eternal salvation and life.

The second byproduct of our justification by belief is that "we exult/boast in the hope of the glory of God." To exult and boast is not something we do out of pride, but out of appropriate, biblical humility. But we exult and rejoice in the fact that are "waiting confidently" and with complete assurance for God to grant us "glory." This will be the condition at which we arrive, after our death or when Jesus returns (whichever occurs first), when God transforms us into eternal and morally perfect beings as we enter into the Kingdom of God, never again to sin or disobey God and deserve His judgment, condemnation, and eternal destruction.

The third byproduct of our justification by belief is that "we exult/boast in our tribulations." In other words, we brag about all the hardships, difficulties, and sufferings that we encounter in life, which sounds altogether weird and wrong. But Paul is saying that our going through these difficulties, whether financial hardship, physical illness, relational breakups, social upheaval, military devastation, or even geological and other earthly catastrophes, "produces [the] perseverance" of our faith and belief—because the backstory is something Paul mentioned in Romans 2:28-29 and is assumed in the word "grace" of 5:2, that God is wholly committed to making sure authentic Christians endure in their faith and belief in order to obtain the Kingdom of God.

While many English Bibles translate the Greek word *dokimay* (δοκιμή) with "character" (or "proven character"), I think that Paul is referring to the "clear evidence" that persevering faith and belief reveals, which is to say that *God's causing our faith to endure* in the midst of the hardships and difficulties of life provides "clear evidence" that our faith and belief are authentic. And when we personally see the genuineness of our faith, this engenders a "hope" within us and a willingness to be people of "waiting confidently" and expectantly for the "glory" of eternal life. Thus, Paul says that our "hope does not disappoint" in that we never have to be ashamed of losing everything important and dear to us in this life, if this is how far "our tribulations" extend, so that all that we have left is the "hope" of moral perfection and eternal life that God will give us after we move on from our present existence.

Plus, our inner confidence that we will experience the future which God has in store for us comes about "because" He has "poured out" His "love...in our hearts through the Holy Spirit who was given to us." Paul is here describing the theological dynamic of God's lovingly making Himself present within us, first to cause us to become believers and, second, to make sure we remain believers throughout the rest of our lives, which is the condition He has placed upon us for our obtaining entrance into the eternal Kingdom of God. As a result, having *only* the hope of future eternal life and moral perfection (if this is all that we have in this world) is not a dumb thing, but the best and smartest thing we can ever have as sinful human beings. Besides, Paul means that it comes with the strength to persevere in our faith because God and His Spirit reside within us and cause us to persevere in our belief in Him.

"In addition," as Paul writes in v. 6, "while we were still weak, at that very moment the Messiah died for the ungodly." We "ungodly" sinners are people who are fundamentally committed to rebelling against God and His moral commandments. Nevertheless, in the weakness of our sinfulness, when we were incapable of doing anything to please God and change Him from being angry with us and condemning us, Jesus died on the cross for us to become the basis for God's changing His mind about us. It is true that "someone will hardly die" for a morally "righteous" person, even though we might be able to find someone who would take a bullet for a "good" person. Yet, "God demonstrates His own love towards us" damnable sinners by requiring Jesus, the Christ and Messiah, to die for us.

Therefore, "having now been justified by means of his blood" and death on the cross, so that we stand to receive God's promise of eternal forgiveness, life, and moral perfection, "much more certainly we shall be saved" from God's "wrath" and condemnation at the final judgment "through" Jesus. "For, if while we were enemies" in the midst of our commitment to sin and rebellion against God, Jesus "reconciled" us "to God" and made us His friends in conjunction with our believing in him as our Messiah, "much more certainly...we shall be saved," either "into" the same kind of eternal and morally perfect life that Jesus is

experiencing, or “by means of” Jesus’ life after his resurrection. (I am still wrestling with how to interpret Paul here.)

The fourth and final byproduct of our justification by belief is that “we exult/boast in God in view of our Lord Jesus the Messiah, by means of whom we have now received reconciliation.” Of course, if there is anything or anyone in whom it makes sense to boast, exult, brag, or rejoice, it is God Himself who deserves our eternal worship and devotion, because it is ultimately He, by means of Jesus’ life, death, resurrection, ascension, and return, and by means of the inner work of His Holy Spirit, who causes us to *qualify* for His forgiveness and eternal life through our genuine belief in Him and in Jesus as our Lord and Savior and who has provided the only legitimate *basis and foundation* for our eternal salvation, which is Jesus himself and all that he did during his first appearance and will do during and after his second appearance. Therefore, we always exult in God, who is constantly working within us and giving us the inward “hope” and confidence that He will see us through to the end of our lives, no matter how difficult they become, so that we obtain moral perfection and eternal life in the Kingdom of God in which Jesus will rule over us on the new earth of Revelation 21-22.

Summary of the Four Byproducts of Justification by Faith and Belief

- 1) Having become justified before God, so that we stand to receive His eternal forgiveness and life in the Kingdom of God, we are at peace with God and no longer His enemies, but His friends to whom He is committed by His grace to ensure we remain justified and at peace with Him.
- 2) Having become justified before God, we exult and rejoice with absolute confidence that God will transform us into eternal and morally perfect beings after we finish our present existence.
- 3) Having become justified before God, we exult and rejoice in the hardships and difficulties that we go through in this life, while we watch God cause our belief to persevere that becomes the clear evidence that our belief is genuine, so that we gain the solid confidence that we will obtain eternal life in the light of God’s placing His Spirit within us and Jesus’ having died for us who have been God’s enemies, but are now His friends.
- 4) Having become justified before God, we exult and rejoice in God Himself who is the ultimate cause of making us His friends by using Jesus’ life, death, resurrection, ascension, and return as the basis for all that He does for us.