

ROMANS 3:20-5:11 | THE CASE FULFILLED: A GOSPEL FOR ALL

ROMANS 5:1-11 | A JEWISH BELIEVER'S RESPONSE

*Supplemental Resource, Romans Graphically Presented, pgs. 20, 27*

VERSE 1 – BLUE

The personal pronoun **we** moves beyond the “apostolic coalition” to include the Roman Jews. And, since verses 1-2 describe life in the Body of Christ, could be considered part of our experience also.

In Romans 3:28 Paul declared that **a person is justified by faith without the deeds of the law**. Paul returns to this thought in verse 5, giving his conclusion that we are **justified by faith**, and adding that **we have peace with God** as a result.

And what a blessing and benefit this verse proclaims. Where else in the Scriptures, if taken in a theological order, could Romans 5:1 be proclaimed? **Peace with God** was available before this time, but it was a result of obedience. Isaiah 32:17 states that **The work of righteousness shall be peace and the effect of righteousness quietness and assurance forever**. Prior to our dispensation, **peace with God** was only *by works* or a result of the millennium. The vast majority of “peace passages” in the Hebrew Scriptures are in the context of the millennium.

VERSE 2 – BLUE

Paul rejoices in Jesus Christ as the One who gives **access by faith to this grace**, that is, the grace which is the **peace with God** (v. 1).

Note that the **access is by faith** and nothing else. Paul speaks of the gracious position **wherein we stand, and rejoice**, with the pronoun being once again inclusive of all the body of Christ.

VERSE 3 – GREEN

I have switched to *green* color-coding because it appears that Paul is now speaking of more specific events than of general truths. In any regard, there would be no harm in applying these verses to our lives, should similar circumstances arise.

The primary rejoicing was in the **hope of the glory of God** (v. 2). But in this position, what if one comes upon **tribulation**? In this case, Paul gave testimony of having **glory in tribulation** because it **worketh patience**, which itself abounds in other maturities and blessings, expressed in the next verses.

VERSE 4 – GREEN

In truth, **patience** alone is not of much value. But if that **patience** allows an opportunity for **experience** which then gives birth to **hope** then it was *time well spent*.

The word **experience** is translated from δοκιμή [dokime], which is more than the experience of *something you've done* and implies being *tested and proven worthy*. One who has been proven worthy indeed has reason for **hope**.

VERSE 5 – GREEN

The **hope taketh not ashamed** because it is not a blind hope. It bears fruit.

The last phrase of the verse reminds us that these verses (3-5) have a specific context. If they were taken in a general application, they become confusing and meaningless. Rather, Paul rejoices specifically that his tribulations have ended in hope, and that *it was all worth it* because now **the love of God is shed abroad in our hearts**. The term **shed abroad** may be confusing because we think of *overseas* when we hear the word *abroad*. It is used here in

the sense of *abundantly* or *broadly*. This understanding makes the words **in our hearts** make sense. It could be paraphrased as follows: *God's love has been poured out broadly in our hearts.*

This work of God's love was done **by the Holy Ghost which is given unto us.**

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#### VERSE 6 – BLUE

Note: vv. 6-11 give a *theological explanation* of how we came to our position in Christ

Here the pronoun **we** continues to be used in the broad context of the body of Christ (as defined in context in Rom. 4:24, those to whom God's righteousness is **imputed**). Thus, the time that **we were yet without strength** appears to be the time in which those without the righteousness of the Law were **having no hope** (Eph. 2:12). However, **in due time Christ died for the ungodly**. It can be concluded that **the ungodly** are the same group as defined in the first-person plural pronoun that has been in use, for Paul quickly goes back to the pronoun in verse 8. It is possible that Paul refers to two groups of people, **the ungodly**, being the Gentiles, and later (v. 8) **us**, the Jewish nation. Either way, the effect is the same.

For those who want to reject dispensational hermeneutics, the phrase **in due time** should cause alarm. A similar time phrase is used in Galatians 4:4, and dozens of time elements can be found in the unraveling of the work of God among men. It is impossible to *logically* argue that God has always worked with mankind in the same way, without shifting.

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#### VERSE 7 – BLUE

Paul takes a moment to allow the truth of Christ's death to *sink in*, reminding them of the magnitude of the action in practical terms.

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#### VERSE 8 – BLUE

Anyone included in the death of Christ is included in this verse, whether Jew or Gentile. Whether Paul is speaking of **us** as *the Jews* or **us** as *the ungodly*, everyone is included. The benefits of Christ's death extend to all, though the actual salvation is given only to those who accept the benefits by faith.

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#### VERSE 9 – BLUE

Paul explains both a current reality and a future reality. Presently, we are **now justified by his blood**. In the future **we shall be saved from wrath through him**.

To be **justified** is to be *made righteous*. It is **his blood** that has done this work, and our faith is the avenue by which we receive the benefit.

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#### VERSE 10 – BLUE

Going along with verse 9, verse 10 has both the *past* and the *future* aspects of God's work in Christ.

In the *past* **we were reconciled to God by the death of his Son**. But in the *future*, **we shall be saved by his life**. That is, the *living Lord* will rescue His own from the wrath that is to come.

Note that **saved by his life** is not a reference to His life and ministry of 33 years, but the fact that He is *alive and well today* to be a *living Savior*.

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#### VERSE 11 – BLUE

Paul adds one more *present blessing* of our **peace with God** (v. 1). This current blessing is that **we have now received the atonement**.

The word **atonement** has a modern usage that relates wholly to the Jewish law. However, the Middle English of the King James used the primary definition of the Oxford English Dictionary, "The condition of being *at one* with

others; unity of feeling, harmony, concord, agreement.”<sup>1</sup> Thus it would be *incorrect* to argue that the KJV should not have used this word for the Body of Christ, which is not included in Torah and other Hebrew Scriptures. However, it is important for the modern reader to recognize that the usage of the word carries the meaning of *reconciliation*, as does the Greek καταλλαγή [katalagge].

What a blessing to be *at one* with God, through faith in Jesus Christ!

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<sup>1</sup> “atonement, n.”. OED Online. December 2022. Oxford University Press. <https://www.oed.com/view/Entry/12599?redirectedFrom=atonement> (accessed February 17, 2023).