

CHAPTERS IN THE CHRISTIAN LIFE  
ROMANS CHAPTER 5 Feb.. 2018

I. BELIEVERS TODAY HAVE THE CAPABILITY OF BOASTING IN TRIBULATIONS. VS.

3

A. "Tribulation" is the Greek word thlipsis which is used in Scripture of pressures brought upon the believer due to bad circumstances.

Paul suffered. Eph. 3:13; 1st Thess. 3:3 (he was concerned his afflictions would affect other saints)

1. The Thessalonians suffered. 2 Thess. 1:4
2. The Jewish believers of Hebrews suffered. Heb. 10:33

B. "Tribulations" Produce patience. Vs. 3

1. Patience is not a fruit of the Spirit.
2. Patience is the word hupomeno -- to bear up under terrible circumstances. Cf. Heb. 12:1; 6:12; Ja. 1:3-4
3. Patience is learned through afflictions.
4. The byproducts of patience are:
  - a) Experience -- dokime -- **testing that occurs for the purpose of approving that which is genuine from that which is not.** Cf. 2 Co. 8:2 (demonstrated in the churches of Macedonia)
  - b) Experience produces hope (elpis) -- **an expectation of something.** Cf. Eph. 1:18; Rom. 8:24 (hope is not something that is seen); 12:12 (is the instrument that fuels joy); Rom. 15:4 (God's fulfillment of His promises to Israel brings hope for believers today)
  - c) Hope does not make ashamed -- kataischuno -- "disgrace or put to the blush" -- Strong's lexicon cf. 1st Pet. 3:16 (of those who falsely accuse believers)

C. Paul identifies the reason why hope does "not make ashamed". Vs. 5

1. The love of God is poured out in the life of the believer.
2. The Holy is given to the believer.

II. THE BASIS OF THE BELIEVER'S JUSTIFICATION WAS CHRIST DYING FOR THE UNGODLY.

A. He died for the ungodly. Rom. 5:6

1. "Ungodly" is the word "asebes" are those without dedication to the things of God. cf. 2 Pet. 2:5 (characterized those in the days of Noah); 2 Pet. 3:7 (of those in place at the end of the Tribulation Period)

- a) Asebes is the antonym of eusebes -- those dedicated to the things of God. 2 Tim. 3:12 (based upon their position in Christ); Tit. 2:12 (Grace teaches believers how to live)
- 2. Christ died for the ungodly. Rom. 4:5; 5:6
  - a) "Without strength" -- asthenes -- is used in Scripture of one that is suffering from some kind of weakness, be it physical (1st Co. 11:30; Acts 5:16) or spiritual (1st Co. 9:22; 1st Thess. 5:14).
  - b) "In due time" (kata kairos) -- according to the proper season.

B. Christ died while we were yet sinners. Rom. 5:7

- 1. "For scarcely" -- something that is limited; done with difficulty. Acts 14:18 (to do something with difficulty); 1st Pet. 4:18 (of the few righteous that will be saved)
- 2. "For a righteous man" -- is better, as a substitute for a righteous man.
- 3. "For a good man" -- is better, as a substitute for "the good". Lk. 6:45

C. God showed His love for us in sending His Son to die for us while we were yet sinners. Vs. 8

- 1. "Commended" is sunistao -- can mean to present a thing for the purpose of teaching. Cf. 2 Co. 4:2 (of presentation of the truth)
- 2. "While we were yet sinners"
  - a) "Were" is the pres. Act. part. Of eimi -- existing in a continual state of being. Cf. Tit. 2:2 (of those existing in authority); Heb. 8:4 (of those existing as priest)
  - b) "Sinners" -- those characterized as continually sinning. Matt. 26:45; Lk. 5:30
- 3. Christ died "for us" (huper -- as a substitute for us) 1st Thess. 5:10; Tit. 2:14; 1st John 3:16; 1st Co. 15:3

III. THE RESULT OF GOD'S CHRIST'S DEATH ON BEHALF OF THE BELIEVER ARE DESCRIBED BY THE APOSTLE.

A. The believer is saved from wrath through Him. Rom. 5:9

- 1. The believer is justified by his blood. Vs. 9
  - a) "Justified" is dikaio -- to be made right. Cf. Rom. 3:24; 4:5; Gal. 2:16; 3:8 (its by faith)
  - b) The blood of Christ paid the price for men to be justified by God. Matt. 26:28 (the basis of the New Testament); 1st Co. 11:25
- 2. The believer is "saved"
  - a) "Through Him"
  - b) "From the wrath" cf. Matt. 3:7; 1st Thess. 1:10

B. Believers are reconciled to God. vs. 10

C. Believers are saved by His life. Vs. 10