



Many times we feel we must “work” to earn respect, friendships and even love from others. Life experience often teaches us that in order for someone to love us we must behave a certain way. There may be some truth to that in human relationships. But is it true with our relationship with God? Does God’s love depend on my behavior?

This week, Pastor Tim is going to expose this as the biggest lie that we can believe. Psalm 139:13-16 paints a beautiful picture of how God lovingly created you. He loved you before you could even know Him, let alone try to get Him to love you with your actions. Isn’t that a wonderful truth to believe?

May God richly bless you today!

Deering Dyer  
Small Groups Pastor

## Group Study Questions

1. How would you define spiritual or religious lies?
2. As a group, list some spiritual lies that we might sometimes believe?
3. Pastor Tim told us that the #1 spiritual lie we believe is that God's love is **DEPENDANT UPON MY BEHAVIOR**. Why is it so easy to believe the lie that God's love is conditional?
4. What happens to our faith if we continue to believe that lie?
5. Ask someone in your group to read Romans 1:17 aloud. What does this passage mean?



## For Further Study and Review Commentaries on Romans 5

### The Bible Knowledge Commentary<sup>1</sup>

**5:6-8.** Having mentioned the pouring out of God's love, Paul now described the character of God's love, which explains why its pouring out assures believers of hope. God demonstrated His love by the death of His Son, Jesus Christ. This demonstration was first, **at just the right time** (cf. Gal. 4:4). Second, it was **when we were still powerless** (*asthenōn*, "without strength, feeble"; cf. John 5:5). Third, it was **for (*hyper*) the ungodly** (*asebōn*, "impious"; cf. Rom. 4:5). Clearly Christ's death was a substitutionary death, a death in place of others. The Greek preposition *hyper* often means "on behalf of," but occasionally it means "in place of," its meaning here. This is clear from the statement in 5:7, which also has *hyper*. A person willing to **die for a righteous man or for a good man** obviously is offering himself as a substitute so that the righteous or good man can continue to live. This is the highest expression of human love and devotion. However, God's love contrasts with human love in both nature and degree, because **God demonstrates** ("keeps on showing") **His own love for us in this: While we were still sinners, Christ died for us** (*hyper*, "in our place"). Though a few people might possibly be willing to die to save the lives of good people, though that is rare, Christ went well beyond that. He died in the place of the *powerless* ("feeble," v. 6), the *ungodly* (v. 6; 4:5), *sinners* (5:8), and even His *enemies!* (v. 10).

**5:9-11.** The participle translated **have . . . been justified** ("declared righteous") ties these verses to the argument at the beginning of the chapter (cf. v. 1). The immediate connection, however, is with what preceded (vv. 6-8). God gave proof of His love by having Christ die in the place of humans "while we were still sinners." Because of the sinner's response by faith (v. 1) to Christ's sacrifice on the cross, God has declared him righteous. Certainly that now-declared-righteous person will not be forsaken by God's love, which has been poured out effusively in his heart. Since the divine dilemma of justification (3:26) has been solved on the basis of Jesus' shed **blood** (cf. 3:25), certainly Jesus Christ will see that justified sinners will **be saved from God's wrath**. Believers will never be condemned to hell (John 5:24; Rom. 8:1) nor will they be the objects of God's coming Tribulation wrath (1 Thes. 1:10; 5:9).

Here this same truth is repeated in different words (Rom. 5:10). Reconciliation, the third great achievement of Jesus' sacrificial death on Calvary, is presented (also v. 11). This great triumvirate—*redemption* (3:24; 1 Cor. 1:30; Gal. 3:13; Eph. 1:7); *propitiation* (Rom. 3:25 [NIV: "sacrifice of atonement"]; 1 John 2:2; 4:10 [NIV: "atoning sacrifice"]); *reconciliation* (Rom. 5:10-11; 2 Cor. 5:18-20; Col. 1:22)—is totally the work of God, accomplished through the death of Jesus Christ. Redemption pertains to sin (Rom. 3:24), propitiation (or satisfaction) pertains to God (3:25), and reconciliation is for people (cf. **we were reconciled**). Reconciliation is the removal of enmity that stands between people and God (cf. "enemies" in 5:10; Col. 1:21). Reconciliation is the basis of restored fellowship between people and God (cf. 2 Cor. 5:20-21).

**If** (Rom. 5:10) may be rendered "since"; it assumes that the reconciliation **through the death of His Son** is true. In addition, reconciliation was done **when we were God's enemies** (lit., "being enemies"). Since reconciliation was accomplished by Jesus' death, certainly **His life** is able to insure the complete and final salvation of believers. "His life" is His present life (not His life on earth) in which He intercedes (Heb. 7:25) for believers. He died for His enemies; surely He will save those, His former enemies, who are now fellowshiping in Him. Because Christians, God's reconciled ones, share in Christ's life, they will **be saved. Not only is future salvation assured, but we also rejoice in God** ("but also boasting [*kauchōmenoi*] in God") here and now. This is what Paul already exhorted

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<sup>1</sup>Walvoord, John F. ; Zuck, Roy B. ; Dallas Theological Seminary: *The Bible Knowledge Commentary : An Exposition of the Scriptures*. Wheaton, IL : Victor Books, 1983-c1985, S. 2:457  
cf. *confer*, compare

v. verse

vv. verses

lit. literal, literally

believers to do (Rom. 5:1-3). The assurance and guarantee of it all is the fact that **through . . . Christ . . . we have now received reconciliation** (lit., "the reconciliation"). Since God has reconciled godless enemies to Himself, they should enjoy that peace with Him.

## **The Bible Exposition Commentary<sup>2</sup>**

### **The Blessings of Our Justification (Rom. 5:1–11)**

In listing these blessings, Paul accomplished two purposes. First, he told how wonderful it is to be a Christian. Our justification is not simply a guarantee of heaven, as thrilling as that is, but it is also the source of tremendous blessings that we enjoy here and now.

His second purpose was to assure his readers that justification is a lasting thing. His Jewish readers in particular would ask, "Can this spiritual experience last if it does not require obedience to the Law? What about the trials and sufferings of life? What about the coming judgment?" When God declared us righteous in Jesus Christ, He gave to us seven spiritual blessings that assure us that we cannot be lost.

**Peace with God (v. 1).** The unsaved person is at "enmity with God" (Rom. 5:10; 8:7) because he cannot obey God's Law or fulfill God's will. Two verses from Isaiah make the matter clear: "There is no peace, saith the Lord, unto the wicked" (Isa. 48:22); "And the work of righteousness shall be peace" (Isa. 32:17). Condemnation means that God declares us *sinner*s, which is a declaration of *war*. Justification means that God declares us *righteous*, which is a declaration of *peace*, made possible by Christ's death on the cross. "Mercy and truth are met together; righteousness and peace have kissed each other" (Ps. 85:10). "Because the Law worketh wrath" (Rom. 4:15), nobody condemned by the Law can enjoy peace with God. But when you are justified by faith, you are declared righteous, and the Law cannot condemn you or declare war!

**Access to God (v. 2a).** The Jew was kept from God's presence by the veil in the temple; and the Gentile was kept out by a wall in the temple with a warning on it that any Gentile who went beyond would be killed. But when Jesus died, He tore the veil (Luke 23:45) and broke down the wall (Eph. 2:14). In Christ, believing Jews and Gentiles have access to God (Eph. 2:18; Heb. 10:19–25); and they can draw on the inexhaustible riches of the grace of God (Eph. 1:7; 2:4; 3:8). We stand "in grace" and not "in Law." Justification has to do with our standing; sanctification has to do with our state. The child of a king can enter his father's presence no matter how the child looks. The word "access" here means "entrance to the king through the favor of another."

**Glorious hope (v. 2b).** "Peace with God" takes care of the past: He will no longer hold our sins against us. "Access to God" takes care of the present: we can come to Him at any time for the help we need. "Hope of the glory of God" takes care of the future: one day we shall share in His glory! The word "rejoice" can be translated "boast," not only in Romans 5:2, but also in Romans 5:3 and 11 ("joy"). When we were sinners, there was nothing to boast about (Rom. 3:27), because we fell short of the glory of God (Rom. 3:23). But in Christ, we boast in *His* righteousness and glory! Paul will amplify this in Romans 8:18–30.

**Christian character (vv. 3–4).** Justification is no escape from the trials of life. "In this world ye shall have tribulation" (John 16:33). But for the believer, trials work *for* him and not *against* him. No amount of suffering can separate us from the Lord (Rom. 8:35–39); instead, trials bring us closer to the Lord and make us more like the Lord. Suffering builds Christian character. The word "experience" in Romans 5:4 means "character that has been proved." The sequence is: tribulation—patience—proven character—hope. Our English word "tribulation" comes from a Latin word *tribulum*. In Paul's day, a *tribulum* was a heavy piece of timber with spikes in it, used for threshing the grain. The *tribulum* was drawn over the grain and it separated the wheat from the chaff. As we go through tribulations, and depend on God's grace, the trials only purify us and help to get rid of the chaff.

**God's love within (vv. 5–8).** "Hope deferred maketh the heart sick" (Prov. 13:12). But as we wait for this hope to be fulfilled, the love of God is "poured out into our hearts" (literal translation). Note how the first three of the "fruit of the Spirit" are experienced: love (Rom. 5:5), joy (Rom. 5:2), and peace (Rom. 5:1). Before we were saved, God proved His love by sending Christ to die for us. Now that we are His children, surely He will love us more. It is the inner experience of this love through the Spirit that sustains us as we go through tribulations.

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<sup>2</sup>Wiersbe, Warren W.: *The Bible Exposition Commentary*. Wheaton, Ill.: Victor Books, 1996, c1989, S. Ro 5:1

For many months I visited a young man in a hospital who had almost burned to death. I do not know how many operations and skin grafts he had during those months, or how many specialists visited him. But the thing that sustained him during those difficult months was not the explanations of the doctors but the promises they gave him that he would recover. That was his hope. And the thing that sustained his hope was the love of his family and many friends as they stood by him. The love of God was channeled through them to him. He did recover and today gives glory to God.

Faith (Rom. 5:1), hope (Rom. 5:2), and love (Rom. 5:5) all combine to give the believer patience in the trials of life. And patience makes it possible for the believer to grow in character and become a mature child of God (James 1:1–4).

***Salvation from future wrath (vv. 9–10).*** Paul argued from the lesser to the greater. If God saved us when we were enemies, surely He will keep on saving us now that we are His children. There is a “wrath to come,” but no true believer will experience it (1 Thes. 1:9–10; 5:8–10). Paul further argued that if Christ’s *death* accomplished so much for us, how much more will He do for us in His *life* as He intercedes for us in heaven! “Saved by His life” refers to Romans 4:25: “raised again for [on account of] our justification.” Because He lives, we are eternally saved (Heb. 7:23–25).

A will is of no effect until the death of the one who wrote it. Then an executor takes over and sees to it that the will is obeyed and the inheritance distributed. But suppose the executor is unscrupulous and wants to get the inheritance for himself? He may figure out many devious ways to circumvent the law and steal the inheritance.

Jesus Christ wrote us into His will, and He wrote the will with His blood. “This cup is the new testament in My blood, which is shed for you” (Luke 22:20). He died so that the will would be in force; but then He arose from the dead and returned to heaven that He might enforce the will Himself and distribute the inheritance. Thus, we are “saved by His life.”

***Reconciliation with God (v. 11).*** The word *atonement* means “reconciliation, brought back into fellowship with God.” The term is mentioned also in Romans 5:10. In Romans 1:18–32, Paul explained how men declared war on God and, because of this, deserved to be condemned eternally. But God did not declare war on man. Instead, He sent His Son as the Peacemaker (Eph. 2:11–18) that men might be reconciled to God.

A review of these seven blessings of justification shows how certain our salvation is in Christ. Totally apart from Law, and purely by grace, we have a salvation that takes care of the past, the present, and the future. Christ died for us; Christ lives for us; Christ is coming for us! Hallelujah, what a Saviour!