

Romans 5:1-5

Peace and Sufferings???

RO 5:1 Therefore, since we have been justified through faith, we have peace with God through our Lord Jesus Christ, ² through whom we have gained access by faith into this grace in which we now stand. And we rejoice in the hope of the glory of God. ³ Not only so, but we also rejoice in our sufferings, because we know that suffering produces perseverance; ⁴ perseverance, character; and character, hope. ⁵ And hope does not disappoint us, because God has poured out his love into our hearts by the Holy Spirit, whom he has given us.

Paul has finished talking about sin for the time being, he has finished talking about justification for what it is and now moves on to talk about how amazing it all is, the blessings received and the love of God.

Justification is now viewed in the light of the wealth of blessings it conveys to the child of God. This section demonstrates beyond any doubt that justification is a central teaching with Paul.

1-2 The "Therefore" suggests that the whole argument from [3:21-4:25](#) is the background for what is now set forth. Paul is assuming the reality of justification by faith for himself and his readers, the assumption on my part also is that we are believer's in this justification. ("we have been justified"). Now this word justification. It means being made right. Or as my old Sunday School teacher said – made Just as if I'd never sinned.

The first of the blessings or benefits conveyed by justification is **"peace"** Peace relates back to Paul's emphasis on divine wrath in [1:18-3:20](#) (cf. "wrath" in v. [9](#) and "enemies" in v. [10](#)). Peace in this setting means the believer's harmony with God rather than a state of the absence of war. We see peace as a state of no war. The Jews saw peace as a state of wellness. Eg – we translate shalom as peace. The Jews see it as be totally well.

That this meaning is to be adopted here is put beyond all doubt by Paul's assertion that the kind of peace he is referring to is peace "*with God.*" Since this particular blessing is placed first among the benefits of justification, it shows how central the wrath and anger of God is to Paul's exposition of the plight of people that God has moved to remedy, a plight that could be dealt with only through the mediation of our Lord Jesus Christ

The second benefit is **"access"** (v. 2). Here also faith is mentioned as the essential instrument. The word rendered "access" can mean either "approach" or "introduction"; the latter meaning seems the more appropriate here. We must think of the Father in his exaltation and glory as the one being approached, with the Lord Jesus introducing us as those who belong to him and so to the Father. The thought here is that we can come to God. We can come up to God, We can approach God. And we do it too. Its called prayer. If we didn't have access to God we would need to someone else to pray on our behalf. We can go to God direct, why? Because Jesus gave us the passage through.

The "grace in which we now stand" sums up the privilege of christians right now, enjoying every spiritual blessing in Christ,

(Cf EPH 1:3 Praise be to the God and Father of our Lord Jesus Christ, who has blessed us in the heavenly realms with every spiritual blessing in Christ.

and the possession of this grace gives us cause for the hope that we will share the glory of God (v. 2).

What does share the glory of God mean?

It means that we share in what God has chosen to give to us – relationship with Him, being in the presence of God (heaven) etc. This is one of those oh yeh kind of verses. Even an oh wow. WE are truly privileged, the passage here says blessed. That is more than just a pretty way of saying happy. We have been looking at the Sermon on the Mount at nights and that contains the beatitudes.

The Blessings. The Greek word for "blessed" makarioi = makarioi signifies a privileged recipient of Gods favor, can also mean blessed, fortunate, privileged recipients and happy. It is not the only word used for this concept. Here it describes the person who is singularly favored by God and therefore in some sense "happy," The common factor between these two views is approval: humans "bless" God, approving and praising him; God "blesses" humans, approving them in his amazing grace. These blessings mentioned in Ephesians are applicable here.

We could re read that passage

Praise be to the God and father of our Lord Jesus Christ who has made us fortunate in the heavenly realms, with ever-spiritual fortune in Christ.

Or

Praise is to the God and father of our Lord Jesus Christ who has made us happy with every spiritual happiness.

Or

Praise be to the God and father of our Lord Jesus Christ who has made us privileged recipients with every spiritual receiving..

Listen to this quote from Barnett.

Grace gives a foothold in the door that one day will swing wide to permit the enjoyment of the glorious presence of the Almighty, a privilege to be enjoyed forever-more, permanent, or as scripture often calls it eternal.

Oh yeh!!!!

Let's move on here

.³ Not only so, but we also rejoice in our sufferings, because we know that suffering produces perseverance; ⁴ perseverance, character; and character, hope

3-5 The word "**rejoice,**" used to characterize the hope of the Christian for participating in the glory yet to be revealed (v. 2), now carries over to another area, that of "sufferings."

Peace with God does not necessarily always bring peace with other people. The actual conditions of life, especially for believers in the midst of a society that has no respect for christian values or lifestyle., are not always easy or pleasant, but the knowledge of acceptance with God, of grace constantly supplied, and of the prospect of future attendance in heaven enables christians to cope in the face of hassles. The usual setting for the term "sufferings" is external suffering such as persecution.

At this point Paul does not give full treatment on the subject of suffering, since he refers to it here simply as one link in a chain of events that can

benefit the Christian. If you want to look at further teaching on suffering you need to go to Phil 3 and Col 1.

Here we see that Believers can rejoice when by their suffering they can show their love and loyalty to Jesus (cf [Ac 5:41](#)).

Hang on hang on, what is this word rejoice. It is another christian cliché type word. We don't use it these days in normal everyday talking so what is it.

The Australian dictionary states that **rejoice means to make glad, feel joy or be glad.**

So rejoice is the original don't worry be happy statement. So when we say "Rejoice in the Lord" We mean be happy in the Lord. And when the bible says rejoice abundantly we mean have a party. So we are to be happy, be glad when tough things happen. Oh now this gets a bit tough.

But it links with the concepts of peace. The Hebrew word for peace – shalom as I have said in the past has a more holistic meaning of – Be totally well. Not an absence of conflict but a wellness.

The word rejoice is linked to this wellness so that even in a state of suffering the concept of peace and rejoicing come together to a contented satisfaction and acceptance of the situation that does not take the joy out of life.

Why?

Suffering has value, in what it produces "perseverance" or "steadfast endurance." not in making us look good but Believers do not take the pressure of hassles passively by giving in to it; rather, they resist it, like Jesus who "endured" the cross and thus triumphed over suffering. One of the distinctives of the Christian faith is that believers are taught to glory and rejoice in the midst of suffering rather than to sigh and submit to it as an inevitable evil. Not here that we need to place suffering in its right place.

The suffering does nothing. **We don't get points with God for suffering.** The fact is that it is God at the centre again.

We suffer because we love God.

Note too that it says

we also rejoice in our sufferings, the indication here is that there are other things to rejoice about. Other things to be happy about. Not all of life is always suffering. We are still allowed to be happy even if there is no suffering. Coping with life's tough bits has a result.

Such perseverance develops **"character"** Job sensed its worth, saying in the midst of his troubles, "When he has tried me, I shall come forth as gold" ([Job 23:10](#) RSV). The word "character" indicates tested value. The newborn child of God is precious in his sight, but the tested and proven christian adult

has a different relationship to God they are a living demonstration of the character-developing power of the Gospel. **How is God developing your character right now????**

This helps to explain Paul's statement that character produces **"hope"** the climax of the items beginning with "sufferings." Just prior to that (vv. 1-2) Paul had described hope from the standpoint of another series--faith, peace, access, grace, and then hope of the glory of God. In other words, just as our present access to God gives hope of sharing the divine glory, our sufferings are linked to this hope, we can cope because we have a hope at the end. .

Paul then makes it plain that this hope is not just a pious wish, for it does not put one to shame. It does not disappoint, because it is coupled with the love of God v.5 ***And hope does not disappoint us, because God has poured out his love into our hearts by the Holy Spirit, whom he has given us.***

Here is another word that is a bit different from how we interpret it. **Hope in the bible is more of a sure thing than a vague chance.** Human love may bring disappointment and frustration, but not the love of God.

This passage concludes with a statement about the importance of the believer's possession of the Holy Spirit as a certification concerning the future aspects of his salvation, a theme developed more fully in ch. 8. But even in the limited treatment given the Spirit here we see something that specially characterizes the Spirit. By him God's love is "poured out" in our hearts. This verb speaks of the inexhaustible abundance of the supply of God's love through the Spirit. All the blessings found in Christ are mediated to God's people by the Spirit.