

Romans 5:1-11: Brand New Boasting

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Date: 01 July 2007

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[0 : 00] Verses 1 through 11. This can be found on page 917 of your Pew Bible. Again, that is Romans 5, 1 through 11 on page 917.

Please stand for the reading of God's Word. Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ.

Through Him, we have also obtained access by faith into this grace in which we stand, and we rejoice in the hope of the glory of God.

More than that, we rejoice in our suffering, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not put us to shame, because God's love has been poured out into our hearts through the Holy Spirit, who has been given to us.

For while we were still weak, at the right time Christ died for the ungodly. For one will scarcely die for a righteous person, though, perhaps for a good person, one would even dare to die.

[1 : 19] But God shows His love for us, in that while we were still sinners, Christ died for us. Since therefore, we have now been justified by His blood, much more we shall be saved by Him from the wrath of God.

For if while we were enemies, we were reconciled to God by the death of His Son, much more, now that we are reconciled, shall we be saved by His life. More than that, we also rejoice in God, through our Lord Jesus Christ, through whom we have now received reconciliation.

This is the word of the Lord. Amen. Good afternoon, Holy Trinity on the south side.

It's good to be among you. Good to be one of the shepherds of this flock. Join me in prayer. Father, we worship you this afternoon.

And thank you for the sunshine of your love. Pray, Lord, that even as we have worshipped by expressing our praise to you, that we would be worshipful even as we listen to you this afternoon through your word.

[2 : 38] We give thanks to you for it, through our Lord Jesus. Amen. Romans chapter 5. Dave was up for the last two weeks, and I get to be up for the two weeks that are before us.

Romans has been a joy. It has been a very rigorous joy, but a joy nonetheless that we embrace with all of our hearts, even with you, as you are learning and growing, so we are doing the same.

In Romans chapter 4, Paul showed that the principle of justification by faith was firmly rooted in the soil of Scripture, illustrating this primarily through the life of Abraham in chapter 4, but also parenthetically through the life of David.

that Pastor Helm noted on last week that the declaration of righteousness from God has always been by faith, and likewise it is for all people, Jew and Gentile alike.

But then there's a shift in the chapter before us on today from the foundations of justification by faith to the implications of justification by faith.

[4 : 19] We're going from the what to the so what. The contrast between chapter 3, and please note this, and the chapter that we come to today are striking because when a person goes from condemnation, and we saw what that looked like in chapter 3, to justification, it's not just a baby step, folks.

It is an astronomical leap that takes place. And I love this chapter because as we look and see what Paul does in verses 1 through 11, it is foundational for what we see in not only in 12 through 21, but as we make our way through chapter 8.

The fountains of heaven here in chapter 5 are open for those who are in Christ. And how great these possessions are for those who have been declared righteous by God, those who have been given the gift of righteousness, here, those who by faith receive God's gift of righteousness through his Son can be likened unto those whose bank accounts were seriously overdrawn.

Accounts that were marked in sufficient funds. Accounts that were marked for collection through eternal judgment.

But now, through the gracious work of the Son of God, not only is the debt paid in full, but there is untold wealth in the count of those who have been declared righteous by God himself.

[6 : 24] And this particular text on this afternoon enables us to see the heritage of those who are justified. Here, you and I get to check our checkbook balance and glory, as it were.

In doing so, in finding what you and I have in our accounts, there is indeed a reason for the boasting of the people of God, a reason for exultation and joy for the people of God when you and I see what's in your account.

Now, if you were to look into some of our bank accounts today, there's not much reason for rejoicing, huh? There may be some whose accounts are in fact overdrawn.

But for those in Christ, that will never happen for your account and glory because it has been supplied by the all-sufficient God of grace.

Because of Christ's death, friends, we are justified. And justification means, if you will look in verse 1, justification means that you and I have peace.

[7 : 42] with God. You see that there? Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ.

Have you noticed that conflict in our world is very much alive and well? We see it internationally and thank you, Sarah, for praying for those needs.

We see it internationally as oppressed peoples are presently in conflict with tyrannical governments in the Middle East.

More close to home, we see conflict right across our state border in the state government of Wisconsin. When differences are settled, whether they are internationally or nationally or personally, conflict ceases.

Peace comes when conflict is settled. Peace with the God of heaven comes when differences with God and sinful people are settled.

[9 : 00] The reality of our estrangement demonstrates itself in our choices, in our lifestyles, in our passions, in our thoughts.

And we saw that clearly in Romans chapter 3, didn't we? Romans chapter 3, verses 10 through 12, as it is written, no one, none is righteous, no, not one.

No one understands, no one seeks for God. All have turned aside, together they have become worthless, no one does good, not even one.

Estrangement, alienation. Romans chapter 3, verses 16 through 18, in their past are ruin and misery. In the way of peace, they have not known, there is no fear of God before their eyes.

Alienation, estrangement, distance between God and man. And thus, man outside of Christ is not at peace with God.

[10 : 00] God and man are in conflict. Yes, the God of heaven holds man's sin against him. Oh, but isn't it there's good news because of what Christ has done.

Our status, those who were in Christ with God has changed. In Christ, conflict, the warfare between God and man has ceased.

Those in Christ, those who are justified, go from alienation to friendship, from being on opposite sides with God to being on the same sides with God, from being hostile to God to being in harmony with God.

And what a relief. Those in Christ are no longer fugitives. We have acknowledged our indebtedness and our counts have been settled in heaven.

reconciliation. We are reconciled. Justification, friends, means peace with God through our Lord Jesus Christ. But by no means, friends, is that all we have.

[11 : 08] Peace with God. But number two, in verse two, justification also means access into the very grace of God. Access into the grace of God.

It means, friends, a new resting place for our feet. Not only do the justified have peace with God, but another active benefit of justification is that through Jesus we have been relocated, as it were, to a place of grace.

The word translated access is the word used for introducing or ushering someone into the very presence of royalty. It's the regular word for approach of a worshiper in the presence of God, to God.

It is the privilege of approach to a person of high rank. See that in verse two? Through whom we have also obtained access by faith into this grace in which we stand and rejoice in hope of the glory of God.

Think about this, and I think this is key, friends. Think about the access that Adam and Eve had in the garden. How generous the Lord was to his first children.

[12 : 29] Before the fall, they occupied this very sacred space, if you will. They had access to every good thing imaginable, but in their rebellion, they were cut off.

Restrictions were imposed upon them. Oh, but now, once again, through Jesus, we have gained access. According to Ephesians chapter three, verse twelve, we have boldness and access with confidence through our faith in him, in Jesus.

Through Jesus, grace now is our homeland. No longer are we exiled from the presence of God, and all that goes with it. There has been, again, this spiritual relocation.

We have moved from favor and disapproval into the place of God's rich favor. No longer do we sink in the squalor of rebellion. The pig pen is no longer our home.

We are residents in the Father's house, if you will. And in the Father's house, guess what, friends? There are shoes for our feet. There are rings for our fingers.

[13 : 46] there's clothes for our backs. There's fatted calves for our hunger. Friends, that's grace. That is grace.

Justification through Christ means that we have a new relationship with God, peace. That we stand in the grace of God, and furthermore, it means that we boast in participation of the glory of God.

It means, friends, that you and I have a new reason for boasting. Notice what we see there at the end of verse 2. It says, we rejoice in hope of the glory of God.

Now, if you would look down at the bottom of particularly your ESV, you will notice that this alternative reading, other than rejoice in, it is the word boast.

You see that, rejoice, you see it in verse 2, verse 3, and in verse 11. The better word for that is the word boast.

[14:58] We find that same word back in chapter 2, verse 17. And turn back over there with me if you would please. Chapter 2, verse 17. Let's just trace because this is actually the same word in the original, but they didn't translate it consistently in this particular English version.

Chapter 2, verse 17. See the word there? But if you call yourself a Jew and rely on the law and boast in God, it was an ethnic kind of boasting that the Jews had by reason of their relationship, their history, their call, all of that.

Look at verse 23 where we see the same word. You who boast in the law dishonor God by breaking the law.

There, it was probably likened to an ethnic, I mean an ethical kind of boast that was in view. We see also in chapter 3 verse 27 then what becomes of our, again, same word, our boasting.

It is excluded by what kind of law, the law of works? No, but by the law of faith. And finally, chapter 4 verse 2, for if Abraham was justified by works, he has something to boast about, but not before God.

[16:33] They're the boasting difference. So we see the word translated boast, so it is appropriate then that here, chapter 5 verse 2, we see it verse 3, and also in verse 11, it would be similarly translated.

The word boast is a better word. The boast that's in view in chapter 5 verse 2 is a future hope, it is confidence of future salvation that's in view when it speaks about we boast in the glory of God.

It is an eschatological hope, a hope that is an end time kind of future hope. It's the glory that Adam had, but Adam lost.

It is the glory of paradise regained that's in view. Those in Paul's Roman audience knew something about boasting.

The boasting of the Jew and Gentile alike in that culture was a part of the culture. Robert Jewett in his commentary on Roman notes the following, in the Greco-Roman culture, boasting was oriented to one's own glory, or to the glory of one's family, or group.

[17:55] It was an essential aspect of the social order. In the honor-shame system of the first century, there were those who gave themselves to self-magnification, those who boasted in present status and past achievements.

So says Jewett. So in Romans 2:17, Paul challenged the ethnic boast of the Jew. Ethical boasting is the focus of 2:23, as we've noted.

Boasting is excluded in 3:27 by the law of faith. And Abraham had no basis for works boasting. He was justified by faith.

So what's the point? Rather than boasting in existential kind of things, there was to be a boasting in eternal things, even eschatological things, things that were to come.

Earthly boasting in man's transitory glory was to give way to boast in anticipation of the glory of the majesty of God that would be fully revealed in the future.

[19:08] That is what Paul was telling them. Transitory boast. We know something about that, don't we? Paul did.

Turn over to Philippians chapter 3 just to get an idea from the lips of Paul, but it also sort of speaks of us because boasting was not just limited to the first century.

It was not simply a first century phenomenon. It's something that mankind deals with and we deal with today. Listen to Paul's words in Philippians 3 beginning in verse 3.

For we are the circumcision who worship God in the spirit and glory in Christ and put no confidence in the flesh. Though I myself have reason for confidence in the flesh also, if anyone else thinks he has reason for confidence in the flesh, I'm more circumcised.

The eighth day are the people of Israel, the tribe of Benjamin, a Hebrew of the Hebrews, as to the law, a Pharisee, as to zeal, a persecutor of the church, as to righteousness under the law, blameless.

[20 : 16] But notice what he says and likewise this is where we should be friends. But whatever gain I had, I counted it lost for the sake of Christ.

Go on now. Boasting in those things, ethnic, ethical, racial, socioeconomical, wherever you might be, educational.

Back to Romans 5. It seems that what Paul has in view in verses 1 through 11, it anticipates what he's going to say in 12 through 21, where Adam clearly comes into view in 12 through 21, but it seems like he's in view in somewhat of a veil kind of way in 1 through 11.

Justification means a restoration of what was lost in Adam. Huh? Think about it. When Adam sinned, peace of God, gone, or peace with God.

Access to God's gracious provision, gone. Hope of the glory of God, gone. Justification means boasting in anticipation of the glory of God, but it also means we boast in the afflictions, friends, that are allowed by God.

[21 : 54] You see that in the first part of verse 3? Justification means a new attitude towards suffering in the present. Let me read it for you.

But more than that, we rejoice in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not put us to shame, because God's love has been poured out in our hearts through the Holy Spirit who has been given to us.

The glory and the suffering language that we see here in chapter 5, it anticipates what we will see in Romans chapter 8.

Paul says in chapter 8 verse 18, for I consider the sufferings, though it's a different word, sufferings of this present time are not worthy of comparing with the glory that is to be revealed to us, and he goes on and expounds that in chapter 8 and on.

He walks off the pages of chapter 8, the verses of chapter 8, with that great benediction, that great doxology. So why boasting in suffering?

[23 : 07] Who likes to boast in pain? Why boasting in afflictions? Why boasting in pressure? Here's the reason. Because the pathway to glory is strewn with suffering.

There is no glory. without suffering sold the life of Jesus, who endured the cross, suffered. He was a thorn-crown wearing Savior, but ended up in the pathway to glory, included suffering.

But here the reference is likely to opposition in a hostile world. Because of our identification with Christ, you and I, we will suffer, didn't Jesus said, in the world, you're going to have philipsis, tribulation, persecution.

You're going to have it, our identification with him. But the Lord uses affliction and pressure and yes, even pain for the maturity of his children.

And listen to this. There are seeds of hope that are often embedded in the soil of suffering. And through that kind of suffering, hope ripens and matures and gets a full-blown kind of hope.

[24 : 36] Have you ever thought about that? That through the seed of suffering, seed in the soil of suffering, it's embedded in that kind of soil.

And God has a way of allowing the different elements and the ambience of life to sort of put that seed there and nurture it there, the pressures there.

And after a while you find it what sort of coming up. You see the links that are there? Afflictions produce, this is a production kind of line that here, afflictions produce endurance or perseverance.

And endurance and what that is, that's the ability to remain under without giving in. It produces mature character or tested character or proven character.

The product of proven or mature character, there's when hope emerges. The process, friends, may be painful and challenging, but we can endure the process in view of the ultimate product, our conformity to the likeness of Jesus, our maturity.

[25 : 51] That's what God's goal is for it. It's comparable to the labor and the rigor of work that's endured. May not be manual labor, but mental labor is often endured or other kinds of labor.

But it's endured because one of these days, payday is going to come. The payday that we're talking about here is the full-blown salvation in the end.

That's what's in view here. The believer that is so positioned will not be disappointed. He will not be put to shame because as it were, as we see in this particular path, the money is in the bank.

The payoff is there. therefore we can endure. The check will not bounce. Our hopes will not be dashed.

That is what he's saying. It does not make a shame. You see that there? It does not make a shame because God's love has been poured out in our hearts through the Holy Spirit who has been given to us.

[27 : 09] justification means we boast in affliction that it's allowed by God but it also means that in verses 5 through 8 that we are secured in the love of God.

Notice verse 5. God's love communicated or reiterated through the ministry of the Holy Spirit.

God's love has been poured out in our hearts by what means through the Holy Spirit who has been given to us. Here's the deal.

It's the communication if you will of God's extravagant love through the ministry of the Holy Spirit and what this does. It provides the needed assurance for us in this life particularly when times get rough.

One way of looking at this is that God's Spirit rehearses or replays the theme of God's love to his children as a reminder of his both eternal as well as his earthly care.

[28 : 23] And the verses that follow here help us to see the very extent of the love of God to us. Through God's Spirit the reality of God's love is outpoured in the midst of life's afflictions.

The reality of the Father's love for his children sustains them when they otherwise could falter or fail. We need that, don't we?

The reality of God's love has a way of spurring us on and keeping us on track and urging us forward even when times are rough.

That ministry of the Spirit of God is rather subjective. It's within the believer but it's powerful and effective as the Spirit of God helps us to see the extent and the greatness and the depth of God's love for us.

Have you noticed in the passage the Trinity's engagement in the administration of the benefits of justification? God, Christ, and the Spirit are here and also the Trinity of virtues, faith, hope, and love that are ours in justification?

[29 : 39] They're all there in the passage. In verse five we had God's love communicated or reiterated but in verses six through eight we see that God's love is demonstrated.

The verses give us a commentary if you will on the extent of God's love. You see that there beginning in verse six? For while we were still weak at the right time Christ died for whom?

The ungodly. The objects of God's love are those who are without strength. Those with no capacity, absolutely none, to rescue themselves.

They're lost, they're alienated, they're dead, the ungodly. But notice also that his is an on-time love. It's in accord with God's eternal timing and God's schedule.

You see that there? At the right time Christ died for the ungodly. Look in verse seven because there it defies human boundaries for one will scarcely die for a righteous person, though perhaps for a good person one would dare even to die.

[30 : 44] But then look in verse eight, God demonstrated or shows his love for us while we were yet still sinners. Christ, this is objective, an objective indication of God's love for us through his cross work, through the timeliness of God's deliverance in this world.

Verse six or verse five, somewhat subjective, but may don't broadcast nonetheless, visible, objective, Christ on the cross, demonstrating his love for us.

When you see that, when you understand that, how does that make you feel? Huh? Particularly if you are pressured in life by reason of your identification with Christ or if you are pressured otherwise.

To know the Father's love for you should be motivating and assuring. Verse eight speaks of God's initiative, the Son of Man coming to seek and save that which is lost.

It's the truth of God's love expressed in Jesus' death for sinners that is poured out in our hearts by the Holy Spirit who is given to us. This is the message that God uses in the hearts of his children during times of affliction, thereby rekindling hope.

[31 : 57] The message of the cross is the message of God's deep love for us and on this afternoon we're going to come to the table where the message of Christ's death is proclaimed through communion.

Be assured on this afternoon and I don't know what's been playing in your heart or in your ear. but as you come to the table on this afternoon may you see in a visible way these emblems that speak of Christ's death for you.

May the Spirit of God speak to your heart in clear resounding ways and tones about God's love as we come to the table on this afternoon.

God's love for them. God encourages strengthens and fuels their hope in this world.

Justification means we're secure in God's love but it also means we are saved by the work of the Son of God. We see that in verses 9 and 10. According to verse 9 we are rescued from God's wrath to come.

[33 : 14] And notice Paul's logic here. Look at there with me. Since therefore we have now been justified by his blood much more we shall be saved from him by him from the very wrath of God.

Rescued from God's wrath to come. Paul's words to the Thessalonians in 1 Thessalonians 1 and 10 speak similarly to that end. Those believers there and may we be positioned like them they were waiting for his son from heaven whom he raised from the dead Jesus who delivers us from the wrath to come.

Deliverance from future wrath for those in Christ. Future wrath has been canceled for those who are in Christ. Such agrees with 1 Thessalonians 5 and 9 for God has not destined us those who have justified those in Christ for wrath but to obtain salvation.

Again you hear echoes of that here in our passage today. The fact that we are now God's friends we're on the same team means that we shall be saved preserved how by his life he is able to save to the uttermost those who come unto God through him.

Oh what a marvelous passage filled with the fruits of justification. What does justification mean?

[34 : 46] It means peace with God, access to the grace of God, boasting in the glory of God, boasting in the afflictions that are allowed by God, security in the love of God.

We're saved by the work of the Son of God. There's one more thing here. Really it's a reiteration of what we've already heard. The boasting of the justified displaces any other kind of boasting.

Look at verse 11. More than that we also rejoice in God through our Lord Jesus Christ through whom we have now received reconciliation back sort of to where we started.

Isaac Watts in his great hymn When I Survey captured the sentiments of Paul in Galatians 6.14 Forbid it Lord that I should boast save in the death of Christ my God all the vain things that charm me most sacrifice them I let them go sacrifice them to his blood Quarry and friends is your ultimate boasting sir ma'am bank accounts education or family or accomplishments the Lord who has so graciously granted justification and all of its fruit should be the ultimate object of our boast!

our exaltation our supreme delight God and so here in 1 through 11 Paul lays out the fruits of justification peace access boasting security in God's love salvation through God's Son is there any wonder why he should not be our ultimate any reason why he should not be our ultimate boast our boast in him in him alone all of these things are because of God's provision through his Son the Lord Jesus Christ now let me take you back up top because there is a translation another translation option that we have in this particular passage the question as we look particularly in verses 1 and 2 should these be indicative in which they simply make the statements as have been translated here or might these be somewhat of an exhortation translation options would allow for them to be such in other words rather than we have peace it could be rendered let us have peace or it could be rendered let us boast in hope of the glory of

[37 : 57] God or let us boast in our afflictions I like that because it lends itself to exhortation and particularly at the end of this message what are you talking about Pastor J we have peace with God therefore live like it we live in the state of grace a large place we live in the Father's house act like it we're on a train that's bound for glory boast like it our afflictions will be redeemed boast in them so these things are good for us as God's people we embrace them we receive them but also we live in them we live in the reality of them where's your boast in a bit we're going to be coming to the Lord's table we're going to be singing about the deep love of God for us the three verses but the last one says this and I encourage you as we go through don't don't miss what's being said here don't miss any of the three verses but particularly as we land on this last verse may this be your resolve and this is what it says

I will not boast in anything no gifts oh and we are here in a place where people have great gifts of the hand and great gifts of the intellect God has blessed some of you with prosperity and you've got money in the bank I will not boast in anything no gifts no power no wisdom but I will boast in Jesus Christ his death and his resurrection why should I gain from his reward I cannot give an answer God there's no reason why the God of heaven would love someone like me or like you I can't give an answer oh but this I know there's some things I don't know

I can't tell you about that God in his decrees God in his counsel God in his electing ways I don't understand that oh but this I know there's something that through the power and the grace of God that are within your power and within my power I know with all my heart his wounds huh through the death of Christ my account has been paid huh a stamp to tell us that paid in full it's done in and through him let's boast in him let's pray father we love you and we thank you for Romans 5 verses 1 through 11 Lord I praise you for the men and women under the sound of my voice and the children praise you for the graces of life praise you for what you put in our heads and in our hands and in our possession

Lord you have given us much oh but the greatest of all of these things is you and all of these other things pale in comparison to what we have in and through you we have peace with you we have access Lord we boast in the hope of the glory of God we boast even in our sufferings because of what they work in us we boast in the security that we have in you we boast in your love and we boast our ultimate boast is in you yourself be honored in us as our prayer