

## **‘Why Trying To Be A Better You Is Bogus’**

*or* **“How Only God Can Give You Hope”** *Romans 5:1-5*

**1. Jesus says (Mt. 9:35):**

- a. there is a harvest and workers are needed**
- b. we are to pray to get workers**

**2. What do these workers do? Share the Gospel!**

**3. Paul breaks it down for us in Romans 5:1-5**

**a. We have been justified through faith. (v.1)**

Before we were Christians, we did not have the faintest chance for real peace because we were far from God. God had given us over to the destructive effects of our own sins and the sins of others (Romans 1:24, 26, 28). This resulted in profound alienation not only from God but from our fellow human beings, and also a constant tendency toward more depravity. To top it off, we stood under the ultimate wrath and judgment of God. No amount of personal improvement could help us.

**b. Because of that we have peace with God. (v.1)**

**c. This peace is through Jesus Christ. (v. 1)**

As believers God gives us peace with himself through the blood of the cross. The objective fact of that peace makes possible the inner subjective experience of peace with God. Whereas previously it was utterly impossible to experience true inner peace because God was not at peace with us, it is now ours because the Prince of Peace reigns in our hearts. That is why at the birth of Christ the angels chorused, "Glory to God in the highest, and on earth peace to men on whom his favor rests" (Luke 2:14).

**d. Through Christ we are given access (by faith) into the grace in which we now stand. (v.2) We rejoice in the hope of the glory of God.**

**e. The effect of grace and peace together is to produce an approach to life: rejoicing. Suffering...Perseverance...Character...Hope.**

**Monday, June 16<sup>th</sup>** Read *Matthew 9:35-38; Romans 5:1-8*

We're blessed by God through justification, blessed beyond all imagination. Justification and its results are covered in this passage of Scripture. The breakdown looks something like this:

1. Justification is by faith (v.1).
2. There is peace with God (v.1).
3. There is access into the grace, the favor and the presence of God (v.2).
4. There is hope for the glory of God (v.2).
5. There is glory in trials and sufferings (v.3-5).
6. There is the continuous experience of God's love through the indwelling Spirit (v.5).

**Justification** (diakioun): means to count someone righteous. It means to reckon, to credit, to account, to judge, to treat, to look upon as righteous. It does not mean ***to make a one righteous***. All Greek verbs which end in "oun" mean not to make someone something, but merely to count, to judge, to treat someone as something.

There are three major points to note about justification right off the bat:

**1. Why is justification necessary?**

- a. Justification is necessary because of the sin and alienation of humankind. We have rebelled against God and taken our lives into our own hands. We live as we desire...

- fulfilling the lust of the eyes and of the flesh.
- clinging to the pride of life and to the things of the world.

We have become sinful and ungodly, an enemy of God, pushing God out of our life and wanting little if anything to do with God. We have separated and alienated ourselves from God.

- b. Justification is necessary because of the anger and wrath of God. I know this is not a politically correct concept. Yeah...the truth hurts! "*God is angry with the wicked every day*" (Psalm 7:11). Sin has aroused God's anger and wrath. God is angry over our...

- rebellion
- ungodliness
- sin
- unrighteousness
- hostility
- desertion

We've has turned our backs upon God, pushing God away and having little to do with Him. We have not made God the center of our life; we've broken our relationship with God. Therefore, the greatest need in life is to discover the answer to the question: How can the relationship between humankind and God be restored?

**Tuesday, June 16<sup>th</sup>** Read *John 3:16; Romans 5:1-8*

**2. Why does God justify a person?** God justifies you because of His Son Jesus Christ. When you believe in Jesus Christ, God takes your faith and counts it as righteousness. You are not righteous, but God considers and credits your faith as righteousness. Why is God willing to do this?

- a. As Kojak, the great detective in the 1974 series used to say: "*Who loves ya, baby?*" And the answer to that is, of course, **God**. God is willing to justify you because He loves you that much. God loves you so much that He sent His Son into the world and sacrificed Him in order to justify you (John 3:16; Romans 5:8).



- b. God is willing to justify you because of what His Son Jesus Christ has done for us.  
⇒ Jesus Christ has secured the *Ideal* righteousness for you. He came to earth to live a sinless and perfect life. As Man He never broke the law of God; He never went contrary to the will of God, not even once. Therefore, He stood before God and

before the world as the Ideal Man, the Perfect Man, the Representative Man, the Perfect Righteousness that could stand for the righteousness of everyone.

- ⇒ Jesus Christ came into the world to *die* for us. As the *Ideal Man* He could take all the sins of the world upon Himself and die for everyone. His death *could stand* for everyone. He exchanged places with us by becoming the sinner (2 Cor. 5:19). He bore the wrath of God against sin, bearing the condemnation for everyone. Again, He was able to do this because He was the Ideal Man, and as the *Ideal Man* His death could stand for the death of all of us.
- ⇒ Jesus Christ came into the world to *arise from the dead* and thereby to conquer death for man. As the *Ideal Man*, His resurrection and exaltation into the presence of God *could stand* for our desperate need to conquer death and to be acceptable to God. His resurrected life could stand for the resurrected life of the believer.

Now, as stated above, when you believe in Jesus Christ—really believe—God takes that your belief and...

- counts it as the righteousness (perfection) of Christ. You're counted as *righteous in Christ*.
- counts it as the death of Christ. You are counted as having already *died in Christ*, as having already paid the penalty for sin *in the death of Christ*.
- counts it as the resurrection of Christ. You are counted as already having been *resurrected in Christ*.

Very simply, God loves His Son Jesus Christ so much that He honors anyone who honors His Son by *believing on Him*. He honors you man by taking your faith and counting (crediting) it as righteousness and by giving you the glorious privilege of living with Christ forever in the presence of God.

**Wednesday, June 18<sup>th</sup>** Read Romans 4:1-25; 5:1-8; Galatians 2:16; 3:6; 3:9; 3:24

**3. How God justifies you:** the word justify (*dikaiōthentes*) is a legal word taken from the courts. It pictures a person on trial before God. Think of it this way: you are seen as having committed the most heinous of crimes; you've rebelled against God and broken your relationship with God. How can he restore that relationship? Within human courts if you are acquitted, you are declared innocent, but this is not true within the Divine Court. When we appear before God, we are anything but innocent; we are utterly guilty and condemned accordingly.

But when we sincerely trust Christ, then God takes our faith and counts it as righteousness. By such God counts you—judges you, treats you—as if you were innocent. You are not made innocent; you are guilty. You know it and God knows it, but God treats you as innocent. "God justifies the ungodly"—an incredible mercy, a wondrous grace. How do we know this? How can we know for sure that God is like this? Because Jesus said so. He said that God loves us. We are sinners, yes; but Christ said that we are very dear to God.

**Note in Romans 5:1 that the first result of justification is peace with God.**

**a. The meaning of peace with God is striking.** Peace with God does not mean escapism, a quiet atmosphere, the absence of trouble, the control of situations by positive thinking, the denial of problems, the ability to keep from facing reality. Peace *with* God means the *sense and knowledge...*

- that one has restored his relationship with God.
- that one is no longer alienated and separated from God.
- that one is now reconciled with God.
- that one is now accepted by God.
- that one is freed from the wrath and judgment of God.
- that one is freed from fearing God's wrath and judgment.
- that one is now pleasing God.

- that one is at peace with God.
- b. The source of peace is Jesus Christ.** We can have peace with God only because of Jesus Christ. It is He who reconciles us to God. He has made peace by the blood of His cross.
- c. The reason we have peace is the glorious truth of justification**

**Thursday, June 19<sup>th</sup>** *Read Romans 5:2; John 10:9; Ephesians 2:13, 18; 3:12; 1 Peter 3:18*  
**The second result of justification is access into the grace of God.**

**1. Grace (*charis*) means a gift or a favor, an *unmerited* and *undeserved* gift or favor.** In the present passage grace is looked upon as a place or a position. Grace is a place to which we are brought, a position into which we are placed. It is the place of God's presence, the position of salvation. The person who is justified...

- stands in God's presence.
- stands before God saved.
- stands in the favor of God.
- stands in the privileges of God.
- stands in the promises of God.

**2. Note it is *through Christ* that we have access into this grace.** The word "access" (*prosaōgōgēn*) means to bring to, to move to, to introduce, to present. The thought is that of being in a royal court and being presented and introduced to the King of kings. Jesus Christ is the One who throws open the door into God's presence. He is the One who presents us to God, the Sovereign Majesty of the universe.

**The third result of justification is hope, hope for the glory of God (5:2).** Note that the hope of the believer is for *the glory of God*.

**1. When Scripture speaks of the believer's hope, it does not mean what the world means by hope.** The hope of the world is a *desire*, a *want*. The world hopes—wants, desires—that something will happen. But this is not the hope of the believer. The hope of the believer is a *surety*: it is perfect assurance, confidence, and knowledge. How can hope be so absolute and assured? By being an *inward possession*. The believer's hope is based upon the presence of God's Spirit who dwells within the believer. In fact, the believer possesses the *hope of glory* only by the Spirit of God who dwells within him.

**2. The glory hoped for by the believer is to abundantly exceed the most wonderful experience we can ask or think.** Glory means to possess and to be full of perfect light; to dwell in the perfect splendor and magnificence of God.

**Friday, June 20<sup>th</sup>** *Read Romans 5:3-5*

**The fourth result of justification is glory in trials and sufferings.** When you are justified, you no longer feel defeated by trials and sufferings. Trials and sufferings no longer discourage and swamp you, or throw you into the dungeon of despair and hopelessness. The very opposite is true. Trials and sufferings become purposeful and meaningful. The *truly* justified person knows...

- that life and welfare are completely under God's care and watchful eye.
- therefore, whatever events come into his life—whether good or bad—they are allowed by God. The justified person knows that God will take the trials and sufferings of this world and work them out for good, even if God has to twist and move every event surrounding the believer.

This passage explains the great benefits of trials and sufferings; it shows exactly how the trials and sufferings of life work good for us. The word "trials" or "tribulations" (*thlipsis*) means pressure, oppression, affliction, and distress. It means to be pressed together ever so tightly. It means all kinds of pressure ranging from the day to day pressures over to the pressure of confronting the most serious afflictions, even that of death itself.

**1. Trials stir patience** (*hupomonē*): endurance, fortitude, steadfastness, constancy, perseverance. The word is not passive; it is active. It is not the spirit that just sits back and puts up with the trials of life, taking whatever may come. Rather it is the spirit that stands up and faces life's trials, that actively goes about conquering and overcoming them. When trials confront a believer who is truly justified, s/he is stirred to arise and face the trials head on. S/he immediately sets out to conquer and overcome them. You know that God is allowing the trials in order to teach you more and more patience (endurance).

**2. Patience stirs experience** (*dokimēn*): character, integrity, strength. The idea is that of proven experience, of gaining strength through the trials of life; therefore, the word is more accurately translated character. When we endure trials, we come out of it stronger than ever before.

**3. Experience stirs hope** (*elpis*): to expect with confidence; to anticipate knowing; to look and long for with surety; to desire with assurance; to rely on with certainty; to trust with the guarantee; to believe with the knowledge. Note that hope is expectation, anticipation, looking and longing for, desiring, relying upon, and trusting. But it is also confidence, knowledge, surety, assurance, certainty, and a guarantee.

**4. Hope never shames** (*kataischunō*, makes ashamed): never disappoints, deludes, deceives, confounds, confuses. The believer will never be disappointed or shamed.