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## Fruits of Justification

*Romans, Part XXV*

Romans 5:1-2

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### I. Reviewing Romans

#### A. *Therefore...* Logical deductions

In Romans 5, Paul draws out several implications, logical deductions, of what he has taught thus far.

Logical deduction is an important skill for us to develop. The Westminster Confession of Faith reminds us that *“The whole counsel of God concerning all things necessary for His own glory, man’s salvation, faith and life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture...”* (I.6)

#### B. *Having been justified by faith...* from axioms

So what is the theological truth, the axiom, from which Paul is reasoning in our text today? He states it, *“Therefore, having been justified by faith...”* Paul is deducing various things from the truth that the only way we can be reconciled to God is *through faith in Jesus Christ*. Because we are all under sin, if we are to be set right with God, then God must accomplish it. God must rescue us from His own just wrath. And it is this that He has done in sending His Son Jesus to die for our sins and to rise again from the dead. *“For all have sinned and fall short of the glory of God, being justified freely by His grace through the redemption that is in Christ Jesus”* (3:23-24). When God justifies the ungodly, He no longer \_\_\_\_\_ – that is, credits or reckons or counts – their sins against them but instead *imputes* Christ’s righteousness to them.

<sup>23</sup>Now it was not written for [Abraham’s] sake alone that [righteousness] was *imputed* to him, <sup>24</sup>but also for us. [Righteousness] shall be *imputed* to us who believe in Him who raised up Jesus our Lord from the dead, <sup>25</sup>who was delivered up [crucified] because of our offenses, and was raised because of our justification [that we might be set right with God].

### II. Fruits of Justification

<sup>1</sup>Therefore, having been justified by faith, (1) we have peace with God through our Lord Jesus Christ, <sup>2</sup> (2) through whom also we have access by faith into this grace in which we stand, and (3) rejoice in hope of the glory of God.

#### A. We have peace with God through our Lord Jesus Christ (cf. 5:10; 2 Cor 5:18-21)

First, we have peace with God through our Lord Jesus Christ. The first fruit of justification is \_\_\_\_\_ with God. By nature, we are children of wrath and enemies of God. Paul alludes to this later in v. 10, *“For if when we were enemies were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.”* Though we were enemies of God, God has reconciled us to Himself through the death of His Son Jesus.

B. We have access by faith into this grace in which we stand through Christ (Rom 4:1-5; Heb 9:8; Eph 2:12, 19)

Second, *having been justified by faith, we have access by faith into this grace in which we stand through Christ*. We don't stand in relationship to God as those who must earn His favor (by our own works and observing God's law) but as those who have received His favor in Christ (by faith/grace). As Paul wrote about Abraham:

<sup>1</sup>What then shall we say that Abraham our father has found according to the flesh? <sup>2</sup>For if Abraham was justified by works, he has something to boast about, but not before God. <sup>3</sup>For what does the Scripture say? "Abraham believed God, and it was accounted to him for righteousness." <sup>4</sup>Now to him who works, the wages are not counted as grace but as debt. <sup>5</sup>But to him who does not work but believes on Him who justifies the ungodly, his faith is accounted for righteousness... (Rom 4:1-5)

Paul contrasts *justification by works* and *justification by faith*. What is it to be *justified by works*? It is to be rewarded for your actions, paid for your labor. So is that the way our relationship with God works? No! Why not? Because all have sinned and fallen short of the glory of God. We cannot lay any claim upon God by virtue of our own works. "Therefore by the deeds of the law no flesh will be justified in His sight for by the law is the knowledge of sin" (3:20).

The law does not lay out the path of *justification*; rather, it exposes our sin and compels us to plead for God's mercy. It drives us to seek *justification by \_\_\_\_\_*, trusting in God's gracious provision of forgiveness through Christ. Abraham was *justified*, not because he was righteous, but because He *believed in Him who justifies the ungodly* (5). He looked in faith to the lamb that God would provide.

C. We rejoice in hope of the glory of God through Christ

Finally, a third inference of justification by faith is that *we rejoice in hope of the glory of God*. This is a future hope. To *boast in hope of the glory of God* is to anticipate the moral renovation of our character that God shall achieve in us by His grace. Paul wrote in 3:23 that "all have sinned and fallen short of the glory of God." Though created in the image of God to reflect *God's glory*, we have marred and distorted that image. But what follows from justification by faith? If God has set us right with Him through faith in Jesus, then He shall not fail to restore us to the \_\_\_\_\_ which we lost in Adam. For Paul, in other words, \_\_\_\_\_ is a logical deduction from *justification*.

- 8:17 - if children, then heirs—heirs of God and joint heirs with Christ, if indeed we suffer with Him, that we may also be glorified together.
- 8:18 – For I consider that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.
- 8:21 - because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God.
- 8:30 - Moreover whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified.

We boast, in other words, that *He who has begun a good work in us will perfect it* (Phil 1:6). Paul writes, "we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as by the Spirit of the Lord" (2 Cor 3:18).

### III. Conclusion