



### **Romans 5:1-11 (ESV)**

<sup>1</sup> Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ. <sup>2</sup> Through him we have also obtained access by faith into this grace in which we stand, and we rejoice in hope of the glory of God. <sup>3</sup> Not only that, but we rejoice in our sufferings, knowing that suffering produces endurance, <sup>4</sup> and endurance produces character, and character produces hope, <sup>5</sup> and hope does not put us to shame, because God's love has been poured into our hearts through the Holy Spirit who has been given to us.

<sup>6</sup> For while we were still weak, at the right time Christ died for the ungodly. <sup>7</sup> For one will scarcely die for a righteous person—though perhaps for a good person one would dare even to die—<sup>8</sup> but God shows his love for us in that while we were still sinners, Christ died for us. <sup>9</sup> Since, therefore, we have now been justified by his blood, much more shall we be saved by him from the wrath of God. <sup>10</sup> 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. <sup>11</sup> More than that, we also rejoice in God through our Lord Jesus Christ, through whom we have now received reconciliation.

### **Romans 5:1-11 (HCSB)**

<sup>1</sup> Therefore, since we have been declared righteous by faith, we have peace with God through our Lord Jesus Christ. <sup>2</sup> We have also obtained access through Him by faith into this grace in which we stand, and we rejoice in the hope of the glory of God. <sup>3</sup> And not only that, but we also rejoice in our afflictions, because we know that affliction produces endurance, <sup>4</sup> endurance produces proven character, and proven character produces hope. <sup>5</sup> This hope will not disappoint [us], because God's love has been poured out in our hearts through the Holy Spirit who was given to us.

<sup>6</sup> For while we were still helpless, at the appointed moment, Christ died for the ungodly. <sup>7</sup> For rarely will someone die for a just person—though for a good person perhaps someone might even dare to die. <sup>8</sup> But God proves His own love for us in that while we were still sinners, Christ died for us! <sup>9</sup> Much more then, since we have now been declared righteous by His blood, we will be saved through Him from wrath. <sup>10</sup> For if, while we were enemies, we were reconciled to God through the death of His Son, [then how] much more, having been reconciled, will we be saved by His life! <sup>11</sup> And not only that, but we also rejoice in God through our Lord Jesus Christ. We have now received this reconciliation through Him.

# English Standard Version Bible - *Study Bible*<sup>1</sup>

## Romans 5:1-11

**5:1-8:39** *Hope as a Result of Righteousness by Faith.* The central theme of [chs. 5-8](#) is that believers in Christ, who are righteous in God's sight, have a certain hope of future glory and life eternal.

**5:1-11** *Assurance of Hope.* Those who are justified by faith have an unshakable hope, knowing they will be saved from God's wrath on the day of judgment by virtue of Christ's substitutionary death on their behalf.

**5:1** **Therefore, since we have been justified.** [Chapter 5](#) begins with a ringing affirmation of the objective legal standing of the Christian—that the Christian, through faith in Christ, *has been* justified and declared righteous by God, once for all. The result of this is that the Christian no longer lives under the fear of judgment and the wrath of God but has **peace with God**, which is not merely a subjective feeling but an objective reality. See also note on [John 14:27](#).

**5:2** The **grace in which we stand** refers to the secure position of the believer's standing (as a blessing of justification), and the **hope of the glory of God** refers to the promise that Christians will be glorified and perfected at the last day—a hope that results in joy.

**5:3-4** The people of God rejoice not only in future glory but in present trials and **sufferings**, not because trials are pleasant but because they produce a step-by-step transformation that makes believers more like Christ.

**5:5** Followers of Christ have no reason to fear humiliation on the judgment day, for they now belong to God. Indeed, they know that they have received **God's love** because the Holy Spirit **poured** his love into their hearts at conversion.

**5:6** In this and the following verses, Paul grounds the subjective experience of God's love ([v. 5](#)) in the objective work of Christ on the cross. **Weak** here denotes lack of moral strength and is parallel to **ungodly**.

**5:7-8** On rare occasions, even a human being will die for a **righteous** (morally upright) **person** or for a **good person** (one who has done much good). God's love, however, belongs in an entirely different category from human love, for Christ did not die for righteous people or those who have done good for others but for **sinner**s, that is, for ungodly, unrighteous people living in willful rebellion against God. It is not just Christ's love that was shown in his death but also **God the Father's love**. While God's righteousness and justice led to his plan of salvation through the death of Christ (see [3:25-26](#)), it was his love that motivated this plan.

**5:9** Christians are now **justified** (declared to be in the right before God) by virtue of Christ's **blood**, that is, his blood poured out in his death on the cross. Therefore, they can be sure that they will be saved on the day of judgment from God's **wrath**.

---

1. Lane T. Dennis, ed., *ESV Study Bible, The: English Standard Version*, (Wheaton, Illinois: Crossway Bibles, 2008), WORDsearch CROSS e-book, Under: "Romans 5".

**5:10** As in [v. 9](#), Paul argues from the greater to the lesser, though here he speaks in terms of reconciliation (the language of friendship) rather than justification (a legal term). Since Christians are now **reconciled** to God through Christ's death, they can be assured that they will be **saved** on the day to come (here "saved," Gk. *sōzō*, includes not only justification at the start of the Christian life but also completed sanctification, glorification, freedom from final condemnation, and future rewards). But here the salvation is based on **his life**. The reference is to Christ's resurrection, showing that both the death and resurrection of Christ are necessary for salvation (see [4:25](#)). [Chapter 6](#) will develop the theme of union with Christ in his resurrection life.

**5:11** Christians go beyond avoiding God's wrath and actually **rejoice** in the same God who would pour out wrath on them ([v. 9](#)) were it not for Christ.

## Holman Christian Standard Bible - *Study Bible*<sup>2</sup>

### *Romans 5:1-11*

**5:1** Commentators differ over whether chapter 5 belongs thematically to the first major section of Romans or to the Christian life section, chapters 6 through 8. It has connections to both. Paul in [5:1-11](#) uses "we" and "us" as he explains the benefits that those who are justified possess. Justification is just one of many ways of speaking about salvation. In this division, Paul showed how justification involves reconciliation. Justification speaks to our sound legal status before God while reconciliation describes our repaired relationship to God in more personal terms. We were at war with God, relationally alienated from Him, but He reconciled us by His Son ([v. 10](#)). **We have peace** in some manuscripts can be read as "let us grasp the fact that we have peace." This peace is an objective, settled fact because Jesus has accomplished it once and for all.

**5:2** Access to God's grace is the privilege of all believers. We have the freedom to enter His presence at all times. His golden scepter is always extended (cp. [Est 4:11-5:2](#)).

#### charis

<b>Greek Pronunciation</b>	[KAH rihs]
<b>HCSB Translation</b>	grace
<b>Uses in Romans</b>	24
<b>Uses in the NT</b>	155
<b>Focus passage</b>	<a href="#">Romans 5:2</a>

The Greek noun *charis* refers to an unmerited favorable disposition toward someone or something. In the NT, *charis* is commonly used in relation to salvation, especially in Paul's writings. Paul used *charis* to explain that salvation comes from God's own choice to show favor in redeeming lost persons through faith in Christ ([Rm 5:1](#); [Eph 2:8-9](#); [2Tim 1:9](#)). However, God's *undeserved favor* is not toward those who have done nothing offensive; rather, God shows *grace* toward those who have sinned against Him and are actually His enemies.

---

2. Jeremy Royal Howard, ed., HCSB Study Bible, (Nashville, TN: Holman Bible Publishers, 2010), WORDsearch CROSS e-book, Under: "Romans 5".

In [Romans 5](#), Paul explained that peace with God is an act of God's *grace* ([vv. 1-2](#)). He reminded believers that at one time they were God's enemies ([v. 10](#); see [Eph 2:1-16](#); [Col 1:21-22](#)). Therefore, a better NT definition of *charis* would be *unmerited favor toward an enemy—grace toward one who has forfeited any claim on God's favor because of sin and who deserves the opposite—God's judgment* ([5:9](#)).

[5:3-4](#) Believers can **rejoice** in tough circumstances and **afflictions** because we know that through such things the Father is disciplining us for greater holiness ([Heb 12:10](#)).

[5:5](#) The Christian's hope is certain because **God's love** is assured to us by the Holy Spirit's ministry within the core of our being (**our hearts**).

[5:6-8](#) We can be sure of God's love since He did so much for us when we were **helpless**. We were **ungodly**, we were still **sinners**, and we were His enemies ([v. 10](#)). Jesus died for that kind of person. The word translated "for" is the Greek preposition *huper* used in substitution contexts. Jesus **died** in our place. God freely chooses to love us and by doing so confers worth on us through our faith in Him.

[5:9](#) No debt of **wrath** remains for those who **have** now **been declared righteous** through faith in Christ.

[5:10-11](#) If by the death of Christ **we were reconciled to God**, how much surer must the good news of salvation be now that He has risen and lives forevermore!

## NLT Life Application Study Bible<sup>3</sup>

### *Romans 5:1-11*

[5:1](#) We are now at peace *with God*, which may differ from peaceful feelings such as calmness and tranquility. Peace with God means that we have been reconciled with him. There is no more hostility between us, no sin blocking our relationship with him. Peace with God is possible only because Jesus paid the price for our sins through his death on the cross.

[5:1-5](#) These verses introduce a section that contains some difficult concepts. To understand the next four chapters, it helps to keep in mind the two-sided reality of the Christian life. On the one hand, we are complete in Christ (our acceptance with him is secure). On the other hand, we are growing in Christ (we are becoming more and more like him). At one and the same time we have the status of kings and the duties of slaves. We feel both the presence of Christ and the pressure of sin. We enjoy the peace that comes from being made right with God, but we still face daily problems that often help us grow. If we remember these two sides of the Christian life, we will not grow discouraged as we face temptations and problems. Instead, we will learn to depend on the power available to us from Christ, who lives in us by the Holy Spirit.

---

3. *Life Application Study Bible*, (Wheaton, IL: Tyndale, 1988), WORDsearch CROSS e-book, 1902-1903.

**5:2** Paul states that, as believers, we now have entered into a place of undeserved privilege. Not only has God declared us not guilty; he has drawn us close to himself. Instead of being enemies, we have become his friends—in fact, his own children ([John 15:15](#); [Galatians 4:5](#)).

**5:3, 4** For first-century Christians, suffering was the rule rather than the exception. Paul tells us that in the future we will *become*, but until then we must *overcome*. This means we will experience difficulties that help us grow. We rejoice in suffering, not because we like pain or deny its tragedy, but because we know God is using life's difficulties and Satan's attacks to build our character. The problems that we run into will develop our perseverance—which in turn will strengthen our character, deepen our trust in God, and give us greater confidence about the future. You probably find your patience tested in some way every day. Thank God for those opportunities to grow, and deal with them in his strength (see also [James 1:2-4](#); [1 Peter 1:6, 7](#)).

**5:5, 6** All three members of the Trinity are involved in salvation. The Father loved us so much that he sent his Son to bridge the gap between us ([John 3:16](#)). The Father and the Son send the Holy Spirit to fill our life with love and to enable us to live by his power ([Acts 1:8](#)). With all this loving care, how can we do less than serve him completely!

**5:6** We were weak and helpless because we could do nothing on our own to save ourselves. Someone had to come and rescue us. Christ came at exactly the right time in history—according to God's own schedule. God controls all history, and he controlled the timing, method, and events surrounding Jesus' death.

**5:8** *While we were still sinners*—these are amazing words. God sent Jesus Christ to die for us, not because we were good enough, but just because he loved us. Whenever you feel uncertain about God's love for you, remember that he loved you even before you turned to him.

**5:9, 10** The love that caused Christ to die is the same love that sends the Holy Spirit to live in us and guide us every day. The power that raised Christ from the dead is the same power that saved you and is available to you in your daily life. Be assured that, having begun a life with Christ, you have a reserve of power and love to call on each day for help to meet every challenge or trial. You can pray for God's power and love as you need it.

**5:11** God is holy, and he will not be associated with sin. All people are sinful and so they are separated from God. In addition, all sin deserves punishment. Instead of punishing us with the death we deserve, however, Christ took our sins upon himself and took our punishment by dying on the cross. Now we can rejoice in God. Through faith in Christ's work, we become close to God (friends) rather than being enemies and outcasts.

What We Have As God's Children	
<i>What we have as Adam's children</i>	<i>What we have as God's children</i>
Ruin <a href="#">5:9</a>	Rescue <a href="#">5:8</a>
Sin <a href="#">5:12</a> , <a href="#">15</a> , <a href="#">21</a>	Righteousness <a href="#">5:18</a>
Death <a href="#">5:12</a> , <a href="#">16</a> , <a href="#">21</a>	Eternal life <a href="#">5:17</a> , <a href="#">21</a>
Separation from God <a href="#">5:18</a>	Relationship with God <a href="#">5:11</a> , <a href="#">19</a>
Disobedience <a href="#">5:12</a> , <a href="#">19</a>	Obedience <a href="#">5:19</a>
Judgment <a href="#">5:18</a>	Deliverance <a href="#">5:10</a> , <a href="#">11</a>
Law <a href="#">5:20</a>	Grace <a href="#">5:20</a>

## Life Application Concise New Testament Commentary<sup>4</sup>

### *Romans 5:1-11*

#### *Faith Brings Joy / [5:1-11](#)*

Paul introduces some difficult concepts in this chapter. He demonstrates the truth of the gospel in ways that stretch our thinking. To begin to understand the next four chapters, it helps to keep in mind the two-sided reality of the Christian life. On the one hand, we are complete in Christ (our acceptance with him is secure); on the other hand, we are growing in Christ (we are becoming more and more like him).

**5:1** With the word **therefore**, Paul indicates a conclusion based on his previous argument. In [chapter 4](#), Paul showed how sinners, both Jews and Gentiles, are justified by faith. Here he begins to describe how having **been made right in God's sight by faith** affects our relationship with God. First, **we have peace with God because of what Jesus Christ our Lord has done for us**. Having peace with God means there is no more hostility between us and God, no sin blocking our relationship with him. More than that, a new relationship has been established, so we no longer dread the outcome of judgment but live under the protection established by God.

**5:2** Not only has Christ made us right with God, but he also has given us personal access to God, bringing **us into this place of highest privilege where we now stand**. We have been brought into a place of favor with God. Instead of being his enemies, we are his friends—in fact, his own children ([John 15:15](#); [Galatians 4:5](#)). Mankind was created for glory, but because of sin, had fallen “short of God’s glorious standard” ([3:23](#)). It is God’s purpose to recreate his image, his glory, fully in us so that we can **confidently and joyfully look forward to sharing God’s glory**. Anticipating our future with God ought to bring great joy. We stand in God’s grace, and the outcome of our lives is secure in his hands. We no longer need to be haunted by thoughts of judgment; now we can reflect upon and respond to his grace.

**5:3-4 Problems and trials** were a normal experience for first-century Christians. On their first missionary journey, Paul and Barnabas preached in several cities, and many people became believers. But, as was always

4. Barton B. Bruce et al., *Life Application New Testament Commentary*, (Wheaton, IL: Tyndale House, 2001), WORDsearch CROSS e-book, 596-598.



the case, there was an immediate backlash of persecution against believers. For Christians, suffering does not negate the reality of God's love, but provides the occasion to affirm and apply it. This character quality of learning to **endure** is not an end in itself (see [1 Peter 1:6-7](#)). It is one step in a process. **Endurance develops strength of character.** The word character (*dokime*) includes the idea of "approved as a result of testing." A person with this kind of character is known for his or her inward qualities rather than any outward appearances. The end result of this chain reaction is **confident expectation of salvation**—confidence that God is in control and will see us through. The difficulties of life are not random, meaningless, or wasted when we are trusting God.

[5:5](#) Our **expectation** that God will keep his promises will never **disappoint us**. When our trust is in God, we are absolutely assured that he will fulfill all that he has promised—we will be resurrected to eternal life and will be with him in glory. Why? Because he has already **given us the Holy Spirit to fill our hearts with his love**. The Holy Spirit continues to encourage us, reminding us **how dearly God loves us**. He loves us and will do as he has promised. (See also [John 7:38](#); [Romans 8:35](#); [2 Corinthians 5:14](#); [Titus 3:5-6](#).) We can have hope in God because of the nature of his love.

[5:6](#) God's plan, from the beginning, was to send his Son to die for us, **at just the right time**, referring to both the timing in history and the timing in God's plan (see [Galatians 4:4](#)). In the face of our helplessness, God was fully in control. The events in human history did not determine the plan of salvation; the plan of salvation was designed by God to happen at just the right time. We are saved only because God took the initiative and demonstrated his incredible grace and love by sending his own Son to take the punishment we deserved.

[5:7-8](#) The highest expression of human love is when someone gives his or her life so that another person can continue to live. People are able to understand sacrificial love, even though it is rarely practiced. This kind of sacrificial gesture is almost always dependent on a relationship that already exists between the one sacrificing (parent, sibling, spouse, fellow soldier) and the one benefited. Even so, people do not readily die for others. But God's love stands in stark contrast to even the deepest expression of human love because **God showed his great love for us by sending Christ to die for us while we were still sinners**. Christ's death is the highest manifestation of God's love for us. While we were rebellious and despicable, Christ died for us so that we could come to God, find peace with him, and become heirs of his promises. Christ did not die so that we could be made lovable; Christ died because God already loved us and wanted to bring us close to himself.

[5:9](#) God made us **right in his sight** through the **blood of Christ** shed on the cross (see [3:25](#)). Because God is holy, he could not accept us by simply disregarding or ignoring our sins. Instead, those sins had to be dealt with. And God did this through the sacrificial death of his Son. Again, this justification is God's approval, given to us only on the basis of what Christ did. It is an acquittal that sets free all of us who were otherwise hopeless prisoners of sin. If Christ's blood was shed on our behalf, then his blood will **certainly save us from God's judgment**.

[5:10-11](#) We were **enemies** because we were rebels against God. Because of Christ's death, we **were restored to friendship with God by the death of his Son**. Because Christ's death accomplished this, so **his life**—his present resurrection life—delivers us **from eternal punishment** and insures our salvation. Knowing all that God has accomplished should cause us to **rejoice**. Paul has already told his readers that they should rejoice in sharing God's glory ([5:2](#)) and in their problems ([5:3](#)). Now he exclaims that they should rejoice in God. We rejoice in God because Christ took our sins upon himself and paid the price for them with his own death, instead of punishing us with the death we deserve. Through faith in his work, we become his **friends** and are no longer enemies and outcasts.

# Study and Discussion Questions



## Peace and Joy - [Romans 5:1-11](#)

Topics: [Endurance](#), [Enemies](#), [God](#), [Hope](#), [Joy](#), [Love](#), [Peace](#)

### Open It

1. What circumstances can turn two people into enemies?
2. \*How do most people treat their enemies?
3. What results can difficult circumstances have in a person's life?

### Explore It

4. What is the basis for our justification with God? ([5:1](#))
5. What is our relationship with God if we have been justified by faith? ([5:1](#))
6. How does Jesus Christ change a person's standing with God? ([5:2](#))
7. For what reasons can a Christian rejoice? ([5:2-3](#))
8. What good things can result from suffering? ([5:3-5](#))
9. Why does hope not disappoint us? ([5:5](#))
10. How has God demonstrated His love for us? ([5:6-8](#))
11. What comparisons can be made between people giving their lives for others and Christ's death for all people? ([5:7-8](#))
12. \*What was our relationship to God when Christ came to die for us? ([5:8](#))
13. What aspect of Christ's death justifies a person in God's sight? ([5:9](#))
14. \*How did God act to remove the barrier between Himself and all people? ([5:9-10](#))
15. If God has demonstrated His love to us through Jesus' death, what can we anticipate concerning our future relationship with God? ([5:10](#))
16. \*For what reasons can a Christian rejoice? ([5:11](#))



## **Get It**

17. How is peace with God different from peace of mind?
18. \*What does it mean to be justified?
19. \*How were we formerly God's enemies?
20. What are the benefits of being justified with God?
21. What is the connection between suffering and hope?
22. How should Christian hope affect a person's attitude toward his or her current circumstances or goals?
23. What is hope?
24. What keeps us from being full of joy and hope in the middle of difficult circumstances?
25. In what ways does suffering produce endurance?
26. How can suffering produce positive rather than negative results?
27. How did Jesus' death affect our security in God's love?

## **Apply It**

28. In what difficult circumstances do you need to stop grumbling and stay focused on joy in Christ?
29. \*Who in your life needs to hear that through Jesus Christ they are no longer enemies with God?