

# Romans 5:1-11

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[ 0 : 0 0 ] Take your Bibles and go in back to the book of Romans, Romans chapter 5. Romans chapter 5, I continue to pray through where the Lord would want me, and He hasn't told me to step out of Romans yet.

Sometimes I step out for a Christmas series and preach it through that time of the year, no matter where I'm at, but honestly, Romans is kind of, I'm tied to it right now for a moment.

So, Romans chapter 5 this morning, I'll be in verses 1 through 11. If you're familiar at all with the book of Romans, you'll know that we are really getting into, in the fifth chapter, we're really getting into the great doctrinal truth of salvation.

So, it is a rich text, and as we read through it and we see it, it'll be a lot to absorb, but such a powerful set of scriptures. Let's go to the Lord in prayer, and then we'll get into the text. Let's pray together.

Lord, I thank you so much for this day. God, I thank you that we have an opportunity together, together to worship you. We have an opportunity together, together to sing your praises.

[ 1 : 0 7 ] And Lord, as we come and we lift your name on high, and we come to the portion of the service where we open up your word, O God, and we say, here we are, Lord, speak to us. I pray that your word would resonate within this house.

I pray that you would speak to each soul, each individual. Lord, that you would penetrate to the very depths of our being and show us what it is we need to see. Lord, that you would draw us closer to you.

And God, that by being closer to you, we would become more like you. Lord, take your word, now do your work, and we ask it in Jesus' name. Amen. If you are physically able and desire to do so, I'm asking you to join with me as we stand together and we read the word of God.

While you're standing, I was thinking earlier of some of those great Christmas hymns of past. We were singing together. And what a joy it is. And I thought about all the years this building has had those hymns resonate.

That last one we sang. I don't know if you looked at the publication date, but this church was meeting before music was put to those lyrics. So when they started singing that song, somebody said, let's sing this new song that just came out.

[ 2 : 1 1 ] Be encouraging. Somebody probably said, I don't want to sing any of them new songs, but now we sing it and it's a classic song. But what a joy it is to see God's faithfulness. And we continue and we read through the book of Romans, Romans 5, verses 1-11.

Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ, through whom also we have obtained our introduction by faith into this grace in which we stand.

And we exult in the hope of the glory of God. And not only this, but we also exult in our tribulations, knowing that tribulation brings about perseverance, and perseverance proving character, and proving character hope.

And hope does not disappoint because the love of God has been poured out within our hearts through the Holy Spirit who was given to us. For while we were still helpless, at the right time Christ died for the ungodly.

For one will hardly die for a righteous man, though perhaps for the good man someone would dare even to die. But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us.

[ 3 : 14 ] Much more than having now been justified by His blood, we shall be saved from the wrath of God through Him. For if while we were enemies, we were reconciled to God through the death of His Son, much more having been reconciled, we shall be saved by His life.

And not only this, but we also exult in God through our Lord Jesus Christ, through whom we have now received the reconciliation. You may be seated. We have been going through the book of Romans on Sunday mornings, and we have been looking at the foundational doctrines of our faith.

How Paul laid out the main elements, the big things, if you will. The important things. Now all of Scripture is important. All of Scripture is profitable for teaching, and for rebuking, and for correcting, and for drawing closer to righteousness.

I know that. All of Scripture is given to us. But there are portions of Scripture that we read that deal with specific problems in specific places, such as the letters of 1 and 2 Corinthians, when Paul is writing to the church at Corinth, and he is addressing certain issues that were happening within that body.

Now we can read that, and we can learn how to grow in righteousness, because we see how God responds to our problems. And we see how God responds to our sinful actions as we read those letters.

[ 4 : 36 ] And I'm very thankful for them. But when we come to the book of Romans, Paul is not addressing a problem in a church. He is not addressing any sins that are prevalent, any misconduct, any misbehavior, any factions that are going on, such as in one of the churches he was writing to, he had to deal with the factions of ladies bickering and fighting among one another.

And he was correcting them, and reproofing them, and telling them to be reconciled. It is not that way in the book of Romans. In the book of Romans, he is really laying a foundation for the church to be built upon.

He is writing to a church that has never seen him. You know these things. I've introduced them before. He is writing to a church which he has never visited. Not only he, but none of the apostles had been to this church.

Not Peter, James, or John. By this time, James was already dead. Not John. Not any of them. None of them had been there. None of them had been to lay this foundation.

And Paul here is writing the big chunks of their foundation. The thing which they must lay down first, and then they can take the little stuff and fill in the cracks.

[ 5 : 45 ] And what Paul is saying is if you have these things right, then we don't have to worry about all the problems that arise from the little things. And it is much the same way in our day today.

A.W. Tozer used to call it the fellowship of the burning hearts. That he could fellowship with any believer of any denomination, of any nationality, of any race, of any place, of any people group, as long as the big chunks agreed.

That if we can agree on the majors, then the minors will work themselves out. And that is what Paul is laying out here, is the major doctrinal truth.

We do not find here how he tells them they are to behave with one another with respect to sins. We do come to Romans 12, which is a great chapter, R12. Christianity is a ministry started by Chip Ingram.

But Romans 12 speaks of the fact of a believer's conduct in the community in which they live. But again, based upon this foundation. And we've been looking at this thought of justification.

[ 6 : 49 ] Now what is justification? It is not being made right. It is not being made perfect. It is not being cleansed. It is God seeing you as if you are right, even though you are not right.

That is justification. It is that God looks at you, even though you and I have problems, even though we are messed up, even though we have faults, and even though we have shortcomings.

Justification means God looks at us, sees those shortcomings, sees those faults, and says, but I still think they are perfect. That is justification.

And justification, Paul says, is only as a result of faith, which means you can't earn it, you can't work towards it, there is nothing you can physically do, there is nothing you can spiritually do, because of our faults and our problems, there is no act, no work, no action we could do that would ever cause God to look at us and go, you know what, they're perfect.

The only thing that we can do is to take God at His word, and that is trust in Jesus Christ, His Son. And through the death, and the blood, and the resurrection of Jesus Christ, our Lord, as we put our faith and hope in Him, and in Him alone, God says, I don't see anything wrong with them.

[ 8 : 02 ] That's justification. And now as we look beyond this justification, and we begin to lay it out, He will make a great transition. In Romans 5 verse 11, and Romans 5 verse 12, there's a great transition that we really don't see unless we're really paying attention.

Everything prior to 5 verse 11, or actually Romans 1 verse 11, to Romans 5 verse 11, Paul is speaking of sins with an S on it, that is our actions. What it is we do, we can always say we have sinful actions, and we can list those, you know, the breaking of the Ten Commandments, and those things, everything we find, the deeds that we do.

In Romans 5 verse 12, He makes a shift that goes from our actions, and He starts speaking of sin, singular, with no S on the end, and that is our nature. We have a sin nature.

The reason we have sinful actions is because we have a sin nature. That is who we are. The reason dogs bark is because that's their nature. They bark.

And the reason cats are, I know, kind of different than dogs is because that's their nature. They're different than dogs. They have a nature. The reason man has sinful actions is because that's our nature.

[ 9 : 14 ] But before He begins to make this transition into our nature, He's going to wrap up this section speaking about our actions, and how none of our actions are good enough, none of our actions are worthy enough, none of our actions will ever earn enough that God would look at us and say we are right, but only through faith in Jesus Christ can we be justified.

Now He goes in the first 11 verses of chapter 5 and speaks about our exaltation or our exalting. I want you to see this morning the rejoicing of the saints.

Three times in this set of scriptures, three times in 11 verses, it says exalt in the New American Standard. New King James, King James uses it as rejoice, and there are other different translations.

We just sang a hymn. The first song we sang this morning as a congregation says this is our exaltation, and how many times we read the word exalt or we read the word exaltation and we fail to really get the meaning of it.

To exalt, according to Merriam-Webster, well actually to rejoice, as it is found in the King James and the New King James, according to Strong's book of words, of biblical words, means to boast or to brag or to celebrate or to exceedingly rejoice.

[ 10 : 31 ] To exalt, according to Merriam-Webster's dictionary, means to excessive celebration, to overreact, to get carried away. If you're a sports fan, it would be kind of like the icky shuffle of a touchdown dance.

That's old school, right? Used to be that we had those old good guys, Icky Woods, Deion Sanders, and we scored a touchdown, they had an excessive celebration and the officials kind of got tired of waiting for Icky to finish his three-minute dance after he scored a touchdown, they started this thing called an excessive celebration penalty that if you dance, they threw a flag and then they realized that that made football no fun, so they've kind of lightened that up and now if you watch especially professional football, you see some pretty good celebrations and they can kind of get carried away in it.

Some of it is premeditated. They plan like, hey, if I score a touchdown, we're going to do this. It is this overreaction. When I see that, I think, man, you get paid millions of dollars to run across a white line, let's not get too carried away here, okay?

But we see, soccer is one that is notorious for excessive celebrations. So you kicked a round ball into a goal. Now you're going to knee slide and throw your hands in the air and scream, no offense ladies, I'm speaking more to the men, that men do this in professional soccer, and just get too carried away because you're doing what it is you're paid to do.

One of the greatest examples I had was this, and I'm not going to say his name because some of you are related to him. I remember when I was coaching youth football, and it would have been 105th grade here.

[ 11 : 58 ] So this young boy was a 6th grader, and we could try all year to get him on a touchdown. We just really thought if we could ever get him where he could score, it'd be great.

And the team was really good. We were always throwing everybody out of the water, and we decided, okay, we were ahead and we came, and we finally got him around again, and he got us off the two-yard line, and he did a punch to us in the end zone.

And he knew as soon as he got it, he didn't kill me as 15 yards. No, he didn't. I remember when he ran off the field, coach said, and he looked in, and said, man, why did you do this? I don't care, coach, it's my first touchdown, my only touchdown is here, and the celebration was worth it for him.

This is a lot of folks and I watched the media out of the one of my favorite videos to watch the other Christmas season. It's a wonderful life. It's a wonderful life. George Bailey's reaction at the end of that movie is a wonderful life that he realized that he comes back and he's living in the beginning and he's concentrating on the beginning and he's holding his door.

After he had seen what the world would look like without him there, and now he comes back there in an excessive celebration. He's running down the street. He's telling everybody Merry Christmas. He's excited that his bed is thrown at his house is for him.

[ 13 : 08 ] He's excited that everything is as it should be. It is excessive celebration. And the Bible says that is what could be displayed in the life. It is amazing to me how happy you can pay millions of dollars and sometimes multi-million dollars and celebrate what they're getting paid to do.

Yet believers cannot celebrate what they're getting to do. It is amazing to me that Hollywood should capture and move you read them. Then all the way back to this and celebrate these common ordinary things.

It is amazing to me how some children and even children growing up know what celebration is like. Yet believers who have every reason in the world to live their life in excessive celebration is like.

It can't find it about moving the hand. It can't find it about being shared with us because we're afraid of humbling and good. What Paul lays out for it here is the celebration of this thing.

I want to give you three things this morning that are worth and it's just a celebration for me. They're worth the world looking at you going, men, you're free. What are you doing?

[ 14 : 28 ] They are worth through rejoicing their worth the over-the-top celebration because it is something that is beginning to us through God's sake. What we see here is Paul writes therefore having been justified by faith okay so everything follows this in the direct result of the free gift of justification being seen as if we were right even though we are not right by faith.

It is by faith by trust by hope by all absolute confidence in what Jesus Christ has done everything follows this therefore having been justified by faith we have peace with God through our Lord Jesus Christ through whom also we have obtained that introduction by faith into this grace in which we stand and we exult there it is in the hope of the glory of God first of all and foremost we have the rejoicing of the things because of the grace that loves you the grace that loves you Paul says since we have been justified by faith these things will be evident in our life he says first and foremost we have peace of God think about this Paul has taken three chapters Romans 1 2 and 3 to show us every reason why man should not have peace with God he has shown us every reason why man should not have peace with a holy God because of the sinful actions of man he has demonstrated for us very clearly that we have pushed down the personality of everything

God has shown us and yet now he says by faith we have peace with God through our Lord Jesus Christ through whom he said that is through Jesus Christ we have obtained our introduction this is the word I want you to see our introduction about faith into this grace in which we stand one of the glorious things about our Lord and Savior is that after justifying us that is making us look like in the presence of God he has now introduced us to the grace in which we stand this is a very biblical picture of this in so that he has in the Old Testament and Joseph the captain of the dungeon remember that Joseph is down in the dungeon also and Savior has his dreams and the cupbearer remember wait a minute there's a Hebrew down in the dungeon who can interpret his dreams say well you can probably be able to interpret your dreams so they say okay well let's go get Joseph out of the dungeon remember what they did they went and had Joseph but the first thing they did they didn't have to immediately they called Joseph come on hurry and go to Savior and go what did they do they got

Joseph he changed he changed and then they took him to Pharaoh he didn't run into Pharaoh's presence where the clothes of the dungeon punch him and I saved him so they first prepared him okay that is our justification God It's a safe harbor that offers calm in the midst of a storm.

The ship that has stormed off and it is out at sea and it has no hope and it's being capped. All of a sudden, it sees this harbor that he can go in and take forth. And it is that safe harbor.

[ 18 : 07 ] It is introduced into that harbor. That's what it's called. It doesn't mean the storm has stopped. It doesn't mean the waves have sealed. It doesn't mean anything out there is not burning loose.

It doesn't mean the right here. It doesn't mean the right here. It's hot. And what does Christ have to justify? He then says, he gives grace.

And that's good. Because the grace is welcome to us. It's a good thing. It's a good job if you give them grace. It's a good job if you give them all the things. And God means grace.

And we cannot stand in grace unless we are accepting that we've all considered. Because we have peace with God and we have this institution in the church in which we can. And we have all the good things in God's grace.

Some have such grace. And God's vision is not the same. Grace is giving up what we do not to do. Mercy is not giving up what we do not to do. And grace is when God gives up things we don't to do.

[ 19 : 11 ] Grace is when God gives up things we don't to do. Grace is when God gives up all of us and inside of us. He gives us, He rewards us, He saves us. And I pray to do with the word of our love to do. And we can stand in God's love to do.

And we can stand in God's love to do. That's what we do not only do. It's going to be hard to do with the living around. And if you give them a moment to think about what we deserve. And then we can see what the other God has given us.

Sometimes I think we have been sick. And I think we think we deserve everything we have. And the reality is honestly what we do. We can't stand in God's love to do.

What we deserve is our life. And we deserve is our separation. Anything beyond that is grace. It is God's grace in which we stand. And Paul says we are acceptable to God.

We have peace with God. And we stand because Jesus has introduced us to God's riches. He has introduced us to God's blessing. He has introduced us to God's presence. And we now stand in that grace.

[ 20 : 13 ] And we stand in that grace. He says what? We exalt. We rejoice. We celebrate. We get a little carried away. As a hope for God's glory.

He will be carried away as the things he's doing. He will be carried away as the blessings he's pouring out upon us. We get carried away. When we stand in his grace. We say wow. God is so able.

God is so fitting. God is so worthy. And if he can take care of me here. What is he going to be like there? And if he can provide everything at me and then some here.

What is he going to be like there? And we get carried away. We have excessive celebration. At the hope of his grace. We do this in grace.

We do this in grace. We do this in grace. But the question is. How do we get that hope? How do we get that hope? Well, I like the way Paul's a linear place.

[ 21 : 11 ] And what's like I am. So Paul, can you do this because he's a hope of God's glory. And in any way, there's another truth. How do we get that hope? Go to the tribe. We get more. We rejoice in the grace that dwell to us.

We rejoice in the trials. And all of us. Look at what it says. This is a simple story. It says. In human nature. We try to avoid trials.

And we try to avoid tribulations. So it's one of those three things. And not only this. And not only this. But we also exult in our tribulations.

What? We also exceedingly celebrate. Give a little pain away. Taking back to the strong definition. We brag and boast about our tribulations.

How many of you walk around boasting about the struggle you're going through? That you celebrate all the pain and all the disheartening.

[ 22 : 12 ] And that you rejoice in all the trials and tribulations. And that is not our nature. Our nature is to brag about the things that are going good. Very seldom do you speak funky. I'm not on social media much.

I know my name's on social media. But I don't have all my phone papers on there. So you know kind of where I'm at. But I dare say there are a few people. Most of them go Facebook. One of them go Twitter.

One of them go Instagram. One of them go Instagram. One of them go Instagram. One of them go on your life. I dare say there are a few people that are bragging. One of them go Instagram.

Here, my God. Here, my God. And the Lord is the last one. And the pain is the pain. And the Lord is the pain.

He's celebrating the relationship with the relationship with the Holy Spirit. Perceverance is a great work. He's a great work. And the Holy Spirit is not endurance. Okay? Endurance is when something bad happens to you.

[ 23 : 36 ] And you kind of hunker down. And you bear the storm. Okay? Endurance is, and he's a promise for endurance. He's a good person for those who endure. For those who overcome. But endurance.

Now, I actually need to tell him to do a few words here. But endurance is kind of like, I'm going to bear it as long as I can. And hopefully it will pass over. Okay? Endurance is when the storm comes through, there's a tornado.

Okay? You have a storm shut up in your house. Or you have a storm shut up in your door. Endurance is I'm running through the storm filter. And I'm going to hunker down in the storm filter until everything is calm.

That's endurance. Okay? But Jesus calls them to put their relationship to those who persevere. And here Paul says that persecution or tribulation proves perseverance.

Perseverance is when the tornado comes. I'm not recommending you to celebrate. Okay? Now, there's no blood in there. It's not a recommendation from the pastor. It's just a foreign illustration, if you will. But perseverance is that when the tornado comes, you decide to walk outside.

[ 24 : 37 ] Maybe you're like me. I love watching storms. I just love to see storms. I like to see them faster. I like to see the pain from the lawn. And a lot of times people think I'm crazy because I'm outside. But maybe I am. That's crazy.

That's okay. Okay? Perseverance is here comes a storm. I'm going to walk and see what it's like in the middle of that storm. Chest stuck out. Can't go high. I'm walking into the aisle of that storm just to see what it's like.

That's perseverance. Perseverance is not hungry down and see if I can stand it. Perseverance is watching you overcome it. Perseverance is me. I remember when I was in the school, we used to do the walking storm.

Maybe you can go to the walking storm. Maybe it was in Nashville. And I think it was fourth grade. And I went to those three towns. So three children are pretty well educated. And they were gifted downtown Nashville. And it's basically one of those sections of Alvin C. York.

And I love it. It's a fun story of Alvin York. Maybe you may not. If you know this one, maybe you don't. But Alvin York is a great picture of perseverance. It's all about how good of a soft shooter Alvin York was.

[ 25 : 36 ] He did all these things. He did great work. He did all these things. So he went into World War 1. He was in that great war. And at one point in the war, Alvin York and like nine other men were surrounded.

Paul here says that York and his men were down to the valley. And the enemy was all around him. And there were hundreds of soldiers around them. And they asked. They told him to come out and surrender. Well, Alvin York yelled up to him and said, Why don't you give up now?

We don't have to fight. The enemy laughed at York and said, I don't know what you're talking about. And one man stood up to shoot at York and killed him. Okay. He looked at it. Are you all ready to give up yet? And he still mocked him.

Another man stood up. York shot and killed him. He said, are you all ready to give up? Now, I think he shot like nine guys or something like that. Eight or nine guys. And he finally goes up. Are you guys ready to surrender? Are you going to have to kill all of you?

And they probably said, yes. He was familiar. So I can only know if it's really a year ago. It's only a year ago. We were very well. And I'm back to the church. The Bible says, He stands in the grace of God.

[ 26 : 37 ] And the Bible says, He's a lot. He's a lot. He's a lot. He's a lot. He's a lot. He's a lot. He's a lot. He's a lot. He's a lot. He's a lot.

He's a lot.

He's a lot. Thank you.

Thank you.

Thank you.

[ 29 : 14 ] Thank you.

Thank you. Thank you.

Thank you. Thank you.

Thank you. And then we've got to speak with God to allow that God is not in this bubble and there's nothing that ever happened to you yet.

And the reality is that the things that happened to you didn't happen to you, God, you won't believe it in the way you do it. The prayer is not, oh God, see you in the same time.

[ 32 : 09 ] The prayer is to be with God and make you the way you do it. The prayer is to be with God and make you the way you do it.

The prayer is to welcome us to God and make you the way you do it. This love, what kind of love is it? And of course, I have a 54-month person that I'll probably have to go to the classroom.

But what type of love is it? This is what it says. This love is it. This is how you know. If God loves you so much, this is how you know.

If God loves you so much, then He'll welcome you now. And He loves you so much that even when you sell Him today, when you sell Him tomorrow, He will receive it on you. This is how you know that He will keep you.

He will sustain you. This is how you know that salvation will not begin upon you. It is not maintained by you. This is how you know you do not earn it. This is how you know that you do not deserve it. This is how you know that it is given to you.

[ 33 : 32 ] And what God gives it to you. You don't have to say, no, take that because He's not taking it back. This is something that God offers you freely, eternally, and it is secure. I believe in the security of the saints.

I also believe that man is going to fall flat on his face even after he is saved. But I believe that the love of God does not disappoint. It says that God will love the Lord in Him and only God's Son, that whosoever believes in Him shall have eternal life.

Notice, it does not say, whoever believes in Him and from that point actually believe in many things without His life shall have eternal life. It does not say, whoever believes in Him and ever follows ourselves anymore shall have eternal life.

What the Bible says is just as little as the Bible does not say. And it does not say, if you believe in many things without His life shall have eternal life. It says that He loves you enough that if you believe Him, if you amen Him, that He'll give you eternal life.

And the love that forgives you is a strong enough love to save you. Look at what it says. For a while, we were so helpless. While we were so helpless. At the right time, Christ died for the ungodliness.



[ 34 : 38 ] Do you know when God paid the price for you? Do you know when God offers you to Him is when you were helpless and couldn't do anything on your own. When you were at the most miserable place.

And I love the Bible of Congress. It says, at the right time. You say, well, where was that? Oh, that was 1833 or 1830. It's right from the county. No, at the right time, He died for you.

When it is awakened in your soul. Maybe this morning is the first time you've ever thought about it. You died for me. Well, listen to me. That's the right time for you. That's the right time.

It's not bad for you. I'm hoping you're still helpless. I'm hopeless. And miserable. It goes on. God, you're hopeless. For who will hardly die for a righteous man. Those who have to be a good man.

Someone will dare you to die. Some of you say, what's the difference for their life? He's good. For a righteous man, someone will be a good life. He's okay. For a good man, someone will be a dumb, something personal for you. So, if this illustration is here, it's rare, if ever, no one would ever doubt for someone that they hear it pretty good.

[ 35 : 41 ] Oh, Jim Bob, there's a little guy. Well, I'm not tired of Jim Bob, but I don't know Jim Bob. He has anything to me. Okay? Now, all of a sudden, I'm going to introduce this person over here, and he does something sacrificially for me.

Paul says, sometimes, I was out for him. But he has done for me to all the things that he did. But the Bible says, sometimes you do something like that.

It's not that you would like me. It's not that you do anything. So, who am I going to accept? But God demonstrates his own love for us. You want to know how much God loves you? Here it is. In that while we were yet sinners, neither righteous nor good, just to be wicked, deserving of punishment, deserving of eternal condemnation, while we were yet sinners, hating God, depressing the truth, denying his nobility, everything that God said about us, while we were yet sinners.

[illegible]

Having now been justified by his blood, that is, as it is justified, we shall be saved from the wrath of God through him. That is, we are saved in past him.

[ 37 : 23 ] We are being saved in the present him. And we will be saved in the future. Salvation is attached to the past, present. Okay? And he says, we shall be saved by his blood.

I love you, Tim. For if, while we were enemies, we were reconciled to God's death and death, much less, having been reconciled, we shall be saved by his blood.

I'll close it there, and I want to say to you, to be honest, about the love and the peace. He taught God's heart to me. He taught God's heart to me.

