

1. **Introduction:** (1.) Natural faith (trust) in things is necessary for all human life. It enables acting because the outcome of actions are never known in advance.
 - (2.) Saving faith in Christ is the gift of God, the gift of conviction that is the necessary initial step in obtaining salvation. It is conviction that Jesus is the promised Messiah who has done what He says He has done and will do what He says He will do.
 - It is the conviction that Jesus, the Messiah, perfectly obeyed the Law during His earthly life, thereby earning righteousness for those who believe. He took upon Himself all the sins of those who believe, and His sacrificial death paid the death penalty due to sinners.
 - Jesus, our Savior, did for us the things we desperately needed but couldn't do for ourselves.
 - (3.) Sustaining faith sustains believers during all their mortal life maintaining them in their saving relationship with Jesus.
 - The Holy Spirit in His continuing work of transforming believers into a likeness of Christ instills in us a desire and capacity for doing good works.
 - Sustaining faith enables the ongoing transformation into a likeness of Christ.
 - Natural faith is necessary for all humans. God's gift of saving faith grants salvation.
 - As we move into Chapter 5, Paul, having firmly demonstrated the harmony between Law and faith, begins answering other questions about justification through grace by faith. For example, will faith carry a believer from the beginning to the final step of salvation? Will faith work the same way for Jews and Gentiles?
2. **Interpretation of This Portion of the Letter:** Commentators approach interpretation of this portion of the letter with different assumptions about Paul's intent.
 - A common approach to interpreting this portion of the letter is to assume that Paul, having explained the doctrine of justification by grace through faith, now lists in Chapter 5 the fruits of justification and moves on to discuss main topic of sanctification.
 - For a variety of reasons, another interpretative assumption seems more reasonable. It is an approach taken by F. Godet, Martin Lloyd-Jones, and James Montgomery Boice.
 - Verse 8:30 illustrates their perspective.
3. **Romans 8:30:** ... *those whom he predestined he also called, and those whom he called he also justified, and those whom he justified he also glorified.*
 - Two observations about 8:30: (1.) Paul moves from justification to glorification without mentioning sanctification. That is odd if sanctification is Paul's main topic. (2.) Note that "*whom he justified he also glorified*" is in the past tense. Not "He will glorify," but "He also glorified." That is consistent with Ephesians 1 where Paul says we were chosen "in Christ" before the foundation of the world, predestined by God's purpose to be "in Christ."
 - The transformations of sanctification are obviously necessary and will take place, but that is not Paul's emphasis in this passage.

- Paul is not so much concerned with describing the process of sanctification as he is with assuring believers that, once justified by faith, they have security in Christ. They have been glorified, though that step is “latent” to be made manifest later.
 - Paul’s emphasis is on assurance, but chapters 5-8 are also important for sanctification.
4. ***Romans 5:1-2: Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ. ² 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.***
- Justification means “declared legally righteous” by God.
 - Justification (the legal declaration that we are righteous before God) is permanent.
 - Receiving justification means we are permanently declared righteous before God based on Jesus’ righteous life. The common way this is expressed is that after justification, when God looks at the record of those “in Christ,” He sees the spotless record of Jesus.
 - When believers are justified, the cause (lack of righteousness) that directed God’s wrath against them is eliminated.
 - Justification puts the believer at **peace with God**. This is a vital truth. Believers are at peace with God. In other places, particularly in Philippians 4:6-7, Paul writes about another reality, the **peace of God** which transcends all understanding.
 - When we encounter upsetting situations and everything is in turmoil, we need personal peace in our lives. In the Philippians passage Paul says we can pray for the peace of God. But before we can ask for the **peace of God**, we must have **peace with God**.
 - In our natural fallen state, we were willfully engaged in rebellious sin against God.
 - No one was able in their own power to cease their rebellious sin.
 - But God established peace between Himself and believers through Jesus’ life and death.
 - God enabled obtaining peace with Him through faith in the atoning work Christ.
 - Believers are judged legally righteous (justified) before God by being credited with the righteousness earned by Jesus by living a perfect life of obedience under the Law.
 - The “legally righteous or justified” believer has a huge remaining liability. There is a death penalty due for sins committed.
 - Believers are pardoned of the death penalty due their sins because Jesus, the Lamb of God, sacrificed Himself to pay our due penalty.
 - We stood condemned to death because of our sins, but Jesus took our place, bearing the death penalty of our sin to satisfy the Law’s requirements.
 - God’s righteous wrath directed at our sins was poured out on Jesus on the cross as He died to pay the full penalty due for believer’s sins.
 - Justified and pardoned, a believer is legally righteous & free from the penalties due sin.
 - There remains the issues of righteous living in all the things of life. That is referred to as “experiential” righteousness. It is righteousness lived out during mortal life.
 - Experiential righteousness comes through the process of sanctification.