

[I] ¹ Therefore, *since* we have been justified [APP, *] [by faith],

1.) we have [PAI] peace [with God] [through our Lord Jesus Christ].

2.) [P] ² Also

1.) we have obtained [RAI, *] access [through him] by faith [into this grace] [in which we stand [RAI, *]],

2.) [S] and

1.) we boast [PMI, καυχάομαι] [in the hope [ἐλπίς] of the glory of God].

2.) [P] ³ And not only that, but we also boast [PMI, καυχάομαι some MSS FMI] [in our afflictions],

because we know knowing [RAP, *]

1.) [M] that affliction

[Ed] produces [PMI] endurance,

2.) [P] ⁴ [and] [M] endurance

[Ed] produces proven character,

3.) [P] and [M] proven character

[Ed] produces hope [ἐλπίς].

4.) [P] ⁵ [And] This hope [ἐλπίς] will not disappoint [PAI] us,

[G] because God's love has been poured out [RPI, *] [in our hearts] [through the Holy Spirit who was given [APP, *] to us].

* The passive voice conveys God as the agent effecting a change in us (justification in 1, love poured out in 5a, and the Holy Spirit given in 5b).

* The perfect tense conveys continuing results of a past action (obtained access in 2, stand in 2, knowing in 3, and God's love poured out in 5).

Christ's suffering for sinners means they have confident assurance of future salvation and present reconciliation with God (Romans 5:6-11).

[G] ⁶ For while we were [PAP] still helpless, [at the right time], Christ died [AAI] [for the ungodly].

[G] ⁷ For

[−] rarely will someone die [FMI] [for a just person]—

[Adv] though [for a good person] perhaps someone might even dare [PAI] to die [AAN].

[+] ⁸ But God proves [PAI] his own love [for us] [W] in that while we were [PAP] still sinners,
[Ed] Christ died [AAI] [for us].

[P] ⁹ How much more then,

[W] since we have now been justified [APP] [by his blood],

[Ed] will we be saved [FPI, *] [through him] [from wrath].

[G] ¹⁰ For

[C?] if, while we were [PAP] enemies, we were reconciled [API, *] to God [through the death of his Son],

[E] then how much more, having been reconciled [APP, *],

1.) will we be saved [FPI, *] [by his life].

2.) [P] ¹¹ And not only that, but we also boast [PMP, καυχόμαί] [in God]

[through our Lord Jesus Christ],

[through whom we have now received [AAI] this reconciliation].

* The passive voice conveys God as the agent effecting a change in us (justified in 9a, salvation in 9b and 10c, reconciliation in 10a and 10b).

Greek	meaning	vs	English	?
καυχάομαι	1. to glory (whether with reason or without) 2. to glory on account of a thing 3. to glory in a thing	2 3 11	boast boast boast	3 3 3
Greek	meaning	vs	English	?
ἐλπίς	1. expectation of evil, fear 2. expectation of good, hope 1. in the Christian sense 1. joyful and confident expectation of eternal salvation 3. on hope, in hope, having hope 1. the author of hope, or he who is its foundation 2. the thing hoped for	2 4 5	hope hope hope	3.2 2 2
Greek	meaning	vs	English	?
καταλλάσσω	1. to change, exchange, as coins for others of equivalent value 1. to reconcile (those who are at variance) 2. return to favour with, be reconciled to one 3. to receive one into favour	10 10 11	reconciled reconciled reconciliation	1.2 1.2 1.2
Greek	meaning	vs	English	?
θλίψις	1. a pressing, pressing together, pressure 2. metaph. oppression, affliction, tribulation, distress, straits	3 3	afflictions affliction	2 2
Greek	meaning	vs	English	?
ἀσθενής	1. weak, infirm, feeble	6	helpless	1
Greek	meaning	vs	English	?
ἀσεβής	1. destitute of reverential awe towards God, impious	6	ungodly	1
Greek	meaning	vs	English	?
συνίστημι	1. to place together, to set in the same place, to bring or band together 1. to stand with (or near) 2. to set one with another 1. by way of presenting or introducing him 2. to comprehend 3. to put together by way of composition or combination, to teach by combining and comparing 1. to show, prove, establish, exhibit 4. to put together, unite parts into one whole 1. to be composed of, consist	8	proves	3.1

Sermon preparation worksheet

Passage: Romans 5:1-11

1. How has the author organised this passage? a) *An outline*, b) *Tools*, c) *The emphasis*.

- a) 1) Justification by faith means that suffering can be a pathway to certain hope which is rooted in God's love through His Spirit (Romans 5:1-5).
- 2) Christ's suffering for sinners means they have confident assurance of future salvation and present reconciliation with God (Romans 5:6-11).
- b) I identified discourse—and so considered the grammar/syntax analysis (especially the verbs, conjunctions, and prepositions), flow of ideas (hope from God, confidence through Christ), as well as repetitions (justified, God, Christ, boast, hope, die, love, reconciled), keywords (faith, grace, affliction, helpless, ungodly, proves, blood, saved, wrath, life), and contrasts (the ungodly/a good person, saved/wrath, enemies/reconciled).
- c) Suffering leads to certain hope because of God's love, and confident assurance because of Christ's death.

2. How does the context inform the meaning of this passage? a) *Literary*, b) *Historical*, c) *Cultural*, d) *Biblical*.

a) 1) In Romans 4:13-25, Paul wrote that salvation is given to those who confidently believe that God will fulfil His promise in Jesus by using Abraham as the prototype of faith over works. Romans 5:1-5, follows on by explaining that the theological concept of confident faith experientially produces certain hope.

2) In Romans 5:12-21, Paul explains that death comes to all men through Adam, whereas life comes to whosoever believes through Christ. In Romans 5:6-11, Christ's substitutionary sacrifice is presented as the means by which those sinful men may be saved.

b) 1) There was a heightened tension between Jew and Gentile in the early Roman church. When Paul talks of we and our Lord in Romans 5:1 he is addressing a congregation who have now been unified by faith in Christ.

2) The Romans considered crucifixion as a sign of shame, reserved for criminals and rebels. In Romans 5:6-11, Paul flips this cultural expectation showing that Christ's shameful death is the means of justification and reconciliation to those who believe.

c) Roman culture operated on patron-client relationships, patrons provided benefits, while clients responded with loyalty. Paul's language of reconciliation in Romans 5:10-11 presents God as the supreme benefactor, without any reciprocal contribution, an entirely one-sided transaction.

d) There are no explicit Biblical citations in Romans 5:1-11. However, Romans 5:6 may be alluding to Isaiah 53:12. Isaiah 53 is the servant song, a prophetic passage describing the suffering and substitutionary death of the Messiah. In Romans 5:6, Paul presents Christ as the Messiah who suffered in the place of those He would save guaranteeing their hope and reconciliation in Romans 5:1-11.

3. What is the main point the author is arguing to his audience?

Those who are justified by faith endure suffering knowing it leads to certain hope from God's love and confident assurance through Christ's death.

4. How does this passage connect to the gospel of Jesus Christ?

The gospel is explicit in Romans 5:10, 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. Christ's death and resurrection are the means to justification, God's love poured out, the gift of the Holy Spirit, salvation, and reconciliation in Romans 5:1-11.

5. What is the main point you will argue to your audience?

Experience certain hope and confident assurance in Christ.

6. What applications will you make? a) *To believers*, b) *To unbelievers*.

a) 1) In times of suffering, look to the certain hope you have in Christ's love: When facing difficulties, remember that your hope in God flows from His justification of you, His love poured out in your hearts, and the Holy Spirit given to you. 2) In all circumstances, take confident assurance because of Christ: When doubts arise in your mind about your salvation or future, preach the gospel to your heart: Christ's death and resurrection are a finished work. Your justification by faith assures you of the steadfast love of God towards you, so that you can rest in the security of His promises.

b) 1) Recognize your need for reconciliation. 2) Understand that Christ's death secures peace and reconciliation. 3) Repent and believe in Christ.

7. What is your sermon title and your preaching outline? a) *Sermon outline*, b) *Sermon title*.

b) Certain hope in turbulent times.

a) 1) Certain hope from God's love (Romans 5:1-5).

2) Confident assurance through Christ's suffering (Romans 5:6-11).

Pray

Read

¹ Therefore, *since* we have been justified by faith, we have peace with God through our Lord Jesus Christ. ² Also we have obtained access through him by faith into this grace in which we stand, and we boast in the hope of the glory of God. ³ And not only that, but we also boast in our afflictions, knowing that affliction produces endurance, ⁴ and endurance produces proven character, and proven character produces hope. ⁵ And 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.

⁶ For while we were still helpless, at the right time, Christ died for the ungodly. ⁷ For rarely will someone die for a just person—though for a good person perhaps someone might even dare to die. ⁸ But God proves his own love for us in that while we were still sinners, Christ died for us. ⁹ How much more then, *since* we have now been justified by his blood, will we be saved through him from wrath. ¹⁰ 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. ¹¹ And not only that, but we also boast in God through our Lord Jesus Christ, through whom we have now received this reconciliation.

Introduction

- Everyone faces defining moments. A phone call in the middle of the night. A meeting with HR. A doctor's report. Moments when your security shatters. What do you hold onto when life falls apart? In that moment, what do you hold onto?
- Suffering is unavoidable. Pain is real. The world tells us to push through, to be strong, to find our own way. But what if our suffering isn't meaningless? What if, instead of breaking us, it could build something in us? What if, instead of destroying our hope, it could make our hope stronger?
- Paul tells us in **Romans 5** that for the believer, suffering isn't wasted—it produces something. But how? And why? How can we be sure that our hope won't disappoint us? Today, we will see why our hope is certain—not because of who we are, but because of what God has done for us in Christ.

Argument

- Experience certain hope and confident assurance in Christ.

Arrangement

1. Certain hope from God's love (**Romans 5:1-5**).
2. Confident assurance through Christ's suffering (**Romans 5:6-11**).

1.) Certain hope from God's love (Romans 5:1-5)

¹ Therefore, *since we have been justified* [APP] [by faith],

- **Romans 5:1** continues Paul's argument from the previous chapter: *We have been justified* [by faith]. God declares sinners righteous not by their works but by trusting in Him. In **Romans 4:13-25**, Abraham was presented as the model of this faith—he believed in God's promise even when circumstances made it seem impossible. Now, Paul shifts from the principle of faith to its practical results: what salvation looks like in the life of a believer.
- In **Romans 5:1-5** Paul's going to follow up his teaching on the doctrine of faith alone by explaining that faith produces fruit. Salvation looks like something. Faith is the root of salvation; peace with God, access to God, hope of the glory of God and a settled, certain hope are fruits of salvation.

1.) *we have peace* [with God] [through our Lord Jesus Christ]. 2.) ² *Also we have obtained* [RAI] *access* [through him] *by faith* [into this grace] [in which we stand [RAI]], 3.) *and we boast* [in the hope of the glory of God]. 4.) ³ *And not only that, but we also boast* [in our afflictions], *knowing* [RAP] *that affliction produces endurance, and endurance produces proven character, and proven character produces hope.*

• What does the fruit of salvation look like?

1. **Peace** [with God]. Before Christ, we were at war with God. Whether we realized it or not, we were on the side of darkness—alienated, lost, and enemies of God. But **through** our **Lord Jesus Christ** this hostility is replaced with peace. This isn't just a temporary truce but a permanent reconciliation, bringing us into His glorious light. The war is over.
2. **We have obtained** [RAI] **access** [into this grace]. Those in the kingdom of darkness are shut out of heaven. No access to God. But Jesus! When He died the curtain in the temple was torn in two. The gates of heaven were swung wide open. [Through him] by **faith** we obtain access to the Father. A VIP pass into the throne room of grace.
3. **The hope of the glory of God.** **Do you ever fear death?** Many people do. They fear the unknown, the finality of the grave, or worse—the judgment of God. Deep down, they sense that eternity is real, and without Christ, they stand condemned. But for those who believe, hope replaces fear. We don't just wish for eternal life—we are guaranteed the hope of seeing God's glory, to stand in His presence, to enjoy Him forever.
4. Hope isn't something that comes fully formed—it grows over time, especially through suffering. The world sees hardship as meaningless pain, but in Christ, suffering becomes the very tool God uses to deepen our dependence on Him. This is why Paul says we 'boast' in affliction—

not because we enjoy pain, but because we know what pain produces. Think of an athlete training for a marathon—every gruelling kilometre strengthens his endurance, shaping him into someone stronger. In the same way, trials in the Christian life shape our character, making our hope in God even more unshakable. For the believer affliction produces endurance, and endurance produces proven character, and proven character produces hope. Are you going through a time of trial? Struggling in your workplace? Family under pressure? Going through a time of sickness? In emotional turmoil? Liezl and I shared the day after New Year with three close couple friends. Each couple loves the Lord. And each couple serves meaningfully in the church the Lord has placed them. At the beginning of 2024 the bread winner in each home had lost their job. By the end of 2024 each husband had been restored. God had come through for each of us in an amazing way. My point isn't about happy endings. My point is that godly families go through valleys of despair. My path hasn't been entirely straight. And I imagine that your path hasn't either. But don't waste your pain. Trials teach hard lessons. *But learn to kiss the wave that throws you against the Rock of Ages* (Charles Spurgeon).

- Faith produces fruit. Salvation looks like something. Faith is the root of salvation; peace with God, access to God, hope of the glory of God and a settled, certain hope are fruits of salvation.

⁵ And This hope will not disappoint us, because God's love has been poured out [RPI] [in our hearts] [through the Holy Spirit who was given [APP] to us].

- So much of what we hope for in life lets us down. Maybe you trusted in a person who disappointed you? Maybe you placed hope in a job, only to be laid off? But the hope Paul speaks of will not disappoint. Why? Because its weight doesn't rest on human shoulders—it rests on God Himself. He guarantees this hope with His love, confirmed by the Holy Spirit. This is not a fragile wish but a certainty. A hope that will be fulfilled. A hope that is as sure as the foundation of heaven itself.

Summation

Justification by faith means that suffering can be a pathway to certain hope which is rooted in God's love through His Spirit.

Transition

Faith in Christ brings peace with God and grants us access to His grace—a secure standing in His love. But Paul takes us further, showing that true faith develops a tested and strengthened hope. Suffering isn't a detour but a vital part of the journey that produces unwavering hope.

2.) Confident assurance through Christ's suffering (Romans 5:6-11)

⁶ For while we were still helpless, [at the right time], Christ died [for the ungodly]. ⁷ For rarely will someone die [for a just person]—though [for a good person] perhaps someone might even dare to die. ⁸ But God proves his own love [for us] in that while we were still sinners, Christ died [for us].

- Have you ever felt completely helpless? Not just overwhelmed, but truly powerless? Imagine a father driving his family on a road trip. Suddenly, the car skids on ice, flips, and lands upside down. He's conscious, but pinned—unable to move, unable to free his children. He can't do anything to save them. That's real helplessness.
- Paul tells us in **Romans 5:6** that we were in that exact condition before God. Spiritually, we weren't just in trouble—we were completely powerless, trapped in sin, with no way out. That's who Christ died for. He didn't die for the slightly wounded. He didn't die for the badly injured. We were stone cold dead. Jesus came and died for the ungodly. The wretched. The reviled. The dirty. Do you want to know who the ungodly are? People just like you and me. Sexually immoral people, idolaters, adulterers, or males who have sex with males, thieves, greedy people, drunkards, verbally abusive people, swindlers. Jesus didn't come for those who are well, but those who are sick. He didn't come to call the righteous, but sinners. Thank God that He saves sinners, because that's me and you. We're the ones that need Jesus!
- Jesus came as a suffering servant, and died a substitutionary death in our place. The righteous for the unrighteous. That's why we have hope. That's why we have reconciliation.

*This is all my hope and peace:
nothing but the blood of Jesus.*

*This is all my righteousness:
nothing but the blood of Jesus.*

- Christ's shameful death means of justification and reconciliation for me.

⁹ How much more then, *since* we have now been justified [APP] [by his blood], will we be saved [FPI] [through him] [from wrath]. ¹⁰ For if, while we were enemies, we were reconciled [API] to God [through the death of his Son], then how much more, having been reconciled [APP], will we be saved [FPI] [by his life].

- If Jesus loved us enough to die for us when we were His enemies, how much more will He save us now that we belong to Him? This is Paul's logic in **Romans 5:9-10**. If God gave His Son to justify us when we were against Him, how could He ever abandon us now?
- In ancient Roman society, people relied on patron-client relationships—a

powerful benefactor would provide for the needs of his followers, and in return, they would owe him loyalty. But Paul describes a benefactor unlike any other: one who reconciles His enemies, not because they deserve it, but because of His love. Reconciliation isn't a deal we negotiate; it's a gift God gives, secured not by our works, but by Christ's blood.

- And this reconciliation doesn't just wipe away past guilt—it guarantees future salvation. Think of a father adopting a child. If that father went through the long, painful process to bring that child into his family, would he ever abandon them later? Of course not! How much more, then, will God bring us safely to eternal life, having already justified us?

¹¹ And not only that, but we also boast [in God] [through our Lord Jesus Christ], [through whom we have now received this reconciliation].

- Christianity is not just about avoiding wrath—it's about delighting in God. We boast about Him. Because we didn't just receive forgiveness; we receive a relationship. Imagine a son who was estranged from his father. Now imagine that father not only forgiving his son but welcoming him home, celebrating his return, and restoring their relationship completely. That's what God has done through Christ.
- So why do we still live in fear? Why do we doubt His love? Why do we act as though our relationship with God depends on our performance? Paul's answer is clear: because of Christ, we have confident assurance.

Summation

Christ's suffering for sinners means they have confident assurance of future salvation and present reconciliation with God

Transition

Because of Christ's suffering, we have complete assurance of our future salvation and present reconciliation. We were helpless—but Christ saved us. We were enemies—but Christ reconciled us. We were guilty—but Christ justifies us forever. So how should this shape our lives? If God has already done the hardest thing—saving us while we were sinners—then surely, we can trust Him in our daily struggles. We have a secure hope, a living Saviour, and a real reason to rejoice.

Believers, how ought we to live?

1. **In suffering, look to the certain hope you have in Christ's love:** When trials come, and they will come, your hope is not wishful thinking—it is anchored in God's unchanging love. This hope is not based on your performance but on God pouring His love into your heart through the Spirit. Think of Peter walking on water—when he fixed his eyes on Jesus, he stood firm. But when he focused on the storm, he sank. Fix your eyes on Christ, not your circumstances. **Are you in a season of affliction?** Don't waste your suffering. Let it drive you to the Rock of Ages. God is producing endurance in you, shaping a faith that doesn't just survive but boasts in trials.
2. **In all circumstances, rest in confident assurance because of Christ:** When doubts arise about your salvation or the future, remind yourself of the gospel. Christ's death and resurrection are not temporary fixes but a completed work guaranteeing your eternal security. Stop living in fear. Stop treating God's love like a fragile contract. Instead, rest in the unshakable truth that, because of Christ, you are fully justified and reconciled to God forever.

Unbelievers, how ought you to respond?

1. **Recognize your need for reconciliation:** You are not spiritually neutral. You are either reconciled to God or still His enemy (Rom. 5:10). Many assume they are "good enough," but Scripture says we were utterly helpless. You may not feel at war with God, but apart from Christ, you are alienated from Him.
2. **Understand that Christ's death secures peace and reconciliation:** Many religions teach that people must work their way to God, but the gospel is radically different. God didn't wait for you to improve—He sent Christ to die for you while you were still a sinner. You can never be "good enough" to earn His love, but the good news is you don't have to. Christ's death fully paid for your sins, and His resurrection proves His work was accepted.
3. **Repent and believe in Christ:** If you recognize your helplessness and Christ's sufficiency, turn from your sin and trust in Jesus. He is not just an example to admire—He is a Saviour to receive. His blood justifies, His resurrection secures, and His love reconciles. Respond to Him today.

Conclusion

- Everyone has a defining moment. A moment when everything changes—when what you thought was stable crumbles, when what you trusted in fails, when you face a trial that shakes you to the core. But for those in Christ, that moment is not the end of the story.
- Paul has shown us that suffering is not wasted—it forges endurance, character, and a hope that will never disappoint. **Why?** Because our hope is not based on wishful thinking. It is rooted in God’s love poured into our hearts and Christ’s sacrifice on our behalf.
- **So when trials come—and they will—what will you hold onto? Will you be tossed by every wave of hardship, or will you stand firm in the unshakable hope God has given you?** The storms of life may shake you, but they cannot undo what Christ has done.
- This is our certain hope. This is our confident assurance. Not because of who we are, but because of what God has done for us in Christ.

Arrangement

1. Certain hope from God’s love (**Romans 5:1-5**).
2. Confident assurance through Christ's suffering (**Romans 5:6-11**).

Argument

- Experience certain hope and confident assurance in Christ.

Benediction

- **Romans 15:13**, Now may the God of hope fill [us] with all joy and peace as [we] believe so that [we] may overflow with hope by the power of the Holy Spirit.