

Romans 5:1

Authorized King James Version (KJV)

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

Analysis

Therefore being justified by faith (δικαιωθέντες οὖν ἐκ πίστεως, *dikaiōthentes* oun *ek pisteōs*)—the aorist passive participle signals a completed divine act. Justification is God's forensic declaration, not a process but a definitive verdict pronouncing sinners righteous based on Christ's imputed righteousness. **We have peace with God** (εἰρήνην ἔχομεν πρὸς τὸν θεόν, *eirēnēn echomen pros ton theon*)—not merely subjective tranquility but objective reconciliation, the cessation of hostilities between the holy Judge and guilty rebels.

This triumphant 'therefore' concludes Paul's exposition of justification (3:21-4:25). The justified possess peace with God (not merely peace about God), **through our Lord Jesus Christ**—the exclusive mediator whose death satisfied divine wrath. The verse launches a crescendo of benefits flowing from justification: peace (v.1), access and hope (v.2), endurance through suffering (vv.3-4), assurance of God's love (v.5), and ultimately the demonstration of that love in Christ's substitutionary death (vv.6-11).

Historical Context

Paul wrote Romans around AD 57 during a three-month stay in Corinth, preparing to deliver the collection to Jerusalem before visiting Rome en route to Spain. The church in Rome comprised both Jewish and Gentile believers, with tensions over law-observance and table fellowship. Paul's systematic exposition of justification by faith alone addressed these divisions, establishing that both groups stand equally

condemned before God and equally justified by faith—no room for ethnic or religious boasting.

Related Passages

Hebrews 11:1 — Definition of faith

Romans 1:17 — The righteous shall live by faith

Study Questions

1. If justification is a completed past-tense verdict, how does this truth change your daily battle with guilt and condemnation?
2. What is the difference between having 'peace with God' and merely feeling peaceful about your relationship with God?
3. How does the exclusivity of Christ as mediator ('through our Lord Jesus Christ') challenge contemporary religious pluralism?

Interlinear Text

Δικαιωθέντες οὖν ἐκ πίστεως εἰρήνην ἔχομεν πρὸς
being justified Therefore by faith peace we have with
G1344 G3767 G1537 G4102 G1515 G2192 G4314

τὸν θεὸν διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ
God through Lord our Jesus Christ
G3588 G1223 G3588 G2962 G2257 G2424 G5547

Additional Cross-References

Isaiah 32:17 (Righteousness): And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever.

Romans 15:13 (Faith): Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

John 16:33 (Peace): These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

Colossians 1:20 (Peace): And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.

Romans 6:23 (References Jesus): For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

Romans 14:17 (Righteousness): For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

John 14:27 (Peace): Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

2 Thessalonians 3:16 (Peace): Now the Lord of peace himself give you peace always by all means. The Lord be with you all.

Romans 4:5 (Faith): But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

Isaiah 54:13 (Peace): And all thy children shall be taught of the LORD; and great shall be the peace of thy children.