

Romans Chapter 5

V: 1 Romans is a book of logic, hence there are lots of “therefores.” (27 X’s Romans)

- This first verse pretty well summarizes the previous chapter - justification by faith.
- Key words: **Justified, faith, peace.**

Justified: past tense, having already taken place.

- God grants full and complete pardon for sin. He accounts us as righteous, sinless – in the eyes of the Law.
- All the claims of the law are satisfied on the part of the claimant.
- The Law and its requirements are not set aside or relaxed but declared to be fulfilled in the strictest sense. Paid for by the blood of Jesus.

1 Peter 1:18-19 “¹⁸Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; ¹⁹but with the precious blood of Christ, as of a lamb without blemish and without spot.”

John 19:30 “When Jesus therefore had received the vinegar, He said, “**It is finished!**” (*tetelista!*) And He bowed His head, and gave up His spirit.”

- Paid the price for our sin, paid it in full. Justified, just as if it never happened.

Faith:
1. confidence or trust in a person or thing.
2. belief that is not based on proof.

Hebrews 11:1 “Now faith is the substance of things hoped for, the evidence of things not seen.”

Hebrews 11:6 “But without faith it is impossible to please Him, for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him.”

- Who’s faith? Our faith? God’s faith? Both are needed, but since He is always faithful and true, we are the ones who need to walk in faith.

Hebrews 10:23 “Let us hold fast the profession of our faith without wavering; for He is faithful that promised.”

- We are simply called to have faith in His faithfulness, faith in His completed work on the cross.

Peace: (Eirene) The absence of war or hostility, lack of conflict. Stability, quietness, rest, tranquility.

- Metaphorically; that peace of mind that results from reconciliation with God, the sense of divine favor.
- On the other end of the spectrum, we will not have peace until we are at peace with God, until we are at peace with the Prince of peace.

Isaiah 48:22 “There is no peace, saith the Lord, unto the wicked.”

- **Shalom:** Quietness & rest, lack of conflict, health; strength, prosperity

James 4:4 “Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God.” (Guilt by association)

V: 10 “For if when we were enemies we were reconciled to God through the death of His Son...”

Matthew 5:9 “Blessed are the peacemakers, for they shall be called sons of God.”

“*1b ... through our Lord Jesus Christ:*”

John 14:6 “I am the way, the truth, and the life, no man cometh unto the Father but by Me.”

Acts 4:12 “Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.”

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| <ul style="list-style-type: none">• Viewing this from the perspective of initiator and responder; God has initiated the reconciliation process by giving us His Son. How are we to respond? |
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V: 2 Once we have peace with God the result is that we also have access to God.

△ Ephesians 2:18 “For through Him we both have access by one Spirit unto the Father.”

- Faith is like a doorway, it grants us access to God, and the door is always open.
- If we were righteous by our works, then the door would usually be closed because of our faithlessness at times.

- Our relationship with God is based on His faithfulness to keep His promises, our belief, our faith is that He will keep His Word.

“^{2b}... *wherein we stand*...” our position, standing firm, not off balance, or move towards – we stand firm.

“^{2c}... *and rejoice in hope of the glory of God.*”

- We should rejoice, and be very happy that we’ve been justified by our Lord and that we’ll get to be with Him forever in Heaven!

Psalm 70:4 “Let all those that seek Thee rejoice and be glad in Thee: and let such as love Thy salvation say continually, let God be magnified.”

- God’s glory will be revealed in our lives, that is something we can certainly rejoice in!

V: 3-5 And not only that, but wait, there is more!

- We can also glory in tribulations because they are simply opportunities for God to be glorified further in our lives.
- Tribulations lead to patience, which leads to experience with the Lord, which leads to hope, which is founded in and strengthens our faith.
- This is all part of a process in our lives, you don’t get to the end result without a process.

Jeremiah 29:11 “For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end.”

- We’re not finished yet, we’re in process. We’re not so much to look at the ingredients as we are the finished product, the completed work – the result of the trials.
- “*Great people are prepared for great works by great trials.*” Alan Redpath

James 1:2-4 “²My brethren, count it all joy when ye fall into divers temptations; ³Knowing this, that the trying of your faith worketh patience. ⁴But let patience have her perfect work, that ye may be perfect and entire (complete), wanting nothing.”

Romans 8:28 “And we know that all things work together for good to them that love God, to them who are the called according to His purposes.”

- We don't see the completed process. God doesn't reveal all His plans to us. We are called to trust Him, and let Him do it.
- **Tribulations:** (G2347) – “thlipsis” – “crushings”, afflictions, troubles, anguish, burdens.
- Spurgeon: *“My prayer is not for a lighter load, but for a stronger back.”*
- Best example is the garden of “Gethsemane” (olive press), wherein Jesus was under such great pressure, tribulation, being crushed to the extent that He sweated great drops of blood. (Matthew 26:39-42)
- When there was a drought in the land, Jacob sent his sons to Egypt for food so they wouldn't all die. They get the food, but they also run into some trouble and come back with a bad report. That Egyptian minister is mean, he's a hard man and he said that they wouldn't get any more food until they brought back their little brother Benjamin. When Jacob's back was up against the wall he cried out **“all things are against me!”**
- So many times we are like Jacob thinking that all things are against us. Even as Jacob didn't know all things neither do we. The fruit of that trial was that the nation of Israel was saved from starvation.

Philippians 1:6 “Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ.”

- ⁴Hope is the absolute coming expectation of good.
- [Norwegian warf rats / hope:](#)
- Hope mentioned 143 times in the bible, 67 of those references are related to God.

1 Peter 1:3 “Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,”

Titus 2:13 “Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ.”

- Jesus is our hope!
- We may not always see or trust in what the Lord is doing in the midst of a trial, but we can glory in it later when we've seen the blessings that resulted. So why not praise Him and glory in it in the midst of it as though it had already happened?

- We can have a hope for the future because we've seen what He has done in the past, we've got history with the Lord and His faithfulness.

V: 5 When our hope is in God, we will never be disappointed.

Psalm 146:5 "Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God."

- Part of the package is that the Holy Spirit has been given to us.

2 Corinthians 1:21-22 "²¹Now He which stablisheth us with you in Christ, and hath anointed us, is God; ²²who hath also sealed us, and given the earnest of the Spirit in our hearts."

Ephesians 1:13 "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise."

V: 3-4 Progression 1. tribulations - patience - experience - hope.

V: 1-5 Progression 2. ¹Faith - ²Hope - ⁵Love.

- Faith, hope, and love are the keys to getting through the tribulations, that lead to patience, then experience, and hope.
- All of which leads to Godly character and spiritual maturity.

V: 6 When we were without strength, or the ability to save ourselves. We were helpless to help ourselves.

2 Corinthians 12:10 "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong."

- It's important for us to note our condition when God loved us and allowed His son to die for us, the "un-godly."
- God's love for us stems from His character, not our worth or character, or merit in any way.

1 John 4:8 "... for God is love."

- He died for the ungodly - that was all of us:

John 3:16 "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life:"

- Prior to conversion we are all “un-godly.”

V: 7 If Jesus only died for the good or the righteous the rest of us would be out of luck and in the cold, or actually in the fire!

Romans 3:10 “As it is written, there is none righteous, no not one.”

- If they were really righteous, then Jesus wouldn’t have needed to die for them at all
- You could understand someone giving their life for a worthy cause, or perhaps a worthy person - but not so much for the wicked or un-worthy in our estimation.
- [Ron Haun question / testimony](#): Would you die for me?

V: 8 God commends or demonstrates His love for us in that while we were still resisting God, while we were still enemies, He died for us.

John 15:13 “Greater love has no man than this than to lay down one’s life for His friends.”

- Through this God demonstrates His un-conditional agape love for us, it wasn’t predicated on our righteousness, it was based on His righteousness.

1 John 4:19 “We love Him because He first loved us.”

V: 9 Much more then; things have increased, we have a better standing due to our changed status and circumstances.

- If that wasn’t enough, the fact that God loved us and was willing to die for us while we were yet sinners and at enmity with God; now as believers we have an even more favorable standing with God because now having accepted Him, having come to Him on His terms we are justified by the blood of His Son, and as such we are saved from, never to experience His wrath that would be poured out upon sin.
- We are justified by faith, through His blood - we’re saved through faith.
- We are spared the wrath of God because it was already poured out upon Jesus on our behalf, He took our punishment.

1 Thessalonians 5:9 “For God hath not appoint us to wrath, but to obtain salvation through our Lord Jesus Christ.”

- We are not appointed to any of His wrath, either on earth or in hell.

- Sometimes because things aren't going the way we want them to we'll say things like God is judging me or some other person. Our sins were judged and paid for on Calvary, the difficulties that we encounter might be His chastening, or instruction, or re-direction in some way, but not His judgment or wrath - Jesus took all of that upon Himself.

V: 10 Illustrating our improved status with God: Rhetorical question

- If we were reconciled to God through the death of His Son, even while we were still enemies, how much more then would the resurrection power of the Lord work in our lives when we're at peace with Him?

2 Corinthians 5:18 “And all things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given us the ministry of reconciliation,” (evangelism, reconciling others to God)

“*Reconciled:*” (Gr. 2644) “Katallasso” To reconcile. Used of the divine work of redemption denoting that act of redemption insofar as God Himself is concerned by taking upon Himself our sin and becoming an atonement. Thus a relationship of peace with mankind is established which was hitherto prevented by the demands of His justice.

V: 11 Our response: “Joy” / “Rejoicing.” (Fruit of the Spirit)

Galatians 5:22-23 “²²But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, ²³meekness, temperance: against such there is no law.”

- These things are through Him: through that relationship with Him, with Jesus.
- **Atonement** / Reconciliation:
- Old Testament: kopher – covering, intended to be temporary.
- New Testament: “Atonement” – (Zodiatēs) (Gr. 2643) “katallage” – **atonement, permanent**. Literally “make one”. A change or reconciliation from a state of enmity between persons to one of friendship.
- Between God and man it is the result of redemption, the divine act of salvation, the ceasing of God's wrath. In the NT, it means reconciliation, i.e., restoration to divine favor by bringing about a change in man, which is conversion (Rom. 5:11; 11:15), the means or occasion of reconciling the world to God.

V: 12 Sin entered into the world through one man, Adam –and then through him to all men.

1 John 1:8 “If we say that we have no sin, we deceive ourselves, and the truth is not in us.”

Romans 3:10, 23. “¹⁰As it is written there is none righteous, no, not one;” - “²³For all have sinned and come short of the glory of God,”

- This is not just a NT concept, it is the reiteration of an OT truth:

Ezekiel 18:20 “The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.”

- Death is the natural result of sin.

Romans 6:23 “For the wages of sin (singular) is death...”

- The one sin – Adam’s one sin.

This scripture also helps to refute the “gap” theory. If sin and death came into the world through Adam, then it couldn’t have already come in previously in the “gap.”

V: 13 Even though sin was in the world before Moses gave the Law, it wasn’t imputed to men until then.

- If there is no standard, there is no violation, nothing to fall short of.

Galatians 3:24 “Wherefore the law was our school master / tutor to bring us unto Christ, that we might be justified by faith.”

V: 14 Physical death came as a result of spiritual death.

- Though God wasn’t imputing sin to men before the Law, sin was present through Adam.
- Paul is saying that that men did not die “from Adam to Moses” for the same reason that Adam died—breaking a revealed law of God—for the Law had not yet been given.

- Death reigned because he sinned for us all being the physical father of us all.
- Death reigned – ruled, it was victorious but Jesus conquered the power of death:

1 Corinthians 15:21-22 “²¹For since by man came death, by Man came also the resurrection of the dead. ²²For as in Adam all die, even so in Christ shall all be made alive.”

1 Corinthians 15:54-57 “⁵⁴So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. ⁵⁵O death, where is thy sting? O grave, where is thy victory? ⁵⁶The sting of death is sin; and the strength of sin is the law. ⁵⁷But thanks be to God, which giveth us the victory through our Lord Jesus Christ.”

- The corollary is that if by one man’s sin, all were made sinners. Then by one Man’s obedience all could be justified.
- The opposite corollary is also true, that if the first man’s sin is not imparted to us, then neither is the second Man’s righteousness – (JW doctrine) which is directly contrary to what Paul is teaching us.
- This is the basis of the doctrine of justification by faith. One man can act for an entire body of people, as Adam acted for the entire human race when he sinned. Even so the second Adam, Jesus Christ acted for all of us in His righteousness.
- If these things weren’t true then Jesus couldn’t save us and we’d be dependent upon our own righteousness - which means we’d be in big trouble, no basis for salvation.

Isaiah 64:6 “But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.”

V: 15 There is more power in the life of Christ than in the power of sin and death.

- If one man, a regular man can make us all guilty before God, then how much more can the God man, Jesus Christ through God’s grace make us righteous?
- Jesus didn’t just even the score, going to the negative in Adam and bringing it back to zero, Jesus went way beyond that.

He did “much more...”

John 10:10 “I am come that they might have life, and that they might have it more abundantly.” (Much more!)

- Death is swallowed up in victory, God's grace overcomes sin.

Isaiah 53:11 “He shall see the labor of His soul, and be satisfied. By His knowledge My righteous Servant shall justify many, for He shall bear their iniquities.”

V: 16-17 The effect of Adam's sin is contrasted with the effect of Christ's obedience, the reign of sin & death as opposed to the reign of God's grace.

- Death through sin had been reigning up until this point, but now “much more” - through the abundance of grace, God's grace will reign, not death!
- A man with a weapon, or even with his bare hands can kill another man, he has the power of death. That same man, and whatever instrument he employs cannot bring a man back to life – the power of life is greater than that of death.
- Comparison: death reigned from Adam, life reigns from Christ.
- Again if one man can cause the world to die, then how much more can the triumph of Jesus over death bring life to those who are in Him.

John 11:26 “And whosoever liveth and believeth in Me shall never die. Believest thou this?”

V: 18 Summary: Adam's sin brought condemnation to all men. Christ's sacrifice brings justification to all who believe.

V: 19 One man's disobedience made us all sinner's by nature – and condemned us to hell.

- So also one Man's obedience, justifies us, and gives us the hope of heaven eternally.

Isaiah 53:11 “He shall see the labor of His soul, and be satisfied. By His knowledge My righteous Servant shall justify many, for He shall bear their iniquities.”

V: 20 “... *but where sin abounded, grace did much more abound...*” KJV / KNJV / NASB

“... grace increased all the more.” NIV

“... grace proliferated even more.” CJB

“... where sin did abound, grace overflowed.” (... over abounded)

- The Law was the standard, it was something that we could compare our lives to, it brought forth the revelation of sin. Now Jesus is our standard.

Galatians 3:11 “But that no one is justified by the law in the sight of God is evident, for the just shall live by faith.”

“... *much more*...” 5x’s

vv: 9 - justification.

vv: 10 - reconciliation.

vv: 15 - grace.

vv: 17 - abundance of grace.

vv: 19 - abounding, overflowing grace, over abounding.

- Our sin is great, our need for grace is ever greater, and God supplies.
- This also points out that what we lost in Adam had been more than made up for in Christ!

V: 21 Another comparison: reign of death vs: reign of grace through righteousness.

- There is a similar comparison in the OT, between the reign of two kings, and today for that matter in two different “reigns.”
- God rejected Saul as the king of Israel, and anointed David. Those who trusted David eventually shared his kingdom of peace and joy. Those who trusted Saul ended in shame and defeat.
- Just as sin was the cause or agent of death, Grace is the cause or agent of life.
- None of us could help being “in Adam,” we were all born into Adam, this came by our first birth over which we had no control.
- But we each can help from staying “in Adam,” because we can each experience a second birth—a new birth from above—that will put us “in Christ.”

This is why Jesus said:

John 3:7 “... *ye must be born again.*”