

Romans 5A

- Salvation from the penalty of sin is not gained by our efforts
 - It is not by works
 - We are granted righteousness, we are credited as righteous – which is our salvation - through a faith in Jesus Christ
 - Abraham's life proved it
 - David's words proved it
 - So it's settled
 - Do you want to be counted among those who enter heaven?
 - Then simply believe in the saving work of Jesus Christ
 - And through faith, you will be saved
- But I still have concerns about this new truth
 - Can we really find peace in this gospel?
 - Can we be sure God is satisfied with our faith alone?
 - Do we truly stand before Him now without any condemnation?
 - Is there no room for a little doubt here?
 - Secondly, is it even possible that the ransom paid by the death of one man, Christ, could affect such a comprehensive solution?
 - I'm told that if I believe in the death of that One Man, it saves me from all my sin
 - And not only me, but also all men who would believe the same?
 - Can something so sweeping really rest on the shoulders of just One Man
 - Can I really trust in and rely on such a gospel?

- Well, I'm glad you asked...Paul answers these two questions tonight
 - First, Paul addresses any concerns the readers might have that justification by faith leaves room for doubt concerning our reconciliation with God
 - Secondly, Paul explains how one man's righteousness could be credited to so many
 - How can this work
 - Finally, we have to remember that this entire chapter presupposes justification by faith alone
 - Paul's line of reasoning in this chapter makes utterly no sense whatsoever if we still think that works play some part in our salvation
 - Because the two questions Paul works to answer in this chapter are questions that only make sense if you accept that faith alone is the means for salvation
 - In fact, look at how Paul opens the chapter...

[Rom. 5:1](#) ¶ Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ,
[Rom. 5:2](#) through whom also we have obtained our introduction by faith into this grace in which we stand; and we exult in hope of the glory of God.
[Rom. 5:3](#) And not only this, but we also exult in our tribulations, knowing that tribulation brings about perseverance;
[Rom. 5:4](#) and perseverance, proven character; and proven character, hope;
[Rom. 5:5](#) 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.

- Therefore...
 - Paul begins with a prima fascia statement of fact - that we now agree that faith alone is the means to justification
 - And it is a past act – aorist tense (having been declared)
 - Not being declared righteous (a present state)
 - Now on to point 1 – we now have peace with God through the saving work of Jesus Christ

- Notice, Paul doesn't say we have peace in this world or in our life
- Paul is still talking about our relationship with God
- Where before all men were under condemnation
 - And were enemies of God and did not seek Him
 - Now we have peace with Him
 - Before we were in rebellion, now we have laid down our arms and have found His complete acceptance
 - There is no longer any animosity between us
 - We have peace with God
 - We don't have to repair the problem, to make good
 - When we sin even after our salvation comes, we are no less justified than we were before
 - Remember, justification means acquitted of a charge
 - Once a judge declares you not guilty, there is nothing you can do to change that verdict or add to it
- And Paul continues in verse 2 by saying that it was through Jesus Christ that we obtained our introduction by faith into this grace
 - Obtained (echo) = possess, have
 - Introduction (prosagoge) = access, a bringing into
 - Through Christ, we gained our access into this grace
 - How? By faith
 - And through the gift of faith we were brought into this grace

[Eph. 2:17](#) AND HE CAME AND PREACHED PEACE TO YOU WHO WERE FAR AWAY, AND PEACE TO THOSE WHO WERE NEAR;

[Eph. 2:18](#) for through Him we both have our access in one Spirit to the Father.

[Eph. 2:19](#) So then you are no longer strangers and aliens, but you are fellow citizens with the saints, and are of God's household,

- So, God's work in Christ's life yields for us
 - Justification (acquittal) (first)
 - Peace with God (second)
 - Access to God's grace (third)
 - A grace in which we stand even now
 - Though our justification occurred in a moment, it ushered in an ongoing state of grace in which God is still at work in us
- Fourth, Paul says at the end of verse 2 that we can exult in glory of God
 - And what's more, this is not joy that is situationally dependent
 - The world rejoices at many things
 - But worldly joy is hollow, fleeting
 - Our joy is everlasting and not dependent on our circumstances or station in life
 - Now, let's be honest
 - This is more evident in the life of a mature Christian, though it is an experience shared to some degree by all Christians
- We hope in the glory of God
 - We hope, look forward to God's plan being fulfilled
 - We look forward to Christ's return
 - To our own glorification with Him
 - To God's name praised throughout the earth rather than ignored or cursed
 - To Christ ruling over men in perfect justice
 - Ultimately, to a world without sin and free from the curse

- We hope in these things and do so regardless of what happens to us in this life
- Paul says we can now exult even in our tribulations
 - What greater proof that we have been changed by faith and our standing before God is changed
 - Where before we feared death life the world does
 - And we feared trials of any kind since we had no assurance of what may come after the grave
 - Now we can truly see tribulation without must concern since, at worst, it merely hastens our transition to glory
 - And as we endure suffering for His name sake, in whatever form, we persevere because of our hope
 - And as we persevere, our perseverance grows our spiritual character, and strengthens our resolve
 - The development of spiritual character through trials is a blessing to the believer, for the character growth is what lasts into eternity
 - A persecuted church is a strong and growing church
 - A comfortable church is a weak and lethargic church
 - Which one do you think the enemy has learned is best for his purposes?
 - Finally, as our character strengthens under trials, we come to rest all the more in our hope for God's glory
 - And that hope will not be disappointed, because it's not without solid foundation
 - It is prompted in the first place from God's work in our hearts
 - Made possible by the presence of the Holy Spirit in every believer
- Are you beginning to feel the confidence of your assurance of salvation?
 - You were brought into peace with God because of Christ

- You were brought into this grace by a faith, which itself is made possible by Christ working in your heart by His Spirit
- And this work by the Spirit is the source of your hope even now
 - This is the fifth benefit from our faith: the indwelling of the Holy Spirit
 - This becomes power proof of God's persistent, unchanging satisfaction with His work in us
 - He gives us His Spirit, as a seal (Eph 4:30), as a down payment on our inheritance (2Cor 1:22)
 - More in chapter
 - Your hope and perseverance will not result in disappointment, because it is the natural byproduct of God's work in your heart
- This sounds encouraging, but how can I be sure that God intends to see this process through to the end?

[Rom. 5:6](#) ¶ For while we were still helpless, at the right time Christ died for the ungodly.

[Rom. 5:7](#) For one will hardly die for a righteous man; though perhaps for the good man someone would dare even to die.

[Rom. 5:8](#) But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us.

[Rom. 5:9](#) Much more then, having now been justified by His blood, we shall be saved from the wrath of God through Him.

[Rom. 5:10](#) 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.

[Rom. 5:11](#) And not only this, but we also exult in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

- So Paul reinforces our certainty in God's commitment to this plan of redemption through an examination of the circumstances from God's perspective
 - We look up from our sorry, sinful state and we assume God will expect us to do something in order to rectify our situation
 - Meanwhile, God looks down on men and recognizing the impossibility of men ever correcting their situation, He decides He must do something

- Seeing this problem from God's perspective will give us even more reason to trust that God will see the plan through on our behalf
 - First Paul describes men from God's perspective
 - We were helpless in ver 6
 - And we ungodly, v.6
 - We were sinners, v.8
 - We were enemies, v. 10
 - We were all these things from God's perspective
 - Though we were none of these things from our own perspective
 - We had no idea we even needed savior before He came to us
- But even while we stood in that unrepentant state, God took action
 - At the right time...
 - When the appointed time arrived, Christ came
 - God's plan had appointed that day from the beginning, and when it arrived, everything fell into place
 - It didn't happen because we had earned it
 - It didn't happen because enough good people had been identified
 - Christ came when He came simply because this was God's appointed time
 - So, God's plan began based on His will and not because we initiated it or prompted it (except by our sin), nor did we even ask for it
 - Secondly, God took it upon Himself to die in order to correct our sin problem
 - Consider that for a moment

- As Paul says, you might expect someone to die for the sake of someone truly deserving, someone good...maybe
- But God showed His unconditional love for His children even in the fact that He was subjecting Himself to death – the sentence for sin – though He had no sin Himself
 - And He did this while we were still sinners
 - In other words, we still had done nothing to deserve such a selfless act
 - And God went through with it for a group of ungrateful, unloving, ungodly sinners
- Therefore, Paul says in verse 9, much more than we can expect Him to save us from His wrath in the day to come
 - It's a lesser-to-greater argument
 - If God was willing to send His Son while men were obviously living in sin and without seeking for God
 - If God was willing to suffer through a torturous death on behalf of enemies who were in agreement with His death
 - Then now that we have received that payment for sin and have been justified...
 - Isn't it all the more likely that God will see the plan through on our behalf and rescue us from His wrath?
 - Now that we have been reconciled to Him and are considered His adopted children, aren't we that much more confident that we will receive eternal life?
 - These are the final two benefits of our faith
 - We are no longer subject to God's wrath
 - And we have a present reconciliation with God
- You can't accept that God was willing to do all the work of justification and then worry that everything might fall apart while you wait for glory simply because you didn't do the right things

- Or because you make mistakes
- Or because you have doubts or even periods where you turn your back on God in various ways
 - These are sins, but He was working to save you when all you knew was sin
 - Won't He work equally hard to preserve you now, despite moments of sin?
- Paul says of course He will
 - Having done the harder thing already, God will certainly do the easier thing as well
- And not only this, but in the meantime Paul says in verse 8 that we exult, boast, take pride in our relationship with God through Christ
 - We are living out the blessings of our new life even now
- So question one is addressed – assuredly we have peace with God
- Question 2 was how can the process of justification by faith actually work simply on the basis of the life and death of one man?

[Rom. 5:12](#) ¶ Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned — [Rom. 5:13](#) for until the Law sin was in the world, but sin is not imputed when there is no law.

[Rom. 5:14](#) Nevertheless death reigned from Adam until Moses, even over those who had not sinned in the likeness of the offense of Adam, who is a type of Him who was to come.

- The redemptive plan of God doesn't just permit the justification of the ungodly
 - It goes much deeper
 - It corrects for the Fall of creation and becomes the basis for restoring the creation to its prior place before the Fall
 - Paul now uses a series of contrasts to illustrate how faith in Christ acts as an antidote to the Fall
 - Paul first establishes the effect of Adam's actions
 - And then he contrasts the actions of Christ and their effect

- Each men, Adam and Christ, act as the federal representative of a group of people
 - Their actions carry consequences for their respective representatives
 - Elected officials, parents, boss are examples
 - In the case of Adam, one man's actions resulted in sin entering the world
 - At the point Adam sinned, he brought about the penalty God had previously declared
 - In the day you eat of it, you shall surely die
 - Spiritually, Adam had come under a sentence of eternal death
 - God then added a requirement for physical death in Genesis 3:19
 - So death has entered...but it gets worse
 - Death spreads to all men
 - Spreads is dierchomal – to go through, pass through
 - Passing through, traveling through
 - Death spread
 - It wasn't that God individually assessed each descendant of Adam, found sin, and then pronounced the same sentence
 - Death, the penalty of sin, spread (passed from) one person to the next
 - Why?
 - Because all sinned
 - Remember, sin means all transgressed some standard, some set of rules or laws
 - All men sinned, so all men suffered the same penalty

- Something is passing from Adam to all his descendants that results in 100% of his descendants sharing in his sin and therefore sharing in his penalty
 - This is the meaning of original sin
 - Men inherit a nature from our parents that drives us to sin
 - Men are called sinners because at some point in our life we start to sin
 - We are born sinners, therefore we immediately begin to sin
 - Two-year olds are not just blatant sinners
 - This raises an interesting question
 - How can men considered sinners without knowing the rules they must obey?
 - Adam knew the rule he must obey, and he willingly disobeyed
 - What about those who come after him?
- Paul says in verse 13 that sin was present in the world prior to (or even until) the Law appeared with Moses' time
 - But there could be no imputation of sin (ellogeo)
 - Sin couldn't be charged to our account unless there was a law we were breaking
 - Yet in verse 4, Paul makes the obvious point
 - Death has been a part of every man's life since Adam
 - It reigned from Adam to Moses
 - Even for those who never repeated Adam's specific mistake
 - Here's what Paul is saying
 - Since we know that Death is the consequence of sin
 - And Death reigned since Adam
 - Therefore sin has been a part of every man's life since Adam

- But sin is by definition a transgressing of a standard or law
 - But before Moses, men were without the Mosaic Law
 - Yet men still were dying from sin
 - And men have not been repeating the specific mistake that Adam made in the Garden
 - Yet men were still dying from sin
 - These facts lead us to only one conclusion...
 - Sin is not based on a single act like Adam's
 - Nor is sin defined simply by what was given in the Mosaic Law
 - Sin is more than a single act and more than the laws given to Moses
 - It is a part of every man's very nature
 - And it defines us, and is part of everything we do
 - It cannot be addressed through better living
 - We are sinful even before we know what sin means
 - It requires a new start, a new nature received from a new parent
- Adam is not only the start of our problems
 - He is a type, or picture, of the solution

[Rom. 5:15](#) ¶ But the free gift is not like the transgression. For if by the transgression of the one the many died, much more did the grace of God and the gift by the grace of the one Man, Jesus Christ, abound to the many.

[Rom. 5:16](#) The gift is not like *that which came* through the one who sinned; for on the one hand the judgment *arose* from one *transgression* resulting in condemnation, but on the other hand the free gift *arose* from many transgressions resulting in justification.

[Rom. 5:17](#) For if by the transgression of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.

[Rom. 5:18](#) ¶ So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men.

[Rom. 5:19](#) For as through the one man's disobedience the many were made sinners, even so through the obedience of the One the many will be made righteous.

- The free gift of our justification is not like the transgression
 - Paul means it has an opposite effect
 - The transgression of the one caused many to die
 - By contrast, the grace found in the work of one Man, Jesus, can abound to many
 - The word abound is perisseuo, over and above, more than enough
 - The gift is different than the curse that came through Adam
 - Adam's single transgression brought judgment on all his descendants
 - But Christ's single act of sacrifice could bring justification to his descendants through faith
 - In verse 17, Paul says if we can accept that one man's mistake could bring the world into bondage and under the penalty of eternal death
 - Then we should be even easier to accept that one act by God could be sufficient to permit eternal life to be made available to many through Jesus
- I think of it this way
 - Adam's mistake in the Garden was to reject God's word
 - To repudiate faith in God's promise
 - So God devised that redemption would be possible only through a correcting of that error in the life of every believer
 - We hear a promise in God's word and we reverse the mistake by accepting God's word and living according to it
 - And through faith, God restarts our life

- We no longer trace our genealogy to Adam, but to Christ
 - That's why Jewish genealogies were lost in the temple
- We are born again in Christ, and receive His nature in place of Adam's

[Rom. 5:20](#) The Law came in so that the transgression would increase; but where sin increased, grace abounded all the more,

[Rom. 5:21](#) so that, as sin reigned in death, even so grace would reign through righteousness to eternal life through Jesus Christ our Lord.

- Finally, Paul ties a loose end with a final mention of the Mosaic Law
 - The Mosaic Law arrived so men could fully appreciate their sin
 - Transgressions could increase
 - Not start, not be reversed, but increase
 - But the increasing awareness of our sin only makes the need for and the benefits of God's grace all the more compelling
 - Where sin increases, grace abounds more
 - So as sin reigned and death spread to all,
 - Likewise, God's plan of redemption has grace reigning through the righteousness of Christ
 - Which is spreading to men through faith
 - Weirsbe said

"Adam came from the earth, but Jesus is the Lord from heaven (1 Cor. 15:47). Adam was tested in a Garden, surrounded by beauty and love; Jesus was tempted in a wilderness, and He died on a cruel cross surrounded by hatred and ugliness. Adam was a thief, and was cast out of Paradise; but Jesus Christ turned to a thief and said, 'Today shalt thou be with Me in Paradise' (Luke 23:43). The Old Testament is 'the book of the generations of Adam' (Gen. 5:1) and it ends with 'a curse' (Mal. 4:6). The New Testament is 'The book of the generation of Jesus Christ' (Matt. 1:1) and it ends with 'no more curse' (Rev. 22:3)."