

7/18/10

Romans 5

Paul has eliminated the last obstacle to the Jew, Abraham, who was justified by faith also, not works nor law, he simply believed God by faith.

1. The promises of God were the basis for his faith.
2. The provisions of God brought them to pass.
3. The privilege was in believing by faith.

Now Paul takes up the matter of the benefits of our justification, the evidence and the corresponding representatives of the human race, Adam and Jesus.

5:1-5 The benefits of Justification by faith.

5:1 The believer is no longer an enemy of God, but reconciled and one with God.

- 1) The word therefore “oun”, represents the conclusion of what has preceded.
- 2) The justification is a established fact not something that fluctuates, based on the work of Christ and faith in it.
 - a) It is immediate.
 - b) It is complete.
- 3) The peace refers to the wrath of God, which has been removed from the person who has believed in Christ and justified,

God is no longer at war with him or her.
Jn. 3:36; Eph. 2:14-17

a) The verb form means to bind together that which has been broken.

* We have been transferred from the kingdom of darkness to the kingdom of His dear Son. Col. 1:13

b) The peace with God is distinct from the peace of God for life situations. Jn. 16:33; Phil 4:7

3) The mediator is Jesus Christ.

5:2 The believer has the privilege of coming before God’s presence at any time.

- 1) The right of access by faith into the grace in which we stand, it is our position.
 - a) The word access “prosagoge”, means the act of bringing a person into the presence of a third person, an introduction.
 - b) Used of ushering someone in the presence of royalty.
 - c) Used of a ship entering a harbor for rest.
- 2) Jesus is the person who did this. Heb. 4:14-16; 7:24-28; 10:20
 - e) We stand in this grace, a past completed action with present contiguous results.

f) The outcome is joy with hope of certainty for the future. 2Cor. 5:4;
1Jn. 3:2

* The word rejoice is the same as boasting. 2:17, 23; 3:27; 4:2

5:3 The believer has power to face and deal with the present sufferings.

- 1) The boasting is in what they produce not the pain or suffering itself.
- 2) The word tribulations “thlipis”, mean to pressure, afflict and used to crush grapes or separate corn from the husk.
 - a) Tribulations to a carnal person makes them more carnal or causes them to grow up.
 - b) Tribulations are the common place of the believer. Acts 14:23; 2Cor. 4:16-18; Phil. 1:29; Ja. 1:2-4; 1Pet. 4:6-7, 12-13
- 3) Perseverance “hupomone”, means steadfastness, staying power, stick-to-it-mess.

5:4 The product of perseverance is to transform the believer.

- 1) Perseverance produces hat which is proved and approved revealing integrity.
 - a) The word character “dokime”, means to put to the test to be approved, it has

been said to be a specimen of tried worth.

- b) Character is who I am not what I think I am or others think I am!
- c) Character is a lost virtue today!
- 2) Character produces hope.
 - a) The word hope “elpis”, as we have seen comes from the word to anticipate, usually with pleasure.
 - b) Hope in God not self or man.
 - c) Jesus is our hope of glory and blessed hope. Col. 1:27; Tit. 2:13

5:5 The certainty of the believer’s hope.

- 1) This hope that is in God does not bring shame nor disappointment, but it is certain.
 - a) For God has revealed His will and purposes in His word by revelation that is Inspired, inerrant and infallible. 2Tim. 3:16-17; 2Pet. 1:19-21
 - b) For God can not lie. Num. 23:19
- 2) For the love of God has been poured out in our hearts.
 - a) The phrase poured out means to gushing forth, as Jesus predicted on the last day of the Great Feast. Jn. 7:38-39
 - b) The implication is power to endure. Acts 1:8

- c) The person associated is the Holy Spirit, the third person of the Godhead.
- d) The love of God and the Holy Spirit are mentioned for the first time and are closely related always. Jer. 31:31-34; Joel 2:28; Jn. 13:35; Acts 2:7; 1Cor. 13:1-5a; 2Cor. 1:22; Gal. 4:6; 5:22; Eph. 1:13-14; 1Tim. 1:5

5:6-11 The evidence of God's love for justified sinners.

5:6-8 The contrast of God's love and man's love.

5:6 *The compassionate love of God.*

- 1) God died for us when we could do nothing for ourselves, we were without strength. vs. 6a
 - * The condition of man when Jesus died on the cross was that of being incapable of justifying oneself before God.
- 2) Christ died for us in due time.
 - * The phrase due time "kairos", means the right time, proper, strategic or seasonal time. Gal. 4:4; 1Tim. 2:6
- 3) Christ die for the ungodly.

* God, in the person of Messiah, died for and on behalf, of sinful mankind.
Matt. 20:28

5:7-8 *The magnitude of God's love in contrast to the love of man.*

- 1) The unwillingness of man to die for other men. vs. 7
 - a) Scarcely "molis", means with difficulty would man die for a righteous man.
 - b) Perhaps for a good man, he would dare "tolmao" be courageous to die.
- 2) The willingness of God to die for sinners. vs. 8
 - a) God demonstrated His own love for us.
 - 1)) He did not just say He loved the sinner. but demonstrated it by doing something.
 - 2)) The word demonstrated "suistemi", means to set one with another and comparing, in order to prove and exhibit.
 - b) God died when we were sinners.
 - 1)) The evidence of God's love was at the cross. 1Jn. 3:16
 - 2)) Three times Jesus death is declared. vs. 6-8

5:9-10 The efficiency of God's way to save us.

- 1) The benefit of God's love now being justified affects us in a greater way. vs. 9a
 - * The lesson is from the lesser to the greater.
 - a) The lesser is His love, while we were still sinners, we were separated from the benefit of His love.
 - b) The greater is His love, now being justified, we receive the full benefit of His love.
 - c) The key phrase is "much more".
- 2) The token of payment was His blood to propitiate for sins. vs. 9b
 - * Lev. 17:11; Rom. 3:25; Col. 1:20; Heb. 9:22; 1Pet. 1:19
- 3) The believer will be delivered from wrath through Him. vs. 9c
 - a) The wrath of God will no longer fall on us in the future tribulation period.
 - b) The article is present referring to the day of wrath and eternal punishment. 1Thess. 5:9; Rev. 5-19
- 4) The lesson from the lesser to the greater continues. vs. 10
 - a) The death of Christ was efficient to reconcile us when we were enemies, but being un-repentant were un-reconciled.

- b) How much more efficient shall He be throughout the salvation of our lives, now that we are reconciled to Him.
- c) Notice the key phrase again, "much more".

5:11 The apostle declared his boasting in God for our reconciliation.

- 1) The rejoicing is in God the Father through Jesus Christ. 1Jn. 1:1-4
- 2) This is due to having received the reconciliation by the provision of Jesus.
 - a) Every believer has the ministry of reconciliation, to reach out to sinners. 2Cor. 5:18
 - b) This is the third thing he boasted in. vs. 2b, 3, 11
 - * Everything up to this point is the salvation history, which concludes the section of justification. Rom. 1:18-5:11

5:12-21 The Federal headship of Adam and Christ.

- * The section from here to chapter eight, deals with sanctification and has been called "Reckoning the old man dead".

5:12 The Federal headship of Adam

- * The focus is on the introduction of Adam and Jesus. vs. 12-14

- 1) Through one man sin entered the world, Adam was the federal representative of the human race for all came through him.
- 2) Through one man's sin death was introduced into the human race.
- 3) Through one man's failure all men sinned, for he was the federal head.
 - a) Even as Levi paid tithes through Abraham. Heb. 7:9
 - b) The article is present "the death", and "the sin", a particular sin, singular not sins plural!
 - 1)) Some teach that the sin of Adam did not affect the entire human race, so each sinner sins for himself, it is called Pelagianism, which came about in the early 400's, in opposition to the teachings of Augustine of doctrine of Predestination.
 - 2)) But this is contrary to Scripture!

5:13 Sin can only be charged against law, but even where and when there is no law sin is still present.

* Verse 13-17 is parenthetical by way of explanation, you could go from verse 12 to verse 18 and it would make perfect sense. Having said that, it does not mean we do not need it!

- 1) The law did not come in till 2,500 years. after Adam.
- 2) The law condemns man.
- 3) The law accuses man.
- 4) The law provokes us to sin.

5:14 The effects and consequences of the sin of Adam was death to all.

- 1) Death reigned from Adam to Moses, all died physically.
 - a) The instant Adam sinned, he and Eve died spiritually and physical death began to take hold of their bodies.
 - b) God said, "The day that you eat, you shall surely die", literally, dying you shall die.
- 2) Even though they did not transgress after the same likeness of Adam by the specific prohibition command by God.
- 3) Adam was a type or impression of Him that was to come, Christ, the Last Adam. 1Cor. 15:45

* "And so it is written, "The first man Adam became a living being." The **last Adam** became a life-giving spirit."
- 4) Jesus is called the Second man, but never the Second Adam. 1Cor. 15:47

* "The first man was of the earth, made of dust; the **second Man** is the Lord from heaven."

5:15 The act or deed of Jesus is similar is distinct and distinct from the sin of Adam.

* The focus now is the contrast between

Adam and Jesus. vs. 15-17

- 1) By Adam offense all died.
- 2) By contrast, by the free gift of grace of the one Man, Jesus, all who embrace it, will abounding to many.
- 3) The phrase “much more”, once more is from the lesser Adam, to the greater “the Last Adam”, Jesus.

5:16 The result is also distinct.

- 1) Adam’s sin brought judgment and condemnation.
- 2) Jesus’ sacrifice brought justification.

5:17 The principle of Adam and Jesus.

- 1) By Adam death reigned as a king affecting the entire race.
- 2) By Jesus righteousness reigns through life.

5:18 The results of the offence of Adam and the free gift of Jesus.

- 1) The focus now is on the comparison between Adam and Jesus. vs. 15-17
- 2) The key phrase now being “even so”. vs. 18, 19, 21
- 3) Adam through his trespass affected the entire human race.

4) Jesus through his righteous act affected the entire human race for justification.

5:19 The result of disobedience versus obedience.

- 1) By Adam’s disobedience to the will and authority of God, entire human race was plunged into sin.
- 2) By the obedience of Jesus to the will and authority of God, many in the human race will be accounted as righteous, being justified.

5:20-21 The power and authority of the law and grace.

- 1) The law was given to point out sin.
 - a) Kind of like a picture that has been hanging, but no one noticed it.
 - b) Then you put a red frame around it and everyone takes notice.
 - c) The picture had always been there, but the red frame make it stand out!
- 2) The power and weight of sin can not compare to power and effectiveness of grace.
- 3) The evidence is in the reign of death over the human race, both physical and spiritual, but grace reigns through righteousness to eternal life through Jesus our Lord.

* The condition believing and receiving
the provision of justification offered
by God in Jesus. Rom. 1:16-17