

Romans Chapter 5

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Introduction:

1. Paul has established in chapter four that all who are right with God in times past have come to that wonderful position by *faith in God*. So when we come to the new covenant, the rule is still the same: *we are made right with God through faith*.
2. Living the life of faith has remarkable benefits and Paul enumerates them for his readers at Rome plus anyone else who may read the letter.

Outline:

The Benefits of the Gospel
There is Death in Adam but Life in Christ
Contrasts Between Adam and Christ
The Purposes of Law and Grace

THE BENEFITS OF THE GOSPEL

5:1 NLT. Therefore, since we have been made right in God's sight by faith, we have peace with God because of what Jesus Christ our Lord has done for us.

- In chapter 4, Paul has established for his readers in Rome (and us) that it is **faith**, and not law-keeping, that enables us to have **peace with God**. And that is based on what **Jesus** did in dying in our place. So **benefit #1 for us being made right in God's sight** is **peace**. This is not personal or inward **peace**, because we can have that mistakenly, not knowing our true danger. This **peace** is **peace with God** because **Jesus Christ** has paid our debt of sin.
- **Burton Coffman** speaks meaningfully of **peace**:

Note the various ways in which people strive vainly for that peace, a peace which God is willing and ready to give them when they turn to him:

- (1) People seek peace by moving to the suburbs, planting a garden, and building a hedge, only to discover that peace is not a commodity that any realtor can sell.
- (2) Some seek it by going to a psychiatrist, only to learn that no psychiatrist can convey to another the peace that he does not himself possess.
- (3) Some seek peace through the ardent advocacy of this or that social system, or by participation in campaigns for the alleviation of alleged human woes; but it would be just as reasonable to suppose that one could cure twenty cases of measles by putting them all in the same room, as it is to suppose that any scheme for better housing, for example, could cure the agony of human beings whose wretchedness is due to their sin and not to their circumstances. The savage tides which swell and flow in the hearts of millions of unregenerated people will never yield to the magic of some political solution, nor disappear through any readjustment of earth's material wealth.
- (4) Others seek peace by means of the bottle, the needle, and the pillbox; but the reliance upon such pitiful devices cannot evoke some miraculous genie, as in Moslem mythology, that can pour the oil of peace upon the turbulent waters of the raging storms that trouble the hearts of people. Alcohol, narcotics, and drugs produce death instead of life, hell instead of heaven, agony instead of peace.
- (5) Still others seek peace through the pursuit of the pleasures of life, only to find as sage, philosopher, and poet alike have found, that peace comes not from pleasures.

(2) Because of our faith, Christ has brought us into this place of undeserved privilege where we now stand, and we confidently and joyfully look forward to sharing God's glory.

- This **faith** keeps us from being judged for our sin. We stand as confident and **joyful** servants, looking forward to sharing in the **glory of God**. We have **privilege** instead of being shut out as we were before Christ. **Our benefit #2** is to **stand with privilege**. Most versions use "grace" to translate this. Notice that grace is not an event, but an ongoing position.
- Our marvelous **benefit #3** is that we can look at the future **confidently and joyfully**.
- **William Barclay** discusses how faith has brought us into the **place we stand**:

It is (*access* in KJV) the regular word for introducing or ushering someone into the presence of royalty; and it is the regular word for the approach of the worshipper to God. It is as if Paul was saying, "Jesus ushers us into the very presence of God. He opens the door for us to the presence of the King of Kings; and when that door is opened what we find is grace; not condemnation, not judgment, not vengeance, but the sheer, undeserved, incredible kindness of God.

(3) We can rejoice, too, when we run into problems and trials, for we know that they help us develop endurance.

- Another cause for **joy** is when the going here on earth gets rough, we can see a purpose for our **problems**. Experiencing them builds spiritual muscle. Developing muscles always takes time and building **endurance** also takes time. **Amazing benefit #4** of our faith is that we can **rejoice** when we encounter **problems** in this life.

(4) And endurance develops strength of character, and character strengthens our confident hope of salvation.

- Endurance only develops over time. There is no endurance instant-over-the-counter tablet. But enduring builds strength of character and this strengthens our confident hope of salvation. We can see God working in our lives.

And I am certain that God, who began the good work within you, will continue His work until it is finally finished on the day when Christ Jesus returns.

(Philippians 1:6 NLT)

(5) And this hope will not lead to disappointment. For we know how dearly God loves us, because He has given us the Holy Spirit to fill our hearts with His love.

- **Benefit #5** is that God **has given us the Holy Spirit**. A member of the godhead is living in us and enabling us to **love God** immensely.

(6) When we were utterly helpless, Christ came at just the right time and died for us sinners.

- **Christ** appeared in human history at precisely the **right** moment. Caesar in Rome called for a world census and this caused Joseph and Mary to leave Nazareth and travel to Bethlehem to be entered in the family records. That way, Jesus was born where God had planned even though His parents lived in Nazareth. Hear Micah who had prophesied some 800 years before:

But you, O Bethlehem Ephrathah, are only a small village among all the people of Judah. Yet a ruler of Israel will come from you, One whose origins are from the distant past. (Micah 5:2 NLT)

That God had a timetable for our redemption is spoken of also in Galatians:

But when the right time came, God sent His Son, born of a woman, subject to the law. (Galatians 4:4 NLT)

God's **timing** is always perfect whether for the birth of Jesus or for our own lives.

(7) Now, most people would not be willing to die for an upright person, though someone might perhaps be willing to die for a person who is especially good.

- It's extremely rare for one person to be willing to die in place of someone else. We can live to be very old and never see a case.
- **Barclay** makes an insightful comment:
 Jesus begins by putting sinners into a right relationship with God even when they are still sinners; he goes on, by his grace, to enable them to quit their sin and become good men. There are technical names for these things. The change of our status is *justification*; that is where the whole saving process begins. The change of our state is *sanctification*; that is where the saving process goes on, and never ends, until we see him face to face and are like him.

(8) But God showed His great love for us by sending Christ to die for us while we were still sinners.

- By contrast, **God sent Christ to die** for us while we were still in sin. He knew that we would be **sinners** like the rest of humanity even before we were born.

(9) And since we have been made right in God's sight by the blood of Christ, He will certainly save us from God's condemnation.

- **The blood of Christ**, shed on the cross, enables **God** to exact the penalty for our sin from Him instead of each of us. Now we **are right in God's sight** and friends. Paul takes this even further later in Romans:

**And having chosen them, He called them to come to Him.
 And having called them, He gave them right standing with**

Himself. And having given them right standing, He gave them His glory. (Romans 8:30 NLT)

(10) For since our friendship with God was restored by the death of His Son while we were still His enemies, we will certainly be saved through the life of His Son.

- This **restored friendship** in the present points to **salvation** in the future. If the **death** of Christ can pay for our sins, the resurrection and consequent **life** of Christ can **save** us after our exit from the earth.

(11) So now we can rejoice in our wonderful new relationship with God because our Lord Jesus Christ has made us friends of God.

- **Rejoicing** isn't a condition forced upon us. We may still be grumpy and unappreciative, but now we have the right to **rejoice**. Paul told believers to take the initiative:
Always be full of joy in the Lord. I say it again -- rejoice!
(Philippians 4:4 NLT)

THERE IS DEATH IN ADAM BUT LIFE IN CHRIST

(12) When Adam sinned, sin entered the world. Adam's sin brought death, so death spread to everyone, for everyone sinned.

- Physical **death** entered the world. It was new. Eve said:
"It's only the fruit from the tree in the middle of the garden that we are not allowed to eat. God said, 'You must not eat it or even touch it; if you do, you will die.'"
"You won't die!" the serpent replied to the woman.
(Genesis 3:3-4 NLT)

Now, see what happened:

Adam lived 930 years, and then he died.

(Genesis 5:5 NLT)

But **death** didn't stop with **Adam**. It seems that the Genesis record mocks the serpent seven more times in chapter 5:

Seth lived 912 years, and then he died.

(Genesis 5:8 NLT)

Enosh lived 905 years, and then he died.

(Genesis 5:11 NLT)

Kenan lived 910 years, and then he died.

(Genesis 5:14 NLT)

Mahalalel lived 895 years, and then he died.

(Genesis 5:17 NLT)

Jared lived 962 years, and then he died.

(Genesis 5:20 NLT)

Methuselah lived 969 years, and then he died.

(Genesis 5:27 NLT)

Lamech lived 777 years, and then he died.

(Genesis 5:31 NLT)

- **Adam** was responsible for his own **sin**, but because he was the first man, he was also the representative of the human race. Once physical **death** began, it did not stop with the **death** of **Adam**, but kept on to this present hour. That is the sense in which **everyone sinned**. That Paul is speaking of physical **death** is seen in verse 14.
- **Adam** was more than a private citizen who just happened to be the first member of the human race. God intended **Adam** to be the pathway setter.
 1. God had **Adam** name the animals and not just for his generation. Genesis 2:19.
 2. God planned for a man to leave his parents and cling to his wife, but **Adam** didn't have parents. The plan was actually for the generations that followed **Adam**. Genesis 2:24.

3. The requirement to wear clothes was not limited to **Adam** and Eve's generation. Genesis 3:10-11.
4. The hostility between the serpent and Eve was not limited to one generation. Genesis 3:15.

Adam is, in a sense, the head of the human race. He didn't choose the role, God assigned it to him.

(13) Yes, people sinned even before the law was given. But it was not counted as sin because there was not yet any law to break.

- Paul begins responding to Jewish objectors with the word **"Yes."** He repeats what they might say. They would claim that there was no law to break before Moses, but that was not historically true.

The LORD observed the extent of human wickedness on the earth, and He saw that everything they thought or imagined was consistently and totally evil.

(Genesis 6:5 NLT)

(14) Still, everyone died -- from the time of Adam to the time of Moses -- even those who did not disobey an explicit commandment of God, as Adam did. Now Adam is a symbol, a representation of Christ, who was yet to come.

- In a sentence, Paul covers some 2,300 years of history. That's longer than the time from Christ to the present. Everyone who lived during that time-frame **died**.
- **God** had ordered **Adam** to avoid one fruit lest he **die**. It was, in a sense, a covenant contained in a single sentence.

But like Adam, you broke My covenant and betrayed My trust. (Hosea 6:7 NLT)

So because **Adam** was the head of the race, he was also a **symbol**. He prefigured **Christ** (who wasn't born yet).

CONTRASTS BETWEEN ADAM AND CHRIST

(15) But there is a great difference between Adam's sin and God's gracious gift. For the sin of this one man, Adam, brought death to many. But even greater is God's wonderful grace and His gift of forgiveness to many through this other Man, Jesus Christ.

- There are contrasts between **Adam's sin** and **God's gift** of Jesus. While **Adam** brought death to millions, God's gifts of grace and forgiveness through **Jesus** has brought life to an uncountable number.

After this I saw a vast crowd, too great to count, from every nation and tribe and people and language, standing in front of the throne and before the Lamb. They were clothed in white robes and held palm branches in their hands. (Revelation 7:9 NLT)

(16) And the result of God's gracious gift is very different from the result of that one man's sin. For Adam's sin led to condemnation, but God's free gift leads to our being made right with God, even though we are guilty of many sins.

- The contrast is seen in the outcomes because Adam's sin led mankind **to condemnation** while God's grace leads to all believers **being made right with God** even though we have done far more wrong than **Adam**.

(17) For the sin of this one man, Adam, caused death to rule over many. But even greater is God's wonderful grace and His gift of righteousness, for all who receive it will live in triumph over sin and death through this one Man, Jesus Christ.

- The contrast is seen in **Adam's sin** causing **death to rule over many** while the believers in **Jesus live in triumph over sin and death**.

(18) Yes, Adam's one sin brings condemnation for everyone, but Christ's one act of righteousness brings a right relationship with God and new life for everyone.

- Adam's one sin brought condemnation to **everyone**, but **Christ's** death on our behalf **brings a right relationship with God** and new life for **everyone**. He makes it available.

(19) Because one person disobeyed God, many became sinners. But because one other person obeyed God, many will be made righteous.

- Adam's **disobedience** to the one law in Eden **made many sinners** and the contrast is that Christ **obeyed God** and will make **many righteous**.

| The Magnificent Comparison | | |
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| <small>Arranged by Charles Dailey 2022</small> | | |
| Verse | Adam | Christ |
| 15 | Brought sin. Many died. | Brought grace. Brought forgiveness. |
| | If one sees original sin here . . . | . . . then one must see original grace here. |
| 16 | His sin led to condemnation. | Believers made right with God, though guilty. |
| 17 | Caused death to rule over many. | Triumph over death for believers. |
| 18 | Led to condemnation for all. | Brings possibility of right standing with God. Brings possibility a new life for all. |
| 19 | Caused many to become sinners. | Enables many to be made righteous. |

THE PURPOSES OF LAW AND GRACE

(20) God's law was given so that all people could see how sinful they were. But as people sinned more and more, God's wonderful grace became more abundant.

- As stated before, the purpose of law is to define the will of God so sin can be identified. Because God has supplied a remedy for guilt, His grace **became more abundant**.

(21) So just as sin ruled over all people and brought them to death, now God's wonderful grace rules instead, giving us right standing with God and resulting in eternal life through Jesus Christ our Lord.

MUSIC BOX

Come, let us sing to the LORD! (Psalms 95:1 NLT)

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| <i>Verse</i> | | Link: | Put in Browser: |
| 5 | <i>The Love of God</i> | | http://bitly.ws/phga |