

Roamin' Thru Romans-Part 18

A detailed study/analysis of the Book—Sunday Morning Series - May we stand please...

Scripture Reading: Romans 5:6—11

Prayer:

Romans 5: “Therefore”

The *justification* theme continues in this chapter as the Apostle Paul continues to present the arguments for salvation through Jesus Christ.

However, as we have been looking at the “**mechanics**” of *justification* (if you will), now we are going to start looking at the “**consequences**” or “benefits” that come from receiving our *justification*.

Romans 5 may be divided into four major parts as follows:

- A. The of Justification (Romans Consequences 5:1-5)
- B. **The Causes of Justification** (Romans 5:6-11)
(Today)
- C. The Comparisons in Justification (Romans 5:12-19)
- D. The Contrasts in Justification (Romans 5:20, 21)

So, let's get started...

“The Causes of Justification”

By *causes*, we are considering those things which make *justification* possible; especially we are considering here those things which God has done to make *justification* possible for sinful man.

I. **The Crucifixion of Christ** (Romans 5:6, 7)

The crucifixion of Jesus Christ was absolutely essential for salvation to occur.

Without *Calvary* there would be no Gospel, no *justification* for sinful man.

Notice a couple of things with me here:

- **The “when” of the crucifixion.**

The time of the crucifixion was important.

*“When we were yet without **strength**”* (Romans 5:6).

The lack of strength here involves the weakness to live a holy life.

“In due time Christ died for the ungodly” (Romans 5:6). Christ died in time, on time and the right time.

God's time schedule was fulfilled right to the very second of time. This is emphasized about His birth, too.

“When the fullness of the time was come, God sent forth his son, made of a woman” ([Galatians 4:4](#)).

“Fullness of time” says God was right on time.

- **The “who” for the crucifixion.**

“Christ died for the **ungodly**. For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die” ([Romans 5:6, 7](#)).

Christ did not die for the deserving.

Christ died for those whom no one would want to die, namely, the sinner.

II. **The Compassion of God** ([Romans 5:8](#))

“God commendeth his **love** toward us, in that, while we were yet sinners, Christ died for us” ([Romans 5:8](#)).

God's **love** for mankind was one of the significant causes for the **justification** of sinners.

This text gives a silencing answer to all those who would challenge God's love for mankind.

“Commendeth” in our text means to demonstrate, to display, to give evidence, to prove something.

Our text, therefore, shows the proof of God's love is for man.

Notice THREE things with me here:

- **The sacrifice in God's love.**

“Christ died for us” ([Romans 5:8](#)).

- **The sanctity of God's love.** “Died” ([Romans 5:8](#)).

Much goes under the heading of love that is sinful and defiling.

True love is not defiling in conduct ([I Corinthians 13:5, 6](#)).

- **The salvation in God's love.** “For us” ([Romans 5:8](#)).

If love is real, it will benefit the object loved.

If God truly loves us, we can ask what will that love do for us?

III. **The Cleansing by Blood** ([Romans 5:9](#))

“Being justified by his blood” ([Romans 5:9](#)).

“Without shedding of blood is no remission [forgiveness/salvation]” ([Hebrews 9:22](#)).

This truth is found throughout the Scriptures—“Ye were not redeemed with corruptible things, as silver and gold... but with the precious blood of Christ” ([I Peter 1:18, 19](#)).

This cleansing by the **blood** of Christ is most valuable to the soul for it “saved from [Divine] wrath” ([Romans 5:9](#)).

IV. **The Conciliation to God** ([Romans 5:10, 11](#))

"We were reconciled to God... being reconciled, we shall be saved by his life... Jesus Christ, by whom we have now received the atonement [reconciliation—the word translated "atonement" here is translated "reconciliation" in every other place the word shows up in the New Testament]" ([Romans 5:10, 11](#)).

Justification is also caused by Christ reconciling us to God.

Notice a couple of things with me here:

- ***The "when" of reconciliation.***

"When we were enemies, we were reconciled to God" ([Romans 5:10](#)).

This compares with *"when we were yet without strength" ([Romans 5:6](#))* and *"while we were yet sinners" ([Romans 5:8](#))*.

- ***The "way" of reconciliation.*** Reconciliation is able to occur because of Calvary. *"Reconciled to God by the death of his Son" ([Romans 5:10](#)).*

Salvation is never apart from Jesus Christ and His substitutionary death at Calvary.

V. ***The Continuance of Christ*** ([Romans 5:10](#))

"Being reconciled, we shall be saved by his life" ([Romans 5:10](#)).

Justification/salvation/reconciliation is a result of the continuance of Christ's life as well as the crucifixion (death) of Christ.

"Saved by his life" does not refer to Christ's life on earth but to His continuing to live after Calvary because of His resurrection.

"Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" ([Hebrews 7:25](#)).

Closing: So, we will stop here for today!

Do you know this Jesus that the Book of Romans so clearly teaches us about?

If not, will you accept Him today?

Have you known the "blessing" of "justification?"

*Beach, B. 2/11/24 a.m. WHBC, Dalton

*This outline borrowed from: *Analytical Bible Expositor – Romans*. Other portions of this sermon were taken from various sources and commentaries.