

## Notes on Romans 5

**Intro:** Paul having shown that all are sinners (1:18-3:21), announces God's way of righteousness. He particularly answers the concept of the Jews who thought salvation could be attained by keeping the Law. Now having shown that eternal life is for all who believe the gospel Paul rounds out his argument by showing what justification by faith means to those who receive it.

What do we gain by justification by GRACE THROUGH FAITH? Having been justified by faith...

*Those justified by faith have peace with God and stand in his grace. They rejoice in hope of God's glory, in tribulations which perfect them, and in God who made it all possible (5:1-12).*

### v. 1—WE HAVE PEACE WITH GOD

A. Our sinning makes us at enmity with God. We are His enemies in the sense that our lives are entirely contrary to His plan for us, our created purpose to serve and glorify Him!

B. But now we are at peace. Justification by faith brings pardon from those sins that separate us!

### v. 2—WE STAND IN THE GRACE OF GOD.

A. Justification by faith introduces us into the favor of God (undeserved).

B. To stand in his grace is a wonderful statement. We may fall from it, for sure (Gal. 5:4); but think of the blessing of knowing that as long as you live by faith you are in God's favor! You are not perfect, but your faith causes you to trust in the sacrificial death of Christ and live by His will as best you can!

### v. 2—WE EXULT IN HOPE OF THE GLORY OF GOD

A. God's plan will reach its consummation in the glorification of his children. Rom. 8 will take up that theme in more detail.

B. To be glorified by God is a blessing beyond comprehension. The glorious God praising and glorifying His creatures!

### v. 3—WE EXULT IN OUR TRIBUTIONS

A. Perhaps Paul thinks primarily of those trials that are the unique lot of the faithful child of God--persecutions for the sake of righteousness. For him they were an inevitable part of being a Christian.

B. But even in these we can rejoice!

#### 1. Perseverance

2. Prove character

3. Hope

*a. That does not disappoint*

*b. The Holy Spirit is given to pour God's love into our hearts as an assurance that this hope is sure! If God truly loves us as much as the Holy Spirit teaches, he will not fail to give us the inheritance provided. The Holy Spirit is himself a pledge of that inheritance.*

*c. And what a wonderful message of love the Holy Spirit has given! v. 6-10*

v. 11—WE EXULT IN GOD HIMSELF

A. We rejoice because He made it all possible! Through Christ and his substitutionary death on the cross!

B. What joy that ought to give us, to know that God so loved us!

***Thus, the death that came into the world and reigned through Adam's one transgression has been vanquished, not by the Law but by means of God's abundant grace in Christ. His one act of obedience, his death in our stead, has brought about the reign of grace resulting in eternal life (5:12-21)***

Through a series of contrasts Paul shows the consequences of Adam's single act of dying because of sin and Jesus Christ's single act of dying for sin! Or, the consequences of Adam's sin vs. the consequences of Christ's act of righteousness.

v. 12—THROUGH ADAM CAME SIN INTO THE WORLD AND DEATH THROUGH SIN

A. Paul begins a sentence that he does not complete but actually finishes in v. 19. This sentence summarizes the point of Paul.

1. Through one man's sin many were made sinners.

2. Through one man's act of righteousness many were made righteous.

3. Paul does not attempt to persuade how this is so. Such was not really necessary in this discussion, because the point is not how it happened but what happened!

4. Calvinism argues that all are sinners because they inherit a sinful nature, total inherited depravity. I would contend that if we are unconditionally sinners in Adam then we are unconditionally righteous in Christ (thus universalism). If we put a condition in one we must put a condition in the other! We are conditionally sinners in Adam through sin, then we are conditionally righteous in Christ through faith.!

B. Notes on this paragraph:

1. **One man is Adam! Sin entered the world through him!**
2. **Death is spiritual here, physical in 1 Cor. 15. Death passed to all men because all sinned! One would be helpless to explain what law infant children have violated that results in their death!**
3. **Sin was in the world from Adam to Moses, before the giving of the Law of Moses. Sin and death existed because a law existed and men violated that law. It was not however the law given to Adam nor the Law of Moses. v. 14**

**v. 15-19—THE EFFECTS OF ADAM'S SIN AND JESUS CRUCIFIXION WERE VERY DIFFERENT. NOTE THESE CONTRASTS:**

- A. v. 15 One brought death, the other brought grace and the free gift of grace, eternal life (Rom. 6:23)
- B. v. 16 The judgment of condemnation arose from the single sin of Adam. The free gift came from the many acts of unrighteousness committed by mankind.
- C. v. 17 Adam's sin brought about the reign of death over men. Christ's righteous act brought about the reign of men over death. These men are Christians!
- D. v. 18-19 Adam's sin brought condemnation. Christ's act brought righteousness

**v. 20-21—THE INTRODUCTION OF THE LAW DID NOT BRING A REMEDY OF THE PROBLEM OF SIN**

- A. The introduction of the Law did not bring a solution to the problem of sin but rather pointed to the need for a solution.
- B. The presence of law magnifies the need and abundance of grace that came through Christ! Cf. John 1:17.
- C. As long as man lives under law, sin reigns as master. As long as man lives under grace, grace reigns to eternal life.