

Romans Chapter 5

“In the whole Bible there is hardly another chapter which can equal this triumphant text.”
(Martin Luther)

Peace and Hope

1 *Therefore, since we have been justified through faith, we have peace with God through our Lord Jesus Christ*

Therefore...in light of all Christ has done and as a result of your right standing with Him, being justified through faith. Paul now will give benefits from such a wonderful union with Christ.

We have peace with God through Christ. Relational peace. Hebrews 4:16, we can approach his throne boldly.

2 *through whom we have gained access by faith into this grace in which we now stand. And we boast in the hope of the glory of God.*

We stand in this grace.

A standing in grace reassures us: God’s present attitude towards the believer in Christ Jesus is one of favor, seeing them in terms of joy, beauty, and pleasure. He doesn’t just love us; He *likes* us because we are in Jesus.

. Standing in grace means that:

- I don’t have to prove I am worthy of God’s love.
- God is my friend.
- The door of access is permanently open to Him.
- I am free from the “score sheet” – the account is settled in Jesus.
- I spend more time praising God and less time hating myself. (David Guzik)
- To *believe*, and consent to be *loved while unworthy*, is the great secret.
- To refuse to make “resolutions” and “vows”; for that is to trust in the flesh.
- To expect to be blessed, though realizing more and more lack of worth.
- To testify of God’s goodness, at all times.
- To be certain of God’s future favor; yet to be ever more tender in conscience toward Him.
- To rely on God’s chastening hand as a mark of His kindness.
- A man under grace, if like Paul, has no burdens regarding himself; but many about others. (Dave Guzik).

Many Christians begin in grace, but then think they must go on to perfection and maturity by dealing with God on the principle of law – on the ideas of earning and deserving. Paul spoke against this very point in [Galatians 3:2-3](#) and [Galatians 5:1-4](#).

3 *Not only so, but we also glory in our sufferings, because we know that suffering produces perseverance; 4 perseverance, character; and character, hope.*

Chicken breaking through the egg, it builds perseverance, character and hope. God allows us to struggle at life.

struggling is the model of the ancient fathers of the faith, the disciples, the early church, why do we preach a pain free gospel today?

Things we attain too easily we tend to lose just as easily.

5 And hope does not put us to shame, because God's love has been poured out into our hearts through the Holy Spirit, who has been given to us.

We ought to know the outpouring of his love through the Holy Spirit.

Everyone who is a Christian *has* the Holy Spirit (Romans 8:9). But not every Christian lives in the fullness of the Holy Spirit (Ephesians 5:18), and not every Christian walks in the Spirit (Romans 8:4-5).

A breathtaking description of God's love for us.

6 You see, at just the right time, when we were still powerless, Christ died for the ungodly. 7 Very rarely will anyone die for a righteous person, though for a good person someone might possibly dare to die.

Right time, fullness of time. What made it the fullness of time?

- Greek language, Hellenistic common culture
- Roman Roads made travel possible opening the door for the Gospel.
- The World was steeped in sin to the max.

Guzik says, the world was prepared spiritually, economically, linguistically, politically, philosophically and geographically for the coming of Jesus and the spread of the Gospel.

8 But God demonstrates his own love for us in this: While we were still sinners, Christ died for us.

Christ dying for the ungodly is scandalous. Grace is a scandal in the eyes of many.

Q. What do you think He will do now that we love him?

9 Since we have now been justified by his blood, how much more shall we be saved from God's wrath through him!

The wrath of God is reserved for the sinner and will be unveiled in full during the 7 years of tribulation this world will see. (1 Thess. 5:9)
(Romans 3:26)

“In saving us from his own wrath, God has done what we could not do, and he has done what we didn’t deserve.” (John Piper)

Note the difference between the wrath of God and the consequence of sin and the actions of evil men. Not all are the same.

10 For if, while we were God’s enemies, we were reconciled to him through the death of his Son, how much more, having been reconciled, shall we be saved through his life!

John 10:10 The thief comes only to steal and kill and destroy; I have come that they may have life, and have it to the full.

11 Not only is this so, but we also boast in God through our Lord Jesus Christ, through whom we have now received reconciliation.

Death Through Adam, Life Through Christ

12 Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all people, because all sinned

Paul accepts the creation account as historical and true, he doesn't defend it instead he works from it.

Sin came from Adam not Eve, Eve was fooled Adam was intentional.

Death entered the world through Adam.

Federal headship

In theology, federal headship is one theory used to explain imputation—how Adam’s sin was imputed to all his descendants and how Christ’s righteousness was imputed to those who believe the gospel. According to the federal headship theory, or federalism, Adam was the federal (or representative) head of the human race; Adam chose to sin, and all of us are considered guilty, too, because he was our representative. Federal headship is seen as a possible explanation of Paul’s comparison of the roles of Adam and Christ in Romans 5:18: “As one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men” (ESV). So, Adam’s sin brought condemnation on the human race; Christ’s sacrifice brought salvation for the whole race. The idea of federal headship involves the teaching that Adam was the first representative of the human race and Christ was the second representative.

— *13 To be sure, sin was in the world before the law was given, but sin is not charged against anyone’s account where there is no law. 14 Nevertheless, death reigned from the time of Adam to the time of Moses, even over those who did not sin by breaking a command, as did Adam, who is a pattern of the one to come.*

Paul presents **Adam** as a **type** – a picture, a representation – of Jesus. Both Adam and Jesus were completely sinless men from the beginning, and both of them did things that had consequences for *all* mankind. (Guzik)

15 *But the gift is not like the trespass. For if the many died by the trespass of the one man, how much more did God's grace and the gift that came by the grace of the one man, Jesus Christ, overflow to the many!*

Who is your King? Adam and his Kingdom of death or Christ and his Kingdom of life.

Grace can be offered to men who have no value for it.

16 *Nor can the gift of God be compared with the result of one man's sin: The judgment followed one sin and brought condemnation, but the gift followed many trespasses and brought justification.*

The work of Christ is far superior to the work of Adam.

17 *For if, by the trespass of the one man, death reigned through that one man, how much more will those who receive God's abundant provision of grace and of the gift of righteousness reign in life through the one man, Jesus Christ!*

once we are justified by the father we reign in life.

18 *Consequently, just as one trespass resulted in condemnation for all people, so also one righteous act resulted in justification and life for all people.*

The idea that all men are saved by the work of Jesus whether they know it or not is known as *universalism*. "If the doctrine of universalism is being taught here, Paul would be contradicting himself, for he has already pictured men as perishing because of sin." (Harrison)

The Father built a bridge for all men...many choose not to cross it.

19 *For just as through the disobedience of the one man the many were made sinners, so also through the obedience of the one man the many will be made righteous.*

Receive the gift of God and the grace of God.

20 *The law was brought in so that the trespass might increase. But where sin increased, grace increased all the more*

The law revealed Sin and showed man how desperate they were for a sinner. As Man began to see the depth of his sin the death of God's grace came fuller into view.

21 *so that, just as sin reigned in death, so also grace might reign through righteousness to bring eternal life through Jesus Christ our Lord.*

The New King is bringing a better reign