

ROMANS 5

Having clearly set forth the truth that all people are under the condemnation of sin and need justification by faith in Jesus Christ, Paul now writes concerning the wonderful benefits and blessings for those who have been justified by faith and have accessed the “grace in which we stand.” As he will go on to reveal in chapters 6-8, continuing faithfully as servants of righteousness is the key to our hope of future glory.

I) The Benefits of Justification by Faith (5:1-5)

- A) Having been justified by faith, we have...
 - 1) **Peace** with God through our Lord Jesus Christ
 - 2) **Access** by faith into divine grace through our Lord Jesus Christ
 - a) Faith is the condition by which we access the grace of God
 - 3) **Rejoicing** in hope of the glory of God (cf. 8:17-18)
 - a) Notice that in Christ, “having been justified by faith” (*past*), “we have peace with God” (*present*), and “rejoice in hope of the glory of God” (*future*)
 - 4) **Rejoicing** in tribulation (cf. 2 Cor. 12:9-10)
 - a) Why? Tribulation produces perseverance [endurance], perseverance produces approved character, and approved character produces hope (Jas. 1:2-4)
- B) Hope does not disappoint (cf. Matt. 5:11-12)
 - 1) Love of God has been poured out in our hearts by the Holy Spirit who was given to us
 - a) “Poured out” through the revelation of that love by the Spirit in the Scriptures

Having now established the fact that one is justified by faith, not by works of law, Paul extolls its benefits: 1) peace with God through Christ, 2) access by faith into God’s grace, and 3) rejoicing in hope and tribulation. The endurance produced by tribulation leads to approved character and hope in those who are justified. The Christian’s hope does not disappoint because it is based in the love of God poured out in our hearts by the Holy Spirit who was given to us (a subject Paul will explore further in chapter 8). What has been revealed about God’s love toward us is described further by Paul in the next section.

II) Demonstration and Benefits of God’s Love for Us (5:6-11)

- A) Because of the love of God, Christ, when we were without strength, in due time died for the ungodly
 - 1) “In due time” – at the right and proper time (cf. Gal. 4:4 “the fullness of time”)
 - 2) “Without strength” – hopeless and helpless because of sin
 - 3) Scarcely would one die for a righteous man; someone might dare to die for a good man
 - 4) God demonstrated his own love toward us in that while we were still sinners (ungodly, not righteous nor good), Christ died for us (Jn. 3:16; 1 Jn. 4:9-10)
- B) Justified by Christ’s blood, we will be saved from wrath through Him (1 Thess. 1:10)
 - 1) Were enemies, but now “reconciled” to God
 - a) *Katallasso* (Gk) – to be restored to God’s favor
 - b) *Reconcile* (Eng) – to make friends again (cf. Eph. 2:12-14, 16)
 - 2) A reversal of the terrible circumstances of the revelation of God’s wrath (1:18)
- C) Having been reconciled through Christ’s death, we will be saved by His life
 - 1) Christ lives, and we are alive to God in Christ (6:10-11; Eph. 2:5)
 - 2) Rejoice in God through our Lord Jesus Christ through whom we have *now* received the reconciliation

- 3) 2 Corinthians 5:17-21 – Paul’s ministry of reconciliation; Christ died as a sacrifice for us that we might become righteous and be reconciled to God!

The love of God was demonstrated when Christ was sent to die for us while we were still sinners. By His blood we are reconciled (made friends again) to God and saved from His wrath. Through His death we are saved by His life, which leads into the contrast in the next section between Adam, who brought death, and Christ, who brings life.

III) Contrast of Adam and Christ – Sin and Death, Justification and Life (5:12-21)

- A) Through one man sin entered the world – sin and its results introduced by Adam
- 1) Death spread to all because (literally “for that”) all sinned
 - a) Spiritual death because of sin was introduced (cf. Eph. 2:1), but also physical death came through that one man [Adam] which affects all (Gen. 2:17; 3:19, 24; 5:5)
 - b) Condemnation of spiritual death is to all sinners and physical death is to all humanity
 - c) By one Man [Christ] grace provides salvation from the condemnation of all death
 - d) Salvation of the spirit of man is the key to the future hope of the redemption of the body
 - 2) Until the Law [patriarchal period] sin was in the world – violation of God’s moral law and moral conscience (sin not imputed where there is no law; see 4:15; 1 Jn. 3:4)
 - 3) Death reigned from Adam to Moses, even over those who sinned in a different way than Adam – all are responsible for their own sins against God (see Ezek. 18:20)
 - 4) Adam is a “type” of Him who was to come [Christ]
 - a) A “type” is a person or thing that prefigures a future person or thing (“antitype”)
 - b) Adam = *type*, Christ = *antitype* – used here to teach a contrast
- B) The contrast of Adam and Christ – the actions of each one produce results to the many

ADAM	CHRIST
v. 15 By his offense many died	In Him God’s grace abounded to many
v. 16 Condemnation of sin	Free gift of justification
v. 17 Reign of death	Reign in life
v. 18 Condemnation came to all	Justification made available to all
v. 19 Many were made sinners	Many will be made righteous
C) Law entered that sin might abound, but grace through Christ abounded “much more”	
1) Sin reigned in death, but grace will reign through righteousness to eternal life through Jesus Christ our Lord	
D) Condemnation of death is justly due the sinner, while eternal life is the merciful gift of God – gift of God’s grace far outweighs and outbalances the condemnation of sin!	

A contrast is given between the man (Adam) who introduced sin and death into the world, and the Man (Christ) who brought righteousness and life. Sin and death were in the world from the time of Adam to Moses (patriarchal period), continued under the Law of Moses, and even now sin causes one to be separated from God. Paul uses type and antitype to contrast the actions and results of Adam and Christ: condemnation and death by Adam, and justification and life in Christ. The joyous conclusion is that the grace of God abounds much more than the condemnation of sin to the eternal benefit of all who put their faith in Christ.