

Romans 5:1-5  
Justification Brings Reconciliation With God

**Introduction:** Paul begins to introduce the results of justification by grace through faith alone. Note especially the work of the Trinity of God.

- 1) **Therefore, ... we have peace with** [pro,i] **God (GOD THE FATHER)—5:1-2a**
  - a) We are not responsible to make peace, but we are responsible to embrace this clear statement of fact of what God has accomplished.
  - b) What is peace?
    - i) This is something neither works, circumcision, or law can ever produce.
    - ii) The positive OT concept of *shalom*, emphasizing well-being, satisfaction, prosperity and wholeness. It speaks of the unity of a restored relationship. It is the essence of the word “reconciliation” Paul uses later in 5:10-11.
    - iii) It refers primarily to the **fact** of peace, not the **feelings** of peace.
    - iv) This presupposes that we were God’s enemies before salvation—cf. Rom. 5:8, 10
  - c) How do we have peace? *through our Lord Jesus Christ. (GOD THE SON)*
    - i) *Since we have been justified* [dikaio,w] *by* [evk] *faith*—5:1
      - (1) Put into a right relationship with God by faith through the gracious act of God. The war is over, the hostilities have ceased, wrath is gone.
    - ii) *We have also obtained* [perf. aspect, e;cw] *access* [prosagwgh,] *by faith into* [eivj] *this grace in* [evn] *which we stand* [perf. aspect]—5:2a
      - (1) Grace is like a field in which we now have permission to stand. We permanently stand in the field of God’s favor.
- 2) **And we rejoice** [kauca,omai] **in** [evpi,] **hope of the glory of God—5:2b**
  - a) From which we had fallen (cf. Rom 3:23).
  - b) Two options regarding the glory of God:
    - i) God’s personal attribute of glory
    - ii) God’s gift of glory to us.
- 3) **Not only that, but we rejoice** [kauca,omai] **in** [evn] **our sufferings** [qli/yij]—5:3-5
  - a) Doesn’t it seem contradictory to talk about peace, grace and tribulations, in the same paragraph?
    - i) Trials help get rid of our spiritual chaff. They can be trials from loss of health, or trials in broken or strained relationships, or trials in vocational hardships and disappointments, or trials in accidents or natural disasters, or trials in verbal or physical assaults, or simply everyday inconveniences from traffic jams to plumbing problems. Anything that makes life harder and threatens your faith in the goodness and power and wisdom of God is a trial. It refers to the pressures of life.
  - b) How can we do this? *knowing* [perf. aspect] *that* [o[ti]...

- i) *Suffering* [qli/yij] *produces* [katerga,zomai] *perseverance* [u`pomoh,]  
(1) Cf. Acts 14:22; 1 Thess. 1:6; 2 Thess. 1:4; 3:3.  
(2) Much like antibodies are produced in the human body by infection.  
This refers to the resistance to the pressures of life.  
(3) Christians who aren't killed are often subjected to brutal torture and brainwashing - attempts to force them to recant their faith. In some parts of the world, Christian women are brutally raped to break their allegiance to Christ, while children are sold into slavery for as little as \$15. Thousands more languish year after year in prisons or hard labor camps.  
(4) In other words, if something happens in your life that is hard and painful and frustrating and disappointing, and, by grace, your faith looks to Christ and to His power and His sufficiency and His fellowship and His wisdom and His love, and you don't give in to bitterness and resentment and complaining, then your faith endures and perseveres. It becomes stronger.  
(5) Sufferings are NOT a sign of God's wrath toward the believer.
- ii) *And perseverance* [u`pomoh,] *produces character* [dokimh,]  
(1) It is tested and approved. It has stood the test with perseverance, and is therefore real, authentic, proven, and genuine.
- iii) *And character* [dokimh,] *produces hope* [evlpi,j]  
(1) Sufferings for the believer do not weaken hope, but rather increase the certainty of it. Hope is something like a muscle. It will not grow strong if it is unused. (D. Moo)  
(2) One of the purposes of afflictions in our lives is to give us victory over those fears and make us full of hope and confidence as the children of God.
- iv) *And hope* [evlpi,j] *does not put us to shame* [kataiscu,nw]  
(1) The shame is because of disappointment in unfulfilled promises. God will never let us down, even if people do.  
(2) How do you know that this hope will not disappoint? *because* [o[ti] *God's love has been poured* [perf. aspect, evkce,w] *into* [evn] *our hearts*  
(a) How extravagant God is to perpetually flood our hearts with His love for us!  
(b) This is what we will focus on next time in Rom. 5:6-11.  
(3) How has God's love been poured into our hearts? *through* [dia,] *the Holy Spirit who has been given* (by God) *to us*. (**GOD THE HOLY SPIRIT**)  
(a) God has given His Spirit to every believer.  
(i) The Jews had a tradition that the Spirit was given only to those who were worthy.  
(b) This is the 2<sup>nd</sup> time Paul has mentioned the Spirit in Romans.  
(c) The Holy Spirit is the one who causes us to be aware of God's love.

**4) Things we need to remember:**

**a) Assurance for us**

- i) The sinner's war with God is ended forever. Therefore, the justified sinner has access to the holy God, something the Jew could never have thought possible. The justified sinner stands in the sphere of God's grace.
- ii) Once you have been declared righteous, it doesn't need to happen again. What kind of God would take away His gift of grace after saving you? What kind of Judge would He be to reverse His verdict?
- iii) You do not keep yourself saved. God does the keeping!

**b) Challenge to us**

- i) It is one thing to submit to or endure tribulations without complaint, but it is another to joyfully glorify God in the midst of them.
- ii) The true believer rejoices in the difficulties of life because he knows they will make him more like Christ. In other words, faith provides perspective.

**Next time:** Romans 5:6-11

Romans 5:6-11  
God's Great Love for Sinners Explained

**Introduction:**

**1) Embrace the Father's love demonstrated through the substitutionary death of Christ—5:6-8**

- a) A clever play on words: *6 For [ga,r] while we (both Jews and Gentiles) were still weak [avsqenh,j], at the right time Christ died for [u`pe,r] the ungodly [avsebh,j].*
- i) The Jews had failed for nearly 1,500 years. The Greeks and their philosophy had failed. The Romans and the legal and military might had failed. The Egyptians, Assyrians, Babylonians, and the Chinese had all failed. Mankind was given thousands of years to prove they could successfully improve themselves.
  - ii) Christ does not save us by his life, his teaching, his miracles, or by his example. We are saved only by his death.
- b) A general truth: *7 For [ga,r] one will scarcely die for [u`pe,r] a righteous [di,kaioj] person—though perhaps for [u`pe,r] a good/beneficial [avgaqo,j] person one would dare even to die—*
- i) I might die for someone who has been good to me, but I probably would not die for one who I considered to be righteous, but who had done nothing for me. (Moody BC)
- c) A startling truth: *8 but [de,] God (the Father) shows [suni,sthmi] his love for us in that while we were still sinners [a`martwlo,j], Christ died for [u`pe,r] us.*
- i) Francis Schaeffer reminds us: Whenever I sin, whenever I lose my sense of peace with God, what is the one thing that can comfort me? The one comforting and overwhelming fact is that, when I was totally a sinner, without strength and without one good thing to commend me to God, it was then that Jesus died for me.
  - ii) Schaeffer also reminds us that a Christian can respond to his/her sin in one of three ways:
    - (1) We can become hardened to our sin.
    - (2) We can sink into utter despair and say, "It is all over."
    - (3) We can become increasingly sensitive to our sin, but also increasingly to know the forgiveness that is ours on the basis of the blood of Christ—to have the assurance that if Jesus died for me as I was before my salvation, how much more He must love me now!

**2) Embrace our reconciliation to God the Father accomplished only through the death of Christ—5:9-11**

- a) The reality of present legal justification: *9 Since, therefore, we have now been justified by [evn] his blood,*

- i) Emphasis on future salvation from God's wrath: *much more* [polu,j ma/llon] *shall we be saved* [sw,zw] *by* [dia,] *him from* [avpo,] *the wrath of God* (the Father).
- ii) The greatest obstacle to our everlasting happiness is the wrath of God. If God is against us, it doesn't matter who is for us.
- b) The reality of present personal reconciliation: <sup>10</sup> *For* [ga,r] *if while we were enemies* [evcqro,j] *we were reconciled* [katalla,ssw] *to God* (the Father) *by* [dia,] *the death of his Son,*
  - i) Emphasis on future salvation: *much more* [polu,j ma/llon], *now that we are reconciled* [katalla,ssw] (to the Father), *shall we be saved* [sw,zw] *by* [evn] *his* (the resurrected, ascended Son's) *life*.
    - (1) Greeks spoke about reconciliation between persons in conflict, but did not think of deities initiating reconciliation with mortals who had offended them. The idea that God would do so at the cost of his own Son would be shocking. (Cultural Backgrounds Study Bible)
  - ii) Emphasis on present joy: <sup>11</sup> *More than that* [ouv mo,noj de, avlla,], *we also rejoice* [kauca,omai] (cf. 5:2, 3) *in* [evn] *God* (the Father) *through* [dia,] *our Lord Jesus Christ, through* [dia,] *whom we have now received reconciliation* [katallagh,].
    - (1) The reconciliation accomplished was a gift from the Father and Son, and the human response is simply to receive gratefully the gift given. (T. Schreiner)

### 3) Things we need to remember:

- a) The need is great. Christ died for people who are described in 4 ways that apply to each and every person: *the powerless* (5:6), *the godless* (5:6), *sinner* (5:8), and *His enemies* (5:10).
  - i) The gospel is not for ideal people. Ideal people don't exist. (Schaeffer)
- b) God takes the initiative to resolve our problem.
  - i) Be thankful God did not wait for us to start helping ourselves. Christ died for us when we were altogether helpless.
- c) God's infinite love is greater, displayed not only in His words but in His action.
  - i) Who can rescue us from the wrath of God? Only God can rescue us from the wrath of God. Don't try to defend the love of God for us by denying the wrath of God against sinners. If you do, you will undermine the love of God. The greatest demonstration of God's love is the way it rescues us from God's wrath.
  - ii) Genuine evangelism and missions bring life to a people not by bringing a vague message about God, but a clear message about God's Son—and the justification, reconciliation, and salvation that come from God through Him.

Next time: Romans 5:12-21

Romans 5:12-21

There is Hope for Those who are Sinners by Birth and By Choice

**Introduction:** I believe it was Winston Churchill that said, “So many owe so much to so few.” In his context he was probably accurate, but theologically he would be wrong. So many owe so much to one! One person can have an impact on so many, for either good or evil. Consider Adam and Jesus. That is the point of Paul’s paragraph before us this morning. But before we begin this morning, let me ask: do you believe in a literal, historical Adam and Eve? If you don’t, the Bible passage before us today will mean nothing. Paul assumed it to be true, as did Jesus. Do you?

This paragraph ultimately shows us why we can be certain that we will be saved from God’s wrath and share in the glory of God (5:1-11). This is a message of hope!

**1) Sin has entered our home and has spread to every room—5:12-14**

- a) **Contamination and transmission:** <sup>12</sup> *Therefore, just as sin [a`marti,a] came into [eivse,rcomai] the world through [dia,] one man (Adam), and (physical and spiritual/total) death through [dia,] sin [a`marti,a] (Gen. 2-3), and so (total) death spread [die,rcomai] to all men because all sinned [a`marta,nw] (in and with Adam)— <sup>13</sup> for sin [a`marti,a] indeed was in [evn] the world before the law was given, but sin [a`marti,a] is not counted [evlloge,w] where there is no law.*
- i) Adam opened the door to sin as an invited guest, but the guest brought along a companion—death. (Understanding Christian Theology)
  - ii) People commit acts of sin even when there is no clear violation of an explicit command, and will experience God’s wrath. ... The law makes sin an offense—it intensifies sin and its consequences—but the law does not create sin. (Moody BC)
  - iii) This explains the guilt of both Jews and Gentiles.
- b) **Impartial condemnation:** <sup>14</sup> *Yet [avlla,] (total) death reigned [basileu,w] from Adam to Moses, even over those whose sinning [a`marta,nw] was not like the transgression [para,basij] of Adam, who was a type (pattern) of the one (Jesus) who was to come.*
- i) Adam violated a clear command of God. Those between Adam and Moses did not. (Moody BC)
  - ii) While one cannot break a law that does not exist, guilt exists, nonetheless.
- c) Pastor Charles Spurgeon once said: Oh, the awful power which sin had thus to turn the world into one vast cemetery and to slay the whole human race.

**2) We need to understand how God reverses the devastating effect of Adam’s sin; the differences of judgment and grace—5:15-17**

- a) Contrast # 1, **degree/proportion:** <sup>15</sup> *But [avlla,] the free gift [ca,risma] is not like the trespass [para,ptwma].*
- Παράπτωμα ‘trespass’ is a deviation from the path, a fault, whereas παράβασις is the transgression of a specific command.

- i) **Death through one:** *For if many died (totally) through one man's (Adam) trespass [para,ptwma],*
- ii) **Life for many:** *much more have the grace [ca,rij] of God and the free gift [dwrea,] by the grace [ca,rij] of that one man Jesus Christ abounded [perisseu,w] for many.*
- iii) God's act of grace was out of all proportion to the offense of Adam. (R. Mounce)
- b) Contrast # 2, **consequence:** *16 And the free gift [dwrea,] is not like the result of that one man's sin [a`marta,nw].*
  - i) **Condemnation because of one sin:** *For the judgment [kri,ma] following one trespass brought condemnation [kata,krima],*
  - ii) **Justification in spite of many sins:** *but the free gift [ca,risma] following many trespasses [para,ptwma] brought justification [dikai,wma].*
- c) Contrast # 3, **comparison of condemnation and justification:**
  - i) **Reign of death:** *17 For if, because of one man's (Adam) trespass [para,ptwma], (total) death reigned [basileu,w] through that one man (Adam),*
  - ii) **Reign in life:** *much more will those who receive the abundance of grace [ca,rij] and the free gift [dwrea,] of righteousness [dikaios,nh] reign [basileu,w] in life through the one man Jesus Christ.*
  - iii) Those who were ruled by death will themselves rule in life.

### 3) We need to understand how God reverses the devastating effect of Adam's sin; the similarities of sin and grace—5:18-21

- a) Contrast # 1, **situation:** *18 Therefore, as one trespass [para,ptwma] led to [eivj] condemnation [kata,krima] for all men,*
  - i) *so one act of righteousness [dikai,wma] (Christ's death) leads to [eivj] justification [dikai,wsij] and life for all men.*
- b) Contrast # 2, **declaration:** *19 For as by the one man's (Adam) disobedience [parakoh,] the many were made [kaqi,sthmi] sinners [a`martwlo,j],*
  - i) *so by the one man's (Jesus) obedience [u`pakoh,] (at the cross) the many will be made [kaqi,sthmi] righteous [di,kaioj].*
- c) Contrast # 3, **degree of increase:** *20 Now the law (of Moses) came in [pareise,rcomai] to increase [pleona,zw] (the awareness of) the trespass [para,ptwma],*
  - i) *but where sin [a`marti,a] increased [pleona,zw], grace abounded all the more [u`perperisseu,w],*
    - (1) Why?
      - (a) *21 so that, as sin [a`marti,a] reigned [basileu,w] in [evn] (total) death,*
      - (b) *grace [ca,rij] also might reign [basileu,w] through [dia,] righteousness [dikaios,nh] leading to [eivj] eternal life through [dia,] Jesus Christ our Lord.*
    - ii) No matter how great human sin becomes, God's grace overflows beyond it and abundantly exceeds it. (BKC) This is hope!

**4) Things we need to remember:**

- a) God addresses not just the **result** of Adam's sin, but the **root** of Adam's sin.
- b) God's grace immeasurably exceeds the extent of our sin.
- c) Death—eternal separation from God—is the self-inflicted penalty for pursuing sin rather than accepting salvation. (R. Mounce)
- d) We are conceived and born in Adam; we must be re-born in Christ.

**Next time:** Romans 6:1-11