

ROMANS 5

In 1st 4 Ch. Paul shown that

1. Men under condemnation for sin.
2. This extended to both Jews & Gentiles.
3. No way of escape from condemnation exc. by law of faith, not works of personal merit, but by grace of God extended to those faith led them to accept His terms of pardon.
4. That this plan of pardon was made known by gospel of Christ.
5. This no new doctrine, but was substanti-ally same by which Abr. was justified.

This chapter, one of most difficult portion of N.T., designed to show results or benefi of justification by law of faith.

V 1- What does "justified" mean? Freed from sin, or acquitted before God.

Justified by faith is to be purified by doing things contained in law of faith (faith is leading principle, we are led to it by faith). Read Romans 16:26. Rom 1:5

We see that the purpose or end of preach- ing gospel is to bring men to the obedience to which faith leads. Faith that does not lead to obedience fails in the purpose for which Christ died & gospel proclaimed.

No one who believes the Bible doubts that a man is justified by faith, But question is, whether justified by faith before it leads to obedience, or a faith that mani- fests itself in obedience. Jas. 2:18, 22, 26

Paul tells exactly how faith makes children of God: Gal. 3:26, 27. "For ye are all sons of God, through faith, in Christ Jesus. For as many of you as were baptized into

Christ did put on Christ."

(Peace with God) - In sin we are in enmity with God. When sin forgiven, enmity ceases. Peace comes. As sinner, he trembles.

(THRO JESUS CHRIST) Bec. he has made atonement. Can make use of this atonement only by being IN Christ, (Thro. Christ) Rom. 6:3

V 2 (THRO WHOM) we have access by faith into this grace.

By provisions he has made for our entrance INTO HIM we have access into favor of God.

present
1 Benefit, or result of justification: Rejoicing in (HOPE) of glory of God. *future*
Not only present blessings, but greater ones in future.

(HOPE): Desire & expectation.

V 3- 2nd. benefit- able to rejoice in tribulations: Christ rejoiced that he could suffer to redeem man, looked beyond suffering to man's salvation & able to rejoice. *look to future blessings*

True faith in Christ imparts this same spirit to man. As we grow in his likeness, we rejoice in affliction, persecution, self denial to honor God & help man. (Acts. 5: ~~40, 41~~ Acts 16:25)

Must have partnership in suffering to guarantee partnership in joys & honors.

2 Tim. 2:11, 12

KNOWING: Paul's personal experience *patience*
STEADFASTNESS: trait which enables us to bear patiently ills of life. Afflictions rightly used develop this trait

? Sinners murmur & rebel, have no consolation

APPROVEDNESS: (experience) (approbation after being tried or tested) *experiment*

HOPE: Knowing that we have stood the test of affliction, we have hope of blessings contained in promises. Hope gives us strength to bear present ills.

After reading these words, we see why it is that those Christians who are longest & most severely afflicted are most patient. That is why Christian more willing to be afflicted, bears afflictions more calmly at end than at beginning.

Hope
V 5- PUTTETH NOT TO SHAME: Will not deceive or disappoint. Hoping for object not-attained might give us feeling of shame.
Read Phil. 1:20.

LOVE OF GOD IN OUR HEARTS WHO HOLY SPIRIT:
God gave H.S. to apostles in beginning to impart to them his mind. 1 Cor. 2:12.
But we recd., not the spirit of the world, but the spirit which is from God; that we might know the things that were freely given to us of God. "*How? Gal 3:2 Rom 10:17*"
In giving to us the knowledge of God, the spirit gives us the same feeling of love that God possesses, causes us to love same objects God loves, same mind, disposition, etc. Phil. 2:5.

V 6- A new argument to show that our hope will not disappoint. He who did so much for us when sinners, enemies, will not fail us when we are his friends.

Without STRENGTH- No power to devise a scheme of justification, atone for own sins, etc. *To help ourselves*

DUE SEASON- fulness of time- Long preparation, conditions as foretold by prophets

just right.

World govt., ^{Romans} wider & stronger than ever known before, unwittingly furnished facilities for introducing gospel rapidly into every land, while at same time opposed spread of gospel. *which caused it to spread more.*

(DIED FOR UNGODLY) - Strength of God's love for us shown. Same love shed abroad in our hearts thro influence of teaching of H.S. will lead us to love & suffer to save lost men as Jesus did. *Ungodly - ALL - not just few elect individuals.*

V 7 - This V. shows love of God compared to what man willing to do.

No one willing to die for enmy, one seeking to do us injury. *a few might die for a good man, but rarely.*

SCARECELY - not expected to occur often, with difficulty. *different meanings Rom 3:10*

? RIGHTEOUS MAN - does only what justice demands of him. justice excites no gratitude.

? GOOD MAN - Not only does what justice demands, but what love, mercy, kindness suggest. Some might dare to die for such as this. (Damon & Pythias; David & jonathar) This is deliberate giving of life, not impulsive thing.

V 8 - God COMMEDED: Exhibited. *proved*

Sinners - returning evil for good.

Same spirit leads us to love enemies, do good to them which persecute, pray for them.

DIED FOR US - in our stead, took our place, to keep us from dying eternally in hell.

V 9 - MUCH MORE - reasonable to expect that

God who loved us to such extent while sinners, would consider us more more dear to him after being purchased by blood of his own son.

Justified by blood- (death) Rom 6:3

How to reach that blood?

V 10- Repetition of V 9. Changed from enemies to friends by death of Christ, and our partaking of that death, baptized into death.

Being reconciled, (^{saved by death} saved by his life-)? Entering Christ, reproducing the life of Christ in our lives. All blessings in Him.

Eph. 1:3 Christ lives in us

V 11. Another blessing, or effect, of justification. WE JOY IN GOD THRO CHRIST.

No longer rejoice in rites, ceremonies, ancestries. *not a "bare" salvation but a reconciliation*

REJOICE THRO CHRIST Mediator

THRO WHOM WE HAVE NOW RECD ATONEMENT:

RECONCILIATION: God offered salvation thro blood of Christ, (offer accepted by complying with conditions.) To rec. reconc. or atonement is to (rec. Christ's death as sacrifice for our sins.) *Lord's supper.*

V 12-21 Called most difficult part of Bible

We find that

1. Sin came into world by one man, Adam, and death as consequence.
2. This death passed on all, even on those between Adam & law of Moses, who did not have a law of life & death as did Adam.
3. Adam was the figure, or type, of Christ. There were resemblances between the two.
4. There were important differences between

them.

V12-14. Thro one man sin entered. Gen. 2: 16, 17. Death followed.

Had Adam never committed another sin, still the death of whole human family would have followed. *5 times in vs 15-19 speaks of "sin" - one*

Life & death used in diff. sense than now.

Life meant freedom from corruption or suffering. Death is opposite- subjection to corruption, to suffering, to decay.

"In day thou eatest, surely die" used in this way. Paul said "I die daily". Our existence here is but a continued death, suffering & decay. What we call "death" is but the end of this continued death.

ALL SINNED- The sin which brought death to all was Adam's sin; this was the sin that all committed. Only one sense in which we could have committed that sin, (representatively.) Adam represented all his posterity. No more difficult to see how we could commit that sin ~~representatively~~ than to see how we could be required to die, physically for it. (1 Cor. 15:22) *22*

Different from personal sin. Adam's was personal & repr. too.

Parallel case, (Heb. 7:9, 10.) *Levi pd tithes in Abr's*
If Levi, before he was born, paid tithes Adam's posterity, while still in his loins, sin.

This explains why death comes to all bec. of Adam's sin.

BUT SIN BY REPRESENTATION DOES NOT IMPLY GUILT. Hence no one will, after death, be held responsible for Adam's sin.

Death is not the result of personal sin, but connection with a guilty ancestor.

So, tho we die for Adam's sin, we will not be judged for it.

V 13- To understand Paul's argument here we must remember that God gave a law of life & death to Adam, then had no such law (with death as penalty for disobedience) until law of Moses, which provided that those who kept it should live, those who failed to keep it should die. Since none kept it, all under it were in the condemnation of death. It is clear then that Adam died for his own sin, those under law of Moses might have died for their own sin as well as Adam's. FOR WHOSE SIN DID THOSE DIE WHO LIVED IN THE 2500 YEARS BETWEEN ADAM & MOSES? They died for sin they committed in Adam.

People living in these years committed sin, yet there was no law condemning to death, so it is said there sin was not imputed so as to incur the sentence of death.

Since there was no such law in these days, (law of death) people then would have lived in spite of their own individual sins

V 14
~~SINCE~~ Death reigned from Adam to Moses, it even over those who had not broken a law with a death penalty, as Adam did. There were some grossly wicked people in this time who were punished by death, those in flood, Sodom, murderers, Gen. 9:6, but no GENERAL law involving ALL in death penalty. They would have died anyway, but brought about suddenly in peculiar way.

ADAM, A FIGURE OF HIM WHO WAS TO COME. As Adam was representative head of

the race, so Christ is representative head of the race.

V 15- Thus far, Paul has told us that Adam is source of sin, condemnation & death, & type of Christ.

Here he qualifies it by saying that resemblance does not hold good in ALL RESPECTS. Sin (trespass) of Adam not like gift of Christ offered on cross.

Adam: self indulgence, with power to kill.
Christ: self sacrifice, with power to make alive.

Also difference in results.

ALIKE: both at head of human race, & extend influence of acts to all.

BY THE TRESPASS OF ONE THE MANY DIED:

ONE was Adam, TRESPASS was his first trespass.

MUCH MORE DID THE GRACE OF GOD ABOUND UNTO THE MANY: 1 Cor 15: 21, 22

Here we are told that the sacrifice of Christ not only reversed the effects of the act of Adam, but MUCH MORE.

Man died without hope of resurrection.
Christ, as head of race, redeemed all from natural death by accomplishing resurrection from dead, for ALL. So far, the act of Christ merely cancels the act of Adam. Representative sin affects ONLY the body in death. ~~Christ~~ All die, Christ bring all back to life. This is sufficient for infants, those mentally incapacitated & incapable of sin. When resurrected, they are sinless and ready for eternal life.

BUT the moment a PERSONAL SIN is committed, our spirit becomes involved, and our soul is corrupted. For these sins, and for them only, will he be lost, unless they be forgiven in this life.

Adam's sin corrupts our bodies, our own sin corrupts our spirits. For them alone we can be lost. And here comes the provision for personal salvation thro blood of Christ, this is the "much more" of the 15th verse. The grace & gift of God restores life to all, but provisions of salvation ONLY to those who obey the Lord. (Heb. 5:9. Jno 5:29.)

Since infants have no personal sins to be forgiven, they are on equality with those whose personal sins have been forgiven. *see raised - Matt 25: 1 Cor 15: 24*

V 16- Paul here makes mention of main particular in which the effect of Christ's act has wider range than effect of Adam's act.

Note that where the act of Christ is EQUAL in range to act of Adam, effect is UNCONDITIONAL. Where range exceeds that of Adam, it is conditioned upon faith, enjoyed only by believers.

DIFFERENCE: Judgment & death came bec. of ONE sin. Justification was bestowed many times bec. of Many sins, countless trespasses of believers who obtained pardon by reason of it.

On the one hand, we have ONE SIN of Adam, on the other, the accumulated, uncountable numbers of sins committed by innumerable sinners, since time began.

V 17- THEY THAT RECEIVED; Receive is ACTIVE, not PASSIVE. By use of this word, Paul makes it plain that results of Christ's act are conditioned upon ACCEPTANCE of the act on part of man.

acc. terms of gift
terms of will - still a gift
GIFT OF RIGHTEOUSNESS- remission of sins.

If it is sure that death reigned by trespass of one, it is MUCH MORE SURE that those who RECEIVE the grace of God will reign eternally with Christ.

ABUNDANCE IN this verse very significant. ALL have ordinary grace and righteousness in Christ which result in resurrection, but only those who receive it by faith have abundance which results in future with Christ, not mere resurrection.

V 18 This has reference to representative sin, and condemnation (death) which resulted. (temporal death)

One Act of righteousness-Christ's dying. Gift came to all men to justification.

The gift of justification is release from Adam's sentence of condemnation.

The JUSTIFICATION IS NO BROADER THAN THE CONDEMNATION in this verse.

Merely signifies universal resurrection of the dead. "Justification of life".

V 19- MADE SINNERS- MADE RIGHTEOUS - Same one (God) did both. It was not said of Adam that he was made a sinner. He was ACTUALLY one, and could not be made one. Made so thro disobedience of Adam.

We are

~~MADE RIGHTeous~~, ~~raised~~ from dead.

MADE SINNERS, subjected to death.

MADE RIGHTOUS, raised from dead.

V 20- How did Law of Moses affect situation?
? Sin, death, and Law entered the world.

People were sinning before law, but did not realize it was sin, and so could not feel very guilty for misdeeds, feeling that they were dying on account of sin of Adam.
TRESPASS MIGHT ABOUND means to increase feeling of guilt for sins committed.

When law came, men were more conscious of prevalence of sin, and the grace of God made itself more abundant in longsuffering, forbearance, & especially in preparing the gospel.

The sin abounded, the grace given thro Christ abounded to take it away.

V 21- SIN REIGNED, is still reigning, and will till end of time.

ETERNAL LIFE - through Jesus Christ.

... from death.

... subjected to death.
... raised from death.

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... Christ abounded to take it away.

... SIN REIGNED, it still reigns, and
... will till end of time.

... ETERNAL LIFE - through Jesus Christ.

Adam

Reproduction
Epidemiology

Christ

Qualification

Disobedience

Physical death

Obedience

Principles (Heaven)

Heb 7:9, 10
Rom 5:12

Can V.

Rom 5:18, 19

For all

"Mankind were"
General sine - afflēt deēd,
"Abundance grace"

Jnd 5:29
same
years

Personal and

spiritual

Christ death

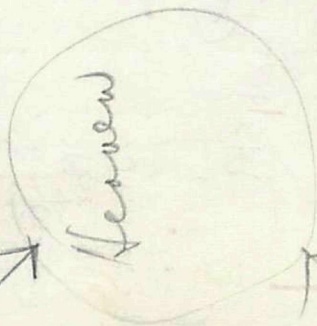
Rec'd Rom 5:17
Appl Rom 5

Open life

Heb 5:19

nearly all of 1st 16 vers. chap 6
refer to death & life - so both are
(important) not only in physical realm
(crucial -) but in spiritual. Notice
how Paul writes of them.

all people
infants
adults



V 10 - Reconciled To God. - forgiveness in God's mind
Man must change - 2 Cor 5:19, 20 -

V 11 - Rec'd "reconcil:" - by Christ -
V 2-14 - "Figure" - Adam's 1 sin brought

death even when there was no personal
sin - So Christ's one act of obedience
(death) brings grace of God to those who
are not personally perfect.
(justification)

V 15 - See 1 Cor 15: 21, 22

V 17 - ^{Receive} abundance of grace -
eternal "life" - by Christ.

"Abundance" more than res.,
but eternal life.

19 - Obedience - What?

Those in Christ made righteous

Rom 3:24

2 Tim 2:10

Rom 5th Chapt

