
a *Grace Notes* course

The Epistle to the ROMANS

an expositional Bible study

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Lesson 5

Romans 5:1-21

Grace Notes

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Chapter 5

INTRODUCTION:

Up to this point Paul has dealt with the God's case against the unbeliever and the resulting need the unbeliever has for what God has done in providing justification by faith. Now he turns to the believer, and while God does not have a case against the believer, the believer has needs that only God can fulfill.

Through the first six verses of chapter 5, Paul lists ten results of justification. These are the possession, profession, and potential of a Christian.

1. Peace, v 1
2. Access to God, v 2
3. Grace, v 2
4. Rejoice in Hope, v 2
5. Rejoice in Adversity, v 3
6. Perseverance, v 3-4
7. Proven Character, v 4
8. Hope or Confidence, v 5
9. The love of God, v 5
10. Production of the Spirit, v 6

Romans 5:1

Having been justified by faith, we have peace with God through means of our Lord Jesus Christ.

Using our volition we make a decision of faith in Lord Jesus Christ; result, justification, our eternal salvation, reconciliation, peace with God, face to face with God.

This is FAITH #1, salvation, in the next verse moves on to FAITH #2, the Christ Centered Life.

Romans 5:2

Through whom also we have obtained our introduction by faith into this grace in which we stand, and we exult in the hope of the glory of God.

"Stand" is a perfect tense verb, we stand in grace. It is grace that keeps us alive. Grace that allows us to grow in Christ, and even when we are backsliding, grace that allows us to continue and recover.

GRACE is the greatest motivation the believer has available to him.

GRACE here is something that we stand in; at the same time it is an introduction to the greater grace we can have.

That may seem contradictory until we realize that God has poured out His grace to us and that our problem is that while we are saved by grace and recognize that, so often we fail to see the grace of the CCL.

GRACE IS OURS, we have been introduced to it, will we access it now even more?

Romans 5:3a

And not only this, but we also exult in our tribulations,

UNDERSTAND that if you have a goal you need to keep your eyes on the goal and not be distracted. Our attention, our concentration must be on the Lord Jesus Christ himself.

But we have all kinds of things that afflict us, and these attempt to distract us.

Paul is going to show how the problems of life, rather than being distractions, can work to bring our attention, concentration, focus, onto the Glory of God.

FIRST FOCUS: "And we exult in hope of the glory of God".

EXULT, BOAST or GLORY is a transitive concept. It demands an object. The problem is that many boast not in God but in self. In their adherence to the law or to works. See Romans 3:27.

We exult or boast on the HOPE: this is the Greek word ELPIS, a confident assurance of that which is now not seen. Our hope is backed by the character-essence of God.

THEREFORE: We anticipate with confident boasting the hope (assurance) that we are in His

plan and that plan will bring glory to him and advantage to us in time and eternity.

This FIRST FOCUS begins at salvation as we boast in Him in that we are saved. That boasting moves through life, and ends up in eternity when we bow before the Lord Jesus Christ.

BUT WE HAVE THE PROBLEMS OF LIFE that continually try to distract us from our focus on God's Glory:

SECOND FOCUS: "And not only so, but we also boast in affliction".

When affliction comes along, you as a believer have two choices, (1) being distracted, or (2) dealing with the afflictions.

Distraction avoidance by avoidance: Run away or just avoid those things and people that could distract.

David did this with Shiemi in II Sam. 16

But many potentially distracting situations and people cannot be avoided, so you have to deal with them and this is what Paul takes up in Romans 5:3b-4.

Romans 5:3b-4

Knowing that tribulation brings about perseverance; and perseverance, proven character; and proven character, hope; and hope does not disappoint.

"Knowing": A perfect participle, knowing in the past and continuing to know even in the midst of problem.

PRINCIPLE: Do not let problems take you away from doctrinal thinking.

Tribulation brings about perseverance, OR Affliction works endurance...

TRIBULATION - any pressure or problem with a potential for distraction

"BRINGS ABOUT" or "WORKS": Very emphatic word which means an effective and efficient working; and with the preposition KATA means according to a standard.

The standard is doctrine in your soul. This phrase specifically deals with the promises that you claim in the midst of problems and pressures that could otherwise distract you.

So when affliction comes, you apply doctrine, claim a promise, use a principle of truth, this brings about perseverance OR endurance.

Perseverance (works) proven character...

Endurance under pressure proves that whatever is allowing you to endure, works! Your endurance is the experiential proof of doctrine.

Both to self and as a testimony to others. Claim a promise rather than go into panic...doctrine works. Endure by taking a stand upon the greater reality of the word of God.

That is the key to endurance: Faith in the Word.

Others also see you under pressure and in the midst of problems and see you use the doctrine that has prepared you prior to the problem. You become a living testimony to them.

"Proven character (works) hope"

And we are right back to our FIRST FOCUS, "hope", or the assured reality of that which God has for us in his plan.

As doctrine is proved in the midst of problems, that works towards our Hope in the Glory of God.

So then, can you boast in problems...sure, because they can bring you right around to knowing that God has a perfect plan and that plan is going to glorify Him and give you the advantage.

So the Practical Process is:

AFFLICTION --> ENDURANCE --> PROOF --> CONFIDENCE

Romans 5:5

And hope does not disappoint, because the love of God has been poured out within our hearts through the Holy Spirit who was given to us.

The idea of shame is one of disappointment. No disappointment at salvation, and no disappointment in hope, assurance of what God has for you.

REASON: Because the love of God has been poured out within our hearts, within the soul of the inner man, the real you.

HOW? "Through the Holy Spirit who was given to us."

In Ephesians 1 we see that the Holy Spirit resides in the believer as a seal, a down payment, on all the great things that are to come to the child of God.

Romans 5:6

For while we were still helpless, at the right time Christ died for the ungodly.

Christ died for us when we were helpless sinners, when we were ungodly.

This verse looks back to Romans 4:5, "But to the one who does not work, but believes in Him who justifies the ungodly, his faith is reckoned as righteousness,"

We were not friends of God, or godly, before we were saved. There was nothing in us that would cause God to send His Son to die for us, yet He did.

This is said to be at the right time...

Galatians 4:4, "But when the fullness of the time came, God sent forth His Son, born of a woman, born under the Law."

The preposition FOR is HUPER which is the preposition of substitution, "to put in place of"

Repeated in vv 7 and 8, emphasis is that Jesus Christ took our place when He went to the Cross.

Romans 5:7,8

For one will hardly die for a righteous man; though perhaps for the good man someone would dare even to die.

But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us.

In Romans 3:5 our unrighteousness demonstrated God's righteousness, and here, our unworthiness demonstrates God's love towards us.

His love is a sacrificial love. True love on any level, sacrifices so that the one loved can receive benefit.

No the other way around. Love never demands, love never takes, love never expects sacrifice on the part of the one who is loved.

Romans 5:9

Much more then, having now been justified by His blood, we shall be saved from the wrath of God through Him.

PRINCIPLE: Jesus Christ did the greatest thing for us when we were ungodly sinners, now he does for us much more...we are now His friends.

APPLICATION: Look ahead at all times to the Hope of the Glory of God. Even in the midst of problems.

HERE PAUL BEGINS TO set up the principle: If God could do the greater for us He can now do the less.

The greatest thing and most sacrificial thing God accomplished on our behalf was our Justification.

Now that we are justified by faith in Him and His work, we have much more...

What God can now accomplish for us is less but also greater, He did the greatest thing in saving us and now that we are part of His family He will do even more although it requires less.

Romans 5:10

For if while we were enemies, we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.

Here Paul uses the word RECONCILED to look back to our justification.

Words become very important at this point:

Justification: Our salvation, faith in Christ the imputation of God's Righteousness.

Reconciliation: The declaration of peace (v 1) between God and man. A result of justification.

Saved: a future tense looking at our deliverance in time by our living Lord.

Romans 5:11

We shout with joy and praise God regarding this present position of peace and the potential it brings.

HOWEVER: Position and Potential does not bring about reality.

PRINCIPLES:

1. In v 9 the believer is seen as being justified, this is God's justice recognizing the imputation of righteousness as a result of man's faith in Christ. This is the primary potential in our lives. Everything begins at justification. It is because of justification that we have a relationship with a Holy God.
2. However, neither production or the realities of the Christian life can result from potential alone.
3. While potential must precede capacity, potential does not automatically result in capacity.
4. All production and realities of the Christian life come from capacity and are an automatic result of capacity. **POTENTIAL + CAPACITY = REALITY**
5. In v 11 we have the expression of an attitude, a reality. The believer praises God for reconciliation. He gives God the accolades God rightly deserves. This is an expression of capacity in the life of the believer. All believers have the potential to do this but all do not. Because all do not have the capacity to do this.
6. Between the potential of v 9 and the reality of v 11 we have the building of capacity. v 10 This capacity is built through our understanding of **RECONCILIATION**. As a result of justification there is peace with God. And God can now do much more for us now that we are His children. v 10 **CHALLENGES US TO BELIEVE SOMETHING...BY FAITH**
7. In this model then the capacity includes truth, and faith in that truth, That in reconciliation there is no condemnation, no guilt, no shame, we have peace with God because of what He did, imputing to us His righteousness. And then capacity result is a reality: We can exult in God, praise Him, glorify Him, through our Lord Jesus Christ.

In verses 12-21 Paul, having shown us the model, now gives us a tremendous amount of doctrine upon which to build capacity.

Romans 5:12

Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned--

This verse looks back to Adam, the one man through whom sin entered the world and as a result of sin, death...both spiritual and physical.

Genesis 2:17, "But from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it [dying] you shall surely die."

So with Adam's disobedience there was sin and there was death to all mankind, because all sinned in Adam. This is inherited sin. Paul uses the verb **SINNED** to show that the human race is born into sin because we have the nature of sin, the Sin Nature, in us.

Romans 5:13

For until the Law sin was in the world; but sin is not imputed when there is no law.

FROM ADAM TO MOSES: Sin was in the world, death was in the world. But with the Law we now have the revelation of personal acts of sin. Once the Law was given we have the charge of God's Righteousness made against man. These sins, now defined, have to be imputed. The question is to whom?

The Law defined what sin was and was not and what was charged to man's account and what would be charged to Christ's account at the Cross.

The OT Law brought to man the reality of personal acts of sin:

Principles:

1. Adam's sin is imputed to the human race. In Adam we all sinned.
2. The Law defines personal acts of sins. Thou shalt and thou shalt not...
3. Personal acts of sin are not imputed to any member of the human race. You cannot impute something to someone who is already dead and we are dead because of the imputation of Adam's sin. Born spiritually dead!

4. Personal Acts of sin were covered by God in the OT and then, at the Cross imputed to Christ.
5. The OT Law describes what would be imputed to Christ at the Cross
6. Prior to the OT Law, personal acts of sin were not specifically defined
7. It took the OT Law to define personal acts of sin so they could be imputed to Christ at the Cross.

Romans 5:14

Nevertheless death reigned from Adam until Moses, even over those who had not sinned in the likeness of the offense of Adam, who is a type of Him who was to come.

Not sinned the same way, but we still sinned and we are sinners.

Romans 3:23, "For all have sinned and fall short of the glory of God."

Here Paul uses death as an illustration, and a rather final one, of the fact that all mankind is in Adam and in Adam all are counted as sinners.

ADAM WAS A TYPE...

What Adam did infected the whole human race and what Christ did effected the whole human race.

A Few Principles:

1. The typology between Christ and Adam is limited, as in all types.
- The issue is that only two perfect men have ever existed, Adam and Christ.
2. The first Adam was created perfect but by the exercise of his free will sinned bringing condemnation upon all mankind.
 3. The Last Adam was born perfect, no inherited or imputed sin, He lived a perfect life, no PAS, and was qualified to be the Saviour.
 4. The imputation of Adam's sin brings condemnation. the imputation of sins to Christ on the Cross brings justification.
 5. Therefore, Adam is a type in that one man brought condemnation while one man brought justification.

Romans 5:15

But the free gift is not like the transgression. For if by the transgression of the one the many died, much more did the grace of God and the gift by the grace of the one Man, Jesus Christ, abound to the many.

This parallels I Corinthians 15:22, "For as in Adam all die, so also in Christ all shall be made alive."

Here the typology is dissimilar: Adam brought death, Jesus Christ brings Life.

NOTICE WHAT PAUL CALLS our justification, the imputation of God Righteousness to us...a free gift.

Relates back to Romans 3:24 Being justified as a gift by His grace through the redemption which is in Christ Jesus;

GIFTS cannot be earned or deserved, if they are they are not gifts.

In Adams transgression many died

In the gift by the grace of the one Man. the grace of God abounds to the many.

Romans 5:16

And the gift is not like that which came through the one who sinned; for on the one hand the judgment arose from one transgression resulting in condemnation, but on the other hand the free gift arose from many transgressions resulting in justification.

This is a passage that reminds us of the difficulty of the task of justification.

Adam's one offense caused as many spiritual deaths as there are physical births (less one).

When a child is born he is or she is charged with sin, sin is imputed by the justice of God. This is a real imputation.

Three kinds of imputations:

1. God the Father imputes to Christ that which does not belong to Him, the sins of the human race. Our sins, that were not His, were set to his account.
2. God the Father imputes to man that which actually belongs to us in the first place.

Romans 5:12, "Death spread to all men because all sinned."

3. God the Father imputes to the believing sinner that which is not actually his. At salvation we are imputed (credited with) with the Righteousness of God.

The perfect righteousness of God is credited to our account. God declares us to be righteous, which is justification.

II Corinthians 5:21, "He made Him who knew no sin to be sin on our behalf, that we might become the righteousness of God in Him."

Christ is the last Adam, born like Adam prior to the fall. He is a facsimile Adam prior to the fall, whereas we are a facsimile Adam after the fall.

Because of one man's sin the entire human race is under condemnation. But because of one Man's sacrifice the entire human race is eligible for justification.

SO WE COME OUT OF VERSES 16-17 seeing how much greater the work of last Adam was than the fall of the first Adam.

And we have something much more, much greater by way of this free gift.

Romans 5:17

For if by the transgression of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.

MUCH MORE is given to those who have now received the abundance of Grace and the gift of righteousness.

If death reigned over us before salvation now we will reign in life through the One, Jesus Christ.

To understand what it means to reign in life, consider for a moment what it meant to be under the reign of death:

No hope, discouragement, no confidence, wondering whether heaven or hell awaited you, wondering if life was even worth it, no victory, no assurance, no grace, no divine assets, no divine love.

All of that is changed with the imputation, the gift of righteousness, and the abundance of Grace:

To REIGN IN LIFE means to have the ongoing benefits of the victory over death. The Christian life is life that eliminates sorrow, guilt, fear, discouragement, doubt, and instead builds into the believer confidence, assurance, and the joy of having a intimate relationship with God.

If you do not reign in life through Christ and have faith, hope, and love, you will have shame, fear, and anger reign over you.

HERE Romans 5:17 does much of what Romans 1:17 has done to this point.

In Romans 1:17 the topic was faith and that topic continued to be the issue to this point.

Now we have something added to the Christian life. If God did the most for you when you were a sinner, now that you are a son, a saint, He will do much more for you.

Romans 5:18

So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men.

What Jesus Christ did for us was a gift; it was grace, and it was an act of righteousness which results in us having the gift, the grace, and even the righteousness of God.

The JUSTIFICATION OF LIFE connects to the previous verse where we reign in life through Jesus Christ.

What a Wonderful Life!

Romans 5:19

For as through the one man's disobedience the many were made sinners, even so through the obedience of the One the many will be made righteous.

What is the missing link in this process? Faith!

"will be made" is a future passive verb and looks at what God does for us when we put faith in His Son.

It is our faith in Christ that unleashes the action of God, thus the passive verb.

Romans 5:20

And the Law came in that the transgression might increase; but where sin increased, grace abounded all the more,

Here, Paul reintroduces the Old Testament law.

Remember the question asked at the end of Romans 3?

Romans 3:31, "Do we then nullify the Law through faith? May it never be! On the contrary, we establish the Law."

The word "came in" is the Greek PAREISERCHOMIA and is a Greek theater term that describes the Law coming onto the stage as a minor actor to enhance the scene.

The OT Law came on stage to show that man is a sinner and is spiritually bankrupt in the sight of God.

PRINCIPLES:

1. This statement anticipates Romans 7:7

Romans 7:7, "What shall we say then? Is the Law sin? May it never be! On the contrary, I would not have come to know sin except through the Law; for I would not have known about coveting if the Law had not said, You shall not covet."

2. Paul, as a Jew was very self-righteous. The OT Law taught him of his sinfulness.
3. Although a minor actor, the Law is from God and therefore it is perfect and Holy, expressing God's Righteousness and Justice.
4. When set against man the OT Law teaches that man is sinful and cannot live up to God's standard. The bottom line of the OT Law is that it is Impossible!
5. But Jesus taught and it is recorded in all three of the synoptic Gospels: Luke 18:27 that, The things impossible with men are possible with God.
6. Therefore, while a minor actor the OT Law should get the academy award for best supporting actor.

Verse 20 continued:

"But where sin increased, grace abounds all the more."

This is a comparative clause which shows the superiority of Grace. Grace is superior to sin.

HOW DOES SIN INCREASE?

1. Continuous increase in sin throughout history. From Adam to Christ to the Second Advent and even to the end of the Mill reign.
 2. One way this occurs is through the increase of people on planet earth. More people, more sin
 3. Another way is sin in the intensity of sin as man tried to eliminate God from their lives. Mankind becomes more sinful as time progresses.
- II Timothy 3:1-5, "But realize this, that in the last days difficult times will come. For men will be lovers of self, lovers of money, boastful, arrogant, revilers, disobedient to parents, ungrateful, unholy, unloving, irreconcilable, malicious gossips, without self-control, brutal, haters of good, treacherous, reckless, conceited, lovers of pleasure rather than lovers of God; holding to a form of godliness, although they have denied its power; and avoid such men as these."
4. This increase of sin combined with inherit and imputed sin sets up an opportunity for Grace.
 5. Personal acts of sins, as defined in the OT Law, demonstrates that man has inherit and imputed sin and PAS show the divine verdict of death upon mankind.
 6. But grace always is greater than the sinfulness of mankind. If sin increases grace increases, grace is always out ahead of sin.
 7. The condemnation of man due to imputed sin opens the door for grace. Therefore, grace is the genius policy of God to those who are condemned. Our condemnation opens the door for grace and makes the grace of God even more brilliant.

It was one thing for God to condemn mankind because of sin but it is even a greater thing for God to develop a policy of grace towards condemned man.

When we read the Law we see the grace of God as greater than our failure and sin. What is impossible for man is possible with God.

When we say NO WAY God says...MY WAY

So the Law has a wonderful purpose then and even now. We can see in it the Holiness of God and the sinfulness of man.

So when the Law was written, sin was more defined, more definite, it increased

BUT WHERE SIN INCREASED grace abounded all the more.

Romans 5:21

That, as sin reigned in death, even so grace might reign through righteousness to eternal life through Jesus Christ our Lord.

This statement serves as a transition to take the reader from the reality of grace in justification to the potential of grace and its reality in the CCL.

THE QUESTION THIS CHAPTER ENDS WITH:
Does Grace Reign in your life?

Now in Romans 6 through 8 we will see how Grace can reign in our lives all the way to eternal life. We call this sanctification, the believer growing in God in the Christian Life by means of the Holy Spirit.

In Romans 5 we saw that, as a result of the fall and God's condemnation on mankind, we can have much more.

What we regain in salvation surpasses what Adam and the woman had prior to the fall.

Our God is God of MUCH MORE...We can be assured that whatever we have from grace far surpasses what we presently have. Wherever God leads you will be a place of MUCH MORE.

Paul builds Chapter 6 around two questions. The first one is in v 1 and the second one is in v 15. Following each is the answer to the question.

In each question he deals with that which can derail sanctification.

Chapter 6: The problem of sins

Chapter 7: The conflict of sins

Chapter 8: Our freedom from sins (Life in the Spirit).
