

Romans 5

Romans 5:1-11

The direction of the letter changes at 5:1.

Paul has focused on establishing the reality of man's sin and God's justification of sinful man.

Chapters 5-8 will focus on two areas of the justified man's life:

1. The **certainty** that our justification will lead to salvation in the end
2. Salvation empowers the believer to continue living this life without being dominated by:
 - a. Sin
 - b. Law

The **assurance** of the believer's salvation begins and ends chapter 5-8:

1. 5:1-11
2. 8:18-39

In the middle of these opening and closing comments we find three parts in the middle:

1. The basis of our **eternal security** in the discussion concerning Adam and Christ in 5:12-21
2. The threat to our assurance in chapters 6 and 7:
 - a. Sin
 - b. Law
3. God's Spirit empowers us to overcome these threats in 8:1-17

This opening discussion in 5:1-11 covers many topics:

1. Peace with God
2. Grace
3. Hope
4. Glory of God
5. Sufferings
6. Perseverance
7. Character
8. God's love
9. Holy Spirit
10. Reconciliation

Some have labeled these verses: the Blessings of Justification

But, the consistent theme here and at the end of chapter 8 is the hope we now have in Christ because we have been justified.

This chapter has not yet started talking about sanctification in life or the maturing of the believer.

Paul is discussing the position of the justified and the confidence we can have in this position.

Sanctification or power over sin in life will begin to be discussed in chapter 6.

Quick Summary of 5:1-11

- **5:1-4** - We rejoice because we hope to be part of the future Glory of God. But, also, we rejoice even today in our sufferings because these sufferings force us to look to God and live like God while we wait in hope.
- **5:5-8** - Why can we even have this hope for the future and for today? Because of God's love. This was revealed when Jesus died for the ungodly and powerless so that they might be justified.
- **5:9-11** - If we have been justified today because of Jesus we will ultimately be saved (certainty of salvation, assurance of salvation, eternal security) from God's wrath or end time judgment.

5:1

"Therefore" indicates that the previous discussion that began in 3:21 foundational for what Paul is about to conclude.

1. 1:18-3:20 condemns all men (Jew and Gentile)
2. 3:21-4:25 reveals justification of all men (Jew and Gentile) through faith.

"Justified through faith" sums up the material in 3:21-4:25

"Peace with God" – "peace" is the Greek translation of the Hebrew shalom in the LXX

- This is an eschatological term used by the OT prophets to speak of the salvation that would be brought to God's people in the last days where the word "peace" and "salvation" were equivalent.
- "Peace" in the Greek meant the cessation of war but "peace" in Hebrew had a more positive meaning that included well-being, prosperity, and salvation of the godly man:
 - Isaiah 52:7 and Romans 10:15
 - Ezekiel 34:25
 - Isaiah 54:10
 - Jeremiah 37:26

5:2

"access" would refer to being able to have access to the president.

But notice, this is not saying here we have access into God, but instead into grace.

5:3

Paul has to address present day sufferings quickly for his reader since he has just said we have "peace" or "shalom".

It did not look like salvation from God to the Jews as they compared the OT promises to their present day suffering.

Suffering	Perseverance	Character
<i>Thlipasis</i>	<i>hupomone</i>	<i>dokimen</i>
"tribulations"	patient endurance	proven character

= HOPE

Why hope? We already have hope but we will strengthen our hope when we experience God's power even in time. Our hope will be greater.

- 1 Peter 1:6-7
- James 1:2-4

5:6

“Powerless” is a word that meant “weak” or “sickly” and here it refers to the inability of man to work out righteousness for himself.

Three words used to describe the unsaved man:

1. Powerless
2. Ungodly
3. sinners (5:8)

5:8

“die for” has been used four times in 6-8.

In each case the Greek uses the preposition “hyper” – meaning “on behalf of” (translated “for”).

“Hyper” stress two aspects of Christ’s death:

1. the substitutionary sacrifice
2. the action of one person for the benefit of another

The Greek preposition “anti” – meaning “in place of” could have been used, but would only focused on the substitutionary death of Christ. The emphasis here is on God’s love and desire to benefit man so Paul’s choice of “hyper” captures his focus in more detail.

5:10

Paul uses a fourth word to describe the unregenerate state of man.

That word is “*echthroi*” (“enemies”).

This word refers to us being considered by God as his enemies.

This is clear from 11:28 where Israel is considered God’s enemy but is still loved.

Romans 5:12-21

Points:

- Justification by faith overcomes the effects of the fall of Adam
- Adam’s sin affected all people; Christ’s obedience affects all believers
- The connection to verses 1-11 is the theme of the assurance of salvation because of Christ’s work.
- All men stand in relationship to God through one of two men: Adam or Jesus
- The focus of this chapter is not sin and death but that *“grace might reign through righteousness to bring eternal life through Jesus Christ our Lord.”*

A **federal head** is a person who represents a group of people and whose actions result in consequences for those people. The group experiences what their federal head’s actions deserve. Examples of federal heads are kings, congressmen, parents, etc.

The discussion of sin in these verses deals with the sin nature that we inherited from Adam.

We are called “sinners” because we have this sin nature.

We then commit sins because we are sinners that have a sin nature.

5:12

Paul begins this section in this verse with a comparison that he does not finish until 5:18.

Paul becomes sidetracked from his comparison by Adam and sin.

(To start a comparison like this and then not finish it is what grammarians call an anacoluthon.)

“**one man**” – Paul does not call them “Adam” and “Jesus” yet. He refers to them as “one man” to stress the fact that they were the federal heads of groups.

“**death**” refers to spiritual and physical death

Adam is credited with the sin and not **Eve** because Adam was the federal head of the race and Eve was not.

- Man was formed first (1 Timothy 2:13)
- Eve was made as a “helper” which is ‘**ezer** and means “to help, to aid as one helps the destitute” and “giving to one who needs what they have.” The NIV translates it as “helper suitable”(2:18) and “suitable helper” (2:20) because the word also means “corresponding needs and assets.”
- Eve was brought to the man (2:22)
- Adam named the animals and Adam named Eve “woman” (**Ishshaw**) (2:23)
- Eve was taken out of man (2:23)

Eve did become a sinner when she ate according to 1 Timothy 2:14 – “*It was the woman who was deceived and became a sinner.*” “Sinner” (parabasei “transgression”) is the same word as Paul uses in Romans 5:14 (parbasews “transgression”, NIV “*breaking a command*”). So Eve could sin but she did not have the authority for the whole human race. (see also 2 Cor. 11:3)

Adam’s sin produced:

1. universal sin nature
2. universal sinning
3. universal spiritual death
4. universal physical death

“sin” in Romans does these things:

1. it reigns (5:20; 6:13, 14),
2. it can be obeyed (6:16-17),
3. it pays wages (6:23),
4. it seizes opportunity (7:8, 11)
5. it deceives and kills (7:11, 13)

The dash (–) at the end of verse 12 is the English Bibles way of recognizing that Paul has abandoned his sentence in verse 12 and begins to detail some statements he has made in verse 12.

5:13

Paul does not continue with the obvious conclusion of verse 12.

Since sin and death entered the world universally through one federal head then righteousness and life could also enter the world through one federal head.

But, Paul does not finish the comparison and so does not write this, yet. Paul will wait until verse 18.

Instead Paul wants to explain the concepts and connections of “sin” and “law” since both of these have already been introduced in his book.

Verses 13 and 14 explain verse 12.

Paul begins verse 13 by stating a truth but a truth that doesn’t make sense if we only consider the Law of Moses.

Paul says, “**Before the law was given, sin was in the world.**”

So, what came first sin (and death) to man or the Law of Moses? The answer: Sin

The question then is a Jewish question and is stated like this by Paul: “**But sin is not taken into account when there is no law.**” . . .??

Why was there death for all men before the Law of Moses was given?

How could people be guilty of breaking a law they did not know existed?

Why then did they die before God revealed the Law of Moses?

The answer to this question proves that Adam was the federal head of mankind.

The reason we sin and die is because of Adam!!

This is important and Paul is trying to stress the total power and authority that Adam had over us because it will help us understand the position that Christ has to the other extreme

5:14

Here is the answer to the question.

“Nevertheless” – Paul admits that you can not sin against a law that does not exist

- (you can sin against a law you do not know. Your knowledge does not make something a law. There are many legitimate laws that we do not know. They do not suddenly become a law when you learn about it.)
- The Law of Moses did not exist until God gave it.

Still, death reigned from Adam until Moses.

Why, because in Adam all became sinners and because all where sinners they died.

“**did not sin**” – “sin” is “**hamartano**” and means “miss the mark”

“**by breaking a command**” – is “**parabasis**” meaning “the transgression of a given command

Adam did “sin” by breaking a known and revealed command.

Adam was a “pattern” of the one to come

“**Pattern**” is “**tupos**” which means a divinely instituted “type”, “pattern” or “shadow” of a greater reality.

Adam’s act had universal impact as did Christ’s act.

1 Corinthians 15:45-49 – “*So it is written: "The first man Adam became a living being"; the last Adam, a life-giving spirit. The spiritual did not come first, but the natural, and after that the spiritual. The first man was of the dust of the earth, the second man from heaven. As was the earthly man, so are those who are of the earth; and as is the man from heaven, so also are those who are of heaven. And just as we have borne the likeness of the earthly man, so shall we bear the likeness of the man from heaven.*”

SEVEN CONTRAST in SEVEN VERSES

The rest of Chapter 5 makes seven contrasts between Adam’s act and Jesus’ act.

There is one in each verse.

5:15 – The **Essence**: Transgression - Gift

5:16 – The **Verdicts**: Condemnation - Justification

5:17 – The **Consequences**: Death - Life

5:18 – The **Extent**: Condemnation for All Men - Justification for All Men

5:19 – The **Issues**: Many Declared to be Sinners and they began to Sin:

- Many Declared to be Righteous and they began to be Righteous

5:20- The **Significance**: The Law Showed the Significance (result, impact) of Adams Sin:

- Grace Shows the Significance (result, impact) of Christ's Act

5:21 – The **Dominions**: Sin Reigning and Producing Death:

- Grace Reigning and Producing Righteousness

5:15 –

1. Isaiah 53:11, 12 – “will justify many” and “bore the sin of many”

2. Mark 10:45 – For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.”

The repeated use of “grace” and “gift” indicate that Jesus did not simply restore us to innocence but instead gives us much more than Adam lost.

5:16

The gift is not like the trespass.

One sin of Adam crashed everything.

One act of Jesus pays for all sins and brings us justification

5:17

One act of sin allowed death to reign in all men.

Now in Christ, his one act is also greater in this case. Not only is the power of death broken but believers can reign in life. This means:

- a) reign in time over sin and death
- b) reign in eternity with resurrection

5:18

“Justification that brings life for all men” is not universalism (teaching that all men are automatically saved) because all men are already in Adam and they must choose to be under a new federal head.

This verse is teaching as does the rest of scripture that there is “justification that brings life for all men” who will believe. If they refuse to receive Jesus as their new life giving federal head they will remain under the condemnation from Adam that came to all men.

Paul has already made it clear that men are justified by faith in Christ.

Here a verse could be used to mean something that contradicts the rest of the scripture.

Scripture must be interpreted with scripture.

Based on scripture we have the right and the responsibility to understand this to refer to all men having the opportunity if they respond with faith in Christ.

5:19

Christ's obedience was on the cross. This does not refer to his life of obedience.

“Made righteous” refers to justification but also the ultimate end of the believer will be a righteous character.

5:20

Adam as an example begins to fade at this point. Christ is the focus.

Adam was used to build a case to understand Christ.