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In Chapters 1-4, Paul has presented our greatest need, the need for a savior, and God's way of meeting that need. For God to justify us – to declare us righteous and reconcile us to Himself – we must believe Him. Salvation is by grace through faith, not earned by works, that no one may boast (*Eph. 2:8*).

Romans 5 explains several benefits and blessings that this justification brings to the life of the believer. The first is peace with God (v.1). We are no longer His enemies, but His friends. A person at peace with God enjoys peace within despite his circumstances.

Verse 2 says that we also enjoy a position of access to God. He is our Father and welcomes us as His children. As partakers of His grace, we share in the glory of God and also look forward to the time when we'll be fully manifested in His glory.

We can also rejoice in our sufferings (v. 3). The opposite of joy is sin, not suffering. To rejoice in our sufferings does not mean to 'enjoy the suffering', but to not allow present suffering to rob us of our joy. We can realize that suffering can produce perseverance and endurance, which produces character. Often we cannot control our circumstances, but we can keep our circumstances from controlling us, and how we respond.

When our hope is in God and His word, we will never be disappointed. If one were to hope for something and later learn we could not have it, we would be disappointed. But through the love of God and His Holy Spirit that has been given to us, our hope in Him will not bring disappointment.

Verses 6-8 emphasize that Christ died in our place even though we were ungodly sinners. We are also reminded that we were unable to save ourselves. Christ demonstrated the perfect, unconditional love of God at the cross of Calvary. We were completely unworthy, but Christ died for us anyway.

So, now we who have put our faith and trust in Christ are no longer reckoned as guilty sinners. God through Christ has paid a tremendous cost to justify us although we were sinners. Now He is certainly not going to allow us to suffer eternal death in the end! In His mercy, He has saved us from His wrath.

Thankfully, though all mankind was hostile to God, He gracefully did not share that attitude. His love and grace was greater than all our sin. When Christ's death in our place paid the price for our sins, the cause of our hostility toward God was done away with. Love found a way to save our souls.

And so, we rejoice in God through our Lord Jesus Christ (v.11). Our joy is not merely in the gifts we receive, but in the Giver. We recognize that it is only due to the person and work of Christ that we receive grace.

The next section reminds us that all people are sinners both by nature and by practice. In fact, we are not just sinners because we sin. We sin because we are sinners. It is our nature, inherited from our first parents, Adam and Eve. In addition, Adam, the first man, is presented as the federal head of the human race. Like the president or king of a country, a federal head acts for all who are under him. An understanding of this section of Scripture also helps explain the methodology of our salvation.

Man is condemned in three ways: 1) a sinful nature, 2) a sinner by practice, and 3) Adam's sin is imputed to him. Death entered the world due to sin. Since Adam from the beginning, all who trust in God are saved eternally, but all die physically.

At first glance, it may not seem fair to some that Adam's sin is imputed to every one of us. However, the result is very good news for us indeed. Just as Adam's sin is imputed to us, so also can be the righteousness of Christ! In Adam, we are condemned to die. But in Christ, we receive the free gift of eternal life. God has indeed worked all of this out for our good.

It is important to point out the futility of the "universalists" who would try to say that everyone will be saved. This passage speaks of two federal headships. Adam's sin affects all who are in him (every person ever physically born). Christ's righteous act affects all who are in Him (only those that have been spiritually "born again", as Christ describes in John 3).

Since Paul has now explained that sin and salvation are not centered in the Law, but in these two federal heads (Adam and Christ), the Jewish objector might ask, "Why then was the law given?" The answer is that the Law did not originate sin, or save from sin, but revealed the terrible character of sin and its offense against God.

Again, God's grace proved to be greater than all our sin. Where sin abounded, God's grace abounded so much more. Grace reigns through righteousness, as the demands of sin have been met by Christ, and God can grant eternal life to all who plead the merits of Christ.

Romans 5

Peace with God through Faith

5 Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ.

²It is through Him that we have gained access by faith into this grace in which we stand, and we rejoice in the hope of the glory of God.

³And not only this, but we also rejoice in our sufferings, knowing that tribulation produces perseverance; ⁴and perseverance produces character; and character produces hope.

⁵And hope does not disappoint us, because God's love has been poured out into our hearts through the Holy Spirit who was given to us.

Christ in Our Place

⁶For when we were yet without strength, in due time Christ died for the ungodly.

⁷For scarcely for a righteous man will one die; yet perhaps for a good man someone may dare to die.

⁸But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us.

⁹Much more then, having now been justified by His blood, we will be saved from the wrath of God through Him.

¹⁰For if when we were enemies we were reconciled to God through the death of His Son, how much more, having been reconciled, shall we be saved through His life.

¹¹And not only this, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

Death in Adam, Life in Christ

¹²Therefore, just as through one man sin came into the world, and death through sin, and so death spread to all men because all sinned— ¹³(for sin indeed was in the world before the law was given, but sin is not imputed when there is no law.

¹⁴Yet death reigned from Adam to Moses, even over those whose sins were different from the transgression of Adam, who is a type of Him who was to come.

¹⁵But the free gift is not like the offense. For if by the one man's offense many died, how much more did the grace of God and the gift that came by the grace of the one Man, Jesus Christ, abound to many.

¹⁶And the free gift is not like the result that came through the one who sinned. For the judgment that arose from one offense resulted in condemnation, but the free gift that arose from many offenses resulted in justification.

¹⁷For if because of one man's offense death reigned through that one man, how much more will those who receive God's abundance of grace and the free gift of righteousness reign in life through the one Man, Jesus Christ.)

¹⁸So then, just as through one man's offense judgment came to all men, resulting in condemnation, even so through one Man's righteous act the free gift came to all men, resulting in justification that brings life.

¹⁹For as by one man's disobedience many were made sinners, so also by one Man's obedience many will be made righteous.

²⁰Now the law was instituted to increase the offense. But where sin abounded, grace abounded much more, ²¹so that as sin reigned in death, even so grace might reign through righteousness leading to eternal life through Jesus Christ our Lord.

Memory Verse for the Week

Romans 5:1 – *Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ.*