

(Quote from Gen 15:5). He believed despite a hopeless situation: Abraham was 100; Sarah was 90.

The promise of blessing through the Seed—which is Christ—is of faith that it might be by grace. And it is to all the “seed”—that is, to all who have faith. All such are “of the faith of Abraham.” He is thus the father of us all, who believe in Jesus. And so the Word is fulfilled which declares, “I have made thee a father of many nations.”

- 19] And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sara’s womb:  
20] He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;

*The only way you can glorify God is to believe Him.*

- 21] And being fully persuaded that, what he had promised, he was able also to perform.

Fully persuaded = brimful; no room for doubt. He relied on the character of God. He knew that God cannot lie. He knew that God was also omnipotent.

- 22] And therefore it was imputed to him for righteousness.  
23] Now it was not written for his sake alone, that it was imputed to him;  
24] But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;

The definition of the Gospel in 1 Cor 15:1-4: note the importance of the resurrection!

- 25] Who was delivered for our offences, and was raised again for our justification.

Verses 23-25 apply the truth about justification and its illustration in Abraham to the apostle’s readers—from the believers in Rome who first read this letter to all of us today. The divine declaration of Abraham’s justification was written not for him alone, but also for us, to whom God will credit righteousness. Such an act of justification, however, is not for everyone. It is for us who believe in Him who raised Jesus our Lord from the dead

## Summary

In Chapter 4, Paul presented several irrefutable reasons why justification is by faith:

- 1) Since justification is a gift, it cannot be earned by works (vv. 1-8).
- 2) Since Abraham was justified before he was circumcised, circumcision has no relationship to justification (vv. 9-12).
- 3) Since Abraham was justified centuries before the Law, justification is not based on the Law (vv. 13-17).
- 4) Abraham was justified because of his faith in God, not because of his works (vv. 18-25).

Jesus’ resurrection validates the adequacy of the payment for us all. *Τετέλεσται Tetelestai*, “Paid in full!” (Jn 19:30).

The ransom has been paid. The divine justice has been appeased. The holiness of God has been vindicated. ...And the believing sinner is declared justified from all things. Such is the testimony of Chapter 4. We can’t add to it. *It is blasphemy to even try.*

## Next Session

Read Romans Chapter 5: So we have an eternal home in heaven waiting for us: What about the here and now? What are the benefits of salvation *now*?

## The Book of Romans Session 6 Romans 5: The Sequence to Maturity

### Romans Outline

**Chapters 1 - 8**      **FAITH**      *Doctrinal*

- 1-3 Sin (the most complete diagnosis)
- 4-5 Salvation
- **6-8 Sanctification**

**Chapters 9 - 11**      **HOPE**      *Dispensational*

- 9 Israel - Past
- 10 Israel - Present
- 11 Israel - Future

**Chapters 12 - 16**      **LOVE**      *Practical*

## Review

In Chapter 3 we learned about God's Greatest Problem. In Chapter 4 Abraham and David speak to Israel about God's Greatest Gift. Chapter 4 also demonstrated the unity of the Old and New Testament together (How Abraham was saved (*before* the Law)? How David was saved (*under* the Law)?

In Chapter 4, Paul presented several irrefutable reasons why justification is by faith: 1) Since justification is a gift, it cannot be earned by works (vv. 1-8); 2) Since Abraham was justified before he was circumcised, circumcision has no relationship to justification (vv. 9-12); 3) Abraham was justified centuries before the Law, so justification is not based on the Law (vv. 13-17); and 4) Abraham was justified because of faith in God, not because of his works (vv. 18-25).

## Whence now, Pilgrim? Romans 5

An eternal home is waiting for those who have trusted Christ. Now the question Paul will answer is: *What about the here and now?*

## Peace With God

- 1] Therefore being justified by faith, [let us to go on so that] we have peace with God through our Lord Jesus Christ:

“Therefore” = concluding from the foregoing.

“With” *πρὸς pros*, face-to-face; intimate relationship, understanding.

A believer is not responsible for having peace in the sense of making it but in the sense of enjoying it. Many don't have peace with God because they don't claim it through faith. “...My peace I give to you, not as the world giveth... (Jn 14:27).”

## Three Kinds of Peace

- World Peace
- Tranquility of the soul: “Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you (Jn 14:27).”
- Peace with God: “the peace that passeth all understanding (Phil 4:7).”

- 2] By [through] whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

“Through whom?” Who is the agent here?

“Access:” *προσᾶγωγή prosagoge*, privilege of approach. “Through whom we have obtained access” (perfect sense: in the past, with results that continue on; nothing changes it).

“wherein we stand” = go on standing (present tense, continuing on).

“in grace” => exciting! In a condition [position], before God that we can never earn or merit. (Attempting to earn it is a form of rejection of the intent of the giver. Cf. Rom 11:6.)

Col 2:6: As you have therefore received (aorist: once and for all) so walk [continue on walking] in Him (present tense, continuously) so keep on walking in Him.

How have you received Him: Eph 2:8, 9! Why? Eph 2:7!

How do you continue? Galatians = how then we shall then live: *by faith* (Hab 2:4).

He is always the key; He is “the hope of glory” (Col 1:27; cf. Rom 8:17-30; 2 Cor 4:17; Col 3:4; 2 Thess 2:14; Heb 2:10; 1 Pet 5:1, 10). Even rejoice in sufferings? (Cf. James 1:2).

- 3] And not only so, but we glory in tribulations also: knowing that tribulation worketh patience;

“glory”: exalt; “leaping for joy” (present, continuing, tense).

“tribulation”: *θλίψις thlipsis*, a pressing, pressing together, pressure; thus, oppression, affliction, tribulation, distress, straits; distress that is brought about difficult circumstances. [How can we rejoice in that? Feeling that you are no longer close to God? Who moved?]

“Knowing”: *εἶδω eido*, perceive, notice, discern, discover... that which produces patience [perseverance.] (Cf. Rom 15:5-6; James 1:3-4.)

## The Process of Maturity (a sequence)

- 4] And patience, experience; and experience, hope:

“experience”: δοκιμή *dokime*, proven character; a proof, a specimen of tried worth.

...[keeps on] producing character, and character keeps on producing hope. This is more than mere stoic endurance of troubles, even though endurance or steadfastness is the first result in a chain-reaction outgrowth from distress. This is spiritual glorying in afflictions because of having come to know (from *oida*, “to know by perception”) that the end product of this chain reaction (that begins with distress) is hope.

Flabby Christians... “No pain, no gain!” (Cf. 2 Cor 6:1-10): by much endurance (= perseverance, to persist in spite of difficulties; to keep on in keeping on) we are looking forward like distance runners.

Proven character: (root = something engraved); permanent; etched qualities of moral commitment, dependability; permanent qualities. Self-discipline; fortitude; trustworthy. Moral fiber... Proven character; => highest form of maturity = hope! (!) Confidence in the future over the present; Faith aimed at future things!

He who has no hope in the future frets under the least circumstances... You should have joy in difficult circumstances and troubles! Difficulties are used by God to develop proven character.

Re: “tribulation”: θλίψις *thlipsis*, a pressing, pressing together, pressure; thus, oppression, affliction, tribulation, distress, straits; distress that is brought about by difficult circumstances.

John Peterson (one of the principal partners of the famed leading design firm of Koechel-Peterson) expressed it this way: “If you squeeze a lemon, you get lemon juice. If you squeeze an orange, you get orange juice. If you squeeze a Christian, you should get Christ.”

## Why do Christians Have Trials?

1. To glorify God (Dan 3:16-18, 24-25).
2. Discipline for known sin (Heb 12:5-11; James 4:17; Rom 14:23; 1 Jn 1:9).
3. To prevent us from falling into sin (1 Pet 4:1-2).
4. To keep us from Pride. Paul kept from pride by his “thorn in the flesh.” (2 Cor 12:7-10). Was it his eyes? (Gal 4:15; 6:11).
5. To build faith (1 Pet 1:6-7).
6. To cause growth (Rom 5:3-5).

7. To teach obedience and discipline (Acts 9:15-16; Phil 4:11-13).
8. To equip us to comfort others (2 Cor 1:3-4).
9. To prove the reality of Christ in us (2 Cor 4:7-11).
10. For testimony to the angels (Job 1:8; Eph 3:8-11; 1 Pet 1:12).

Thus: James 1:2-4

—from Hal Lindsey’s *Combat Faith* and  
Nancy Missler’s *Faith in the Night Seasons*

## The Process of Maturity

- Highest form of maturity = Hope! Confidence in the future over the present; faith aimed at future things!
- He who lacks hope in the future frets over the least circumstances... fretting and frustrations demonstrate a lack of perspective!
- You should have joy in difficult circumstances and troubles! Difficulties are used by God to develop proven character.

## The Logic of His Love

- 5] And hope maketh not ashamed; because the love of God is shed abroad [poured out] in our hearts by [through] the Holy Ghost which is given unto us.

“Ashamed”: disappoint; “put to shame because of disappointment” in unfulfilled promises... (A reflection of Psalm 25:3, 20-21 (cf. Ps 22:5; Rom 9:33; 1 Pet 2:6).

Love of God = subjective genitive; the ability to comprehend the love that He has for us.

“poured out”: perfect tense, keep on, continuously; “was given” (aorist tense: once and for all).

This ministry of the Holy Spirit is related to His presence in believers as the seal of God (Eph 4:30) and as the earnest or down payment of their inheritance in glory (2 Cor 1:21-22; Eph 1:13-14). Each believer has the Spirit of Christ (Rom 8:9) and he is indwelt by the Holy Spirit (cf. 1 Jn 3:24; 4:13).

[There is a shake up coming; we need to have our priorities straight; not with our eyes on the world...]

Persecution = catalyst for Christian growth.. Pressures should lead to exaltation as our character grows. Hope = certainty about God’s promises of the future.

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

“For”: to explain the logic of how great that love is. Substantiated by the kind of people he died for:

“helpless” = where you can do nothing to help yourself; nothing.

“ungodly” = incompatible;

“in due [the right] time”

How taught: Sacrifices, the passion play of innocent animals: Passages like Isa 53... (750 years earlier); Psalm 22... Daniel 9:24-25 (over 483 years earlier).

7] For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

Contrast with human thinking; to show the highest expression of human love and God’s love. [Is there someone that *you* would die for?]

8] But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

“Commendeth”: συνιστάω *sunistao*, demonstrates; prove in action; while sinners ἀμαρτωλός *hamartolos*, defiantly rebel against, with scorn.

### “Much More...”

9] **Much more** then, being [have been] now justified by his blood, we shall be saved from wrath through him.

This is the first of the “much more’s.”

What can be more than this fact [his blood] already? justified. Declared as righteous as God!. (Ties this to v.1) How then can one be ever, once saved, be lost? “Through Him,” not us. We are secure in His faithfulness, not ours.

10] For if, when we were enemies, we were [having been] reconciled to God by the death of his Son, **much more**, being reconciled, we shall be saved [delivered daily] by his life.

“Reconciled”: to restore to a relationship by the removal of barriers; it is man that is reconciled to God. Religion is man’s attempt to reconcile himself to God. He can’t...remember Gethsemane...He died down here to save us; He lives up yonder to keep us saved!

This great triumvirate—*Redemption* (3:24; 1 Cor 1:30; Gal 3:13; Eph 1:7); *Propitiation* (Rom 3:25; 1 Jn 2:2; 4:10; *Reconciliation* (Rom 5:10-11; 2 Cor 5:18-20; Col 1:22)—is totally the work of God, accomplished through the death of Jesus Christ. Redemption pertains to sin (Rom 3:24), propitiation (or satisfaction) pertains to God (3:25), and reconciliation is for us, people.

“Delivered daily” by Christ [Cf. Heb 7:25] How long are we saved? As long as He lives.

“Enemies!” (Rom 8:7; James 4:4) Four descriptive words: helpless, ungodly, sinners, enemies. [Would you die for people like that? Would our society die for anything? That’s our problem...]

If God loved you enough in that condition, what about now that you are his child (Jn 1:12)? How then can one be lost after having been saved? The first of five “much more’s.” (Cf. 9, 10, 15, 17, 20). Four words; five “much more’s”! [Much more’s = Anticipatory echoes of Romans 8.]

Out of this logic comes the only correct motivation for living for God.

vs. Fear, commonly used today; = wood, hay, stubble (a bonfire...)] vs. Obscure verses out of context... “Yes, but-ers”; i.e., Phil 2:12, 13.

*Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure.*

Philippians 2:12, 13

“Fear”: Ancient term for respect, *awe*. Work out, *katergozemai*, to work to the outside something that is already on the inside! Cf. v.13! For it is God who is at work in you.

11] And not only so, but we also joy [exalt; leap for joy] in God through our Lord Jesus Christ, by whom we have now received the atonement.

“Have received”; *Finished* work.

The remainder of this chapter can be labeled “potential sanctification.” You may find this difficult to understand and difficult to accept.

## Sanctification?

Justification does not *make* a person righteous. It means that before God's holy court, a lost sinner is now declared righteous, but his heart has not been changed. God also has a plan in salvation whereby He not only *declares* a sinner righteous, but He is also going to *make* a sinner righteous. That is, God provides a way that a sinner may grow in grace and *become* sanctified (set apart) for God.

## Two Heads: Adam and Christ

From Romans 5:12 to Chapter 8, what makes that union with Christ absolutely, irrevocably, ours because of Him. These verses contrast with our descent from Adam and our present union with Christ.

Imputation through Union. Impute: to ascribe, to account to you something that was true of another.

- 12] Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

[An ostensible rebuttal to "life on other planets," etc. There were two exceptions: Enoch and Elijah—one a Gentile and one a Jew. The two witnesses in Rev 11, I believe, will both be Jewish.]

## We Are Sinners Four Ways

- 1) We are sinners because we commit acts of sin.
  - 2) We are sinners by nature (sin doesn't make us sinners, but we sin because we have that nature).
  - 3) We are in the state of sin. God has declared the entire human family under sin.
  - 4) You and I are also sinners by imputation. That is, Adam acted for the human race because he was the head of it.
- 13] (For until the law sin was in the world: but sin is not imputed when there is no law.
- 14] Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

Why did people die from Adam to Moses? Mankind did not die for their personal sin; he died because of Adam's sin being imputed to him.

Adam had rejected God's warning: "Dying you shall surely die" (2 deaths: Jude 1:12; Rev 2:11; 20:6,14; 21:8).

"In the day...": At the instant of rejection, he violated God's word, at the very center of center of his being: spiritually. It began a process...and we are after the image of a fallen Adam. Death from Adam to Moses is undeniable. Cf. 1 Tim 2:13, 14: Adam loved Eve so much that he *chose* to join her in her predicament! (Without which there would have been no issue, no Redeemer!)

## Contrast with the Last Adam

"Him that was to come," whose power is greater. (Much more's), and through imputation, is ours. How? Cf. "The Last Adam": 1 Cor 15:45-49. Also, Eph 5:22-32. Christ is the Last Adam. He is the head of a new race.

- 15] But not as the offence, so also is the free gift. For if through the offence of one many be dead, **much more** the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.

Two opposing sources and results accordingly.

- 16] And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification.
- 17] For if by one man's offence death reigned by one; **much more** they which receive abundance of grace and of the gift of righteousness shall reign in life by [through] one, Jesus Christ.)

(Verse 17 closes the parentheses which began at verse 13.)

Our predicament derived from one man; our salvation is the result of one man, Christ. *Our salvation depends on Him, not on anything we can, or ever could, do...*

In the one case people are dying victims under a ruthless ruler; in the other they themselves become the rulers (cf. Rev 1:6) whose kingdom is one of life!

The fact that it is "those who receive" God's grace and gift emphasizes the provision made for all in Christ's sacrificial death and offered to all by God, yet it must be *appropriated* by an individual by faith to become effective (cf. "received" in Jn 1:12).

18] Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.

“Cheap grace?” It cost God greatly to make it free to us! [The Gospel is “not according to man” (Gal 1:11).]

19] For as by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous.

They are not simply declared righteous (the verb for impute is not used here), but they will “be made righteous” in the process of sanctification, culminating in glorification in God’s presence. The word “made,” καθίστημι *kathistemi*, means “stand constituted as,” and is the same verb used in the first half of verse 19 in the words “were made sinners.”

We sin because we are sinners. (“He wasn’t a horse thief because he stole a horse. He stole a horse because he’s a horse thief!”) Did you ever have to teach a child to be bad?

By the obedience of One (not many): Christ. New nature (2 Cor 5:17). [Cf. 1 Cor 5:1-5: turned over “in order that” his spirit may be saved... Cf. 1 Cor 15:20-22.]

[Chapter 6 will develop this verse in glorious terms! Chapters 6, 7 & 8: all that we have in our union in Christ. All we have to do is to count them true...]

20] Moreover the law entered, that the offence might abound. But where sin abounded, grace did **much more** abound:

Why did God introduce the law? For sin to abound?! This is the opposite of Man’s thinking! This is to eliminate any ability of man to rationalize away his sin nature (this will be explained further in Romans 7.)

It isn’t until man despairs of his self-effort that he can comprehend God’s grace—which even more abounds!

21] That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

Once again Paul spoke of *reigning* in connection with life. In verse 17 those who received God’s gift “reign in life” through Christ (this will be marvelously developed in Romans 8...).

# Contrast of Two Unions

## One Man (Adam)

## One Man (Christ)

[15] One man's offence

many died

[16] One (Adam)

judgment, condemnation

[17] Through one man

death reigns

[18] One man's offence

condemnation to all

[19] Disobedience of one

many made sinners

[21] Sin reigned in death!

One Man's free gift

righteousness to many

For many offences

gift of justification

Through one Man

believers reign in life

Righteousness of One

justification offered all

Obedience of One

many made righteous

Grace reigns in eternal life!

## Summary

Chapter 5 concludes the arguments for salvation (justification). Why then should I live? Chapters 6, 7, and 8 will lay that out clearly!

- Chapter 5: Two heads—Adam and Christ
- Chapter 6: Two masters— Sin personified and God as revealed in Jesus.
- Chapter 7: Two husbands—The Law and Christ Risen.

## Next Session

Read Chapters 6, 7 & 8: All that we have in our union in Christ. All we have to do is to count them true...Outline Chapter 6: Sanctification. How can He accept us while we still retain our sin nature? How does He disengage us from that nature?

## The Book of Romans Session 7 Romans 6: Sanctification

## Review

**God’s Greatest Gift (Chapter 4):** How do we get to Heaven? There’s only one thing we can “do” —receive God’s gift by faith.