

Romans - Chapter 5 -The Fruits and Benefits of Salvation

v. 1 - Peace with God

- This is a “positional peace” granted to every believer by trusting the Lord Jesus Christ for salvation (this is the only way of peace WITH God!) - Acts 4:12
- Salvation changes our position from being an enemy of God to a child of God.
- Eph. 2:14-17; Col. 1:20-22; John 3:36; John 5:24; John 6:37
- This positional “peace **with** God” is not the practical peace of mind or a good feeling we have based on our service or growing as a Christian (that would be called having “the peace **of** God”). - Phil. 4:6-8; Col. 3:15-17
- Our peace **with** God is our **legal/positional/judicial standing** before God where believers have a perfectly sinless position and have been declared completely righteousness by God through the blood of Jesus Christ. - 2 Cor. 5:21

v. 2 - Access to God

- The believer’s standing is by grace through faith. - Eph. 2:8-9
- By Jesus Christ, and no other, we have direct access to God by faith.
- Faith is the medium of access, grace is the provision of God. - John 1:17
- The “glory of God” will be shown at Christ’s 2nd Advent. - Ps. 102:16; Isa. 60:1-2
- Christ is our hope of glory. - Titus 2:11-13; Col. 1:27; 1 Thess. 2:19-20
- Peace, joy, and certain hope is always to be in the return of the Lord Jesus Christ.

vv. 3-5 - Tribulation produces a chain of blessings: Patience, Experience, Hope, (as well as fruitfulness) WE MUST LEARN THIS BIBLICAL WORLDVIEW!!

v. 3 - Glory in Tribulations - 1 Peter 4:14-16; 5:8-11; 2 Cor. 7:4; 12:9-10; 2 Tim. 2:8-10

- Trials, problems, troubles and tribulations in this life are a certainty. - John 16:33; Acts 14:22; Job 14:1, 5:7
- Tribulation is the fountain of spiritual growth and maturity.
- The Bible is **not** talking about a martyr’s complex, sadism, **or** the natural consequences of trials and trouble which results from sin. - 1 Peter 2:19-21
- Troubles, persecutions, and tribulations now cannot begin to be compared to eternal glory with the Lord. - 2 Cor. 4:17; 1 Pet. 3:13-17; 4:12-13; Matt. 5:11-12
- Tribulation produces patience - Heb. 10:36; 2 Cor. 6:4-10; Col. 1:9-11; James 1:2-4

v. 4 - Patience produces experience and experience produces hope - James 5:7-8

- Patience (through faith in the Lord) sees beyond the immediate/temporal into the eternal. - 2 Cor. 4:16-18
- Tribulation increases our faith in God. - 2 Cor. 1:3-11
- **HOPE**: Ps. 31:24; Prov. 14:32; Jer. 17:7; Lam. 3:21-26; Rom. 12:12; 15:4, 13; Tit. 1:2; 3:7
- Biblical hope is not the wishful thinking of the world, but rather the confident anticipation and certain expectation of that which is **absolutely sure** to happen in the future. - 1 Thess. 1:3; 1 John 3:1-3; Eph. 1:18; Hebrews 6:18-19; 1 Pet. 1:3-5

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- v. 5 - Hope gives all believers confidence & courage - 2 Pet.1:3-8; Ps. 56:11; 118:8-9
- Since God makes even our tribulations to produce good results, then there is NEVER a reason to be ashamed of our relationship with Jesus Christ. - Rom. 1:16; 9:33; 10:11; 1 Pet. 4:16; 2 Tim. 1:8, 12; Luke 9:26
 - As believers, we have the opportunity to show the love of God. - John 13:35
 - The indwelling Holy Ghost is **a gift** to every believer upon salvation. - Acts 10:45; Rom. 8:16; Eph. 1:13-14; John 14:16-18; 2 Cor 1:21-22
- v. 6 - Christ died for the ungodly (all of us) (“**ungodly**” defined in v.8 as “**sinner**s”) - 1 John 2:2; Rom. 3:10-12, 23
- While we never even tried to seek God or keep His Law, Jesus died for us anyway. - Rom. 3:10-12, 5:8
 - The natural (lost) man is constantly taking on the impossible task of justifying himself to God rather than letting Jesus Christ do it for him.
 - Two kinds of righteousness in the Bible. - Luke 5:32; Rom. 10:3-4
 - There is no hope for incurably self-righteous people. - Eph. 2:12
 - We must first see our sinfulness and ungodliness before we will ever trust to Jesus to be saved. - Luke 18:13, 19:10; Isa. 64:6
- v. 7-8 - Comparison of somebody who might be willing to die for a “righteous man” versus Jesus Christ dying for all of us ungodly sinners.
- No man has a righteous position before God without believing on Jesus Christ.
 - However, some might be willing to die for a “good person” (e.g. spouse or relative) if there was a good practical reason for doing so. - John 15:13
 - But Jesus died for the ungodly (v.6) and unrepentant murderers, rapists, prideful, prostitutes, pedophiles, abortionists, terrorists, thieves, sodomites, and all of His mockers, scorners, i.e. all of His enemies. - Rom. 4:5
 - At Calvary, God proved, displayed, and demonstrated His love and made the payment for sin that is available to anybody who will receive it. - Rom. 5:8
 - Notice this love at Calvary and is an event from the **past**, e.g. Christ **DIED** (past tense) for us. “**LOVED**”: Eph. 2:4; 5:2; 2 Thess. 2:16; 1 John 4:10, 19; Rev. 1:5
 - For those who trust Jesus Christ for salvation, they are forever under the love of God. - Rom. 8:35-39 (memorize)
 - For those who reject Jesus Christ, God’s hates these sinners (all workers of iniquity) and His wrath abides on them. - Deut. 16:22-17:1; Ps. 5:4-6; 7:11; 10:2-3; 11:5-7; John 3:18, 36; Hos. 9:15
 - Then who does the Lord love today? - Ps. 146:8; Prov. 15:9; 2 Cor. 9:7; Heb. 12:6
 - While God’s love afforded mankind His plan of salvation in Jesus Christ 2000 years ago (John 3:16), God does NOT love sinners who reject Jesus Christ as their Saviour. - John 3:16-18, 5:24
- v. 9 - Christians are saved from God’s wrath by the shed blood of Jesus. - Heb. 9:22

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- Believers have no fear of God's wrath and condemnation.- 1 Thess. 1:10; Col. 1:14
 - Not only are believers justified and cleansed from all sin, we are forever saved from all future wrath through the blood atonement of Jesus Christ.- 1 Thess. 5:9-11
 - Believers are completely pardoned/cleared of all blame and guilt of sin.-Heb. 1:3
 - The payment made by Jesus at the cross gives believers rightful justification.- Acts 13:39.
 - Jesus Christ fully paid our sin debt "once for all" at the cross. - Heb. 10:10
- v. 10 - Salvation - Past, Present, and Future - Eph. 1:13-14; 2 Cor 1:9-10
- Delivered from: 1) **Penalty**, 2) **Power** (potentially) and 3) future **Presence** of sin!
 - **PAST**: Believers "were reconciled" by God by the crucifixion of Jesus Christ at Calvary, while we were still enemies of God. - Col. 1:21; Eph. 2:19
 - God wants to all sinners to be reconciled to God by Christ. - 2 Cor. 5:20; 2 Pet 3:9
 - **PRESENT**: Believers are "being reconciled" (and He keeps us saved) by the resurrected Jesus Christ through His continual intercession. - 2 Tim. 1:12; Rom. 8:34; Heb. 7:25; Jude 1:24
 - **FUTURE**: Believers "shall be saved by his life." - John 10:9, 14:19-20; Col. 1:27, 3:3-4
- v. 11 - Joy of Being Saved
- Jesus Christ is the only Saviour, and believers can rejoice in our hope. - Rom. 5:2
 - "Atonement" - The ONE AND ONLY usage in the NT (69X in OT). Here, atonement refers back to the two uses of the word "reconciled" in v. 10. - John 1:12
 - Jesus Christ in the NT is BOTH our atonement (blood sacrifice for the payment of our sins → i.e. our "propitiation"), and our reconciliation (resulting in restored relationship), fulfilling the OT types of atonement and reconciliation.
 - OT atonement through animal sacrifices did **not** take away sins; OT reconciliation was **conditional** on Jesus Christ's once and for all payment for sin at the cross.
 - Christ's blood atonement resulted in complete reconciliation to God.
 - OT saints were indeed reconciled to God, but the full atonement came only after the D/B/R of Jesus Christ when their sins were finally and forever taken away.
 - The word "purged" is defined as "taken away". - Heb. 1:1-3, 10:4; Isa. 6:7
- vv. 12-21 - Adam, who brings **sin** and **death** (by disobedience to God) in contrast to (v.14) Jesus Christ, who brings **righteousness** and **eternal life**.
- Five (the number of death) times we see that death is due to the sin of one man.
 - **Summary** → Jesus alone is the **only cure** for sin and death. - 1 Cor. 15:21-22
 - Common Thread of this passage: The word "**one**" (used 12 times in vv. 12-19)
 - Bible Doctrine of **Headship**: *God passes blessings, curses, and judgment down through a family, tribe, nation, or race due to the actions of the one who represents those people before God, e.g. Adam, Abraham, Jesus Christ (who is the last Adam in 1 Cor. 15:45)*

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- v. 12 - The consequence of **one** man's sin is death to mankind (The Headship of Adam)
- Adam's sin of eating of the "tree of the knowledge of good and evil" (Gen. 2:17) ushered in sin and death to the entire human race, and all men suffer the **consequences** of being in Adam's loins, since the whole human race was being represented by Adam before God. - Gen. 5:1-3; Ex. 20:5-6
 - However, each person's **own sin** causes **personal** guilt and blame before God, therefore each and every person is lost and damned to hell because of his/her own personal sin, **not** because of Adam's sin.
 - Adam's sin separated men from God and all are born without the Holy Spirit. - Eph. 2:1-5; Col. 2:13
 - The context of this verse is to show the contrast with vv. 18-19 for how Jesus Christ brings eternal life to the human race. - 2 Cor. 8:9
 - Parenthetical explanation of this contrast is found in vv. 13-17
- v. 13 - The consequence of sin before the Law was given (cf. with 4:15)
- Universal death was **NOT** the consequence of **personal** sin from the time between Adam to the giving of the Law under Moses some 2500 years later.
 - Death entered the human race when Adam disobeyed the **express command** of God, which had the **express consequence** of bringing death upon mankind.
 - All men were sinners from Adam to Moses (Gen. 6:5), but **personal sin** was **not** imputed **prior** to the giving of the Law, i.e. the reign of death (v.14) was the universal and inescapable curse affecting all flesh. - Rom. 6:23
 - Universal death to mankind was the consequence of Adam's sin. - Gen. 2:17
 - This does **NOT** mean the people were blameless from Adam to Moses; they were accountable to God based on 1) their conscience and 2) the light God gave them.
- v. 14 - Adam is a **contrasting** type of Jesus Christ - 1 Cor. 15:21-22, 45-50
- "who is a figure of him that was to come"
 - Just as Adam had a bride named Eve (a type of the church) who was actually a part of his physical body, so does Jesus Christ have a bride, which is the Church.
- v. 15 - The offence of Adam compared to the free gift of salvation through Jesus Christ
- Adam's offence brought death to the whole human race, but Jesus Christ brings eternal life as a **free gift** to whosoever believeth in Him. - Rom. 10:9-13
 - Notice salvation is by one man → Jesus Christ. - 1 Tim. 2:5; John 14:6; Acts 4:12
 - **UNEQUAL COMPARISON** - Adam's sin brought the curse of death to **ALL** mankind (no choice); while salvation in Jesus Christ is only available to people who will receive it by faith alone in the D/B/R of Jesus Christ (a willful choice).
 - "much more" and "abounded" shows us that Jesus Christ's cure IS FAR SUPERIOR to Adam's disobedience and sin, and is available as a free gift to anybody who will believe on Jesus. - 2 Tim. 1:10

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- This means (for the believer) that the **forgiveness of sin** and **eternal life** in Jesus Christ is **MORE CERTAIN** than physical death!
 - Since **salvation** in Jesus Christ is more powerful than Adam's sin and death, eternal life is **MORE CERTAIN** than physical death.
- v. 16 - Another comparison: "Adam's sin" versus "many offences" put away by Jesus
- Adam brought condemnation and death with a **single sin**, but Jesus Christ brings the free gift of justification from all sins "many offences", past, present, and future.
 - Jesus Christ did not just pay the price for the one sin of Adam, but he paid the full price for the accumulated sins of the whole world. - 1 Tim. 2:4-6; 1 John 2:2; Heb. 2:9
 - **UNEQUAL COMPARISON** - Adam **disobedience** brought automatic sin and universal death to the whole human race, **but** Jesus Christ's **obedience** does **NOT** make 1) all men automatically saved or 2) all believers automatically obedient. Each **individual** must decide 1) whether to be saved & then 2) whether to serve.
 - In Adam you have **no choice** but to have a sin nature and **certain death** as a member of the human race, but in Jesus Christ you have the **opportunity** to make a **willful choice** to receive Jesus and His righteousness and to have eternal life as a free gift.
- v. 17 - Comparing Adam's reign of death to Jesus' reign of life
- The "abundance of grace" brings a "reign of life" to all believers in Jesus Christ.
 - Grace not only provides full and complete payment for sin, but also provides eternal life.
 - Grace is something that must be "received" individually. - John 1:12; 3:16
- v. 18 - How does Jesus provide eternal life to a human race that is under the curse of sin and death?
- 3rd usage of "free gift" cf. vv. 15 and 16 and refers to the gift of righteousness (v.17) and the gift of eternal life (6:23)
 - How do these gifts come? "by the righteousness of one", that is by Jesus Christ! (v. 18)
 - By "one" (Adam) judgment and condemnation to death came upon **all men**, however, by "one" (Jesus) the free gift of justification and eternal life is available to **all men**. - 1 Tim. 2:4-6; 2 Pet. 3:9
 - **What about those who have "never heard"?** (A stupid question asked by people who have the audacity to question the integrity of God and who do not know the Bible.) - Gen. 18:25; Job 34:10-12; Ps. 19:9, 67:4, 96:10, 13; 98:9, 119:75, 145:17; John 1:8-9, 8:46; Titus 2:11; Rom. 1:20; Heb. 4:15

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- As a result of Adam's **disobedience**, all people reap the consequence of death; but by Jesus Christ's **obedience** all believers receive the free gift of Jesus Christ's righteousness and eternal life.
 - Anyone that conditions salvation on ANY FORM of obedience to works is not saved!
 - Proof that people can be saved, but have no good works - 1 Cor. 3:11-15
 - Example of Lot: - 2 Pet. 2:6-8
- v. 19 - Unequal comparison of "many"
- Adam's "many" refers to all mankind; Jesus' "many" is all believers
 - "made" here means imputed (put, reckoned, ascribed, counted, reckoned)
 - Jesus Christ's complete obedience - Phil. 2:5-8; 2 Cor. 5:21
- v. 20 - How does the Law fit into all of this? (cf. Rom. 3:20, 28; 7:7)
- The purpose of the Law is that it was **added** to man's conscience as a means to show us our sinful and hopeless condition before God. - Gal. 3:24-25; Eph. 2:1-13
 - The Law causes sin to abound, i.e. it shows man his extreme sinfulness, with the intent that man would seek forgiveness and a cure in Jesus Christ. - John 1:15-17
 - The Law is not a means for becoming righteous, because nobody (except Jesus Christ Himself) has ever been able to keep it. - James 2:10; Gal. 5:1-6
 - God's grace is **MUCH** greater than all our sin. (Hymn: Grace Greater Than Our Sin)
- v. 21 - Adam = Sin = Death to all men; Jesus = Grace = Eternal life to all believers in Jesus Christ
- Adam passed on his physical and spiritual nature (sin and death) to all men automatically.
 - Trusting Jesus Christ allows God to give us Jesus' spiritual nature and imputed righteousness as an absolutely free gift (right now positionally). - Rom. 10:3-4
 - Sin reigns unto death while grace reigns unto eternal life through the righteousness of Jesus Christ. Hallelujah, what a Saviour!!