

ROMANS CH.5

MAJOR THEME: THE GOSPEL: THE RIGHTEOUSNES OF GOD REVEALED IN JUSTIFICATION

Hymn: #343 What a Friend We have in Jesus

(Modified Outline of John A. Witmer- Assistant Professor of Systematic Theology, Dallas Theological Seminary; The Bible Knowledge Commentary; SP Publications; 1983; p.438)

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 - A) Provided Righteousness Explained (3:21-31)
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 - iv) By Faith in God's Promise (4: 18-25)

C) Provided Righteousness Enjoyed (5:1-11) Paul introduces this section with the frequently used word "therefore". As we trace these "therefores" we find they act as links in the logical and sequential building of his presentation. Having explained and illustrated God's provided righteousness, here in Ch. 5 "therefore" he shows the enjoyment we can and should have and "therefore" the secure basis for allowing ourselves the enjoyment of this new righteousness provided by God.

i) Rejoice in The Hope of Glory (5:1-2)

- (1) Rejoice is Lit. *καυχώμεθα*- to boast or exult; comes from the root word for neck. To live with your head held high in God given confidence.
- (2) The "hope of glory" is the future oriented favourable and confident expectation of sharing in the Divine Communion of the Father-Son-Holy Spirit relationship (John 17:20-26) in glorified bodies (1 Cor. 15:35-53; 2 Cor. 5:1-4) both in heaven (Phil. 1:21-23) and in the Millennial Kingdom (Rev.5:10; 20:4) and ultimately in the new heavens and new earth (2 Pet. 3:13; Rev. 21).
- (3) We rejoice, boast and exult because of our new standing in Justification marked by two characteristics:
 - (a) Peace with God (v.1)

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- (i) Through faith in Jesus Christ we have been justified and God is longer our enemy. Through His reconciling work by the Cross, Jesus has removed the enmity that stood between us and God in our minds
 - 1. Col.1:21 “Once you were alienated from God and were enemies in your minds because of (or “as shown by”...lit. “in”) your evil behaviour.
 - 2. We were never God’s enemy, for He has always been FOR US (Rom. 8:31; 5:8, 10). But sin made Him our enemy and like Adam and Eve hiding in the bushes we were afraid and hiding from God as a perceived enemy and threat. Now, we have peace with God and know Him as Father.
- (b) Access to God in Grace
 - (i) In the OT. God was not accessible. His glory was veiled behind the curtain in the Holy of Holies. Only one man, the High Priest, went in there and that only once a year on the Day of Atonement.
 - (ii) In the NT we have immediate access to God. The veil of the Temple was torn in two from top to bottom when Jesus was crucified. This signified the end of the old covenant of Judaism (Heb. 8:13) and the introduction of the New Covenant in His blood. Now we are bid to:
 - 1. “Let us then approach the throne of grace with confidence, so that we may receive mercy and find grace to help us in our time of need.” (Heb. 4:16)
 - 2. “Therefore, brothers, since we have confidence to enter the Most Holy Place by the blood of Jesus, by a new and living way opened for us through the curtain, that is, his body, and since we have a great priest over the house of God, let us draw near to God with a sincere heart in full assurance of faith, having our hearts sprinkled to cleanse us from a guilty conscience and having our bodies washed with pure water. Let us hold unswervingly to the hope we profess, for he who promised is faithful.” (Heb. 10: 19-23)
- (c) Note that this peace and access is a standing, not a state:
 - (i) Our Standing is based in Justification and is eternally secure and doesn’t change.
 - (ii) Our State is based in Sanctification which can fluctuate to the degree that walk in obedience.
- (4) V.2, 3; We are encouraged to rejoice, boast and exult in the hope of glory. Some important Greek manuscripts of this passage actually read “Let us rejoice...”

ii) Rejoice in Our Sufferings (5:3-8)

- (1) Rejoicing in the hope of glory is expressed particularly in the midst of suffering.
 - (a) This was true for our Lord Jesus: “In bringing many sons to glory, it was fitting that God, for whom and through whom everything exists, should make the author of their salvation perfect through suffering.” (Heb. 2:10)
 - (b) This is true for us as well: “Therefore we do not lose heart. Though outwardly we are wasting away, yet inwardly we are being renewed day by day. For our light and momentary troubles are achieving for us an eternal glory that far outweighs them all.” (2 Cor. 4:16-17)
- (2) Here Paul give us a sequencing of sufferings and the reason for rejoicing in them:

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- (a) Suffering- θλίψεσιν- to have a troubled spirit due to pressure of circumstances or antagonism of people. Suffering produces
- (b) Perseverance- ὑπομονήν- to remain underneath the suffering and not escape by squirting out the side and running away from it. Perseverance produces
- (c) Character- δοκιμήν- “proof” or “approvedness”; We prove the faithfulness of God to see us through and God proves us leading to Millennial reward.
 - (i) Paul used this term in the negative to describe the reason why he disciplined himself saying: “No, I beat my body and make it my slave so that after I have preached to others, I myself will not be disqualified (ἄδόκιμος – dis-approved) for the prize.” (1 Cor. 9:27) The prize is reward to be received at the Judgement Seat of Christ (1 Cor. 3:11-15)
 - (ii) Hebrews 6:8 uses the same word, “But land that produces thorns and thistles is worthless (ἄδόκιμος- disapproved) and is in danger of being cursed. In the end it will be burned.
 - 1. The context here is the very real danger of loss of reward which those backsliding and falling along the wayside face when their life is burned up either in this life and/or at the Judgement Seat of Christ.
 - (iii) Character trusts and proves the faithfulness of God amidst the suffering aware of the prize of “approvedness” and reward that perseverance is gaining them.
 - 1. Heb. 11:35 “Others were tortured and refused to be released, so that they might gain a better resurrection.”
 - 2. Finally Character produces
- (d) Hope- ἐλπίς- a favourable and confident expectation for the future and the unseen.
 - (i) Hope is not going to cause us to be ashamed in the future for having put our trust in God and persevered in our sufferings.
 - 1. The “hope” of glory is well founded for God has promised and sworn to it by himself
 - a. Heb. 6: 17-20 “Because God wanted to make the unchanging nature of his purpose very clear to the heirs of what was promised, he confirmed it with an oath. God did this so that, by two unchangeable things in which it is impossible for God to lie, we who have fled to take hold of **the hope** offered to us may be greatly encouraged. We have **this hope** as an anchor for the soul, firm and secure. It enters the inner sanctuary behind the curtain, where Jesus, who went before us, has entered on our behalf. He has become a high priest forever, in the order of Melchizedek.”
 - (ii) Hope does not cause us to be ashamed in the present for God has poured out his love into our hearts by the Holy Spirit whom he has given us.
 - 1. V.6-8 The Holy Spirit’s testimony reminds us of this love God has demonstrated to us in the death of His Son.
 - a. When we were powerless
 - b. While we were sinners
 - 2. Knowing that God loves you and has justified you by faith as a gift, that heaven is a boastful possession and reward is to be gained in Millennial service puts sufferings in their right perspective...specifically we hold our heads high and exult and boast our way through them.

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iii) Rejoice in God (5:9-11)

- (1) Not only do we rejoice, boast and exult in the hope of glory and in sufferings, but we even boast in God and the reconciliation that we now have with Him through being justified by death of His Son Jesus Christ.
 - (a) The basis of this boast is the certainty that we are not only declared righteous and God is no longer an enemy in our minds, but “much more” we shall be saved from God’s wrath. (1 Thes. 1:10; 5: 19)
 - (b) God is going to judge this Christ rejecting world with The Great Tribulation “unequaled from the beginning of the world until now- and never to be equalled again” (Matt. 24:21) But we have confident eschatological hope; a blessed hope; a comforting hope and a purifying hope.
 - (c) Even in the midst of the “beginning of birth pains” we are to enjoy peace, access and our standing in a loved and reconciled relationship with God while look for the glorious appearing of our great God and Savior Jesus Christ. We rejoice, boast and hold our heads high in peace; in suffering and in God Himself.

D) Provided Righteousness Contrasted (5:12-21) Paul’s next “therefore” give us the reason we have for such confident boasting: The Recapitulation of The Human Race, out of Adam and into Jesus Christ. (Re- again; capitulation- heading up)

- i) V. 12- 14 Here we are introduced to the concept of headship.
 - (1) Adam was not only the representative of all humanity (Federal Headship) when he sinned, thereby implicating all humanity in his sin.
 - (2) Adam was also physically and organically (Seminal Headship) the head of all humanity (*as Levi was still in Abraham when he paid the tithe to Melchizedek in Heb. 7:9-10*)
 - (3) The fact that all men die and “death reigns” (v. 21) is proof that all humanity is originally under the headship of Adam.
- ii) V. 14 But “...Adam, who was a pattern (Lit. τύπος- a type) of the one to come.”
 - (1) It’s important to see that Adam was only a “type” of consequential inclusion.
 - (2) Jesus Christ is the “arche-type” or “anti-type”; meaning he is the original model with Adam being only a derivative of the original.
 - (a) Jesus is the “one who was to come” and the one who from all eternity was elected to be head not only of His Church which is his body, but of all humanity (Col. 1:18-20).
- iii) Most Christians have no trouble accepting the fact that because of Adam’s “one trespass” all are implicated both federally and organically. But when it comes to saying “exactly the same thing” (Lit. ὡσπερ in v. 12, 19, and 21), they tend to hesitate. Yet it is this recapitulation federally and organically in Jesus with implications for all of humanity that is the basis of our confident enjoyment of God’s provided righteousness.
 - (1) Let’s not make Adam bigger than Jesus. Or perhaps we should say “Let’s STOP making Adam bigger than Jesus”.
- iv) V. 15- 19 Here Paul shows how God has changed completely (reconciled) the situation facing humanity and outlines it by 6 contrasting examples between Adam and Jesus.
 - (1) V. 15 One man’s Trespass VS One Man’s Gift (which is righteousness v.17)
 - (a) The many (all humanity) died VS The many (all humanity) were swamped by grace and the gift of God.

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- (i) Remember, through the objective union of Christ's seminal headship, redemption, reconciliation and propitiation are universal realities accomplished for the saved and the unsaved (*See notes Rom. Ch. 3 Sec 3.A.VI.4*). This does not mean all are "saved" for the gift must be willingly received.
- (2) V. 16 One sin brought judgement and condemnation VS Many trespasses brought justification
 - (a) Remember justification is a word only applied to those who by faith believe that God is propitious and have trusted Jesus Christ as God's provided righteousness in place of their condemnation. (*See notes Rom. Ch. 3 Sec 3.A.VI.4.i*)
- (3) V.17 Through one man (Adam) death reigned VS Through one man (Jesus) believers reign in life
 - (a) "Death is a tyrant ruling over people and bringing every person under its fear and into its grip (Heb. 2:15)...In the one case people are dying victims under a ruthless ruler; in the other they themselves become rulers (Rev. 1:6) whose kingdom is one of life" (*John Witmer; Dallas Theological Seminary; Romans- Bible Knowledge Commentary; p 459*)
- (4) V. 18 One trespass brought condemnation to all humanity VS. One act of righteousness brought justification of life to all humanity.
- (5) V. 19 The disobedience of one man all humanity were made sinners VS the obedience of one Man all humanity will be made righteous.
 - (a) This righteousness is an objective and ontological reality already accomplished in Jesus. However, it still requires a subjective and epistemological response, namely a faithful reception of Jesus Christ. One's faith does not create this objective reality. It is a true righteousness (*and redemption and reconciliation and propitiation*) **IN CHRIST** whether one believes it or not. But if it is not faithfully received it remains un-imputed to one's account and one thus remains under the God's righteous condemnation, Adam's sin, Sin's corruption, Death's Reign and Satan's tyranny.
- (6) V. 21 Sin reigned in death VS Grace reigned in righteousness
- (7) V. 20 Paul concludes by anticipating how a Jewish mind might be wondering about how the Mosaic Law fits into the enjoyment of this contrasted righteousness provided
 - (a) The answer is that the Law was given to make sin increase. Why? Because we sinners don't really know what sin is or how bad it is until the Law comes in and shows us how incapable we are of keeping it and how creatively capable we are in breaking it.
 - (i) Rom. 7:11-13 "What shall we say, then? Is the law sin? Certainly not! Indeed **I would not have known what sin was except through the law.** For I would not have known what coveting really was if the law had not said, "Do not covet." But sin, seizing the opportunity afforded by the commandment, produced in me every kind of covetous desire. For apart from law, sin is dead. Once I was alive apart from law; but when the commandment came, sin sprang to life and I died. I found that the very commandment that was intended to bring life actually brought death. For sin, seizing the opportunity afforded by the commandment, deceived me, and through the commandment put me to death. So then, the law is holy, and the commandment is holy, righteous and good. Did that which is good, then, become death to me? By no means! **But in order that sin might be**

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recognized as sin, it produced death in me through what was good, so that through the commandment sin might become utterly sinful.

In closing, let us rejoice, exult and even boast in the hope of glory in our sufferings and in God himself. Let us go forward from here with the certainty that if we were included in Adams sin, HOW MUCH MORE are we included in Jesus's Righteousness.

"You cannot help **being** "in Adam", for this came by your first birth over which you had no control. But you can help **staying** "in Adam", for you can experience the second birth – a new birth from above that will put you "in Christ". This is why Jesus said "Ye, must be born again" (John 3:7) (*Warren Wiersbe; Romans- Be Right; p. 66*)