

Chapter 5

Verse 1- *Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ,*

Therefore, having been justified by faith- This summarizes the entire argument of chaps. 1-4 (Mounce). Chapter 5 begins a new section in the letter as Paul describes what we have gained in being justified by faith.

peace with God through our Lord Jesus Christ- “Peace” could be thought of in terms of “reconciliation.” This is the removal of God’s wrath and the act of restoration of our relationship with Him.

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Verse 2- *through whom we also have obtained our introduction by faith into this grace in which we stand; and we celebrate in hope of the glory of God.*

Our reconciliation leads to God’s grace, which is His unmerited favor. This is not for every person, but only for those who have trusted in God through faith, like Abraham in the previous chapter.

hope of the glory of God- Our idea of hope usually is built on doubt (“I hope I get a good grade”), but the word used here comes from the idea of certainty. Christians can be absolutely sure that God’s glory is and will be known.

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Verse 3- *And not only this, but we also celebrate in our tribulations, knowing that tribulation brings about perseverance;*

And not only this- Paul's style of writing is to overlap different parts of his argument on top of each other. This new idea focuses on another benefit of our faith- perseverance or endurance.

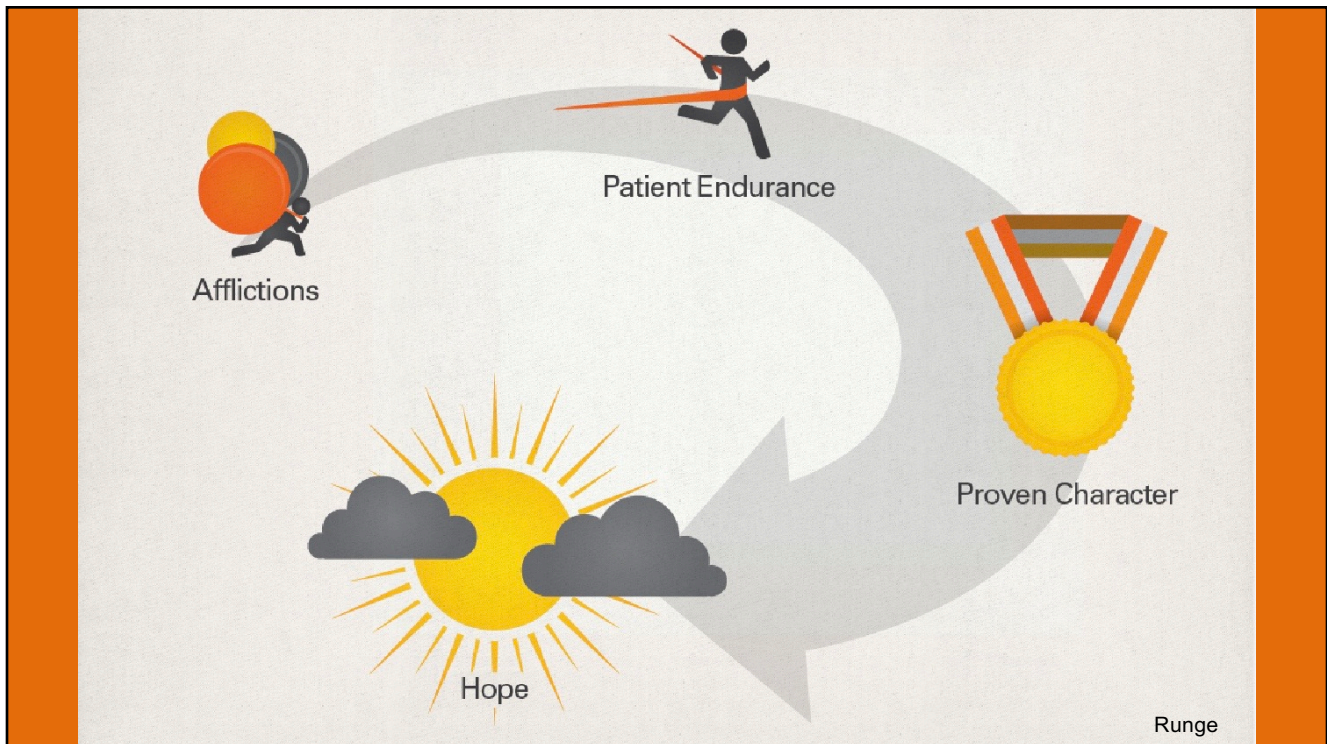
celebrate in our tribulations- This word is used by Paul in other letters as "boasting." We have seen this word (*thlipsis*) in our Revelation study, and it usually pertains to end-times tribulation.

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Verse 4- *and perseverance, proven character; and proven character, hope;*

Paul continues to write about the benefits of faith as he connects the ideas of tribulation, perseverance, character, and hope. Our suffering as believers is an opportunity to move closer to God and to grow in our faith.

- *endurance-* The ability to continue trusting God for longer periods of time and through more difficult circumstances.
- *character-* The choice to do the right thing on a consistent basis.
- *hope-* Our trust in God that He will deliver what He has promised.



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Verse 5- *and hope does not disappoint, because the love of God has been poured out within our hearts through the Holy Spirit who was given to us.*

hope does not disappoint- The trust we have in God will never be misplaced.

Paul transitions from faith (verses 1, 2) to hope (verses 2, 4, 5), to love (verse 5). This sequence is also found in 1 Cor. 13:13. (In 1 Thess. 1:3 the sequence is faith, love, hope.)

Paul makes the point that there are people without hope, false hope, and eternal hope, which doesn't disappoint us.

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Verse 5- *and hope does not disappoint, because the love of God has been poured out within our hearts through the Holy Spirit who was given to us.*

been poured out within our hearts- Not only is the Holy Spirit the Giver of spiritual gifts, but He Himself is a gift to us.

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Verse 6- *For while we were still helpless, at the right time Christ died for the ungodly.*

Christ died as our substitute. We were supposed to die (eternally) for our sins but were unable to because of our inherent moral helplessness. Just at the right moment in time (*kairos*), Jesus stepped in to pay for our sin.

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Verse 7- *For one will hardly die for a righteous person; though perhaps for the good person someone would even dare to die.*

Who would ever want to die for an evil person? They lie, steal, cheat, murder, are immoral, etc. Death is what they deserve, and we have little concern for their life.

Occasionally, there is an upright, moral or virtuous person for whom someone else will die. Jesus, however, died for all mankind, even though we are ungodly.

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

God demonstrates (reveals His character) for the ungodly by dying for us. His character is perfect, and He can do no less than what is perfect.

- **3:10-** *“As it is written: “There is no one righteous, not even one;”*
- **3:23-** *“For all have sinned and fall short of the glory of God,”*
- **6:23-** *“For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.”*
- **5:8-** *But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us.*

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

Paul has clearly shown us that we are unrighteous, but because of the atoning work of Christ on the cross, we are justified (declared righteous) and saved from the wrath of God. Our salvation has a past, present, and future aspect:

- We **have been** saved **BY** the blood of Jesus – the moment of our Salvation
- We are being saved- Sanctification
- We **shall be** saved **FROM** the wrath of God- Glorification

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Verse 10- *For if while we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.*

- Verse 9 emphasized the legal standing of those who trust in Christ: We have been justified (declared "not guilty"), so we cannot be condemned.
- Verse 10 shifts to focus on our personal relationship with God. We are no longer enemies with God, and we can now know him personally, something impossible before. God considered us enemies due to our rebellious sin, and He was preparing wrath for us. Now He considers us His beloved children.

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

Paul connects these comments from the previous verse. We have been made legally right and personally right with Jesus because we have received reconciliation.

reconciliation- (*katallagēn*) The verb means “to exchange,” to change the relation of hostile parties into a relation of peace. It is used for both mutual and one-sided enmity (Wuest).

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Verse 12- *Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all mankind, because all sinned—*

Paul has used Abraham and David in his argument. Now he begins a new section as he focuses on Adam (the first man) as he adds to his ideas of the riches we have in Christ (the final Man). Sin existed first (through Satan) and then entered the world.

His message is clear- First, there was only life. Then sin entered the world, and because of sin, death. This life, sin, death pattern is universal for every creation of God, including mankind.

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Verse 13- *for until the Law sin was in the world, but sin is not counted against anyone when there is no law.*

In the Jewish mind, the question arises: How can there be sin if there is no law since all sin is a violation of the law? How can you break a rule when there is no rule? Paul helps his readers to understand that there was a law “written on our hearts” (Jeremiah 31:33; Hebrews 10:16) that existed 2500 years before the Mosaic law.

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Verse 14- *Nevertheless death reigned from Adam until Moses, even over those who had not sinned in the likeness of the violation committed by Adam, who is a type of Him who was to come.*

Paul forces his readers to see that death is not a result of breaking a rule(s). It results from our sin nature. Some Jews believed that if they could keep the law perfectly, they would be found righteous. Because of their inherited sin nature from Adam, it is an absolute impossibility.

We are guilty first by who we are (Adam’s descendants), then by what we do (lawbreakers).

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Verse 15- *But the gracious gift is not like the offense. For if by the offense of the one the many died, much more did the grace of God and the gift by the grace of the one Man, Jesus Christ, overflow to the many.*

Paul contrasts the actions of Adam and Christ to make His point about the nature of salvation- faith, not law-keeping.

- Adam sinned, and everyone suffered separation from God and physical death as a result.
- Jesus atoned for sin, and many are saved as a result.

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Verse 16- *The gift is not like that which came through the one who sinned; for on the one hand the judgment arose from one offense, resulting in condemnation, but on the other hand the gracious gift arose from many offenses, resulting in justification.*

Paul continues by contrasting the extent of Adam's condemnation and Christ's justification.

- Adam's action brought judgment, condemnation, and death.
- Jesus' action brought grace, salvation, and justification.

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Verse 17- *For if by the offense of the one, death reigned through the one, much more will those who receive the abundance of grace and of the gift of righteousness reign in life through the One, Jesus Christ.*

Paul continues by contrasting death because of Adam's action and life because of Christ's death on the cross. From Adam to Jesus, death was king.

In contrast, by receiving Christ's death on the cross, we are free from the power of death and able to reign (*basileusousin*- future tense) with Jesus.

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Verse 18- *So then, as through one offense the result was condemnation to all mankind, so also through one act of righteousness the result was justification of life to all mankind.*

Paul summarizes the ideas he has presented to his readers since verse 12.

Through Adam's eating of the fruit on the Tree of the Knowledge of Good and Evil, we were ALL condemned to die.

Through Christ's death on the cross, salvation (justification, eternal life) was offered to ALL mankind.

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Verse 19- *For as through the one man's disobedience the many were made sinners, so also through the obedience of the One the many will be made righteous.*

We were made sinners by an active choice of our father, Adam. He was disobedient to the single command God gave- only one law, and he still couldn't obey.

We can be spiritually re-born (righteous) due to the obedience of Jesus to the will of the Father as he atoned for our sins on the cross.

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Verse 20- *The Law came in so that the offense would increase; but where sin increased, grace abounded all the more,*

It seems that the law would diminish the effects of sin, but it had the opposite effect. Transgression against God didn't decrease; it increased because sin increased.

The law defines sin in ways we would not have thought, so it increases (murder, adultery, hatred, jealousy, etc.). When sin is defined, we want to commit it even more!

Fortunately, God's grace is always greater than the power of sin.

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Verse 21- *so that, as sin reigned in death, so also grace would reign through righteousness to eternal life through Jesus Christ our Lord.*

Because of Adam's disobedience, death ruled over mankind. We couldn't break free from its power.

In contrast, Jesus defeated hell and death on the cross. 1 Cor. 15:55-57:

"O death, where is your victory? O death, where is your sting?" For sin is the sting that results in death, and the law gives sin its power. But thank God! He gives us victory over sin and death through our Lord Jesus Christ."

Next week...

Chapter 6:

"Believers Are Dead to Sin, Alive to God"

