

Romans 5:6-21

Intro: In **1-5**, we were introduced to the blessings for those justified by faith. In **6-21**, Paul establishes the truth that our blessings are secure in the love and headship of Christ as the new Adam.

Verses 6-8:

--For when we were still without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die; yet perhaps for a good man someone would even dare to die. But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us.

--Man's total moral inability is stated here in the simplest terms. We were **without strength + ungodly + sinners +** (under) **wrath + enemies**.

--Human love is seen in a person possibly dying for another good person, but **God demonstrates His own love toward us, in that while we were still sinners, Christ died for us.**

--So what does God do? Dies **for the ungodly + for us + by His blood + through the death of His Son—for us! God demonstrates His own love toward us!**

--In Jesus Christ, we see truly and sincerely the embodied love of God for all the world.

--It is hard to speak of the love of God.

*Tozer (The Knowledge of the Holy): *"Yet if we would know God and for other's sake tell what we know, we must try to speak of His love. All Christians have tried, but none has ever done it very well. I can no more do justice to that awesome and wonder-filled theme than a child can grasp a star. Still, by reaching toward the star the child may call attention to it and even indicate the direction one must look to see it. So, as I stretch my heart toward the high, shining love of God, someone who has not before known about it may be encouraged to look up and have hope."**

--Yet, if we are to speak of God's love, of how it was **demonstrated**, this is how:

--First, we see that this is God's love—**His own love**. So unlike the loves of the world! *Not the love of Buddha, who said: "He who loves fifty has fifty woes," or the love of Allah, which is unknown, or the love of Zeus, which is fickle, but the love of God.*

--God's love is revealed, commended, and shown with nothing from us, ungodly sinners, that would draw it. He loves because of who He is, and not because of what we are. In loving through Christ, God proves that His reason for loving is within Himself. This is truly the love of heaven.

--God is love (not just loving), and what love is, He is. He is an endless fountain of love because He has no needs and He alone can therefore love freely and eternally.

--Second, we see that this love is demonstrated in the fact that **Christ died for us**.

--Who delivered up Jesus to die? Was it the Jews for envy? Was it Judas for money? Was it the people for Barabbas and blood? Was it Pilate for fear of the Jews? Was it the Roman soldiers at the command of their superiors? No, it was none of these. It was the Father for love.

--How could the love of the Father be demonstrated any other way than in the life and person of the Son of God and Son of Man? How could **His own love** be shown any other way? The Father could not have sent a man, or a prophet, or an angel to show and demonstrate what Christ has shown and demonstrated for us. *This is why the doctrines of the incarnation, the deity of Christ, and the substitutionary atonement are always under attack!*

*Saphir (The Hidden Life): *"God is always loving us with the same intensity as when Christ died for us."*

--God demonstrates this incredible love to us because He has made us to know it, and know it in greater fashion than anything else in all of creation. You were made for the love of God and not for sin. *The Holy Spirit will shed this love abroad in your heart.*

2 Thessalonians 3:5: Now may the Lord direct your hearts into the love of God and into the patience of Christ.

Verses 9-11:

--God has done the harder thing. We can also trust Him to do the easier thing.

--In this section, we have a number of different comparisons.

-We have four ***much more's*** in **9, 10, 15, 17**.

-We have salvation from wrath **9**, and salvation to life **10**.

-We have sin abounding and grace abounding in **20**.

-We have a reign of death and a reign of life & grace in **17 + 21**.

--(9) *Much more then, having now been justified by His blood, we shall be saved from wrath through Him.*

--So Paul begins by pointing out that if Christ's blood has justified us, then the resurrected life of Christ will most certainly deliver us from wrath.

*Trapp (A Commentary on the NT): *"It is a greater work of God to bring men to grace, than being in the state of grace, to bring them to glory; because sin is far more distant from grace than grace is from glory."**

1 Thessalonians 5:9-10: For God did not appoint us to wrath, but to obtain salvation through our Lord Jesus Christ, who died for us, that whether we wake or sleep, we should live together with Him.

--Did Jesus Christ die for us? Did He shed His blood for us? Then will we not trust Him to finish what He has shed His blood to do in our lives?

John 14:19: Because I live, you will live also.

--(10-11) For if when 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. And not only that, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

--Now, Paul speaks of the surety of our reconciliation to God. We are no longer aliens or far off from Him. *Nearness to Christ is measured in likeness and not physical distance*

--**Reconciliation** speaks specifically of a relational status. We have received reconciliation with God, we are not His enemies, and we don't have to wait till the very end to receive it or enjoy it. Again, God would have us come near to Him and call others as well.

***2 Corinthians 5:18-20: Now all things are of God, who has reconciled us to Himself through Jesus Christ, and has given us the ministry of reconciliation, that is, that God was in Christ reconciling the world to Himself, not imputing their trespasses to them, and has committed to us the word of reconciliation.**

Now then, we are ambassadors for Christ, as though God were pleading through us: we implore you on Christ's behalf, be reconciled to God. For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him.*

--God was in Christ reconciling the world to Himself. We should see this and **rejoice in God through our Lord Jesus Christ!**

--Do you rejoice in your reconciled relationship with God?! Jesus Christ didn't die to save miserable sons and daughters! We are free from sin, but free to God. Rejoice always, and again I say, rejoice!

--We should be happy in His work but also in His *Person*. We are to love the Giver more than the gift. The gift from the Giver should make the Giver more precious. Will we take all God's humility, cost, agony, life, and cross as simply a result or as a relationship? *We can be so painfully indifferent to Him when He deserves to have every knee bow and every tongue confess that He is the highest and most exalted!*

Verses 12-17:

--This is one of the tougher passages in Romans. I think the easiest way to explain is to see that Paul starts an idea in **12**, pauses his sentence to explain in **13-17**, and then completes the idea in **18-19**. Paul's main point is clear (in **18-19**), though how he is getting there in the middle is debated.

--That said, we see the two heads of all life are presented to us—Adam & Jesus. We are all in one of these family trees. Through Adam came condemnation, sin, death, and ruin, but through Jesus came justification, life, grace, righteousness, and redemption.

--In the simplest way of explanation: Adam passed down a polluted, sinful life to all of his children. Jesus passes down eternal life to all of His born-again children. Two fountainheads—one polluted and the other pure.

--I also think that it is important to take note that Paul here sees a literal Genesis account. The reliability of Genesis 1-3 and the book of Romans is intertwined. Otherwise, all we have is the Word of God containing the Word Vs. being the Word. If the Bible only "contains" God's Word, we are left to the authority of human "scholars" to tell us which parts of God's Word we can trust and which parts we cannot. Humans become the authority, not God.

--Is the Word of God a divine revelation? That is an all-or-nothing question. If it is, it is perfect and fully trustworthy and needs no human defense. If it is not, we have nothing, and we might as well all go home and forget about Christianity.

--(12) *Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned--*

--Sin is the biblical answer for death and corruption in us and in the world. This is again a very important fact for our day and age because of those claiming to be "born" homosexual or transgender. The Bible teaches that all of Adam's children are born sinners.

Psalm 51:5: *Behold, I was brought forth in iniquity, and in sin my mother conceived me.*

Psalm 58:3: *The wicked are estranged from the womb; they go astray as soon as they are born, speaking lies.*

Ephesians 2:3: *Among whom also we all once conducted ourselves in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature children of wrath, just as the others.*

--Adam sinned and passed down to us only *sinful* human life. In him, we are all dying sinners.

--(13-14) *(For until the law sin was in the world, but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over those who had not sinned according to the likeness of the transgression of Adam, who is a type of Him who was to come.*

--I believe Paul begins this explanation because he knows some people will be thinking, *How did we all sin in Adam? Especially when there was no law?*

--Paul is working backwards. Death proves the presence of sin, though Adam and all those before Moses' Law did not sin in the same manner as those after the Law of Moses. Sin isn't only from breaking the Ten Commandments.

--Death **reigned** by keeping man separated from his body, imprisoned, and under its power.

--The next question is: What is Paul talking about when he says, ***even those who had not sinned according to the likeness of the transgression of Adam?***

--Some think Paul is referring to those not yet come to the age of accountability, such as babies, small children, the handicapped, etc.

--Others think it is simply referring to our sin as nature Vs. Adam's direct disobedience.

--Others say that it is simply acknowledging the different ways sin worked out before the law.

--I am honestly not sure which is the correct answer! I might lean toward the first.

--Finally, Paul establishes that Adam was a type of Christ. How is he a type? Paul is going to show that Adam and Christ are alike as fountain heads of life, but different in the type of life produced!

--(15-17) But the free gift is not like the offense. For if by the one man's offense many died, much more the grace of God and the gift by the grace of the one Man, Jesus Christ, abounded to many. And the gift is not like that which came through the one who sinned. For the judgment which came from one offense resulted in condemnation, but the free gift which came from many offenses resulted in justification. For if by one man's offense death reigned through the one, much more those who receive abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.)

--Paul here brings out some of the differences of the reigns of the two heads. Just as death, condemnation, and sin continue in Adam's line, so grace, justification, and life will continue in Jesus' line. Yet Adam's line is mandatory, and Jesus' line is a free gift.

--That even a single misdeed should result in judgment is reasonable. We can understand justice. But that all the accumulated sins and offenses of the entire world should result in God's free gift of grace, righteousness, and life in Jesus Christ is a divine miracle! That is Good News indeed!

--God's free gift of grace wasn't a response to any good works, but it came after many sins and offenses. That is why the results of the actions of the two men are contrasted. The results are that the acts of the Creator are far greater than the acts of the creation!

--Christ is more powerful to save than Adam is powerful to bring ruin. *What is your family tree? Are you in the family of God?*

Verses 18-19:

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

--Here we have the contrast of Adam's disobedience with Christ's ultimate obedience.

--We have so much life in Christ that the enemy wants to blind us to. The kingdoms of earth reign in death, but the children of the eternal kingdom reign in life. *The eyes of the lost world are always fearfully looking at death as a mystery, but ours are always looking to eternal life and our risen Savior.*

--Many see Isa. 53:11

Verses 20-21:

--Moreover the law entered that the offense might abound. But where sin abounded, grace abounded much more, so that as sin reigned in death, even so grace might reign through righteousness to eternal life through Jesus Christ our Lord.

--The law filled the place between Moses and Jesus' coming. Causing sin to be evident and our need for an outside righteousness just as evident.

--In **20**, we have two different Greek words for **abound**. The first for sin means to increase or add. The second for grace means to increase beyond measuring or overflow.

--Our flesh and humanity tie us to Adam, death, and judgment, but faith in Christ unites us to Him and therefore to resurrection, grace, and eternal life.

Romans 8:10: And if Christ is in you, the body is dead because of sin, but the Spirit is life because of righteousness.

*Morgan (The Epistle of Paul the Apostle to the Romans): *"If this great passage means anything, it clearly declares that it is now possible for every human being to escape from the result of the work of either by choosing relationship to the other."**