

INTRODUCTION

1. Tonight we are looking at Romans chapter 5 in our *Survey of Romans*.
2. A couple weeks ago we talked about the security of our salvation in two ways.
3. One was from divine perspective of God keeping you and the other was from the standpoint of you persevering.
4. Tonight we're going to see just how secure our salvation is.
5. In this chapter we will see the results or benefits of justification.
6. If you remember when we began this section in 3:21, we said that this runs through to the end of chapter 5.
7. Paul gives in the first 3 chapters up to verse 21 the condemnation of God and in 3:21-5:21 justification.
8. And what did we say that justification is?
9. It is a legal declaration whereby God declares the believing sinner righteous.
10. In chapter 4 we saw the example of justification in Abraham.
11. He "believed God, and it was credited to him as righteousness" (4:3, 22).
12. Paul's point was that salvation comes by grace through faith.

13. Now in chapter 5 he focuses on the results of justification.
14. If you have been declared righteous by God upon your faith in Jesus Christ, there are positive results.
15. The first result is found in verse 1.
16. Paul says, “Therefore, having been justified by faith, we have *peace* with God through our Lord Jesus Christ.”
17. The first result that Paul mentions is “peace with God.”

I. Peace with God (v.1)

A. The Meaning of “Therefore”

The word “therefore” in verse 1 is connected to what Paul has already said in chapters 3-4.

Being justified by faith through in Jesus Christ initially ushers us into salvation, and when you obtain salvation you are also given the blessings of security.

Paul says, you “have peace with God through our Lord Jesus Christ.”

B. The Meaning of “Peace”

What does Paul mean by *peace*?

1. What some have suggested

Some have suggested that this peace is a subjective peace, that is, a tranquility of mind.

2. What Paul means

But Paul is not talking about a subjective peace but an objective one.

In other words, it does not refer to feelings but to a relationship.

If we have peace with God because of salvation, what

did we have prior to salvation? WAR—which is the opposite of peace.

Jesus changed our relationship with God dramatically.

3. What we were

We were at war with God. He was our enemy, and we were His enemy.

But through justification by faith in Christ, God brought us into a relationship of *peace*.

That peace is not an attitude of psychological tranquillity or a calm mind.

Peace with God means our war with Him is over.

Most people think they've never been at war with God but the Bible says the opposite.

Colossians 1:21-22 says, “And although you were formerly ***alienated and hostile in mind***, engaged in evil deeds, 22 yet He has now reconciled you in His fleshly body through death, in order to present you before Him holy and blameless and beyond reproach.”

Ephesians 2:13-19 says, “But now in Christ Jesus you who formerly were far off have been brought near by the blood of Christ. 14 For He Himself is our peace, who made both groups into one and broke down the barrier of the dividing wall, 15 by abolishing in His flesh the

enmity, which is the Law of commandments contained in ordinances, so that in Himself He might make the two into one new man, thus establishing peace, 16 and might reconcile them both in one body to God through the cross, by it having put to death the enmity. 17 AND HE CAME AND PREACHED PEACE TO YOU WHO WERE FAR AWAY, AND PEACE TO THOSE WHO WERE NEAR; 18 for through Him we both have our access in one Spirit to the Father. 19 So then you are no longer strangers and aliens, but you are fellow citizens with the saints, and are of God's household.

The real issue is not that they are at war with God, but that He is at war with them.

God is at war with the sinner because He is the enemy of sin and sin's father, Satan.

If you're not a child of God, you're a child of Satan (Jn.1:12; 8:44).

Here's the true reality of all of us before Christ.

1 Corinthians 16:22 says, "If anyone does not love the Lord, he is to be accursed [anathema]."

"God is angry with the wicked every day" (Ps.7:11).

He will "take vengeance on His adversaries" (Nah.1:12).

Ephesians 5:6 says, "Let no one deceive you with empty words, for because of these things the wrath of God

comes upon the sons of disobedience.”

4. What Jesus did

Christ made full payment for our sins, and God was appeased or propitiated.

We didn't do anything to obtain that peace. God poured out His vengeance, anger, and wrath on Jesus Christ and He was appeased.

Our new status is peace with God, and it was accomplished by Christ's reconciling work on the cross.

“Jesus Christ so fully accomplished peace with God that from now on, you are forever holy and faultless in His sight. Why? Because Christ bore every sin for which you and I should have been punished” (John MacArthur, *Eternal Security*, 13).

In other words, God's fury was fully absorbed in the sacrifice of Jesus Christ on the cross.

And through faith in Him you are not only justified or declared righteous but you are now at peace with God and every day Jesus keeps on cleansing us from all sin.

Think about this for a moment: “We are forever at peace with God because every sin we will commit has already been paid for by Christ. Therefore nothing can destroy our relationship with Him.

Every day that we sin, the Lord keeps on cleansing us—maintaining our relationship with Him—through the past act of Christ on the cross and His present mediation at the right hand of God” (MacArthur, 14).

Paul gives a second result of justification in verse 2...

II. Standing in Grace (v.2a)

“Through whom also we have obtained our introduction by faith into this grace in which we stand.”

A. Because of the Peace We Have with God Through the Lord Jesus Christ, We Now Stand in Grace

“We are not moving in and out of grace; we are standing in grace” (MacArthur, 15).

The key to this passage is what it says at the beginning of it—*through whom* or Him, Jesus!

Through His death He brings us to God and we stand in God’s grace.

No more war, only grace and peace!

Notice verse 2 also says...

B. We Have Access to God Through Jesus

The word “introduction” is translated “access” in the AV. It’s used in Ephesians 2:18 and 3:12 to speak of access to

God.

For Paul to speak of access to God would have been incomprehensible to the Jews because they had been taught that God was holy and unapproachable.

In Exodus 19, when God appeared on the mountain to give them the law, they were told not to approach the mountain.

After they left Egypt, God established that the Israelites had limited access to Him.

“Even after God established the Tabernacle and then the Temple, the people could come only so close.

There were different limitations for Gentiles, for Jewish women, for Jewish men, and for priests.

Only the high priest could enter into the presence of God, and then only one day a year.

After going through rigorous cleansing rituals, he entered the Holy of Holies, sprinkled blood on the altar, and left as quickly as he could.

Those who tried to approach God apart from His procedure died on the spot.

Nadab and Abihu ‘offered strange fire before the Lord’ and died immediately (Lev.10:1-2).

Korah, Dathan, and Abiram challenged the leadership of

Moses and Aaron and tried to function as priests. However, the ground swallowed them up (Num.16:1-35)” (MacArthur, 17).

Christ’s death on the cross changed the OT view of access to God.

1. Matthew 27:51 says that the moment Christ died, the veil of the Temple was torn from top to bottom—which was a symbol that access to God was now possible.
2. Hebrews 4:16 says, “Therefore let us draw near with confidence to the throne of grace, so that we may receive mercy and find grace to help in time of need.”
3. Hebrews 10:19-22 says, “Therefore, brethren, since we have confidence to enter the holy place by the blood of Jesus, 20 by a new and living way which He inaugurated for us through the veil, that is, His flesh, 21 and since we have a great priest over the house of God, 22 let us draw near with a sincere heart in full assurance of faith, having our hearts sprinkled clean from an evil conscience and our bodies washed with pure water.”

Not only do we have access to God through Jesus Christ but...

C. We Abide in A State of Grace

The word that Paul uses in verse 2 when he talks about “this grace in which we *stand*.”

The word “stand” (histemi) means to “stand firm” or “abide.” We are abiding in a state of grace.

What is “grace”?

It is God’s unmerited favor by which He saves us and makes us righteous!

It is based solely on His sovereign love for us, which was manifested in the perfect sacrifice of Jesus Christ for our sin.

This grace is not the result of any worthiness on our part.

Once we’re saved we stand in grace.

At the end of verse 2 Paul mentions a third result of justification...

III. Hope of Glory (vv.2a-5a)

We "rejoice" or actually "boast," "in hope of the glory of God" (v.2a). *God has promised us future glory!*

Romans 8:28-29 - And we know that all things work together for good to those who love God, to those who are the called according to *His* purpose. For whom He foreknew, He also predestined *to be* conformed to the image of His Son, that He might be the firstborn among many brethren.

God didn't just predestine our initiation into salvation; He predestined the completing of it.

Verse 30 says, Moreover whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified.

If you're predestined to begin, you're predestined to end.

If you're predestined to be in Christ, you're predestined to be like Christ.

The hope of the believer and the doctrine of security are based on the hope of glory.

The first three links in the chain of security need to be drawn together. First, the security of the believer is anchored in the past--Christ made peace with God. Second, the security of the believer is anchored and maintained in the present--we stand in grace, and Christ lives to intercede on our behalf. And third, the security of the believer is anchored in the future--our future glory is guaranteed because we have been redeemed to exult in hope of ultimate glory. The past, present, and future work of God unite to secure the believer forever (MacArthur).

A. The Praise of Our Hope (v.2b)

1. We rejoice in a secure future

"Exult" Gr.kauchaomai, "refers to a confident boast or exultant jubilation. It is a strong word that speaks of rejoicing at the highest level."

We rejoice in a secure future. We have no fear because of what Jesus said:

- a) John 6:37 - All that the Father gives Me will come to Me, and the one who comes to Me I will by no means cast out.
- b) John 6:39 - This is the will of the Father who sent me, that of all He has given Me I should lose nothing, but should raise it up at the last day.
- c) 1 Tim.1:1 says "the Lord Jesus Christ" is "our hope."
- d) 1 Peter 1:18-21 - Knowing that you were not redeemed with corruptible things, like silver or gold, from your aimless conduct received by tradition from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot. He indeed was foreordained before the foundation of the world, but was manifest in these last times for you who through Him believe in God, who raised Him from the dead and gave Him glory, so that your faith and hope are in God.

Since God raised up Jesus from the grave, we can trust Him to raise us up by the same promise.

2. We rejoice in a future glory

"The *glory of God* is the expression of God's person--His intrinsic revelation of Himself. Someday God in the fullest and purest way will reflect His eternal character through us" (MacArthur).

- a) Rom.8:18-19, 22-24
- b) Phil.3:20-21 - For our citizenship is in heaven, from which we also eagerly wait for the Savior, the Lord Jesus Christ, who will transform our lowly body that it may be conformed to His glorious body, according to the working by which He is able even to subdue all things to Himself.
- c) Col.3:4 - When Christ who is our life appears, then you also will appear with Him in glory.
- d) Heb.2:9-10 - But we see Jesus, who was made a little lower than the angels, for the suffering of death crowned with glory and honor, that He, by the grace of God, might taste death for everyone. For it was fitting for Him, for whom are all things and by whom are all things, in bringing many sons to glory, to make the captain of their salvation perfect through sufferings.

God's purpose in saving us was to bring us to glory.

We were redeemed to be glorified.

Christ is our salvation captain who brings many sons to glory through what He suffered (MacArthur).

- e) Rom.9:23 - And that He might make known the riches of His glory on the vessels of mercy, which He had prepared beforehand for glory.

- f) 2 Cor.4:17 - For our light affliction, which is but for a moment, is working for us a far more exceeding *and* eternal weight of glory.
- g) Col.1:27 - "...Christ in you, the hope of glory."
- h) 1 Thess.2:12 - That you would walk worthy of God who calls you into His own kingdom and glory.
- i) 1 Peter 5:1 - The elders who are among you I exhort, I who am a fellow elder and a witness of the sufferings of Christ, and also a partaker of the glory that will be revealed.

Does all that mean you can do what you what to do and still be glorified?

Hebrews 3:6 says, Christ is "a Son over His own house, whose house we are if we hold fast the confidence and the rejoicing of the hope firm to the end."

Our hope is secured by God. We prove we belong to God when we hold firm our confidence in that hope.

Perseverance is a proof of salvation.

Those who are truly part of the house of God will not depart from the faith.

The one who wanders into sin and believes he'll be glorified no matter how he lives proves he never belonged to the household of God.

God not only secures His own but also implants within His own the power of the Spirit to keep alive their hope and obedience to the faith.

God will keep His promise to those who are genuine. Hebrews 3:14 affirms that truth: For we have become partakers of Christ if we hold the beginning of our confidence steadfast to the end.

That doesn't mean you remain saved by hanging on; it means you reveal you are saved by hanging on.

B. The Proof of Our Hope (vv.3-4)

1. The purpose of tribulation

The believer rejoices not only in the glory to come, but also in present tribulation.

Tribulation produces the kind of character that has a greater capacity to rejoice about the future. Why?

Because no matter how severe or devastating our trials are, they can never take away our promised glory, steal our hope, or touch our joy.

So when we are faced with tribulation, we don't curse God or question Him like the rest of the world, but rejoice in the good that comes from it.

2. The products of tribulation

"tribulation" Gr.thlipsis, means, "pressure." It was used in reference to squeezing olives for oil or squeezing grapes for wine.

a) "perseverance"

"tribulation produces perseverance"

Gr.hupomone, "patient endurance"

When you experience trouble, you learn to endure. The more troubles you have, the more you learn to endure.

b) "character"

Gr.dokimen, the verb is dokimazo, which means, "to be approved" or "to put to the test for the purpose of approving." It has the same sense of testing gold or silver to remove the impurities.

A good way to translate dokimen is "proven character."

Through tribulation we learn to trust God.

It is not a problem for us because it is an honor to suffer for Christ (1 Pet.4:14).

It is also a joy to learn to experience His sustaining power in the midst of suffering (Phil.3:8-10).

Tribulation increases our faith, purges us, sanctifies us, and strengthens us. It is like spiritual weight-lifting--it builds our spiritual muscles and raises our level of holiness.

Salvation doesn't instantaneously refine character.

If a bitter, angry, cantankerous person becomes saved, he is a bitter, angry, cantankerous Christian.

However, salvation has planted within him the capacity to be perfected.

After salvation the purging process begins--the Lord uses trials and tribulations to improve your character.

c) "hope"

One thing trials can never do is take away your future hope, because that is secure.

No matter how bad the attacks or how severe the tribulations, they do nothing but strengthen your spiritual character.

1 Thess.3:3 says, that no one should be shaken by these afflictions; for you yourselves know that we are appointed to this.

C. The Promise of Our Hope (v.5a)

"Now hope does not disappoint"

Hope is never disappointed.

You don't have to be ashamed of God.

You will never come to the point where you say, "I put all my faith in Christ, and He deceived me." Hope will not be ashamed when it is in Jesus Christ.

Hope will never be disappointed, because it will receive the promised glory.

We are at peace with God through Christ's death on the cross, we stand in grace, and we have a promise of future glory...When you come to Jesus Christ and embrace Him, you will never be disappointed--your hope is secure.

Coming full circle, as it were, Paul says that godly hope produces godly hope.

Our "hope of the glory of God" (v. 2) is increased and strengthened by our heavenly Father through the process of tribulation, perseverance, and proven character, the end product of which is **hope that does not disappoint**.

The more a believer pursues holiness, the more he is persecuted and troubled and the greater will be his hope as he is sustained through it all by God's powerful grace (MacArthur, Romans).

IV. Possession of Love (vv.5b-8)

Romans 5:5-8 says, "Because the love of God has been poured out within our hearts through the Holy Spirit who was given to us. 6 For while we were still helpless, at the right time Christ died for the ungodly. 7 For one will hardly die for a righteous man; though perhaps for the good man someone would dare even to die. 8 But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us."

A. The Holy Spirit Gives Us An Awareness of God's Love

"The most overwhelming concept in all Christianity is that God loves us.

The personal, internal ministry of God through the Holy Spirit takes the issue of security beyond cognition (the mental process) to the deep recesses of the heart.

By pouring out His love on us, God is assuring us in a subjective manner that we belong to Him" (MacArthur, *Eternal Security*, p.43).

1. He produces intimacy in our heart towards God

Gal.4:6 - And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying out, "Abba, Father!"

2. He produces love in our heart towards God

Gal.5:22 - But the fruit of the Spirit is love.

3. He Confirms our redemption

Rom.8:14-17 - For as many as are led by the Spirit of God, these are sons of God. For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry out, "Abba, Father." The Spirit Himself bears witness with our spirit that we are children of God, and if children, then heirs; heirs of God and joint heirs with Christ, if indeed we suffer with Him, that we may also be glorified together.

4. He guarantees our inheritance

a) Eph.1:13-14 - In Him you also trusted, after you heard the word of truth, the gospel of your salvation; in whom also, having believed, you were sealed with the Holy Spirit of promise, who is the guarantee of our inheritance until the redemption of the purchased possession, to the praise of His glory.

b) 2 Cor.1:21-22 - Now He who establishes us with you in Christ and has anointed us is God, who also has sealed us and given us the Spirit in our hearts as a guarantee.

B. Jesus is the Demonstration of God's Love (vv.6-8)

1. He died for us "when we were without strength" (v.6a)

"strength" Gr.asthenes, "strengthless" (Strong), "weak, helpless" (Kittel). The NIV translates it "powerless"

"Prior to our salvation, we were powerless and totally unable to do anything that pleased God.

We were without strength to overcome sin, Satan, the world, death, or hell.

We couldn't live a righteous life or save ourselves because we were paralyzed by our sin.

Romans 8:7 says we were at "enmity against God"--we were the enemies of holy God" (MacArthur).

- a) Rom.3:10-18
- b) Eph.2:1-5

2. He demonstrated compassion on us regardless of our condition (v.6b)

"in due time Christ died for the ungodly"

Gal.4:3-6 - Even so we, when we were children, were in bondage under the elements of the world. But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law, to redeem those who were under the law, that we might receive the adoption as sons. And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying out, "Abba, Father!"

"It would be easy to understand God loving those who are good, godly, and pure.

But the mystery of divine love is that He loves those who are anything but that" (MacArthur).

Charles Hodge said, "If He loved us because we loved Him, He would love us only so long as we love Him, and on that condition; and then our salvation would depend on the constancy of our treacherous hearts. But as God loved us as sinners, as Christ died for us as ungodly, our salvation depends, as the apostle argues, not on our loveliness, but on the constancy of the love of God" (Commentary on the Epistle to the Romans, pp.136-37).

3. He demonstrated the supreme sacrifice (vv.7-8)

a) He died for those no one would die for (v.7)

"righteous" and "good" are synonyms. "There are times when someone might die for a good person. But the point of verse 7 is that no one would die for a bad person--no one, that is, except God" (MacArthur).

b) God demonstrated His love to an unholy people by sacrificing His Son for us (v.8)

"demonstrates" Gr. sunistao, "to constitute" (Strong). It is translated "commend" 10 times in the AV

It means "that God proved the nature of His love by having Christ die for us while we were yet sinners" (MacArthur)

A fifth result of justification is...

V. Certainty of Deliverance (vv.9-10)

Romans 5:9-10 says, "Much more then, having now been justified by His blood, we shall be saved from the wrath of God through Him. 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."

Notice in verse 9...

A. The Permanence of Our Salvation (v.9)

1. Our salvation encompasses the past, present and future

"In the past we were justified by Christ's blood, and in the future we will be saved from wrath through Him...We will be saved from wrath because biblically, there is no such thing as partial salvation" (MacArthur)

Rom.8:1 - There is therefore now no condemnation to those who are in Christ Jesus, who do not walk according to the flesh, but according to the Spirit.

2. God has delivered us from His wrath

"we shall be saved from wrath through Him"

a) 1 Thess.1:10 - "Jesus who delivers us from the wrath to come."

- b) 1 Thess.5:9 - God did not appoint us to wrath, but to obtain salvation through our Lord Jesus Christ.
- c) John 5:24 - Most assuredly, I say to you, he who hears My word and believes in Him who sent Me has everlasting life, and shall not come into judgment, but has passed from death into life.
- d) John 10:27-29 - My sheep hear My voice, and I know them, and they follow Me. And I give them eternal life, and they shall never perish; neither shall anyone snatch them out of My hand. My Father, who has given them to Me, is greater than all; and no one is able to snatch them out of My Father's hand.

Notice in verse 10...

B. The Preservation of Our Salvation (v.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.”

1. Because of Christ's sacrifice for us we are no longer enemies but friends of God

James 2:23 - And the Scripture was fulfilled which says, "Abraham believed God, and it was accounted to him for righteousness." And he was called the friend of God.

2. Because of Christ's sacrifice to save us from our

wretchedness He preserves us through His life

- a) 1 Peter 1:3-5 - Blessed be the God and Father of our Lord Jesus Christ, who according to His abundant mercy has begotten us again to a living hope through the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled and that does not fade away, reserved in heaven for you, *who are kept by the power of God through faith for salvation ready to be revealed in the last time.*
- b) Heb.7:25 - Therefore He is also able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them.
- c) Rom.8:35-36 - Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written: "For Your sake we are killed all day long; We are accounted as sheep for the slaughter."

Verse 11 gives us a sixth result of justification...

VI. Joy in God (v.11)

“And not only this, but we also exult in God through our Lord Jesus Christ, through whom we have now received the reconciliation.”

A. The Origin of Joy

"Another subjective reality of our belonging to God is a heart filled with joy" (MacArthur)

Gal.5:22 - But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness.

B. The Object of Joy

"The focus of the believer's joy is God Himself--not the believer's own righteousness, ability, or worthiness" (MacArthur).

1. Ps.34:3 - Oh, magnify the LORD with me, And let us exalt His name together.
2. Ps.35:9 - And my soul shall be joyful in the LORD; It shall rejoice in His salvation.
3. Ps.43:4 - Then I will go to the altar of God, To God my exceeding joy; And on the harp I will praise You, O God, my joy.

VII. The Gift of Righteousness (vv.12-21)

Now as we look at verses 12-21, Paul sets out to show how one man's death can provide salvation for many and "serves as a bridge between the first part of the letter and the next three chapters.

It is linked with the first part by picking up the subjects of condemnation through Adam and justification through Christ" (William MacDonald, Believers' Bible Comm.).

Robert Mounce says, “Beginning at v. 12 we enter Paul’s extended contrast between Adam (the first man) and the results of his sin and Jesus Christ (the “second man”) and the gracious provisions of his atoning life and death.

The contrast runs through v. 19. These two figures illustrate the central theme of the specifically theological portion of Paul’s letter.

Adam typifies the sinful condition of all humans (1:18–3:20). Jesus stands for the justification received by faith (3:21–5:11).

Redemption is the story of two men. The first man disobeyed God and led the entire human race in the wrong direction.

The second man obeyed God and provides justification for all who will turn to him in faith.

No matter how devastating the sin of the first, the redemptive work of the second reverses the consequences of that sin and restores people to the favor of God.

Only by grasping the seriousness of the first is one able to appreciate the remarkable magnanimity of the second.

S. L. Johnson, Jr., sees a close connection between this section and the preceding. The point of 1:18–3:20, he says, is the certainty and universality of condemnation. The certainty of justification is the point of 3:21–5:11. At 5:12 Paul turned to the topic of “the universal application of the saving work of Christ, its availability for all believers.” Like many others he regards the “therefore” (dia touto, “on account of this”), which begins v.

12, as drawing a conclusion from the preceding. The connection, he says, is that on account of the sure salvation we have by one man, Jesus Christ (5:1–11), there is a likeness between Christ and Adam, who introduced the world to sin and death” [Robert H. Mounce, *Romans*, electronic ed., Logos Library System; *The New American Commentary* (Nashville: Broadman & Holman Publishers, 2001). 139–140].

So in this section, vv.12-21, “Paul is explaining here how it is that all men are sinners, and how it is that one Man’s death could give an ungodly sinner a right standing before God” [Warren W. Wiersbe, *Wiersbe's Expository Outlines on the New Testament* (Wheaton, Ill.: Victor Books, 1997). 376].

So Paul presents a contrast between Adam and Jesus.

In Adam we all have sinned and are under the condemnation of God but through faith in the One Man Jesus Christ condemnation is removed and the believing sinner is declared righteous.

Notice what Paul says about the one man...

A. Adam

Verse 12 tells us that sin entered the world through Adam, and “death through sin, and so death spread to all men, because all sinned.”

Emphasizing the entrance of death, Verse 14 says, “...death reigned from Adam until Moses.”

In other words, “even without the law, death was universal. All men from Adam to Moses were subject to death, not because of their sinful acts against the Mosaic law (which they did not yet have), but because of their own inherited sinful nature” (John MacArthur, *The MacArthur Study Bible: Romans*) which they received from Adam.

Paul again states how this happened in verse 15 when he says, “For if by the transgression of the one the many died.”

And because of that one transgression, verse 16 says, “...judgment arose from one transgression resulting in condemnation.”

Verses 17-19 continue to press that point!

Verse 17 says, “For if by the transgression of the one, death reigned through the one.”

Verse 18 says, “So then as through one transgression there resulted condemnation to all men.”

Verse 19 says, “For as through the one man’s disobedience the many were made sinners.”

In other words, by the one transgression through the one man Adam came death and condemnation to all men and the declaration that “the many were made *sinners*.”

But, now notice the contrast, through the one Man Jesus Christ came justification of life!’

B. Jesus Christ

In verse 15, Paul begins stating the contrast between the gift of Jesus and the transgression of Adam when he says “the free gift is not like the transgression. For if by the transgression 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, abound to many.

He continues in verse 16, “The gift is not like that which came through the one who sinned; for on the one hand the judgement arose from one transgression resulting in condemnation, but on the other hand the free gift arose from many transgressions resulting in justification.”

Again note the contrast as Paul continues to unfold it in verse 17: “For if by the transgression of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.

“So then as through one transgression there resulted condemnation to all men, even so through the one act of righteousness there resulted justification of life to all men” (v.18).

“For as through the one man’s disobedience the many were made sinners, even so through the obedience of the One the many will be made righteous” (v.19).

Verse 21 says, “...sin reigned in death, even so grace would reign through righteousness to eternal life through Jesus

Christ our Lord.”

William MacDonald says, “All the demands of God’s holiness have been met, and the penalty of the law has been paid, so God can now grant eternal life to all who come pleading the merits of Christ, their Substitute.

Perhaps we have in these verses a partial answer to the familiar question, “Why did God allow sin to enter the world?” The answer is that God has received more glory and man has received more blessings through Christ’s sacrifice than if sin had never entered. We are better off in Christ than we ever could have been in an unfallen Adam. If Adam had never sinned, he would have enjoyed continued life on earth in the Garden of Eden. But he had no prospect of becoming a redeemed child of God, an heir of God, or a joint-heir with Jesus Christ. He had no promise of a home in heaven or of being with Christ and like Him forever. These blessings come only through the redemptive work of Jesus Christ our Lord” [William MacDonald and Arthur Farstad, *Believer's Bible Commentary : Old and New Testaments* (Nashville: Thomas Nelson, 1997)].

CONCLUSION

1. This now completes this section on justification.
2. What is the definition of justification?
3. It is a legal declaration whereby God declares the believing sinner righteous through the perfect sacrifice of Jesus Christ on

the cross.

4. It is not based on works but on the work of Jesus Christ.
5. Sin came through Adam.
6. In Adam all sinned.
7. But through the gift of Jesus Christ on the cross many can be made righteous by “believ[ing] in Him who raised Jesus our Lord from the dead” (Romans 4:24).
8. Let’s pray.
9. Q&A.