

Romans

Chapter 5

I. The Results of Justification - Romans 5

Salvation has three temporal aspects, past, present, and future. The past aspect of salvation is deliverance from the penalty of sin. Because of Christ's substitutionary death on the cross, all who put their faith in Him have the righteousness of Christ credited to their account and their sin credited to Christ's account. This frees the one believing from the penalty of sin. The present aspect of salvation is deliverance from the power of sin in our lives. By submitting ourselves to the indwelling Spirit, we have the power within to overcome sin. The future aspect of salvation is deliverance from the presence of sin at death or when we are taken at the time of Christ's coming.

The past aspect of salvation, justification, is that we have been declared righteous before God. Paul develops this teaching in Romans 3:20 through 4:25. The present aspect of salvation is sanctification, the process of becoming set apart from sin in our lives to God. Paul develops this doctrine in Romans 6 and 7. The future aspect of salvation is glorification found in Romans 8. God always finishes what He starts. He will not justify a man (past aspect) without causing that man to be set apart from sin (present aspect), and finally bringing that man to glorification (future aspect). There is no loss along the way.

In between the sections on justification in Romans 3:20 to 4:25, and sanctification in Romans 6 to 7, is chapter 5. In this chapter we are given the results of justification in Romans 5:1-11, and the fact that Christ's death is sufficient to produce our justification in Romans 5:12-21.

A. Present Results of Justification - Romans 5:1-11

1. Peace with God - Romans 5:1

5:1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

The first result of justification is that we have peace with God. This is a difficult concept for many people to grasp since they do not consider themselves to be enemies of God. In fact, they consider themselves to be on God's side. This, however, neglects the real nature of the conflict between God and man; that being that God is at war with us. There is no middle ground with God, we are either for him, or against him.

What is the main issue of this conflict between man and God? It is a little three letter word called sin. Because sinful man cannot ever enter the presence of holy God there can be no peace. In fact, the only two ways for there to be peace is for God to become like us, or for us to become like God. Since God can never become sinful, the only solution is for us to become as righteous as God. This is the reason for Christ's death on the cross. By accepting his payment for our sins we receive the actual righteousness of God

credited to our account thus ending the cause for war and bringing us into a peaceful relationship with God.

To fully understand the nature of the peace we have with God, we need to see it in two aspects, past and present. The word translated *being justified* is in the Greek aorist tense which indicates an action completed fully in the past at a singular point in time. Our justification is not the result of a long process, it is the result of a single act at a specified point. In other words, when we are justified by faith, we do not begin a process of justification. However, the word translated *we have* is in the present tense. This carries the idea of a past action with present continuing results. Thus, the verse could be rendered as:

Therefore, having been justified by faith at an instant in time, we continue to have peace with God at this present time through our Lord Jesus Christ.

In fact, 1 John 1:9 says that if we continue to confess our sins, Christ continues to cleanse us from all unrighteousness. Christ is in heaven at this present time presenting our cause before the Father (1 John 2:1-2). Hebrews 7:25 says that Christ **ever liveth to make intercession for the saints**. Thus we see two aspects of our peace with God. The past aspect is God's judicial declaration of our righteousness which ends the war. The present aspect is Christ's continual cleansing which maintains our righteous standing before the Father.

2. Access to God - Romans 5:2a

5:2 By whom also we have access by faith into this grace wherein we stand...

The second result of justification is access to God. This was a revolutionary idea to the Jews who were taught from their youth that God was inaccessible by sinful man. In fact, the Old Testament is full of one object lesson after another of the inaccessibility of holy God by sinful man. To have access with God would be a concept beyond the understanding of most Jews. However, this is exactly what Paul says we have because of justification.

The word translated *access* is used three times in the New Testament. It is translated from the Greek word *prosagoga* which is used to refer to access to a king. For example, a man is ushered into (*prosagoga*) the presence of the king by a court official. Paul says that we are ushered into the very presence of God by Christ. The two other occurrences of this word in the New Testament both refer to the same concept, that of access to God for the believer on the basis of Christ and His work on the cross.

Ephesians 2:18 For through him we both have access by one Spirit unto the Father.

Ephesians 3:12 In whom we have boldness and access with confidence by the faith of him.

Note that our access is by faith into the grace in which we stand. Our relationship to God is best understood by the terms standing and state. Our

state refers to the day by day spiritual state we find ourselves in. This state is sometimes positive, when we are controlled by the Spirit, and sometimes negative, when we are living in sin. However, regardless of our current spiritual state, we stand before God as holy and righteous as Christ. Our standing is in perfection, our state is not. Once we are glorified, however, our state and our standing become identical.

3. Rejoicing in Hope - Romans 5:2b

5:2 ... and rejoice in hope of the glory of God.

Because of our peace with God and the access we have through Jesus Christ, we live in hope of the glory of God. While we live on the earth we are separated from the presence of God because of the veil of flesh. However, one day we will stand unhindered in the glorified presence of God. Remember that the word *hope* always refers to something that is sure and awaiting fulfillment. Romans 8:24-25 says that we are **saved by hope**. That does not mean that we worry about the possible fulfillment of our salvation, but that we just wait for its complete fulfillment.

But what exactly is this hope of glory? It is the culmination of all that we have been promised by God. In Philippians 3:20-21 Paul writes regarding Christ, “**who shall change our vile bodies that it may be fashioned like unto His glorious body.**” This refers to our glorification. In John 17:22 Christ, in His High Priestly Prayer says that the glory that was given to Him He has also given to us. This will be realized at the time of the Second Coming, as further explained by Paul in Romans 8:18. And finally, in 1 Peter 5:1 Peter states that he will be a partaker of the glory that shall be revealed. Hence we can make the conclusion that the “hope of the glory of God” refers to our blessed hope, the time when we will be partakers of God’s divine glory at the first resurrection.

4. Victory in Tribulation - Romans 5:3-5

5:3 And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; 5:4 And patience, experience; and experience, hope: 5:5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

The fourth characteristic of justification by faith is victory in tribulation. We have the errant view that tribulation and trials are something to be avoided at all costs. We search for the easy path to glory not realizing that the road to glory is through the valley of suffering and tribulation. One of the best aspects of being justified is the realization that the trials and tribulations we face exist only for this lifetime. In fact, we find that tribulations in this life only prepare us for greater glory later. 2 Corinthians 4:17 states: “**For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.**” Also, in 1 Peter 1:11 we find that the prophets of the Old Testament did not understand the sufferings of Christ, and the glory that should follow. Without getting into an exegesis of that verse, we can draw the conclusion that Christ had to suffer before glory. We, however, want the glory without the suffering. To understand

this concept better, let us look at the progressive result of trials in our lives outlined in these verses.

First, we rejoice in tribulation knowing that tribulation produces patience. The word *patience* comes from the Greek word *hupomena* with literally means to *abide under*. When we endure tribulation, we learn patience by the grace of God. Unfortunately, most Christians do not like the idea of bearing up under tribulation and wish to bail out of any and every trial. By doing this, they prevent the second progressive result of tribulation, that of proven character.

The word translated *experience* is *dokimen*. *Dokimen* comes from the Greek word *dokimos* which refers to a test that results in approval. Contrary to what many would have us think, the tribulations and trials of life are not meant to ruin us, they are meant to show our true character. God is not interested in causing believers to become derailed because of trials, he wants us to show his grace under our testing. The true character of a man is best measured in the pits of tribulation, not in the peaks of success.

The third progressive result of tribulations is hope. Hope is often used in reference to the anticipation of the believer in the final result of salvation, glorification. Note the following verses:

Romans 8:20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope,

Romans 8:24 For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

Romans 8:25 But if we hope for that we see not, then do we with patience wait for it.

Galatians 5:5 For we through the Spirit wait for the hope of righteousness by faith.

Ephesians 1:18 The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

Colossians 1:5 For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel;

Colossians 1:23 If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister;

Titus 2:13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

1 Peter 1:3 Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,

Hebrews 12:2 states that Christ endured the cross **for the joy that was set before him**. We need to understand that it is the hope of future glorification that enables us to endure the garbage of life. Paul states in 1 Corinthians 15:19 that if we only have hope in Christ in this life, we are the most miserable of men. The reason for this is that we have no reason to endure the trials of life if we have no expectation of future glory and deliverance. We would be better off going along with the world than to deny ourselves.

There is another concept in this passage as well. That is, tribulations only serve to solidify our hope of eternal glorification with Christ. In fact, one of the main reasons God brings trials into our lives is so that we do not get too comfortable in this life. Our citizenship is in heaven, not on earth. By enduring trials we only gain a deeper longing for the day of deliverance, the redemption and glorification of our bodies.

The final progressive result of tribulation is that the love of God is shed abroad in our hearts by the Holy Spirit. This is a great passage on the assurance of salvation for the believer. Because we endure tribulation we have developed within us proven character. This proven character solidifies our hope of future glory. Our hope of future glory is not ashamed or disappointed because God shines His love in our hearts by the Holy Spirit who is the *arrabon*, the engagement ring, the down-payment which assures us of final glorification.

We need to make a distinction at this point between assurance and security. We are forever secure in our salvation as we shall see in the next few verses as well as in Romans 8. However, security refers to the facts of our future glorification whereas assurance refers to the feeling of future glorification. Only when we endure trials and allow the Holy Spirit to guide our lives do we have the assurance of our salvation. That is why one of the first things that goes in the life of a disobedient Christian is their feeling of the security of their salvation. The assurance of future glorification only belongs to those Christians who are led by the Spirit since it is an internal working of the Spirit that brings about the feelings. Conversely, it is not our place to assure people of their salvation. We can present the facts of eternal security, but we cannot usurp the place of the Holy Spirit in the lives of those who doubt their salvation.

5. **The Security of Salvation - Romans 5:6-11**

5:6 For when we were yet without strength, in due time Christ died for the ungodly. 5:7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. 5:8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. 5:9 Much more then, being now justified by his blood, we shall be saved from wrath through him. 5:10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

Probably one of the most definitive passages in the entire New Testament regarding the security of the believer is found in these five verses. How anyone can read this passage and come to the conclusion that it is possible for a believer to lose their salvation is hard to understand.

Romans 5:6

Paul develops the doctrine of the security of justification by presenting an argument from the greater to the lesser. This is called an *a fortiori* argument. For example, if we can prove that a man can lift 200 pounds without any trouble, we have proven that he can lift one pound as well. In the case of justification, Paul proves that if God was willing to justify us when we were his enemies, how much more will he keep us now that we are his friends?

Paul begins his argument in verse 6 by stating that when we were without strength, that is, without any ability to attain justification on our own, Christ died for the ungodly. This is one of the foundational truths of the entire Bible. Christ did not die for good people, he did not die for moral people, he did not even die for religious people. Christ died for unregenerate, ungodly, hateful sinners. Christ died as much for the men who nailed him to the cross as he did for the most moral man that ever lived.

Romans 5:7

Paul strengthens this argument by comparing Christ's death for men with a man's death for another man. In verse 7 Paul concedes that it is possible for one man to die for a good man or a righteous man. We have seen examples of this in our own time where a man will give his life to save another. Accounts from World War 2 and other wars attest to the fact that many times one man gave his life to save a buddy from death. However, how many men would give their life for an enemy? Yet this is exactly what Christ did for us.

Romans 5:8

In verse 8 we read that God commended, that is, God revealed his love to us in that he died for us while we were his enemies! God did not show his love to mankind by giving him good things to eat, he did not show his love to mankind by material possessions or a beautiful world, he showed his love to mankind by dying for man. John 3:16 states that **"God so loved the world that he gave"**. Whenever we read of God's love we read of God's sacrifice. God does not sit in heaven with butterflies in his stomach because he loves men. God loved man by becoming a man and paying the penalty for man's sin. Note Paul's point that Christ died for us when we were sinners. In other words, every man was against Christ when he died, all men were his enemies. This is the ultimate expression of God's love.

Romans 5:9-10

Verses 6, 7, and 8 contain the greater argument, that being that God sent Christ to die for us when we were his enemies. In verse 9 Paul states the lesser argument and then proves it in verse 10. Verse 9 states that **"much more being justified by his blood, we shall be saved from wrath"**. The word translated *being justified* is again in the aorist tense which means it is a past completed act at a specific point in time. We were justified therefore we shall be (future tense) saved from wrath. Wrath

can be best understood in this context as the outpouring of God's final wrath resulting in eternal condemnation of the wicked. Because we were justified at a specific point in time, we will never face the wrath of God. Verse 10 wraps up the argument of Paul by stating the greater argument, "**when we were enemies we were reconciled to God by the death of his Son**", to prove the lesser argument "**being reconciled we shall be saved by his life**". If God could reconcile us when we were enemies, he can certainly keep us now that we are his friends. Furthermore, if Christ was able to save us while dead, He can sure keep us while alive!

6. We Have Our Sins Covered - Romans 5:11

5:11 And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

The final result of justification Paul covers in this passage is that our sins are now covered. This was a mind-boggling concept to first-century Jews who were brought up offering sacrifices to cover their sin. To be presented with the concept that the sacrifice of Christ had made it possible to have one's sins fully covered bordered on blasphemy to the pious Jew who was steeped in the traditions of Judaism.

The word translated *atonement* is *katallasso* which means reconciliation. In other words, we have received reconciliation with God because of the sacrifice of Christ. We have been restored to a proper relationship with God. A good passage to look at to further develop this idea is **Hebrews 9:11-14**:

But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

The entire book of Hebrews was written to convince the religious Jew that Christ was the mediator of a better covenant than Moses. In doing so, the writer of Hebrews not only proves the superiority of Christ to Moses and angels, but he also shows that the sacrifice of Christ was better than the blood of the old. Christ's sacrifice was a once-for-all sacrifice, one that would forever cover man's sin and provide access to God. This is exactly the idea Paul is presenting in Romans 5:11, that is that the sacrifice of Christ provided the perfect covering for our sin.

B. The Effectiveness of Christ's Sacrifice for Justification - Romans 5:12-21

In order to strengthen his assertion that the sacrifice of Christ has the power to provide justification to all that believe and to prove that the actions of a single man can influence all of mankind, Paul uses the example of Adam. He shows that by the single act of Adam's disobedience all men became sinners. Since Adam's

single act of sin condemned all of mankind, it is not unreasonable to assume that Christ's act of obedience can provide redemption for all of mankind.

In analyzing this passage it is helpful to look at some key words and phrases. The first of these is *one* which occurs twelve times in this passage. The second is *much more* which occurs five times starting in verse nine. The third is *all* which occurs four times.

Paul uses the word *one* to stress the fact that the entire human race can be influenced by the act of a single individual. The logical argument someone could make to Paul is "Why am I condemned since I did not disobey God and partake of the fruit in the Garden of Eden?". Paul needs to prove the fact that Adam's disobedience resulted in the fall of all men since Adam was the entire human race at that time.

The second key phrase is *much more*. Paul uses this phrase to show the fact that all that was lost through the disobedience of Adam was regained and then some in Christ. In other words, Christ did not only reverse the results of Adam's disobedience, but he added the righteousness of God on top of that. It is something like justification where God not only removes the guilt of sin (which would leave you even) but adds the righteousness of Christ.

The last key word is *all*. Paul uses this word in conjunction with *one* to show the universality of the principles he is discussing, namely the result of Adam's disobedience and the result of Christ's obedience.

In addition to analyzing the key words and phrases, it is helpful to identify the underlying principles Paul is teaching in this passage. It is very difficult to logically outline these verses therefore we will look at these principles under two major headings, Adam and Death, Christ and Life.

1. Adam and Death - Romans 5:12-14

5:12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: 5:13 (For until the law sin was in the world: but sin is not imputed when there is no law. 5:14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

a. Principle #1: Sin entered the world through one man's offence - Romans 5:12a

Principle number one states that sin entered the world through one man. Note that sin did not originate with Adam, it only entered the world through Adam. Satan is the originator of sin according to Isaiah 14:12-14. No one knows just how long sin existed before the creation of man. All we do know is that it started with Satan and hence existed before man was created.

There is somewhat of a theological argument as to exactly what Paul meant when he said "all have sinned." Three basic positions have been put forth. The first position is that Paul was saying that all men have sinned because of Adam's one sin. This makes men sinners because of

what they do, not what they are. They are sinners voluntarily (this is sometimes called the Pelagian view which basically says that men are basically good and they choose to become sinners).

The second position states that Paul is saying all men have a sinful nature because of what Adam. This makes men sin because they are sinners. It emphasizes the character of man as opposed to the deeds of man (this is called the Augustinian view).

The third, and I believe best, position is that all men sinned *federally* in Adam. By this we mean that Adam acted as a federal head of all mankind when he sinned, and as a result we are every bit as guilty as Adam. This is supported by Paul's use of the aorist tense. The text indicates that all men sinned, at a point in time. This then is a punctiliar act and not a process. Additionally, this viewpoint fits the argument that Christ, as the federal head of all who believe, can act as man's way back to God. If all men are not condemned by Adam, then all men cannot be justified by Christ.

Hence we see that although it is true that men sin, and hence are sinners, and that men are born with a sinful nature whose natural predisposition is to sin, Paul is actually saying that men have imputed to them the sin of Adam, who acted as their federal head when he sinned in the garden. The guilt of Adam is not imputed to men through physical lineage, but through divine fiat. In other words, I did not inherit sin through my father, I inherited it directly from Adam. Adam's sin was directly imputed to my account at birth.

b. Principle #2 - Death entered the world through sin - Romans 5:12b

The second principle is closely linked with the first. When sin entered the world, death entered on its heels. God's command to Adam was that he was not to eat of the Tree of the Knowledge of Good and Evil since he would die in the day he ate of it.

We need to take a slight pause here to identify death. Basically death means separation. Physical death is the separation of the soul and spirit from the body. Spiritual death is the separation of the spirit from God. Eternal death is the permanent separation of the soul and spirit from God in hell. With this understanding of death, we can see what God meant when he told Adam he would die, namely, that he would be spiritually separated from God. Only later did the full ramifications of spiritual death make themselves known, namely physical and eternal death.

Romans 6:23 states this principle very clearly when it says, "**For the wages of sin is death,**" and Ezekiel states the same principle in Ezekiel 18:4b, "**the soul that sinneth, it shall die.**" Death is the result of sin, and only when sin is eternally removed will death be a thing of the past.

c. **Principle #3 - Death passed to all men for all have sinned - Romans 5:12-13**

The third principle is that death passed unto all men because of Adam's sin of disobedience. This is a point Paul must make since many would say that they are not sinners since they did not sin like Adam did. Paul must show that men sin because they are sinners, they are not sinners because they sin. When Adam partook of the fruit he represented the entire human race. The spiritual death he suffered was passed on to his offspring.

This is evidenced by the fact that although God had not revealed His law until Moses, death still reigned from Adam to Moses. In other words, the mere fact that men died from Adam to Moses requires that men are sinners. The following syllogism bears this out:

Men died from Adam to Moses.
Death is the result of sin.
Therefore, men were sinners from Adam to Moses.

Although it is true that sin is not imputed when there is no law, this does not refer to the sin nature, or to the imputed sin of Adam, but to the commandments of God only. Another way to look at this is that we are sinners three ways. First of all, we commit acts of sin. Secondly, we have a sinful nature (flesh) which causes us to sin. Finally, we have the imputed guilt of Adam as a member of the human race. We may never commit an act of sin, but we are still sinners by the mere fact of being born. Adam's imputed guilt lets no man off the hook!

d. **Principle #4 - It is the sin principle that brings death - Romans 5:14**

The fourth principle regarding sin that we see here is that men are condemned because of the imputed sin of Adam, not the individual acts of sin they happen to commit. This single principle deals the ultimate death-blow to any system of works righteousness. Even if a man could live a completely sinless life, he would still stand condemned before God since it is the imputed sin of Adam that condemns, not the acts of sin themselves. This is why it was essential for Christ to die since it is only his death that provides a method for dealing with this imputed guilt.

2. **Christ and Life - Romans 5:15-21**

5:15 But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. 5:16 And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification. 5:17 For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.) 5:18 Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. 5:19 For as by one man's disobedience many were

made sinners, so by the obedience of one shall many be made righteous. 5:20 Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: 5:21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

In these verses Paul contrasts the death we have in Adam with the life we have in Christ. Paul shows that for each thing we lost in Adam we have gained much more in Christ.

a. Principle #1 - Salvation is of Many Offences to Justification - Romans 5:15b-16

Paul makes a specific point in proving that Adam's single act of disobedience results in the condemnation of all men and the subsequent judgment of God. Paul repeats this concept in verses 12, 15, 16, 17, 18, and 19. If that was all there was then men would be hopelessly lost, however, Paul also shows that the righteousness of One provides justification. In other words, Adam's single act of disobedience resulted in all of the sin seen in the world today. However, the sacrifice of Christ is able to take all of the sins committed in the world today and pay their price resulting in justification for all.

A note needs to be made about the use of the word *many*. Although Paul's use of this word seems to indicate that only many men were made sinners, as opposed to all, we know that from other passages this would be contradictory. For example, in Romans 3:23 we find that "**all have sinned and come short of the glory of God.**" So why does Paul use *many* instead of the more universal *all*? The answer is that he is using *many* only as a literary device. This can also be seen in verse 18 where if we accept the literal meaning of *all*, then Christ's death will justify every man. We know that this is not the case, hence we must conclude that Paul is not using these words in their strictest sense, but only figuratively to stress the parallelism between Adam and Christ.

The word for gift in this verse is *charisma*. It literally means *grace gift* which stresses the undeservedness of the gift. We think nothing of giving a gift to someone who is a dear friend, but an enemy, that is another matter. God's gift to us in the person of Christ is a completely underserved gift, something given to an enemy. We did not merit it on our part, and certainly can do nothing to gain it.

b. Principle #2 - Christ brings Life - Romans 5:17-18

The second principle found in this passage regarding Christ is that His sacrifice brings life. Whereas the disobedience of Adam resulted in the death of man, the obedience of Christ results in the life of man. Also, Paul makes a point that this life which is brought by Christ is free. In verses 15, 16, 17, and 18 Paul states that justification is accomplished by the *gift of grace*. In other words, just like men did not have to do anything to participate in the condemnation of Adam's disobedience, men also do not have to do anything to participate in their justification other than accept the free gift.

In verse 18 we see the result of Adam's sin contrasted with the result of Christ's sacrifice. Adam's one sin resulted in the judgment of God which brought condemnation on the entire human race. Although the just penalty for sin was not exacted immediately in the case of Adam, and in the case of many others, all men are nevertheless under condemnation. We are like prisoners who have had the death sentence passed on us and only await our execution. However, because of Christ's one act of righteousness, that is His sacrifice on the cross, we have been given the free gift which results in justification to life. The penalty was deserved, the gift was not.

Note the devastating nature of sin. One sin, committed by one man, resulted in the condemnation of the entire human race. We do not have that concept of sin in our modern world, much less in the modern church. Too often we sin with the idea in that back of our mind that it does not matter since God will forgive us anyway. What foolishness. Even one sin would have required the sacrifice of Christ. May God give us a deeper understanding of the blackness of sin so that we can appreciate more fully the salvation we have in Christ!

c. **Principle #3 - Christ's Obedience Provides Justification - Romans 5:19**

It is interesting to compare this principle with the principle of Adam's disobedience. Just as Adam's single act of disobedience resulted in the fall of man, so Christ's single act of obedience in dying for man results in man's justification. In either case, the key thought is obedience. Philippians 2:8 states that "**he became obedient unto death, even the death of the cross**". Christ's obedience paved the road to justification.

The word made is *kathistemi* and means *to be made in essence like something*. In Adam, we were made sinners, in essence, in being. However in Christ we are made righteous. This does not happen immediately, but we know that one day we will be completely righteous even as Christ is righteous.

d. **Principle #5 - The Law is Neutral in Regards to Man's Justification - Romans 5:20-21**

What we mean by this statement is that the law serves only to show man his sin and need of salvation, it never serves as an agent of justification. This idea ran contrary to all of the teachings of the Jews of Paul's day. They thought that they could attain righteousness through the law when in fact Paul states in verse 20 that the law entered to proliferate sin. Furthermore, although the entrance of the law caused an explosion of sin, the entrance of grace more than overcomes that sin. In fact, grace so overcomes sin that it allows those who accept God's pardon to reign in life with Christ. The curse is fully reversed and overcome, producing men as righteous as God is himself.

e. **Principle #4 - Christ Provides Much More than Adam Lost - Romans 5:20-21**

The fourth principle is that justification through Christ's death provides much more than Adam lost. When Adam existed in the

garden prior to the fall, he was even with God. In other words, Adam did not have any sin charged to his account, but he also did not have any righteousness. Not only does Christ remove our sin and bring us even with God, but he also adds his own righteousness to us. In other words, He not only reverses the sin of Adam, but He brings us into righteousness before God.

This righteousness, the result of justification, results in the fact that we will reign in life as opposed to death. No one can argue the fact that death has reigned in human existence because of Adam. Of all the men that have ever lived, only two escaped death, Elijah and Enoch. Every other man, regardless of race, religion, wealth, fame, poverty, or any thing else, died! But the glorious fact of the gospel is even as death reigned in Adam, so life reigns in Christ. We need to live in anticipation of Revelation 21:4, **“And there shall be no more death, neither sorrow, nor crying, nor any more pain, for the former things have passed away.”**