Every man dies, but not every man truly lives.
William Wallace

ROMANS CHAPTER FIVE

Prayer Study #445
First Love Ministries, Inc. of Perry, Georgia USA

Romans 5 - Amplified Bible (AMP)

5 *Therefore, since we are justified (acquitted, declared righteous, and given a right standing with God) through faith, let us [grasp the fact that we] have [the peace of reconciliation to hold and to [enjoy] peace with God through our Lord Jesus Christ (the Messiah, the Anointed One).*

2 *Through Him also we have [our] access (entrance, introduction) by faith into this grace (state of God's favor) in which we [firmly and safely] stand. And let us rejoice and exult in our hope of experiencing and enjoying the glory of God.*
3 *Moreover [let us also be full of joy now!] let us exult and triumph in our troubles and rejoice in our sufferings, knowing that pressure and affliction and hardship produce patient and unswerving endurance.*
4 *And endurance (fortitude) develops maturity of [character (approved faith and [tried integrity). And character [of this sort] produces [the habit of] joyful and confident hope of eternal salvation.*
5 *Such hope never disappoints or deludes or shames us, for God's love has been poured out in our hearts through the Holy Spirit Who has been given to us.*

These verses are Paul's rejoicing in his intimate relationship with God through Jesus Christ. He starts off "*therefore,"* meaning in light of all his scribe has written in the chapters before. We have been justified. Man cannot justify himself (Luke 10:28-29; 16:15; 18:9-14) and cannot be justified by the works of the law (Romans 3:20).

According to Kevin Conner, Man is justified in the following ways:

- ***Justified by God Himself*** (Romans 3:20, 8:30, 8:33)
- ***Justified by His grace*** (Romans 3:24)
- ***Justified by faith*** (no room for doubt) (Romans 5:1, 3:27-28)
- ***Justified by His blood*** (Romans 5:9, 3:25)
- ***Justified by the name of the Lord Jesus Christ*** (Galatians 2:16, 1st Corinthians 6:11)
- ***Justified by the Spirit of God*** (1st Corinthians 6:11)
- ***Justified by works of obedience*** (practical righteousness (James 2:21-16)

This chapter is reminiscent of James Chapter 1:2-4 (*My brethren, count it all joy, when you fall into various trials, knowing that the testing of your faith produces patience. But let patience have its perfect work, that you may be perfect and complete, lacking nothing.)* Paul tells us here in Romans 5 that we are to rejoice in our trials and sufferings because these very trials and sufferings produce endurance and character and maturity, which all lead to hope.

Paul ends this section by reminding us that Christian hope is never an illusion for it is founded on God's love.

6 *While we were yet in weakness [powerless to help ourselves], at the fitting time Christ died for (in behalf of) the ungodly.*
7 Now it is an extraordinary thing for one to give his life even for an upright man, though perhaps for a noble and lovable and generous benefactor someone might even dare to die.
8 But God shows and clearly proves His [own] love for us by the fact that while we were still sinners, Christ (the Messiah, the Anointed One) died for us.
9 Therefore, since we are now justified (acquitted, made righteous, and brought into right relationship with God) by Christ's blood, how much more [certain is it that] we shall be saved by Him from the indignation and wrath of God.
10 For if while we were enemies we were reconciled to God through the death of His Son, it is much more [certain], now that we are reconciled, that we shall be saved (daily delivered from sin's dominion) through His [resurrection] life.
11 Not only so, but we also rejoice and exultingly glory in God [in His love and perfection] through our Lord Jesus Christ, through Whom we have now received and enjoy [our] reconciliation.

The proof of God's love is that Jesus died for us. Not only that but he died for us while we were yet sinners and hostile towards God. Christ's crucifixion changed our status from sinners to saints. This is called justification. His resurrection changed our state. This is called sanctification and means we have been separated unto God and have come out from among those who walk in worldliness.

12 Therefore, as sin came into the world through one man, and death as the result of sin, so death spread to all men, [no one being able to stop it or to escape its power] because all men sinned.
13 [To be sure] sin was in the world before ever the Law was given, but sin is not charged to men's account where there is no law [to transgress].
14 Yet death held sway from Adam to Moses [the Lawgiver], even over those who did not themselves transgress [a positive command] as Adam did. Adam was a type (prefigure) of the One Who was to come [in reverse, [i]the former destructive, the Latter saving].

15 But God's free gift is not at all to be compared to the trespass [His grace is out of all proportion to the fall of man]. For if many died through one man's falling away (his lapse, his offense), much more profusely did God's grace and the free gift [that comes] through the undeserved favor of the one Man Jesus Christ abound and overflow to and for [the benefit of] many.
16 Nor is the free gift at all to be compared to the effect of that one [man's] sin. For the sentence [following the trespass] of one [man] brought condemnation, whereas the free gift [following] many transgressions brings justification ([j]an act of righteousness).
17 For if because of one man's trespass (lapse, offense) death reigned through that one, much more surely will those who receive [God's] overflowing grace (unmerited favor) and the free gift of righteousness [putting them into right standing with Himself] reign as kings in life through the one Man Jesus Christ (the Messiah, the Anointed One).
18 Well then, as one man's trespass [one man's false step and falling away led] to condemnation for all men, so one Man's act of righteousness [leads] to acquittal and right standing with God and life for all men.
19 For just as by one man's disobedience (failing to hear, [heedlessness, and carelessness) the many were constituted sinners, so by one Man's obedience the many will be constituted righteous (made acceptable to God, brought into right standing with Him).
20 But then Law came in, [only] to expand and increase the trespass [making it more apparent and exciting opposition]. But where sin increased and abounded, grace (God's unmerited favor) has surpassed it and increased the more and superabounded,
21 So that, [just] as sin has reigned in death, [so] grace (His unearned and undeserved favor) might reign also through righteousness (right standing with God) which issues in eternal life through Jesus Christ (the Messiah, the Anointed One) our Lord.

William Barclay says that no passage in the New Testament is as difficult to understand as this section of Chapter 5. He also says that no passage has had such an influence on theology as this one.

He tells us that we must read this passage with two ideas in mind. The first is *solidarity.* Unlike Americans, the Jews never thought of themselves as individuals but as part of a family, a tribe, a nation. (An example of this is the story of Achan in Joshua 7 whose sin caused the whole nation to be punished.)

The second idea is this: *Death is the direct consequence of sin.* The Jews believed that, if Adam had not sinned, human beings would have been immortal and never died.

Keeping these two ideas in mind, we can dissect this passage. *By one man*, that man being Adam, mankind sinned. Adam knowingly transgressed a law given to him by God. He was not deceived. Eve was deceived but Adam disobeyed. Since all the unborn generations were in Adam's seed, when he sinned, we all sinned. (Adam, however, was not the original sinner. The devil was the original or first sinner and the source of all sin.)

Sin brought spiritual death to Adam and to all of mankind.

Since the law was not given for 2,430 years after Adam, how could God judge mankind in situations such as Cain, the wickedness in Noah's day, the Tower of Babel, Sodom and Gomorrah? God dealt with sin based on the law of conscience.

Adam was a type of the Son of God who was to come. He is even called *the son of God* in Luke 3:38. Jesus is the Second Adam. Adam was the head of the old creation. Christ is head of the new creation. Adam walked in disobedience while Christ walked in obedience. Adam did one offense. Christ did one righteous act. Adam brought condemnation, sin, guilt, and death into the world. Christ brought justification, grace, and life. By life Christ manifested the righteousness of God by never sinning. By death he manifested the righteousness of God by becoming sin and being sacrificed for our sins (1st Corinthians 15:1-3). He became the substitute or propitiation for the sins of the whole world (1st John 2:2, 4:10).

God's plan of redemption:

a. Identification with the Human Race-to make or become the same
b. Incarnation in the Human Race-clothe with flesh, the act of assuming a human body and the nature of man
c. Substitution for the Human Race-the act of putting one person or thing in the place of another
d. Imputation-the act of attributing to one that which really belongs to another
e. Propitiation-appeasement of wrath
f. Resurrection-

I Am the God that Healeth Thee (Exodus 15:26)
Don Moen 1986

I am the God that healeth thee. I am the Lord, your Healer.
I sent My Word and healed your disease.
I am the Lord, your Healer.