

## Romans Chapter 5

**v 1:** *“Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.”*

Having established that all blessing from God rests upon the principle of faith—faith in another’s work, (Christ’s). Faith in Christ results in our having peace with God. It is He, and His work, that has brought peace for us with God. Peace is something we have as a result of Another, our Lord Jesus Christ. Not by the law, not even from Abraham.

**v 2:** *“By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.”*

The believer now believes what Christ has accomplished, Abraham believed what He would accomplish. One faith looked forward, our faith looks backward, (except in regard to our body—It is “saved in hope”). But now it says, “we have peace with God”. It is not something future. Faith believes God and the result is peace with God.

This principle is true of all phases of a believer’s life. Thus we can rest in times of trouble trusting all to God our Father.

*“By Whom also we have access by faith into this grace wherein we stand”*. We often think groveling thoughts—“I am so unworthy”. It is not even the question for our access to grace is by Whom and by faith, not by us. We are not what gives access to the grace in which we presently stand. It is a result of God’s value of Christ, His Work, and our faith in both. Why speak of “my unworthiness” as though we earned grace by our unworthiness. We do not in any way earn grace.

**v 3:** *“And not only [so], but we glory in tribulations also: knowing that tribulation worketh patience”*.

While we look back by faith at Christ’s work, we also look forward with patience awaiting His work’s manifested consequences. For

now it may result in tribulations, but not forever. Now we need patience which allows us to glory in tribulations for they work patience, the very thing we need at this present time. Few of us, however, like the working out of patience in our lives.

**vv 4,5:** *“And patience, experience; and experience, hope: 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.”*

There are no “shortcuts” in Christian life. Certain things need to be developed in our lives as Christians. Patience brings experience, (actual experience—not simply a theory). Hope is for something not yet seen or realized now. But hope is a reality that does not make us ashamed. Something we do not need to wait for is that the love of God is presently shed abroad in our hearts by the Holy Spirit. He has been presently given to the believer.

**v 6:** *“For when we were yet without strength, in due time Christ died for the ungodly”*.

While the Law manifested our weaknesses, and could do nothing for us, (Illustrated by the Priest and Levite passing by on the other side of the wounded man). They had to leave the man half dead (Luke 10). For like the law, the weakness of the law was in proportion to the flesh it had to work with. *“For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh”* (Rom.8:3). So here we find we are without strength. But that brings us (man) to the time of Christ and His dying for the ungodly.

It says of the law, “Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners...” (1 Tim. 1:9). The law could present a form of piety, but could not produce true piety—righteousness. Our weakness, and half dead condition, is where Christ begins and He has done all.

**vv 7,8:** “But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.”

In our weakness, God commends His Love to us He could not commend His law to us however good His Law is when the law is properly used. We read, “But we know that the law [is] good, if a man use it lawfully” (1 Tim. 1:8). The law however, depended upon the strength of man and demanded righteousness from him. It did not give either. God’s love depends upon God and for us this is wonderful, for we are sinners. God’s love is manifested in the fact that “Christ died for us.”

Man’s love might lead him to die for a good man, or even for a righteous man, but God’s love is shown to sinners. God’s love does not come because of our goodness nor because of our righteousness. We are sinners by nature and have neither for it is written that “there is none that doeth good, no, not one”: (Romans 3:12).

**v 9** “Much more then, being now justified by his blood, we shall be saved from wrath through him.”

We see it is by Christ’s death, (His blood), that we are justified, and saved from wrath. Christ’s perfect life, does not save us, it is through the blood. “In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace” (Eph. 1:7).

**v 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.”

When it here speaks of our being saved by His life, it is His present work for us now, that we have been reconciled to God by the death of His Son. We are no longer enemies of God, we are His children, and He cares for us, in this life also. Christ is presently our High Priest. “Now of the

things which we have spoken [this is] the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens;” (Heb. 8:1).

“Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast [our] profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as [we are, yet] without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need” (Heb. 4:14-16). In this way we are saved, or preserved by Christ’s present life of service for us. Such a rich provision for the believer.

**v 11** “And not only [so], but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement (reconciliation).”

Being reconciled, (for this is the subject here) we, being no longer enemies, actually now can joy in God. We no longer are afraid of Him.

**v 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:”

We now come to a new subject, not simply what we have done, but to whom do we belong to as being men. This is very important. Not what we have done only, (sins) but what we are (sin) as being men, of a fallen race. The first man (Adam) fathered a race (mankind) as a fallen race. He was the head of this race. All of his race have proven this to be true, by our own sin, and by our own death.

**v 13** “(For until the law sin was in the world: but sin is not imputed when there is no law.)”

Beside sin, and death as its result, later a law was given by Moses. This law told us what God expected of men in regard to righteousness. The law, if obeyed, would not work death in a person’s life. It did not give life, but depended on our obedience in order for man to live here

on earth forever. Disobedience to the law manifested we have Adam's fallen disobedient nature (now man sins after the similitude of Adam's sin).

Sin is now "imputed" (passed on) to us. ("Imputed" here, means something another has done that is attributed to us too.) Without the law this would not have been so evident (for our father had disobeyed a known law). From Adam to Moses there was no known law to disobey. God had now, by Moses, given the law, as He had given a "law" (thou shalt not eat...) to our head, the first Adam.

**v 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."*

The law did not bring death or sin into the world, but definitely displayed man's disobedient nature. However from Adam to Moses, a time without a law having been given, men still died. *"And he died"* (eight times alone in Gen. 5) marked mankind, thus the saying that became so evidently true, *"I go the way of all the earth"* (Josh.23:14;1 Kings 2:21). This is the history of Adam's fallen race, *"And he died."*

As blessed as it is for a believer to have his sins forgiven, what is to be done for what he was? This is a new subject now taken up in this book of Romans, truly the "Gospel of God, concerning His Son. Jesus Christ our Lord" (Rom.1:3). He is God's Son, He is our Lord. A very important distinction.

Adam was a "figure" of Him that was to come. (Christ). Adam was a figure in the sense that as Christ, (in resurrection) is the Head of a "New Creation", Adam was the head of the first creation. Now we will learn the importance of which man is now our Head. Adam, or Christ? Which family does the believer now belong to, and what has been done to rid us of what we were as belonging to the "old" creation?

Friend, have you ever heard, or worse yet, said, "I would never do that", in connection with some horrible sin having been committed? We

are all, as belonging to Adam's fallen race, like "rotten eggs". Breaking a rotten egg, does not make it rotten, it simply manifests what it is. This is what the law of Moses has done, it has made very manifest what we are. One of the worst manifestations of what we are, those words, "I would never do that", or as the Pharisee said it, "I thank thee I am not as other men are" (Luke 18:11).

**v 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."*

Not all of Adam's race now have the first man Adam as their head. Adam was disobedient, unto death, Christ was obedient unto death. "And being found in fashion as a man, he (Christ Jesus) humbled himself, and became obedient unto death, even the death of the cross" (Php.2:8).

As the first man Adam's disobedience had consequences which involved his posterity or race, so the Last Adam's obedience has consequences relating to the New Creation, of which He is the Head.

Twice in our verse the word "many" occurs, the question is to which "many" do you belong? Adam is the head of the first "many" Christ is the Head of the second "many". Death is the portion of the first "many", grace is the portion of the second "many".

All of mankind are in one or the other of the two groups of "many". We all started out in the same group upon which death passed. The grace of God by one Man, Jesus Christ, not the law of Moses, puts believers into the second group of "many".

Perhaps I should here remark, we (believers) still, as to our bodies, bear the image of the "earthy" (that is, the first man Adam). At the resurrection or the rapture for present day believers, our bodies shall be changed like unto His glorious body. Then we shall visibly bear the image of the Heavenly Man, the Man Christ Jesus. (1Cor.15 and 1 Thess.4).

v 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.”*

Again, it is important to remember we are speaking of the Heads of two families, Adam and Christ, the one who sinned, (Adam), brought his family into death, the Other, Christ, (in resurrection), brings His into justification.

The point here is, only one man’s act, because he is the head, determined where his family was brought. *“of many offences unto justification”* simply means, though we as individuals have many offences, we are brought by the obedience of One, Who is now our Head, from “offences” unto “justification”. It is speaking of the same principle applying to both cases. In the first case the race was brought into condemnation, in the Case of Christ, those that are His are brought into “justification”.

v 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.”*

*“Death reigned”*, (as mentioned, “and he died”) It was the result of one man’s sin, of him who was the head. Now, by grace those who belong to the Head, Christ Jesus, experience the reign of righteousness in life as a result of One, Jesus Christ.

v 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.”*

A new expression is now used. “justification of life”. How can such an expression be used for one who had been identified with the expression “many offences” It is not here, “forgiveness” that is before us. It is rather a new creation that bears the image of Him Who is its Head. We would not, could not, say of Christ, He is “just as if he’d never sinned.” (Sometimes this idea is communicated in seeking to give a meaning to

“justification”. To say this of Christ at best would be unseemly, perhaps, rather, it would be blasphemous. It is to not know His Person, Who He is, His holy Nature. We are now, as belonging to the new Creation over which Christ is Head, bearing His image and likeness. We have justification of life, not as being forgiven, but as having a life attributed to us, that has never sinned.

Our Head has never sinned. (Nor could He) God was just in raising Him from the dead, He had to raise Him from amongst the dead, to be a Just God. We are identified with Him as being our Head. Oh how precious! Adam brought others into “condemnation” (His own portion) Christ has brought His own into “justification of life” (His own portion).

v 19 *“For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.”*

I would here like to quote a verse which will help us (I trust) to understand this verse a little better. “My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: (1 John 2:1) I quote this to point out that Jesus Christ became our advocate, but He did not become righteous. He is Jesus Christ *“the righteous.”* We will share in this since He is our Head, and He was obedient. But it is His obedience, not ours, that many are made righteous. We are made this, not so, with Christ., that is, He was not made righteous.

We might also say here, sometimes we say, “How many sins does it take to make us a sinner?” This (a sinner) however, is what we are, by nature, not by an act. An apple does not make the tree, the tree makes the apple. Adam produced sinners. Christ makes His race, righteous. It is here, what we are, not what we do.

v 20 *“Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound.”*

The need of the law “entering” was that

our condition might be plainly manifested. We might have said, "If I had only known" but now we cannot say that. God has made known by the law, the righteousness He required from man. The law did not make us sinners, but it did manifest that we were sinners, disobedient sinners too!

**v 21** *"That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord."*

Sin "reigned" unto death. No one could prevent its "reign". "And he died" was the word describing Adam's fallen race. Now "grace" reigns, but through righteousness unto eternal life. But this can only be by Jesus Christ our Lord. We must belong to His "many". This can be so by grace through faith. The law cannot bring us into this Eternal life. For us to have "life" righteously, meant Christ had to die for us as our substitute in order for God to allow grace to reign righteously.

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