

Welcome to: - Bible House of Grace.



God, through His Son Jesus, provides eternal grace for our failures and human limitations.

Romans 5.

(2013)

The Bible not only reveals God's eternal plans purposes and promises

But also shows how you can know God for yourself.

Teach it, don't demand it.

Although I believe my aim is pure and God's will perfect this document is still the product of a human man. As to such I neither claim special knowledge or perfect understanding.

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Romans 5.

Topics.

- Those in Christ have been justified by faith.
- We rejoice in our sufferings.
- God showed his love in that while we were sinners, Christ died for us.
- Death came into the world through Adam and spread to all men.
- Sin was in the world before the law.
- Adams transgression, the seeds of death and its miseries.
- Death reigned over those whose sinning was not like that of Adam.
- The free gift is not like the trespass.
- Law increased the trespass, but where sin increased, grace abounded.

The Previous Chapter.

The previous chapter covered the promise God gave to Abraham and how it relates to the entire world and showed how righteousness that is acceptable to God has nothing to do with self-effort or the law since it is the believers' faith that is counted as their righteousness. It is like a royal robe God clothes those who despite the sinful aberrations and dysfunctions dwelling within them trust in Christ for their righteousness and eternal salvation.

NOTE: for information concerning people, places and the meaning of words see Map Locations and People of the Bible, and Bible Dictionary on Website Menu.

Those in Christ have Been Justified by Faith.

Romans 5:1-2 ----- ¹Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ. ²Through him we have also obtained access by faith into this grace in which we stand, and we rejoice in hope of the glory of God.

Justified: in this context means to regard a person as just and innocent and set them free for Christ's sake.

Grace: in this context means to favour and make a person acceptable to God its divine influence is reflected upon the heart in gratitude.

Hope: means to anticipate and have a confident expectation (usually with pleasure)

Glory: in this context refers to a good reputation that is truthful and worthy of honour, praise and worship.

All those who trust in Christ are justified by their faith, not by the law, self-effort or good works, or by strictly adhering to ceremonial rites, holy days or keeping religious customs and traditions. This is why we have peace with God, our righteousness is totally apart from the law not dependent on anything we can do because it is our faith that is our righteousness thus the reason we have peace with God, but our faith is even more glorious because it gives us access into God's grace and it is in this grace that we live and rejoice in the promise and holy and awesome character of God.

We rejoice in our Sufferings.

Romans 5:3-11 ----- ³More than that, we rejoice in our sufferings, knowing that suffering produces endurance (Patience in KJV) ⁴and endurance produces character, and character produces hope, ⁵and hope (the expectation) does not put us to shame, because God's love has been poured into our hearts through the Holy Spirit who has been given to us. ⁶For while we were still weak, at the right time Christ died for the ungodly. ⁷For one will scarcely die for a righteous person—though perhaps for a good person one would dare even to die— ⁸but God shows his love for us in that while we were still sinners, Christ died for us. ⁹Since, therefore, we have now been justified by his blood, much more shall we be saved by him from the wrath of God. ¹⁰For if while we were enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life. ¹¹More than that, we also rejoice in God through our Lord Jesus Christ, through whom we have now received reconciliation.

Sufferings: (tribulations in KJV) refers to affliction, anguish, persecution, tribulation, trouble or being burdened.

Endurance: (patience in KJV) means determination, resilience, steadfastness it carries the idea of staying power.

Character: (experience in KJV) in this context carries the idea of one being tested by experience or proven by trial and afterward found acceptable and trustworthy

Hope: in the context of faith does not mean uncertain, but unseen, biblical hope is certain because it is based on God's promise and He cannot lie.

Wrath: the Bible states, "All the world is held accountable to God" (Rom. 3:19) and that "Everyone transgresses the law" (Rom. 3:23) and the law states, "The wages of sin is death" (Rom. 6:23) thus God's wrath refers to mortal death and ultimately judgment to eternal death.

The words, "More than that" (v1) link back to the previous chapter in which Paul wrote in his letter to the brothers and sisters at Rome that those in Christ are justified not because of the law or their works but because they believe in God who raised Jesus from the dead for their justification (Rom. 4:24-25). Now Paul is saying even more than this while we wait in this world until Christ returns we rejoice in suffering because we know that hardship produces endurance and patience which not only develops a good character, but also hope and even though we have to wait for the revealing of the hope the waiting does not put us to shame because God's love fills our hearts while we are patiently waiting for Christ our hope to return.

God showed His Love in that while we were Sinners, Christ Died for Us.

The following is one of the most splendid and humbling of all Scriptures and clearly shows how much Christ loves us, the apostle Paul wrote to the brothers and sisters at Rome:-

- While we were weak (i.e., full of sinful dysfunctions and aberrations dwelling within us making it impossible for us to attain to the Most Holy God's acceptable standard of righteous) Christ died for us (Rom. 5:6-7).

The Lord Jesus Christ laid down his life that we could be made righteous by faith apart from the law, self-effort and works. In spite of our sinful aberrations and dysfunctions God counts our faith in Christ as our righteousness it is imputed to us as a pure and free gift.

NOTICE: Paul points out some of us might die for a friend or loved one, but Christ died for us while we were ungodly, indifferent and in many cases blasphemers (Rom. 5:6-7). Because of a lack of perceiving this great love God has toward us some in the Christian faith tend to determine whether God loves them by their good or bad circumstances. They feel if life is charmed and blessed God loves them, but if it suddenly takes a turn for the worse and trouble comes they feel God has

withdrawn his love, but this is superstition and judging God according to the fickle circumstances of this world. When anyone who believes in Christ doubts God's love all we have to do is look back to the bloodstained cross and see what it cost the heart of the Father to save us and how much his Son suffered to redeem us and spiritually crown and cloth us with a royal and majestic robe of righteousness so that we could be justified and granted eternal life in everlasting glory apart from self-effort and strictly adhering to ceremonial rites and holy days or keeping religious customs and traditions.

Death came into the World through Adam and Spread to all Men.

Romans 5:12-14 ----- ¹²Therefore, just as sin came into the world through one man (Adam) and death through sin, and so death spread to all men because all sinned— ¹³for sin indeed was in the world before the law was given, but sin is not counted where there is no law. ¹⁴Yet death reigned from Adam to Moses, even over those whose sinning was not like the transgression of Adam, who was a type of the one who was to come.

Sin was in the World before the Law.

The one man Adam brought sin (wrong doing) into the world and it brought death and because sin spread like a cancerous virus to all humanity so too did death because the law of sin states, "The wages of sin is death" (Rom. 6:23) this corruption came into the world long before Moses was given the Ten Commandments. Death in these verses is personified as a mighty prince with his monarchy being the most absolute, universal and lasting of all. No-one is exempted from death's destructive power and miseries since it survives all other earthly rule, authority, and power and will be the last enemy to be put down (1 Cor. 15:26).

Paul had previously affirmed that, "Where no law is there is no transgression," (Rom. 4:14) and we know that sin is not charged against people nor are they held guilty of transgression if there is no law, because Scripture clearly states, "Sin is a transgression of the law" (Rom. 6:23) so according to these statements, if there is no law there can be no transgression of it. Added to this if there is no transgression of the law there is no sin and therefore cannot be any death since death is a result of sin.

Yet those living prior to the law were clearly treated as sinners since they were all under the penalty of death and all its miseries. So if we accept that the above reasoning is correct it means that there must have been a law of some kind since sin was clearly in the world, and people could not be charged with sin, or treated as sinners unless there was some law. Certainly they did not have Moses Law, but consider the following words of Paul: -

- When Gentiles, do by nature what the law requires even though they do not have the law, they show that the work of the law is written on their hearts, while their conscience also bears witness, and their conflicting thoughts accuse or even excuse them (Romans 2:14-15).

This shows that the law according to right and wrong is written on the human heart, added to this the conscience not only lets us know what the right behaviour is, but tells us when we are doing wrong (Rom. 2:14-15) it was according to this law that those living prior to the Ten Commandments were charged with sin and death.

Understanding this raises the question, "What difference did God giving Moses the Ten Commandments make?" Especially in the light of Paul's previous words "Gentiles do by nature what the law requires even though they do not have the written law" ((Rom 2:14-15), showing that the spirit of the law is imbedded in the human heart and the conscience is able to tell people right from wrong without the Ten Commandments. Added to this many pagan cults had these laws of human decency written in their codes of human practise prior to the Law of Moses so why did God introduce the Ten Commandments?

The fact the imagination of mankind can become corrupt and the conscience seared is one of the most likely reasons God gave the written law and the difference the giving of the Ten Commandments made to the world was that these ten laws put a spotlight on the laws of decent human behaviour highlighting to all

mankind for all generations the path to take for humanity to live in harmony and peace. Once this spotlight was turned on, sin abounded in the sense that it was clearly seen, since it was no longer dependant on human conscience, but was now clearly written in stone by the finger of God, no-one could dispute or argue against it and no-one is able to escape its judgment or plead ignorance since it is clearly visible to all, thus the reason, all the world is held accountable to God (Rom. 3:19).

Adams Transgression, the Seeds of Death and its Miseries.

Adam's sin was a direct act of disobedience to a plain and express command of God. If Adam had not sinned, he would not have died since God said, "In the day thou eatest thou shalt surely die" (Gen. 2:17) so the sentence of death was passed upon him and his nature was infected and corrupted with death and all the miseries that come with it. Adam being the father of us all has passed this sentence of temporal, spiritual and eternal death through all mankind as an infectious disease passes through a town so that no-one can escape it.

Death is the universal fate: without exception: death with all its miseries for this reason in Adam we are all separated from God and without eternal life thus because of Adams transgression, all who come into the world come with the seeds of death with all its miseries and the seed of corruption in their own nature with its moral depravity (self, ego, pride and greed etc.) all are born with these aberrations and dysfunctions in their human nature and thus are all born mortal and doomed to die.

Infants and the law: it should be noted that even though infants are born with Adams nature, no-one can judge if they will be doomed to eternal death since God is a God of love and grace and they are ignorant to the law and therefore cannot consciously break it, nevertheless because Adams seed has been passed down through the generations of mankind they have inherited through Adams fallen nature the cancerous virus called death with all its miseries.

Death reigned over those whose sinning was not like that of Adam: (v14) the words, "death reigned from Adam to Moses, even over those whose sinning was not like the transgression of Adam refer to those who lived prior to the Ten Commandments, though they were sinning it was not in the same way that Adam sinned against God since Adams sin was a direct disobedience against God's word, whereas those prior to the Ten Commandments were not in direct disobedience to God since no written law had been given.

The Free Gift is not like the Trespass.

Romans 5:15-19 ----- ¹⁵But the free gift is not like the trespass. For if many died through one man's trespass, much more have the grace of God and the free gift by the grace of that one man Jesus Christ abounded for many. ¹⁶And the free gift is not like the result of that one man's sin. For the judgment following one trespass brought condemnation, but the free gift following many trespasses brought justification. ¹⁷If, because of one man's trespass, death reigned through that one man, much more will those who receive the abundance of grace and the free gift of righteousness reign in life through the one man Jesus Christ. ¹⁸Therefore, as one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men. ¹⁹For as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous.

NOTICE: the free gift is righteousness (v17). Paul in these verses is contrasting death which reigned through one man Adam and came into the world through his single act of disobedience which led to all mankind being sinners (born with selfishness, ego, pride and greed etc.) and the condemnation of the world, to justification which reigns through the single act of one man's obedience (an act of unselfishness) coming into the world bringing the abundance of God's grace and the free gift of righteousness which makes many righteous and declares them justified.

The free gift is not like the trespass: (v15) this statement refers to the fact that the free gift of grace and righteousness has to cover a multitude of transgressions contrasted to many being condemned because of one transgression.

The following is an example of this statement; a judge condemns a man for a single act of murder, it is pointless for this man to stand up and use all his past good deeds as his defence since the one act of murder overrides any good acts he may have done, whereas God's free gift of grace and righteousness overrides the sins of a criminal who has committed many crimes and never done the right thing, but comes to God through Christ in honest repentance.

Law increased the Trespass, but where Sin increased, Grace Abounded.

Romans 5:20-21 ----- ²⁰Now the law came in to increase the trespass, but where sin increased, grace abounded all the more, ²¹so that, as sin reigned in death, grace also might reign through righteousness leading to eternal life through Jesus Christ our Lord.

Sin increased when the Ten Commandments were introduced in the sense that they brought to everyone's mind an absolute clear knowledge of what sin was. Suddenly everyone was fully aware of it. An example of this would be a child who pulls everything out of Mums kitchen cupboards, plays on Dads computer and jumps on his sisters bed, he's just having fun, though he maybe doing wrong he is totally ignorant of it until his Mum, Dad and sister pull him aside.

Mum tells him not to go in the cupboards, his Dad tells him, don't touch my computer and his sister tells him not to jump on her bed, all of a sudden the poor lad is aware of wrongdoing all around him it has increased threefold in a matter of a few moments.

Now the more people are aware of their wrongdoing the more grace abounds since they understand that they have done wrong and are not deserving of forgiveness or of mercy whereas a person who is unaware of their wrongdoing or are indifferent to it does not appreciate the beauty and glory of God's free gift of righteousness and His abundant grace.

Grace also might Reign through Righteousness.

It should be mentioned that the righteousness spoken of in the following "Grace also might reign through righteousness" (v21) does not apply to our self-effort and good works, it is not our own virtue that saves us, but God's gift that is freely given to those who have faith in his Son. Our faith is our righteousness and not our feeble attempts at keeping the law, attending to religious duties or good works.

God's righteousness is apart from all these things since it is placed upon us as a royal crown and majestic robe not because we are deserving of it, but because of our faith and the abundant and majestic grace of God that we are saved to eternal life and not our endless attempts to overcome every sinful aberration and dysfunction that dwells within us or by attempting to make ourselves worthy to God through our own self-effort.

FOOTNOTE.

Some may ask as the Jews did at the end of chapter three: -

- If salvation is a free gift and has nothing to with the law, why not do away with it and do as we please? (Rom. 3:31).

Paul answers this question in the next chapter where he asks a similar question: -

- What shall we say then? Are we to continue in sin that grace may abound (Rom. 6:1).

End