

GOD GIVES BENEFITS TO THOSE HE JUSTIFIES

PLEASE do not read these comments until you have read the Scripture for this lesson. First let the Holy Spirit teach you directly from His Word.

Introduction: Justification by faith in Jesus Christ is one of the best things that God could give to us. God took our sins, that earned for us eternal suffering in the Lake of Fire, and gave them to His Son to suffer on the cross in our place. Then He took the good works of His Son and put them on our account. When that was done, it took us off the road to Hell and put us on the road to Heaven. He gave it to us as a free gift, because we could never pay the price that God demanded to remove the penalty for our sin. But that is not all, God also gave many additional benefits to us after He justified us. We will learn about some of these benefits in this chapter.

Now we will take a quick review of what we learned about salvation in Paul's letter to the Romans. He set forth the doctrine of justification by faith in Jesus Christ without the deeds of the Law (3:21-26). When he preached this doctrine, he received severe opposition from the Jews, because they were certain that they had to keep the Law to the best of their ability to be saved. Many people still believe that is the way we are saved, but the only way to be saved by the Law is to keep every Law every day of our lives. Only Jesus was able to do it. He fulfilled the demands of the Law. His righteousness is put to our account when we receive Him as our Savior. That is how God is able to justify us when we receive Jesus.

In chapter four, Paul proved that justification by faith in God's promises was not a new doctrine (4:1-5). He showed that Abraham was justified by faith alone in God's promises. Even his circumcision had no part in his salvation (4:9-12), which happened many years after he was justified. Faith in God was an important part of Abraham's life, even after he was justified, and it gave him many benefits (4:13-22). We need to be like Abraham and not stagger at the promises of God, but accept them by faith.

Paul begins chapter 5 by revealing the benefits that believers receive in justification by faith in God through Jesus Christ (5:1-11). We will focus on eight benefits that God gives us. We have peace with God (5:1), access to God (5:2), approval by God (5:2), hope in God (5:2), hardiness by God (5:3-5), the Spirit of God (5:5); the Son of God (5:6-8), and assurances from God (5:9-11).

Paul concludes this chapter by revealing the blessing of Christ in providing believers with justification (5:12-21). Justification is based on Christ and sin is based on Adam. The results of sin are the opposite to the results of justification. By Adam's disobedience, all are made sinners (5:19); death came upon all people (5:12, 15). All are guilty before God, condemned (5:16) and sentenced to judgment (5:18). By Christ's perfect obedience, justification is provided for all who gratefully receive it as free gift (5:15). This means a person is declared righteous by God (5:17) and receives eternal life (5:21). God's provision of justification by faith is entirely by His grace (5:20-21).

I. Benefits of Justification by Faith — 5:1-11

God declares us to be just when we put our faith in the shed blood of Jesus Christ. He made full payment for all our sins when He died on the cross. God accepted His Son's payment and justifies us. We are not sinless until we arrive in Heaven, but God sees His Son's payment and declares that we are righteous the minute we receive His Son as our Savior. Christ's sacrifice allows God to give His children many benefits. It is good to know them so can thank God for these blessings in verses 1-11.

A. Acceptance with God — 5:1

5:1 — When we are justified by faith in Christ's finished work on the cross for us, it is as though we never sinned. We have peace with God and are accepted into His family. Christ is the only way we can have peace with God. No one comes to the Father but by Him (Jn 14:6). His redemptive work provided a satisfactory sacrifice so the full payment for everyone's sins was made (4:24-25; 1 Jn 2:2). Hence, lost sinners are justified when they put their faith in Christ's atoning blood and in His resurrection

from the dead (4:25; 10:9). Christ then brings us to God (1 Pet 3:18) and He declares us to be righteous, giving us the righteousness of His Son. Now we can draw close to God as His children (Jn 1:12), calling Him, "Abba (Daddy), Father" (Rom 8:15; Gal 4:6).

Justification is not a process. When God sees our total faith in His Son's finished work on the cross for our salvation, He immediately declares that we are righteous. His declaration is a legal contract with us. As a result, God imputes Christ's righteousness to us. God's holy wrath against us is removed. We are no longer an enemy of God; we are His friends. When we accepted His terms for peace, His just war with us was finished. We are now loved by Him, so we can have fellowship with Him. We know by God's word in our minds that we are accepted by Him and He gives us peace in our hearts.

B. Access to God — 5:2

5:2 — We have access to God, the Ruler of the universe. It is a high privilege to be given access to the president or king of a great country. It also could be a great danger to come into their presence without an invitation. Such was the case that Queen Esther faced. Mordecai asked Esther to plead with King Xerxes to spare the Jews from being exterminated by Haman's order. She told Mordecai that she would be killed if she came into his presence without being invited unless he extended his golden scepter to her (Esther 4:11). Since it is such a high privilege to gain access to an earthly king, how much greater is the privilege for us to have access to Almighty God. Our access to God was granted when we were justified by Jesus Christ (Jn 14:6; Eph 2:18; 3:11-12; Heb 10:19-22). We must take advantage of our access to God in our prayers to daily worship Him, to fervently plead for the salvation and welfare of others, and to humbly seek His supply for our needs.

C. Approval by God — 5:2

We stand with God because we have been approved by God. This was made possible by His grace of justification. We take our stand with God against the world, the flesh and the devil. What is the basis of this grace? God freely gave His only Son, whom He dearly loved, to be the sacrifice for our sins. When we received His Son's sacrifice for our sins, He gave us His righteousness (2 Cor 5:21). God's double gift of grace (His Son and His righteousness), enables us to reject the counsel of the ungodly, rebuff the stand of sinners, and refuse to sit with the scornful (Ps 1:1). The ungodly are unstable, like the chaff which the wind blows away. Therefore, the ungodly will be unable to stand in the judgment (Ps 1:4-5). So, we must not join hands with sinners and be involved with their schemes (2 Cor 6:17-18). Instead, we are to be strong in the Lord, put on the whole armor of God, and do this to stand in the evil day (Eph 6:10-13). We are privileged to stand with God in His invincible army.

D. Anticipation of the Glory of God — 5:2

Our hope in God is the anticipation of the glory of God. We receive some of God's glory now when we love the Lord and walk in the Spirit (cp. 2 Cor 3:18; Col 1:27), but we will experience much more of His glory in Christ's Millennial Kingdom and even more in God's Eternal Kingdom when we will live in the glory of the New Jerusalem (Rev 21:1-22:5).

5:2 — "Rejoice" — The same Greek word is translated "glory" in verse 3. It is not a mere joy of heart inwardly but is a grateful and confident utterance of joy outwardly on our lips (cf. Ps 100:1, 2, 4).

"Hope" — This hope is the confidence that we receive from being justified. It is a solid, confident faith that is based on the promises of God. We have hope in the glory of God and rejoice in it.

"Glory of God" — God's glory in this verse seems to have reference to His future glory (1 Pet 5:10a).

E. Appreciation for Trials from God — 5:3-5

An appreciation for trials or tribulations is necessary for Christian growth. We receive hardness from God when we endure tribulations or trials. God does not allow them to defeat us, but to make us strong. Therefore, we should appreciate trials and glory (rejoice) in them. "Glory" and "rejoice" are from the same Greek word. We rejoice in trials because we know that they come from the loving hand of God.

5:3 — In the previous verse Paul tells us to "rejoice in hope" and in this verse he tells us to rejoice in tribulations. Paul develops a circle of thought in verses 2-5 to show how trials strengthen our hope for our future. Strong believers rejoice in trials (Jam 1:2-4). This is not a passive acceptance of trials, but an exultation of God in trials. The present trials make the future hope more glorious and more certain to us.

5:3 — "Patience" — This Greek word is better understood today as endurance, perseverance, or steadfastness. Trials work perseverance in a believer. The trials of Job could be translated the perseverance of Job (Jam 5:11).

5:4 — "Experience" — This Greek word is better understood today as proof. In that day, precious metals were tested by fire to prove their quality. In these verses perseverance is tested by trials to prove a person's character (cf. 2 Cor 2:9; 13:3).

"Hope" — Proof of our character develops our hope. We now have confidence in what the future holds for us.

5:2-5 — In 5:2 we are told to rejoice in our hope. In 5:3-4 we are tested by trials to strengthen our perseverance and prove the validity of our character. In 5:4-5 the cycle to test our hope is completed. We know our hope will not put us to shame (disappoint us). We rejoice in our hope with confidence.

F. Abidance of the Spirit of God — 5:5

The Spirit of God is given to us; He abides in all believers (1 Cor 6:19). The Holy Spirit dwells in our bodies. This is a priceless benefit from God.

First, God has given us the Holy Spirit to abide in us forever (Jn 14:16-17; 1 Cor 6:19-20; 1 Jn 3:24; 4:13). He is not far away, but is nearer to us than our closest friend, so we can always count on Him to help us.

Second, the Spirit of God has almighty power, so He is able to save us and empower us in our ministry.

Third, the Spirit of God fills our hearts with the love of God. His love for us is proof that our hope of salvation is certain. His love in us constrains us to witness to lost people.

Fourth, the Holy Spirit is the seal of our redemption. Since no one can break His seal, we are guaranteed that we will be saved (Eph 4:30).

Fifth, the Spirit is the earnest of our inheritance (Eph 1:13-14; 2 Cor 1:22). Since the Spirit indwells us, He is the proof that God will keep His promises and make us joint-heirs with Christ.

G. Achievement by the Son of God — 5:6-8

Jesus, the Son of God, achieved what His Father sent Him to do on earth. God sent His Son to earth to pay the penalty for the sins of the ungodly. The ungodly includes all sinners; one sin makes us ungodly to God. This was no small task, but it had to be done so that God could save all lost sinners that He loved. The payment for all their sins had to be made, otherwise God would be unjust if He saved them. Since they had no means to pay the penalty for their own sins, who could pay for their sins? No human being could pay for their sins, because all had sinned (3:23). However, a human being had to pay for their sins to negate the sin of Adam, who brought the whole human race into sin (cf 5:12-21). So, God chose His only Son to do this dreadful task. He had to become a man, live a sinless life, receive the sins of all people, and die a horrible death on the cross to make the full payment for their sins (1 Jn 2:2). This was the only way that God could be just when He justified sinners: to declare them righteous. If we receive Christ's payment for them, we are added to God's family (3:26; 5:8; 10:10; Jn 1:12).

5:6 — Christ died for the ungodly. That is an amazing statement. No one can say, "I am too bad to be saved." And Paul proved that we all are ungodly (Rom 1:18-3:20). "All have sinned and come short of the glory of God" (3:23). So, no one can say, "I am too good to need

salvation." Christ came to die for sinners, not saints (Mk 2:17). Christ's death will save only those that admit they are ungodly; the others will not enter Christ's Kingdom (Mt 7:21-23).

5:8 — God showed His love to the world by sending His sinless Son to die for sinful people. They were made by Him, but they did not know Him (Jn 1:10). He came to the Jewish people, but they refused to receive Him (Jn 1:11). Even so, Christ loved us, as His Father did, that He died for us while we were yet sinners. There is no god that loves the people of the world so much that he makes the sacrifice to satisfy his demands, except our God. If we receive His Son, we will become children in His family (Jn 1:12) and citizens in Christ's Kingdom (Phil 3:20).

H. Assurances from the Word of God — 5:9-11

There are five blessed assurances for believers in these three verses that are achieved by Christ.

5:9 — First, Christ justified us by His blood. The demands of God for our justification were propitiated (satisfied) by the blood of Christ. He paid the penalty for every sin we have done or will do. They were removed by the blood Christ shed on the cross. God justified us (declared us to be righteous) the moment we trusted Christ to be our Savior. Then He changed our nature so we no longer can enjoy sin as a deterrent from loving sin (2 Pet 1:4).

Second, Christ has saved us from the wrath of God. Since God sent His Son to die for us to save us from His wrath when we were ungodly (5:6, 8), it is much more certain that He will save us from His wrath when He has justified us.

What is the wrath of God? It is His act of judgment against those who despise His holiness and attempt to come into Heaven and into His presence with their sin. They have rejected His Son's sacrifice for their sins, so He will have to send them to Hell to await their final judgment in the Lake of Fire (Jn 3:36; Rev 20:12-15). His wrath also will be expressed for seven years in the future Tribulation, a time of great trouble and torment that the world has never experienced to that time (Dan 12:1). This Tribulation will accomplish two things. One, it will cause Israelites to repent of their rebellion against His Son and they will receive Him as their Messiah (Zech 12:10-13;1). Two, it will destroy all the nations that have tried to destroy Israel (Rev 19:11-21). The Tribulation is the last week of years (7 years) of the prophecy given to Daniel about Israel (Dan 9:24). Sixty-nine weeks of years of that prophecy have already been fulfilled in Israel. Only the seventieth week remains unfulfilled for Israel. The Tribulation concerns Israel, not the true Church of Christ. The Church will be saved from the wrath of God by the Rapture before the Tribulation (Rom 5:9; 1 Thes1:10; 4:13-17; 5:9; 1 Cor 15:51-53; Rev 3:10-11). True believers have already repented and placed their faith in the shed blood of Christ, so God has already declared them righteous. There is no need for them to be in the Tribulation.

5:10 — Third, Christ has reconciled us to God. We were enemies of God, broke His laws, and lived to please ourselves. We needed to change our sinful ways and make amends for our sins, but we were unable to do it. Christ met God's terms for our peace by His death on the cross for our sins. When we asked Christ to be our Savior; He reconciled us to God and we became members of God's family.

Fourth, Christ will save us by His life. Since we were reconciled to God by the death of His Son, we are certain that we will be resurrected by the life of His Son (Jn 11:25-26). We already receive life-giving power by the resurrection of Christ. The power of God that raised Christ from the dead is the power that gives us victory over every kind of sin. His power is available by our faith in Him. We can turn from every temptation to sin when we depend on God's power for victory over sin (1 Cor 10:13). If we depend on our power, we will fail. We must meditate in God's Word day and night to remind us of His power so we depend on it. The best way to meditate on God's Word is to memorize verses that God uses to speak to us in our Bible reading. Obeying God's Word will make us prosperous and give us good success (Josh 1:8). Also learn to pray about everything with thanksgiving (1 Thess 5:17-18). As new persons in Christ, "old things have passed away; behold, all things are become new" (2 Cor 5:17). Depend on Christ!

5:11 — Fifth, Christ is the source of our joy in God. We rejoice through our reconciliation to God that was made possible by Jesus Christ. God took our sins and laid them on His Son. Then He took His righteousness and put them to our account. Now we can rejoice in the Lord always (Phil 4:4).

Christ has provided these five benefits only for those that believe in His name. They are exclusive. These benefits cannot be found anywhere, except in Christ.

II. Basis of Justification by Faith — 5:12-21

NOTE: There is a definite connection between these two units of thought in this chapter (5:1-11 and 5:12-21). The connection is found in 5:10 which indicates that we were reconciled to God by the death of Christ. The question arises, "How can one sacrifice by Christ reconcile so many that have sinned in Adam?" This section of Scripture is designed to answer that question by revealing how God reckons sin and righteousness to us.

There are two fundamental views involved in the interpretation of this passage: the seminal and federal headship of the human race. The whole issue at stake is the phrase translated, "for that all have sinned," which actually should read, "for that all sinned." The point being that Adam's first transgression resulted in the sin of the entire human race. It is not addressing our personal sins. Since all sinned in Adam, how did all individuals sin in Adam's disobedience? The seminal headship position believes that the entire human race was present in the loins of Adam, so all sinned when he sinned. The Biblical example of this view is seen when the Levites, who were in Abraham, paid tithes to Melchizedek (Gen 14:18-20; Heb 7:9-10). This happened 500 years before the Levitical priesthood existed. The human race shares a common human nature with Adam. Through that common nature the race is unified and all participated in Adam's sin. Therefore, the whole human race sinned.

Those that hold the federal or representative position believe that Adam was constituted as the head or representative of the human race. By nature of their racial solidarity, Adam's sin plunged the entire human race into a guilty condition because God imputed or accounted them sinners because of Adam's sin. There is no Biblical example for this view. It is not possible to deal with the arguments of the two positions here, but it is enough to say that both positions strongly believe that everyone sinned in Adam, so that everyone is a sinner. Both views agree that the result was universal condemnation, guilt, and death. Both views agree that the result was the subsequent propagation of a depraved human race. Both views overwhelmingly agree that the nature of this passage is to show how God can declare a person righteous and show how God has provided many more benefits through Christ than what was lost in Adam.

A. Source of Sin — 5:12

5:12 — "Wherefore" — This word refers to the doctrines of sin and justification previously discussed by Paul. This verse begins a contrasting parallelism between Adam and Christ, which is resumed in verse 15. Three important truths are given in this verse. First, one man (Adam) brought sin into the world. Second, death is the result of sin. Third, all have sinned which is proved by the death of all (cf. Gen 2:17; 3:19). Adam's sin caused his spiritual death immediately (Gen 2:17) and the spiritual death of the whole human race. Spiritual death separates us from God. We have no desire to seek God and call on Him until He seeks us by His mercy (Rom 11:32). He wants all people to be saved and none to perish (1 Tim 2:4; 2 Pet 3:9), so He provided Christ as a propitiation for all sinners (1 Jn 2:2). He invites sinners to call on Him to be saved while He is near (Rom 10:13 cf. Isa 55:6-7). We have no choice but to respond to God's offer, either to receive His gift of salvation by faith (Jn 1:12; 3:16), or reject it and suffer the second death, eternal separation from Him (Rev 20:12-15; 21:8). Adam's sin also caused his physical death 930 years later (Gen 3:19; 5:5) but it also caused the physical death of every human being and living thing on earth, except two — Enoch and Elijah.

B. Strength of Sin — 5:13-14

5:13-14 — The strength of sin is death. Sin proved its strength before the Law was given by Moses; it brought physical death to all, but Enoch, and to all living creatures. Death was unknown before Adam sinned, but it was expected after Adam sinned. All people died before the flood, except Enoch; all people died in the flood, except Noah and his family; all people died after the flood, except Elijah. Sin also proved strong in causing spiritual death among the people before the days of Moses. God drew near to Cain and counselled him not to sin. He killed Abel because he failed to heed God's counsel. Noah preached righteousness to the people while he built the ark. Only seven members of his family heeded the warning he received from God. They entered the ark, but the rest were drowned in the universal flood (2 Pet 2:5). God drew near through Noah's preaching, but the people refused to hear, so God destroyed them.

"Sin is not imputed when there is no law" — Paul did not mean God ignored sin from Adam to Moses as the universal flood in Noah's day proved. So, what did Paul mean? He knew the Jews, who had the Law, despised the Gentiles, who did not have the Law. The Jews felt they were much closer to God than the best Gentile. But they were wrong. Paul said God does not impute sin to those without the Law. That would make the Gentiles closer to God than the self-righteous Jews. However, Paul also said the Gentiles do have a law. It was written on their hearts and their conscience bore witness against them (Rom 2:14-15). So, both Jews and Gentiles have disobeyed God. Sin is imputed to both of them. Even so, this principle is a comfort to those who have a child that dies in the womb or dies before accountability. God does not impute sin to those that have no law.

All people have sinned in a manner different than Adam. He sinned against a clear command (willfully and voluntarily) without a sinful nature. Adam's descendants sinned because they inherited his sinful nature. Not all have sinned like Adam, but all sinned in Adam. In a contrasting parallel, Adam is a figure (type) of Christ. The next three verses (5:15-17) will explain how Adam was a type of Christ.

C. Similarity of Adam to Christ — 5:15-17

5:15-17 — These verses set forth a series of parallel contrasts. Adam is called a type of Christ because both stand as heads of the human race and so the consequence of their acts extends to all. Adam's act of sin was his disobedience to God in the Garden of Eden when he ate the forbidden fruit. His sin has been passed on to the entire human race and remains with those who refuse to repent. Christ's act of righteousness was His obedience to God on the hill of Calvary when He died on the cross for the sins of all people. His righteousness has been declared for all those who repent of their sin and receive Him by faith as their Savior. His grace super abounds to overcome the results of Adam's sin. From these three verses the contrast between these two heads of the human race can be shown below:

<u>Headship of Adam</u>		<u>Headship of Christ</u>
In Adam all die		In Christ all are alive
	Corinthians 15:22	
Cause:	Offence (trespass) of sin – 5:12, 15 . . .	Free gift of righteousness – 5:15, 17
Effect:	Sin caused death of many – 5:15, 17 . . .	Grace abounded to many – 5:15
Measure:	One offence done by Adam – 5:16 . . .	Many offences laid on Christ – 5:16
Condition:	Judgment brings condemnation – 5:16 . .	Free gift brings Justification – 5:16
Reign:	Death reigns by Adam's sin – 5:17 . . .	Life reigns by Christ's righteousness – 5:17

D. Superiority of Christ over Adam — 5:18-21**ADAM****CHRIST**

5:18	His sin led all people to condemnation	His righteousness leads all believers to justification
5:19	His disobedience made many sinners	His obedience makes many righteous
5:20	His trespass abounded by the Law	His grace abounded over the Law
5:21	His sin reigned unto death	His grace thru righteousness reigns unto eternal life