



Lesson 9

Results of Justification by Faith Romans 5

“Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ.”

Romans 5.1

Recapping Paul’s Argument

Chapters and verses are handy in remembering and finding where a certain thought is found, but when we take up a chapter to read and study it, we must remember that it is found in a particular context. In other words, Paul didn’t set out to write Romans 5, rather he has been developing his thoughts about the importance of the gospel, that through faith in Christ both Jew and Gentile could be justified before God. Chapter 5 will fit into that line of reasoning. So, before we move on, let’s review Paul’s line of reasoning so far.

1. The gospel defined (Romans 1.1-17). The gospel, “God’s power of salvation to all who believe” was Paul’s message to both Jew and the Gentile. Its aim was to bring about the obedience of faith, making the Gentiles God’s “called”, “beloved” and “saints”. The Jew-Gentile tension is evident in this passage, nevertheless Paul was not ashamed of the gospel he proclaimed.
2. Man’s need for the gospel (Romans 1.18-3.20). All men need the gospel because all sin. Paul’s focus in this section is to show that all have fallen from God’s glory (3.23). The Jew accepted that the Gentiles had fallen from God’s glory, and Paul shows that to be the case in 1.18-32. But what about the Jew? Tragically, they had a false reliance on their national covenant with God, boasting in the Law and circumcision. Paul strikes down these means of boasting in chapter 2, emphasizing that only those who keep the Law could possibly be justified by the Law. Since the Jews committed transgressions under the Law, they had no means of boasting. Their inability to boast is further emphasized in chapter 3, particularly vss. 9-20. All need the gospel (Jew and Gentile), because all have sinned (both Jew and Gentile).
3. Justification is found in Christ (Romans 3.21-5.21). Again, you can see Paul’s argument aimed at Jewish Christians who still thought justification lay with observance of the Law, particularly circumcision. NOTE: Paul has no issue with obedience to the commands of God, in fact faith is suppose to obey (see 1.5). The issue was whether justification could be found under the Law. The answer has been a resounding NO! Justification can only be found by faith in Christ. Chapter 4 shows that Abraham was justified by faith in God, not by works of the Law (i.e. circumcision). Taking Abraham as our example we know that his faith was a matter of being fully convinced that God would keep His word and faithful obedience on the part of Abraham. We are exhorted to the same kind of faith. Paul will continue his discussion of justification by faith in chapter 5, first emphasizing the results of our justification (vss. 1-11) then making a contrast between two epochs: the epoch of Adam (sin

& death) and the epoch of Christ (righteousness and life).

Results Of Justification By Faith (vss. 1-11)

Romans 5:1–11 (NASB95)

1Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ,
2through whom also we have obtained our introduction by faith into this grace in which we stand; and we exult in hope of the glory of God.
3And not only this, but we also exult in our tribulations, knowing that tribulation brings about perseverance;
4and perseverance, proven character; and proven character, hope;
5and hope does not disappoint, because the love of God has been poured out within our hearts through the Holy Spirit who was given to us.
6For while we were still helpless, at the right time Christ died for the ungodly.
7For one will hardly die for a righteous man; though perhaps for the good man someone would dare even to die.
8But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us.
9Much more then, having now been justified by His blood, we shall be saved from the wrath of God through Him.
10For if while we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.
11And not only this, but we also exult in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

1. Up to this point, Paul has labored to convince his audience that justification can only come through faith in Christ. But what are the results of justification? Paul elaborates on this in this passage.
2. You will note the use of words such as “peace” “hope” and “love” in this passage. This is in deliberate contrast to terms such as “wrath” and “death” in the previous chapters. Without Christ we could not have peace with God, but were subject to His wrath. There was no hope, only death. But thanks to God that He loved us enough to send His Son, bringing about the reconciliation of all (Jew and Gentile) to Him.
3. Vss. 3-5 deserve special attention. First, you will note the term “exult” in vss. 2 & 3. Paul had previously said that the Jews had no room for boasting (see 3.27). But those who are justified by faith can boast (exult) in God! Furthermore, they can exult even when facing tribulation! This may be aimed at the Jewish national covenant, that they boasted in their status as favored nation, believing that if they kept covenant Law all would go well (see Deut. 28). Paul’s point is that even when things do not appear to be going well, the Christian can still boast in His God, knowing that all will be well in the end.

4. Vss. 6-11 would amplify the point made in vss. 3-5. How can we be assured that our tribulations will ultimately result in good? Just consider what God has already done for you! Through His death we have been reconciled to God, through His life (resurrected life) we are saved! This likely carries the idea of Jesus' current role as our High Priest and mediator. We have every assurance, every reason to hope because now that we have been justified by faith in Christ, saved from our sins by His death, His current live secures our ultimate salvation.

Two Men, Two Epochs Contrasted (vss. 12-19)

Romans 5:12-19 (NASB95)

12Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned—

13for until the Law sin was in the world, but sin is not imputed when there is no law.

14Nevertheless death reigned from Adam until Moses, even over those who had not sinned in the likeness of the offense of Adam, who is a type of Him who was to come.

15But the free gift is not like the transgression. For if by the transgression of the one the many died, much more did the grace of God and the gift by the grace of the one Man, Jesus Christ, abound to the many.

16The gift is not like that which came through the one who sinned; for on the one hand the judgment arose from one transgression resulting in condemnation, but on the other hand the free gift arose from many transgressions resulting in justification.

17For if by the transgression of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.

18So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men.

19For as through the one man's disobedience the many were made sinners, even so through the obedience of the One the many will be made righteous.

1. To further emphasize the blessings of justification by faith in Christ, Paul contrasts the work of Christ with the work of Adam. This can be a confusing passage, but if a few things will be kept in mind things will make more sense:

- The main point of contention is whether or not we inherit the sin of Adam. Calvin and others were insistent that we do.
- This passage is not negating other passages of the Bible that teach each man is responsible for his own sin (see Ezekiel 18.20; Romans 2.9-11; 3.23; etc.)
- Use common logic. Adam and Christ are being contrasted. If we all became guilty of sin when Adam sinned, did we all become righteous when Christ died? That would be the logical conclusion one must reach if you begin with the premise that we are all guilty of Adam's sin.

2. What we find in this passage is a contrast between two epochs of history, each being defined by a key figure:

Two Men	Adam	Christ
Two Acts	Sin	Obedience
Two Results	Condemnation	Justification
Two Effects	Death	Life
Two Extents	Abounded	Abounded All The more

3. If we go back to Romans 1.18-32, Paul's argument will make even more sense. There we saw that the world was under God's wrath, because the world left it's Creator. When did that start? With Adam of course! Adam's sin, substituting his will for the will of the Creator resulted in sin and death for all who followed (3.23). The epoch of sin and death began with Adam. The epoch of righteousness and life begin with Christ! His act of righteousness is directly contrasted with Adam's act of iniquity. If Adam's act resulted in many becoming sinners, then Christ's act results in many becoming righteous. This is the blessing of justification. No fear of God's wrath, but reigning in life!

Role Of The Law (vss. 20-21)

Romans 5:20-21 (NASB95)

20The Law came in so that the transgression would increase; but where sin increased, grace abounded all the more,

21so that, as sin reigned in death, even so grace would reign through righteousness to eternal life through Jesus Christ our Lord.

1. It would seem that Paul wanted to make clear one more time that justification was not through the Law. Adam did not sin under the Law, but he sinned as did everyone who came after him. The Law did not keep the Jews from sinning, rather it magnified their sins by showing exactly what they were doing was sinful to God!
2. So, Paul lumps the Law in with the epoch of sin and death, the epoch of Adam. Grace, righteousness and eternal life belong to the epoch of Christ!