

CLASS 5: CHRIST, OUR DELIVERER AND FEDERAL HEAD (Romans 5)

IV. The fruits of justification, ch. 5-8

The truth of justification has many wonderful benefits for the believer. It brings peace with God, victory over sin, and assurance of God's favor. These truths enable the Christian to live confidently in the world, and to live a holy life which will bless him and others.

1. Justification and peace with God, 5:1-11

Since we are justified by our faith, we have peace with God. All that happens in our lives, even evil things, we know come from God's love, not his judgment. This peace has been purchased by Christ's blood, and therefore there is no fear that God's wrath will again be directed against us. We have been reconciled to him.

Text variant, "We have peace" (with omicron) vs. "Let us have peace" (with omega). While MSS would favor omega, meaning seems to outweigh it, thus favoring omicron.

Notice the tone of exultation, rejoicing, "boasting" (vv. 2, 3, 11).

Benefit of peace

^{5: 1}Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ

The main thought of this section. Peace is the result of reconciliation (vv. 9-11), which is based on God's election and redemption of us by the sacrifice of his Son, Jesus Christ (vv. 6-10).

Benefit of access

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.

The access we have to God by means of faith is "through him," that is, because of his atonement for us.

Benefit of hope

³ *More than that, we rejoice in our sufferings, knowing that suffering produces endurance, ⁴ and endurance produces character, and character produces hope*

Example of boasting in sufferings (oxymoron) – “Then they left the presence of the council, rejoicing that they were counted worthy to suffer dishonor for the name.” (Acts 5:41)

Sufferings → Endurance → Character → Hope

“Hope” is firm faith in God’s promises regarding the future.

Once reconciled to God, we know that sufferings we have are not judgments, but rather his fatherly chastening.

Benefit of God’s love

⁵ *and hope 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. ⁶ For while we were still weak, at the right time Christ died for the ungodly. ⁷ For one will scarcely die for a righteous person- though perhaps for a good person one would dare even to die- ⁸ but God shows his love for us in that while we were still sinners, Christ died for us*

V. 5, “the love of God” – probably subjective genitive (“the love God has for us”), not objective genitive (“the love we have for God”)

Shown by v. 8

We receive benefit of God’s love in our hearts when we are regenerated by God.

The wonder of Jesus’ death for us

Vv. 6-8 – “death, die” four times, last word in each verse

Also in v. 9 (“blood”) and in v. 10 (“death of his Son”)

Benefit of reconciliation

⁹ *Since, therefore, we have now been justified by his blood, much more shall we be saved by him from the wrath of God. ¹⁰ For 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. ¹¹ More than*

that, we also rejoice in God through our Lord Jesus Christ, through whom we have now received reconciliation.

Progression of descriptive terms for people for whom Jesus died:

- Weak (v. 6)
- Ungodly (v. 6)
- Sinners (v. 8)
- Enemies (v. 10)

The ground or basis of reconciliation:

- Death of Christ
- Not our works
- Not our faith

“Those whom God effectually calleth he also freely justifieth; not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous: not for anything wrought in them, or done by them, but for Christ’s sake alone: not by imputing faith itself, the act of believing, or any other evangelical obedience, to them as their righteousness; but by imputing the obedience and satisfaction of Christ unto them, they receiving and resting on him and his righteousness by faith: which faith they have not of themselves; it is the gift of God.” (WCF 11:1)

2. Jesus, our federal head, 5:12-21

Justification brings us into a new relationship with Christ. Instead of being a condemning judge, he is our substitute, our federal head.

This important theological passage compares and contrasts Christ and Adam. Just as Adam is the federal head of all mankind, so Jesus is the federal head of his people. This headship is based on the covenants of God (called by theologians the covenant of works and the covenant of redemption or of grace).

There are similarities between the two heads. Each of them is one man, doing one great deed, standing for all his people, bringing the consequences on all his people. An important point of comparison is shown by the use of the word “made” in verse 19; in each case, the person is “made,” or “constituted” a sinner or righteous; in this passage it refers not to his actual deeds but to his standing before God. This explains how God can declare righteous someone who actually is a sinner (cf. 4:5).

On the other hand, there are important differences. Adam brings death through sin; Christ brings life through obedience. Adam’s work is powerful, but Christ’s is more powerful,

reversing the consequences of Adam's. Adam brings not only guilt on his offspring, but the sinful nature which leads to actual sins; Christ brings not only justification, but new spiritual life which leads in the way of holiness.

The parallel of Adam and Christ begun, but suspended

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

Adam sinned and brought sin into the world, and death as a consequence

- Gen 3
- Covenant of Works between God and Adam (as representative of humankind)

“Because” better translated “and thus, in this way” (Greek *epi ho*, “upon which fact”), expresses result; all men “sinned” because they were represented by Adam

Suspended sentence at end of v. 12 (dash)

Resumed and completed in vv. 18-19

Death before the law

¹³ for sin indeed was in the world before the law was given, but sin is not counted where there is no law. ¹⁴ Yet 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.

V. 13, sin “not counted” – yet it was counted (death)

“Ruling” or “reigning”:

- Death (vv. 14, 17)
- Those receiveing grace (v. 17)
- Sin in death (v. 21)
- Grace, through righteousness unto eternal life (v. 21)
- Death no longer over Christ (6:9)

All after Adam died, even though did not commit his sin

Imputed sin; our guilt:

1. Adam's imputed sin
2. Our own sinful nature

3. Our actual conscious sins

Spread of sin to all mankind (Isa 53:6; Rom 3:19; Gal 3:22; 1 John 5:19)

Only exception—Jesus Christ, the only sinless human:

“Did all mankind fall in Adam’s first transgression? A. The covenant being made with Adam, not only for himself, but for his posterity; all mankind, descending from him by ordinary generation [rules out Jesus], sinned in him, and fell with him, in his first transgression.” (WSC 16)

V. 14, Adam “a type of” Christ

Meaning of “type” – point of comparison or analogy; divinely designed to be so

Similarity, but not the same; in the following section Paul limits the comparison

Contrast between the two Adams

¹⁵ *But 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.* ¹⁶ *And 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.* ¹⁷ *If, 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.*

V. 15, “But” – Greek *alla*, strong contrast

V. 15, “not like the trespass” – reservations about the parallel

V. 15, “abounding” – found in vv. 15, 17, 20; 6:1

The one, the many (vv. 15, 19)

Contrasts:

- Trespass – free gift (15)
- Judgment – free gift (16)
- Condemnation – justification (18)
- Disobedience – obedience (19)
- Sin – grace (20-21)

The parallel stated completely

¹⁸ Therefore, as one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men. ¹⁹ For as by the one man's disobedience the many were made [constituted] sinners, so by the one man's obedience the many will be made [constituted] righteous.

Picks up from v. 12; now completes the comparison

V. 18, "one act of righteousness" – specifically, Christ's atonement

"Justification and life for all men" – all who are saved; same as "the many" in v. 15

V. 19, "were made (constituted) sinners . . . will be made (constituted) righteous"

"Constituted" better than "made" – *kathistemi*, "put in charge; make (someone to be something); appoint; accompany"

"Federal theology" – based on the idea of representation

- Adam represented all humankind – all condemned by his sin
- Jesus represented all the elect, the believers – all justified by his atonement
- Fairness?
- God's way: just, wise, holy

The law, death, and grace

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

V. 20, law increases the trespass

Makes the trespass more sinful, an aggravated sin

Because of our sinful nature, the law actually incites us to rebel and sin more (Rom 6-7)

Grace abounds more, in forgiving more sins

V. 21, "even as . . . thus also"

Same construction in Rom 6:4

Grace more powerful than sin and death; overcomes sin and death to bring righteousness and eternal life