

Romans Part 13 (5:9 – 5:21)

--INTRO:

--Romans 5:9 –11 recaps points already made earlier in Romans and touches on a couple points that we'll explore in the following section. One thing worth mentioning briefly before moving on to the next section is the subtle reference to the security of our salvation:

--Romans 5:9-11: "Much more then, having now been justified by His blood, we shall be saved from wrath through Him. 10 For if when 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. 11 And not only that, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation."

--the basis of our salvation is in the past not the ever-changing present...

--5:8: "having now been justified..." (past tense, not *now that we are being justified, in danger of no longer being justified*)

--5:8b: "...we shall be saved..." (not *we may be saved*)

--two verses later the same verb tense is repeated...

--5:10: "...having been reconciled..." (past tense)

--5:10b: "...we shall be saved..."

--Romans 5:12-21 is considered by many to be the most difficult passage in all of Romans. Speaking of this passage, John MacArthur wrote, Paul's "divinely-inspired reasoning plunges the reader deep into mysteries that we will never fully understand until we one day see our Lord face to face."

--Romans 5:18-19: "Therefore, as through one man's offense judgment came to all men, resulting in condemnation, even so through one Man's righteous act the free gift came to all men, resulting in justification of life. 19 For as by one man's disobedience many were made sinners, so also by one Man's [Christ's] obedience many will be made righteous."

--Romans 5:18-19 sums up the detailed explanation that spans Romans 5:12 - 5:21. Sin and death (the result of sin) infected the entire human race through Adam's single act of disobedience. In a like manner, righteousness and eternal life were made available to the entire world through Jesus Christ's obedience.

--1 Corinthians 15:22 puts it even more succinctly, while focusing on the result of sin and righteousness – death and eternal life: "For as in Adam all die, even so in Christ all shall be made alive."

--side note: the statement that "all" shall be made alive probably refers to the fact that the unsaved will be resurrected also... Jesus said, "Do not marvel at this; for the hour is coming in which all who are in the graves will hear His voice and come forth — those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation." (John 5:28-30)

--in 1 Corinthians 15:45 Christ is figuratively referred to as the "last Adam": "And so it is written, 'The first man Adam became a living being.' The last Adam became a life-giving spirit."

--"through one Man's righteous act the free gift came to all men..."

--Adam and Eve were spiritually alive, then sinned, then became spiritually dead...

--Christ was alive, through obedience died (He died spiritually in the sense that He was separated from God the Father... "My God, My God, why have You forsaken Me... – Mark 15:34), then rose from the grave so we could be raised from spiritual death.

--Hebrews 2:9: "But we see Jesus, who was made a little lower than the angels, for the suffering of death crowned with glory and honor, that He, by the grace of God, might **taste death for everyone.**"

--Philippians 2:8: "He humbled Himself and became obedient to the point of death, even the death of the cross..."

--what caused Jesus' physical death? Was His quicker death and ruptured heart do to the stress of the 40 lashes or was His death actually caused by the fact that He bore our sins? ... if He wasn't bearing our sins would He have been able to die? Wouldn't He have been able to heal Himself? The mockers didn't know that He couldn't save Himself because He was providing salvation for them! Matthew 27:39-42: "And those who passed by blasphemed Him, wagging their heads 40 and saying, "You who destroy the temple and build it in three days, **save Yourself! If You are the Son of God, come down from the cross.**" 41 Likewise the chief priests also, mocking with the scribes and elders, said, 42 "He saved others; **Himself He cannot save.** If He is the King of Israel, let Him now come down from the cross, and we will believe Him."

--there are two possible eternal destinations: eternal life or death ("second death..." Rev. 20:14)

<u>before physical death</u>		<u>after physical death</u>	
spirit:	death.....		
body:	life	death	life death.....

spirit:	death	life.....	
body:	life	death	life.....

**notice that both eternal spiritual life and eternal spiritual death begin before physical death... our physical reality naturally follows our spiritual reality*

--Romans 5:12-14: "Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned — 13 For until the law sin was in the world, but sin is not imputed when there is no law. 14 Nevertheless death reigned from Adam to Moses, even over those who had not sinned according to the likeness of the transgression of Adam, who is a type of Him who was to come."

--"sin is not imputed [*credited*] when there is no law. Nevertheless..." (v.13)

--Paul makes the point that, technically speaking, even without the sin of mankind before the law being "credited" to their account, they are still guilty before God based on Adam's sin – even without sinning "according to the likeness of the transgression of Adam, who is a type of Him who was to come."

--"...Adam, who is a type of Him who was to come." (v.14)

--the connection we have with Adam of sharing in his guilt for what he did may seem unfair or hard to grasp, but it is a kind of law of the universe...

--the other side of this spiritual law is the reality that we can share in Christ's righteousness based on what He did... the profound effect of one man's obedience making salvation possible for the entire race is foreshadowed by the effect of one man's disobedience plunging the entire human race into the fall.

--Romans 5:19: "For as by one man's disobedience many were made sinners, so also by one Man's [Christ's] obedience many will be made righteous."

--Romans 5:15-17: "But the free gift is not like the offense. ... 17 For if by the one man's offense death reigned through the one, much more those who receive abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ."

--when you look at this passage in Romans and the multitude of passages in Scripture which explain the result of salvation in Christ, it becomes clear that what Christ accomplished did not merely cancel out what Adam caused when he sinned – in other words, **"the free gift is not like the offense."**

--this truth leads to the subject of the fundamental differences between life before the fall compared to life in heaven (after our redemption is complete).

--rather than simply restore things back to how they were when He first created them before the fall, God used the tragedy of the fall to perfect His creation; that is, to perfect mankind and develop His relationship with them, thus demonstrating that "all things [*even the Fall*] work together for the good for those who love God..." (Romans 8:28)

--between life before the fall and the beginning of eternal life in heaven, a fundamental change occurred in God Himself, in mankind, and in God's relationship with mankind.

--one simple, yet profound change in God was His becoming a man – "the Word became flesh..."

--John 1:1-14: "In the beginning was the Word, and the Word was with God, and the Word was God. 2 He was in the beginning with God. 3 All things were made through Him, and without Him nothing was made that was made... ...14 And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth."

--perhaps the most profound change in mankind is related to the change in mankind's relationship with God... you could think of the change in relationship as being analogous to the change from being friends to being married...

--from conditional to unconditional...

--when God created Adam and Eve, He didn't say, "if you sin I'll just overlook your sin..." Rather, He said, "if you sin, you will die..." (Genesis 2:17)

--God created Adam and Eve as sinless beings, but they were capable of sinning

--and the wages of sin is death... both physical death and spiritual death, which is essentially separation from God

--rather than living under the constant threat of death like Adam and Eve, in heaven we will live in the freedom of knowing there will never again be death...

--"God Himself will be with them and be their God. 4 And God will wipe away every tear from their eyes; there shall be no more death, nor sorrow, nor crying. There shall be no more pain, for the former things have passed away." (Revelation 21:3-4)

--2 Timothy 1:10: "...Jesus Christ, who has abolished death and brought life and immortality to light through the gospel."

--since the wages of sin is death and there is no death in heaven, we can deduce that not only will we be sinless, but unlike Adam and Eve, we will not be capable of sinning.

--theoretically, even if we somehow were able to sin again in our glorified bodies, the promises God has given us in Christ will still remain, namely that our relationship with Him is based on Christ's righteousness and not our own!

--intimately connected...

--because we are made righteous through Christ, we not only will live in God's presence in eternity but will be intimately connected, or "joined" (Romans 7:4) to Him through His Spirit.

--we are already intimately connected to God through His Spirit, but so often our flesh obscures this reality.

--in heaven in our glorified bodies we will have perfect awareness of the incredible reality of our relationship with God

--Jesus spoke of this new level of intimacy in human relationship with God when He told His disciples that the Holy Spirit who dwells "with" them will soon be "in" them: "...the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, **for He dwells with you and will be in you.** 18 I will not leave you orphans; I will come to you. 19 A little while longer and the world will see Me no more, but you will see Me. Because I live, you will live also. At that day you will know that **I am in My Father, and you in Me, and I in you.** 21 He who has My commandments and keeps them, it is he who loves Me. And he who loves Me will be loved by My Father, and I will love him and manifest Myself to him.... If anyone loves Me, he will keep My word; and My Father will love him, and **We will come to him and make Our home with him.**" (John 14:20-23)

--unlike Adam and Eve, rather than being married to fellow humans and procreating, in heaven we will be married to God – that is, we will be *unconditionally* and *intimately* connected to God.

--we are the bride of Christ and in heaven we will go to the "marriage supper of the Lamb." (Revelation 19:9)

--until we get to heaven, Christ's relationship to us is the model for husbands to love their wives... "Husbands, love your wives, just as Christ also loved the church and gave Himself for her..." (Ephesians 5:25-26)

--Paul succinctly sums up the the reality of Christ's righteousness and the life of God in us: "those who receive abundance of grace and of the gift of righteousness **will reign in life through the One, Jesus Christ.**" (Romans 5:17b) ... as Jesus said in John 14:19, "**Because I live, you will live also...**"

--Romans 5:20-21: "Moreover the law entered that the offense might abound. But where sin abounded, grace abounded much more, 21 so that as sin reigned in death, even so grace might reign through righteousness to eternal life through Jesus Christ our Lord."

--even though we are guilty through Adam's sin alone, the law was given so "that the offense might abound" to make it crystal clear that we are sinners in need of the Savior... "but where sin abounded, grace abounded much more!" (v. 20)

--in other words, "the law was our tutor to bring us to Christ, that we might be justified by faith." (Galatians 3:24)