

35:36

## **SUMMARY KEYWORDS**

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## **Introduction**

Last week, we learned all about justification, justification.

- And we learned that God justifies sinners, by His grace through faith. We saw how all of us are in need of righteousness, every single one of us is in need of a right relationship with God because no one, no sinner has a right relationship with God.
- We saw that how, how it is Christ's righteousness that is then imputed to us so that God can declare us righteous, we learned about imputed righteousness.
- And how we can then, because of that imputed righteousness, have a right relationship with God. It's not by our own efforts. It's not by our own works, that we are made right with God, but it is by faith in the work of Christ on our behalf, that we are made right with God.

And so, once we are then made right with God, we could ask the question, What next? What comes next? So, I've been justified, I've been declared righteous with God, what happens next? And Paul answers that question for us here in our passage tonight. And he's going to tell us about the blessings, the blessings that God's enemies receive when they are justified. And then he's also going to tell us how all of mankind became His enemy, and why we need to be reconciled to Him. And so essentially, that's what we're going to do here tonight is break this down into two parts here.

1. First, we're going to call our first point is The Blessings of Justification found in verses 1-11.
2. And then secondly, we'll look at The Basis for Justification found in verses 12-21.

The Blessings of Justification and The Basis for Justification.

## 1. The Blessings of Justification

Now, although we might switch these two, we would think of these and switch these two parts here. And we would maybe first talk about the basis for justification and then talk about the blessings, right? Logically, we would maybe break it up that way, we have to understand what Paul is doing here. Paul is continuing to write from what he is writing in chapter 4.

Remember, Paul doesn't have chapters and verse numbers as he's writing. He doesn't write chapter 4, verse 1, and then begin writing. Those were added in later. So Paul, has this flow of thought that's going in his mind, as he is being moved along by the Holy Spirit, and putting down these inspired words that he writes down. And so, he begins first with the blessings of justification.

Notice Paul begins with the word therefore. Therefore. In chapter 5:1, he says, Therefore, and we must ask then the question, what's the question? What's the therefore there for? Right? What is it there for? And Paul is saying, in light of the justification that happens by God's grace through faith, which is what he says in verse 1 "having been justified by faith", here then are the results of that, or the blessings that come, from one who is justified. And what Paul does here is he gives us five blessings that we receive in justification, **five blessings**.

1. First, he says that we have peace with God, through our Lord Jesus Christ. That's the first blessing that we receive. Now, oftentimes, people think of peace, when they think that we have peace...that that flows like a river. We think of peace as some stressless life, and no trials, no tribulation, everything is just wonderful, wonderful in my life, I have peace. And it's as if we have this kind of joyous trance within the Christian life. And we just always have this peace in our lives. But if you notice in verse 3, Paul will tell us about tribulation that comes in the Christian life. So what does Paul mean by peace? Peace cannot mean a stressless (No trial or tribulation) kind of life. So what does Paul mean by saying that we have peace with God?

Well, we have to understand who we were before we were justified. Before we were saved by God, we were all enemies of God. Every one of us, and everyone who is an unbeliever, is an enemy of God. Before we were saved, we were enemies of God. The greatest problem for every unbeliever in the world is that they are enemies of God. They are ungodly sinners who hate God. Even though they might say that there is a God, they might even listen to the Christian radio station on the way to work. They might show up to a church service every once in a while. They are enemies of God. And they hate God. In their hearts they are enemies of God, and they don't desire the things that please God. No unbeliever does.

In fact, Paul is going to go on in chapter 8, and he's going to tell us that unbelievers cannot please God. It is impossible for an unbeliever to please God, not a single thing does an unbeliever do that pleases God. And in fact, they don't even desire to please God. It's not within them because they are enemies of God. All of us were like that, at one time. Every one of us. We were an enemy of God. But when God saved us, we were no longer enemies of God. But we, as believers are now at peace with God, we're at peace with God. We now desire to do the things that please God. And all of this is because we are now in a right relationship with God

through our Lord Jesus Christ. So the first blessing that we have in justification is that we're at peace with God, we're no longer His enemies.

2. The second blessing of justification is that we have access to God, we have access to God. Look what he says in verse 2, "[through whom also we have obtained our introduction by faith into this grace in which we stand.](#)" Now, what's interesting here is this word "introduction" in the Greek there means a way of approach or access. Some of your translations might even say access there in verse 2. The introduction is the way of access. And what Paul is saying here is that we have obtained access by faith into this grace.

But notice what it is that has the power to keep us safe, and give us access to God. Notice, it's not our faith that does this. But it's God's grace that does this. Remember, our faith is just the channel by which we are saved. But even the faith that we have is a gift from God. No one has mustered up enough faith to believe in God and then become saved. God had to take your dead heart and regenerate it, make it to be born again, and give you the gift of faith so that you could then believe in Christ. He does all of the work. We need God's grace. He does it all by His grace, and we receive that grace through Christ and faith in Him. And then we're able to stand and have the full assurance of our salvation, not because of our own faith, our own good works, but all because of God's grace.

Let me just remind you, if you think... if you think that you are keeping your salvation, by your own good works, or even by your own faith, that is a mockery of God and His grace. You are not keeping yourself saved by your own faith. We are saved by God's grace, and we need God's grace, every moment in our life. All of our salvation is by God's grace, the faith that you have is because of God's grace, the salvation that you have is given by God's grace and the access that we now have to God is all by His grace.

I love the hymn, Grace Greater Than our Sin. Such a good hymn. Listen to the fourth stanza that hymn it says this: *"marvelous, infinite, matchless grace, freely bestowed on all who believe. You that are longing to see His face, will you this moment, receive His grace?"* We long to see His face, right? We long to be in the presence of God, and we have access to Him now because of His grace, His grace, that has justified us sinners.

3. Third, a third blessing of justification is that we have hope. We have hope. Continuing on in verse 2. He says, "We exalt in hope of the glory of our God." Think about this, the unsaved have no hope. An unbeliever has no hope. And the pandemic has exposed that reality in so many people's lives. No hope for unbelievers, their hope is in this world and saving this world. And in all reality, it's all about saving themselves. That's what their hope is in.

But our hope is not in this world. Our hope is not in this world, our hope is in God and the salvation that He has given to us by His grace. So we don't need to get all up in arms about what's going on in this world. Our hope is not in this world. Our hope is in Christ. Our hope is in a future kingdom that is to come where we will get to be with Him forever. And we receive that hope, when we are justified by God's grace.

4. The fourth blessing that we have through justification is confidence in God, confidence in God. Notice in verse 3 that Paul says that we also exalt in our tribulations, knowing that tribulation brings about perseverance. Now, to the world that seems like foolishness, right? You exalt in your tribulations? Or another way to say it is that we rejoice in our tribulations. To the world that seems like insanity. Why do you Christians rejoice in the tribulations that you have? Why do we? We rejoice in the tribulation, because of the results that come from the tribulation that we go through.

It's like running a marathon. You don't just go out, you're not going to wake up tomorrow and run 26 miles. I tried it with just eight, I think it was when I tried with my sister one time, and I didn't even make it halfway. And I was playing football at the time I was in shape and all that stuff, and I didn't even make it halfway. You're not going to wake up tomorrow and run a 26-mile marathon, you have to train for it. You have to continually push yourself. And as you continually push yourself to do that, it's painful. It's a painful exercise. But all of that training is building perseverance so that you can accomplish that 26-mile marathon one day.

And the same is true in our spiritual life. We go through tribulations, and although they are unpleasant at the moment, the end result is they build perseverance, and they build faith in us trust in Christ. Paul goes on to say that "perseverance brings about proven character and proven character, hope," And what is hope?

Biblical hope is not wishing. When we as believers say that we hope for something or that we hope for eternity, we're not wishing for eternal life. Biblical hope is a confident expectation of what is to come. We have confidence that God's promises are true. And therefore, what God has said is going to happen will come true. Every single one of God's promises will come true. And we have confidence in that.

Do you have confidence in that? Do you have hope in God, believing that everything that He says is going to come true? Hebrews 11:1 says, "Now faith is the assurance of things hoped for the conviction of things not seen." The hope stems from our faith, the faith that we have, and in our hope, we have full confidence in God that He is going to do exactly what He says He will do.

5. Finally, a fifth blessing from justification is that we experience God's love. We experience God's love. Look at what he says in verse 5, Paul says, "the love of God has been poured out within our hearts through the Holy Spirit who was given to us." We are the possessors of God's divine love. Do you realize that Christian? You are the possessor of God's divine love. And this happened when He gave you the Holy Spirit at the moment of your salvation.

And I think we as believers, we missed the impact of this when we just throw around this phrase that God loves you. We throw around that phrase all the time, it becomes the gospel message. God loves you. God loves you, God loves you. And when we use it like that all of the time, we miss out on the impact of God's love for those in whom He truly loves. We miss out on the fact that God's wrath abides on the unbeliever every single day. That would be a more accurate

statement to say, instead of God loves you, God's wrath abides upon you -- repent and believe. But that might offend somebody. So it's so much nicer to say that God loves you.

But when we do that, we fail to recognize that all of mankind are enemies of God. And we fail then to recognize how great God's love is when He saves sinners, who are His enemies? Do you see that?

RC Sproul says "Yes, the cross occurred because God loves us. His love stands behind His plan of salvation. However, Christ was not sacrificed on the cross to placate us or to serve as a propitiation to us. His sacrifice was not designed to satisfy our unjust enmity toward God, but to satisfy God's just wrath toward us."

That's what was accomplished on that cross. It wasn't simply to satisfy us. It was to satisfy God's wrath that He has towards us. And when we understand the cross from that perspective, then we understand properly how great God's love is for believers. Christ died for all who believe in Him, and therefore when someone puts their faith in Him, we get to see the greatness and the grandness of God's love that is bestowed upon that person who was an enemy of Him but is now His child.

The fact that God would choose to pour out His love on us, that should overwhelm our hearts. It should overwhelm you, that God would choose to love you, a sinner who is an enemy of His. And it should motivate us to love Him back. Right?

John says, "[We can only love Him because He first loved us.](#)" (1 Jn 4:19) It should motivate us to love Him, because He has bestowed His love divine love upon us. What did God do to demonstrate His love for us? Well, Paul describes it for us in verses 6-11. Notice in verses 6-11 how Paul describes us.

- In verse 6 he says we're helpless and ungodly. That is, we were helpless and ungodly. In verse 7 basically, he says, we were unrighteous. For a man would hardly even die for one who is righteous, meaning how much greater love for Christ to die for unrighteous people like us?
- In verse 8, he says, we were sinners.
- In verse 10 he says we were enemies of God, not good, right? Doesn't look good. But God demonstrated His love by sending Christ to die for us.
- And verse 9 says, we have been justified by His blood, that Christ has saved us from the wrath of God, that we have been reconciled to God, that we have been saved by His life. That is, we have received eternal life because of what Christ has done for us.

And all of that is the amazing blessing that we have received through justification.

## 2. The Basis for Justification

But why would God need to justify people like us in the first place? Well, Paul is going to tell us in the next 10 verses, which leads to our second point, point number 2, the Basis for Justification, the Basis for Justification.

Notice again in verse 12, he says, "[Therefore](#)" again, what do we ask? What's the therefore there for? What does it do? It connects us with what Paul has just said, namely that Christ died to reconcile sinners to God. And why would Christ have to do that? Well, it's because of a guy that we all know as Adam. Adam.

Paul says in verse 12, "[just as through one man sin entered into the world](#)" (that would refer to Adam), "[and death through sin, and so death spread to all men, because all sinned \(Romans 5:12\)](#)"

This is what we can call here, the universal condemnation of mankind. This verse right here, universal condemnation of mankind. Adam, as our head, is the head of the human race. This is what we call in theology, federal headship, federal headship. He is the one man. And when Adam sinned, all of the human race fell into sin. All of humanity fell into sin. How do we know this? Well, how about our first example of two brothers, Cain and Abel, who are direct descendants of Adam, and what happened with them? One killed the other... doesn't look good. There's our first example of the depravity of man of the effects of sin on all of mankind.

But we also see how the entire human race is tainted with sin because every single person does what? We die. Every one of us in this room will die unless Christ returns, and we're raptured out of here. That's what we pray for, right? But if that doesn't happen, every single one of us is going to die.

The wages of sin is what? Death, its death. (Rom 6:23) And people often ask, what about the innocent people on the island who have never heard of the gospel? Who've never heard of Christ? Well, Paul tells us here that there are no innocent people. That's a bad question. Don't ask that question. Because there are no innocent people. It's a universal condemnation of all of mankind. Every single person has sinned, and every single person is guilty of sin. How do we know that? Because they do what? They die. Every person dies. And that's the state of the human race because of Adam. All in sin.

Now, at the end of verse 12, it says, if Paul puts on the brakes from his train of thought, and he puts a parentheses down on the page from verses 13 through 17. And in verse 13, he says,

[For until the law, sin was in the world, but sin is not imputed where there is no law. \(Rom 5:13\)](#)

It's possible that he anticipates his Jewish readers to say, "what about when there is no law?" Because the Jews are all about what? The law? That's what they're all about. How can you break the law if there is no law? And specifically, what law are the Jews referring to? The Law of Moses, the law of Moses.

Paul says, well, until the law or before the law, sin was in the world, and how do we know? Because he says in verse 14, "[death reigned from Adam until Moses](#)", so if people died, then they're guilty of what? Sin. They are guilty of sin.

Now, what do we do with this little phrase at the end of verse 13, "[but sin is not imputed when there is no law?](#)" (Rom 5:13) There's a lot of debate over this verse right here. We can be sure that Paul is not saying that those who live before Moses were innocent. Just look at the flood. Perfect example. Any innocent people? Eight. That's it. Eight got to go on the boat. In Genesis 6:5 what does God say there? [The wickedness of man was great on the earth, and that every intent of the thoughts of his heart was only evil continually.](#)

What happened? What were the people like from Adam to Moses? Evil continually... sinners. So, before the law of Moses man was guilty of sin, and I believe Paul uses this statement to show the fact of the universality of sin. And so, here's his argument. Sin is not imputed when there is no law, but I just told you that sin was in the world before the law. Back up in verse 12 I just told you that all sinned. So those who lived from Adam to Moses, although they didn't have the law of Moses to expose their sin, they were all guilty of sin, because of their sinful -- listen to this -- nature, because that's what was in their heart. It's because of their sinful nature.

That's why Paul says in verse 14, nevertheless, death reigned from Adam until Moses, even over those who had not sinned in the likeness of the offense of Adam, even though these people did not have a direct command, like Adam did not to eat of the fruit, because they're no longer in the garden, right? The garden is closed...you can't go in the garden anymore. They didn't have a direct command from God not to eat the fruit, but they still sinned against God. How do we know? Because they did what? They died. Because they all died. And so what's the conclusion? all of mankind are sinners, no one is innocent. No one's innocent before God.

Paul then goes on to give us a contrast of Adam and Christ, not necessarily a comparison. But Adam's act and Christ's act are contrasted here. And he says at the end of verse 14,

[Adam, who is a type of Him who was to come. \(Rom 5:14\)](#)

In what ways was Adam a type of Christ? Well, he tells us in verses 15 through 17, notice how many times in verses 15, through 19, Paul uses the word [one](#). I believe it's 11 times in there, you were to go through and circle all of those "one, one, one, one, one". He is contrasting the one man Adam, and his one act of sin, with the one man Christ and His one act of salvation. And therefore, Adam is a type of Christ, how? Well because of Adam's one transgression, all died, the entire world was infected with sin. But because of Christ's one act of salvation, God's grace is extended as a gift to all who believe.

Paul points out in verse 16, that the effect of Christ's one act is greater than the effect of Adam's sin, think about the effect of what Adam sin has done. It's affected every one of us, right? Every one of our daily plans, the weeds in your lawn. Thank you, Adam. Think about how sin has affected us. And what Paul here is saying is that Christ's death, and resurrection, and what Christ accomplished in salvation is even greater than the effect that sin had on the world. It's more powerful. It's greater than that.



Well, Adam sin brought down the whole human race, Christ's one act doesn't just bring us back to a state of how Adam was before the fall, but we get the very life of God within us. You realize that believer? You have the Holy Spirit living in you now, the Spirit of God, living inside of you. We're justified and the righteousness of Christ is imputed to our account. We have now been made in a right relationship with God and we receive the grace of God that was not deserved, and it wasn't earned by us.

Not a single thing have you done to deserve God's grace. Not a single work have you done to earn God's grace. We have done nothing to deserve it and nothing to earn it. We see the greatness of God's grace in our lives and we see the effects of Christ's one act of salvation, and how much greater it is than even what Adam did.

Now, at the end of verse 17, Paul puts a parentheses there, and he begins his thought, again, that he started back up in verse 12, namely, that all sin, and he still continues with a contrast between Adam and Christ. And in verse 18, he gives a universal condemnation again, "[through one transgression, there resulted condemnation to all men.](#)" (Rom 5:17)

### **Active and Passive obedience**

Notice the one act of righteousness of Christ there resulted in justification. Through that one act of Christ. This is what we call the active obedience of Christ, the active obedience of Christ. That He lived a perfect life, in complete obedience to the law of God never once broke the law of God. Never once in His entire life, did He ever break the law of God, His active obedience.

But we also have here His passive obedience, that is His death on the cross, and that He also perfectly submitted to the penalty of the law when He died. He submitted Himself to the penalty of the law, and hung there as a sinner, although He wasn't a sinner, and never sinned. But He died for the sins of the world and took upon the penalty (that is God's wrath) upon Himself so that all who believe in Him would not have to endure the wrath of God. It's the passive obedience of Christ. The active obedience and the passive obedience -- and both His active and passive obedience are involved in that one act of righteousness that Paul is referring to there.

Now, Paul knew that he might be labeled an antinomian. Antinomian, meaning someone who disregards the law. Paul, you have no regard for the law. You don't think highly of Moses. What's happened to you? All you do is talk about this grace, grace, grace, grace, grace. What about the law? Paul? That's what the Jews would ask. You're an antinomian? He says, No, I'm not. So, he comes back in verse 20. And he shows the contrast between sin and grace. And what does he say about the law there, that the law only expounds our sin? Remember, the law was never given to save anyone. The law was never given to bring salvation.

MacArthur states disobedience to the law has never dammed a soul to hell, and obedience to the law has never brought a soul to God. What's the problem? Man's sinful nature. It's the nature of man. The sinful nature of man. Then Paul says the law is good. But the law also exposes the sin of man.



When you see a sign that says no smoking, and there's someone that's standing there smoking, the sign isn't the problem. It's the heart of that person that's the problem, right? That's what's going on here. The law is not the problem. The law is not the issue. It's man's sinful heart that's the problem.

But as the law continues to be given, sin continues to be exposed and expounded. The more that you understand and know the law, the more you look at your heart and go, Wow, I got a lot to work on. Right?

It exposes our heart. So, sin continues to be expounded and exposed, as the law continues to be given. But that only shows how magnificent and marvelous God's grace is. Because the more that we look at the law, and we see that we are law breakers, and then we think that God saved a law breaker like me. What does it do? It makes his grace, marvelous, magnificent, greater grace.

God's grace is greater than not just one sin of Adam. But God's grace is greater than the sin of all of mankind. God's grace is great. And what's the result of those who receive God's grace? Eternal life. We get eternal life! And it's this truth that should cause us to worship God and to glorify God and to give Him praise for His redeeming work of Christ in our hearts, right? That should be our response.

May we leave here tonight in awe of God's grace in our lives to save us who were once enemies of God!

Let's pray. Father, thank You. Thank You for your marvelous grace, grace that is greater than all of our sin. How marvelous is Your grace. And we thank You that You have done a work to save us... sinners like us. When we were once enemies of You, Christ died for us to redeem us, and to bring us to You so that we could be in a right relationship with You. We thank You for Your work and pray that we would leave here worshiping You tonight for who You are, and all You've done, we pray in Christ's name, amen.