

# Relationships by Faith

## – Lessons 7 & 8

### An Introduction to Reckoning and Romans 6: Highlights of Romans Chapters 1-5

## The Believer's Adjustment to the Justice of God

- *Psalms 32:5 I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah.*
- *I Cor 11:31 But if we judge ourselves rightly, we should not be judged.*
- *1 John 1:9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all other unrighteousness*

## Joining God's Family

- Ephesians 2:8 *For by grace you are saved through faith; and that not of yourselves, it is the gift of God; 9 not as a result of how good we act, so that no one may boast.*
- Rom. 11:6, *"But if it is by grace, it is no longer on the basis of how good we are, otherwise grace is no longer grace."*
- Gal. 2:21, *"I do not nullify the grace of God; for if righteousness comes through following rules, then Christ died needlessly."*

- *Gal. 3:24, "Therefore the rules of the Jewish Law has become our tutor to lead us to Christ, that we may be justified by trusting."*
- *1 Corinthians 3:11 There is nothing else salvation can be built upon, only Jesus Christ.'*
- *John 3:16, "For God so loved the world, that He gave His uniquely born Son, that whoever trusts in Him should not perish, but have eternal life."*
- *"Trust in the Lord Jesus Christ and you will be saved" Acts 16:31*

## Galatians 2:19-20

- I have been crucified with Christ. It is no longer I who live, but Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me.”

# Romans 6:1 and 15 (WUESTNT) • The next question after salvation:

- . 1 What then shall we say?  
Shall we habitually sustain an attitude of dependence upon, yieldedness to, and cordiality with the sinful nature in order that grace may abound?
- . 15 What then? Shall we sin occasionally, because we are not under law but under grace?

# Romans 6:11

- “So you also must consider yourselves dead to sin and alive to God in Christ Jesus.” Romans 6:11 (ESV)

# Introductory Notes to Romans • I. Importance

- . While all Scripture is inspired of God and profitable, there are some parts of the Bible that contain more practical doctrine than others. Not more important, just more practical.
- . What Paul has to say in Romans is of more practical value than the lists in the Book of Numbers.



# Introductory Notes to Romans • II. Background

- . Romans was written by Paul during his three-month visit in Corinth (Acts 20:1–3).
- . The letter was probably carried by Phoebe (16:1), who lived at Cenchrea, the seaport that served Corinth (Acts 18:18).

# Introductory Notes to Romans • III. Reason for Writing

- . Paul was about to close his work in Asia (15:19) and go to Jerusalem with his love gift from the churches of Asia (15:25–26).
- . His heart's burden had always been to preach at Rome, and this long letter was his way of preparing the Christians for his coming.

# Introductory Notes to Romans

- While at Corinth (Acts 20:1–3) he also wrote his letter to the Galatians, seeking to answer the Judaizers who were confusing the churches of Galatia.
- Paul may have wanted to warn and teach the Christians at Rome in anticipation of the Judaizers next step.
- Note that in Rom. 3:8 he mentions false accusations certain men had made about him.

# Introductory Notes to Romans

- Paul's reasons may be summarized as follows:
- (1) To prepare the Christians for this visit, and to explain why he had not visited them sooner (1:8–15; 15:23–29).
- (2) To instruct them in the basic doctrines of the Christian faith.
- (3) To explain the relationship between Israel and the church to head off the Judaizers.
- (4) To teach the Christians their duties to one another and to the state.
- (5) To answer any slander about Paul (3:8).

# Introductory Notes to Romans

- . IV. Theme
- . The righteousness of God; which appears in one form or another over forty times.
- . Chapters 1–3 - the need for righteousness;
- . 3–8, God’s provision of righteousness in Christ;
- . 9–11, Israel rejected God’s righteousness;
- . 12–16, how righteousness must be lived in daily practice.

# Romans Chapter 1

- I. Salutation (1:1–7)
  - . All Paul’s letters begin with the apostle’s name, as was customary in those days, rather than placing them at the end, as we do today.
  - . Paul identifies himself as a slave and an apostle, and gives all the glory to God by saying that he was called by God’s grace (v. 5) and separated unto this wonderful ministry (see Acts 13:1–3).
  - . He immediately states that his ministry is that of “the Gospel of God” (v. 1), the “Gospel of His Son” (v. 9), and the “Gospel of Christ” (v. 16).

# Romans Chapter 1

- . He states that this “Good News” is not something new that he invented, but that the OT promised the coming of Christ and His death and resurrection.
- . By relating the Gospel to the OT, Paul also appealed to the Jewish believers reading his letter, and informs the Gentiles.
- . The Gospel concerns Christ: according to the flesh, a Jew (v. 3), but according to God’s power through the resurrection, proved to be the very Son of God (v. 4).

# Romans Chapter 1

- . In vv. 6–7, Paul describes his readers, the saints in Rome.
- . They are also “beloved of God,” Jesus states that the Father loves us just as the Father loves Him (John 17:23)!
- . In this brief salutation, then, Paul identifies:
  - . (1) the writer, himself;
  - . (2) the recipients, the saints at Rome (and not unbelievers);
  - . (3) the theme, Christ and the Gospel of salvation.



# Romans Chapter 1

- . In vv. 16–17 we have the theme of the letter: the Gospel of Christ reveals the righteousness of God, a righteousness based on faith and not works, and available to all, not just the Jews.
- . Paul explains in Romans how God can be both “just and justifier,” that is, how He can make sinners righteous and still uphold His own holy law.
- . He quotes Hab. 2:4, “The just shall live by faith.”

# Romans Chapter 1

- III. Condemnation (1:18–32)
  - . We now begin the first doctrinal section of the letter, which discusses sin (1:18—3:20).
  - . In the closing verses of chapter 1, Paul explains how the Gentiles got into the awful darkness that engulfs them and how God's wrath was revealed against them.

# Romans Chapter 1

- . The steps downward in Gentile history:
- . 1<sup>st</sup>: They knew God (vv. 18–20).
- . God had given them a twofold revelation of Himself “in them” (conscience) and “unto them” (creation), v. 19.
- . Man did not begin with ignorance and gradually work his way up to intelligence; he began with a revelation of the power and wisdom of God and turned his back on it.
- . God had revealed Himself from the very time of creation, so that all are without excuse.

# Romans Chapter 1

- The steps downward in Gentile history:

- . 2<sup>nd</sup>: They glorified Him not as God (vv. 21–23).
- . Vain thinking and foolish reasoning turned men from the truth to lies.
- . The next step was idolatry, honoring the creature (including man) rather than the Creator.

# Romans Chapter 1

- . 3rd They changed the truth of God (vv. 24–25).
- . This word “changed” should really read “exchanged.”
- . People replaced God’s truth with Satan’s lie:
- . Worshiping the creature and not the Creator.
- . Note that in Rom.1:18, the Gentiles “held down the truth,” and now they “exchange the truth” for a lie!
- . The truth believed and obeyed sets us free (John 8:31–32); the truth rejected and disobeyed makes us slaves.

# Romans Chapter 1

- . 4<sup>th</sup>: They rejected the knowledge of God (vv. 26–32).
- . These people had begun with a clear knowledge of God (vv. 19, 21) and His judgment against sin (v. 32); but now they reached the lowest level of their downward fall; they did not even want to have knowledge of God!
- . “The fool has said in his heart, ‘There is no God’ “ (Ps. 14:1, NKJV).

# Romans Chapter 1

- . It is sad to see the tragic results of this decline.
- . Evolutionists want us to believe that humans have “evolved” from primitive, ignorant, beast-like forms into the marvelous creature they are today.
- . Paul says just the opposite: man began the highest of God’s creatures, but he made himself into a beast!
- . The sins listed here are evident in the context, and they are practiced today around the world with the approval of society and even some denominations.

# Romans Chapter 1

- . Note the three judgments of God:
- . God gave them up to uncleanness and idolatry, vv. 24–25.
- . God gave them over to homosexual passions, vv. 26–27.
- . God gave them over to a reprobate mind, vv. 28ff.
- . The key - God gave them up to do what they devised in their hearts!
- . This is the revelation of the wrath of God (v. 18).



# Romans Chapter 2

- . From 2:1 to 3:8, Paul turns the spotlight on his own people, the Jews, and shows that they are equally condemned as sinners before God.
- . In 1:20 he states that the Gentiles are without excuse, and in 2:1 he states that the Jews are without excuse.
- . Surely God would deal with them differently from the Gentiles!
- . No, states Paul; the Jews are under the condemnation and wrath of God because God's principles of judgment are fair:

# Romans Chapter 2

- . I. Judgment is According to God's Truth (2:1–5)
- . As the Jew read Paul's indictment of the "heathen" in the first chapter, he likely had the attitude of the Pharisee in Luke 18:9–14—"I thank Thee that I am not as other men!"
- . But Paul turns the Jew's judgment of the Gentile right back upon him:
- . "You do the same things the Gentiles do, so you are just as guilty!"

# Romans Chapter 2

- I. Judgment is According to God's Truth (2:1– 5)
- The same two “excuses” that the Jews used in Paul's day are still heard today:
  - (1) “I am better than others, so I don't need Christ”;
  - (2) “God has been good to me and will certainly never condemn me.”
- But God's final judgment will not be according to men's opinions and evaluations; it will be according to truth.

# Romans Chapter 2

- II. Judgment Is According to a Person's Deeds (2:6–16)
- The Jews thought they held the highest “status” among God's people, not realizing that it is one thing to be a hearer of the Law, and quite another to be a doer (v. 13).
- (Keep in mind that these verses are not about salvation, but judgment.)
- They describe how God judges mankind according to the works performed in the course of life.

# Romans Chapter 2

- . III. Judgment Is According to the Gospel of Christ (2:17–29)
- . Twice now Paul has mentioned a “day of judgment” (vv. 5 and 16).
- . Now he states that this judgment will be of the heart, when God will reveal all secrets.
- . Christ will be the Judge, and the 1<sup>st</sup> issue will be, “What did you do with the Gospel of Christ?”

# Romans Chapter 2

- . III. Judgment Is According to the Gospel of Christ (2:17–29)
- . If any people had “religion,” it was the Jews; but their religion was a matter of outward ceremony and not inward reality.
- . They boasted of their rite of circumcision, a ceremony that identified them with the living God; yet what good is a ceremony without the reality of God’s Word?

# Romans Chapter 2

- III. Judgment Is According to the Gospel of Christ (2:17–29)
- Paul even goes so far as to say that the uncircumcised Gentile who obeyed God's Word was better off than the circumcised Jew who disobeyed it (v. 27), and that the circumcised Jew who disobeyed God was looked upon as uncircumcised!
- Because a true Jew is one who has faith inwardly, whose heart has been changed, and not one who merely follows outward ceremonies in the flesh.

# Romans Chapter 2

- III. Judgment Is According to the Gospel of Christ (2:17–29)
- The Gospel of Christ: “You must be born again” (John 3:7).
- It is not obedience to a religious system that will allow one to pass the test when Christ judges the secrets of men’s hearts.
- It is the Gospel of Christ that is God’s power unto salvation, both to Jew and Gentile (Rom. 1:16).



# Romans Chapter 3

- . Thus, in chapter 1 Paul proves that the Gentiles are without excuse, and here in chapter 2, that the Jews are without excuse.
- . In chapter 3, he will prove that the whole world is under sin and condemnation, desperately needing the grace of God.
- . This chapter forms the bridge between Section 1 “Sin” and Section 2 “Salvation.”

# Romans Chapter 3

- . In the first section (vv. 1–20), Paul deals with condemnation and concludes that the whole world—Jew and Gentile alike—is under sin.
- . In the last section (vv. 21–31), he introduces the theme of justification by faith, which will be his theme in the next two chapters.

# Romans Chapter 3

- In fact, chapter 3 is really the preview for the rest of the book.
- In vv. 1–4, Israel’s unbelief, his subject in chapters 9–11.
- In v.8, living in sin, discussed in chapters 6–8. (Note that 3:8 is closely related to 6:1.)
- Verse 21 brings up the topic of justification by faith, his theme for chapters 4–5.
- Finally, in v.31, he mentions establishing and obeying the law, the theme presented in chapters 12–16 (note 13:8–14).

- . I. The Bad News: Condemnation Under Sin (3:1–20)
- . Paul asks and answers four important questions in this section:
  - . 1st Is there any advantage in being a Jew if Jews are condemned? (vv. 1–2)
  - . The answer is “Yes,” the Jews were given the oracles of God, His revealed will in His Word.
  - . Had Israel believed the Word and obeyed it, the nation would have received Christ and been saved. (The 4 Gospels – God’s call to the JEWS, not the Gentiles.)

# Romans Chapter 3

- . 2nd Has Israel's unbelief canceled God's Word? (vv. 3–4)
- . Of course not.
- . The unbelief of people could never cancel the faithfulness of God ("faith" in v. 3).
- . God is true, though every man is a liar!
- . Here Paul quotes Ps.51:4, where King David openly admitted his sin and God's righteousness in judging him.
- . Even in admitting his sins, David declared the righteousness of God and the truth of His Word.

# Romans Chapter 3

- . 3rd Then, why not sin and glorify God the more? (vv. 5–8)
- . “After all, if God is honored in judging my sin, then I am really doing Him a favor by sinning!
- . Instead of judging me, He should let me sin that He might be glorified all the more!
- . He certainly is not righteous to judge me!”
- . Paul quickly disposes of this argument for sin by pointing out in v. 6 that such a position would mean God could never judge the world.

# Romans Chapter 3

- . 4<sup>th</sup>: Then is the Jew better than the Gentile? (vv. 9–18)
- . No, nor is the Gentile any better or worse than the Jew: for both are sinners and stand under the awful condemnation of God.
- . “There is no difference” is the great message of Romans—no difference in sin (3:22–23) or in salvation (10:12–13).
- . God has regarded both Jew and Gentile as under sin that He might, in grace, have mercy upon all (11:32).

# Romans Chapter 3

- . II. The Good News: Justification by Faith (3:21–31)
- . A. Apart from the Law.
- . Verse 21 can be paraphrased, “But now, in this age of grace, a righteousness—a new kind of righteousness—has been revealed, but not one that depends on the Law.”
- . People today want righteousness by the Law and by works, but Paul has already proved that the Law condemns and can never save.
- . Habakkuk 2:4 says, “The just shall live by faith.”



# Romans Chapter 3

- II. The Good News:  
Justification by Faith (3:21–31)
- B. Available through Christ (vv. 22–26).
- Note how often Paul uses the word “faith.” Verse 23 can be read, “For all have sinned [once-for-all in Adam] and are constantly coming short of the glory of God.”

# Romans Chapter 3

- . II. The Good News: Justification by Faith (3:21–31)
- . Then Paul introduces several important terms:
- . Justified—declared righteous in God’s sight through the merits of Christ, secure in our position in Christ before the throne of God.
- . Justification is God’s righteousness imputed, put to our account.
- . Sanctification is righteousness imparted, or lived out in our daily lives.

# Romans Chapter 3

- II. The Good News: Justification by Faith (3:21–31)
- Redemption—deliverance from sin and its penalties, by the payment of a price. This price was Christ's blood on the cross.
- Propitiation—Christ's sacrifice satisfied God's holy law, thus making it possible for God to forgive sinners and remain just Himself. God's justice has been satisfied; He may now look with kindness and grace upon a lost world.

# Romans Chapter 3

- . II. The Good News:  
Justification by Faith (3:21–31)
- . “Justified freely by His grace” (v. 24).
- . Not by works, good intentions, gifts, or prayers, but freely by His grace alone.
- . It is in this letter that Paul explains how God can be both “just and justifier” (v. 26), and the answer is the cross.

# Romans Chapter 3

- . II. The Good News: Justification by Faith (3:21–31)
- . C. Accepted by faith(vv.27–31).
- . “Hear the conclusion of the whole matter!”
- . The Jew has nothing to boast of, because all sinners are justified by faith and not by the works of the Law.
- . If justification is by the Law, then He is a God of the Jews only, because only Israel had the Law.

# Romans Chapter 3

- . II. The Good News: Justification by Faith (3:21–31)
- . C. Accepted by faith(vv.27–31).
- . But God is also the God of the Gentiles.
- . Therefore, both Jews and Gentiles are saved the same way—by faith.
- . And this simple means of salvation does not cancel the Law, for the Law demanded death for sin, and Christ died for our sins as that payment.
- . Thus, the Gospel establishes the Law.

# Romans Chapter 4

- II. The Good News: Justification by Faith (3:21–31)
- C. Accepted by faith(vv.27–31).
  - . It explains how God justifies (declares righteous) ungodly people through the death and resurrection of Jesus Christ.
  - . “Salvation” is a broad term and includes all that God does for the believer in Christ; “justification” is a legal term describing our perfect standing before God in the righteousness of Christ.

# Romans Chapter 4

- I. Justification Is by Faith, Not Works (4:1–8)
- Paul uses the example of Abraham to illustrate three great facts about justification by faith.
- Every Jew revered “Father Abraham,” and from Gen. 15:6 knew that Abraham had been justified before God.
- Abraham’s acceptance by God was so certain that they referred to heaven as “Abraham’s bosom.”
- Knowing this, Paul points to Abraham and asks, “How was Abraham, our father in the flesh, justified?”



# Romans Chapter 4

- . I. Justification Is by Faith, Not Works(4:1–8)
- . Was it ever by works?
- . No, for then he could have gloried in his accomplishment, and we have no record of such action in the OT.
- . What does the Scripture say?  
“Abraham believed God!” (See Gen. 15:1–6.)
- . The gift of righteousness came, not by works, but by faith in God’s revealed Word.

# Romans Chapter 4

## • I. Justification Is by Faith, Not Works (4:1–8)

- . Note that in his argument, Paul uses the words “reckon,” “impute,” and “count” (vv. 3–6, 8–11, 22–24).
- . These words all mean the same thing: to put to a person’s account.
- . Justification means righteousness imputed (put to our account) and gives us a right standing before God.

# Romans Chapter 4

- I. Justification Is by Faith, Not Works (4:1–8)
  - . Sanctification means righteousness imparted (made a part of our life) and gives us a right standing before men, so they believe we are Christians.
  - . Both are a part of salvation, as James 2:14–26 argues.
  - . What good is it to say that I have faith in God if my life does not reveal faithfulness to God?

# Romans Chapter 4

- I. Justification Is by Faith, Not Works (4:1–8)
  - . Salvation is either a reward for works or a gift through grace; it cannot be both.
  - . Verse 5 states that God justifies the ungodly (not the righteous) through faith and not works.
  - . The Jews thought that God justified religious people on the basis of their works; yet Paul has proved that “Father Abraham” was saved simply on the basis of faith.

# Romans Chapter 4

- I. Justification Is by Faith, Not Works (4:1–8)
  - . Then Paul refers to David and quotes Ps. 32:1– 2, proving that Israel’s great king taught justification by faith, apart from works.
  - . God does not impute sin to our account, because all sins were charged to Christ’s account (2 Cor. 5:21, and see Philem. 18).
  - . Rather, He imputes Christ’s righteousness to our account purely on the basis of grace!

# Romans Chapter 4

- II. Justification Is by Grace, Not Law (4:9–17)
- Now the important question arises: “If salvation is by faith, then what about the Law?”
- What about the covenant God made with Abraham?”
- Paul answers this question by pointing out that Abraham’s faith and salvation took place fourteen years before he was circumcised!
- Abraham, the “Father” of the Jews, was in effect a Gentile (that is, uncircumcised) when he was saved!

# Romans Chapter 4

- II. Justification Is by Grace, Not Law (4:9–17)

- . Circumcision was merely an outward sign of a spiritual relationship, as baptism is today.
- . No physical ceremony can produce spiritual changes; yet the Jews of Paul's day (like many "religious" people today) trusted in the ceremonies—the outward signs—and ignored the saving faith that was required of them.
- . Abraham is actually the "father" of all believers, all who belong to the "household of faith" (see Gal. 3:7, 29).

# Romans Chapter 4

- II. Justification Is by Grace, Not Law (4:9–17)
- In vv. 13–17, Paul contrasts law and grace, just as in vv. 1–8 he contrasted faith and works.
- The key word here is “promise” (vv. 13, 14, 16).
- God’s promise to Abraham that he would be “the heir of the world” (v. 13—indicating the glorious kingdom ruled over by the Promised Seed, Christ) was not given in connection with the Law or circumcision, but by God’s grace alone.
- The Law was never given to save anyone; the Law only brings wrath and reveals sin.



# Romans Chapter 4

- II. Justification Is by Grace, Not Law (4:9–17)
  - The Law completely cancels grace, just as works will cancel faith; the two cannot exist side by side (vv. 14–15).
  - How could Abraham be saved by the Law when the Law had not yet been given?
  - Paul concludes in v.16 that justification comes by grace, through faith; and thus all people— Jews and Gentiles—can be saved!

# Romans Chapter 4

- . III. Justification Is by Resurrection Power, Not Human Effort (4:18–25)
- . The first section (vv. 1–8) contrasted faith and works; the second (vv. 9–17) contrasted law and grace; and now the third (vv. 18–25) contrasts life and death.
- . Note that Paul in v.17 identifies God as “He who quickens the dead.”
- . Abraham and Sarah were “dead,” their bodies being well past the age of child-bearing (see Heb. 11:11–12). (1 of 7 Deaths)

# Romans Chapter 4

- III. Justification Is by Resurrection Power, Not Human Effort (4:18–25)
- How could two people, ninety and 100, ever hope to have a son?
- As long as people depend on the flesh and feel they still have enough strength to please God, they will never be justified.
- But when we come to the end of ourselves, admit we are dead, and cease to strive in our own efforts, then God is able to “raise us from the dead” and give us new life and a perfect standing before Him.

# Romans Chapter 4

- . III. Justification Is by Resurrection Power, Not Human Effort (4:18–25)
- . But perhaps Abraham was somebody of importance.
- . No, says v.24; God wrote that statement in His Word for our sakes, not Abraham's.
- . We are saved the same way he was saved: by faith.

# Romans Chapter 4

- III. Justification Is by Resurrection Power, Not Human Effort (4:18–25)
- Verse 25 explains the basis for justification: the death and resurrection of Christ.
- “[Jesus our Lord] was delivered because of our offenses, and was raised again on account of our justification.”
- This is evidence again that justification is a matter of resurrection power and not feeble human effort.

# Romans Chapter 5

- . This chapter is an explanation of the last word in chapter 4, “justification.”
- . A clear understanding of Paul’s argument is essential if we are to grasp the meaning of justification by faith.

# Romans Chapter 5

- . I. The Blessings of Justification (5:1–11)
- . Keep in mind that justification is God's declaration that the believing sinner is righteous in Christ.
- . It is righteousness imputed, put to our account.
- . Sanctification is righteousness imparted, worked out in and through our lives by the Spirit.
- . Justification is our standing before God; sanctification is our state here on earth.

# Romans Chapter 5

- Note the blessings we have in justification:
  - A. We have peace (v. 1).
    - . There was a time when we were enemies (v. 10); but now in Christ we have peace with God.
    - . Peace with God means that our problem with sin has been settled by the blood of Christ. God is now our Father, not our Judge.



# Romans Chapter 5

- B. We have access to God (v. 2a).
- Before our salvation, we stood “in Adam” and were condemned; but now in Christ, we have a perfect standing before God and can enter into His presence (Heb. 10:19–25).

# Romans Chapter 5

- C. We have confidence (v. 2b).
  - . Literally, “We boast in the hope of the glory of God.”
  - . (Eph. 2:11–12 notes that the unsaved person is “without hope.”)
  - . We cannot boast in good works that bring salvation (Eph. 2:8–9), but we can boast in the wonderful salvation God has given us in Christ.

# Romans Chapter 5

- D. We have confidence (vv. 3–4).
  - . “We boast [glory] in testing also.”
  - . The true Christian not only has a hope for the future, but he has confidence in the present trials of life.
  - . The “formula” looks like this:  
testing + Christ = patience;  
patience + Christ = character [experience];  
experience + Christ = expectation.

# Romans Chapter 5

- E. We experience the love of God (vv.5–11)
  - . The Spirit within sheds God's love to us and through us.
  - . God revealed His love at the cross when Christ died for those who were "without strength," who were "ungodly," "sinners," and "enemies," thus proving His great love.
  - . Paul's argument is this: if God did all that for us while we were His enemies, how much more will He do for us now that we are His children! (a fortiori logic).

# Romans Chapter 5

- II. The Basis of Justification (5:12–21)
- In this complex section, Paul is explaining here how it is that all men are sinners, and how it is that one Man's death could give an ungodly sinner a right standing before God.

# Romans Chapter 5

- . Please note the repetition of the word “one” (vv. 12, 15–19—eleven times).
- . Note also the use of the word “reign” in vv. 14, 17, and 21.
- . The key thought here is that when God looks upon the human race, He sees but two men— Adam and Christ.
- . Every human being is either “in Adam” and lost, or “in Christ” and saved; there is no middle ground.

# Romans Chapter 5

- . Verse 14 states that Adam is a type (figure) of Christ; he is the “First Adam,” and Christ is the “Last Adam” (1 Cor. 15:45).
- . We may contrast the two Adams as follows:
  - . (1) The first Adam was made from the earth, but the Last Adam (Christ) came from heaven (1 Cor. 15:47).

# Romans Chapter 5

- (2) The first Adam was the king of the old creation (Gen. 1:26–27), while the Last Adam is King-Priest over the new creation (2 Cor. 5:17).
- (3) The first Adam was tested in a perfect garden and disobeyed God, while the Last Adam was tested in a terrible wilderness and obeyed God; and in the Garden of Gethsemane, He surrendered His will to God.



# Romans Chapter 5

- (4) The disobedience of the first Adam brought sin, condemnation, and death upon the human race, but the obedience of the Last Adam brought righteousness, salvation, and life to all who will believe.
- (5) Through the first Adam, death and sin reign in this world (vv. 14, 17, 21); but through the Last Adam, grace reigns (v. 21) and believers can “reign in life” (v. 17).

# Romans Chapter 5

- . The OT is “the book of the generations of Adam” (Gen. 5:1–2) and ends with the word “curse.” (Mal. 4:6).
- . The NT is “the book of the generation of Jesus Christ” (Matt. 1:1) and ends with “no more curse” (Rev. 22:3).
- . The paradise of Genesis that Adam lost is restored in Revelation through the cross of Christ.

# Romans Chapter 5

- . Paul is teaching the unity of the human race in Adam (see Acts 17:26).
- . When he says in v.12 that “all have sinned” he means that all of us sinned in Adam when Adam sinned.
- . We are identified with him as the “head” of the human race, and his sin is our sin, his death is our death.
- . Paul’s argument in vv.12–14 goes like this: We all know that a man dies if he disobeys God’s law.

# Romans Chapter 5

- . But there was no law from Adam to Moses, yet men died!
- . We know that Adam died because he disobeyed a divine law; but the generations from Adam to Moses did not have such a law to disobey.
- . Then death must be from another cause, and that cause is Adam's sin.
- . Because we are born "in Adam," we inherit his sin and condemnation.

# Romans Chapter 5

- Paul now presents several contrasts between salvation and sin:

- vv.15–16—The offense vs. the free gift: Adam's offense brought condemnation and death, while the free gift of God's grace brings justification and life.

- v.17—Death vs. life: Death reigned as king because of Adam, but now believers reign in life (right now, not only in the future) through Christ, and have abundant life!

# Romans Chapter 5

- v. 18—Condemnation vs. justification: Adam's sin plunged the human race into condemnation; Christ's death brings right standing with God.
- v. 19—Disobedience vs. obedience: Adam disobeyed God and made us all sinners; Christ obeyed God and, through faith in Him, we are made righteous.
- v. 20—Law vs. grace: God did not give the Law to save mankind, but rather to reveal sin. But God's superabounding grace met the demands of the Law when Christ died, and then supplied what the Law could not supply—salvation from sin.

# Romans Chapter 5

- . The whole transaction is summarized in v. 20; in the new creation (2 Cor. 5:17, being “in Christ”):
- . Sin no longer reigns, grace does!
- . Death does not reign, life does!
- . And we reign in life!
- . “Christ . . . has made us kings and priests to God” (Rev. 1:5–6, NKJV).

# Romans Chapter 5

- . Now, the important question is this:
- . Am I “in Adam” or “in Christ”?
- . If I am “in Adam,” then sin and death reign over my life and I am under condemnation.
- . If I am “in Christ,” then grace reigns and I can reign in life through Christ, and sin no longer has me in its slavery (the theme of chapter 6).



# Romans Chapter 5

- . In 5:6–11, Paul teaches substitution— Christ died for us on the cross.
- . But in 5:12–21, he goes further and teaches identification—believers are identified with Christ’s death and can live in victory over sin.
- . We are born in Adam to die in Adam, and we die with Christ to be born in Christ!

# Romans Chapters 6-8

- . We now move into the third section of Romans:  
“Sanctification” (chaps. 6–8).
- . Chapter 6 deals with the believer being dead to sin;
- . Chapter 7, with the believer being dead to the Law; and
- . Chapter 8, with the believer alive in Spirit- given victory.

# Romans Chapters 6-8

- . All three chapters are an explanation of the little phrase found in 5:17— “reign in life.”
- . Chapter 6 tells us how sin no longer reigns over us (6:12);
- . Chapter 7 explains how the Law no longer reigns over us (7:1);
- . Chapter 8 explains how the indwelling Spirit gives us life and liberty (8:2–4).

# Romans Chapters 6-8

- . The believer faces two problems:
  - (1) How can I achieve victory over the old nature (the flesh, the body of sin)? And,
  - (2) how can I live so as to please God?
- . Chapter 6 answers the first question: we get victory over the old nature by realizing that we have been crucified with Christ.

# Romans Chapters 6-8

- . But the second question is more complex; how can I please God when everything I do—even the “good things”—is tainted by the old nature?
- . Sin is not simply an outward action; it also involves inward attitudes and dispositions.
- . Chapters 7 & 8 answers this problem by showing that the Christian is dead to the Law and that the Spirit fulfills the righteousness of the Law in us (8:4).
- . The secret of victory over the flesh is found in our obeying those three instructions: **Know, reckon, and yield.**

# Romans Chapters 6-8

- . The church today desperately needs to emphasize practical holiness in the life of the believer.
- . Every Christian (If he is truly born again) lives as described in Rom. 5; but so few progress into the Christians described in chapters 6 through 8!
- . It is essential that we understand the meaning of this section on sanctification.
- . We MUST understand it to live it.

# Romans Chapters 6-8

- . Definition
- . To sanctify means simply “to set apart for exclusive use.”
- . It says nothing essentially about the nature of a thing, only its position with reference to God.
- . The tabernacle and its furnishings were sanctified, set apart for God’s exclusive use.
- . The wood, cloth, metal, and other materials were not of themselves “holy,” but they were set apart to God.

# Romans Chapters 6-8

- . In John 17:19 Jesus says that He sanctified Himself.
- . Certainly the holy Son of God had no need to be made “more holy” than He was!
- . What He means is simply that He set Himself apart to serve God and, through His act of salvation, was able to set believers apart to the glory of God.



# Romans Chapters 6-8

- Sanctification in Scripture is three-fold:
  - (1) positional—the Christian is taken out of the world and seated with Christ (John 17:16); (Received)
  - (2) practical—the believer has day-by-day victory over sin and grows in holiness and in likeness to Christ; (Realized)
  - (3) perfect—“We shall be like Him for we shall see Him as He is” (1 John 3:1–2). (Revealed)

## Primary Reference

- Wiersbe, W. W. 1997, c1992. Wiersbe's expository outlines on the New Testament. Victor Books: Wheaton, Ill.