

“...if we are condemned and suffer death because we are depraved and inherently sinful the only analogy or parallel to this would be that we are justified because we become inherently holy. And that is plainly not Paul’s doctrine. We are justified and attain to life by the obedience and righteousness of the one, namely, Jesus Christ.”~ John Murray

“Scripture teaches that we are all guilty of Adam’s sin. Not just that we are punished for it (for without guilt, punishment is unjust), but that we are actually guilty of it”. ~ John Frame, *Systematic Theology* [P&R, 2013]

“When Adam sinned, God thought of all who would descend from Adam as sinners. Though we did not yet exist, God, looking into the future and knowing that we would exist, began thinking of us as those who were guilty like Adam.” ~ Wayne Grudem, *Systematic Theology* [Zondervan, 1994]

- The classic example of the Jewish corporate solidarity mindset is Achan’s sin in Joshua 7:1, 11 being described as Israel’s sin.

Schedule

- Next week: Romans 5:13-6:14.

Previous Lessons

- Previous lesson notes are available online:
<https://www.theheightschurchmn.org/adult-sunday-school>

Credits

- Main sources for outline and shared quotes are:
 - *Epistle to The Romans (NICNT)* by Douglas Moo [Eerdmans, 1996]
 - *Romans (IVPNTC)* by Grant Osborne [IVP, 2004]
 - *Teaching Romans, Volume One: Unlocking Romans 1-8 for the Bible Teacher* by Christopher Ash [Christian Focus, 2009]
 - *Epistle to The Romans (NICNT)* by John Murray [Eerdmans, 1967]

TRANSITION to chapters 5-8, as the next major section of Romans.

- 5:1 points back to chapters 1-4.
- These chapters show a shift from diatribe/argumentative tone to a confessional style – using first person plural often.
- Different topics/emphases:
 - *Faith/believe* – 33x in ch. 1-4, only 3x in ch. 5-8
 - *Life/live* – 2x in ch. 1-4, 24x in ch. 5-8
- Close connection between 5:1-11 and 8:18-39.

“In chaps. 5-8, then, Paul invites the Christian to join with him in joyful thanksgiving for what the gospel provides – a new life given to God’s service in this life and a certain, glorious hope for the life to come.” ~ Douglas Moo

Chiasm:

- A Suffering with assurance of future glory (5:1-11)
- B The basis for assurance in the work of Christ (5:12-21)
- C Slavery to sin (6:1-23)
- C’ The weakness of law (7:1-25)
- B’ The basis for assurance in the ministry of the Spirit (8:1-17)
- A’ Suffering with assurance of future glory (8:18-39)

III. The Assurance Provided by the Gospel: The Hope of Salvation (5:1-8:39)

A. The Hope of Glory (5:1-21)

1. From Justification to Salvation: Blessings of Justification (5:1-11)
 - a) Peace and Hope in Christ (5:1-5)
 - (1) The Process of Salvation: *what justification provides* (5:1-2)
 - (a) Peace with God through our Lord Jesus Christ
 - (b) Access by faith into this grace in which we stand
 - (c) Boasting (or joy) in the hope of glory of God

“We have gone through a door (‘access’) from the realm where sin enslaves (3:9 ‘under sin’) to the realm where grace rules (6:14 ‘under grace’).” - Ash

How does it feel to live the Christian life in the present?

- (2) The Prospect of Salvation: *why we can boast in suffering* (5:3-5)
- (a) Suffering would seem to threaten this joy.
 - (b) We “know” that suffering builds our faith.
 - (c) Suffering brings endurance or perseverance – cf. Jam. 1:3.
 - (d) And character – cf. Jam. 1:3, 1 Pt. 1:7
 - (e) Leading to hope and no fear of shame.
 - (f) God’s love poured into our hearts through the Holy Spirit.

“There is a circularity in this. Hope makes it possible to endure, and at the same time the process of enduring and the godly character it produces increases our hope by making us continually reflect on the future realities guaranteed by God.” ~ G. Osborne

b) Love and Reconciliation in Christ (5:6-11)

- (1) The Demonstration of God’s Love: *Christ crucified* (5:6-8)
- These verses unpack a single powerful argument:
 - The best human love may motivate a person to give their life for a truly “good” person. (v. 7)
 - Jesus, sent by God, died not for “righteous” or even “good” people, but for rebellious and undeserving sinners. (v. 6)
 - Therefore, God’s love is far greater in its magnitude and dependability than even the greatest human love. (v. 8)
 - 5:8 is one of the great texts on God’s love for us.
 - “Shows” or “demonstrates”, “proves”, “showcases” – just as a lover aims to give concrete proof of their love, Jesus’ death for us is God’s proof of his great love for us.
- (2) The Wonder of Salvation: *reconciliation to God* (5:9-11)
- “Since, therefore” – this connection brings out the conclusion to this act of divine love.
 - “Much more” – this sets up an argument from the greater / weightier to the lesser / lighter.

“Since God has done the more difficult, justified the ungodly, how much more can he achieve the easier, delivering those who have been declared innocent from his wrath.” ~ G. Osborne

- “Saved from wrath” – Salvation here is seen as future tense.

3 tenses of salvation:

- *Having been saved* (or justified) - Eph. 2:5, 8; Rom. 8:24
- *Looking forward to being saved* - Rom. 5:9, 13:11; 1 Cor. 3:15
- *Being saved* - 1 Cor. 1:18, 2 Cor. 2:15, 2 Thess. 2:10
- Reconciliation brings enemies into proper relationship
- Hostility from the sinner, and wrath from God
- “Rejoice in God” – Our present justification, and future hope of salvation are what we can exult in God over.

2. The Region of Grace and Life: New Life as Christ overcomes Adam’s Sin (5:12-21)

a) Humanity in Adam (5:12-14)

- Flow of the argument in vs. 12:
 - Sin came into the world through Adam
 - With sin came death
 - Death spread to all people
 - Because all people sinned

II. Romans 5:12 [with 5:17-19] and “=Original (or Inherited) Sin

Imitation: <i>No original sin</i>	We follow Adam’s example into sin	Pelagius
Infection: <i>“middle term” view</i>	We inherit Adam’s sinful corrupted nature, which leads us to our guilt	Calvin, Luther, & others
Inclusion: - <i>Natural headship</i> - <i>Realistic theory</i> - <i>Federal headship</i>	We all sinned “in Adam”	Augustine
	Everyone ideally or actually part of Adam when he sinned	J. Edwards
	Adam represented us (federally and covenantally) in his sin	Reformed theology