

*“When our sinful natures come face to face with the command of God, we immediately start breaking it. We become not only guilty sinners, but guilty trespassers. This is the effect – indeed the paradoxical purpose (‘so that’) – of the law. It was never meant to save, but only to point to the one man who could save.” ~ Christopher Ash*

*“Grace overflows much more than sin can spread. As one Puritan put it, ‘There is more grace in Jesus than there is sin in me.’” Christopher Ash*

- (4) Vs. 21 summarizes the passage and emphasizes that what is at stake is eternal life.

## 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]

## 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)
  - b) Love and Reconciliation in Christ (5:6-11)
    - (1) The Demonstration of God’s Love: *Christ crucified* (5:6-8)
      - 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 Reign 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

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

<b>Imitation:</b> <i>No original sin</i>	We follow Adam’s example into sin	Pelagius
<b>Infection:</b> <i>“middle term” view</i>	We inherit Adam’s sinful corrupted nature, which leads us to our guilt	Calvin, Luther, & others
<b>Inclusion:</b> <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

“...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 Joshual 7:1, 11 being described as Israel’s sin.
- V. 13-14 – brings up the question about the Law. How did the Law impact the mess that Adam left us? – Answer: it only made things worse (in one sense).

### b) Contrasts between Adam and Christ (5:14b-17)

- Adam is a “type” of Christ. A type is a person, pattern, or institution that prefigures the coming of Christ. There is a *correspondence* (point of connection/comparison) with an *escalation* (antitype is greater than the type), and an *anticipation* (a pointing forward from type to the antitype).

- The comparison between Adam and Jesus:

**Adam:** his trespass – brings imputed sin, guilt, condemnation and death to all who share his nature

**Jesus:** his act of righteousness – brings a grace (free gift) of justification, imputed righteousness, and life to all who believe

- (1) Adam’s trespass brings death... God’s grace in the free gift by grace from Jesus brought abundance. (v. 15)
- (2) Adam’s sin resulted in condemnation from one sin... Jesus’ free gift resulted in justification despite many trespasses (Adam’s and all of humanity’s). (v. 16)
- (3) Adam’s trespass causes death to reign... God’s grace in Christ through the free gift of righteousness causes believers to reign in life. (v. 17)

### Who is the real you? Who are you deep down inside?

#### c) The New Humanity in Christ (5:18-21)

- (1) In vs. 18 Paul comes back to restate his primary comparison of Christ with Adam that he started in v. 12.
- (2) Vs. 19 alludes to Isa. 53:11 where the Servant of the Lord “will justify the many” (NASB/LSB) or “will make many to be accounted righteous” (ESV).
- (3) In vs. 20, we see one purpose of the Law – to increase sin.