

ROMANS 5


JUSTIFICATION BY FAITH



The author on the Appian Way—the route Peter & Paul took to the city of Rome

GREAT BIBLE THEMES

ROMANS 5

This is a genuine ABC production  authored by *Bob Coffey* and may not be reproduced or transmitted in any manner for financial profit

I call this chapter “The Bridge of Hope”. Mankind like the couple on the willow pattern plate is pursued by the guilt Power & results of Sin. They run to the bridge by the garden. We have a "landing platform" of access to God – now by prayer& steamily in heaven-and the deposit of the Holy Spirit-and the reconciling man who brings greater blessings than we lost in Adam.

There are in this splendid chapter three references to the Old Testament: (1)The “hope” of the bible in Psalm 22 pinioned upon Christ who yielded his life to death & in Psalm 25 where the believer looks to the Lord alone for forgiveness and defence; (2)The “one man” story of Genesis (2.17, 3.19, 3.6) “eating and dying” ;“the curse” ;“sin and trespass”; (3) “The obedient One-namely Christ” cf Isaiah 53.11– described as “my servant” who “shall see of the travail of his soul and be satisfied and by knowledge of Him many will be justified.” This chapter majors on the joyful effects of Christ’s ministry and the glory that is Christ’s alone. This great chapter encapsulates the epoch-making principle of a “standing or falling” church which Martin Luther defended at Worms after posting his 95 theses to the castle door at Wittenburg. This chapter and this letter of Paul is one to return to often and often. Great saints have persisted to read Romans throughout their lives.

THE OVERALL LINE OF ARGUMENT IN “ROMANS”

- i Teachers (Represented by the Jews) fail in deeds*
- ii Some gentiles obey conscience*
- iii Israel has law but lacks faith.*
- iv All men sin*
- v None can boast*
- vi Salvation is without works*
- vii The ten commandments are in force*
- viii Faith alone saves...when the light of the Gospel is revealed*
- ix We boast through Christ of a “here-and – now” relationship of grace, & of Glory hereafter*
- x By the Spirit's help through trouble-we unashamedly make our boast of “grace sufficient”*
- xi We boast in our reconciling Lord & herald God's gift of righteousness far as the curse has spread.*

THE SOUL AT SEA FINDS A SAFE HAVEN THROUGH JUSTIFICATION (5.3)

Paul, accustomed as he is to shipwreck pictures the state of man as adrift from God and approaching the rocks of death and judgment. But gradually a landing platform like Ostium appears in a scene of great peace. We have an access route to a Holy God through Christ's atoning death. cf Eph2.18-Miletus harbour. **προσαγωγή**

NO.1 THE JUSTIFIED BELIEVER GAINS SIGNAL FAVOUR – THE KINGS SCEPTRE v3

Another application of the Greek term **προσαγωγή** is “receiving favour to petition”- God has stretched out His sceptre towards us-we may enter His throne room anytime anywhere-our standing is better even than that of Esther under Xerxes we may boast that we are sure of His heaven by grace. Cf. Esther5.2

NO.2 THE JUSTIFIED BELIEVER BOASTS THAT TROUBLE IS GOD’S – MILLSTONE TO REFINE US v3

The Greek words for 'pressure' **θλιψις** and **τριβω** speak of a 'millstone' – the millstone of trouble refines us. God is refining our life – cf China's" Heavenly man” – evangelist Hun hiding in bushes in Hubei in sub-zero temperatures. Trial yields the pure silver of a tested faith full of patience experience hope and love

NO 3. THE JUSTIFIED BELIEVER BOASTS A NEW RELATIONSHIP WITH GOD THROUGH RECONCILIATION v.11

Adam is contrasted with Christ here. Adam indeed gives impression of Christ. Adam is first wounded for his bride who failed him – as he failed her. Christ was wounded for us- but the difference is He never fails. Christ's righteousness [*Greek δικαιομα' amendment' or 'act of righting'– cf. the cross*] contrasts with Adam's condemnation [*Greek κατακριμα used by Herodotus Xenophon & Josephus of "death sentence"*]. Christ's free gift contrasts with [*Greek δωρημα – a gift of privilege benefit and free grace*] Adam's transgression [*Greek παραπτωμα-of a 'false step' 'going off the road'*]. We have 'exchanged' [*Reconciliation καταλλαγη Demosthenes-used the term both of "exchange" and "interest" on exchange*] enmity for friendship & Christ as added interest.. It is as if the *Spiritual Bureau d' exchange* makes it's profits over to the buyer!

THE IMPORTANCE OF SHALOM

“Let us have peace” (5.1) Wholeness is bound up with faith. This engrossing expression “Now being justified by faith we have peace/let us have peace” imbues the entire epistle. Let us hold to the peace terms

The Alexandrinus, Sinaiticus ,Vaticanus and Bezae MSS read “let us have” from **ερχομαι**-meaning “let us now enjoy or operate on these terms – as in marriage we say, “to have & hold from this day forward”

Those who receive the extravagant gift of grace (v11) live spiritually as royals-children of The King Just as fully as death reigned in us, life now reigns (vv12-17)

Just as truly as disobedience overwhelmed mankind, the obedience of Christ overwhelms us. Just as the law shows sin's tide of ruin so the cross demonstrates grace overflowing in life eternal

A RETIRED SEAMAN SAM DUNCAN'NON – CAPTURED THE MESSAGE IN OILS

He painted *Niagara* -a scene which hung in the little mission hall where he was converted – it spoke of Gods extravagant grace – and on the portrait he inscribed the lines

Have you of His grace received
Still there's more to follow
Have you on His name believed
Still there's more to follow

THE ODESSEY OF ROMANS –CHAPTER 5 SET IN THE OVERALL ALLEGORY

The *logic* of Paul has thus far lead us in an epic treatment of man’s spiritual progress and journey under God’s grace to what we call justification. The progress is set in quasi allegorical sequence and Paul writing under the guidance of the Holy Spirit will take us from frustration with a defeated spirituality to true holiness and on to the full joys that await mankind in the realisation of the Kingdom of God in the later chapters of Romans.

We arrive in this chapter through several conclusive arguments where true believers live at peace and happy fellowship with daily access to their LORD and Master in the safe house of “Faith” 3.28 ‘We reckon therefore that man is justified by faith without works of law’ a cluster of three further conclusions bring us to the town of “Peace/Shalom” ‘Having been now justified by faith we have peace with God’ in 5.1; We have glimpsed the day of “Rapture” some distance away, for ‘we shall be saved from wrath through Him’ in 5.9 and the glorious future days of “One Glorious Man” in Christ ‘through whom many will be made righteous’ in 5.19 and so we go steadily onwards in the epistle to the true outpouring of the latter day when ‘Satan is trampled under the feet of believers’ in the great latter days of the City of God in 16.19

THE BENEFITS OF JUSTIFICATION CONSIDERED FOR THEIR EVER WIDENING RIPPLE EFFECT

(1) PROPHETIC BLESSING There are three references to the Old Testament:

(A)**The “hope”** of the bible in Psalm 22 pinioned upon Christ who yielded his life to death & in Psalm 25 where the believer looks to the Lord alone for forgiveness and defence;

(B)**The “one man” story** of Genesis (2.17, 3.19, 3.6) “eating and dying”; “the curse”; “sin and trespass”;

(C) **“The Obedient One-namely Christ”** cf Isaiah 53.11 – described as “my servant” Who “shall see of the travail of his soul and be satisfied and by knowledge of Him many will be justified”

This chapter majors on the joyful effects of Christ’s ministry and the glory that is Christ’s alone

(2) PEACE WITH GOD A great covenant love relationship Let us have peace/we have peace with God." **Being justified** δικαιωθεντες means “having accepted the terms”. Many urge this idiom is from a court of law – it is rather a rare sort of battlefield idiom where the *assailant* looks at one he *has made or counted an enemy* and finds He "is for us" and offering express terms of peace. “My promise that you will be blessed” “My blood shed for your forgiveness” and “My friendship if you are willing to change and trust me" This alone can turn enmity into lasting friendship. *NB “A pardon is only a pardon when it is accepted” – American Justice Marshall’s comment on “a written waiver”*

(3) PRAYER προσευχη As we stand in common action as priests & soldiers we will need to invoke this granted access day by day. We will on occasion have our assurance helmet tossed off, drop our sword, our girding of truth will slip so we will need to keep everything bound together by prayer. When good queen Esther approached Ahasuerus in Esther 5.2, “he held out his golden sceptre” because he loved her. Christ holds out his arms however often we come. “Ask and ye shall receive” “Ye have asked nothing” “Whatever ye shall ask believe” *‘I always like to touch on prayer’ avers the American preacher Dutch Sheets. My wife Mina prayed for 5 new people for Ladies meeting -They came!*

“Pray always. Ephesians 3.20 “He is able to do more than we ask [*Greek υπερπερισσος – far beyond*] “in the measure of the power that is at work within us” Wuest. Strong recognises the “distributive” participle meaning “excessive” so James writes! The prayer of a righteous man is powerful and effective’ James5.16

(4) PERSEVERANCE “And we boast in hope of the glory of God” “We confidently and joyfully look forward to sharing God’s glory. “Where I am there will my servant be” “I will that those You gave me be with me” “By His grace I shall look on His face” *I’ll miss Queens letter I’m going to see the king” said Bill Jaegar at 99 a trophy of grace I had the joy to lead to Jesus at the ripe old age of 94.*

(5) PURITY AND HOLINESS

Holiness is possible even in a world like this. We boast “amid tribulations” or “while under burdens” we sing” *purify my heart, let me be as gold and precious silver*”-we do well.

1 Corinthians 3.13 & 1 Jn1.7. PATIENCE ...EXPERIENCE ...HOPE

This Hope is not an unworthy one. Love is poured in – lavished on us with a passion for our holiness-by our Holy Guest. At the very moment we were weak [*Greek ασθενων lacking strength – sick*] Christ died (*or*) “His death is experientially real for each of us in the moment of our ungodliness. With toil and pain a man would die for a righteous one – Stephen died as a martyr for Christ. In place of a profoundly good man even if in a moment of haste **ταχα** a certain (*Peter*) would be bold. God commended His love to us –He engaged with us-He united with us in a bond of love-we are His own

(6) THE RAPTURE OF IT 9-11

Much more “therefore” being justified “in the circle of His blood we will be saved **through Him** from “wrath” **οργη** for while at personal enmity we were reconciled by the death of Gods Son – now as reconciled believers we shall be **SAVED through Him** from wrath – Rev 6.17 & 7.14 combines these concepts. Not this alone but “we are boasting of ourselves that we are voluntary servants now reconciled to the Lord.

(7) ONE GLORIOUS MAN 12-21

Adam –in him we lost the blessing gained the curse. **Christ** – in Jesus we have more blessings than we lost in Adam

a. v13 **For** until the law sin was in the world un-reckoned – but primitively evident by death’s reign

- b. v15 Like Adam Christ – but different in that His gift flowed –the act of giving was death-atoning not cursing
- c. v16 By the transgression of one death reigned so *the recipients* of grace through the overflowing gift *reign* in life by one
- d. v18 as the condemnation was over all nations so the plea for amendment of wrong is for all nations
- e. v19 As the many were constituted sinners and a race in disobedience so a new nation arose by obedience of one

The purpose is to overturn sin's reign unto death that grace may reign to eternal life through our Lord Jesus FINIS

Bob Coffey

Aramaic bible Companion *Great biblical themes*