

The purpose of these supplementary notes are first to provide a summary of key points from the Moore College PTC Course Notes, and second to provide some extra information that may fill out your understanding of the subject in question.

Introduction

Where are we in Romans. Let's consider the context...

Remember the structure of Romans in terms of the key: 'Righteousness'?

- The GOSPEL of righteousness (1:16-17),
- The NEED for righteousness (1:18-3:20),
- the MEANS of righteousness (3:21- 4:25),
- and now the BENEFITS of righteousness in chapters 5-8.

This is the outworking of this righteousness in the life and nature of the believer: Chapter 5:1 - 'Therefore, since we have been justified through faith...'

Remember the way the means of righteousness worked in 3:21ff: CHRIST ALONE (not the law), FAITH ALONE (not by works), GRACE ALONE (no boasting!). And the three key words describing the process and the results: *justification* (from the law-courts – to declare someone righteous); *redemption* (from the slave-markets – to buy someone out of slavery); *atonement/propiation* (from the OT sacrificial system – to turn aside God's wrath onto someone else). And then the extended example of Abraham's righteousness by faith in chapter 4.

Exercise:

Break into groups.

With the text of Rom 5:1-11 (see Appendix 1):

- BREAK UP the text into two or three sections and label them.
- UNDERLINE terms that have already been introduced by Paul.
- CIRCLE new terms that Paul has not already mentioned.

The fruit of justification (5:1-11)

Let's work through the text.

Peace, Joy, Hope (5:1-5)

Peace

- 'Peace with God' (v1) does not mean subjective feelings of peace, but the objective state of being at peace instead of being enemies.
- Justification (to be 'justified' – v1) involves reconciliation because of who God is. For God relates personally to sinners, hence justification is not an impersonal law-court metaphor.
- Paul uses the 'in' and 'through' Jesus Christ language to ground justification and reconciliation in the unique mediatorial role of Christ (c.f. 5:1, 11, 21; 6:23; 7:25; 8:39). All the believer experiences of God's blessings comes only through Christ.

Joy

- Note: have a look at verses 2-3 in a few different versions of the Bible – what do you notice about the rejoice/joy/boast/glory language?
- There are three objects of joy (that which we 'boast in' καυχώμεθα) in Romans 5
 - the hope of the glory of God (v2)
 - our sufferings (v3 – note NIV translates καυχώμεθα here as 'glory in')
 - God (v11)
- Exalting in sufferings is not something meritorious on Paul's part nor is it bizarre. He rejoices in them because of their effects - c.f. Rom 8:35-39, 1 Peter 1:6b-7, James 1:2-4.

Hope

- We glory in hope (v2) and we glory in the sufferings because they begin the process which ends up in hope (v3-4). From end goal (hopeful glory) by means (suffering etc)

We rejoice (glory) in...

Hope

> Sufferings > perseverance > character (provedness) >
(c.f. diagram in PTC notes p48)

- Hope does not disappoint, alluding to Isaiah 28:16. The final vindication of the hope is for a complete salvation and favourable verdict in the final judgment.
- God's love has been brought home to us by the Holy Spirit who has been given to us (v5). God's love is not simply something believed, but God's love itself is experienced in rich measure - c.f. 8:35, 39 (Dunn).

Hope because of the past (5:6-8)

Love

- **Christ died for weak (powerless), ungodly, sinner, enemies**

- Christ did not wait for us to start helping ourselves but died when we were helpless.
- Jesus death is unexpected because no one dies for evil people. There is no analogy.
- For Paul, the death of Christ is both the proof and the revelation of God's love.

Hope because of the future (5:9-11)

- Paul uses the 'how much more' argument in v9ff. The point is that since Jesus has died for us when we weren't at peace with him (now), how much more can we be sure that on the last day (then) we will be safe from the wrath of God's final judgement.
- The term 'reconciliation' (v10-11) is used to describe the concept of peace with God from v1, and shows that all the initiative lies with God.
- Paul in v11 sums up all he has said in v1-10 in terms of boasting (καυχώμεθα), in contrast to 2:17, and to emphasise again the unique mediatorial role of Christ.

Reflection:

What do we know of justification 'now'?

What do we wait for 'then' as a result of justification?

The Power of Christ's Obedience to Overcome Adam's Disobedience (5:12-21)

What relationship does Rom 5:12-21 bear to the argument of Romans?

- Beginning with a 'Therefore...', it appears to come in as further evidence of how our hope in the future is secured by what Christ has done in the past.
- In chapter 4 Abraham was used as an example of how justification has always been by faith, so that those who have faith are in Abraham's family, not necessarily those who have the law. So now Paul uses Adam as an example of how everyone who sins proves themselves to be in his doomed family race, but everyone in Christ is part of a whole new family race.

Exercise:

Read through Romans 5:12-21 – and list the similarities and differences that you encounter between **Adam** (the first man) and **Jesus** (the true man).

Similarities	Differences

Original Sin? Romans 5:12

- In the context of this verse, we see an extended comparison and contrast between Adam and Christ. Adam is seen as the instrumental cause by which sin entered the world (the 'original sin').
- Death has come to all people because death is universal for the precise reason that sin is universal.
 - So, what does it mean that 'all sinned'? As Henri Blocher notes, the view which says we are condemned for our own sins reduces Adam's role to that of remote fountainhead and therefore loses much of its significance. On the other hand, the approach which understands us being condemned for his sin raises the problem of the equity of his sin being transferred to us.
- Blocher argues that sin was 'imputed through the relationship of all to Adam, and so death reigned over people who had not sinned, as Adam had done, by violating a

precept directly given to them. Adam's role as a racial head for condemnation makes him a type of Christ, the Head for justification.¹

- The 'how much more' (v9) argument is crucial. For justification has been established in chapters 3-4, so the issue is assurance. 'The grand parallel with Adam serves as the grounding of that assurance: if Adam's role was so dramatically efficacious in securing the condemnation of all people in him, leading to life eternal!'.²

Is Paul suggesting that all people will ultimately be saved?

- In the context, it's clear that verse 18 which suggests that 'one trespass resulted in condemnation *for all people*, so also one righteous act result in justification and life *for all people*' does not mean that all will ultimately be saved. To argue for this kind of universalism would go against the foundation of justification by faith alone that Paul has been arguing for up until now.
- Even in the immediate context of verse 17, Paul specially denotes those who reign in life as those who receive the abundance of grace and the free gift of righteousness. Similarly in verse 19 we see 'many' will be made righteous.

Application:

How would you explain to someone, what the BENEFITS are of being a Christian?

For next Week:

- Read Unit 5.
- Read Romans 6 (and further if you can!)

References (for possible further reading)

- Blocher, Henri., *Original Sin: Illuminating the Riddle*. Chapter 3. New Studies in Biblical Theology No. 5. Leicester: Apollos; 1997, p63-81.
- Moo, Douglas J., *The Epistle to the Romans*. The New International Commentary on the New Testament. Grand Rapids: Eerdmans, 1996, p. 290-95.
- Various. 'Adam', 'Death', and 'Reconciliation' in *New Bible Dictionary*. Leicester: IVP; 2nd ed. 1992. (particularly focus on sections covering Romans and the New Testament).

Glossary (taken from the New Bible Dictionary)

Reconciliation. The bringing together of two opposing parties, the doing away with enmity by removing the root cause of the quarrel. The New Testament cites four important passages which treat the work of Christ under the figure of reconciliation – Rom 5:10ff; 2 Cor 5:18ff; Eph 2:11ff; Col 1:19ff. God being in vigorous opposition to everything that is evil means that 'reconciliation' is needed in order for sinful humankind to be brought into unrestricted relationship with God again. That of course is affected outside of man before anything happened to man – 'while we were still sinners, Christ died for us' (Rom 5:8).

¹ H. Blocher, *Original Sin: Illuminating the Riddle*. New Studies in Biblical Theology No. 5, Leicester: Apollos; 1997, 78.

² H. Blocher, *Original Sin: Illuminating the Riddle*, 80. 'Efficacious' is another way to say 'effective'!

Appendix 1

^{NIV} **Romans 5:1** Therefore, since we have been justified through faith, we have peace with God through our Lord Jesus Christ, ² through whom we have gained access by faith into this grace in which we now stand. And we rejoice in the hope of the glory of God. ³ Not only so, but we also rejoice in our sufferings, because we know that suffering produces perseverance; ⁴ perseverance, character; and character, hope. ⁵ And hope does not disappoint us, because God has poured out his love into our hearts by the Holy Spirit, whom he has given us. ⁶ You see, at just the right time, when we were still powerless, Christ died for the ungodly. ⁷ Very rarely will anyone die for a righteous man, though for a good man someone might possibly dare to die. ⁸ But God demonstrates his own love for us in this: While we were still sinners, Christ died for us. ⁹ Since we have now been justified by his blood, how much more shall we be saved from God's wrath through him! ¹⁰ For if, when we were God's enemies, we were reconciled to him through the death of his Son, how much more, having been reconciled, shall we be saved through his life! ¹¹ Not only is this so, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received reconciliation.