

1. **Introduction:** While they were still active sinners, Jesus Christ willingly died to enable those who believed to be pardoned, freeing them from the death penalty due sin.
2. **Romans 5:6-11:** ⁶ *while we were still weak, at the right time Christ died for the ungodly. ...* ⁸ *God shows his love for us in that while we were still sinners, Christ died for us.*
 - Why would God decide to save sinners from the wrath due their sin when they were totally underserving, having no power or ability to save themselves from that wrath?
 - Did sinners' anticipated repentance and belief cause God to love them? No! The true answer can only be found in God's great redeeming love for His sinful creatures even though there seems to be nothing about sinners for God to love.
 - When Christ died to save sinners they were (1.) in rebellion to God, (2.) violators of God's moral law, (3.) powerless, weak, and helpless to save themselves. Yet, because of His great redeeming love, Christ willingly died in their place as their legal substitute.
 - Though often perplexed by tragedies and calamities that befall us, we should remember, it is only God's love for us that enables us to be here at all. We are guilty sinners!
 - What was sufficiently important about human sinners that God to send His Son to become incarnate on earth to enable Him to die to pay the death-penalty for their sins?
 - The motivating force can only have been internal to God. He had a great redeeming love for His rebellious, seemingly unlovable sinners. The love of God! Who can fathom it?
 - God confirmed His great redeeming love for sinful human creatures by sending the Son to become incarnate as Jesus of Nazareth, the God-Man, redeemer of the lost. Jesus acquired a human nature from His mother, Mary. His human nature enabled Him to pay the death penalty due our sins (His divine nature cannot die). Jesus, the God-Man, is our savior.
3. **Paul Changes Point of View:** Thus far, Paul has focused on what God has already done for believers through Christ. They have been justified, have peace with God, and stand in His grace. They can rejoice in suffering knowing God will use that suffering to their advantage.
 - Believers also rejoice in their hope for the future glory of God. Regeneration, justification, and sanctification are astoundingly wonderful. Yet, there is more! There is tension between what Christ accomplished in His first coming and the "more" that will be done in His return.
 - In mortal life believers have already been saved by Christ from the guilt of sins and the judgment of God upon those sins. But they have not yet been delivered from indwelling sin (though that is happening through the ministry of the Holy Spirit in sanctification). Nor have they been given a new body suitable for the new world that is coming.
 - At the end of history, there will be a day of reckoning (Rm 2:5): ***"But because of your hard and impenitent heart you are storing up wrath for yourself on the day of wrath when God's righteous judgment will be revealed."***
 - On the day of judgment, God's righteous wrath will be poured out on those who rejected Christ. Those justified by faith are no longer subject to condemnation and will not be subject to God's end-times' wrath (wrath due believers' sins was borne by Christ).

- Experiential salvation happens in stages. God will complete the good work He begins with regeneration and justification. We have been saved from condemnation; we are being saved from indwelling sin; we will be glorified to be like Christ, unable to sin.
 - We rejoice in God through our Lord Jesus Christ who enabled our reconciliation with God. We rejoice in God's grace, mercy, love, wisdom, power, and unchanging nature. We were created in God's image but damaged by sin. The goal of salvation is restoration.
 - God knows what we need. He has the power to accomplish what we need. He loves us and will do what we need. He changes not! He will complete the salvation He has begun.
4. **How Can One Christ Save Multitudes of People:** Paul's next consideration is the question of "how is it possible for a multitude of sinners to be saved by the one Christ?"
- Paul answers that question by pointing out that sin came into the world of people through one sin of one man who was the legal representative of all his progeny. Likewise, Jesus is the legal representative all who will believe. He brings salvation through God's grace.
5. **Romans 5:12-17:** *Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned—¹³ for sin indeed was in the world before the law was given, but sin is not counted where there is no law.¹⁴ Yet death reigned from Adam to Moses, even over those whose sinning was not like the transgression of Adam, who was a type of the one who was to come.¹⁵ But the free gift is not like the trespass. For if many died through one man's trespass, much more have the grace of God and the free gift by the grace of that one man Jesus Christ abounded for many.¹⁶ And the free gift is not like the result of that one man's sin. For the judgment following one trespass brought condemnation, but the free gift following many trespasses brought justification.¹⁷ For if, because of one man's trespass, death reigned through that one man, much more will those who receive the abundance of grace and the free gift of righteousness reign in life through the one man Jesus Christ.*
- Salvation for many comes through Jesus' life of obedience and sacrificial death in a manner similar to the condemnation of Adam's progeny because of his disobedience.
 - All "old creation" humanity was "in Adam" genetically. In an analogous fashion, the people of the new creation that is made possible by Jesus are "in Christ." Adam was given dominion over the original "old creation." He sinned and lost his kingdom.
 - When Adam sinned, Satan became "ruler" of the "world system" which contained all people. Because of Adam's disobedience, all humankind (in Adam) came under condemnation and death. Every new person came into the world already condemned because of Adam's sin.
 - Jesus Christ came into the world as King of the new creation (2Cor 5:17). A new humanity was to be created by "union of the old with Christ." The new will become morally "like Christ." To be created anew, the first step is belief in God through God's gift of faith.
 - In their natural state, people are condemned with Adam. Everyone sins because of their inherited sin nature. All are under God's condemnation and wrath and can do nothing of themselves to alter that condition. But, through the life and death of His incarnate Son, God made a way for "old creatures in Adam" to become "new creatures in Christ."

- The Son, the second person of the Trinity, became incarnate as Jesus of Nazareth, conceived by the power of the Holy Spirit, born of the virgin Mary. Jesus is the God-Man, one person with 2 natures – (1.) His forever divine nature, (2.) a human nature given Him at conception.
 - As the God-Man, having both the infinite divine nature of God and the finite creaturely nature of man (each distinct and non-interacting), He experienced incarnate life through His human nature as a man without sin fully indwelt by the Holy Spirit.
 - As the unique God-Man, He is kinsman-redeemer for all who believe. He paid the death penalty due sins of believers. By His life of perfection under the Law, He enabled them to be declared legally righteous before God and to be sanctified through the work of the Spirit.
 - On behalf of all who would believe, Jesus lived His incarnate life in perfect obedience to the Law, thereby earning legal righteousness for those “in Christ.”
 - He took the sins of believers as His own. To pay the penalty due those sins He gave Himself up to the authorities and was crucified bearing God’s wrath for our sins. He was resurrected and returned to the Father.
 - Our Lord Jesus, now resurrected and ascended to heaven beside the Father, watches over and intercedes for believers.
 - The current situation is (1.) Jesus Christ is King of the New Creation that includes believers who are described as new creatures “in Christ.” (2.) Satan is the ruler of the “world system” of the fallen “Old Creation” which includes nonbelievers (the unredeemed).
 - When Jesus comes again, the Old Creation will be eliminated, and believers will receive a new resurrection body suitable for the world of the New Creation.
 - Satan is a created being. He is not omnipresent, omnipotent, nor omniscient. But he has great power within the Old Creation world system. In Scripture he is clearly cited as the ruler of this world and the one who has the power of death.
6. **1 John 5:19: *We know we are from God and the whole world lies in the power of the evil one.***
John 12:31: *Now is the judgment of this world; now will the ruler of this world be cast out.*
7. **Hebrews 2:14: *Since therefore the children share in flesh and blood, he (Christ) himself likewise partook of the same things, that through death he might destroy the one who has the power of death, that is the devil.***
- Traditional interpretation of such passages is that Satan rules this “world system.”
 - That raises the question, what constitutes this “world system.” Does it include all of nature or just the world of unbelieving people and satanic spiritual beings?
 - Again, the traditional view has been that the present “world system” is confined to people and spiritual beings who oppose God.
 - Satan is and has always been under God’s authority (e.g., Job 1 & 2). He has enormous power within the boundaries God sets for him. Believers are not a part of the “world system” which Satan rules. Nonetheless, believers are to be beware of Satan’s power.
 - They are to resist attempts to draw them into his system, and to avoid him for he is like a lion searching for people he can devour. In the case of Job, Satan received permission from God to attack Job/s family, possessions, and ultimately Job’s person.

- All creation is God’s work, not Satan’s. But Satan has enormous power within the current world-system. His power can have dreadful effects on believers both through direct action by Satan and/or indirect action through people Satan influences.
 - It was God’s plan that Jesus die, but Satan’s influence was instrumental in His death.
8. **Luke 22:3a**: ***“Then Satan entered into Judas called Iscariot.”*** And Judas betrayed Jesus.
- Out of Satan’s evil intent, God brought about salvation for many. Jesus defeated Satan. The Father gave “all things” into Jesus’ hands. Ultimately the “world system” will cease to respond to Satan’s influence, but that will happen only when Jesus comes again.
 - Chapter 5’s last verses sum up how Adam’s first sin led to the need for the incarnation and the obedience and death of Jesus. Adam’s sin condemned all his future descendants.
9. **Romans 5:18-21**: ***Therefore, as one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men. ¹⁹ For as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous. ²⁰ Now the law came in to increase the trespass, but where sin increased, grace abounded all the more, ²¹ so that, as sin reigned in death, grace also might reign through righteousness leading to eternal life through Jesus Christ our Lord.***
- Paul, having given a grim description of humanity’s universal guilt in chapter 1, turns now to the picture of God’s people redeemed by Jesus Christ. God’s people have been justified by faith and stand in God’s grace and rejoice in His glory.
 - God’s redeemed people are genetically derived from Adam. Before believing in Jesus saving actions, they were also spiritually “in Adam.” That meant being spiritually dead toward God.
 - Adam is the human author of sin and death. Because of his sin, all Adam’s descendants were condemned and under God’s righteous wrath. Those justified by faith in Jesus’ saving work are now free from condemnation and wrath and belong to Christ, the author of salvation.
 - The Law was given to the Jews to prepare for Christ’s coming with His gift of justification by faith giving righteousness apart from the Law. The Law defined the nature of sin and identified specific categories of sin, magnifying the reality of sin in each person’s life.
 - The Law made sin obvious. The number and type of sins people committed was astounding. Yet, God’s grace is sufficient to cover all sins. Paul says, as sins increased, grace increased to the point that grace might reign. God’s grace triumphs!
 - God’s gift of justification by faith led some to conclude Paul believed it was OK to sin more since increasing sin would cause grace to increase to cover sin’s increase (3:8 ***“And why not do evil that good may come?”***)
 - Paul’s critics implied that his gospel of free grace encouraged lawlessness by promising sinners they could freely indulge in sin without fear of losing access to heaven. This is called antinomianism which means moral law can be ignored without penalty.
 - As we will see in our next lesson, Paul vigorously defends his position.
10. **Next**: Romans 6:1-4.