

- Romans chapter 5 is the concluding piece of the first major cornerstone (the first of 4) for our foundational edification and education as believers in Jesus Christ.

(Romans 1:15-5:21)

I. FIRST CORNERSTONE: Establishment in the doctrine of our justification by grace through faith.

(Romans 6:1-8:39)

II. SECOND CORNERSTONE: Establishment in the doctrine of our sanctification by grace through faith - complete knowledge of our sanctified standing before God "in Christ" which enables us to "live unto God."

(Romans 9:1-11:36)

III. THIRD CORNERSTONE: Establishment in the doctrine of the dispensation of gentile grace now in effect.

(Romans 12:1-16:20)

IV. FOURTH CORNERSTONE: Establishment in the doctrine of walking consistent with and worthy of who we are now as justified, sanctified, members of God's "new creation" in this new dispensation.

- Suggested Outline (from the Romans Outline booklet):

D. Description of our present judicial standing before God being now justified, and the doctrine of its eternally secure existence.

1. Romans 5:1-2 - Our present 3-fold judicial standing before God being now justified.

- a. (:1) Peace with God's Justice - no more wrath.
- b. (:2a) Access - complete personal acceptance with every aspect of God's character and essence.
- c. (:2b) Certain future Hope of the glory of God.

2. Romans 5:3-21 - Doctrines designed to provide complete assurance concerning the eternal security of our justified standing.

- a. (:3-4) Troubling challenges to our confidence work to produce increased, abounding hope.
  - b. (:5-10) The doctrine of God's much more love for us now that we are justified.
  - c. (:11-21) The doctrine of the irrevocable reconciliation we received being justified.
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Romans 5:1

*Therefore* (Inferential Conjunction οὖν [oun] - a conclusion is now being set forth: the conclusion drawn from chapters 1-4, i.e., the things that are now going to be set forth are all the concluding issues regarding our being justified by grace through faith without works - this “therefore” concludes or shuts the door on our past, and opens the door into our grand present state and glorious future with Christ.) *being justified by faith* (πίστις [pistis] = your non-meritorious positive response to the gospel of God - not “doctrine”), *we have* (Pres. Act. Ind. ἔχω [echo] = to have and to hold, permanently) *peace* (εἰρήνη [eir8n8] = a state in which war, wrath, fear, strife, contention, etc. no longer exists - the absence of war and the presence of justice - two parties no longer hostile with each other - and this is what is to be conveyed contextually here [not “prosperity”!] - we now are in a peaceful relationship with God, whereas before being justified a hostile relationship existed) *with God* (πρὸς τὸν θεόν [pros ton theon] = face to face with the God) *through our Lord Jesus Christ:* (The Lord Jesus Christ is the agent through which this peaceable, justified standing you are now in has been accomplished!)

- Note that there is more than one way of understanding “peace” in connection with how it is presented in your Bible:

- Here we have the “peace ***with*** God” - no more hostilities, absence of war & wrath in the presence of justice.

- Most commonly, when “peace” is thought of in the Bible, we think of the kind in Philippians 4:7 - “*And the ***peace of God***, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.*” However, this is a different kind of peace altogether. This is godly peace from the God of peace that puts us at ease and relaxed in the face of stress, grief, sorrow, anxiety, worry, fear, etc. (The prepositions “***with***” and “***of***” makes all the difference!)

- Therefore, Paul sets forth to us that have responded positively to the gospel of Christ, that having been justified unto eternal life, we have a complete and total cessation of hostilities between us and God. That is, being now fully justified unto eternal life “*we have peace with God through our Lord Jesus Christ:*”

- Note that, while the word “enemy” has not been used, it is certainly understood to be the case from such passages as Romans 1:18 - *For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;* - and Romans 1:32 *Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.* - and Romans 3:8 .... *whose damnation is just.* And there are other passages that make it so that the ungodly unbeliever understands that by the way in which the information is presented to him concerning his lost and unjustified position - and by the nature of the information given to him, it will be developed in his thinking that he is at war, so to speak, with God: he is in all reality an enemy of God: and Paul will finally verify this by using the actual term “enemy” down in (:10)!

- And this “enemy” position means that this is exactly how God, Himself views any one (get that: ANY ONE) who is not justified unto eternal life by grace through faith alone in Christ alone without works of any kind!!!

- “***Peace with God***” - no more hostility - absence of war - presence of justice!

- It has been said that the only way to end hostilities (war) between two opposing parties (where both parties live or survive the war) is:

- 1) to have peace imposed upon the defeated by the conqueror - i.e., peace comes when the enemy is defeated;
- 2) peace comes when the defeated accepts the peace through surrender.

- There is a vast difference between the peace which one imposes and the peace which one accepts.

- Example: Sept. 2, 1945 - the Formal Surrender of Japan on board the USS Missouri anchored in Tokyo Bay (Gen. MacArthur, Fleet Admiral Chester Nimitz, Admiral "Bull" Halsey, and Gen. Jonathan Wainwright, IV)

- You do not come to God as a victor comes to the vanquished, but as the conquered comes to the conqueror - but there is an *infinite* difference!! When you finally have "peace with God" you find that the Conqueror is One of love, kindness, mercy and goodness - and He is tender and inviting you into His glory and grace!

- There is much more that can be said about "*peace with God*," but this should give you the gist understanding of it. It should never be overlooked - nor should it be given slight treatment - for all the doctrine we have learned over the previous 4 chapters of Romans comes to rest upon this single statement. And, it is this statement that can now be said of us that become the launching pad for all that now stands before us as we begin to be ushered into the amazing and glorious results of being justified by grace through faith.

- One of the major issues that is set forth in (:1) is to establish the fact that once we have been justified unto eternal life, we are now QUALIFIED for the things that are going to be mentioned in (:2)!

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Romans 5:2

*By whom* (the Lord Jesus Christ) *also* (in addition to our justification unto eternal life) *we have access* (προσαγωγή [prosaogaog8] gets you nothing in the Greek because it means "access") *by faith* (faith, or non-meritorious positive response to God's grace; the components of which you now understand to be the only acceptable thing to God's grace) *into this grace wherein we stand, and rejoice in hope of the glory of God.*

- The "access" that is presented is not something that you already possess, so much as it is something that you are now QUALIFIED to possess. God has granted you access to something wonderful.

- The two things Paul mentions: 1) "*this grace wherein we stand*" 2) "*hope of the glory of God*" are both additions to our justification!

- So we need to understand and appreciate what these two phrases mean, and we need to realize that, since they are not further developed in this context, it is to be understood that their meaning should be apparent in some things that have already been said to us somewhere back in the opening chapters of Romans!

Note: It is important to understand (at least it is important in my thinking) that the "*grace wherein we stand*" is not talking about, nor should it be defined broadly (or any other way) as being the justified position in which we now stand.

Because if that were the case, then Paul would have said it like that ('By whom we have access by faith into this justified position in which we now stand') - but that's not what he said, nor is it how he said it.

In fact, JUEL is not our "stand" (stand, ἵστημι [hist8mi] meaning, a firm, fixed, unchanged specific state or condition or relation or situation) - again, justification is NOT our 'standing,' rather justification GAVE US a standing! In other words, because you got justified, you now possess a standing - and that standing is called "***THIS GRACE***" - and the CONTEXT tells you what "*this grace*" is!

- You are dealing with a conclusion of everything that we have encountered when the finger was first pointed at us back when the gospel was first being presented to us, and now we have responded to the only thing that could get us out of the mess we were in; i.e., you have believed in the gospel of Christ, and now your different situation is now being described.

- But your different situation is being described for that very thing: that it is DIFFERENT than what you formally possessed.

- Therefore, we should be able to take these two expressions: "*we have access by faith into this grace wherein we stand*" and the phrase "*and rejoice in hope of the glory of God*" and by going back through the first parts of the gospel, be able to reattach these expression to something said about us in our formerly unjustified position.

- And this is why that one who is now justified is expecting to hear something - a pronouncement to be made that comes along and tells you that those things that were pronounced against you in your former predicament, you don't bear any more - but now you have this:

- 1) "access by faith into this grace wherein we stand,"
- 2) "and rejoice in the hope of the glory of God."

- First, let's take up the "access" issue.

- Just like all words, "access" must be understood in the context in which it is being used. Also, you need to understand that all access or any access is not what is being dealt with, but a particular kind of access is in view.

- In your former unjustified position you were given to understand that you are denied some specific areas of access. In fact, it may be said that where you and God were concerned, you were "estranged" from Him - i.e., you were a "stranger" from Him in a legal and moral aspect - you were removed and kept apart from Him.

- In fact, it is to be understood that there is something about the whole issue of what we now have, being justified, that stands in such stark contrast to what we used to have being unjustified, that when its looked at as just the whole that it is, Paul can come along and say that it is "this grace wherein we stand."

- And when you can go back to the opening 2 1/2 chapters of Romans, you should be able to find components that can be gathered up and which, when packaged together, stand as just the exact opposite of what Paul now calls, "this grace."

- Our former, overall predicament with God being that of an unrighteous, unjustified, ungodly, guilty sinner, wrath-bearing, status - amounts to being 'estranged' in our positional relationship with Him.

- And now, having been justified by faith, *we have peace with God through our Lord Jesus Christ*, and that means that we stand, now, in God's sight, not as someone He needs to be estranged from any longer, but as someone He can now have a different kind of relationship with: a good-standing relationship - but a relationship that needs to be further understood by another qualifying term that needs to be stuck on to that term 'relationship' that will accurately describe it for the opposite of 'estrangement' and for "this grace" wherein we stand.

- So, what we should know up to this point is that as a conclusion to our being justified unto eternal life by grace through faith, we have as a result, "*peace with God*" - no more hostilities in the presence of justice being totally satisfied. And now we are qualified to have our relationship with God changed from one of estrangement to one of "access" into "this grace" wherein we now "stand."

- And here is the further issue in the difference between an estranged relationship and one that is not estranged: the **QUALITY** that is found in every aspect of an estranged relationship is that (**even though both parties acknowledge that EACH EXISTS**) - every aspect of the relationship was HIGHLY LIMITED and HIGHLY RESTRICTED!

- In an un-estranged or "reconciled" relationship the overriding characteristic or quality is UNLIMITED relationship & UNRESTRICTED relationship between the two parties.

- UNLIMITED and UNRESTRICTED relationship: that is "this grace wherein we stand" now being justified!

- When you go back and think of your former predicament as an ungodly, unrighteous, guilty, wrath-bearing sinner in God's sight; (the total sum & substance of all that) is that you were estranged from God, and the expectation was: when God would judge you, He would put you in a place where you would be forever limited, restricted, and out of His sight - permanently estranged from Him! (The lake of fire!)

- "access by faith into this grace wherein we stand" is designed to begin a process of thinking about your justified position 'in Christ' that will lead on to a firmly settled issue in your thinking not only about your justification being permanently secure, but the very term "access" is designed to make you aware that eventually, you're going to be taught what all the other things (all the details) are that God has for you in relation with Him that go beyond justification and its judicial results.

- Now, following the overall sense and sequence, and the designed purpose that this final doctrine (i.e., the results of our justification and its eternally secure nature) is supposed to have, we should now have a grasp on the issues in Romans chapter 5 verses 1 & 2 as follows:

- Being now justified by faith we have:

- 1) "peace with God" (no more in a hostile and warring position, with justice being perfectly satisfied);
- 2) we also have "access ... into this grace" (an unlimited and unrestricted relationship).

- The 3rd component to our 3-fold judicial standing before God: "... and rejoice in the hope of the glory of God."

- "rejoice" (καυχᾶσθαι [kauchaomai] = to derive satisfaction from, to be proud of, to boast of, to glory in, to exult or rejoice in).

- As defined, "rejoice" means to enjoy something by having full possession and use of it which makes one full of joy. But "rejoice" carries a shade of meaning that the other terms do not have.

"Rejoice" is not limited to an outer and external display of joy. For we "exult" openly, but we can "rejoice" calmly and inwardly. Moreover, we "rejoice" in the **possession** or at the **accession** of something good.

- Hence, in keeping with the issue of now having "access" to an unlimited and unrestricted relationship with God, we also joyfully "rejoice" in this thing called, "the hope of the glory of God."

- That is, we enjoy having full possession of and usefulness in "the hope of the glory of God."

- "hope" (ἐλπίς [elpis] = often "hope" is only thought of as some kind of a wish of something to look forward to which may or may not happen - but the Greek concept of [elpis] is that of a **confident expectation** or absolute assurance related to something that will take place in the future.)

- "Hope," like "access" is context sensitive. So all you get by a simple word study is that know that you've got a confident expectation in something. And its the context that is going to come along and tell you what that something is.

- Therefore, since you can have a 'confident expectation' in a whole bunch of things, it is not going to be uncommon for us, who are justified and having the "hope" spoken of here, to find that when we benefit from the "access" we have into "this grace wherein we stand," we might end up encountering some other "hopes." That is, we might be told some things by God that we are also to have a confident expectation of .

- Here, the confident expectation we are to have is closely and contextually laid out before us in strict keeping with the context at hand: "of the glory of God" - that's the only hope we are dealing with here. (The context is point us, not so much to the "hope" issue, but the issue of "the glory of God.")

- “glory” (δόξα [doxa] = at its root, it comes from [dokeo], meaning to think or have an opinion - the word developed into favorable opinion, and then to a sense of praise, honor, splendor, brightness, light, etc.)

- [doxa] is a very WEAK word in the Greek language. That is, it can be, and indeed is, used in a very wide assortment of contexts!

Therefore, [doxa] is a word that absolutely cannot be used or translated in a standardized, singular way! It is used in many different contexts, and should always be taken as defined strictly by its context, and NOT based upon a word study or word analysis of the term!

- Therefore, the “*glory of God*” that is being spoken about here, is being spoken about in connection with some information in this section of Romans that has caused you to understand that if you had not believed in Christ as your Savior, you would be standing in a position entirely opposite of this “*glory of God*.”

- ENGLISH: “glory” = something bright, shining (1 Cor. 15:41 - *There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory.*) - hence, the term means a brightness, splendor or something magnificent. (“Magnificent” = something characterized by a lofty position; grandeur or stateliness - exalted in position).

- Notice that in getting just the working definitions of these words does NOT tell you with any kind of real definable and identifiable components or characteristics what “*the glory of God*” is that we are in “hope” of!

- If you are going to deal with “*the glory of God*” in its context of Romans chapter 5:2, when Paul says that we, now being JUEL, “*rejoice in hope of the glory of God*” - that phrase is stating the exact opposite of the hope that we had before we got justified.

- Rom. 2:1-4 - In these first 4 verses, declare the issues of the man who is going to attempt to stand before God on the basis of his own relative righteousness (-R) - and he’s HOPING to escape the judgment of God - and he’s hoping to acquire something else from God rather than judgment. And that thing that he is hoping to acquire is: THE GLORY OF GOD.

(:4) - You are told that God is trying to lead you to a change of mind because you can’t do it on the basis of your own righteousness.

(:5) - Now, verse 5 comes along and says that if you are going to have “*hardness and impenitent heart*” then you are going to get exactly what is further described in (:5) and (:6)!

(:7) - And what is the very first thing that the unjustified are hoping for? (or “*seeking*” for?):  
GLORY!

- NOTE: (:7) is a description of the GLORY OF GOD that you get, not by your own -R, but when God justifies you freely by His grace!

- Notice that in these verses, Paul has already given you the two hopes that are in the context of being justified unto eternal life.

1) The hope of the unrighteous/unjustified man: Romans 2:8-9 (... *indignation and wrath, tribulation and anguish*)

2) The hope of the justified man: Romans 2:10 (... *glory, honour, and peace*)

- Note that the “glory” that the man is seeking and hoping for is not some kind of self-promotion or self-praise - he is thinking that God is actually going to judge men on the basis of whether their good works outweigh their bad works; and so as long as my good works outweigh my bad works, instead of getting judged by Him, I’m going to receive “**GLORY**” from Him!

- That is, that unjustified man is thinking, "I'm going to receive the SPLENDID and MAGNIFICENT response from God, rather than this condemning, wrathful response you, Paul, are telling me about! And I'm going to be "*honoured*" by Him - welcomed with open arms, rather than being pushed away - and I'm going to have "*peace*" with Him - we're going to be on friendly terms rather than being treated like an enemy that He wants to get out of His sight.

- And this is exactly where all that information was said to you early in the presentation of the gospel that now (ch.5) makes it so that what is expected to be heard is something to resolve these hopes of our former unjustified position!

- Now, in (5:1-2) that now justified man can look back at (2:1-11) and see that he now stands in just the exact opposite position than he was in back when he was accused!

- And now you have some idea of the power and strength of that word of logic: "*Therefore*" in (5:1) - that is, since (:1) began with the word "*Therefore*," everything that is being said along the lines of the conclusion, is an identifiable conclusion in view of what has been said before!

... but there are two things we must identify in connection with the phrase "*rejoice in hope of the glory of God*" that are crucial for us to make sense out of two measures that are given to us in verses 3-10 (one in (:3-4) and the second in (:5-10)) that will thwart two attacks that are going to be coming our way as we rejoice in this glory and grace.

**- The Two Components of the "*hope of the glory of God*":**

- Rom. 2:5 *But after thy hardness and impenitent heart **treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;***

- There is a "day" coming called:

- 1) The "*day of wrath*"
- 2) The "*revelation of the righteous judgment of God*"

- And note that this is two things: as an unjustified man, you're going to face the  
1) Day of God's wrath; and 2) the Day of God's righteous judgment!  
- (**That's the dismal hope of an unjustified man.**)

- And standing in stark contrast to that, being now justified, is "*hope of the glory of God.*"

- Instead of The Day of Wrath, there is a Day of Glory for us!

- Instead of The Day of the Revelation of the Righteous Judgment of God, there is a revelation of RIGHTEOUS GLORY for us!

- Acts 17

- When Paul began to present the beginning of the gospel to the Athenians on Mars' hill - when he made the pronouncement that they were facing that very same day of wrath and righteous judgment of God, **THAT IS THE EXACT POINT IN WHICH THEY BALKED AND REJECTED PAUL'S GOSPEL!**

- Paul says, 'You're facing a DAY - God's already appointed it, and God is going to judge the world in righteousness by that Man that He has ordained - that Man is the One He has raised from the dead.'

- And that's why in Romans 2:16 its called "*the day when God shall judge the secrets of men by Jesus Christ according to my gospel.*"

- The 2nd Part of the Gospel makes sure that any man who is thinking of escaping God's judgment by his works, realizes that that "DAY" is out there facing him on the calendar!

- We don't know the exact day in which it is going to come to pass, because God didn't put a time schedule on this dispensation of grace, but He has appointed the day - it's called "*the day of Jesus Christ*" - and it has TWO components to it:

- 1) The Day of Wrath
- 2) The Revelation of the Righteous Judgment of God

- And as an unjustified man, you're going to face them both! And you're going to face a judgment in association with them both!

- And what Romans 5:2 is telling us is that now being justified by faith, and having peace with God and access by faith into this grace wherein we stand, we rejoice in hope of the glory of God: our confident expectation is that we're not going to face either of those days! Rather, when those days come, we are going to receive glory in connection with God rather than the two things that belong to those days!

- And as we "*rejoice in hope of the glory of God*" - as we rejoice within ourselves in connection with it, and as we express that joy when we tell other people about it - and some people respond positively to that - and others, as promoters of perversions of the gospel, and believers of perversions of the gospel, and deniers of justification by grace through faith, etc., will cause us TROUBLE when we have that, and when we tell them that.

- And the first thing they will do is to deny one of those 'hopes' and then they will come along and deny the second 'hope.' Or they will criticize it, or make fun of it, or scoff at it, etc.

- And the goal of that is to (as far as the PoE is concerned, and the disdain of man is concerned) is to cripple our rejoicing, and to strip us of our rejoicing, and to bring trouble and intimidation upon us to make us wonder if what we really believed is true.

- And what (:3-10) in Romans 5 is providing for us is the ability to not be victimized in any manner or form by that.

- And BOTH components of the "*hope of the glory of God*" that we rejoice in are provided for being maintained and retained and rejoiced in undauntedly in the face of the tribulations of the gospel that assaults them!

- And the effectual working of (:3-10) provides for that, and strips those tribulations of the gospel of any power whatsoever - of any truth whatsoever - and shows them to be wrong, false, of no substance whatsoever.

- And that works to produce the first part of the assurance, and the full confidence of our security in our justification - and then (:11-21) go on, and the doctrine of the at-one-ment seals up all the information that we need to have to know beyond a shadow of a doubt that our justification, and accompanying salvation by grace through faith in Christ Jesus IS eternally secure, without a shadow of a doubt!

- So, before we go on to answer some obvious questions in connection with this, let's first of all make sure that we see the natural breakdown of the 5th chapter of Romans in light of all that we have said:

- Romans 5 - (:1-2) - Sets forth 3 components to our judicial standing before God, now being justified.

- 1) (:1) Peace with God.
- 2) (:2) Access into this grace: Unlimited and Unrestricted relationship status, no longer being estranged from God.
- 3) (:2) Rejoice in hope of the glory of God: Instead of the day of wrath, we face the day of glory; instead of facing the day of the revelation of the righteous judgment of God, we face the day of righteous glory.



- (:3-4) deals with the 1st attack on our hope.

- (:5-10) deals with the 2nd attack on our hope.

- (:11-21) deals with our permanent "at-one-ment" with God - never to be revoked - our "hope" is settled, solidly and permanently established (and why GOD thinks that is so.)

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- So therefore, those two components that make up the dismal hope of the unjustified (and that we rejoice in hope of escape of them, and getting the glory of God instead):

Romans 2:5

1) "***the day of wrath***" - there is wrath that is coming from God, Himself, and it is going to be executed in the manner that that day is spoken about in the word of God.

2) "***and revelation of the righteous judgment of God***" - which is going to result in the final execution of God's wrath.

- And what is going to be more specifically in store for the unjustified man in regard to his not being able to escape either of these two things (which are his dismal hopes) is brought out in the terminology of Romans 2:8-9.

*8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, **indignation and wrath**,*

*9 **Tribulation and anguish**, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;*

- Now, in dealing with, and clearing up some of the obvious questions associated with all that we have said in connection with the DAY OF WRATH and the REVELATION OF THE RIGHTEOUS JUDGMENT OF GOD (Rom.2:5).

- First of all, the issue of the "***day of wrath***" is a fairly simple one for us to understand and appreciate - at least to understand as to when it occurs on the prophetic time -schedule.

- Secondly, the "***revelation of the righteous judgment of God***" can be somewhat more difficult to handle because the mistaken idea is that it is the great white throne judgment spoken about by John in the Revelation: (*Revelation 20:11*)

- The problem is that that is not the direct issue in the day of the "***revelation of the righteous judgment of God.***"

- The real key to all this - the main thing to bear in mind - is that what is being threatened to be at hand - or the dismal hope of the unjustified - is that if he does not respond positively to the gospel, the real and immediate possibility is that the rapture will occur, and he will find himself facing that day of wrath sitting out there on the time -schedule!

- The first thing to recognize is the authority of the Bible, itself - and it tells you in no uncertain terms that the unjustified man will, indeed, face "***the day of wrath and revelation of the righteous judgment of God.***"

- The DAY OF WRATH (the Lord's day of wrath - or the Day of the Lord) **IS** the 5th installment of Israel's 5th course of punishment.

- The "great tribulation" is only a part of that day of wrath (or 5th installment) - it is a shortened 3 1/2 years at the end of it.

- The context of what makes up the real dismal hope of any unjustified person you witness to is that they are despising "***the riches of his goodness and forbearance and longsuffering***" not knowing that "***the goodness of God***" is leading them to "***repentance***" - just like Romans 2:4 says it is.

- Therefore, the CONTEXT here is ONLY dealing with what will happen during that 5th installment of the 5th CoP - which will be their lot IF they do not respond positively to the gospel AND that rapture takes place.

- The main idea here is to deal with the LIVING, not the dead - i.e., to deal with those alive when the day of wrath begins.

- And your witnessing to them concerning their justification unto eternal life is against the backdrop of an impending time in which God's goodness, forbearance, and longsuffering will be over: the catching away (rapture) of the church, the body of Christ will take place: and the resumption of His program with Israel will commence with THE DAY OF WRATH.

- And so, for the unjustified man who has 'despised the riches' of God - (the assumption being that he will be alive when the rapture takes place) - he will immediately begin to experience both historically and physically on this earth while he lives, under the execution of the judgments that will begin to take place on this earth as God judges the world - and men will begin to experience His indignation and His wrath against their iniquity (Isa. 64 & 66).

- And not only that, but if he survives and lives through that time (and certain unjustified men will) he will also face having to stand at the righteous judgment of God which will take place at the END of the 5th Installment in preparation for the establishment of His kingdom - where all of that man's works and goodness, and human righteousness (and whatever else he has ever thought would make him 'right with God') is going to be judged by the norms and standards of absolute righteousness - and all that is going to be compared to the righteousness of the Lord Jesus Christ - and when it is clearly seen to not match His righteousness, you're not just going to have gone through the wrath you just went through, but He is going to cast you into the lake of fire forever!

- Matt. 25:31-46 - And so they stand before the Lord at "*the throne of his glory*" and He will say to them just what Mat. 25:41 says, "*Depart from me, ye cursed, into everlasting fire*" - AND THAT IS THE REVELATION OF THE RIGHTEOUS JUDGMENT OF GOD!

- And that is the TWO aspects that those unjustified men were warned about that Romans 2:5 makes reference to: and they face them both, and they have no deliverance from either one of them!

- Now, let's deal with a man who is unjustified and dies in this dispensation of grace, before this dispensation of grace ends.

- When he physically dies, he begins to suffer under the debt and penalty of his sins, in hell. And he begins to suffer the kind of sufferings that will be equivalent to what unjustified men will suffer on this earth as they live on the earth when the day of wrath occurs.

- And then that unjustified man in hell, at the end of the 1,000 yr. reign of the Lord Jesus Christ as the son of David on the earth will be resurrected and stand before the Lord as per Revelation 20:11-15.

- And that unjustified man will, at that time, face the righteous judgment of God, and will be cast into the lake of fire at that time.

- So, even though he dies before this dispensation of grace ends, and is physically not on the earth when the day of wrath is taking place on the surface of the earth, he has been suffering the equivalency of it from the day he died physically in the dispensation of grace, in hell.

- He's been suffering "*indignation and wrath*" (Rom. 2:8) in hell, and then he will suffer "*Tribulation and anguish*" (Rom. 2:9) at the great white throne.

- So he still faces both of them. He doesn't escape the first one by dying in this dispensation of grace.

- And this should give you a little more understanding and appreciation of just what hell is for!

- And to bring it back to Romans 5:2 - we rejoice in the OPPOSITE of those two things - and that is what it means when we are told that we "*rejoice in hope of the glory of God.*"

- And that is why, when the "hope" comes under attack, it needs to be spoken about in TWO senses!

- Because we're not only rejoicing in "*hope of the glory of God*" in not facing the day of God's wrath when it begins to take place on this earth at the end of this dispensation of grace - but we're also rejoicing in "*hope of the glory of God*" in connection with not having to face the revelation of His righteous judgment in connection with our eternal destiny.

- And notice the terminology that is used on down through Romans 5 - it deals with the attacks against these two hopes in the very order in which they were presented to us back in Romans 2:5!

- (:3-4) - Troubling challenges to our hopes are met with a precise procedure to re-establish and strengthen our confidence of rejoicing in "*hope of the glory of God*" - (i.e., our confident expectation of escaping the Lord's day of wrath, and the confident expectation of escaping the righteous judgment of God).

- (:5-10) - The first "hope" or deliverance that will come under attack is that issue of being delivered from the Lord's day of wrath taking place on this earth. (The issue of the rapture, delivering you from the wrath to come.)

- (:11-21) - The second tribulation of the gospel that you will face which attacks the second "hope" is the issue of your name being in the book of life or not, and escaping the eternal, everlasting lake of fire as a result of being judged at the revelation of the righteous judgment of God.

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Romans 5:3-4

- Now we will encounter doctrines that are designed to provide our complete assurance concerning the eternal security of our justified standing.

- We will be immediately taught that we will experience some troubling challenges that are designed to assault and attack the components of our "hope" that we have just identified and defined as we rejoice in knowing we really do have them, and understanding and appreciating that fact with absolute confidence.

- And the first thing we are taught is a precisely correct procedure that is designed to re-establish or stabilize us and to build our confidence in order to counter the confidence-busting attacks against our "hope."

Romans 5:3

***And not only so*** - Notice that even though (:2) ends with a period which completes Paul's thought on the three things we now possess as ones who are justified unto eternal life:

- 1) Peace with God through our Lord Jesus Christ;
- 2) Access by faith into this grace wherein we stand;
- 3) Rejoice in hope of the glory of God;

it should be noted that Paul's last thought - that being the "*hope of the glory of God*" - Paul is now going to say something more about that "*hope.*"

- “*And not only so*” is a context-directing phrase that indicates that our ‘rejoicing in hope of the glory of God’ is going to be the issue that will be dealt with in the next section or package of doctrine.

- Note that our “hope” and the components of our “hope” (i.e., our confident expectation of escaping the day of God’s wrath, as well as escaping His righteous judgment) is stated to be “so” - that is, even though it is yet future, nevertheless it is a real, accepted, actual, and absolutely truthful fact.

- But the connection of this truthful fact of our “hope” lies within the context of the **message** or **gospel of Christ** that we responded positively to.

- And it is in connection with our “hope” and its being a result of our justification by grace through faith alone in Christ alone, without any works of any kind at any time, that now becomes the focus of an acknowledging of certain, specific attacks against that “hope” we have in the gospel we believed in, that is going to, in turn, bring upon you certain troubling challenges to attempt to **unsettle** or **discomfit** (= to undo in battle; to defeat or overthrow completely; to rout; to confuse and cast down; to foil or thwart) your “hope” or absolute confidence in what God says you will possess in the future day of wrath and judgment.

- Therefore, “*And not only so*” tells us not only do we possess and rejoice in the fantastic “*hope of the Glory of God*” - but in connection with that hope as it is found in the gospel of Christ that you are proclaiming to others, serious “*tribulations*” are going to be directed at you that will threaten to silence your ambassadorship.

Romans 5:3

*And not only so, but we glory in tribulations also:*

- The use of the strong adversative conjunction “*but*” (Gk., ἀλλά) points up the fact that rejoicing in “*hope of the glory of God*” will not be smooth sailing all the time, **BUT** something adverse is going to come your way in connection with your rejoicing.

- “*we glory*” - Notice that the term glory is used for a second time in two verses.

- Used in (:2), “*glory*” (Gk. δόξα) was used in a specific context in connection with God and our “*hope*” as ones who are fully justified unto eternal life.

- Here, “*glory*” (Gk. καυχόμαί) is used in an entirely different way. “*Glory*” is something that we, ourselves are to be doing in the midst of “*tribulations*” associated with the gospel.

- Note that in (:2) the word “*rejoice*” is the exact same Greek word used in (:3) for “*glory*” - (καυχόμαί [kauchaomai]).

- Other English translations use either ‘rejoice’ again, or ‘exult’ or ‘boast’ - but the King James translators chose to use “*glory*” in its verbal form and did not use ‘rejoice’ even though they obviously had it at their disposal.

- Understanding the shade of meaning that ‘glory’ has that is different from ‘rejoice’ will tell you why. (We rightly “*rejoice*” in hope of the glory of God, but we “*glory*” in tribulations - we do not ‘rejoice’ in them!)

- When used verbally, “*glory*” expresses something that ‘rejoice’ does not express.

- Where ‘rejoice’ is the expressing of great joy, “*glory*” is used contextually to indicate the following:

(Smith's *Synonyms Discriminated*, 1901, pg.177) - "To *glory* in a thing commonly denotes an **antagonistic** view of the admirable in oneself, as if others were determined to vaunt it, whatever estimate others might set upon it, by reason of the high value we set upon it ourselves. It is used of anything which bears characteristically a relation to ourselves, as possessions, reputation, acts."

- Therefore "*glory*" is used in contexts where the element of antagonism of others exists towards what we possess - and that is the exact context dealt with in Romans 5:3ff.

- Moreover, we "*glory*" in what we possess in the face of antagonism because of the high value placed upon that which we do possess, (and in this context), in light of the high value God, Himself places upon it.

- 'Rejoice' (or any of the other terms that are commonly used) does not carry a shade of meaning that deals with expressing joy in the face of antagonistic and troublesome opposition; but "*glory*" does.

- Furthermore, if you are 'glorifying' in something it is because there is the presence of another competing opinion or estimate that would seek to suppress and silence your joyful possession, relegating it to empty and vain foolishness.

- "*but we glory in tribulations*"

- 'Tribulation' = a condition of great affliction, oppression, or misery; even persecution; distress; vexation; or disturbance of life. It simply means that which causes trouble. But it is not merely 'trouble,' but trouble that has come upon us, personally.

- 'Tribulation' is trouble that has been brought upon you.

- In this context, the "tribulations" that are being spoken of are the tribulations of the gospel - trouble that is brought upon those who are justified unto eternal life and expressing to others the "*hope of the glory of God*" which they possess which is now coming under attack by perverters and/or perversions of the gospel.

- On at least two different occasions you have been made aware that there is opposition to the gospel of Christ:

1) Romans 3:1-8 - the self-opposer, whose opposition to the gospel is so strong and vehement that the ambassador for Christ must come along and pronounce that his "*damnation is just*" and shut down your ambassadorship to that person, just as God expects you to.

2) Romans 1:16 - All the way back at the beginning of the first part of the gospel Paul makes it known that there is shame-producing opposition to the gospel. And the only reason you would ever be ashamed of it is because people oppose it and ridicule you, and come along and preach other gospel perversions to attack the one you are proclaiming.

Romans 5:3-4

3 *And not only so, but we glory in tribulations also: knowing that tribulation worketh patience;*

4 *And patience, experience; and experience, hope:*

- "*knowing*" - This is a perfect tense of οἶδα [oida] = to see or know. It indicates that a concept is solidly and firmly fixed in the soul of a person. Hence, the following procedure is a very well-known concept of dealing properly and precisely with trouble or tribulations that come upon us.

- And in this case it is a precisely correct and proper procedure in building our confidence in the rightful expectation of our "hope" - our "hope of the glory of God" previously mentioned in (:2) with the two components of it: that as a justified person, I will never have to face the day of God's wrath or the day of His righteous judgment.

- Therefore, “*knowing*” that “*tribulation worketh patience; and patience, experience; and experience, hope*” it is presented as an established formula or procedure for how to use information that you have already been taught, that by the use of it, demonstrates its capacity to fully handle all opposition against it.

- In fact, that 4-fold concept is not something that is unique to God’s word. And it is not something that man does not operate upon as part of normal education.

- And that’s why Paul can come along and say “*knowing*” this: that is, it is a well-known thing.

- And in normal life, in connection with learning something that equips you to handle things that would either be contrary or opposed to what you have learned; that is the formula you go through to attain the confidence of successfully dealing with the opposition.

“*knowing that tribulation worketh patience;*”

- “*patience*” - “*Patience*” (Gk., ὑπομονή [hupomonē]) is another term that has not stood through other English translations. It is often translated as ‘steadfastness,’ ‘perseverance,’ or ‘endurance.’ But “*patience*” is the more excellent word, as the CONTEXT bears out.

(Ref: English Synonymes by George Crabb - 1830, pg.149)

“*Patience* applies to any troubles or pains whatever small or great. It consists in the abstaining from all complaint or indication of what one suffers. There are perpetual occurrences which are apt to harass the tempter, unless one regards them with *patience*.”

*Patience* applies only to the evils that actually hang over us.

As *patience* lies in the manner and temper of suffering, and *endurance* in the act: we may have *endurance* and not *patience*: for we may have much to endure and consequently *endurance*: **but if we do not endure it with an easy mind and without the disturbance of our looks and words, we have not *patience***: on the other hand we may have *patience* but not *endurance*: for our *patience* may be exercised by momentary trifles, which are not sufficiently great or lasting to constitute *endurance*.”

- Because of the nature of the context, “*patience*” is similarly the more excellent choice over ‘steadfastness’ or ‘perseverance,’ which any study into the exact shade of meaning of these terms will show.

Romans 5:3

*And not only so, but we glory in tribulations also: knowing that tribulation worketh patience;*

Romans 5:4

*And patience, **experience**; and experience, hope:*

- “*experience*” (Gk., δοκιμή [dokimē]) = The action of putting to the test; proof by actual trial; practical demonstration.

- [Dokimē] is used 7x in the NT: “*proof*” 3x; “*experience*” 2x; “*trial*” 1x; “*experiment*” 1x.

- The basic understanding of “*experience*” is the arriving at a particular or specific CERTAINTY with respect to something previously unknown.

- “*Experience*” is the certainty of something due to past trial or proof.

- “*Experience*” is, therefore, an unerring guide, which no man can desert without falling into error.

- “*Experience*” serves to lead us to a particular truth.

- Of terms like *experiment, trial, proof, or test*, only *experience* denotes **certainty: proven certainty through trial**. All the other terms mentioned carry with them the idea of something yet **uncertain**.

- Therefore, a notable **progress** is being made through the terms for the mechanics of handling the tribulations of the gospel: "*tribulation worketh patience, and patience, experience.*"

Romans 5:4

*And patience, experience; and experience, hope:*

- "Hope" (Gk. ἐλπίς [elpis]) = absolute confidence.

- God has designed a godly mechanic or means by which we can effectually deal with and handle the tribulations of the gospel.

- God's has designed for us to gain CONFIDENCE as His ambassadors by first of all coming under opposition to the gospel of Christ: "**TRIBULATION**" - AND THEN **FACING IT!**

- He has designed it so that the very opposition that has a tendency to intimidate us and make us ashamed actually works to make us skillful and bold.

- After we have determined to face the tribulation, instead of fleeing or drawing back into submission, we then face the tribulation and begin to deal with the opposition by means of the sound doctrine we have learned in the three parts of the gospel as given to us in Romans chapters 1-4. This dealing with the tribulation by means of sound doctrine is the "**PATIENCE**" part of the godly mechanics.

- And when the opposition or "tribulation" has been "patiently" dealt with, we arrive at a proven certainty through trial, giving us the "**EXPERIENCE**" that our "**HOPE**" or confident expectation is even more firmly established and true, and our ability to deal with any and all opposition to it is more and more **confident** than ever before.

- Under tribulations, you learn that when you do what you were told: it works!

- First you learn something.

- Then tribulation comes.

- And when you're educated in how to put something into effect, when tribulation comes, the first thing you are taught is: DON'T PANIC!

- And PATIENCE is the opposite of PANICKING!

- So, you're taught that that tribulation is designed to work patience.

- And when you patiently respond to something, you don't panic - you think clearly about how you are supposed to take what you have learned and apply it to the situation.

- And so you make the application to the situation, and that patience works experience. Because when you patiently apply the knowledge to the situation, you gain the experience that the knowledge works!

- And as the knowledge works and gives you the experience; the experience works to produce hope - or the confident expectation that the knowledge I learned will work, and it will work the next time I need it, and the next time, and the next, and the next .....

- So that is a maxim or an axiom or precisely correct procedure in connection with anything you have learned that is designed to operate in a situation where adversity, contrariness, or trouble can exist.

- Paul is saying that we KNOW that this is how you properly handle a situation of opposition to something you have learned - in fact, this is part of how God has designed ANY human spirit to handle a situation, when what has been taught is designed to operate in an environment in which TRIBULATIONS exist!

- You're supposed to respond to the *tribulation* with *patience*, and the *patience* works the *experience*, and the *experience* works the *hope*: and your confidence builds!

- And so instead of becoming a victim of the tribulation, you learn how to handle the tribulation - and instead of getting depressed and despondent in the tribulation, you continue to *glory* in it.

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Romans 5:5-10 - The Godly Remedy/Antidote for the tribulations of the gospel that attack our hope of escaping the Lord's Day of Wrath.

Romans 5:5

*And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.*

- "*And hope maketh not ashamed;*"

- "*not*" (Gk., οὐκ [ouk] = single most powerful negative in the Greek)

- "*maketh ashamed*" (Gk., κατασχύνω [kataischuno] = to dishonor, disgrace; to put to shame, to make ashamed)

- English: "*Ashamed*" - from the *a*-intensive prefix, plus "shame," hence, to be affected with shame. Shame is an emotional reaction of feeling guilt or disgrace. It is the painful emotion arising from the consciousness of something dishonoring, ridiculous, or unbecoming in one's own conduct or circumstances.

- The effects of shame is **RETREATING SILENCE**.

- Of the three similar terms: dishonor, disgrace, and shame, shame is the most severe .

- **Shame is the feeling which results from an appeal direct or indirect to the natural sense of right and wrong, either in accusation or simple detection.** It is the judgment which, recognizing an enormity of demerit, condemns to infamy.

- Note: Understanding these word-groupings and how they rank from mild to most severe makes it so that the choice of "*ashamed*" is designed to make the sharpest impact upon the reader. Other terms, like "disappoint" for example, do not carry the weight or impact or punch that "*ashamed*" carries.

[I can be "disappointed" but not be "*ashamed*!"]

- This is designed to be a tactic of the Satanic Policy of Evil that attacks our "hope" and produces a reaction in the ambassador for Christ that is **MOUTH-STOPPING** - it is not merely being 'disappointed' as if we just harbor some inner doubts! The package of doctrine contained in (:5-10) is not designed to assuage inner doubts, but to be the antidote or remedy for a real and present danger of the venomous attacks of the Adversary and his corruptions and perversions of the gospel of Christ!

- Therefore, "*And hope maketh not ashamed*" makes us understand and appreciate that lurking out there in Satan's policy of evil is an operation that, if the effectual working of the rest of (:5), plus all its corresponding doctrine contained in (:6-10) does not do what it is designed to do in the spirit of a justified saint, your "*hope*" could work to **make** you ashamed!



- Note that Paul begins and ends the body of information that deals with the gospel of Christ (the 3 parts of the gospel) with the real possibility of becoming “ashamed” of that gospel - so it must be a reality, and it must be a very important threat and issue in connection with the proper function (or mal-function) of the ambassador of Christ.

*16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.  
(Romans 1:16)*

*5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.  
(Romans 5:5)*

- The reality of our being “ambassadors for Christ”:

- Being “ambassadors for Christ” with “the gospel of Christ” is one of the operations of God in this present dispensation of grace in which we are privileged to labor together with God as His “sons.”

- As “ambassadors” we have the distinct privilege to represent God in connection with the proclamation of His gospel. He has put us in trust with His gospel, with the result that when we proclaim it to others and deal with them about what it says, we truly ‘labor with God’ in its effectual working.

- See: *II Corinthians 5:20-21*

- We should neither ignore nor neglect this “grace.” Instead we should be zealous to so labor together with God, not only because of the “grace” that it is, but also because of gratitude.

- See: *II Corinthians 6:1-2*

- One particular reason that often accounts for more cases of ‘reluctant ambassadorship,’ or ‘non-existent ambassadorship,’ than any other is SHAME - being ashamed to talk to others about “the gospel of Christ” and hence being ashamed to be an ambassador for Christ.

- However there is a remedy to such shame and its accompanying reluctance or apprehension. Not through the use of some psychological gimmick of man’s wisdom, but rather through the effectual working of God’s word within us. Specifically through the effectual working of what God teaches us about “the gospel of Christ” and how it operates, and also through the effectual working of the specific method that God has for producing confidence and boldness in us.

- The Power of Shame.

- Shame is sometimes spoken of as one of the social emotions of our inner man.

- That is, it involves the issue of how we look upon ourselves and perceive or evaluate ourselves in our relationships and interactions with others.

- Simply put, it is a component of our concern for what another person or other people, might think of us and the value that we attach to this concern.

- Hence we can have a number of different reasons for feeling shame or embarrassment. And as such we can have a number of different shame-rooted excuses for being reluctant and/or reticent about doing something that we should, instead of being CONFIDENT and UNDAUNTED.

- Shame, however, is not always an inconsistent, or bad thing for us to have. Nor is it always counter-productive to us. There is ‘good shame,’ so to speak. Hence there are issues about which we should be ashamed.  
(Romans 6:20-21; Ephesians 5:11-12)

- And there are times when we ought to be made to 'feel' ashamed.

- This would be the case when we do something that is out of character with who God has made us to be "in Christ"; when we do something for which we deserve to be told, "Shame on you." (I Cor. 2:2; 6:1-5 (:5); 15:33-34)

- However being ashamed of "the gospel of Christ," and/or being ashamed to be an ambassador for Christ, is not 'good shame' for us.

- And that shame or embarrassment is a very powerful thing. In fact it can be extremely powerful. Its ability to fully restrain us from doing something that we know we should do, (and even in our heart-of-hearts really want to do), is almost unrivaled by any of the other debilitating emotions.

- Only fear is its equal, and this is because the two are so closely related; with shame often being the root from which fear grows.

- On top of all this, shame is a very infectious and malignant poison, which when it is allowed to continue will actually increase, develop, and worsen.

- It can then work in conjunction with the fear that it often spawns and even become a paralyzing thing. For this reason producing or fostering shame, (or taking advantage of it when it already exists), is a goal of Satan's policy of evil against us.

- As a consequence, God has the apostle Paul deal with us about shame on several occasions, and in more than one context, in our epistles. (Philippians 1:19-20; II Timothy 1:7-8, 12, 16; 2:15)

- Therefore, shame is indeed a very powerful thing. It is capable not only of making one reticent and reluctant, but even of crippling and paralyzing.

- As such, in the Adversary's arsenal of "fiery darts" it is reached for more times than not. And though it is always grievous whenever it is successfully produced, it is most grievous when one is ashamed of "the gospel of Christ" - ashamed to be an ambassador for Christ.

Romans 5:5 - *And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.*

- "*because the love of God ...*"

- The answer to 'why?' "hope maketh not ashamed" begins with the word "because" and is explained through (:8), and final application is then made in (:9-10).

- "*love*" (Gk., ἀγάπη [agape] = love)

- For decades (even centuries) scholars have been trying to discover the definitive differences between all the Greek words for love. (Especially [agape] vs. φιλέω [phileo].)

- The best that can be done by scholars is to recognize that [agape] is a more or less divine-type love that is a mental attitude, unfeeling, concentric, and highly selective. (i.e., Mental Attitude Concentric Selectivity).

- [Agape] is also further defined as an unselfish, sacrificial type of love.

- However, [phileo] is usually understood to be an endearing kind of love that would exist from friend to friend.

- [Phileo] would be the term used to describe love of a friend (kind of a 'handshake' type love); love of a brother or other family member; or love of country.

- However, as we have noted before, WORDS (EITHER GREEK OR HEBREW) ARE NEVER THE MOST CRITICAL ISSUE IN PROPER/CORRECT INTERPRETATION - **CONTEXT IS THE MOST CRITICAL ISSUE IN CORRECT INTERPRETATION!**

- In conclusion, the “*love of God*” is mentioned for the first time in the book of Romans, here in (:5) - however, it is not the first time you would understand that God loves you.

- It has already been made very apparent that for God to redeem you and ransom you from your former ungodly and sinful predicament that you were in “in Adam,” a believer would have no problem understanding that God loved them to do that.

- Paul is not attempting to either introduce you to the concept of the love of God, nor is he expecting you to learn the scientific, systematic theology of the love of God!

- The “*love of God*” is being brought up by Paul to teach us about a very specific function that it has in our hearts when the tribulations of the gospel come our way - especially in connection with our hope of escaping the day of wrath.

- “*because the love of God is shed abroad ...*”

- “*shed abroad*” (Gk., ἐκχέω [ekcheo] = to pour out)

- Most all of the other English translations [NIV & NASV] (and the “corrected” translations) have “poured out” - the KJ has “*shed abroad*” because it is flawlessly accurate to the context!

- Therefore, so-called “corrected translations” fail to perceive the importance of the term, and fail to properly deal with the issue of the mechanical means by which God remedies the assaults upon our “*hope*.”

- ENGLISH: The English terms that deal with this concept include *pour*, *spill*, and *shed*. And the concept connected with all three is that of the dispersing of a liquid, primarily.

*Pour* signifies the passing of a liquid through a channel. *Spill* and *splash* (an onomatopoeia of *spill*) signify to cast from.

To *pour* is an act of convenience; to *spill* and *shed* are acts more or less **hurtful**; the former is to cause to run in small quantities; the latter in large quantities.

We *pour* wine out of a bottle into a glass; but the blood of a person is said to be *spilled* or *shed* when his life is violently taken away.

What is *poured* is commonly **NO PART of the body from whence it is poured**; but what is *shed* is **no other than a component part**; hence trees are said to *shed* their leaves, animals their hair, or human being to *shed* tears. (Source: Crabb's Synonymes - 1830, pg. 346)

- “*Abroad*” (OED) = broadly, widely, at large, over a broad or wide surface. (1611 Bible, Rom. 5:5)

- Therefore, having God's love “*shed abroad*” (not ‘poured out’) is designed to make you understand and appreciate that there is a function or operation of God's love that, just as water being shed abroad over a dirty floor, displaces and sweeps away on a very large scale the effects of those attacking tribulations of the gospel in connection with our hope of escaping the Lord's day of wrath.

- Which makes sense, since it is in the heart of the man where the inroads of doubt, despair, and all kinds of corruptions that come from the Satanic policy of evil pervert and pollute the sound doctrine of your eternally secure standing before God as a justified saint.

- NOTE: The assaults and attacks of those tribulations of the gospel are to be understood as VAST and FAR REACHING, and so too God's remedy, the antidote of the venom of faith-shaking doubt: “the love of God” must reach just as far to displace and destroy the virus of corrupt bible doctrine!

- “our hearts” (Gk., καρδιά [kardia] = our inner man.)

- “by the **Holy Ghost**” (Gk., ἅγιος πνεῦμα [hagios pneuma] = Holy Ghost)

- The context is such that we are to understand and appreciate that it is the person of the third member of the Godhead who performs this operation in our hearts - an operation that depends upon the utilization of the sound doctrine contained in these very passages (:5-10).

- We are not supposed to be able to chart out the mechanical way in which the Holy Ghost does it - we are to understand that it is His job, and He will get the doctrine written on the “fleshy tables” of our hearts when we have been properly educated in godly edification.

- The overriding contextual thrust is to impress upon us that there is an actual member of the Godhead that will go to battle for us against the attacks of the Adversary. But to do so, He must utilize the sound doctrine contained herein.

- “the Holy Ghost **which**”

- It is a common objection to the KJ Bible that to use “which” in such references as we have here, or elsewhere when referring to God, or to the Lord Jesus Christ as being an error, or at the very least a poor translation which must be corrected.

- And, in fact most all of the new translations, as well as all the so-called corrected translations change the word “which” to ‘who’ or ‘whom.’

- This objection, as well as all others like it, serve only to display ones ignorance of the very language they claim to speak and write: English!

- The use of “which,” or “it,” or “itself” when speaking of a person is a special function of those words that is a part of the excellency of style of the English language. English carries the power to express something important and dignified by the use of neuter terms when speaking about a person of gender. This is NOT a mistake, nor is it inadequate: it is absolute, flawless accuracy.

- For when speaking of a person (gender specific), *it*, *itself*, and *which* can be used to indicate **ESTATE, RANK, AND DIGNITY.**

(source: A Grammar of the English Language, by George Curme, Vol. II: Syntax, pg. 553)

- Hence, we have God making sure that we understand and appreciate the estate, rank, and dignity of God the Holy Ghost as we encounter Him for the first time in the book of Romans by the excellency of the use of the neuter “which” instead of downgrading the rank and dignity of the Holy Ghost by the use of ‘who’ or ‘whom.’

- “... the Holy Ghost which is **given unto us.**”

- Note that while the doctrine of the Holy Spirit is not to be systematically taught at this point, we are to understand that once we have been justified unto eternal life, we do, indeed, have the Holy Ghost given unto us. That is, it is doctrinal heresy to believe and teach that the giving of the Holy Ghost is something that occurs after we have been saved from the debt & penalty of our sins. (A common teaching and belief of the corrupt doctrine of the modern Charismatic/Pentecostal movement).

- Principle: God the Holy Ghost indwells the believer at the very moment of being justified unto eternal life!

- “... the Holy Ghost which is given **unto us.**”

- Both the NIV and the NASV do not use the word “unto.” In fact, most of the modern English and corrected translations take “unto” out of the text completely. They see the word “unto” as an old and archaic expression of the word ‘to’ and usually translate all the uses of “unto” as ‘to.’

- Even though this is a very small word, and a very small change, it still is an important failure to appreciate the difference between 'to' and 'unto' which has the power to give flawless accuracy to the reader of the English language.

- 'To' and 'unto' **do not mean the same thing!**

(Romans 6:11) - *Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.*

- We know that going "to Jordan" has a different meaning than going "unto Christ." Just as going "to hell" has a different shade of meaning than going "unto heaven."

(Matthew 11:23) - *And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.*

- Webster's Encyclopedic Dictionary (1968 edition) states that 'unto' is "used in the solemn or elevated style."

- Therefore "unto" is not an archaic way of saying 'to,' but one of the many words which are strictly Biblical in usage.

- 'Unto' is strictly a Bible word. According to the Oxford English Dictionary (OED), the word 'unto' was first used in 1300 A.D. in a Bible's English Psalter (Psalms). The OED states that the word 'unto' is of primarily "Biblical use."

- Granted, 'unto' is not a part of popular speech today. And as far back as 1828, Noah Webster noted that 'unto' was not used in "popular discourse."

- Since 1611, hundreds of Bible critics and correctors, who did not know the history of the strictly Biblical word "unto," have tried to 'update' their Bibles by using 'to' in place of "unto." - The results have been to weaken Biblical passages and make them less accurate, rather than add any amount of precision or accuracy (which is the claim of Bible correctors).

- According to the OED the word "unto" has 29 different meanings. Greek grammarians and Greek scholars deal with it as though it has only one meaning: and that being equal meaning to the word "to."

- While both "to" and "unto" carry the idea of motion toward or in the direction of - "unto" has the further shade of meaning of "upon" or "**in contact with**" - "unto" also carries the meaning of "fastening, securing to something."

- Hence, while "to" has the usual meaning of simple direction toward something, "unto" ALONE holds the ability to carry the meaning of "on," "upon," or "in contact with." The word "to" does not have this meaning.

- The origin of "unto" is 'on' + 'to.' This is critical in Biblical usage because we go, not just 'to' Jesus, that is, in the direction of Jesus, we go "unto him," that is, we go to have actual contact with Him.

- Therefore, having flawless accuracy, even down to the smallest words like "unto," we should understand and appreciate in our Romans 5:5 passage that the operation of God's love being "**shed abroad in our hearts by the Holy Ghost which is given unto us**" is NOT something like God's love merely being given to us by the Holy Ghost (leaving it up to us to figure out how to put it to use), but REAL **CONTACT** (which is the necessity of the case) is being made as we come under this fantastic operation of God whereby the Holy Ghost takes the love of God and actually makes contact with our hearts that have been assaulted by the corruption from the Satanic policy of evil and He 'sheds' that love of God 'abroad' to disperse, flush out and sanitize our hearts from the corrupting elements and influences of doubt and uncertainty that the Adversary wants working in our hearts so that our 'hope maketh us ashamed.'

- And the successful working of this operation of God will instead do just what the beginning of (:5) says it will do: "*And hope maketh **NOT** ashamed.*"

- Hence all the words that God has chosen to use in (:6-8) [even before you get to the “*much more*” assurance passages in (:9-10)], but especially the words He has chosen to use in (:6,7,&8) are all words that He uses as He describes what Christ did, and describes what He is doing in talking about what Christ did that ‘commends’ His love, as He said it is done at the end of (:8) - and the words He utilizes to talk about that - all the descriptive terms He utilizes, like the word “*yet*” are the words that put those issues into the **extreme** character that they need to be viewed by us in order for the issue of God’s love to be “*shed abroad*” in our hearts.

- The issue in (:5) is not that the “*love of God*” is ‘placed’ in our hearts, or ‘poured out’ in our hearts, or that the love of God ‘exists’ in our hearts, or ‘dwells’ in our hearts - or that the love of God does anything that would be synonymous with simply being there!

- The issue is that the “*love of God*” IS ALREADY THERE if you understood the gospel and believed it - but now the issue in (:5ff) is the Holy Ghost (who dwells in us because we have believed the gospel of Christ) taking a particular aspect regarding God’s love in connection with that gospel that we believed, and focusing our attention upon it because there is an aspect of EXTREMENESS to it, that when you think about it, and when you really understand it and appreciate it - the issue is that God’s love ‘sheds abroad’ in our hearts and completely removes any idea of a doubt whatsoever that we could ever NOT be delivered from His coming day of wrath!

- And that issue of “*the love of God is shed abroad in our hearts*” produces within us the very same understanding and appreciation that exists in God’s own heart, that has Him knowing that He has no intentions, and would never even entertain the thought of us going through, or being a part of, or having any aspect of His day of wrath being experienced by us.

- The issue of (:5) - it is so critical to make sure we have a proper understanding of just exactly what is going on - what God is stating He is going to do, and the fact that the issue of “*the love of God*” being “*shed abroad in our hearts by the Holy Ghost which is given unto us*” is God’s ‘antidote’ for the issue of SHAME being produced by the tribulations of the gospel when they become of such a nature that they attack the confidence in the “*hope of the glory of God*” that you and I say we possess!

- And in order to displace that shame, if it occurs, or to prevent it from being able to get itself to get established or get a toe-hold in our hearts - God’s methodology for doing that; (the effectual means that He has chosen to do that); is through the ‘shedding abroad’ His love in our hearts.

- And that is NOT some emotional thing - nor is it some kind of gimmick, or mystical magic, - nor is it a ‘touchy-feely’ type thing: IT IS A DOCTRINAL THING - SOUND FORM OF DOCTRINE!

- And by doing that, the very love for us that fills His heart, and that His promise from deliverance from the wrath to come is based upon, is ‘*shed abroad*’ in our hearts, and it fills our hearts; and it flushes out any idea or any possible wondering (whether from our own imagining, or placed there by one of those tribulations of the gospel) that we could ever not be delivered from His day of wrath to come, just as He has promised.

- And when (:5-10) do effectually work within us; the end result at the end of (:10) is that our hearts, so filled with that understanding, that we deem it impossible to ever entertain the thought that we might not be delivered.

- And that’s the **extreme** nature of just how far this excludes any thinking along the lines that we rejoice in a false hope - because it really isn’t just what we think, but that we are thinking about our ‘*hope*’ just exactly as our Heavenly Father thinks about it - and our rejoicing “*in hope of the glory of God*” is for the exact same reason God, Himself understands it is impossible for Him to ever put us in the line of fire of His wrath.

- The issue of God's LOVE and the natural thing it is to displace the potential doubts and the shame-producing effects of the tribulations of the gospel.

- Notice that (:5) states that, "And hope maketh not ashamed; because the **love** of God is shed abroad in our hearts by the Holy Ghost which is given unto us."

- It doesn't say: "because the **justice** of God is shed abroad in our hearts"

or "because the **truth** of God is shed abroad in our hearts"

or "because the **omnipotence** of God is shed abroad in our hearts"

or any other of God's attributes. - It is His LOVE that does this specialized work.

- And the question is, 'Why would it be that the love of God would be the most natural thing to do this, and not some other aspect or combination of His character and essence?'

- Note that there is something about the power of an argument (so to speak) when it is based upon love that has a capacity to do what (:5) says. It has the capacity to 'fill the heart' in a way that nothing else, or something else really cannot do.

- There is a natural strength or might that a love-based issue has to it, that if you have some appreciation in advance, it helps to more easily understand and appreciate (:6, 7, &8).

- First of all, any time someone declares their love for you, it almost automatically makes you think that there is something special about anything that they would say to you - or anything that they would indicate that they would do for you.

- Love establishes an affinity or naturalness for the power and the strength of a **CONVINCEMENT** to take place in your heart, which naturally arises on the basis of that love of that person who is attempting to say something to you that provides a solid convincement issue because of what they are saying to you.

- This is seen, not only in the strongest love relationship (i.e., between God Himself and us), but it is also demonstrated in what may be said to be the second strongest love relationship - that which is between husband and wife.

- When a husband loves his wife, and the wife loves their husband, (or even in the case of children or family members) this specialized function of love exists.

- For when our wives tell us something, and what they are telling us is designed to convince us of something - especially in connection with a **real** matter of our **best interest** or something of **real sincerity** and **real genuineness** on their part, in connection with either something they want to do to us or us to do, etc., - then when their appeal is based upon the knowledge we have concerning the fact that they LOVE us - there is a natural ability, based on that kind of a love-based appeal for that to **FILL OUR HEARTS WITH CONVINCEMENT** that what they are saying is **FULLY** genuine, **FULLY** sincere, with no lack of suspicion, or doubt, or credibility in what they are saying!

- And if we were to take that exact same situation, but put it between ourselves and someone we did not know loved us, they could be saying the very same thing to us, and yet our hearts would always be questioning whether or not there was an ulterior motive or a hidden agenda or whether there was going to be a real determination to fulfill what ever they say to us.

- Nothing produces such convincement in the heart as that which is said to us by someone who truly loves us.

- This powerful aspect of **LOVE-BASED CONVINCEMENT** is an issue that must be confronted **first**, (in :5), with a full measure of understanding and appreciation before the actual convincing details are confronted in (:6-8) regarding His promise to deliver us from His coming day of wrath.

- **NOTE:** It is NOT merely having a knowledge of "the love of God" - but it is a specialized function of God's love being "shed abroad in our hearts" - the full convincement which is given in (:6,7,&8), but a convincement that is to be understood and appreciated just as (:5) says it is - **LOVE-BASED!**

- Again, this all needs to be understood and appreciated, not for the cold mechanics of how it works - but to see that God has so created and designed the human spirit so that it is designed primarily, when it comes to anything that convinces it of something or persuades it of something, that it is designed primarily to be convinced and persuaded on the basis of the LOVE of the one who says it to you.

- And in God's relationship with justified people (whether it is in His program with Israel, or with us in this dispensation of grace), the ultimate foundation upon which He desires to persuade us and convince us of something is always on the basis of His LOVE.

- And since God created and designed the human spirit to respond this way, He also created and designed it to respond this way between other human spirits. And that is why we can do this in connection with a marriage relationship, a relationship between us and our children or other family members, and also why it exists between the living union relationship that the members of the remnant of Israel will have between one another - and that is also why it can exist between the members of the body of Christ when they 'love one another.'

- Rom. 12:10; 13:8; Eph. 4:2; I Thess. 3:12; 4:9

- When those love-based appeals are made throughout our sonship edification, they act as 'markers' that indicate a level of maturity has been attained, and the son is now prepared to go on to the next step in his sonship education and edification.

- This is why a reciprocating love from God to us and us to God becomes vital and critical in producing a conviction of an issue.

- And therefore, when you think about God loving us, we come to understand and appreciate that it is not a blanket concept, but that God loving us is always set within a **particular context!**

- And not only that, but our love being reciprocated back to God is always within a **particular context.** In other words, the issue of loving God is not only because He provided His Son to die for us and justify us unto eternal life - that is only the beginning of many things God has done and will do for us, all of which elevates our love for Him in each particular context.

- John 14:27-28 - Example of God's people 'loving Him' in a context which is something other than that of simply loving Him as their Savior.

- Note "*If ye **loved** me,*" the Lord said to them, "*ye would rejoice.*" As far as the Lord was concerned they did NOT love Him, because they were not rejoicing!

- Instead their hearts were troubled (a tribulation had come their way) and they were filled with sorrow, just as the Lord said. Yet didn't they "love" Jesus as their Lord? and as their Savior? and as their King? In fact, didn't the Lord acknowledge earlier on that they **did** love Him as such? Yes! But now He indicates that their lack of rejoicing is because they did not love Him.

- Obviously the Lord is not speaking here about the apostles loving Him simply as their Lord and/or Savior. Rather He is speaking about them loving Him particularly in view of Him being Jesus the Christ, the Son of God, who is at this time entering into the process of fulfilling the mandates of the Davidic Covenant for the salvation of Israel and for the establishment of God's kingdom on the earth.

- Specifically the Lord is speaking about them loving Him in view of this highly significant event that is about to occur in His ministry as the Christ, and loving Him in view of the wonderful advance that it will be in the outworking of the program.

- Now if the apostles loved Jesus in connection with this, then, as the Lord said to them, they "*would rejoice.*" For as He explains to them, His departure will not be a defeat, or a set back, or anything like that at all. Instead it will be the exact opposite - for as He said, "*I go unto the Father: for my Father is greater than I.*"



- So then the significance of this event truly was cause for the apostles to rejoice, just as it was for the Lord Himself. Nevertheless at this point in time they did not love the Lord for this particular reason and in this particular way, though they would do so later on.

- John 21:15-19 - Another great example of this is found during the time the apostle Peter was singled out and was confronted by the Lord with the issue of 'loving Him.'

- However this was for an additional and different reason altogether. It pertained to a very particular reason which uniquely belonged to Peter. And in view of it, it was needful for the Lord to confront Peter with the issue of whether he 'loved Him' in connection with it.

- (:15) - 2d.per.sing.Pres.Act.Ind. of ἀγαπάω. --- Peter: 1st.per.sing.Pres.Act.Ind. of φιλέω.

- (:16) - ditto (:15) "lovest"

- (:17) - 2d.per.sing.Pres.Act.Ind. of φιλέω. --- Peter: 1st.per.sing.Pres.Act.Ind. of φιλέω.

- Here, following His resurrection, the Lord pointedly questions Peter three times as to whether he loved Him. But the Lord's questioning did NOT pertain to whether Peter loved Jesus simply for who He is as his Lord and his God, or as his Savior, or even as the King of Israel. But for another reason entirely!

- The Lord questions Peter about whether he loved Him in connection with the fact that the Lord had entrusted him with both the leadership of the apostles and with overseeing the edification of the remnant of Israel.

- And for this reason the Lord's questioning was three-fold, and His responses to Peter's replies were, "Feed my lambs"; "Feed my sheep"; "Feed my sheep."

- Also for this reason the Lord pointedly informed Peter of what the future held for him in view of what had been entrusted to him.

- Likewise for this same reason the Lord appropriately capped off the thought-provoking questions by saying to Peter, "Follow me."

- **Note:** We are going to go on to be educated into our sonship status in chapter 8, and as we are properly educated and edified, we will encounter MANY issues and doctrines and instances where an appeal is going to be made to us: for us to be solidly convinced of some things that would be very hard to be convinced of unless the One saying these things to us made it very apparent that He loves us even more than we know at this point, and which will cause us to have our love for Him to be ever more increased as well!

- And as our relationship as God's 'sons' grows and matures, it will provide God with the ability (on the basis of learning this introductory aspect of how He produces a love-based conviction) - it will provide Him with the ability to simply say things to us that are going to be able to produce conviction and full persuasion in our minds concerning the validity of it, the reality of it, the value of it, etc., and to do so eventually without hardly ANY explanation at all!

- As we start off here, it is going to take 5 verses (:6,7,8,9, & 10) of explanation for the "love of God" in connection with this issue to get "shed abroad in our hearts" and to produce the conviction that God wants produced. But that's because we're just starting out!

- But later on, as we get out into the second and third courses or levels of our sonship education, its not going to take near that much explanation - i.e., you're not going to have 5 times the statement of (:5) to get it to effectually work within us - in fact, in some places the word "love" won't have to be used!

- And the reason will be that, because of our response to the issue of God's love, and our maturing in our sonship edification to that love-response, and our experience as we go through our sonship education getting it so that our conviction and persuasion takes place far more readily - and once that becomes 'second nature' to us, God is going to be able to say some things to us real simply and there is going to be an immediate persuasion or immediate conviction, without a need for Him to say an awful lot to get it across.

- And that is simply because that the ability to deal with what God is saying in an almost compressed way, and yet get everything out of it that needs to be gotten out of it can take place because we're that much more skilled, and godly edification has produced that much more of a depth and comprehension to our thinking so that we can respond to profound doctrinal issues without very much information about them.

- And that needs to be recognized - not just that it is a theory - but that it is a reality and an integral part of our sonship lives.

FIRST COURSE: Rom. 8:39; II Cor. 13:11; Gal. 2:20

SECOND COURSE: Eph. 3:13-21 (:17-19); Phil. 3

THIRD COURSE: II Thess. 3:1-5 (:5); Titus 3:4; Phm. 1:5

- **Timothy:** A study in how the 3 phases of the PoE worked in him to attempt to produce evidence that the Adversary's influence is more powerful and mighty than that of the godly wisdom of sound Bible doctrine.

- Satanic Wisdom vs. Godly Wisdom

- Power to influence.

- Power to produce either "godliness" or 'satanliness.'

- Eph. 3:13-21; 4:14; 6:10-13;

- II Cor. 1:1-8

- II Tim. 1 - The PoE has great power - enough to produce a "*spirit of FEAR*" in Timothy!

- Paul makes it clear to Timothy that the power of God is not going to come along and deliver Timothy out of his circumstances, but it has the power to defeat the Adversary's PoE by its operating within Timothy!!!

- Timothy had stopped being MINDFUL of some things - and that's why Paul keeps putting Timothy in "*remembrance*".

- The power of the PoE had so worked on/in Timothy to pry away and dislodge some doctrine (much like it works to produce corruption in your heart where those tribulations of the gospel are concerned back in Romans 5!)

(II Timothy 1:3-8)

- Timothy is one you would least expect to find this way! (He was broken down physically and spiritually to the point of resigning from the battle!)

- And Paul writes to him as a soldier suffering battle fatigue and shell shock - but not to send him home - but to take up the "*armor of God*" and fight to the end!

- Note the connection of the "*fear*" and '*shame*' of (:8).

- And notice that this is a "*spirit of fear*" - this is not some kind of a demon or unclean spirit doing this, or being described here!

- "*spirit*" = OED: "The active or essential principle or power of some emotion, frame of mind, etc., as operating on or in persons. -1382 Wyclif - II Tim. 1:7"

- Timothy had an active power of a frame of mind of "*fear*".

- Shame is the fuel supply for "*the spirit of fear*". - Shame generates fear!

- The Adversary got Timothy to think in a way that generated fear; and that was by becoming "*ashamed!*"

- "*power*" - the power does not get rid of the afflictions!

- The power of God not only makes it so you endure the afflictions, but to be a "*partaker*" of them - (not an unwilling partaker - "*partaker*" means you WANT them - "This is my piece, I'll take it!")

- You take it on "par" with everybody else (with Paul) - the power is in the doctrine!

(II Timothy 1:9-12)

- Paul understood something about the **extreme** tactics of the PoE. And he knows how to use the “armor”.

- And Paul knew the battle was going to be so extreme that he “committed” something to the Lord against that “day” - that “evil day” of Eph. 6:13 (“Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.”)

- The welfare of his own sanity - he committed the welfare of his soul/spirit when he would be under the burden of crushing SHAME to produce the FEAR and finally the destruction of his own ministry!!!

- But the doctrine worked - the excellency of God’s power!!! (see II Timothy 4:5-7)

- II Cor. 4:7-16 (:13) - He’s not (those things mentioned in :8-12) BECAUSE OF WHAT HE **BELIEVED**!!!

- Now go back to Paul’s prayer in Ephesians 3:14-21 in light of this.

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- SUMMARY COMMENT on “the **love of God** is **shed abroad** in our hearts”:

- An appeal or convincement in one’s heart that is based upon love is the most powerful method of producing convincement or producing persuasion in the human heart that could ever take place.

- And in connection with its power to persuade and convince, the One that utilizes a love-based appeal to produce that full convincement or full persuasion, likewise produces the greatest ability to RESIST any attempts to dissuade and to un-convince.

- And this makes it so that the concept of God’s love being “**shed abroad** in our hearts” is the full, accurate, and powerful terminology that God has chosen to use in describing the total and complete **remedy** that it is for the tribulations of the gospel that the believer may be experiencing. Especially in connection with the assault upon our hope of escaping the Lord’s day of wrath now that we are fully justified unto eternal life.

- And because of the power the love has to produce a full persuasion or convincement in the human heart, the issue of it being described as being “**shed abroad**” makes it the full and complete remedy for the attacks of the policy of evil against our hope of escaping the Lord’s day of wrath.

- The fullness of the concept of God’s love being “**shed abroad** in our hearts” is much like water flushing into a large area and purging out the contaminates that you don’t want to be there, but then it stays or remains there and occupies that area to replace that contamination so that the contamination and corruption cannot come back in.

- And when something is “**shed abroad**” that is what happens:

- There is a purging effect and expunging effect.

- But along with that there is the occupying effect, which produces a RESISTANCE and a BARRIER to what was presently occupying that space ever coming back in or getting an ability to reside there again.

- Therefore issue of a love-based convincement or persuasion carries these two capacities or components:

**1) REMOVAL OF DOUBT**

**2) PREVENTION OF DOUBT RE-OCCURRING**

which produce convincement like no other appeal can produce.

- And the reason is because it doesn’t only deal with what is going on in the mind, but it also deals with what is going on in the whole “heart” - that is, it not only touches the human soul, but it touches the human spirit as well. Therefore, the whole “inner man” is affected by it.

**INTELLECTUAL ONLY APPEAL:**

- Many arguments or appeals to convince one of something are merely intellectual - and as such they have no **PROPER** emotional contact to them. But when you are dealing with a loved-based appeal, you are dealing with both the intellectual and the emotional, i.e., the spirit and the soul.

- A purely intellectual argument or a purely intellectual conviction (which often times is all you've got when you're dealing with someone you don't know, and someone who you can come along and say doesn't love you at all, or that you love them) - all you've got therefore, from what they say to you, is something your spirit can process, but it is void of any proper emotional support. And in cases like those kind of arguments and those kind of convictions, there is usually a preponderance of evidence that almost buries the spirit in the proofs and facts to produce a measure of conviction that would cause a person to come along and finally say, "Ok, I'm fully convinced."

**EMOTIONAL ONLY APPEAL:**

- On the other hand, often times a conviction or persuasion will be appealed to based upon an emotional response or reaction that has its own problems and shortfalls. For on the one hand emotional-based appeals of conviction will rest upon how someone feels about an issue (without any real supporting facts) and can produce a false sense of security; and on the other hand, an emotional-based appeal can begin producing doubts based upon the lack of emotion or an emotion one thinks is incompatible with the issue at hand.

- So when you're dealing with an argument or a persuasion or a conviction that has more than just intellectuality behind it - it has the ability to reach the spirit and the soul so that the two can function together, just like they are designed to function together - and one can feed the other, and the other can respond to what is being fed - and that mutual encircling rapport can take place that God has designed the soul and spirit to have take place -- when they therefore fix together, and join together in harmony, it is then that you have the ultimate conviction that the human "*inner man*" is capable of possessing.

- And that is exactly what is going on here, in Romans 5:5.

- And it is essential that you have as near a full understanding and appreciation of this love-based conviction so that the effectual working of the rest of the doctrine has its full impact in your heart.

- Therefore, what is going to happen now in Romans 5:6-10 is the actual function of God 'shedding abroad His love in our hearts by the Holy Ghost which is given unto us,' and that is exactly what is going to take place.

- And that is important because our entire sonship life is going to be based upon being convinced and persuaded from God, especially of things you cannot see!

- If we don't start off with an appreciation for love-based conviction, and have that effectually work within us from the outset, there will be a real snag or hindrance in our ability to respond to the next ones that come along.

- And so in the genius of how God has put His word together, and the genius of the edification process in which things get built one upon the other, this first cornerstone for the foundation for our edification, has as its ending, this issue of "*the love of God*" being "*shed abroad in our hearts by the Holy Ghost*" and producing the ultimate conviction and full persuasions regarding the eternal security of our justification and the salvations promised unto us in it, which not only produces that full conviction regarding the eternal security of our justification and what we've been promised salvation-wise, but also, because it is foundational, it allows other further promises and other further things we need to be convinced about and persuaded about to be attached to it and built upon it. And if we have a solid foundation for this, they will build upon it easily. If we don't have that solid foundation, then they will not be built upon easily, and we will struggle with them and frustration, discouragement, and resistance will set in.

- By now you should realize that God is developing in you a *different* set of 'eyes' other than your physical eyes!

- Eph. 1:17-18 (:18) - II Cor. 5:7

- Note that even in Israel's program, they too, must understand and appreciate that they must operate upon faith and not sight in some areas - especially in connection with their sonship education. - Heb. 11:1-2

- But the difference is that it is not an EXCLUSIVE CHARACTERISTIC for us.

- Exodus 43:10 - Psa. 74:1-10 (:9)

- But it is an ESSENTIAL characteristic for us in this dispensation of grace to operate upon. It is an integral, indispensable virtue in our sonship lives, which only becomes more and more of an issue, (and more and more of a necessity for us), as our godly edification increases and matures.

- Col. 3:1-4

**SUMMARY COMMENT ON "SHED ABROAD":**

- "*shed abroad*" - You already know that the exact terms God uses to describe what His love is designed to do to thwart the effects of the policy of evil isn't just any old way to describe it. It is highly significant. It is an expression that says that it does something special. And whatever it is that gets "*shed abroad*," the attention to be paid to it is that it doesn't just exist, but it **actively** does something - it has an action to it that does something out of the ordinary - it does something more than just existing or being there.

- The concept of a 'shedding abroad' is being specifically chosen by God to describe an action with respect to the knowledge of His love for us that He wants to function in that very way in our hearts.

- And there is something already in the context that is the reason it has to be stated this way. And in this context it is the very assault and attack upon our 'hope' of escaping the Lord's day of wrath, and all that that produces within our "inner man" or within our heart. And what those attacks or tribulations of the gospel produce in our hearts, if they are effective, and if we allow them to affect us and thereby become victimized by that policy of evil is: SHAME: crushing shame that would cause us to be silent cowards instead of bold ambassadors for Christ. And that calls for a 'shedding abroad' of God's **remedy** (His love) to fully get rid of all that thinking and all that contamination and corruption and flush away all that shame.

- The idea is that a tribulation of the gospel instigated by the Satanic policy of evil is going to attack, particularly your "*hope of the glory of God*," and along with the corruptive and counter doctrine it will try to influence you with - it will attempt to dislodge the sound doctrine you are operating upon, replace it with corrupt doctrine, but the end result will be, and the objective will be to fill your heart with **SHAME**.

- Rom.5:5 - God comes along and tells you the He has got a remedy for all that, and when that remedy is understood and appreciated and utilized correctly, God's remedy is of such power that it will, in the end, have a result in your heart and an objective in your heart that "*hope maketh not ashamed*."

- The corruptions and attacks of the policy of evil will attempt to produce shame in your heart in connection with:

- 1) Your salvation by grace through faith alone in Christ alone;
- 2) Your hope in connection with escaping the Lord's day of wrath;
- 3) Your hope in connection with escaping the day of the righteous judgment of God.

- Together these 3 comprise your eternally secure justification unto eternal life.

- And that shedding abroad of God's love is NOT some kind of gushy, feely, gimmick kind of thing - it is a DOCTRINAL thing! And now we will begin to be taught the sound doctrine of God's remedy for shame-producing attacks of this tribulation of the gospel of Christ.

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Romans 5:6-8

6 For when we were **yet** without strength, in due time Christ died for the ungodly.

7 For scarcely for a righteous man will one die: **yet** peradventure for a good man some would even dare to die.

8 But God commendeth his love toward us, in that, while we were **yet** sinners, Christ died for us.

**INTRODUCTORY COMMENTS:**

- These three verses (Rom. 5:6,7, &8) are going to form a powerful premise which will contain not only a proposition to which the conclusion will be drawn in (:9 & 10), but at the same time it will give us the precise understanding and appreciation of what it means to have God's love "*shed abroad in our hearts*" that sets it apart from merely knowing that God loves us.

- And this is important because if we cannot make the connection with how and why God's love being "*shed abroad in our hearts*" remedies the shame-producing attack upon our "*hope*" of escaping the Lord's day of wrath (a connection that is far more than just knowing God loves me and because of that everything will be alright) then we will not be properly equipped or protected or immune to the attacks of the policy of evil to try to bring into question in our own minds whether or not we really are going to escape God's wrath and whether or not we really are eternally secure in our justification unto eternal life.

- The common approach to these passages is to kind of skim over verse 6 and bring out the comparison that is being made in verses 7 and 8. The common approach states that 'Having mentioned the pouring out [sic] of God's love, Paul now described the character of God's love, which explains why its pouring out [sic] assures believers of hope.'

- Then an appeal is made to the obvious: 'that a comparison is being made by Paul to look at the highest expression of human love and devotion in contrast to God's love which was demonstrated in the cross-work of the Lord Jesus Christ, who went above and beyond any and all human expressions of love by dying for us "while we were still [sic] sinners."'

- However the problem with this is that what is being produced here is far more than assurance of hope - that is only half the picture.

- Half of what is being presented really is taken up with the issue of comparing the way - even to an extreme - in which human beings would express their love for another by dying for them, over against the greater expression of God's love as seen in Christ dying for us "*while we were yet sinners.*"

- But this still begs the question, 'How does that concept work into the conclusion of (:9-10) that "*we shall be saved from wrath through him*" and "*we shall be saved by his life*"?' Or to put it another way, on the basis of the common approach to what is said in (:6-8), could you predict what will be said in (:9-10), even if you never read them before?

- Again, the common approach would be to say, "A righteous man, or a good man, is not qualified to redeem me, but the Lord Jesus Christ was qualified to redeem, and therefore God loved me so much that He provided a qualified Redeemer (a position no mere natural man could ever qualify for), and so because He loved me with infinite, godly love, (personal or impersonal, take your pick), and because He provided absolute and perfect redemption, then somehow I'm saved from the day of wrath."

- But there are a couple of problems with this.

- Remember what is being presented to you, and the way in which the information is being presented.

- We are supposed to be operating on information that we have already been confronted with - that we have already been told about - (:1 - *Therefore being justified by faith, ...*).

- We were told that as un-justified persons we had a dismal hope - a future that was bad, tragic, and sad. (Romans 2:4-5)

- Now we are told that “*being justified by faith*” we “*rejoice in hope of the glory of God.*” That is, we have the hope of escaping both the day of wrath, and the day of the revelation of the righteous judgment of God. We have the hope of a day of “*glory*” on our calendar, rather than what we had before - a day of “*wrath.*” And this is one-half of our full understanding of our justification being eternally secure.

- So one problem is: how is it that by stating the fact that God loves me more than any human expression of love, become a remedy for the tribulation of the gospel that attacks my hope of escaping the day of wrath? And why does He have to go to all the trouble of ‘shedding abroad’ His love in my heart by the Holy Ghost?

- To put it another way, how does Christ dying for me, even if it is in a far superior way than all other fallen human beings, and even if it is a demonstration of His great love for me, to die for me when I was full of sin and ungodly - how does all that GUARANTEE that you’re not going to go through the Lord’s day of wrath?

- And the even bigger problem in connection with this is: There are many instances in which fully justified individuals (justified unto eternal life) who are told repeatedly that God their Heavenly Father loves them, and that the Lord Jesus Christ loves them - all of which was demonstrated to its highest degree in the cross-work of the Lord Jesus Christ, and yet they WILL go through the Lord’s day of wrath!

- The members of the remnant of Israel are told repeatedly God loves them: (John 3:16; 14:16-26 (:21, 23); 15:9-10; 17:26; Hebrews 12:1-8 (:6); 1 John 4:10, 11, 19; Revelation 1:5)

- The remnant has the grand opportunity to honor and glorify God in availing themselves of those salvations in connection with the 2nd and 3rd mandates of the Davidic Covenant!

- Matt. 24:13, 22

- Rev. 2:26 (7 churches) - a whole raft of provisions will be available at this time!

- What this (Rom. 5:5-10) is doing is guaranteeing you that the promise you, as a member of the church the body of Christ, have been given concerning being delivered from the Lord’s day of wrath can do nothing but come to pass. And if we have accurately described the effectual working of what (:5) says, then we know that this is designed to displace and flush out any idea of being ashamed for having believed that and being fully persuaded of it.

- In fact, instead of being “ashamed,” we have all the more (much more) reason for being as bold and as confident as the ambassadors we are. And it is all based upon that issue of the love of God being shed abroad in our hearts.

- But we have to be able to do more than handle this passage as it is commonly handled by the average Bible teacher or preacher or commentary writer - we have to come along and answer the question of just how it is that simply talking about God loving me so much that Christ died for me in a way other men could not; how does that PROVE that I’m delivered from the wrath to come?

- All of this is to say that there is something in both the things that are being told to us in (:6), and something in the way in which they are being told to us that puts God’s love, and what it is doing in our hearts in a very narrow perspective.

- Note that (:6) says, “*For when we were yet without strength, in due time Christ died for the ungodly.*” By stating it this way, and presenting the information to us this way, the issue is NOT simply the fact that Christ died for us - for that is already understood. The issue is, Christ died for us in view of a **particular condition** being the case with us (which is the issue of us being “*yet without strength,*”) and He did it at a **particular time** (which is the issue of “*in due time*”). And the issue of God’s love for us that is resident in Christ dying for us that God wants us to look at - that is narrower than just the fact that He loved us in general, and that Christ died for us - has to do with Christ dying for us when we possessed a particular condition and after possessing that particular condition Christ died at a point that is referred to as “*due time.*”

- The key to everything in (:6) is NOT the obvious thing - which is the fact that Christ died for us, - it is the unobvious thing about the **condition** we were in and the **time** in which Christ died for us.

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Romans 5:6 - The Divine viewpoint explanation of why our 'hope' "*maketh not ashamed*" and further explanation of the Godly remedy of 'shedding abroad His love in our hearts' to defeat the tribulations of the gospel.

## **Roman{ 5:6**

### **For when we were yet without strength, in due time Christ died for the ungodly.**

- "**yet**" - Temporal adverb ἔτι (eti) = yet, still - it can be used in a variety of ways, such as in time or in the implication of accession or addition.

- Commonly, "yet" is seen, in its adverbial form, to imply some kind of duration of time - present or future. And therefore, since sloppiness in English vocabulary control is the order of the day, the newer, so-called better English translations (NIV, NASV) will change "yet" to 'still.' However 'yet' and 'still' do not mean the same thing. For 'still' has as it's basic meaning, "to be quiet, to be motionless, to be at rest," hence when use in a context such as this it gives the idea of being in a condition without change, interruption, or cessation; hence continually, constantly, or always - indicating the continuance of a previous action or condition. In fact, the closest 'still' gets to 'yet' is that 'still' can be used to describe a condition in a further degree.

- And this is where 'yet' becomes the more excellent choice to describe what is going on here in Romans 5:6 and 5:8.

- Note that the Greek word (eti) is not only an adverb of time, but it is also an adverb of degree.

- If you look closely at this passage, you will see that Paul is driving, not at a condition that 'still' exists, or 'constantly' exists, or 'always' exists. (The idea or assumption of the 'common-taters' is that we have always been sinners, we still are sinners, we can't change being sinners on our own, so Christ had to die for us sinners.) But Paul neither says we are sinners in this verse, nor is that the primary thing he is driving at here!

- Paul says we were "*yet without strength*" - and the expression "*without strength*" is not just merely a more fancy way of saying we were 'sinners!'

- This passage and this expression does not intend for you to come along and try to get you to look at yourself just prior to being justified, and cause you to think that you were 'at the end of your rope - you've tried everything and it just didn't work, so you 'turned to Christ' who died for you.

- The fact is, that in many cases of justification, often times a person may believe in Christ as their Savior and not have come close to 'trying everything' (such as all other forms of religion or even all attempts to justify themselves) to the point that they could say, "Just prior to being saved, I was totally drained or 'maxed-out' of my own strength and power to save myself."

- Paul is not driving at you looking at yourself or your own **personal** condition just seconds or moments before you got justified.

- But he is driving at you understanding and appreciating something about a **PARTICULAR CONDITION** we were all - (all us Gentiles) - in that has a legal bearing upon how and why it is that we could not possibly be objects of God's wrath.

- And it is found in describing that particular condition we were all in, as Gentiles, that warrants the use of "*yet*" and that a term like 'still' is inadequate to describe that condition.



- It is obvious that the way in which “yet” is being used in at least two of the occasions (:6 and :8), if not all three, the word “yet” is being utilized in its **EXTREME** form or use of the term.

- And the issue of extremeness is the issue involved in the passage before us. It is the EXTREME nature of the case that is being put before us, especially in the first use of it in (:6) and also in (:8).

- And all this (even though it is highly detailed) is important to grasp and recognize. Because it is an integral part of what Paul is saying in order to effectually produce what (:5) says (:6-10) are designed to effectually produce, which is the issue of a ‘shedding abroad’ of the ‘love of God’ in our hearts.

- Using the words the way in which the Holy Spirit has the apostle Paul put them, are all words that are used to put those issues into the EXTREME character or nature that they need to be viewed by us in order for the issue of God’s love to be ‘shed abroad’ in our heart

- All this is designed to make you realize the extreme nature or character of what is being said to you in at least three major issues:

1) The issue of the extreme degree to which the effectiveness of the Adversary’s policy of evil can go to produce doubt and corruptions concerning your justification unto eternal life, in order to produce mouth-stopping shame.

2) It causes you to recognize the extreme degree to which the ‘love of God’ can effectually operate to remedy the attacks of the policy of evil in connection with the tribulations of the gospel.

3) And it does so by making you recognize the extreme condition you were in, and the extreme condition you were in as viewed by your Heavenly Father, that, along with the supporting doctrine contained in (:7-10) makes it so that any idea of a shadow of a doubt whatsoever that we could not be saved from His coming day of wrath can possibly exist in either His own thinking, or our thinking.

- Therefore, these three ‘yets’ are there in the passage. Because the whole passage is designed to produce in your understanding and appreciation in your own heart the very same thing that exists in your Heavenly Father’s own heart as His love gets “*shed abroad in our hearts.*”

- Those ‘yets’ come along and tell you to think about what is being said in the EXTREME and to the EXTREME to which it can be thought. And this is because God Himself thinks about it in the EXTREME to which it can be thought.

- And when something is thought about to the extreme limit to which it can possibly be thought about, IT LEAVES NO ROOM FOR ANYTHING ELSE!

- Therefore when used in its adverbial form, as it is used in (:6) [not in its conjunctive form] it has that extreme nature to it that one could come along and say it is ‘utterly’ in a particular condition - or that it has reached something as much as is possible - to its complete or absolute condition.

- “*without strength*” (Gen.Masc.Pl. ἀσθενήζ [asthen8s] = (α), without, and (σθένος), strength; without strength. I can mean physically weak or spiritually weak or many other kinds of weakness.)

- For instance, [asthen8s] can mean lack of religious strength, lack of moral strength, lack of inner strength, and even lack of economic strength.  
(TDNT 1:490-3)

- English: "without strength"

- *without* = expressing total absence of a particular state or condition; destitute of.

- *strength* = (not 'power' which is the most general and generic - 'power' and 'strength' do not mean the same thing!) 'Strength,' too, is a term with wide meaning, but it differs from 'power' because it means not just power in action, in endurance, or in resistance, but it has the further shade of meaning of **possessing ample resources of action.**

- Hence being "*yet without strength*" indicates that we were utterly and completely (100%) *without strength* in that extreme sense, and something back in the gospel of Christ that we have just covered told you about this particular condition!

- Rom. 3:9-20 (:10-12)

- Psalm 14:1-7 (:2 - "*children of men*" = Gentiles!)

- Now Paul begins to quote verses out of God's program with Israel, but he chooses sections of the book of Psalms that spotlight the iniquity issue of the Gentiles, specifically - for the Gentiles have already come under God's indictment as being worthy of His wrath - and it is under God's program with Israel that He will judge and pour out His wrath upon those Gentile nations. Therefore, it is altogether proper and appropriate that Paul go there to utilize the verses that highlight and spotlight the iniquity of the Gentiles.

- Quotations from Psalm 14 - Book I (Redeemer) & 53 - Book II (Deliverer):

Psalm 14:1-7 - (Near repetition in Psalm 53:1-6)

- (:2) - Note this in connection with what happened to Stephen in Acts 7:56.

- (:4) - Note especially, "*workers of iniquity*"

- "*Iniquity*" is used when God is describing sin for the DISGUSTINGNESS that it is to His Holiness!!

- A WORD TO THE WISE:

Note (:2) "*seek God*" & Romans 3:11 "*there is none that seeketh after God.*"

- You need to be very careful here, because if you are not paying attention, you will fall victim to the old 5-point Calvinist viewpoint of "seeking God" and by looking at some other passages (like Mat.7:7 or Acts 17:27) things don't seem to fit and it looks as though you have a direct contradiction in scripture!

- In looking at the way in which Psa.53 and Acts 17 both speak about "seeking" God - one thing stands out: THEY CANNOT BOTH BE SPEAKING ABOUT THE SAME THING - THERE HAS TO BE A DIFFERENT CONTEXT IN EACH CASE - (and there is)!

- In Acts 17, Paul makes it clear that God has designed and provided for the Gentiles to be able to "seek" Him in light of God-Consciousness, but Paul goes on to cite some of their own poets who not only sought Him, but found Him. ("*For we are also his offspring*" (:28), is a big step away from idolatry!)

- They not only sought Him, but God honored them seeking Him, and they took a step beyond basic God-Consciousness - so they did "*seek*" and they did "*find*".

- So, automatically, when you get to Romans ch.3, and the quote is coming from Psa. 14 & 53, where it is stated that "none" seek after God, then you know that it is NOT talking about "seeking" in that same way!

- Now, what you need to begin to do, since you know what it CAN'T be talking about, is to begin to look at the Psa. 14 & 53 passage and look for some CONTEXTUAL identifying markers that direct you to the contextual meaning - and you first do that by looking for something in the passage that gives you a TIME FRAME element. So you begin to examine those passages that occur immediately BEFORE the making of the statement, "seek God" - and it would be best to go back to Psa. 14, since it occurs 1st.

- Something should jump out at you that defines the particular context you are supposed to be thinking about this issue of God seeing no man “seeking” after Him. (Something that makes it so that you are looking at it in a very narrow, particular way instead of a very general and broad way).

- Note that even before dealing with the 1st word of the 1st verse, you should have it set in your mind what this Psalm is, where it is in the book of Psalms, and what it is that that book is dealing with - (this will be your “first line” of help for defining a context).

- But even more than that, in studying the Bible in CONTEXT (which many can not do), the first thing you should look for is, “Is there any information within the context in which this word, phrase, or expression occurs that puts a TIME SETTING on it?”

- And in this passage, you have a time -setting expression that makes it so that you understand that what is being said is not applicable from Gen-Rev, but only within a time frame window within Gen-Rev.; and that time frame expression is mentioned in vs.2, when “*The LORD looked down from heaven upon the children of men ....*”

- Now, while that event takes us to Acts 7, and the stoning of Stephen, the CONTEXT indicates that this is the END of something.

- So based on that, it seems that in this context that there was a time in which God did something with the children of men, and at the end of the time, He looked down to see if anybody responded to it or not.

- Then, along with that time frame issue is what is further stated in vs.2 - “*to see if there were any that did understand*” - Understand what?? - You are not told - but logically, it would follow that within that time frame, God gave them something to understand - and note that vs.3 says that “*they are all **gone aside***” - Aside from what?? - If you are “gone aside” you are not following a path that you are supposed to be on. (And you can double check that by going over to Psa. 53:3 “*Every one of them is **gone back***” - they were told to go in a particular direction, but they went back! And you can further check it out where it is cited in Rom.3:12 “*They are all **gone out of the way***”!)

- These “children of men” had a “way” given to them, they had a direction or path given to them, and they ‘turned aside’, they ‘went back’, and they went ‘out of the way.’

- So now you are dealing with a context where God gave the children of men some information to operate upon, and if they operated upon it properly, they would be considered to be “seeking” Him!

- So we are not talking about the Jews, we have in view the Gentiles - and we are not to be going all the way back to the tower of Babel, either. (We are dealing with a period of time that is more defined than that). Nor is this dealing with just the general light of God-consciousness.

- A good way to find the specific time frame in which this is to be contextually taken is to read on into Psa. 14:4 “*Have the workers of iniquity no knowledge? who eat up my people as they eat bread, and call not upon the LORD.*”

- (Seems like the indication is that they should have “called upon the Lord” - or at least the opportunity was given to them to do just that).

- Therefore, in light of the context of what Psa. 14 and Psa. 53 are talking about, there was a time when the children of men (these Gentiles) were given an opportunity to respond to something that would provide for their ‘understanding.’

- And, since we know the end of it, therefore, when that time was up, the Lord stands and looks down upon the children of men, as it were, to see if there were any of them that did respond - and what He found was that they did not!

- And because of this “end event” of the contextual time frame being spoken of here, this is where it is helpful to bring in the issue of where the 14th and 53rd Psalms sit in the book of Psalms - this is where that issue comes into play - the end of this time frame is when the Christ has been here on earth, and is now ready to commence with His Day of Wrath.
- This would bring in the Redeemer and His redemption, and then after the period of F/Mercy is over with and you have the Gentiles and the people of Israel joining themselves together to produce the full rejection of Christ that Psalm 2 talks about.
- The extension of F/Mercy ends, and the Lord stands and looks to begin His day of wrath, which is the Deliverer and His deliverance, which is why you have the Psalm repeated in the 2nd Book of Psalms: Psalm 53.
- These two psalms describe the assessment of the Gentiles (“*the children of men*” as a whole) and is a declaration of their guiltiness and fitness for the execution of the Day of Wrath to come upon them!
- But where did it begin?? Where were the Gentile nations given something to respond to, where, over a period of time, the Lord would be able to assess them and look to see if there were any who did understand, or go in the way in which was given to them???
- Now the issue is to determine when that “opportunity” to understand some things, and follow a particular direction, and walk in a particular way was first given to them.
- It was given to them when the 5th CoP began - i.e., when the Assyrian/Babylonian captivity began THE GENTILES ABSORBED NOT JUST THE NATION ISRAEL, BUT THEY ABSORBED THE “**LIGHT**” OF GOD!
- Deut. 28 & 29 - (see Dan.3 for a good example)
- All this has to do with how God is going to deal with the Gentiles in light of how He gave them great opportunity to know and believe, and be delivered from His wrath!
- The Gentiles were responsible to know, by means of absorbing Israel into them, the general light and truth of God and His program - then, just as John sets forth (John 1:1-9), when the Christ came, they, along with Israel, will receive the fullness of that light. But the question remains for both of them, “How will they respond?” - well, now we know!
- God saw (Psa. 14:3 - “*there is none that doeth good, no, not one.*”) Or as Paul put it (not quoting the LXX!) “*There is none righteous, no, not one*” (Rom. 3:10).
- Now God is telling you in Romans 5:6, “I want you to look at the issue of My love in connection with that fact. I want you to look at the fact that Christ died for you in connection with that. He just didn’t die for you as a sinner, He died for you as a sinner who was “yet without strength.””
- And that is highly significant and highly meaningful in connection with the promise that He’s made to us, that being justified, He’s promised to deliver us from His coming day of wrath!
- Now, what’s so highly significant about that, and what’s so highly meaningful about that takes the rest of (:6) and (:7) and (:8) to bring out.
- But the point is, that when you begin (:6) **that** is what you’re supposed to understand. (Up until that first comma, that is what you’re supposed to understand.) - There’s something highly significant about the **timing** of the Lord Jesus Christ dying for us. (Because He just didn’t die for us at any old time - He died for us “*in due time*” that has a direct connection with us being in a state that is declared to be “*yet without strength*” - an **extreme** state.)

- And that is only one-half of what the first part of (:6) has for us. We still need to know exactly what God is driving at when He describes that extreme state of being “*without strength.*”

- When we went back to Romans 3 (:9-12) we saw the terminology that describes the unrighteousness and ungodliness being EXTREME - (all that extreme terminology) - but the particular thing God’s after in Rom. 5:6 is that, all those extremenesses with respect to unrighteousness, ungodliness, etc., indicated something else to Him as well - and He calls it, “*without strength.*”

- Why does He call it that??? and What does it mean to Him???

- The answer to that question will, (just as all our answers to all the issues contained in chapter 5), will be found somewhere back in the previous information that we have been told back in a previous section of the gospel.

- Specifically, in Romans chapter 3, due to the fact that that is where Paul addresses the specific issue of Gentile iniquity.

- Romans 3:10-12 = the issue of Gentile iniquity. (Quotation from Psa. 14 & 53)
- Romans 3:13-18 = the issue of Jewish iniquity.
- Romans 3:19-20 = the final conclusion.
- Romans 3:21-26 = the good news of God’s spelled-out message of what He did about our extreme condition; in which we were destitute of possessing ample resources of action - our being “*yet without strength.*”

- My understanding is that somewhere in (:21-26) is setting the other half of what it means to God to be “*yet without strength.*”

- The context tells us that the “*strength*” He is driving at cannot be physical strength.  
- The overall context in which these first 5 chapters of Romans is set is one of a **courtroom trial**. A trial by a Judge only. And therefore, the Judge is looking for, and looking at a defendant that is declared or pronounced in the eyes of the Justice of the court, “*yet without strength.*”

- This is a **legal** or **judicial** pronouncement.

- And this is a NECESSARY legal/judicial pronouncement.

- Moreover, it is necessary for the defendant in the court of God’s Justice to be declared in this extreme condition BEFORE the court can take action to do something for the defendant which he cannot do for himself.

- Therefore, legally and judicially, the defendant must be declared or pronounced in the eyes of the court to be “*yet without strength*” - that is, to be in a legal or judicial condition of being destitute of possessing ample resources of action to the extreme degree: without **JUDICIAL STRENGTH**.

- So, all that needs to be done is to look and see where something is said by God within (:21-26) that would be a judicial or legal action taken by someone else on the behalf of the defendant which the court of Justice would accept, and which would deliver the defendant from his extreme condition.

- Romans 3:24 - “*Being justified freely by his grace through the **REDEMPTION** that is in Christ Jesus:*”

- Note: There is something more about the issue of redemption and the function of the Redeemer that we need to understand and appreciate in order to see the extreme degree in which we stood needing redemption, and the extreme degree to which the Redeemer functioned in producing our redemption!

- There is something more to understand and appreciate in the function of a Redeemer and the issues involved in redemption that has to do with the position the one is in who is being redeemed (i.e., his position in the eyes of the court), and the TIME ELEMENT for when the Redeemer is legally permitted to redeem “*in due time*.”
- In other words, the legal function of the Redeemer and the legal issues of the one being redeemed are not careless or cloudy functions and issues. Nor are they impulsive or undiscerning or rash. And they certainly are not based on whim outside a rigidly lawful framework!
- Specifically, we need to understand some things more about the **TIMING** of when a guilty standing gets declared, and the **TIMING** of the act of a Redeemer in order to be able to fully understand and appreciate the fullness of what (:6) is saying.
- Let’s begin by going back to the expression “*without strength*” (ἀσθενής [asthen8s]).
  - The most common and natural thing that would come into anyone’s mind, if that expression had no context to it at all, would be some kind of a PHYSICAL infirmity. Physically without strength.
    - For example: You’ve just tried to run up all of the stairs to the Washington Monument, and you’re 10 steps away and you can’t go any further. You’re exhausted. You’re without strength. You’re just physically depleted.
  - This is the most common way most people think about being ‘without strength’ - but it is obvious here in (:6) that the context is not physical strength.
  - So that expression must be able to be utilized in another context, equally to how it is most frequently utilized in a physical context.
  - And therefore there must be another natural situation or experience or circumstance that someone can find themselves in in which another kind of ‘being without strength’ could exist for them that would be very similar to them being physically ‘without strength’ and having gone through something that just physically exhausts them.
  - And when you start thinking along those line, you ask yourself, “What would be the most natural thing for that to occur?”
  - And you shouldn’t think very long before you realize that you ought to remember and keep in mind that throughout these first 5 chapters of Romans, as I’m dealing with the doctrine of our justification unto eternal life, that everything I’m dealing with is in a LEGAL context: God’s Justice; God’s courtroom, etc.
  - Everything we’ve been going through up through these first 5 chapters has had a heavy emphasis upon the Justice Bar of God:
    - The 1st & 2nd parts of the gospel had you standing right before the bar of God’s Justice - and all the proofs of the prosecution were brought against us - and then all those self-defense tactics were shot down - and we end up standing before the bar of God’s Justice pronounced guilty with the ‘mouth shut’ - and then the Judge began to speak and told us of His provision of redemption - and then He proves to us that He justifies freely by His grace, and that faith, and faith alone is the only thing His Justice can operate upon to convince us that if we simply believe in what the Lord Jesus Christ has done for us that He will be the “*just and the justifier*” of him who does that. And then at the beginning of Chapter 5 He gives us the judicial results of our justification ----  
- everything covered has been a JUDICIAL ISSUE so far!!! And contextually, we really don’t have any reason at all to stop thinking just that same way in light of this issue in (:5-10).

- So, therefore, that expression “*yet without strength*” most assuredly has a LEGAL or JUDICIAL context to it, and has a particular meaning within a legal or judicial context.

- All of the terminology of (:6) is describing the judicial details or judicial mechanics involved with the necessary TIMING element issues of Redemption and the lawful function of the Redeemer.

- In that first part of (:6) it is talking about the TIME at which we were declared by the court of God’s Justice to be in that position.

- What we really need to know at this time is that when (:6) comes along, and that ‘shedding abroad of God’s love’ concept gets underway, on the basis of the statement, “*For when we were yet without strength,*” we are to recognize and think about the fact that in the eyes of God’s justice, there was a particular time at which He, as the Judge, and His court pronounced us, as Gentiles, (the Jews too, but right now the focus is upon us Gentiles), and declared us to be “*without strength.*”

- And in view of a court granting a defendant this legal/judicial status - when that court pronounces that it is futile for the defendant to proceed anymore through that process because he has demonstrated himself to be “*without strength,*” then (and only then) there is another (or subsequent) act of justice that takes place. And that’s what the rest of (:6) goes on and deals with.

- All of (:6) is talking about a legal action that has taken place with us in the eyes of God’s justice: that when we understand it and appreciate it and think about it properly, (especially in connection with the aspect of that legal action that involves the “*due time*” work of Christ dying for the ungodly), that that action took place on the basis of GOD’S LOVE FOR US in view of His justice pronouncing us “*without strength.*” And when we understand and appreciate that and think about it as God wants us to think about it - there is the realization of the **profound determination** that God has had all along to save us from His day of wrath, and that on the basis of that, when (:7-8) go on and say what they say about that determination, it proves the reality of (:9-10) that nothing is going to stop God from fulfilling that determination!

- Therefore, the full understanding and appreciation that all of the weight and all the power of that love-based, profound determination is designed to have all hinges upon clearly understanding that legal proceeding that Romans 5:6 is talking about.

- Summary of “*yet without strength*” as the legal/judicial issue involved in Redemption:

- When a person who has been accused of some crime, and is brought up on those charges (especially under Oriental [eastern] law - which differs somewhat from European or Occidental [western] law), and they have heard those charges, and the basic work of prosecution has been done so that the charges are seen to have validity to them, and therefore a case really does exist - (kind of like what goes on in a court today in what is called a preliminary hearing - where prima facie evidence is set forth to indicate that a case really does exist) - but when that takes place, there is in some jurisdictions often times an opportunity for one who is brought up on charges to exonerate or exculpate himself.

- That opportunity to exonerate himself is not the defendant trying to prove that he had nothing to do with the charges brought against him, rather what he is trying to do is to give the court reason for, when it comes to SENTENCING him, sentencing him differently than it would if all that the court heard was the charges.

- And in connection with the exoneration process, the court gives the accused an opportunity to produce some reason for exoneration.

- Therefore, the person who is accused usually has a set amount of time that the court grants him, and he does whatever he thinks would be profitable or beneficial to him to serve in an exonerating manner.

- So he gathers up character witnesses, or some kind of benevolent things he has done in the past, or anything that he thinks would exonerate him - (and once again, this is not specifically dealing with attempting to prove he's not guilty with the crimes he is charged with) - and what he is doing is attempting to try to move the court in a favorable sense to him when it comes to sentencing him.

- And the important thing to realize is that there did exist (and to some extent still exists) this opportunity for the accused to avail himself of. And if he is not able to, by all that he brings before the court, to give the court any reason to look favorably upon him, it is at that point that the court comes along and declares him to be **WITHOUT STRENGTH**. (You've exhausted the avenue that was given to you to produce some exoneration, and you haven't done it - you couldn't do it.)

- And when that pronouncement is made (again under Oriental law) is where the concept of a **REDEEMER** (especially under a criminal situation) comes into play.

- The court opens up the man's case with his only recourse left to him when it comes to not being sentenced and receiving the full extent of whatever the court has indicated his crimes are worthy of, and his sentence is worthy of.

- And it is at that point, just after the court has pronounced him to be "*without strength*," the court opens up his case, and the Judge may now ask, "Is there any one who is willing to redeem this man from the sentence about to be executed upon him?" And a legal and just provision is made for a Redeemer to step in.

- Hence, if a redeemer steps in, or willingly says, "Yes, I will redeem this man," then it is at that point that the redeemer has to go through the legal issues of proving his qualifications to redeem, and all the lawful aspects we saw back in Romans 3 when we looked at the function of the Kinsman-redeemer. And all of the necessary legal arrangements are then made for how much the redeemer is going to redeem, etc., etc.

- Therefore, if the redeemer produces the redemption, and the court accepts the redemption, then the benefits of what the redeemer has done gets applied to the accused, and whatever the court has agreed upon with the redeemer becomes the defendants possession.

- That is the basic procedure - and that is the basic thing that (:6) is telling us has taken place with us before the bar of God's Justice!

- There was a time where God gave the Gentiles an opportunity to exonerate themselves, and they could not do it. And we stood before the bar of God's Justice as Gentiles over a court-granted period of time.

- And when that time was up, God, as the Judge, declared the Gentiles to be "***yet without strength.***"

- And the case was then open for the court to legally summons or bid on the part of the guilty, "Is there a Redeemer?"

- And in "*due time*" Christ Jesus stepped in as the substitute-redeemer and "*died for the ungodly.*"

----- The Redeemer was there, at the appropriate time, the Redeemer functioned to the full satisfaction of the Court, and produced the redemption that we are now well familiar with that was designed to deliver us from the day of God's wrath, and the revelation of the righteous judgment of God.

----- And (:5) is telling us that the whole reason why that Redeemer answered "Yes, I will redeem." to the behest of the Court is because He LOVED US, and for no other reason!

----- And therefore, that profound love that put in motion God's determination to save us from His day of wrath and the revelation of His righteous judgment, was so profound, (as Romans 5:7-8 go on to tell us), that now that we are beneficiaries of that redemption, and are justified through the Redeemers blood, there is **NOTHING** that could ever stop God fulfilling that profound determination:

    "*... we shall be saved from wrath through him.*" (Romans 5:9)

    "*... we shall be saved by his life.*" (Romans 5:10)



- Note that all that we're saying concerning the Gentiles and their being declared by God to be "*yet without strength*" and all that God did to bring about their redemption and justification poses no compromise to God bringing in this present dispensation of grace in which we live.

- When God raised up the apostle Paul (as Paul describes back in the first 5 verses of Romans 1), and gave him "*grace and apostleship*" in connection with the gospel of God's son ("*Which he had promised afore by his prophets in the holy scriptures.*") - God told the apostle Paul about these very things.

- In fact, the truth of the matter is that all of the issues involved in giving the Gentiles an opportunity to exonerate themselves was something that God did and would have legally done if this dispensation of grace had never been in His plan and purpose.

- In other words, if we were members of the remnant of Israel living in, say, Acts chapter 1, eventually we would be taught by our apostles (Peter, James, and John) about something that has been going on in history that God did with the nations, so that when His day of wrath (which will be coming up on the time-schedule that we Israelites have been following) gets underway, His judgments of the Gentiles will have already been shown to be perfectly legal, perfectly righteous, perfectly holy, because not only were the charges against them legitimate and proven, but He even gave them an opportunity to exonerate themselves and they couldn't do it!

- What we're talking about is an aspect of God's justice in connection with His coming day of wrath.

- But what God did not say in connection with that was that following the time when He pronounced the Gentiles to be "*without strength*" and His Son was going to die as Israel's redeemer, that He was going to have His Son to die as the Gentile's redeemer as well --- and that's Paul's gospel!

- And on the basis of that, God could bring in, and has brought in this dispensation of grace to us Gentiles - and offer Gentiles the benefits of that same redemption in spite of (and apart from) Israel; with their program suspended - and can teach us to think, as one's who have received the benefits of that redemption like we're being taught to think here in Romans 5, in order to have a full persuasion and conviction of our hearts produced within us regarding the certainty of us being delivered from that day of wrath, just as we've been promised.

- But the legal procedure and the legal proceedings that Rom. 5:6 describes were going to take place whether this dispensation of grace was coming into effect or not. God's justice demanded that it take place!

- Where the difference exists is that God's program with Israel demands that Israel go through the Lord's day of wrath, and demands that the Gentiles living at the time when that stage of the program is in effect also go through it. **BUT THERE IS A SALVATION FOR THEM IN IT!**

- So they have a "hope" so to speak - a hope of even though they will go through the day of the Lord's wrath, they know of salvations in their salvation package that they can avail themselves of that will "save" them in that day.

- But in contrast to that, we, as Gentiles saved by grace through faith (i.e., now being justified) as members of the new creature (creation) of the "one new man" of the church the body of Christ [just as Romans 5:5-10 is teaching us] have a hope to rejoice in that we will never go into or through that day of wrath - it is erased from our appointment calendar!

- One last thing in connection with the exoneration opportunity of the Gentiles:

- As the installments of Israel's 5th course of punishment are carried out, at a particular time within those installments, God did just what Paul quotes Him doing back in Romans 3:10-12 (quote from Ps.14/53).

- God is going to look down and see what the result was of those Gentiles who were given the exoneration opportunity. (And the result is exactly what He declares.)

- And this is why, when it comes to proving all of the Gentiles to be under sin as that final act of the prosecution in the 2nd part of the gospel, that Paul quotes from the beginning of Ps. 14&53.

- Then Paul adds on the things that are said about the nation Israel, and then he puts the two together, and the whole world is guilty.

- And that is why Paul quotes from those two psalms - because they talk about God's action AFTER the exoneration time has been given. So therefore, that is the time when a judge would declare either you have got "strength" or you are "without strength."

- And the declaration given is "You are *yet without strength*" - and the reason why is the list of opportunities listed in Romans 3:10-12

- *There is none righteous, no, not one:*
- *There is none that understandeth,*
- *There is none that seeketh after God.*
- *They are all gone out of the way,*
- *They are together become unprofitable;*
- *There is none that doeth good, no, not one.*

- A list of six exoneration opportunities, that, if you were to go back to the 5th course of punishment prophets, all of the things that Paul cites can be found as a Gentile exoneration opportunity that God gave them.

- All of which is important because God is not going to hold the Gentiles accountable for something that they had no opportunity to be accountable for!

- So when you understand and appreciate the issues involved in the legal and judicial "**strength**" issues of the exoneration process, (such as that one, just prior to being sentenced bringing before the court in the time allotted to him, something that would be beneficial in moving the Judge and his judgment in a more favorable manner toward him in the sentencing phase: such as character witnesses or benevolent acts, or whatever), we know **PRECISELY** what areas the Gentiles could bring before the court, because if they were to exonerate themselves at all, it would have to be in these exact areas in which God gave them a just opportunity to exonerate themselves.

- And all that took place before Christ came to redeem. For when He did come to do the work of the Redeemer, He knows that as far as those Gentiles are concerned, their exoneration and indictment is fully come, so He goes to work in indicting and making fully accountable His own people (the nation Israel) to make them fully aware that they are in the exact same boat as the Gentiles! (John 5:33-47; Mat. 5:20; Luke 18:9; John 15:22)

- That brings us to the last part of Romans 5:6, which is the main thrust of the whole passage:

*For when we were yet without strength, in due time Christ died for the ungodly.*  
(Romans 5:6)

- "*in due time*" (Gk., Preposition *κατὰ* [kata] with the accusative, standard = according to the norm and standard) + (Gk., Acc.Masc.Sing. *καιρός* [kairos] = time, in the sense of a certain occasion, well marked as upon a calendar or by some event to take place at that time. Used in a wide variety of contexts.)

- “Christ died” (Gk., Aor.Act.Ind. {constative} ἀποθνήσκω [apothnesko] = to die physically and/or spiritually. In this context the term views the time in which the Lord Jesus Christ functioned to pay the redemption price for us by dying on the cross as our substitute-Redeemer and dying a real death in the process of paying in full the debt and penalty of our sins. That is, He, functioning as our substitute-Redeemer took, in our stead, the full and just sentence which we deserved upon Himself satisfying the just demands of the court of God’s Justice.)
- “for the ungodly.” (Gk., Preposition ὑπέρ [huper] = for. The preposition of substitution, such as ‘as a substitution for.’)
  - + (Gk., Abl.Masc.Pl. ἀσεβής [asebes] = a combination of the alpha privative plus [sebo] = no worship; without sacred awe and respect for God. *Ungodly* describes one who is not thinking, living, or laboring with God, hence one who is thinking, living, and laboring with the Adversary, Satan himself. In this context it describes not only this, but it is the one term that describes, not just sinners full of iniquity, but a sinner who attempts to justify himself!)
 

*Ungodly* is the fully accurate and precise term to be used in this context to describe one who has undergone a criminal trial, found guilty on all charges, allowed a period of time to exonerate himself in regard to the sentence of the court and failed to do so, and as a result stands judicially and legally exhausted resulting in the court declaring that one to be “yet without strength.”

**- Summary Comments on the “due time” issue of Redemption:**

- It was the practice of the criminal courts under oriental law, after the accused was pronounced “without strength” that the legal ‘window’ was open for a Redeemer (if there could be one found) to be legally allowed to function.
  - In a sense, therefore, redemption becomes viable when it is the **only** recourse that can be taken because all others are exhausted.
  - Therefore, IF a redeemer can be found, and IF that redeemer is willing to function, and IF that redeemer is qualified to function, and IF that redeemer does function, when he does function there can be no crying ‘foul’ nor is there any charge of unfairness either to what that redeemer has done in redeeming, or that the redemption really wasn’t necessary.
  - So, in a sense, the legal issue of being declared “without strength” protects the redeemer to legally function, and makes it so that his redemption can never be challenged or overturned as unwarranted or unnecessary.
  - The point is that under the laws of redemption, there is a powerful issue that in the eyes of the court, that one who gets redeemed has granted to them by virtue of the redeemer and his redemption a powerful PROTECTION and SECURITY to his estate!
  - That exoneration period now becomes clearly and vitally important to the court. Because it GUARANTEES that when the court pronounces the accused to be “without strength” that it also lays the groundwork for the redeemer to legally function, and for no one to be able to cry ‘foul’ and for no ability for that act of redemption to be overturned.
- And with all that as the background, this is precisely where that “due time” issue in the function of the redeemer to comes in to play. Because there is a specified time in which the redeemer is granted the right to act, if a redeemer can be found, and if he meets all of the qualifications to do the redeeming.
- Therefore the expression “in due time” must also be understood in the context of the legal and judicial issues involved in the act of redemption.
  - “in due time” = most commonly thought of as being “at the right time;” - but it also means, “at the appropriate time” or “at a scheduled time.” But since this is dealing with the legal issues in redemption, it can better be understood to mean, “**at the required time.**”

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- Hence, the “*due time*” issue is that of it being at a time appointed and required for one to act in order to fulfill a promise, to keep an appointment, or to provide for preventing or forestalling an event; or to provide for averting trouble, disaster, etc.

- Therefore, in a legal context, doing something in “*due time*” is the issue of an opportunity that the law grants for a particular action or activity to take place before a sentence is to be pronounced, or before an irreversible judicial verdict or finding would be enacted.

- And that is exactly the issue that Romans 5:6 is declaring!

- ☞ The Gentiles stood accused;
- ☞ The evidence proved them guilty as ungodly in God’s sight;
- ☞ And therefore worthy of experiencing His day of wrath;
- ☞ They were given an opportunity to exonerate themselves;
- ☞ There was no exoneration possible;
- ☞ No exoneration was produced;
- ☞ The Court pronounced them to be “*yet without strength*”;
- ☞ And then the “*due time*” opportunity was given and the window was opened for a redeemer, if one could be found, to legally function;
- ☞ And at the legally required time for that to take place, if anyone was going to function as a redeemer ..... the end of (:6) says,

***“Christ died for the ungodly.”***

(He did it! He functioned as the Redeemer!)

- Now, all that is to understand only WHAT (:6) is describing, i.e., the legal setting - but until we understand and appreciate WHY it is describing all of that to us at this time, we will fail to have the effectual working of it being produced within us to remedy the tribulations of the gospel we are facing.

- And the reason WHY all this is being set forth is because of what (:5) said:

*And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.  
(Romans 5:5)*

(:5) said that we have no reason to be ashamed of our “*hope*” because ‘the love of God is being shed abroad in our hearts by the Holy Ghost’ - and (:6) is the beginning of that “shedding abroad,” and we’re being taught about the issue of God’s love for us - and the first thing we’re taught is that God, in love for us, determined, and took that action necessary to deliver us from the wrath to come. And He did it in full and perfect accordance with the legal window of opportunity that was given for such a delivering act to be produce by a Redeemer, who, on the basis of love for one who had been accused, had determined He wanted to deliver us.

- Therefore, when it comes to us realizing that our “*hope*” is nothing to be ashamed of, and it is NOT ‘pie in the sky, in the sweet bye and bye’ or any kind of ‘wishful thinking’ or some kind of fanciful ‘pipe dream’ or something without substance and a measure of reality to it, but rather it is the exact opposite, then we begin to really appreciate the reality of just how opposite it is!

- And this is because God has determined all along, on the basis of His profound love for us that He was going to provide for delivering us from the wrath to come.

- And when that whole legal process had run its course - from the original accusation against us, to the opportunity for exoneration being exhausted and ended with us being declared to be “without strength,” when the “due time” opportunity came for the Lord Jesus Christ to function as the Redeemer and produce deliverance for us: He did it! And His profound love for us is the reason why He did it! But in doing it, He did it because His love for us made it so that He determined that He was going to provide for delivering us from the wrath to come.

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**7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.**  
**8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.**  
(Romans 5:7-8)

- Once the reality of that issue is understood, the POWERFULNESS of the love-based motive behind the actions taken by God the Heavenly Father and by the God the Son (those actions being told to us in verses 5 & 6) - the profound love-based motive that is behind the “due time” action of Christ functioning as the Redeemer and dying for the ungodly (as our substitute), in order to provide for our deliverance from the wrath to come, needs to get ‘pumped up’ in our thinking in order that that divine motivation becomes the driving focal point of the “love of God” being “shed abroad in our hearts” and produce the effects of our deliverance from God’s wrath. In other words, that divine love-based motive is to now become the ‘big thing’ in our thinking. And that is what (:7-8) go on now to do.

- An illustration is given in (:7) that contrasts the nature of what possibly could take place following an exoneration process with what God, Himself, did with us following our exoneration process - and that puts what God did in the light that God wants it to be in so that the profound nature of what He has done has no rivals, and stands for the absolute unique and magnificent thing that it is, and then, based upon that, the conclusions of (:9-10) are set forth and the conclusion of those verses prove beyond a shadow of a doubt that what God has determined to do, provided to do, and has promised us He will do, which is to deliver us from the wrath to come, He will fulfill, and there is nothing that could ever stop Him from fulfilling it.

“we shall be saved from wrath through him.” and “we shall be saved by his life.”

- That’s the basic sense & sequence of the matter. And we need to appreciate each step of it so that the ‘shedding abroad’ of (:5) takes place, and the purging (so to speak) of the reality of God’s profound love for us dismisses any doubts and washes out any of the doubtful thinking of the tribulations of the gospel that would challenge that or would place in our minds, and so that the issue of the profound love of God for us fills our heart following that ‘shedding abroad’ process and prevents any such doubts re-occurring or any such doubts ever being placed again in our hearts.

- And the real strength of that shedding abroad process really get underway in (:7).

- (:6) has put us in that legal, court-room of redemption setting in looking at the timing mechanism of Christ being legally able to perform the redeeming for us - and the fact that, on the basis of love for us, the act was accomplished at the very legal time that called for it to be accomplished - and if any deliverance was going to be provided, it did take place “in due time” - but now the strength of it and the power of it (of the love that was behind it), and the profound nature of the love that was behind it now begins to be magnified by what (:7-8) go on to say.

- In fact, (:8) tells you that, and underscores the issue of God’s love as the major issue of all that is behind His act of redemption: “But God **commendeth** his love toward us” - that’s exactly what He is doing in this entire package of doctrine - based on (:7 & 8) that’s what He’s doing - He’s “commending” His love toward us - and “commend” is NOT past tense, it is PRESENT tense!

- (Gk., 3rd Per.Sing. Pres.Act.Ind. ΣΥΝΙΣΤΑΩ [sunistao] = a combination of ΣΥΝ and ἵστημι - hence, literally to stand or to hang together. To cleave to. To demonstrate physical consistency. To set forth with or before someone, to declare, show, make known and conspicuous.)

- (Note that “*commendeth*” usually gets the axe by the Bible correctors - both the NIV and the NASV have “demonstrates” - and oddly enough the KJV, in the 16x the word  $\sigma\upsilon\nu\lambda\iota\sigma\tau\acute{\alpha}\omega$  [sunistao] is used never once translates it “demonstrates” {10 out of the 16 usages it is translated “commend.”

It’s also interesting to note that in dictionaries that deal with English synonyms, “demonstrate” never occurs in the word-group with “commend!”)

- He is taking His love and causing us to look at it as a presently functioning aspect of His character and essence; but to look at it from the very seat of the accused, guilty, without strength, condemned, wrath deserving, ungodly man in the court of His Justice, but now as one who’s Substitute-Redeemer has stood in your place, and now as one who has been justified by grace through faith, when it comes to the full measure of the secure position you are now in to ever be one who has escaped that wrath - the big thing that is to be operating in your heart is that behind all the actions that have now been directed at you (grace, instead of wrath), and as one who is currently receiving grace instead of wrath - the major issue that stands behind it all is God’s profound love - and that love is currently and presently being ‘commended’ toward you every moment of every day!

- The excellency of the expression “*God commendeth his love toward us*” is that *commendeth* carries a meaning that is very important to the context, and which ‘demonstrates’ does not!

- Something commended usually implies **judicious** praise, but it suggests as its motive a desire to **call attention to the merits of a person or thing**. This is a shade of meaning that “commendeth” carries and that ‘demonstrates’ does not!

- And when it comes to God’s love as the profound thing it is in all the behind-the-scenes activity of our redemption (and us being the objects of all of the legal/judicial actions of that redemption), God is going to tell us to look at His love for us and draw our attention to it because of the merits of it or because of the virtue of it or because of the excellent nature of it - because of the fact that it has a measure of profoundness to it that sets it apart from anything else!

- And all that is what is to get done in (:7 & 8). And it gets done by looking at that issue of the function of the “*due time*” redemption that God has performed for us through the Lord Jesus Christ, in contrast to natural legal functions of natural men who perform natural redemption.

- And in (:7) Paul cites the real possibility of such natural ones existing.

**7 For scarcely for a righteous man (Gk. δίκαιος [dikaios]) will one die: yet peradventure**

(Gk. τάχα [tacha] = hastily, quickly, soon, perhaps.)

**English:** by or through + hap or chance, perchance. *Peradventure* actually comes from 3 English word-forms: “Per” + “ad” + “venture” - a “venture” or “adventure” is a happening or event; a “venture” is an undertaking or event involving uncertainty or risk or hazard. The context of “adventure” us usually one of that which is alleged to be troublesome. Hence, to “adventure” means to undertake or embark on a “venture,” often involving risk. “*Peradventure*” would mean “by” or “through” an “adventure” - hence, a chanced event or occurrence. “*Peradventure*” is used in a hypothetical or contingent statement, making a statement contingent. The excellency of the expression is found in the legal framework for redemption in this context and with the uncertainty involved, and contingent circumstances involved in natural men providing redemption services with a great many pitfalls and ulterior motives - all of which is designed to display just how far short it falls in comparison to God’s redemption provision and solution. But more than that, it compares God’s behind-the-scenes profound love as something absolutely stable and effectual for producing an eternally secure redemption without even the possibility of that work having any rival or being in a position of threat to be overturned!

**for a good man some would even dare to die. (Romans 5:7)**

- Paul is presenting in (:7) the exact same situation that (:6) has described, but he is talking about it in connection with natural, legal realm in which someone could find themselves accused of a crime: go through an exonerating process and find nothing to offer by means of exoneration, have the court pronounce them to be 'without strength' - and then opens the window up for a willing and able redeemer (willing to bear the punishment for him) and set him free.

- Understanding the "righteous man" (δίκαιος) and the "good man" (ἀγαθός):

- By taking this issue of legal and judicial redemption in God's court of Justice into a context of comparing that with redemption in a natural law court, both expressions "a righteous man" and "a good man" are talking about men in a natural sense, not in the sense of one who is justified unto eternal life, or one who is truly godly.

- The "righteous man" and the "good man" are not righteous and/or good in any spiritual sense or in any sense of being saved or justified unto eternal life.

- The **context** being the legal, court-room setting of redemption causes us to understand that the "righteous man" is "righteous" and the "good man" is good IN THE EYES OF ONE WHO IS WILLING TO REDEEM HIM.

- This is not one who is "righteous" in God's eyes, or "good" in God's eyes.

- This is "righteous" and "good" in the eyes of someone who **loves** him.

- The issue is what he is in the eyes of the one who is willing to lay down his life for him - that he is considered either 'righteous' or 'good.'

- Therefore what God the Holy Spirit is having the apostle Paul do here is to have him **MAGNIFY THE MOTIVE OF THE REDEEMER.**

- The motive behind God, in redeeming us, is His profound love - the unqualified and unmatched depth of it - the unrivaled nature of it - to produce a redemption without challenger or competitor that secures the redemption He produces from ever being questioned or brought back into court to be retried, overturned, or reversed on a technicality.

- So in getting to the profound love of God being the motive behind the redeeming, (:6) put it in the context we need to have it in; and in order to shed that profound love abroad in our hearts so that the conclusion of (:9-10) can be seen to be inescapable and is seen to be proven beyond a shadow of a doubt, the PROFOUNDNESS of that love now needs to fill our hearts and minds.

- And the way its going to do that is by, once it is put in the context that (:6) puts it in, God has Paul come along and present it as compared to what normally goes on when someone functions as a redeemer to deliver someone who's accused of a crime with the sentence of death, from having to die that death themselves.

- The only occasion in which that occurs is when a redeemer LOVES the person who he is redeeming enough, because that person doing the redeeming, at the same time he loves him, sees some 'righteousness' in him, or sees some 'goodness' in him.

- The reason the redeemer (in that normal, natural case) does the redeeming is still love - but that love is because of some 'righteousness' or some 'goodness' seen in the one he is redeeming.

- So, what God the Holy Spirit is directing our attention to, is that when such circumstances exist in the natural law courts, "scarcely for a righteous man" would one do that: "die" - that is, take his place as a substitute-redeemer in a case where the death penalty would be enacted.

- A circumstance could exist in the natural law courts where a 'righteous' man could be accused of some particular crime; and could not defend himself against it; could not bring anything to his credit through the exonerating process; and could stand before the court and have the window of opportunity for a redeemer opened, and the court publicize that open need for a redeemer to come forth and take his place and die for him to deliver him from having to die: and Paul says, 'Even if a righteous man stands in that situation, SCARCELY will anybody ever do it.'

**ROMANS 5:1-21 - JUSTIFICATION UNTO ETERNAL LIFE: Its Eternal Secure Existence.**

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- And to make the comparative illustration even more drastic or radical in the nature of godly redemption over against natural redemption, God has Paul say, “Yet peradventure for a good man some would even dare to die.”

- The “*peradventure*” expression indicates in flawless and accurate terms that in natural redemption there exists all the elements that could work to cause the case to be brought into question with the risk of it being reviewed, appealed, or overturned - none of which elements exist in godly redemption!

- Natural redemption carries risk to it, chance to it, uncertainty to it, elements of contingency to it, and many other pitfalls and ulterior motives that godly redemption absolutely does not have, and in fact is impossible for it to have those elements.

- And in that natural or normal court-room affairs of men, “*scarcely for a righteous man will one die*” - the case of the “*righteous man*” is the rarest of the cases -- “*yet peradventure for a good man some would even dare to die*” - the case of the “*good man*” is a more frequent example -- but both cases do exist in the normal legal affairs of men in such cases where redemption is sought.

- The “*righteous man*” is ‘scarce.’ - The “*good man*” is more frequent.

- Paul is citing the typical situations that occasionally occur in a legal, court-room situation in connection with a provision for a redeemer in criminal cases where the sentence of death is warranted.

- Infrequently, but still the reality of it does occur, where one is willing to lay down his own life and take the place of the accused and die in his behalf so he can go free.

- The big thing that the context is driving at is that you fully understand and appreciate - and that it really impacts your thinking - that in the normal and natural courts of men this kind of redemption does take place. And in those cases LOVE can, and indeed is, the behind-the-scenes motive of the one doing the redeeming. **BUT** in those cases where love is the motive, that love can and is based entirely upon either some ‘righteousness’ or some ‘goodness’ seen in the accused in the eyes of the one producing the redemption!

- And that is far different in the way in which God redeemed you!!!

- This single element, alone, makes it so that what men do for men verses what God has done for you in redemption is as far apart as anything could ever be. This one element (let alone all the other elements in connection with “*the redemption that is in Christ Jesus*” (Rom. 3:24)) makes the redemption you have, (performed by the Lord Jesus Christ), as one who is justified unto eternal life, uniquely powerful, and along with all the security elements that protect all parties involved, frustrates, defeats, and remedies any and all threats to it, rivals against it, arguments about it, or challenges to it that attempts to produce doubt as to its claims, fulfillment, or promises in connected with it.

- And in this way it directly connects to, gives the full weight of, and effectually operates to explain what it means to have ‘*the love of God shed abroad in our hearts by the Holy Ghost.*’

- Now once all that is in your thinking:

- Once you understand the advanced timing-mechanics involved in legally and judicially providing redemption to happen in the first place;

- Once the behind-the-scenes motive of the Redeemer is magnified (love);

- Once you understand that, though admittedly rare, in the normal and natural courts of men there are those who will die in place of another’s punishment;

- Once it has gripped your heart that even in those rare cases where man’s love for man does step in and produce redemption by dying in the place of another, that love-motive is because of either some ‘righteousness’ or some ‘goodness’ which is held for the accused in the eyes of the one doing the redeeming;

- It is at that point where (:8) comes into play: Now, in light of all of that, God says, ‘Look at me and what I did for you.’ It’s still LOVE that is His motive behind it - but it is MUCH MORE profound (to an infinite degree) and much greater (without rival) than what man could ever do for man.



- And that is because God's love for us (you), when He functioned as your Redeemer was NOT based upon the fact that He saw anything 'righteous' or anything 'good' in you at all!

- The vast and important difference in the two love-motives (man's vs. God's) is solely based upon what is IN GOD, HIMSELF!

- Hence, in contrast to (:7) - *For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.* is 8 *But God commedeth his love toward us, in that, while we were yet sinners, Christ died for us.*

- **"But God"** - In direct contrast to, and as totally opposed to (Adversative Particle δέ [de]) what men do for men in connection with redemption, and all the motives behind it.)

- **"commendeth his love toward us"**

- Note that we have already noted that such "corrected translations" such as 'demonstrate,' 'prove,' or 'show' fail to carry the shade of meaning that the context expressly demands.

- 'Commend' implies that something **judicious** and **lawful** is going on. And moreover it has as its motive a desire to call attention to the merits of a person or thing.

- Therefore, when it comes to God's love as the profound thing it is in all the behind-the-scenes activity of our redemption, God is going to tell us to look at His love for us and draw our attention to it because of the merits of it or because of the virtue of it or because of the excellent nature of it - because of the fact that it has a measure of **profoundness** to it that sets it apart from anything else!

- **"toward us,"** - i.e., we are recipients of some particular actions based upon this divine attribute of God's character and essence.

- **"in that, while we were yet sinners,"** - (ἐτι [eti] + ἁμαρτωλός [hamartolos])

- Notice the presence of [eti] "yet" indicates the extremeness of the issues being set forth - the **extremeness** of which, for us Gentiles, was set forth by the apostle Paul back in Rom. 3:10-12.

- Notice **"sinners"** is used in (:8), whereas back in (:6) when the **"due time"** dying for us took place we were described as **"ungodly"** (ἀσεβής [asebes]).

- Reason: When the timing mechanisms of redemption was set forth in (:6), based upon the extremeness of the Gentile iniquity we were seen by God to be in at the end of the exoneration process, it was vital that we understand and appreciate that when the **"due time"** issue in redemption took place when Christ died for us, He died for us, not just as sinners who needed our sin debt paid, but He died for us as Gentiles who were trying to justify themselves in God's sight (Rom. 2:14-16).

- But now, in the same context of looking at the issues involved with our redemption by the Lord Jesus Christ over against any and all redemption produced by man, a slight shift has taken place. And that shift is in looking at the issue of our redemption in light of **magnifying the motive** of the Redeemer. And the motive of the Redeemer that gets magnified in our thinking is His great and profound love for us.

- And nothing compares and contrasts itself to a man's thinking as **"a righteous man"** and **"a good man"** over against a 'SINFUL MAN' - **"yet sinners."**

- Righteous/good vs. sinful

- It is interesting to note that 'sin' is a most advanced term within a group of similar words: CRIME, VICE, SIN

(from Crabb's English Synonymes)

- All of these terms have to do with judgment, sentence, and/or punishment. *Crime* being the cause of judgment, sentence, or punishment. *Vice* signifies that which ought to be avoided. *Sin* is of all these the most hurtful.

A *crime* is a social offence; a *vice* is a personal offence: every action which does injury to others, either individually or collectively, is a *crime*; that which does injury to ourselves is a *vice*.

A *crime* consists in the violation of human laws. *Vice* consists in the violation of the moral law. *Sin* consists in the violation of the Divine law.

*Sin*, therefore, comprehends both *crime* and *vice*; but there are many *sins* which are not *crimes* nor *vices*.

*Crimes* are tried before human court, and punished agreeably to the sentence of the judge. *Vices* and *sins* are brought before the tribunal of the conscience; the former are punished in this world, the latter will be punished in the world to come, by the sentence of the Almighty.

*Crimes* cannot be atoned for by repentance; society demands reparation for the injury committed. *Vices* continue to punish the offender as long as they are cherished. *Sins* can only be pardoned through the atonement and mediation of our blessed Redeemer. *Crimes* and *vices* disturb the peace and good order of society, they affect men's earthly happiness only; *sin* destroys the soul, both for this world and the world to come.

*Crimes* are particular acts; *vices* are habitual acts of commission; *sins* are acts of commission or omission, habitual or particular: personal security, respect for the laws, and regard for one's moral character, operate to prevent the commission of *crimes* or *vices*; the fear of God deters from the commission of *sin*.

A *crime* always involves a violation of a law; a *vice*, whether in conduct or disposition, always diminishes moral excellence and involves guilt; a *sin* always supposes some perversity of will in an accountable agent.

*Crimes* vary with times and countries; *vices* may be more or less pernicious; but *sin* is as unchangeable in its nature as the God whom it offends. (end)

- The contrast is brought to the surface with this term *sinners* - for where a man produces redemption for another man, he never does so when he himself is the object of willful crimes committed by the one he is redeeming! **BUT GOD DID** - HE REDEEMED US, ALL THE WHILE BEING THE OBJECT OF WILLFUL CRIMES (sins) COMMITTED BY THOSE WHOM HE REDEEMED!

- Therefore, in view of what (:6) sets forth and what we are told here in (:8), Christ died for us when we were "yet without strength" as "ungodly" and "yet sinners."

- "yet without strength" = we, Gentiles, could not and did not produce anything to our benefit in the exoneration process.

- "ungodly" = thinking, living, and laboring in opposition to God by attempting to produce self-justification.

- "yet sinners" = guilty of willful crimes against God, fully meriting His wrath due to the highly offensive nature of sin against His holiness.

- And yet, in light of all of that, due to the excellent nature and integrity of God's love, **in and of Himself** - a love He is ever commending toward us - He produced our perfect redemption and when we accepted it by grace through faith alone in Christ alone, justified us unto eternal life!

- A redemption and justification without rival.

- A redemption and justification with perfect and eternal security and protection of all parties involved.

- A redemption and justification where all promises and statements about it are absolutely convincing and persuading, without a shadow of doubt!

- A redemption and justification that could not be overturned, even by God, Himself!

- For to do so would violate the very integrity of God, Himself: i.e., violate the virtue and integrity of His love.

6 For when we were yet without strength, in due time Christ died for the ungodly.

7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

- These three verses form the premise upon which a logical and doctrinal argument is set forth in order to explain what it means to have the 'love of God shed abroad in our hearts' and in order to draw the proper doctrinal conclusion that verses 9 and 10 will establish.

- What should be understood and appreciated at this point:

- Our justification unto eternal life has some hoped-for promises connected with our "*redemption that is in Christ Jesus.*"

- One of which is the hope of escaping the Lord's day of wrath.

- That 'hope' will come under attack by the tribulations of the gospel.

- The tribulations of the gospel have as their objective to cause the believer to be made shameful of ever hoping for such a thing.

- The divine remedy for the shame-producing attacks of the tribulations of the gospel is to '*shed abroad*' the '*love of God*' in our hearts by the Holy Ghost.

- For the divine remedy to properly and effectually function, one must understand the critical timing-mechanism connected with redemption, and the "*yet without strength,*" *ungodly* status we Gentiles were in.

- Furthermore it must be properly and fully understood and appreciated that the behind-the-scenes motive of God producing our redemption was His profound love - a love motive that, due to us having no redeeming value of righteousness or goodness, has no rival or competitor in all normal and natural circumstances where men produce redemption for men in natural courts of law.

- And in contrast to natural redemption for men, God produced perfect redemption for us solely because of who He is and what He is. This makes our redemption uniquely powerful!

- And who and what He is, specifically in connection with our redemption, is PROFOUND LOVE - a love so profound that while it could be legally argued that in the natural courts of redemption, men do die for men with a motive of love, but man's motive of love to die for another man sees some measure of righteousness or goodness in the one he is dying for.

- So different is God's love, that by comparison, there is no comparison!

- That is, only in God redeeming man through the cross-work of the Lord Jesus Christ could it be said that the profound love which stood behind the redemption as the motive be such that it required NO REDEEMING VALUE in the one being redeemed!

- The full weight of the argument comes down to this: the love-motive behind your perfectly timed and legally satisfying redemption rests in the excellent nature and virtue and integrity of God's love, in and of Himself!

- No man has ever redeemed another man in this way because no man has the capacity to love in this way!

- Therefore the whole issue behind the determination to save us from the wrath to come, and the whole issue behind the provision to make it so that we could be saved from the wrath to come, and the whole issue behind the promise that He's given unto us, that now being justified He will deliver us from the wrath to come, rests solely upon the profound love He has for us, and not upon anything in and of us, ourselves.

- Therefore it is a matter of PURE DIVINE INTEGRITY with God in connection with the sincerity and genuineness of His love for us.

- And on the basis of that, verses 9 and 10 go on to say what they do say by means of indubitable conclusions.

9 Much more then, being now justified by his blood, we shall be saved from wrath through him. (just like He promised)

- And (:10) amplifies upon it a little more, and adds one other feature to it ....

10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

- Now, before going on to conclude this package of doctrine designed to remedy the shame-producing tribulations of the gospel from the policy of evil, you should stop and ask yourself if you really have the effectual working of verses 5-8 working fully in your inner man. That is, as you now understand it and appreciate it, has it produced in you the fullest measure of the profound nature of God's love for us in connection with His promise to deliver us from the wrath to come.

- Does the profound nature of it really grip your understanding? and your heart? to the point that you realize that there's something so strong and powerful, so firm and solid about the resolve and determination God has to deliver us from the wrath to come - that all you're waiting for (if you've never read verses 9 & 10) is the undeniable conclusion that that profound love necessitates in the conclusion to the doctrine to be set forth???

- This is the only way the "*Much more then,*" at the beginning of verse 9 is going to have any real meaning, any real punch, or any real power to it.

- Because "*Much more then,*" means that what has been set forth makes it so that the only legal, ethical or moral, logical, and reasonable thing that could come out of what has been stated is what is now going to follow - in fact, you couldn't imagine anything else, because anything else wouldn't be reasonable; nothing else would make sense whatsoever - this is the ONLY thing that makes sense; this is the ONLY thing that's logical; this is the ONLY thing that is consistent. - Anything else but that is unnatural and inconsistent!

- In this conclusion we are going to be confronted with the first 2 of 5 times in which the apostle Paul will use the "*much more*" phrase.

- This is called, in the field of logic, "*a fortiori.*"

- A *fortiori* = with stronger reason, still more conclusively, all the more. It is used of a conclusion that is logically more certain than any other.

- An *a fortiori* conclusion is one of several kinds of logical conclusions that the human spirit naturally processes in arriving at the end of an argument:

- *a priori* = proceeding from cause to effect; deductive reasoning.

- *a posteriori* = from effects to causes; inductive reasoning.

- *a fortiori* = with stronger or greater strength of reason.

- It is sometimes assumed that an *a fortiori* conclusion means that if one did the greater, one can do the lesser. However, this is not always true, and furthermore, it is not really the proper sense in which an *a fortiori* should be understood.

- An *a fortiori* actually means that what is following, on the basis of the *a fortiori*, is that you now possess a stronger reason for being persuaded and convinced about something than you might have been before without it. (In other words, it doesn't have to involve something that involves a greater act preceding a lesser act.)

- Truth of the matter is, that in some situations a greater act could be performed by someone with a lesser act following at a future date; but something uncontrollable, that is, beyond or outside of the control of the circumstances of the one who wants to perform that act, could prevent him from doing it.

- So, even though, oftentimes an argument of 'If the greater has been done, then the lesser will come to pass' is used in connection with an *a fortiori* argument, that, in and of itself, is not the POWER of an *a fortiori*.

- The **power** of an *a fortiori* is simply in the fact that whatever has been stated before the *a fortiori* conclusion is declared, has supplied the person to whom the *a fortiori* is being given with information that he has not operated on before that gives him a greater reason, and a more strong reason for being fully persuaded and convinced of something than he ever had before.

- Definition of an *a fortiori* argument within a context of a legal setting: An *a fortiori* is primarily designed to prove and to establish and to convey the understanding and appreciation of the natural immutability of a promise to the one to whom the promise is made. In a legal context, it is oftentimes referred to as 'an oath of logic' that certifies that what has been promised will most assuredly come to pass.

- This 'oath of logic' really is what the *a fortiori* is dealing with in verses 9 & 10.

- That is, based upon what verses 6, 7, and 8 have said in the context of God promising to deliver us from the wrath to come - when we look, once again, at what verses 6-8 say about the love that God has that stands behind His determination to deliver us from the wrath to come - and that the promise to deliver us from it is based upon - then when it's looked upon as verses 6, 7, and 8 tell us to look at it, and God's love behind it all is 'commended' to us, just as verse 8 says, then we have a STRONGER and MORE POWERFUL reason for being fully convinced and being fully persuaded that what He has promised us is going to come to pass than we ever had before that information was given to us and we began operating upon it.

- So what God has done, is He has taken us into His inner being and exposed the profound love that is resident in His own heart for us; that prompted Him to want to deliver us from the wrath to come; to do the deed necessary to deliver us from the wrath to come; and that is the reason why, having justified us, He's promised to deliver us from the wrath to come.

And when that profound love is thought about, and is appreciated and understood in connection with that promise; that "much more" stronger and more powerful reason to be fully persuaded and convinced of that promise begins to get generated and fill our hearts and minds, and gets "shed abroad" in our hearts and produces the overwhelming conclusion that verses 9 and 10 set forth.

- So, the concept of an *a fortiori* is correct - but an *a fortiori* is not a complex technical method of argumentation that needs to have hours and hours of explanation to it before people know how to handle it!

- An *a fortiori* is a natural part of the function of human thought.
- Just as *a priori* and *a posteriori* are natural functions of human thought.
- God designed them in the first place - He thinks of them Himself.

- And they can be employed, and are employed by people without ever knowing that's what they are doing, and without ever being able to put a name on exactly what they are doing or how that kind of thinking might differ from any other kind of thinking.

- Even without explaining that you're dealing with an *a fortiori*, the human spirit is designed to understand and appreciate how it operates! And to be able to benefit from how it operates without having to know that the kind of thinking that is taking place really differs from the more normal reasoning from cause to effect (*a priori*) or from effect back to cause (*a posteriori*).

- Therefore, just as with all things God has written in His word, we first need to have the realities in the conclusion of verse 9 operating in our thinking, and then see the need for the one additional element to the conclusion in verse 10 which will be the final 'kick' to give the full and powerful conviction of our *hope* (hope of escaping God's wrath out in the day of the Lord's wrath) *making us not ashamed*.

- In the sense and sequence of the issues contained in the conclusion to this package of doctrine, the "much more" reality of (:10) cannot exist until the "much more" reality of (:9) exists first!

Romans 5:9

*Much more then, being now justified by his blood, we shall be saved from wrath through him.*

Romans 5:9

*Much more then, being now justified by his blood, we shall be saved from wrath through him.*

- There are two issues contained in this conclusion: one in verse 9 and one in verse 10.
- They have two 'kicks' or two 'punches' like a one-two combination.
- And the first one is verse 9, and the second one is verse 10.

Romans 5:10

*For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.*

- And the fact that there is a "much more" in both verses helps you understand that these two verses are of the same variety or class - i.e., they both contain these *a fortiori* 'punches.'

- The first issue in conclusion:

Romans 5:9

*Much more then, being now justified by his blood, we shall be saved from wrath through him.*

- "**Much more then,**" - The first *a fortiori* - i.e., the stronger or greater reason as established in (:8) concludes with the only thing that could be concluded: the natural immutability of God's promised hope of escaping His day of wrath. His 'oath of logic' that, based upon the previous information contained in (:7-8) - information we have not operated upon before, we now must conclude the only thing possible to conclude: "*we shall be saved from wrath through him.*"
- "**being justified by his blood,**" - Being "*justified*" unto eternal life is now looked at as being accomplished "*by his blood*" just as it was stated in Romans 3:25 ("*Whom God hath set forth to be a propitiation through faith in his blood, ...*")
  - "**his blood**" is a reminder of the entire cross-work of the Redeemer, the Lord Jesus Christ. It draws our attention to the awful price that was paid by the Substitute-Redeemer, as well as the fact that being justified by the *blood* of this particular Redeemer is, in and of itself, something uniquely powerful to fully accomplish a redemption that could never be challenged, rivaled, or overturned.
    - The phrase "his blood" at this point in the conclusion of the issues contained in this package of doctrine and what it is designed to do encapsulates all the afore mentioned issues of the timing mechanisms of being declared "yet without strength" plus the "due time" issue of Christ performing the redemption for us as well as the profound love motive as His love gets 'commended' toward us in order to shed that love abroad in our hearts and be the remedy for the tribulations of the gospel it is designed to be.
- "**we shall be saved**" - This is not salvation from the debt and penalty of our sins. This is another kind of salvation we, the members of the church the body of Christ who are already saved and justified unto eternal life possess - but this salvation is yet future - and because of that it is only a "*hope*" in which we now can "*rejoice.*"
- "**from wrath through him.**" - The "wrath" is that which we were told was on our schedule back in Romans 2:5 ("*But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;*") - it is the day of the Lord's wrath: the final installment of the 5th course of punishment in God's program with Israel.
  - Whereas before, as unjustified persons, we had on our schedule an appointment that none of us could escape on our own; only by God's Jehovah-ness and grace, and Him providing and giving to us justification by grace through faith alone in Christ alone without any works of any kind, can it now be said of us not only what the apostle Paul tells us here in Romans 5:9, but it will be necessary to bring up this issue again at another point in our edification and education as God's "sons" just as he did with the saints in Thessalonica. (I Thess. 5:9)

Romans 5:9

*Much more then, being now justified by his blood, we shall be saved from wrath through him.*

- In just three verses the Holy Spirit through the apostle Paul has presented enough additional information (information that we previously did not know or operate on), that if it is properly understood and appreciated can lead only one place: to this inescapable conclusion that verse 9 is declaring.

- Rom. 5:9 is not coming along and saying that this is something that you are supposed to have understood and appreciated already. It's coming along and saying that what you have already been promised in connection with that, and on the basis of the love of God being shed abroad in your heart by the information you're being given here (especially in verses 6-8), and the way in which God is telling you to look at it: verse 9 is coming along and saying that you should be able to understand that that promise God gave you that you have "*hope*" in of the glory of God, and your expectation now is that, instead of facing that coming day of wrath, your expectation is a glorious deliverance from it. And (:9) is now telling you that you ought to recognize that by nothing else other than the information you've just been given, as an unquestionable, fully assured, fully convinced issue in your heart!

- In other words, by the time you get to the end of (:9), **THAT'S** what is designed to be produced within you!

**- ONE LAST TIME: THE POWERFUL PUNCH OF ROMANS 5:5-8**

- **Because God's remedy for the shame-producing, mouth-shutting tribulations of the gospel that attack our "*hope*" of escaping the Lord's day of wrath (which is tantamount to escaping hell itself) is by shedding abroad His love in our hearts;**

- **And because of being in the "*ungodly*" status of "*yet without strength*;"**

- **And because then, and only then could a redeemer take our place, if and only if one could be found willing, able, ready, and qualified to do so;**

- **And because Christ indeed did function as our Substitute -Redeemer "*in due time*;"**

- **And because the big thing that connects His redemption for us to God's love being shed abroad in our heart is the profound integrity of His love, in and of Himself, having found no redeeming value in us at all (which makes His act of redemption without competition or rival);**

- **And because the basis of His matchless love being an issue solely of the pure integrity of who He is and what He is;**

- **THE ONLY WAY IN WHICH WE COULD EVER BE IN A POSITION OR STATUS OF BECOMING AN OBJECT OF GOD'S WRATH AFTER WE HAVE BEEN JUSTIFIED UNTO**

**ETERNAL LIFE IS FOR GOD TO CEASE BEING GOD!!!**

- The only way in which that could happen (that we would ever be objects of His wrath out in the day of wrath) would be a total meltdown of God's own integrity and character.

- God's is love. And since this promise of escaping His day of wrath is based upon the pure integrity of His love doing for us what it did in the redemption process, the very core of His being would have to become fractured and for the entire integrity of His attributes to collapse.

- In other words, you have just been given a promise concerning just how eternally secure your status is being justified by grace through faith in Christ, that is as strong and as powerful as God's own being! He would have to stop being God in order for anything else to even be imagined could happen other than the conclusion that (:9) says: "*we shall be saved from wrath through him.*"

- And that is the **why** and the **how** that "*the love of God is shed abroad in our heart by the Holy Ghost which is given unto us*" that works so powerfully to remedy the attacks upon our "*hope*" which makes it so that "*hope maketh not ashamed.*"

**INTRODUCTION TO ROMANS 5:10**

- In verse (:10) you are dealing with an additional matter that's being tagged on in connection with the assurance that you are being delivered or saved "from wrath through him," and this additional matter has something to do with something that has come up in the mean time in the presentation.

- At the end of verse 9, you have got the concluding results of the effectual working of verse 5 down through verse 8, producing verse 9 in you. Therefore, you've got the full conviction in your heart that you're going to be saved from the day of wrath, just like God promised. That's a reality, not some pipe-dream but a confident expectation. Your understanding and appreciation of the profound love of God that stands behind it all produced that. But when you think about all that, especially as verse 9 so powerfully concludes it - is there anything else you'd like to know about it???

- There is another issue that was legitimately brought in; and you should naturally wonder about when you think about the whole thing.

- And that additional thing that was brought in really happened in the conclusion of verse 9.

- If you follow along closely to what you are told in the conclusion of verse 9, Paul could have just said, "Much more then, being now justified by his blood, we shall be saved from wrath." But that's not how he ended the first part of the conclusion - in the conclusion it contains additional information: "we shall be saved from wrath **through him**."

- From verse 5 down to the last two words of verse 9, the whole presentation has been all about the full conviction that you shall be saved from the day of wrath - but that's NOT all that verse 9 says! (It actually says MORE than that - it says we shall be saved from the day of wrath "**THROUGH HIM**:" ) - (Preposition δὲ + Personal Pronoun αὐτό )

- The presentation of the sound doctrine from verse 5 down to the word "wrath" in verse 9 provide for the full conviction (all the 'whys?' get answered) that we will escape the Lord's day of wrath - but the last two words of verse 9 (the additional information) tells you **HOW** it's going to take place!!!

- "**through him**" - He, the Lord Jesus Christ, your Substitute-Redeemer is going to be personally involved in actually, physically saving you from that day of wrath!

- "we shall be saved from wrath through him" - "through him" is still yet future - that's an issue that, along with being saved from the day of wrath, the "through him" issue is a future issue as well.

- In other words, when that salvation from wrath takes place, HE's going to be involved in it!

- Just as He was physically and personally involved in providing for saving you from it when He came to DIE for you, He's also going to be personally, physically involved when it comes to physically delivering you from it BY COMING AGAIN!

- And Him being personally and physically involved by personally and physically coming to get you and deliver from that day of wrath means that HE IS ALIVE, and therefore part of what His "life" has to do with is to save you from that wrath by His living person!

- In other words, verse 10 is NOT saying something about 'resurrection power' or 'living the resurrection life' or being saved to live a holy or sanctified life or being saved from a life of sin by living His life through us, or any other such bologna that Greek scholars or Bible commentators generally write about - if they write anything at all - about verse 10.

- This is talking about His physical, personal involvement in coming back at what is commonly known as the 'rapture' and physically, personally taking us off this earth before His day of wrath commences.

- And when you see this, along with what you just were told about in the previous verses, you now have a DOUBLE PUNCH of strength and power (i.e., a double "much more" a fortiori) to make it doubly impossible for any believer in this dispensation of grace to ever go through that day of wrath!



1) You are promised to not go through that day of wrath because of the very power of God's own integrity - His mighty love that produced perfect justification in you based on who He is and what He is;

2) Your promised is doubly sure because He is alive, and His living, personal, physical self is going to come back to you and see to it that each and every member of the church the body of Christ has been cleared out - taken off the physical earth before His day of wrath gets underway.

Romans 5:10

*For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.*

- **"For if,"** - (Conjunction γάρ [gar] + Conditional particle εἰ [ei] with the Aor. Pass. Ind. of καταλλάσσω [katallasso] "*reconciled*" = this phrase sets forth a 1st class condition in the premise, i.e., "*For if,*" and it's true that *when we were enemies, we were reconciled to God by the death of his Son.*)

- "*when we were enemies,*" - This is a great example of how God presents information to you throughout a particular passage, and without utilizing the exact word ('enemy') in that passage, you already know, even before that word is ever brought up, that that is exactly what you are. That is, in our former unjustified, ungodly, sinful status, we were **"ENEMIES"** OF GOD!

- Everything you have been told, especially in the first two parts of the gospel in the book of Romans, along with the information given to you in chapter 5 verses 5-9 that describes your former status, tells you that is what you were: God's enemy!

- English: "*Enemy*" = not a friend, a hostile person. The reason for the excellency of the term *enemy* lies in that an *enemy* can be engaged in either active or passive opposition - unlike an *adversary* who is always actively engaged in opposition and attempting to get what his opponent has. But the real power in the term *enemy* lies in that an *enemy*, while not actively engaged in opposition, can be an enemy in spirit, or in action, or in relation. And in this context of bearing upon our former relation-status, it is here that the term conveys its fullest sense. An *enemy* can have all the marks of a friend, but still be called an *enemy due to his spirit or his relation.*

- Another aspect of "*enemy*" that makes it excellent and effectual in this passage is that an *enemy*, while most commonly seeking to injure its opponent, usually from a sentiment of hatred, it is the HEART that is more or less implicated - and the implication is that enemies are at war with each other! And it is with all these shades of meaning contained in the term "*enemy*" that it is often said of natural enemies (of one nation to another, for example) that they are "natural born enemies."

- And that is the context here in Romans 5:10. You are a naturally born enemy - that is what you are by nature. You are, by nature, an ungodly, sinful, enemy of God.

- It is important to note that Romans 5:10, in describing our **status** or relationship prior to our being justified unto eternal life as "enemies" of God, that that 'enemy status' is a major component in our status or position as we naturally were "**in Adam.**"

- "*we were reconciled to God by the death of his Son,*"

- "**reconciled**" (Aor.Pass.Ind. καταλλάσσω = to exchange. Used for currency exchange.)

- English: *Reconciliation* is the process of negotiation that results in the adjustment of differences between opposing parties. It is used in the NT in the sense of being on the deserving end of the wrath of God as His enemy, and hence refers to God's method of adjusting of those differences between Himself and man, with a favorable outcome to both parties.

Therefore, when *reconciliation* takes place it has an application to both formerly opposing parties. Hence, we are *reconciled* to God and God is *reconciled* to us, which puts His justice in a position to now work for us instead against us because we are now in a new status.

- Therefore, God can now lay aside His anger and wrath against us as the *ungodly, sinful, enemies* we were and receive us graciously into His favor strictly by means of all that was accomplished in the Cross-work of the Lord Jesus Christ.
  
- We, are now received into grace by Him with whom we had formerly been *ungodly, sinful, enemies*, deserving only of His wrath. And this can only be accomplished by the Lord Jesus Christ functioning as the Mediator of the negotiation process. He becomes the 'Peacemaker' between God and man. (I Tim. 2:1-7; Eph. 2:14; Col. 1:20)
  
- To put it simply, the major concept or issue behind being "*reconciled*" or "*reconciliation*" is the issue of **A CHANGE OF STATUS** has take place.
  
- We have received a change of *enemy* status to one of a peaceful, allied union with God on the basis of redemption and justification unto eternal life, which redemption and justification makes it possible for *reconciliation* (a new status) to exist whereas those who before were *enemies*, are now at peace and friendly in status.
  
- This change of status is the issue of what we formerly were in our ungodly, sinful, enemy (offensive) status 'in Adam,' over against what God has now made us to be 'in Christ.'
  
- Therefore, the major premise of this second powerful "*much more*" *a fortiori* is that, if we stood as natural born enemies of God in our former position 'in Adam' and yet in that position we were reconciled to God, not by our works or merit, but by the death of his Son ....
  
- "**MUCH MORE,**" .....being in a new status (i.e., 'in Christ'), "*we shall be saved by his life.*"
  
- "*For if, when we were enemies, we were reconciled to God by the death of his Son,*
  
- Notice that the gospel of Christ unto salvation from the debt and penalty of one's sins is His death, burial, and resurrection (I Cor. 15:3-4), but we were *reconciled* by His **death** - His cross-work.
  
- But due to the nature of being fully justified unto eternal life includes having totally escaped God's wrath in the day of wrath, **the resurrection of Christ**, as the receipt, so to speak, of all that was accomplished in the battle on the cross, has within it the final keystone persuasion and conviction of our hope (our full and confident expectation) of escaping God's day of wrath, just as He promised. --- His resurrection means He is alive - and His life has a huge bearing, and is a major issue in the mechanical means by which "*we shall be saved from wrath through him.*"

*For if, when we were enemies, we were reconciled to God by the death of his Son, **much more, being reconciled, we shall be saved by his life.***

- If you fully understand and appreciate the issue of being reconciled to God by the death of his Son when we were in the status of *enemies* - which is tantamount to all that we have come to understand and appreciate in verses 5-9 - then with even greater strength of reason ("**much more**") being in a new positional status 'in Christ' ("**being reconciled**"), the Lord Jesus Christ is going to be personally and physically involved in saving you from His day of wrath ("**we shall be saved by his life.**")

- Being “*saved by his life*” is the final and powerful punch that takes the argument ‘over the top,’ so to speak, in our thinking that God’s oath or promise given to us concerning escape of His day of wrath becomes the firm and solid reality that it is - no shadow of a doubt.

- Being “*saved by his life*” means that because He is alive, His living, personal, physical self is going to be involved in coming back to see personally to it that each and every member of the church the body of Christ is taken off of this earth before the Lord’s day of wrath get itself underway.

- Therefore, when it comes to the tribulations of the gospel whereby the Adversary would have your heart filled with shame, which would in turn produce your mouth being shut instead of rejoicing “*in hope of the glory of God,*” you should now be able to say with full confidence and full persuasion: *And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. (Romans 5:5)*

- And you know this is true - and you how and why it is true - and you know how and why God’s love gets shed abroad in your heart:

1) Because the only way my hope could make me ashamed to rejoice in escaping my former appointment with God’s wrath, (the only way I could ever again be an object of His wrath, once I have been justified unto eternal life), is that God’s very own attribute of love would have to be destroyed, and God would have to cease being God!

(And that is unthinkable - it is IMPOSSIBLE!)

2) On top of that, I can rejoice in escaping the Lord’s day of wrath and never have my hope in that put to shame because when He died, He didn’t stay dead, but arose from the dead, therefore His living, personal, and physical self is going to be personally involved in mechanically taking me off this earth and out of His commencing day of wrath. And the only possible way my hope could ever cause me shame in connection with this is for Jesus Christ to be dead.

(And that is unthinkable - it is IMPOSSIBLE!)

- And now you should see that in connection with these two major issues in the conclusion of Romans 5:5-10 that really it is impossible for God, your Heavenly Father to even think a thought that someone who is justified unto eternal life could ever be dis-justified - for to be so would mean that you once again stand as an object of His wrath in His court of Justice - AND THAT IS IMPOSSIBLE - impossible not because of what you are or what you do, but solely because of who and what He is and what He has done, and what He will do!

**REVIEW OF THE DOCTRINE OF OUR IDENTITY “IN CHRIST” (Positional Truth):**

**- Romans 5:11-21**

- The Divine Remedy for the Tribulations of the Gospel that Assault & Attack the Saint's Hope of Having Escaped God's Righteous Judgment.

- The Doctrine that makes it so that a Believer Understands & Appreciates the Absolute Impossibility of Ever Standing in God's Righteous Judgment.

- The Final Doctrine of the Absolute Eternal Security of One Who is Justified Unto Eternal Life.

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**REVIEW:**

- In setting forth the first and second parts of the gospel of Christ, Paul makes it clear to the unjustified unbeliever that several things should be expected to happen to him if he remains in his unjustified status, being naturally unrighteous, unholy, ungodly, and sinful, as the "enemy of God" he is, and fully deserving and meriting God's wrath.

- Romans 5 deals entirely with the RESULTS of one who now is justified unto eternal life by having responded positively by faith, and faith alone, in Christ alone (i.e., having believed that the Lord Jesus Christ died on the cross to pay in full his sin-debt, was buried, and arose from the dead to give him, by grace, eternal life).

*"Therefore being justified by faith, ...." (Romans 5:1)*

- Having been already told about certain things that would come to pass as the unjustified man that he was, the now justified saint should expect to hear these things are now resolved as a result of his belief in Christ: and that is just what Paul teaches in the opening verses of the chapter.

- Namely:           - "*we have peace with God*" (vs. 1) - God's wrath is no longer against him (as declared in Rom. 1:18); all hostilities are ended due to the Justice of God being fully satisfied in the cross-work of the Lord Jesus Christ.

- "*we have access by faith into this grace wherein we stand*" (vs. 2) - his former highly limited and highly restricted relationship status (as set forth in Rom. 1:19-20) is now unlimited and unrestricted.

- "*and rejoice in hope of the glory of God.*" (vs. 2) - the two appointments sitting on his time-schedule as an unjustified man (as declared in Rom. 2:5 - "*the day of wrath and revelation of the righteous judgment of God;*") are now no longer his. Instead of standing in the day of wrath, he will stand in a day of glory; and instead of being judged in God's day of righteous judgment, he will stand in a day of righteous glory.

- However, the justified believer is made aware in Romans 5:3 that some specific tribulations are going to be coming his way - trouble concerning the gospel he has just come to believe; namely:

- Tribulations such as perversions of the gospel that would cause corruption in his understanding that he really is saved from the debt and penalty of his sins by grace through faith alone in Christ alone, without works of any kind at any time.

**GODLY REMEDY:** the divine formula as given in vs. 3-4, "*knowing that tribulation worketh patience; And patience, experience; and experience, hope:*" which, instead of diminishing his hope, works to only **increase** it by going back over the content of the doctrine in the 3rd part of the gospel (Rom. 3:21-4:25).

- Tribulations that attempt to produce mouth-shutting shame by attacking his hope of escaping the Lord's day of wrath.

**GODLY REMEDY:** the doctrine of "*the love of God*" being "*shed abroad in our hearts by the Holy Ghost*" as set forth in Romans 5:5-10.

- A "one-two punch" double conclusion of how and why the hope is not a 'pipe dream,' but absolutely and eternally **SECURE**:

1. The only way for that hope to make “*ashamed*” is that God’s very attribute of love would have to be fractured, and the integrity of His attributes to collapse and be destroyed, and God would have to cease being God - and that is unthinkable - it is IMPOSSIBLE! (Rom. 5:9)

2. Since Christ didn’t stay dead, but arose from the dead, His living, personal presence, and physical self is going to be personally involved in mechanically taking me off this earth and out of His commencing day of wrath. Hence the only possible way my hope could ever cause me shame in connection with this is for Jesus Christ to be dead - and that is unthinkable - it is IMPOSSIBLE! (Rom. 5:10)

- And now in connection with these two major issues in the conclusion of Romans 5:5-10, it really is impossible for God, your Heavenly Father to even think a thought that someone who is justified unto eternal life could ever be dis-justified - for to be so would mean that you once again stand as an object of His wrath in His court of Justice - AND THAT IS IMPOSSIBLE - impossible not because of what you are or what you do, but solely because of what He is and what He has done, and what He will do!

----- end review -----

- Now - Romans 5:11-21

- Tribulations of the gospel that also attempt to produce mouth-shutting shame by attacking the hope of escaping the day of “*the righteous judgment of God*”.

**GODLY REMEDY:** the doctrine of the ‘**AT-ONE-MENT**’ as set forth in Romans 5:11-21, with its own ‘one-two’ combination or compound conclusion which produces the final component to fully understand and appreciate the eternally secure nature of our justification according to godly edification.

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**Romans 5:11-21**

- The overall outline or general sense and sequence of vs. 11-21:

- One thing that kind of strikes your attention is sitting in (:12) - the word “*Wherefore*” - in fact, it is a rather less-than-common use of it. And this kind of rare use of it really makes it so that you would think that what is said in (:11) really stands alone as a statement contained in itself.

- For now, it should just be noted that it is an outstanding feature at the beginning of (:12) when (:11) has indicated that you are just now getting underway in a further concept: you are now going to begin dealing with this issue now called, the “*at-one-ment*.”

- And as soon as Paul introduces it, you normally would not expect that when he’s going to begin to explain it to you that the first word he’s going to use is “*wherefore*.” (But he’s got a reason for doing it!)

- So what this tells us is that (:11) is going to stand by itself - it has made its statement - and its effectual working is self-contained.

- And then (:12) is going to begin the presentation of the information that is designed to produced the full impact of the effectual that (:11) has just stated.

**-(:11) - 1st Component: Self-contained statement.**

**-(:12) - 2nd Component: Strong declaration or statement to begin a body of information to explain a reason for something.**

- (:13) begins with a parenthesis - i.e., it does if you have an AV.

- But as you keep on reading past (:13) you find a second statement in (:14), and the parenthesis doesn’t end there yet - and you keep on reading down through (:15) and you see two more statements within the parenthesis [now you are entering the realm of the ‘almost unheard of’] - 4 statements so far in this parenthesis!

- And you keep on going into (:16) and find a 5th statement as part of the parenthesis - and finally (:17) closes out the parenthesis with a 6th statement!

- There are 6 individual, independent statements within this one parenthesis!!!  
And that is almost unheard of!

- But there is a reason why the KJ translators put all 6 of these statements in a parenthesis. Because they recognized that there is a package here, and it has to be treated as a package. And the conclusion that (:18) is going to make is dependent upon these 6 statements being taken as a package.

- The most common use of a parenthesis is to just add a piece of additional information that, while it might be interesting, is really non-essential to the main body of information.

- But that is NOT the only way in which a parenthesis can be used!

- When you get a parenthesis around a number of statements, that parenthesis is NOT being utilized in a way in which you are expected to skip over it as something non-essential, and take it out of the context and expect to carry on without it - (which is why if you do that, and just connect (:12) with (:18) it will make no sense and have no power to produce anything.)

- This parenthesis is being used almost as one is used in a mathematical equation. It tells you that you have to completely process all of the information within the parenthesis before you go on. Because if you don't process all of the information within the parenthesis, and treat it as an essential package, and get the full impact of that package out of it, you will never handle the conclusion correctly!

- Now we should have some precision in just how this section breaks down.

**- (:13-17) - 3rd Component: The Great Parenthesis - a six-statement package of doctrine.**

**- (:18-19) - 4th Component: Conclusion - Part 1**

**- (20-21) - 5th Component: Conclusion - Part 2**

- Now, with this understood, we can begin to take a look at the breakdown of the doctrine and how it is presented to us so that it effectually works within us to produce what it is designed to produce. Because the fact of the matter is, you really can't get going with the doctrine until you have determined the parameters of its form, so you know where it begins and where it ends, and you know the basic number of components within it. (Because you can't place a value on those components until you identify them.)

- So now the logical thing to do is to begin to put a value or basic summary comment upon the 5 components we have identified in the passage. (And usually the first and the last components of a given passage are the easiest to put a value on.)

- (:11) 1st Component - **VALUE STATEMENT**: It declares what the effectual working of the form of doctrine is all about. And it declares in a statement form exactly what God wants produced by the effectual working of the doctrine within every one of His saints. He wants them 'joying in Him through the Lord Jesus Christ, because they now have got this "at-one-ment."
- (:12) 2nd Component - **VALUE STATEMENT**: Sets forth a strong declaration of our former enemy status in Adam and the reality of how we got it.
- (:13-17) 3rd Component - **VALUE STATEMENT**: A body of information describing our present reconciled status "in Christ," and by the presentation of several inequalities, sets forth the fact that it is distinct and different from what Adam originally had.
- (:18-19) 4th Component - **VALUE STATEMENT**: Part 1 of the conclusion that verifies that our reconciled status "in Christ" really is an "at-one-ment" based upon the way in which God's justice responded to the one man Adam and his offence, and the one man Jesus Christ and His righteousness.
- (:20-21) 5th Component - **VALUE STATEMENT**: Part 2 of the conclusion that further validates and proves that our reconciled status "in Christ" really is an "at-one-ment" based upon the most powerful operation God has at His disposal: GRACE!

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**Romans 5:11**

**And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.**

- This is the overall, self-contained statement declaring what the effectual working of the form of doctrine that is designed to be the godly remedy for the shame-producing, mouth-shutting tribulations of the gospel that would attack our hope of escaping the day of God's righteous judgment.

- **"And not only so,"** - Keeps the contextual setting on track.

- The connection is as follows:

- As a result of our justification unto eternal life, we (among other things) "*rejoice in hope of the glory of God*" (:2).

- That "*hope*" is comprised of two features:

- 1) Escape from the "*day of wrath*";
- 2) Escape from the day of "*the righteous judgment of God.*" (Romans 2:5)

- There are "*tribulations*" of the gospel that will now be coming our way in direct connection with our "*hope*" we are now rejoicing in as noted by the expression in verse 3, "*And not only so,*".

- The tribulations of the gospel attack our 'hopes' in order to produce shame with the result of shutting our mouths.

- Romans 5:5-10 takes care of the attack upon the first feature of our hope by means of the godly remedy.

- And now this final “*And not only so,*” of (:11) tells us that it, too, is directly connected with our “*hope of the glory of God*” and it will deal with the second feature of our hope coming under attack, and all of the doctrine from here to verse 21 will be the godly remedy for that attack.

- “*And not only so*” comes along and attaches this body of doctrine to that first “*And not only so*” that originally began the doctrine concerning the tribulations of the gospel attacking our hopes.

- “*And not only so*” tells you that Paul still has one more thing to say in connection with the eternally secure nature of our justification. That is, you not only have that joy spoken about in (:2-10), but you’ve got this one also!

- “*And not only so, but we also joy in God*”

- “joy” (Pres.Act.Part. *καυχάομαι* [kauchaomai] = to derive satisfaction from, to be proud of, to boast of, to glory in, to exult or rejoice in).

- Notice that [kauchaomai] is used in Romans 5:2 where the KJ translators used the word “*rejoice*” (“*and rejoice in hope of the glory of God*”), but here, with the exact same Greek word they translated it “*joy*” (“*we also joy in God*”).

- As defined, “*rejoice*” means to enjoy something by having full possession and use of it which makes one full of joy. But “*rejoice*” carries a shade of meaning that the other terms do not have.

“*Rejoice*” is not limited to an outer and external display of joy. For we “*exult*” openly, but we can “*rejoice*” calmly and inwardly. Moreover, we “*rejoice*” in the **possession** or at the **accession** of something good.

- Hence, in keeping with the issue of now having “access” to an unlimited and unrestricted relationship with God as (:2) sets forth, we also joyfully “*rejoice*” in this thing called, “*the hope of the glory of God.*”

- However, when it comes to grasping the significance in the change of expression (i.e., from “*rejoice*” to “*joy*”) it must be remembered that as you are progressing through this form of doctrine, there is also a progress being made in the terms that are used. So it comes as no surprise to find that while the intensity of the power of the doctrine grows greater and greater, the terms used to describe the form of doctrine grows or progresses with greater degree as well.

- “*Joy*” = similar to *rejoice*, *joy* begins as an **inner happiness**. But since *rejoice* has already been used to kind of set the context into motion (where these words are concerned), we have already come to understand that this inner happiness does, indeed, get put on display by our outward expressions. And this is in total keeping with *joy*, because, as brought out in Crabb’s Synonymes (pg.393), “*Joy is depicted on the countenance, or expresses itself by various demonstrations.*” It is, as Crabb puts it, “the happy condition of the soul.”

- One very important distinction of *joy* is that *joy* is awakened in the mind by the **MOST IMPORTANT EVENTS IN LIFE!**

- However, the major issue in the shade of meaning that *joy* possesses and that other terms (such as *rejoice* or *exult*) do not - and the major issue in setting forth the progress of the form of doctrine which keeps to the context of the passage is that **WHAT CREATES JOY IN THE SOUL IS OF A PERMANENT NATURE!**

- Hence, while it can be said that we have permanence in the nature of our “*hope of the glory of God*” in being delivered from His coming day of wrath, by moving into a context that, as it were, ‘bears down’ on the issue of the eternally secure nature of our justification, it is natural and expected to find terminology that makes the **permanent nature** of it the big thing in our thinking. And *joy* lends itself to that very operation in our minds.



- “And not only *so*, but we also joy **in God through our Lord Jesus Christ,**”

- Notice that instead of our hope making ashamed, our Heavenly Father intends for us to by ‘joying’ in Him through our Lord Jesus Christ based upon what He is about to tell us and teach us.

- Notice also that we joy “*in God*” - (ἐν τῷ Θεῷ en to theo) - that is, by our being in Christ as the justified saints that we are, something particular in our new identity is to bring us profound joy.

- And it is “*through our Lord Jesus Christ*” that we now have received something very special and very powerful.

- “And not only *so*, but we also joy in God through our Lord Jesus Christ, **by whom we have now received the atonement.**”

- “by whom” = the Lord Jesus Christ - His cross-work provided it for us, and we get it by grace through faith in His cross-work in our behalf.

- “we have now received” (Temporal adverb νῦν [nun] = right here, right now at the present + Culm.Aor.Act.Ind. λαμβάνω [lambano] = to receive, accept, take).

- “the **atonement**” (Art. ὁ + καταλλαγῆ [katallag8] = to exchange; to reconcile; to adjust differences between opposing parties)

- Let’s get some facts:

- καταλλάσσω [katallasso] is used twice in Rom. 5:10, both times translated “*reconciled.*”

- [katallasso] is used 6 times in the NT (all by Paul), and is always translated ‘reconcile.’

- Our word “atonement” [katallag8] is used only 4 times in the NT (all by Paul), and is always translated in some form of the word ‘reconcile,’ EXCEPT for this one time in Romans 5:11.

- Now you would think that this one, lone exception would cause a student of language to carefully examine what would be in the context of a passage for ones as skilled in the art of language **and** interpretation to use the word “atonement” before you assume it’s wrong. But when the final authority lies in the mind of the Bible corrector, this is considered a waste of time.

- He believes the Bible he holds in his hand is error-ridden, therefore he does not believe the Bible to be of equal authority to his own personal preferences and opinions.

- His own mind is his highest authority since no original autograph has ever been found - and since all of the copies of recent manuscript discoveries are inconsistent with each other - he has to choose from one and choose from the other thereby making the personal choices of his own mind the highest authority in any matter.

- Therefore, it is safe to set aside every bible scholar, modern bible critic, bible corrector, biblical language professor, and all other good, godly, conservative, orthodox, fundamental, evangelical, seminary professors and bible correcting pastors, whose final authority is in themselves.

- “**Reconciled,**” used twice in Romans 5:10 and “*reconciliation,*” used by the NIV, NASV, and virtually every other modern English bible in Romans 5:11, has as its basic concept the idea of recognizing that two parties or two items are **AT ODDS** with one another. And before the *reconciliation* took place, that ‘at-odds’ status was the former situation and status. Therefore, the term recognizes (no matter what context you are dealing with it) that before you can have a *reconciliation* take place there had to first of all be a former split up - or a former situation whereby the individuals or parties or items are at odds with one another - they’re not together like they ought to be: something has produced a division between them.

- Therefore, when a *reconciliation* takes place, by some means (without defining what that means is, because the word *reconcile* doesn't define the means, it simply defines the outcome), but by some means that former 'at-odds' status no longer exists between the two parties. There is no more a 'wedge' so to speak, between them making a division between them so that now they are, in *reconciliation*, together just like they were originally designed to be.

- Moreover, when putting the term *reconciliation* into the context of Romans 5:10, you don't have to come along and describe the mechanical means by which the whole thing took place as if that is part of the definition of *reconciliation*. Because the context includes and describes the mechanical means for you when it says, "*we were reconciled to God by the death of his Son.*" Hence, "*by the death of his Son*" is the mechanical means by which the *reconciliation* took place.

- The *reconciled* state simply means we are no longer at-odds, enemies of God. (And that's why the word "*enemies*" is used in Rom. 5:10 to describe our 'at-odds' status with God - something produced a former split-up causing us to be 'at-odds' enemies.)

- Now we are *reconciled* - we're no longer in that former 'at-odds' status - we're now *reconciled* WITH AN ADDITIONAL FEATURE: WE ARE "AT-ONE" **PERMANENTLY!**

- Therefore, both the English word *reconciliation* and the Greek word [katallag8] have the ability, based upon the context in which they occur, to indicate that the reconciliation being spoken about is a fixed or permanent thing.

- But we have the advantage, in English, of having at our disposal, another English word, that when the reconciliation is being used to declare **permanency**, we have a separate word to drive that issue home and make the 'at-one' status the permanent thing it is to be understood and appreciated in our human spirit: and that word is "**AT-ONE-MENT.**"

- The word "*atonement*" as defined by the OED in its #1 definition is, "the condition of being *at-one* with others, #3 reconciliation or restoration of friendly relations between God and sinners - 1611 Bible, Romans 5:11."

- "*Atonement*" is the combination of the English word at plus one, with the "ment" suffix, indicating something that has a fixed, concrete, or permanent nature to it. It means AT-ONE, PERMANENTLY!

And not only *so*, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement. (Romans 5:11)

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- Now for the doctrine that will teach us the proof and power of just what (:11) sets forth that God our Father wants produced in us as the antidote to the tribulations of the gospel that assault our hope (and shut our mouth) and fully establish our justification as being the permanent, eternally secure issue that it is.

**Romans 5:12**

**Wherefore, as by one man sin entered into the world, and death by sin; so death passed upon all men, for that all have sinned:**

(:12) 2nd Component - **VALUE STATEMENT:** Sets forth a strong declaration of our former enemy ('at-odds') status in Adam and the reality of how we got it.

- "**Wherefore,**" - Here, as we stated when we defined the general sense and sequence of the 5 components of this passage, we encounter a rather irregular or uncommon use of the term *wherefore*.

- *Wherefore* usually doesn't occur near the beginning of a piece of information, or near the beginning of a dissertation of a piece of information.

- Generally, *wherefore* is used to take information that has just been given, and on the basis of that information, present another essential point to the argument before the final conclusion can be drawn.
- In other words, whenever you use the word *wherefore*, you're generally using it because the amount of information you're dealing with is quite extensive - it has a great deal of information to it, and you're going to have to gather some of it together - and then you're going to have to come along and, in view of what has been gathered together, be able now logically say something about it in view of all that information. (But you're still not at your conclusion yet.)
- But since *wherefore* is not a concluding word of logic, and since it is being used in an uncommon way here in (:12), *wherefore* has the capacity to be used in an uncommon or unique way.
- *Therefore* is not a word that can be used hardly any other way other than in the context of introducing some sort of conclusion.
- *So then* is much the same way.
- By their very nature, *so then* and *therefore* cannot be conceived of as ever being utilized at the opening or beginning stage of a presentation of information.
- *Wherefore* actually functions within the body of information that precedes a *therefore*, and because of that *wherefore* has more flexibility to it.
- And because *wherefore* has such flexibility, it also has the unique ability to **begin** a body of information. And that's what it's doing here in (:12).
  - (:11) begins the body of information of our "at-one-ment" - and when the body of information begins that is going to PROVE the fact that we have the "at-one-ment" and on the basis of that, we ought to be 'joying in God through our Lord Jesus Christ' because of it - when that information begins a (:12), then the word *wherefore* can begin that body of information.
  - And as it begins that body of information with that unique use of *wherefore*, by nature of its unique use, it makes what is said very powerful and very strong in the way it is stated.
    - Note that when *wherefore* is being used in its more common summarization use within a body of information, it is used to give you a summarization that gives you a REASON for something.
- In light of this, there are times in which a body of information will want to be begun (as far as its presentation is concerned) **with a strong declaration** along those lines. And when that's the case, that's when the word *wherefore* is used to begin presenting a body of information.
- **In summary**, "*wherefore*" is used in its rare and uncommon sense because it begins as a strong declaration, a whole body of information contained in (:12-17) that sets forth the powerful proof of our 'at-one-ment' as the reason for us to do just what God said He wants us doing in the face of these particular tribulations of the gospel: "*joy in God through our Lord Jesus Christ, by whom we have now received the atonement.*"

- “Wherefore, as by one man sin entered into the world, ...” (Rom. 5:12)
  - “as by **one man**” (ὡςπερ διὰ ἐῖς ἄνθρωπος [hosper dia eis anthropos])
    - Notice that in this entire passage this expression or something close to it occurs throughout it:
      - (:15) “*the offence of one*”  
“*the gift by grace, which is by one man,*”
      - (:16) “*by one that sinned,*”  
“*by one to condemnation,*”
      - (:17) “*by one man’s offence death reigned by one;*”  
“*by one, Jesus Christ.)*”
      - (:18) “*by the offence of one*”  
“*by the righteousness of one*”
      - (:19) “*by one man’s disobedience*”  
“*the obedience of one*”
    - And there is one other term in the passage that is closely associated with this “one man” expression: (:14) “*who is the figure of him that was to come.*”
    - Therefore, it is apparent that this “one man” expression has a great deal to do with understanding and appreciating what this passage is all about. Moreover, it makes us realize that God really intends for us to have a fully developed sense of the meaning of “one man” that is far beyond it being just an expression to indicate either just Adam or just the Lord Jesus Christ.
    - There is something particular and specific in the particular quality of Adam’s position that God put him in as the very first man created by the hand of God.
    - And this particular quality of Adam’s position that God put him in, (which must be understood more than just that he was the first man, and he was the first sinner, and all men are therefore sinners in Adam), must be clearly understood and appreciated at the outset, because it will have a definite link and definite bearing upon being able to understand and appreciate that expression found later on in (:14) - “*who is the figure of him that was to come.*”
      - We have to have the “one man” that got us into the need for “*the atonement*” and the “one man” who produced it.
      - And they have to have an equality - a particular equality.
      - And that is what that last expression in (:14) refers to.
      - In other words, Adam being the “*figure of him that was to come*” (the Lord Jesus Christ) has more to it than just being a reference to the humanity of Christ and in His humanity He is the perfect sacrifice to provide for our redemption and permanent reconciliation.
      - Something more is being presented here, and it has to be seen in the connection with that issue of the “one man” and the “*figure*” terminology. (It’s not just physical qualities that are in view!)
- Gen. 1-3
  - It is of primary concern to the context of Genesis 1-3 that you understand the nature of the man, Adam, as the godly creature that God created him to be. One who possessed “godliness.”
    - But it isn’t until Adam fails and transgresses and sin enters the world, and death by sin, that you need to understand that when God uttered the fundamentals that He had a plan for rescuing Adam and his seed from what has happened, that that plan was going to have to include some pretty strict and legal conformities in order for that plan to come to pass.

- Because a legal transaction had just taken place in which the authority and dominion and monarchy of the earth had been usurped. And it was now in the hands of whoever by name this evil individual is.

- And in order to get it back, the same legal things that enabled it to be lost and transferred by usurpation, those legal things were going to have to be legally dealt with themselves.

- God is not going to be able to come along and simply say, "Ok, let's just stop it here - just forget it!" or "Ok, stop - rewind the tape, erase, and do over until we get this right."

- His perfect righteousness, and holiness and perfect justice makes it so He can't do that. It forbids that. He couldn't do that.

- He established the legal proceedings in the first place, and he can't just come along and throw away the rule book once He wrote it and began operating on it.

- And so it's not until you realize that there's a need to address the legalities of what has taken place in connection with the loss of the monarchy of the earth, and the loss of the dominion of the earth to the usurper, and the consequences of that upon man - along with the compound issues of man becoming a sinner now (and that's a legal issue in God's sight) - man is now a violator of God's righteousness and an offender of God's holiness, and God's justice demands legal punishment for that and legal satisfaction, etc., etc.

- In other words, there's a whole realm of legal issues that God now has to address in order to put His 'rescue program' into effect.

- And it's not until you start to have to deal with that, and information is given to you later on about the legal proceedings in order to take care of all those things that took place, that when you go back to those opening chapters of Genesis, that you're going to be directed back there and see some things that aren't blatantly obvious when God had you first deal with that record when you first read through those opening chapters.

- And here in Romans 5:12-14 is an example of that.

- Now we are dealing with the doctrine of the atonement. And in order to fully understand and appreciate the full satisfaction of all the legal claims that need to be fully satisfied in order for God to be able to, through the Lord Jesus Christ, produce permanent atonement for those whom He has justified by faith, there is a need to go back and recognize that Adam possessed a LEGAL FIGURE STATURE POSITION in God's sight.

- God created Adam with that legal figure stature! It wasn't something that just happened to be there. God created him with it and put him in that position and gave him that figure stature. And when He gave it to him, He gave it to him in a way that was going to match the exact same figure stature that His own Son would have when He came - so that His Son, therefore, could legally reverse(?) or overturn what Adam had done.

- God had to legally deal with it and produce for the beneficiaries of what Christ did, the elimination of being an enemy of God.

- And since the Lord was going to have to meet all those legalities, He was going to have to possess that same figure stature in order to do that.

- And so, God gave Adam a position - a LEGAL STATURE, and His Son was going to have to have that exact same position.

- And this is the issue wrapped up in that expression of Romans 5:12, “*as by one man*” - the “*one man*” issue is more than Adam is a man, and Jesus Christ is a man (God in the flesh) - it is a legal issue of God putting Adam in a stature position that is a legal basis for performing a legal matter later on with Another man who will perform certain legal functions to provide for a permanent atonement for all those who become justified by faith in the Son’s work on their behalf.

- And that’s why you have to have that expression at the end of (:14) “*who is the figure of him that was to come.*”

- Remember (even though we’re not down to (:14) and dealing with it yet) that that term “*figure*” is describing a stature such as what we might call a ‘figurehead’ - and when you’re dealing with a figure stature, what you’re really dealing with is a POSITION.

- And in this case it is a legal position, or a legal figurehead stature - and it is a fully recognized and fully authorized position, created by God the Father for both Adam to function in and for His Son, the Lord Jesus Christ to function in.

- And this position which God created for Adam, and put Adam in, is not a position that sin could not be imputed to him (because you have to be justified to be in that position).

- This is has to do with the judicial or lawful position God put Adam in when He created him and declared to him who he was.

- In creating a legal, judicial, position God gave it a descriptive title: “**ONE MAN.**” And Adam would have that position and Christ would have that position.

- But the question remains, “What, specifically, is that legal position, and why does it need to exist?”

- And it is not that Adam was the ‘only man.’

- Adam was NOT designed to be the ‘only man.’ He was designed to multiply - so God intended many men; but when God intended many men, He put Adam in the position of being “*one man.*”

- Gen. 1:28 - It was God’s declared purpose (He declared it to Adam) with Adam, as far as being a man is concerned is that he would not be the only one.

- And yet God came along, and in connection with that plan and purpose for Adam, put him in the figure position of “*one man.*”

- The answer to all this is right there in (:12) - and it is in a passage that also has “*men*” in view - - - when all those men began to exist (:12) says, “*and so death passed upon all men, for that all have sinned.*”

- “*death passed upon all men*”

- Why?

- Because they sinned?

- NO!

- Death passed upon them because WHAT “**ONE MAN**” DID APPLIED TO **THEM!**

- God established Adam as the “*one man*” so that what ever happened to him, would be applied to all the rest - to “all men.”

- Therefore we can now answer those questions we asked before:
  - “What specifically is that legal position of “one man”?”

A: The legal position created to be held by Adam whereby a judicial and legal function would operate so that whatever happened to that one man would be applied to all men.

- “Why does that position of “one man” need to exist?”

A: Because the legal function of ‘whatever happens to this one man being applied to all men’ allows for God’s justice to have a way to legally deal with rescuing and/or reconciling all men in the event that the first “one man” brought condemnation to all men, and to do it by Another who also would be given that legal position of “one man.”

- And that ‘one man’ is the Lord Jesus Christ.

- And as that “figure of him that was to come,” just as whatever happened to Adam would get applied to all men, so too, whatever happened to Christ would get applied to all men as well.

- Adam was the “one man” and Christ was the “one man” that parallels or ‘figures’ Adam.

- And that is the critical thing you need to understand before the power of the conclusion can be appreciated - and that’s why when you get down to (:18) it says, “Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.

19 For as by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous.”

- Therefore, what this does is, it sets up a legal STATUS whereby the status that all men have naturally, in Adam, before God, is an enemy status. And the problem men have with God in that status of being at-odds with Him is something we all got, simply on the basis of what Adam did, and not on the basis of anything we did ourselves!

- Now let’s see what happened with the first “one man” (Adam) and the consequences of him holding that legal position where what happened to him got applied to “all men.”

- “Wherefore, as by one man **sin entered into the world,** ...”

- “sin (ἁμαρτία [hamartia]) entered (Aor.Act.Ind. εἰσέρχομαι [eiserchomai] - the Aor. Tense tells us that we are not concerned with when an event took place, but simply that it did take place) into (Prep. εἰς [eis]) the world (ὁ κόσμος [ho kosmos])

- The phrase, “as by one man **sin entered into the world,**” if it is not carefully taken within the context of the overall passage could easily lead one to focus upon WHAT sin it was that Adam committed.

- And this is a departure from the context and the beginning of some very corrupt doctrine.

- “Sin” is NOT used in (:12) to point out a specific sin or sins: it is used as a STATUS.

- And when you are in a status of sin, you are a sinner.

- And when you are a sinner by nature, you are also, by nature, at-odds with God.

- And when you are at-odds with God, you are an enemy of God.

- The point is that what was done by the “one man” Adam did establish a status before God that every other member of the human race became the possessor of along with Adam when he became the possessor of it.

- “... **and death by sin;**” - At issue here is that by the act of “one man” an enemy status of sin entered the world and that status now gets applied to all men. Moreover, there now exists the LEGAL EVIDENCE that the status of sin exists: “**DEATH BY SIN.**”

- The point is that once it is understood that by the act of “one man” a status of “sin” entered into the world, and then as a natural consequential result of that enemy status of sin “death” entered the world as well.

- And death (physical death) becomes an important part of the issue to prove the reality of the enemy status of “sin.” Because physical death is manifest, observable, and indisputable evidence of this status.

- Gen. 5:1-5 - And in fact, even more to the point, we have the written historical record of the fact that when the “one man” Adam acted in the way he did, the status of sin really did enter into the world, and the proof of that is the record of his very own death.

“Wherefore, as by one man sin entered into the world, and death by sin; **and so death passed upon all men, ....**”

- Now we get the legal standing or judicial benefit of our at-odds status.

- English, Status: when used in a legal context means the legal standing or position of a person as determined by his membership of some class of persons legally enjoying certain rights or subject to certain limitations.

- Hence, as members of the legal enemy status in Adam, we will stand as legally subject to certain limitations enjoyed (so to speak) by all.

- And the one big limitation enjoyed by all is DEATH which has been passed upon all.

- “**and so death passed**” (Aor.Act.Ind. διέρχομαι [dierchoma i])

- “Pass” is also a word used in a legal context. For it means something that is to be conveyed to a person legally; to come by inheritance. And it, too, fits the legal context of (:12).

- Therefore, the legal consequences of this enemy, ‘at-odds’ status is that death (physical death) has been legally conveyed to each and every member of the human race by natural inheritance.

- It has nothing to do with the sins you commit. It is a legal status that has been applied to all men by virtue of the act of the “one man” Adam.

- And in order for the full power of what the “figure of him that was to come” (the Lord Jesus Christ), and what we get applied to us because of His act really gets understood and appreciated, we must first follow the information being given to us about our former enemy status, so that we will see the permanence of our ‘at-one’ status in Christ.

- “Wherefore, as by one man sin entered into the world, and death by sin; **and so death passed upon all men, for that all have sinned:**”

- “for that” = While it is acknowledge that this expression is an Older English expression which would most often be expressed some other way today, it still retains a more excellent meaning than any of the other ways in which the phrase could be handled. For in Curme’s Grammar of the English Language, (Vol. II, pg. 181) he states that “for that” is used “in older English instead of *that* when the subject clause contains a reason for an act or a state of things.” (emphasis mine)

- And that is exactly the legal force intended by Paul here.



- The act of the “*one man*” Adam established an enemy, ‘at-odds’ status. And that status is one of sin which has entered the world. The consequential evidence being death by sin. And as natural born members in that very same status, we get what Adam got: the lawful passing of death upon all men. And the reason for that state of things is that all have sinned.

- “*all have sinned*” - Note (and this is very important), this is PAST TENSE! It is NOT, repeat, NOT saying that all have sinned some kind of sins at some point in their lives!  
- This means that all have sinned (past tense) when Adam sinned - all have sinned in Adam!

- And in this way the context remains true with the issue of the “*one man*” and what he gets applied to us all.

----- END ROMANS 5:12 -----

Romans 5

11 And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

13 (For until the law sin was in the world: but sin is not imputed when there is no law.

- The apostle Paul has stated something in (:12) that now makes it necessary to say something further about it in order, not just to further explain and amplify what he said, but also to validate the reality of it.

- In fact, it is very important he do this so as not to enable any corrupt doctrine to get even so much as a 'toe hold,' so to speak.

- And my understanding is that it is because of the last part of (:12) that makes verses (:13) and (:14) necessary: "... and so death passed upon all men, for that all have sinned:"

- And so verses (:13) and (:14) are going to have a kind of double function. Because on the one hand, since (:13) begins with the particle of further explanation and further amplification, "For," it also begins the great parenthesis, which will run 6 statements down through (:17). And therefore while the information contained in verses (:13) and (:14) explain, amplify, and validate what was stated in (:12), they are also the first two statements necessary to prepare our understanding and appreciation of our current status "in Christ," being different and distinct from what Adam originally had.

- So (:13) says, "(For until the law (the law of Moses) sin was in the world (this takes us to that period of time between Adam and Moses - the time before the law was given): but sin is not imputed when (not where) there is no law."

- It is right here that Paul expects you to understand and appreciate some things about the law - and he expects you to have already understood them, because he give no explanation of them at all. So, if we don't fully grasp what it means "but sin is not imputed when there is no law", we need to!

- Now, in going over this issue, you need to understand that it is really a doctrine that is not dealt with here in Romans 5. In other words, it is something that Paul assumes that you already have down in the doctrine you know up to this point.

- And on top of that, Paul is not talking about sin, here in Romans 5, in quite the same way that he did when talking about it back in the presentation of the gospel - back in Romans 1-3.

- The truth of the matter is, that here Paul is talking about sin particularly in connection with a function of the law.

- Paul only wants you to be thinking about sin in connection with ONE of the law's functions. (The law had a multitude of functions.)

- For example, back in Romans 3:20, one of the functions of the law is that "by the law is the knowledge of sin." And in Romans 7:13 we will see that the law makes sin "exceeding sinful" which is another function of the law. And even in our passage, we will see in (5:20 - in the conclusion) that the law makes sin "abound" - but even that is different from what Romans 7 says.

- So, right here in the doctrine of our 'at-one-ment' we are going to learn at least 2 things (2 functions) about the law that has to do with sin, itself. And it didn't make any difference whether Israel was the one to whom the law was given. These issues are not dispensational issues. These issues have to do with sin in general.

- And there were some things that God did with the law that, even though He gave it to Israel, there was some things He did with it that affected everybody! (Jew and Gentiles)

- The first thing we are going to have to do at this point is to recognize the reality of a more generic function to the law that particularly focuses on the issue of sin, and accountability with respect to sin in the light of God's holiness (His righteousness and justice), and His holinesses hatred of sin.

- And that more generic function involved the world at large: mankind as a whole.

**- THE LAW AND ITS FUNCTION WITH ALL MEN IN GENERAL.**

- The first thing we need to realize is that there is a function to the law, that even though God gave it to Israel, and it was made a covenant with them, it has at least one function that is more generic than that.

- And God intended that more generic function of the law to be used in connection with mankind at large.

- And when He enacted it, and made it a "force" that, even though that took place with the nation of Israel, there was something about the law being the law that it was, and something about what God was doing in connection with establishing Israel in their land that made it so that the law had a more, almost universal function to it. And one that not only did its job in connection with Israel, but also did its job in connection with the world as well.

- And this understanding is important not only in our passage in Romans 5:13, in our epistles, but also in other passages where Paul talks about the law, and talks about an aspect of it, or a power that it has, or a function that it has, that you can just tell by the way in which Paul is utilizing it that it really is a more generic-type thing. It's a broad, sweeping, wide-scoped issue.

- I Corinthians 15:56 - The context of Paul dealing with our physical death.

- Notice that when Paul says that, he is talking in present tense! That is, he's not coming along and saying that the strength of sin WAS the law. Plus, he's not talking about a situation that only applies to the people of Israel.

- Paul is talking about death! Death in general. And the people of Israel are not the only people that die.

- So even Gentiles are in view here.

- And Paul is talking about something that we, as one's who have victory in the Lord Jesus Christ, don't have to be concerned about in connection with this issue of sin!

- But the point is very clear in this passage that in this context that law can be talked about as something that is not just applicable in God's program with Israel, or TO Israel in God's program with them.

- And yet, in that context Paul talks about the law having a function to it, and a functions with sin in general, and functions in connection with death.

- So all we need to see here is a validation of the fact that there are times when, in God's word (both in His program with Israel, and with us in this dispensation of grace) when He talks about the law in a very broad-functioning manner that goes beyond the simple issue of its covenant relationship and peculiar features to it regarding the nation Israel and His program with them.

- It's not an Israel exclusive issue.

- And this is the first thing that has to be recognized in connection with the law and how it operates in Romans 5:13 - that there is something about the law that has a greater function to it than just those things that are exclusive to Israel in God's program with Israel - or even RESTRICTED to God's program with Israel.

- Now, once that is acknowledged, there needs to be the recognition that the context in which those kind of statements are made need to be looked at a little closer so that some basic borders or parameters (so to speak) can be developed from those contexts, that at least begin to allow us to recognize what kind of functionality are we talking about that would have that broader scope to it.

- Romans 5:13 *"(For until the law sin was in the world: but sin is not imputed when there is no law.)"*

- And what we're after right now is really not the context so much, but to realize that issue we are supposed to already understand before getting here; and so we're specifically after the kind of functionality of the law that, especially this last phrase is dealing with.

- And since it says that *"sin is **not** imputed when there is no law"* - that obviously means, therefore, that the law has got a capacity or function to it in connection with the imputation of sin.

- This is being brought up in connection with sin coming into the world in general, from the time it did come in under the one man's sin (Adam's transgression), on to the giving of the law, and on till right now, even on to the time in which it is eradicated.

- And even though this passage acknowledges that from the time of Adam to Moses, when the law wasn't in the world, and the issue of sin being imputed wasn't taking place, the point is that this is still talking about a world-impacting function that the law has.

- And it has it in connection with sin in general. And that function primarily has to do with the JUDICIAL ACCOUNTABILITY OF SIN that the justice of God brought to bear upon men at an historical time.

- Therefore, if all this can be acknowledged, then we have this put in the position that we're after - i.e., it gives us the basic concept of recognizing the law has a function with sin in general for all men, and that function has to do with the issue of God's justice, rightly holding men accountable for the sins that they commit.

- Because when something is imputed, whoever does the imputation is doing it in an authoritative manner - and is doing it, generally, in the context of justice - and the one to whom the imputation occurs is identified with what is being imputed to him, and it is being imputed for the purpose of holding him in some legally binding position in connection with it (whether it's a good imputation or whether it's a bad imputation.)

- And therefore you've got ACCOUNTABILITY and RESPONSIBILITY involved.

- And on the basis of those thoughts which come from the words used in Romans 5:13, you begin to appreciate the fact that we're dealing here with a function of the law that has to do with sin in general, with man in general, that has to do with the whole issue of God's dealings with the men of this world as sinners being the progeny of Adam (the one man by whom sin entered the world) and we're dealing with a particular point in time in God's dealings with man in general in which He brought in something that intensified (?) the issue of man's accountability and responsibility in connection with the sins he commits.

- And God brought it in in connection with His program with Israel, and at a point in time, at the outset with that program with Israel, but it didn't just pertain to the people of Israel themselves, it pertained to the whole world.

- And through the agency of Israel, this accountability, responsibility function of the law would live (so to speak) and be an issue as something that the nations could see and could realize the truth of.

- And this is all in connection with the fulfillment of what Moses said God did when He divided the inheritance of the children of Adam, and did so according to the number of the children of Israel, and put them in the position of responsibility in connection with the truth being in their midst, being resident within His nation.

- And as part of that overall designed impact that God designed Israel to have upon the nations, this is a factor in it - because this aspect of the law has a functionality to it that embraced men in general and not just Israel.

**- THE LAW AND ITS HISTORICAL ENTRANCE INTO THE WORLD.**

- Deuteronomy 4:1-8 (:5-8) - This is a prime place because it not only brings us back to the historical time when the law entered the world, but it also is a passage that deals with the foundational concepts that produce that designation of Israel being the both "light of the world" and the "salt of the earth."

- (:6) is the particular issue we're after - as far as acknowledging that at this particular point in what Moses is going over with the people of Israel as they are ready to go into the land and take possession of it and establish themselves as God's nation in God's land.

- At this particular point Moses charges them again to keep all of these statutes, judgments, and commandments and not to violate any of them - and as he does this, Moses is particularly after their ability, therefore, on the basis of that, to succeed with this particular operation of God that they are designed to fulfill.

- And this particular operation involves making an impact upon all the Gentiles - "*the nations.*"

- And they are designed to do that before the kingdom gets itself established.

- Now what is critical to see here (and what is often overlooked) is that the particular impact they are supposed to have upon the nations, has to do with **THE LAW** that they are keeping!

- And the impact (as :6 makes plain and clear) that God wants the Gentiles to have by Israel's proper law keeping is that that law is great - it's phenomenal - it's fantastic in a particular way - and it's far different than what they understood as being the "truth" - and far different than the truth of the god(s) that they worship being the true and living God.

- While there are many other things to understand in connection with this, and which will come up later on, what is the critical point to understand here is that we are dealing with a function of the law now that fits the criteria that the passage in Romans 5:13 sets down that goes beyond the nation Israel, and that has a designed, all-mankind (so to speak), impact to it.

- And it didn't have that in just a theoretical sense, but had it in a definite purposed, functional sense.

- And it is important to acknowledge that Moses doesn't say that, "Maybe, by chance" the law would be influencing the nations. He's making it evident that this has been intentionally designed on purpose and with purpose. (Which is why he says in :6, "*this is your wisdom and your understanding in the sight of the nations, which shall hear ALL these statutes, ...*")

- The main point for now is that the context is dealing with Israel's impact upon the nations. And an impact that focuses upon not only the light of God-consciousness in connection with the true and living God, but also the function in connection with the truth of that righteous law that they possess which God is utilizing as a kind of touch-stone for the accountability and responsibility of men for the sins that they commit.
- What we're after is seeing that there were some unique things that God told the people of Israel to do in connection with the law that, if you just took a passing glance at it you would wonder why in the world did God have Israel do this.
- And it is in the context of those unique things that God had Israel do, that, at least one of them is almost specifically done because it ties in with what Deut. 4:5-8 talks about in connection with their operation of influencing the Gentiles as *the light of the world* and as the *salt of the earth*.
- And the purpose of the event we're going to look at was to put something on permanent display.
  
- Deuteronomy 11:22-32 - This is a critical passage in a first things first kind of way because the first part of the chapter takes care of the provision for the full effectual working of the law-covenant as it pertains to the people of Israel, themselves.
- And just as there was a provision made for them to have the full functioning of the law in themselves, as it pertained to themselves, so too God now tells them through Moses what they need to do so that the functioning of the law that pertains to THE NATIONS (as Israel functions as the light of the world and salt of the earth) can take place.
  
- Deuteronomy 27:1-13 - This is now the detailed description of what they are designed to do based upon what was set forth in gist form back in ch.11 which has its reason for existing and being done because of what ch.4 said.
  - Notice the 'plaistering' of it was done logistically and practically so that the words (not just of the cursings and blessings, but all the words of this law) get written on these stones.
  - But there's also this altar of the LORD their God that gets built there - and that altar is built in a very particular way. And it is built in stark contrast to Gentile altars!
  - And so this is designed to catch the attention of the nations!
  - The very location of it is designed on purpose to reach the maximum amount of those nations. Because, for one thing, being located near the great city of Jericho to the south which was a metropolis for the traffic of the nations that were there at that time, but it was also a crossroad in connection with the nations that were outside the land of Canaan.
  - And on top of that there's going to be these stones - *great stones* - set up and plaistered with plaister. And these stones are not going to have any carvings or be in the shape of any idol god or anything along those lines. They're just going to be great stones - and the issue is that there are going to be the words of the living and true God on those stones.
  - But not just any old words. The words are the specific words of all those *statutes* and *judgments* that are *so righteous*. And they are going to be written *very plainly*. And so it's more than just the 10 commandments. ("*all the words of this law*" - :3)
  - And this whole issue is designed to provide for the fulfillment of what Deut. 4 talked about.
  - And along side of it, there's going to be the blessing and cursing; and the blessing is going to make it evident that the living and true God blesses you IF you comply with it and if you meet the standard.

- But if you find yourself to be an offender of it, the living and true God is cursing you.

- And that's the basic impact that God wanted to take place on the nations when they began to traffic in and out of that place.

- What is important at this point is to recognize that all this was a designed set-up to make it so that this particular all-man function of the law could do its job. And Israel has the privilege of participating with God in this operation of the law.

- And the details of it amplify upon and provide for both a confirmed and yet a further understanding that sin is designed to be made known to the nations on the basis of this *righteous law* - and they, on the basis of reading it and hearing it are able to identify themselves as to how they stand in the eyes of the God who wrote it.

**- THE LAW AND ITS ABILITY TO INDICT ALL MEN AS SINNERS IN GOD'S SIGHT.**

- At the point in which God brought the law into the world, the world was in a state of 'ripeness' so to speak, for it to be indicted with respect to man's standing in the eyes of the true and living God as the sinners that they are.

- So by now we should have some measure of understanding and appreciation of the fact that in view of the position Israel was in, and in view of the geographical position that they're in, and in view of the timing that was in effect at this time that the status of the world as a whole was in connection with God's timing in bringing Israel out of Egypt and putting them in a position of influence that they were to have on the rest of the world, the law, then, has a function to it that is designed to effect the world at large.

- And now that law gets physically declared and physically planted in a particular location at the borders of Israel. And in connection with them fulfilling the function God has for them the nations will come in and out of their land, and as they do they will see these great stones and this peculiar altar on the mounts - and especially on Mt. Ebal they will see this law and its curses written *very plainly*.

- So now we need to look more carefully at what it is specifically that the law was doing on those mounts that indicted men as sinners in God's sight.

- Now, to get what we're after - i.e., the law being able to bring indictment upon all men (not just the nation Israel) and show them to be sinners (but sinners with something more than that) in God's sight, we need to give some consideration to the nature of what was spelled out on those great stones and written in the plaster *very plainly*.

- But as the information is presented to us, it is apparent that the blessings on Mt. Gerizim are not the significant thing - the issue is that these stones are going to be set up on Mt. Ebal (along with this altar), therefore they are going to be set up on the very place where these curses are going to be declared.

- And the big thing to recognize is that those stones on Mt. Ebal (even though the whole law is going to get written on those things just as :3 says), these CURSES that get declared from Mt. Ebal are also going to be there!

- And that is a highly significant thing because that's what these nations are going to be confronted with. They are going to come face to face with the curses!

- And the first thing we notice is that the curses mentioned in chapter 27 are not the same as in chapter 28.

- In fact when you look at the entire account of chapter 27 and 28, you've got CURSES followed by BLESSINGS followed by CURSES again.

- You've got 2 sets of curses.

- But you've 2 different sets of curses. And if you look carefully at those curses mentioned in chapter 28, it becomes apparent that those curses actually follow a pattern. They follow the very pattern of the courses of punishment laid out in Leviticus 26!

- But the curses of chapter 27 don't do that at all.

- Deuteronomy 27:15-26 - The curses of Deuteronomy 27 indict the world, but with special emphasis toward the Gentile nations.

- The things listed in the curses of chapter 27 are things that are going on in the nations that God has previously declared to be an abomination unto Him, and that He did not want Israel to be a part of.

- So when it came to the Levites speaking these curses *with a loud voice* to the people of Israel, that's the purpose of it.

- And when it came to those curse being written on the plastered stones on Mt. Ebal, its purpose was to make it so that when those Gentile nations responded to Israel (salt/light) and coming from nations that committed those things by nature, that when they read those things it would indict them.

- But that's not all. There is something else very special about those curses of chapter 27 as well. (They all have something in common.)

- Not only can we see what is being cursed is characteristic of those nations and is declared to be an abominable thing in God's sight, but also these curses are dealing with particular sins and unrighteousnesses in connection with the law itself because every one of those things mentioned in the curses of chapter 27 is worthy of DEATH!

- And that's why every one of those issues starts off with the word, "Cursed."

- So now the next thing we need to deal with is: What does it mean to be 'cursed' by God?

- And in order to do this, you've got to treat it the way in which God designed for it to be treated.

- That Gentile reads the words of God, and the first thing he hears is "*Cursed be the man that maketh any graven or molten image, an abomination unto the LORD, the work of the hands of the craftsman, and putteth it in a secret place.*"  
And he realizes that that is exactly what he's been doing!

- He's going to over and read on another stone. And what he is told there is that there is a judgment associated with this curse - a judgment because God put this very thing in the form of THE LAW - a legal matter is now at hand.

- And what he finds in those judgments is that along with this curse for the sin he has committed is that there is a DEATH SENTENCE associated with each one of those things!

- So, the issue of being "*cursed*" in God's sight and the way in which God is defining it is that **being cursed means that you are worthy of death.**

- And it is this kind of function of the law that you need to understand in order to appreciate the issue of the law being an imputer of sin to all men.

- And that's what we're dealing with here. It is the historical establishment of this particular function of the law that involves it being an imputer of sin to the very person who commits it. And there is an historical time when God established it. And that's what Paul is referring to in Romans 5 "*but sin is not imputed when there is no law.*"



- And the next thing we need to do is to understand what the cursedness is all about - what kind of action that is from God.

- So just what is it that God is doing when He curses a man?

- First of all let's notice the obvious: the issue of a *curse* is obviously not a favorable thing. A blessing is a favorable thing, in fact the very meaning of "bless" means to "speak well." Therefore, a *curse* is the very opposite of that. And so, fundamentally, a *curse* means to NOT speak well of someone. - But a *curse* is more than that.

- When you are dealing with a *curse* in general, and as you are dealing with it and you think about just what it is that the person is doing that is making the curse, the first thing you realize is that the one making the *curse* or doing the cursing is not expressing any happiness, joy, satisfaction, pleasure, or delight. No. The one doing the cursing is expressing their PERSONAL OFFENCE at something that someone else has done who has offended them, and they're expressing their DISGUST for it, and that the one who has offended them and disgusted them WILL PAY A PRICE FOR IT!

- And whatever they utter in their *curse*, there is a price that that offender is going to pay.

- When God curses, He is in essence saying, "You've personally offended me, and what you've done is disgusting to me, I abhor what you have done, and I'm going to make you pay a price for that."

- And that is why each one of those curses listed in Deut. 27 has the DEATH SENTENCE associated with it.

- All that now comes together and takes all these various aspects of the law we have been looking at and gives us a general understanding and appreciation of the ability of the law to impute the offence (sin) to the offender (the sinner).

**SUMMARY:**

- The law is God's righteous standard.
- As a law, God's righteous standard has the legal power and authority behind it to threaten and impose real punishment on the offender.
- Being law, a record-keeping system begins to sustain or affirm the validity of the offence for the purposes of exacting the punishment.
- The sure execution of the threatened punishment based upon the record of the crime is expressed as being *cursed*.
- Therefore in order to carry out the execution, the record is dumped into the account of the offender who gets executed bearing the full record of his guiltiness.
- Hence, the law imputes his sins to him!

- Therefore, coincidentally with the establishment of God's righteous standards as "the law" God also began the record-keeping that that law demands. And therefore along with the establishment of the law, God also began what we know from the book of the Revelation as the Books of Works. (Revelation 20:12)

- And until that person gets forgiven and justified, those sins are on the record!

- And actually, the power of that curse - the impact that terminology is supposed to have is to pronounce those who violate the law as being *cursed* by God, because that terminology says that your violation has been recorded and it stands written before Me: it's on your record - you've transgressed, you've trespassed, you've offended Me and I've imputed that sin to your account. And the end result is going to be that you're going to die because of it.

- And that's the basic issue of the law being an imputer of sin.

- So we should have an adequate grasp, now, on:

- THE LAW AND ITS FUNCTION WITH ALL MEN IN GENERAL.
  - THE LAW AND ITS HISTORICAL ENTRANCE INTO THE WORLD.
  - THE LAW AND ITS ABILITY TO INDICT ALL MEN AS SINNERS IN GOD'S SIGHT.
- 

- THE LAW AND ITS FUNCTION AS AN IMPUTER OF SIN.

- And really this is all wrapped up in the fact that the law is just that: **a law**. And as a law it has features to it that this issue of the offenses or sins that are committed against it and are in violation of it, whereby the imputing of the offense or sin-violation of it to the offender-sinner are the natural, resulting function of it. That is, when you're dealing with a law, the imputing of the violation of that law to the offender is a natural part of it.

- And that is very important to understand. Because it is the feature about the law that allows it to function regardless of whether God's program with Israel is in effect or not. (Which is why Paul cites it functioning in Rom. 5:13)

- When a law is set up there is also along with it all of the necessary functions that make it so that law has teeth to it, has authority behind it, has a record-keeping system to it, has a punishment for its offence, and has the means to carry out or enforce the punishment.

- And when a breaking of the law has occurred, the person who broke the law is first of all found, and is charged by the law as being an offender or a transgressor, or a trespasser, or whatever name aptly applies to the kind of crime he has committed against that law.

- And once he's found and charged by it, that offence goes on his record. A written record is made of that offence and his name gets put down and the transgression gets recorded in connection with it.

- And he now has a record - a criminal record in the eyes of the law.

- That's what the imputing of the sin is about - it gets put into the account or put on the record of the offender.

- Therefore there are two phases of imputing a transgression by a law:

- 1) The actual recording of the transgression against the name of the one who committed it.
- 2) Judgment Day (the day of reckoning).

- For now we should understand that when sin is imputed, a record is being kept. And that's why you've got the *books of works* of Revelation 20 - it's a complete record of all the sinful works of all men of everything they've ever done in offence to God's perfect righteousness and perfect holiness as expressed in His law.

- Job 16:16-19 - (:19) - Now, the "*record*" Job's talking about here is not the issue of the law imputing sin. Because, for one thing, Job is a justified man. And Job is not having his transgressions recorded against him. And, if Job does predate the time of the law, it is obvious the imputation of sin by the law is not in view.

- But what is in view is that Job knows that in connection with God's justice in operation, there is a record-keeping system in effect.

- In fact, Job says two things in connection with it: *Also now, behold, **my witness is in heaven,** and **my record is on high.***

- And that *witness* issue is in effect right from the very start.
- And it still is in effect.

- And when the law was brought in, it took these already existing aspects of God's justice in operation and added the rest of the capacity for the law to do what it is supposed to do in all those operations it is to perform - and the imputation of sin is one of them.

- And this is important, because it tells you that even without the law, the sins or transgression committed by men were not going unnoticed by God, or were not being observed by Him, or weren't going to be responded to by Him.

- In fact, you can go back to just the first 11 chapters of Genesis and find that God was, indeed, responding to sin and in a big way: ex., Cain and Able; The Flood; the Tower of Babel, etc.

- But in light of this passage it becomes apparent that when the law did come in, all this *witness* and *record*-keeping not only becomes very personal to the ones who were the transgressors of it, but the whole issue of recording it all and writing it all down and making it part of the personal individual's record - the accounting system of all that became something God wanted known as that - He wanted it to be realized that that was going on.

- The point is that Job knew this system in connection with God's justice did exist. And when that *record* which was witnessed in heaven is brought up and read, Job knew that none of the things he's being charged with will be found on that *record*.

- Therefore it is to be acknowledged by this passage that this kind of recording of information, whether in a written form or in a *witness* form really does exist.

- The law and its function to impute sin is one facet of it. And it is specifically designed to record transgressions, trespasses, and offences against it. And it is particularly designed to do that with unjustified men.

- And its purpose in connection with that is specifically pertaining to the time when God's *righteous judgment* (Romans 2:5, which is what this body of information in Romans 5:11-21 is dealing with) is going to be executed against transgressors.

- And when it comes to the law, the record-keeping is the *books* of sinful *works* and violations of the law's righteous standard. And its record-keeping is also "*on high*." And it has been going on since that law came into the world. It is still going on with every unjustified man. And it will continue on until the judgment described in Revelation 20 takes place.

- So you really start to see that this record-keeping system and the ability for it to impute to someone's account is not a foreign concept. It is nothing that should take you by surprise - in fact, if you read it in Romans 5:13 and are stunned by it, something is very wrong in your Biblical understanding!

- Nehemiah 4:1-6 - (:5) - "*and let not their sin be blotted out from before thee*" - This is common terminology, but it is oftentimes not thought of in connection with a Gentile.

- Nehemiah knew very well that in view of the law and the covenant relationship they had with the law, that any transgressions they had were recorded. And so you will find that 'blotting out' terminology in connection with that.

- The people of Israel realized that based on their covenant relationship with that law, their transgressions were written down. But Nehemiah understood that took place with the Gentiles, too. Because he understood that the law was an imputer of sin. And that is because he understood all that was sitting back in Deut. 4, and 11, and 27, etc.

- Nehemiah knew that their iniquity and sin was written down against them in a book, and that, as he says, "*let not their sin be blotted out from before thee*" - that is, he knew that the book was a book that was in God's sight.

- And this is another example of a verse saying what it does because that record-keeping system was in effect, and that the law really did, and really does, impute the sin of the unjustified man to him.

- The point being that the record-keeping system is still in tact - it's still there, and it still goes on! It does not stop at the cross of Christ! The unjustified, unbeliever still has every sin, transgression, trespass, iniquity, evil, human goodness, energy of the flesh, etc., written down in detail, waiting for him to pay!

- So by now we have seen:

- THE LAW AND ITS FUNCTION WITH ALL MEN IN GENERAL.
  - THE LAW AND ITS HISTORICAL ENTRANCE INTO THE WORLD.
  - THE LAW AND ITS ABILITY TO INDICT ALL MEN AS SINNERS IN GOD'S SIGHT.
  - THE LAW AND ITS FUNCTION AS AN IMPUTER OF SIN.
- 

- This should give us the basic understanding and appreciation for all that is necessary to understand what Paul means when he says, "*For until the law sin was in the world: but sin is not imputed when there is no law.*"

- And what we need to realize now is that the cross of the Lord Jesus Christ did not change or alter that function from taking place in any way at all.

- So what we are going to do in this final section to the doctrine of the Law being an Imputer of Sin is to take a look at some passages that make it clear that the corrupted, false doctrine that came along and said that: Since Christ died for all the sins of men, then all men's sins are forgiven - and the only issue for the unbeliever is the sin of unbelief in Christ as savior - and the false conclusion is that Christ, then, died for, or paid the debt and penalty for all man's sins but one: He did not die for the sin of unbelief - so the only thing that sends an unjustified man to hell and the lake of fire is his sin of unbelief.

- But just as with most heretical doctrine there is usually tangled up in it some kind of truth. And that is the way it is with this. Because at the outset it deals with a basic premise of truth, though that truth is not exactly stated as God says it in the Bible. It gets reworded by pseudo-theologians. And that has to do with the issue of what the systematic theologians call "The Imputation of Personal Sins to Christ on the Cross."

- So, the argument goes: When the Lord Jesus Christ died upon the cross, every man's sins were imputed unto Him to the degree that they were not going to, therefore, be imputed unto men as a whole, or unto an individual if he died without having trusted Christ as his savior - the only reason why he would, therefore, go to hell or cast into the lake of fire is because he didn't believe in the Lord Jesus Christ as his savior - he did not therefore die in his sins (so to speak) and end up paying the debt and penalty of his own sins himself.

- And there are variations on this kind of corrupt doctrine. But the general idea is that the only sin that a man can commit that is unforgiven is that if he does not believe in the Lord Jesus Christ as his savior - and this is where the idea comes in that this is the "unpardonable sin" spoken of by Matthew's gospel and Mark's gospel.

- Now this point can easily be dismissed as an invalid assumption of Biblical error on the part of anyone who would try to make the 'unpardonable sin' the sin of rejection of Christ as savior.

- Mat. 12:22-30, 31-32, 33-37; Mark 3:22-30

- Therefore God graciously and legally places the nation Israel with their THIRD opportunity to respond to the Godhead - now in the person of the Holy Ghost, Himself, giving them the opportunity to repent and be saved from the coming day of wrath through the witness of God the Holy Spirit.

- In that period of the one-year extension of mercy and forbearance, the witness of God the Holy Ghost would make it so that their eyes would be open and these national leaders of Israel, in rejection of the Holy Ghost's testimony would drive the nation into an unforgivable and unpardonable sin that would culminate in their undergoing the Lord's Day of Wrath - becoming, instead of objects of His love, care, and protection; becoming the objects of His terrible wrath.

- The fact of the matter is that this ‘unpardonable sin’ deals with God’s plan and program for Israel - specifically with the apostate element of that nation during the period of the extension of mercy and forbearance to Israel between Pentecost and the stoning of Stephen.

- IT IS TOTALLY IMPOSSIBLE FOR ANY MEMBER OF THE CHURCH, THE BODY OF CHRIST TO COMMIT THE ‘UNPARDONABLE’ SIN!

- In fact, it is grossly wrong and totally out of line with the Bible to say that the commission of the unpardonable sin is even possible to be committed in this dispensation of grace at all (being done by rejecting the witness of the Holy Spirit in common grace) - for nowhere does the Scripture state this to be the case!

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- **THE ISSUE OF THE LORD JESUS CHRIST BEING MADE SIN FOR US.**

- II Cor. 5:21 - First of all God never says anywhere in His word that the Lord Jesus Christ was imputed with our personal sins. It says that “*he hath made him to be sin for us, who knew no sin*”

- “*made*” (Aor.Act.Ind. ποιέω [poieo] = to make, to do, to execute, to bring about, etc.)

- The term is translated many different ways according to the context in which it is used. But the one way it is NEVER translated is by the word, “impute”!!!

- Therefore even though it may be very similar, there must be a very important reason why ‘impute’ would put the issue of Christ dying for the sins of all men and paying the debt and penalty of the sins of all men in the wrong understanding by utilizing the term ‘impute.’

- Added to this is the understanding and appreciation that we already have concerning the sin of the unjustified man which will be imputed (a term God does use) to him.

- This means, therefore, that it (the personal sins of all men) couldn’t have been ‘imputed’ to Christ - (in that exact same sense, anyway), so that it (the sin) was eliminated, and the man, himself, could not be held accountable to or for it!

- The next thing we should look at is the abuse of terminology - actually the abuse of using Greek and Hebrew (but primarily Greek) to, not make “corrections” to the language, but to use it in a very unnatural, unbiblical, and even ungrammatical way: that is to use the Greek to make **pure assumptions**.

- And the terms we are after are specifically the words “*works*” and “*deeds*” which have been abused out of their meanings and context to the point of distorting the truth of the matter.

- Rev. 20:11-15 - “*works*” (:12, 13) = ἔργον [ergon] = work, deed, doing, labor.

- The false and corrupt argument is that since sin has all been paid for by Christ on the cross this cannot be talking about personal sins. Therefore the false doctrine further states that the word “*works*” must (ASSUMED) be dealing only with the unbeliever’s human works or human good as the only matter on which he will be judged. And since his human good never measures up to God’s perfect righteousness, and since he rejected Christ as his savior, then he gets consigned to the lake of fire.

- WRONG! The truth of the matter is, that when John uses the word that God the Holy Spirit provided for him to use (“*works*”) it is because you should already know that when God uses this word in a context such as this it is talking about all of that unbeliever’s SINFUL WORKS and not just his human good!

- Psa. 106:32-40 (:39); Isa. 59:1-6 (:6); John 7:7; I John 3:8; I John 3:12; Galatians 5:19

- So, to get back to the issue of the function of the *books of works* mentioned back in Revelation 20, and what that passage is telling you in connection with that unjustified man who is at the Great White Throne judgment, is that it really is a combination of things - a combination of the fact that the person’s name is not found written in the *book of life* (it has been blotted out), and a combination of what is written in those *books of works*, plus the fact that they have rejected the Lord Jesus Christ as their savior, the ends up consigning them to the lake of fire.

**THE FALSE ASSUMPTION OF THE TERM “DEEDS.”**

- Along with merely looking at the use of the word *deeds* as God uses it, we should also realize that we will find it often times in connection with information about the gospel of Christ.

- Because resident within the gospel of Christ itself, (in Romans 1:16 and running down through chapter 3:26 in particular), is a plain declaration concerning the fact that if a man doesn't get justified in God's sight, his sins are going to be used to judge him!

- In other words, if he doesn't have, therefore, based upon justification, the forgiveness of sins and the imputation of Christ's righteousness to his account, the sins that have been recorded and written down on his account WILL be used in connection with judging him.

- And if that is the case, (as the gospel of Christ itself makes plain), then the gospel of Christ DOES NOT declare that when Christ died upon the cross He made it so that God automatically has forgiven that man's sins, or He has made it so that that man's sins are not going to be imputed to him.

- Romans 2:5-16 (:6) - “*deeds*” ( ἔργων )

- The issue of wrath-consciousness (2nd volitional testing point) is designed to make men aware of the fact that based upon their DEEDS, and the WORKS that they do are unrighteous, ungodly, and sinful in God's sight; and that His justice & holiness is outraged by them and His righteousness and justice demands the execution of His wrath against those things.

- The whole idea is to make it so the unbeliever/unjustified man is aware that he has sinned and that his sins are being zeroed in on as the things they are to be judged for if they do not respond positively to the good news part of the gospel!

- NONE OF THIS HAS ANY MEANING AT ALL IF THE PERSONAL SINS OF AN UNJUSTIFIED MAN ARE FORGIVEN HIM!

- In other words, the corrupt, false doctrine that says that Christ was imputed with all men's sins to the degree that they are eliminated as being any issue for that unjustified man when he is judged of God, renders all of Romans chapter one and two totally MEANINGLESS!!!!

- But this does have meaning. And for that unjustified man who scorns and despises the goodness and forbearance and longsuffering of God, and who refuses to change his mind about his being worthy of God's wrath and how he stands in God's sight - trying to do good things to outweigh his sins: when it comes to *the day*, he will stand in that day of the “*revelation of the righteous judgment of God*” (:5), he is told that God “*will render to every man ACCORDING TO HIS DEEDS:*” (:6)

- And in this context, those “*deeds*” include both sinful things and the supposed righteous things that a man does. And those supposed righteous things that a man does are all UNRIGHTEOUS in God's eyes!

- And so the truth of the matter is that the unjustified man is going to be judged for all of his SINS and UNRIGHTEOUSNESSES!

- So you can't even get out of the second part of the gospel without realizing that a man's *deeds* include all of the supposed righteous things he has done, as well as all of the sinful things he has done - and that the written, recorded account of it all is going to be imputed to him - all because that law, as an imputer of sin has written it down against him, therefore it is all going to be utilized by God to judge him.

- And again, (:6) says, “*Who will render to every man according to his deeds*” - God's not going to render to every man according to whether he has believed in the Lord Jesus Christ or not!

- Nothing anywhere in this passage ever alludes to the idea that God is going to come along and tell that unjustified man, “*Look, I forgave all your sins already, and the only thing I can't forgive is that you didn't believe in my Son, therefore, there's your spot in the lake of fire.*”

- No. God is going to come along and say, "You never trusted in my Son as your savior. I provided salvation for you - therefore, NOTHING HE DID IS GOING TO BENEFIT YOU AT ALL!"

- Galatians 5:2 - "*nothing*" (οὐδὲν = not one single thing!)

- Therefore making a case for either the *works* mentioned over in Revelation chapter 20, or the *deeds* mentioned in Romans 2:6, as being 'good works' and not personal sins - all based upon the use of the Greek word [ergon] is nothing but pure ASSUMPTION at best, and dishonest, heretical Bible handling at worst!

- In fact, this very passage of Romans denies that 'assumption' from ever taking place!!!

- Because the very verses that follow (:6) say that the *deeds* include *evil!* - (:9)

- Those deeds involve unrighteousness - and according to John's epistle, "All unrighteousness is ...." (What?) ....SIN!" (1 John 5:17)

- Now, in light of what we have looked at so far, when it comes to the so-called imputation of personal sins to Christ on the cross - you should now have enough biblical information to know that, while God never utilizes that terminology, it must be for an important reason. And the reason lies in the ability to understand that Christ, while paying the full debt and penalty for all the sins of all men, yet at the same time those sins cannot be imputed to Him so as to eliminate them from man's ability to be held accountable for and judged for them if they refuse the forgiveness and salvation God offers by grace through faith alone.

- In other words, the issue over there in II Corinthians 5:21 of Christ being 'made sin' for us really is something that God did - and it goes right along with many other things that are stated that God did with our sins in Christ bearing it and paying the full debt and penalty for it.

- The issue of Him being 'made sin' for us - and the issue of Him functioning as the perfect anti-type for the sin offering - that's all legitimate, that's all real, and that all really took place.

- But the issue is the **RESULT** of that, and the issue of becoming a beneficiary of that is what is wrapped up in the issue of receiving the benefits of a Redeemer's redemption.

- And what people have so often done in the past, is that they have come along and said that the benefits of it are automatically applied to people - when they are not!

- And propitiation is the word that comes along and tells you that! That's the word God uses in the gospel (Rom. 3:25) to describe the understanding we're supposed to have concerning the balance (so to speak) between what Christ did for us as our Redeemer, and the position that God Himself is in now; able, on the basis of that, to take the benefits of that Redemption and apply it to ones who receive it according to the requirement for them to receive it - the exercise of faith alone in the Redeemer on the part of the one needing redemption.

- Otherwise the issue is that you get NO benefits whatsoever!!!  
**(AND THAT IS THE CRITICAL ISSUE!!!)**

- Gal. 5:2 - Paul recognized that there are some people to whom the cross-work of the Lord Jesus Christ would profit them NOTHING!

- And that's not because Christ didn't die for them; that's not because Christ was not made sin for them; it's not because their sins were not laid on Him - it's because becoming a beneficiary of all that is dependant upon BELIEVING in Him as your all-sufficient and only Savior.

- What it means for Christ to be “made sin” for us:

On the cross, as Christ functioned as the Redeemer, God so laid upon Him the sins of all mankind so that every personal sin of every man would be born by Christ for full payment of its debt and penalty by Him in place of and as a substitute for the person to whom payment was due. This payment-in-full consisted of the full wrath of God being exacted upon the Redeemer until the Justice of God was totally and completely propitiated. The redemption of the Redeemer and the propitiation of the Justice of God, however, in no way means that any exchange of benefits took place in the past, or takes place now automatically. Therefore, even though the sin debt and penalty has been paid for in full by the Lord Jesus Christ, because of the placing of the necessary requirement of faith alone in Christ alone in order to receive any benefit from Christ’s redemption, none of the benefits of that redemption get applied to a person until that requirement is met. And for those never meeting the requirement for redemption, God has every legal right to take the full debt and penalty of that individual person and impute it to him at the Great White Throne judgment, finally consigning that person to the lake of fire, there to attempt payment for his sins. Therefore, even though redemption and propitiation has taken place, the unjustified man will be judged by and for his sins, will be imputed with his sins, and will forever bear a debt and penalty that is impossible for him to pay.