Much More Romans 5  
  
1 – Saved from wrath (in-justice) – Justified by blood (made just)

v9 Much more then, being now justified by his blood, we shall be saved from wrath through him.

If we are justified by the work of Jesus, we can be assured that we are also saved from wrath through Him. The wrath of God that was revealed from heaven against all ungodliness and unrighteousness of men (Romans 1:18) was placed on Jesus as a substitute in the place of the believer.

i. By nature, some are inclined to preface these great promises of God with "much less then" regarding themselves. God wants them to see it plain and clear: Much more then is the love and goodness of God given to us and much more then can we have confidence in Him.

ii. Saved from wrath: Whose wrath? God's righteous wrath. It is true that we must be saved from the world, the flesh and the devil but most of all we must be rescued from the righteous wrath of God.

2- Saved by His life

v10 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.

The Life of Jesus saves us! Enemies🡪reconciled🡪much more as reconciled children

b. For if when we were enemies we were reconciled to God: If God showed such dramatic love to us when we were enemies, think of the blessings we will enjoy once we are reconciled to God! If God does this much for His enemies, how much more will He do for His friends!

i. Wuest, quoting Alford: "Not only has the reconciled man confidence that he shall escape God's wrath, but triumphant confidence - joyful hope in God."

c. Much more, having been reconciled, we shall be saved by His life: This reconciliation isn't only helpful when we die; it also touches our life right now. God is forever done dealing with believers on the basis of wrath. He may chasten them as a loving Father, but not in punishment or payment for their sins. Chastening is always to provide loving correction and guidance.

d. Saved from wrath through Him … we were reconciled to God through the death of His Son … rejoice in God through our Lord Jesus … through whom we have now received the reconciliation: The point is clearly emphasized. What matters is what we have through Jesus. What we have through our own works doesn't matter and can't help us. It's all through Jesus.

3- The Gift is much more than the trespass  
v15 But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.

V 16 is key

a. But the free gift is not like the offense: Adam gave an offense that had consequences for the entire human race - as a result of Adam's offense, many died. Jesus gives a free gift that has consequences for the entire human race, but in a different way. Through the free gift of Jesus, the grace of God … abounded to many. Adam's work brought death but Jesus' work brings grace.

b. Paul describes the results of Adam's offense: Many died; judgment, resulting in condemnation, and death reigned over man. He also describes the results of Jesus' free gift: grace abounded to many, justification (because many offenses were laid on Jesus), receiving abundance of grace and the gift of righteousness, and reigning in life.

i. "He is not saying that death reigned over us all because we all sinned; he is saying that death reigned over us all because Adam sinned." (Morris)

c. Death reigned … righteousness will reign: We could say that both Adam and Jesus are kings, each instituting a reign. Under Adam, death reigned. Under Jesus, we can reign in life through the One, Jesus Christ.

i. It is staggering to think of how totally death has reigned under Adam. Everyone who is born dies - the mortality rate is 100%. No one survives. When a baby is born, it isn't a question of whether the baby will live or die - they will most certainly die; the only question is when. We think of this world as the land of the living, but it is really the land of the dying, and the billions of human bodies cast into the earth over the centuries proves this. But Paul says that the reign of life through Jesus is much more certain. The believer's reign in life through Jesus is more certain than death or taxes!

4- Much More - Reign in Life  
  
v17 For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)

a. One man's offense … one Man's righteous act: From this passage, Adam and Jesus are sometimes known as the two men. Between them they represent of all humanity, and everyone is identified in either Adam or Jesus. We are born identified with Adam; we may be born again into identification with Jesus.

i. The idea of Adam and Jesus as two representatives of the human race is sometimes called Federal Theology or Adam and Jesus are sometimes referred to as Federal Heads. This is because under the federal system of government, representatives are chosen and the representative speaks for the people who chose him. Adam speaks for those he represents, and Jesus speaks for His people.

ii. Again, someone may object: "But I never chose to have Adam represent me." Of course you did! You identified yourself with Adam with the first sin you ever committed. It is absolutely true that we were born into our identification with Adam, but we also choose it with our individual acts of sin.

b. Resulting in condemnation … resulting in justification: The outcome of this election - choosing Adam or Jesus - means everything. If we choose Adam we receive judgment and condemnation. If we choose Jesus we receive a free gift of God's grace and justification.

c. The free gift came to all men: Does this mean that all men are justified by the free gift? Without making a personal choice, every person received the curse of Adam's offense. Is it therefore true that every person, apart from their personal choice, will receive the benefits of Jesus' obedience? Not at all. First, Paul makes it clear that the free gift is not like the offense - they are not identical in their result or application. Second, over three verses Paul calls the work of Jesus a free gift, and he never uses those words to apply to the work of Adam. It is simply the nature of a gift that it must be received by faith. Finally, Paul clearly teaches throughout the New Testament that all are not saved.

i. In what sense then did the free gift cometo all men? It came in the sense that the gift is presented, but not necessarily received.

ii. The idea that all men are saved by the work of Jesus whether they know it or not is known as universalism. "If the doctrine of universalism is being taught here, Paul would be contradicting himself, for he has already pictured men as perishing because of sin." (Harrison)

v18 Justification & Life – Much More

5- Grace Super-Abounded

v20 Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:

6. (20a) The purpose of the Law.

Moreover the law entered that the offense might abound.

a. Paul has shown us that the law does not justify us. Now he shows that in itself, the law doesn't even make us sinners - Adam did that. Then what purpose does the law serve? What good is it at all? Was the giving of the law God's failed experiment? No. There is a clear purpose for the law, and part of it is so that the offense might abound. The law makes man's sin clearer and greater by clearly contrasting it with God's holy standard.

i. The flaws in a precious stone abound when contrasted with a perfect stone, or when put against a contrasting backdrop. God's perfect law exposes our flaws, and makes our sin abound.

b. There is another way that the law makes sin abound. Because of the sinfulness of my heart, when I see a line drawn I want to cross over it. In this sense, the law makes sin abound because it draws many clear lines between right and wrong that my sinful heart wants to break. Therefore, the law makes me sin more - but not because there is anything wrong in the law, only because there is something deeply wrong in the human condition.

7. (20b-21) The reign of grace.

But where sin abounded, grace abounded much more, so that as sin reigned in death, even so grace might reign through righteousness to eternal life through Jesus Christ our Lord.

a. If sin abounded under the law, then grace abounded much more under Jesus. Literally, the phrase abounded much more means "super-abounded." God makes His grace super-abound over abounding sin!

i. We might have expected that where sin abounded, God's anger or judgment would have abounded much more. But God's love is so amazing that grace abounded much more where we might have expected wrath.

ii. If grace super-abounds over sin, then we know that it is impossible to out-sin the grace of God. We can't sin more than God can forgive, but we can reject His grace and forgiveness.

b. As Paul stated before, sin reigned in death. But grace reigns also. The reign of grace is marked by righteousness and eternal life and is through Jesus.

i. Grace reigns through righteousness. Many people have the idea that where grace reigns, there will be a disregard for righteousness, and a casual attitude towards sin. But that isn't the reign of grace at all. Paul wrote in another letter what grace teaches us: For the grace of God that brings salvation has appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present age (Titus 2:11-12). Grace reigns through righteousness, and grace teaches righteousness.

ii. Grace reigns to eternal life. God's grace gives us something, and takes us somewhere. It gives more than just everlasting life in the sense that it will never end. Eternal life has the idea of a present quality of life, God's quality of life, given to us right now - not simply when we die.

iii. Grace reigns through Jesus. There is a King in the kingdom where grace reigns, and the King is Jesus. A life of grace is all about Jesus and others, and not about me. A life of grace doesn't look to self because it understands that this undeserved favor of God is given apart from any reason in self. All the reasons are in Jesus; none of the reasons are in myself. Grace doesn't reign through self, but through Jesus.

c. Even so grace might reign through righteousness: Wherever grace rules, God's righteous standard will be respected. The legalist's fear is that the reign of grace will provide wicked hearts with a license to sin, but Scripture doesn't share that fear. Grace does not accommodate sin, it faces it squarely and goes above sin in order to conquer it. Grace does not wink at unrighteousness, it confronts sin with the atonement at the cross and the victory won at the open tomb.

i. Grace is no friend to sin; it is its sworn enemy. "As heat is opposed to cold, and light to darkness, so grace is opposed to sin. Fire and water may as well agree in the same vessel as grace and sin in the same heart." (Thomas Benton Brooks)

ii. In John Bunyan's classic Pilgrim's Progress, a wonderful character is a man named Mr. Honest. He was a traveler along the way, and saw many a fellow pilgrim, some who had set out boldly and strongly but who turned back. He saw others who stumbled at the start but finished in fine fashion. Some began full of faith, but ended in doubt, but others came to greater assurance along the pilgrim's road. Mr. Honest obviously knew a lot about this pilgrimage we call Christianity, and he summed up all his knowledge in his last words:

"Mr. Honest called for his friends, and said unto them 'I die, but shall make no will. As for my honesty, it shall go with me' … When the day that he was to be gone was come, he addressed himself to go over the river. Now the river at that time overflowed the banks in some places, but Mr. Honest in his lifetime had spoken to one [named] Good-conscience to meet him there, that which he also did, and lent him his hand, and so helped him over. The last words of Mr. Honest were, 'Grace reigns!' So he left the world."