

## Sin Produced Death; Justification Gives Everlasting Life

Grace Chapel

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### INTRODUCTION

**A. Christ took our death penalty upon Himself when we were helpless and ungodly (5:6)**

**B. [Christ showed grace in taking our death penalty], because few would die for an esteemed good person, but no one else would die for scoundrels (5:7)**

**C. God's love for us is evident, because Christ died for us, while we were sinners (5:8)**

**D. Christ's life will most certainly deliver believers from (present) wrath, because His death gave believers a righteous standing before God and reconciled them to God (5:9–10)**

<sup>5</sup>Much more then, having now been justified by His blood, we shall be delivered from wrath through Him. <sup>10</sup>For if when we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be delivered by His life.

Romans 5<sup>9</sup> distinguishes past justification from future salvation.  
*having now been justified . . . we shall be saved from wrath through Him*

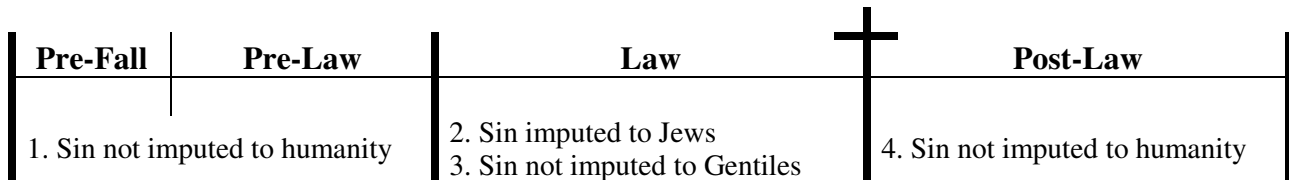
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**E. Believers now rejoice in God through Christ, because He reconciled us to God (5:11)**

**F. Adam’s sin caused sin to enter the world; which caused death to enter the world (5:12a)**

**G. Mortality because universal, because all people are sinners (5:12b)**

**H. Sin was in the world before the Law, but God did not impute sin to humanity (5:13)**



1. Romans 5:13 indicates that sin was not imputed before the Law
2. Romans 5:13 indicates that sin was imputed (to Jews) during the era of the Law  
The instrument of that imputation was the fact that Israel was under the Law
3. However, sin was not imputed to Gentiles—who were not under the Law (Rom 2:14)
4. 2 Corinthians 5:19 indicates that God does not now impute sin to the world

**Observation: The Great White Throne does not consider man’s sin, for two reasons:**

- A. On the cross Jesus paid the penalty for all sin for believers/unbelievers
- B. Non-imputation of sin would be double-speak, if sin were an issue at GWT

**I. Both Adam & humanity were mortal, though Adam sinned in a unique way (5:14)**

**J. Christ's gift [of life] is not like Adam's sin [that caused humanity to die], because God's grace abounded [to believers to give them everlasting life] as a gift (5:15)**

**K. Christ's gift [of life] is unlike [death] which came through Adam, because the verdict of death brought a death sentence, but Christ's free gift of life resulted in a verdict of *Justified* [for believers] (5:16)**

**L. God's abundant bestowal of grace and justification will reign in [everlasting] life through Christ will far supersede how death reigned through Adam's offense (5:18)**

**M. Therefore, Christ's obedience on the cross that bestows a free gift to believers that results in justification unto life is analogous to how the verdict upon Adam's offense brought a death sentence upon all humanity (5:19)**

**N. The entrance of the Law caused sin to abound, but grace abounded more abundantly, in order that grace might reign through righteousness to everlasting life through Christ (as sin had reigned in death) (5:20–21)**

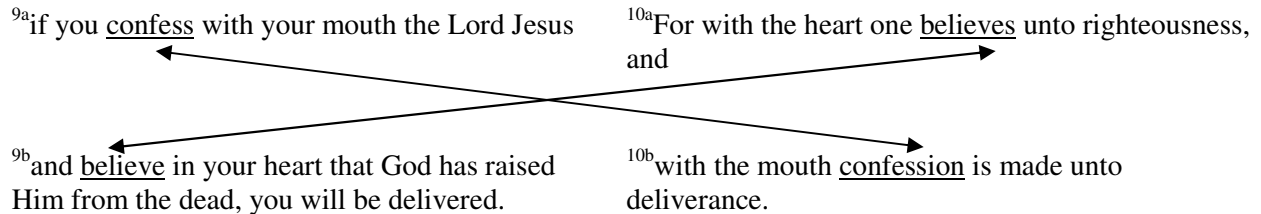
**TRANSITION: Romans 9:24–33 shows that justified Gentile believers have everlasting life, whereas unjustified Jewish unbelievers lack everlasting life**

**O. Paul desires for Israel to possess [both past justification and present] deliverance [from present wrath] (10:1)**

**P. Israel has zeal (to call on the Lord), but ignorantly tries to be justified by righteous works, rather than being justified by God's righteousness (10:2)**

**Q. One who believes that God raised Christ from the dead . . . [is justified unto everlasting life] (10:9b) because one believes [in Christ] unto justification [of life] (10:10b)**

**R. A believer who confesses Christ . . . is delivered from present wrath (10:9a) because one confesses Christ unto deliverance from present wrath (10:10a)**



Romans 5:9–10 shows that salvation = future deliverance:

Christ's life certainly will deliver believers from (present) wrath, because His death gave believers a righteous standing before God & reconciled them to God

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**Proof that (1) confession of Christ takes place after believing.**

*One is sent (10:15b)*

*The sent one then preaches (10:15a)*

*The preaching is then heard (10:14c)*

*The heard message about Christ is then believed (10:14b)*

*The one who believes in Christ then calls on His name (10:14a)*

**Proof that (2) justification takes place solely by believing.**

*10:10a With the heart one believes to righteousness (justification unto life)*

**CONCLUSION**