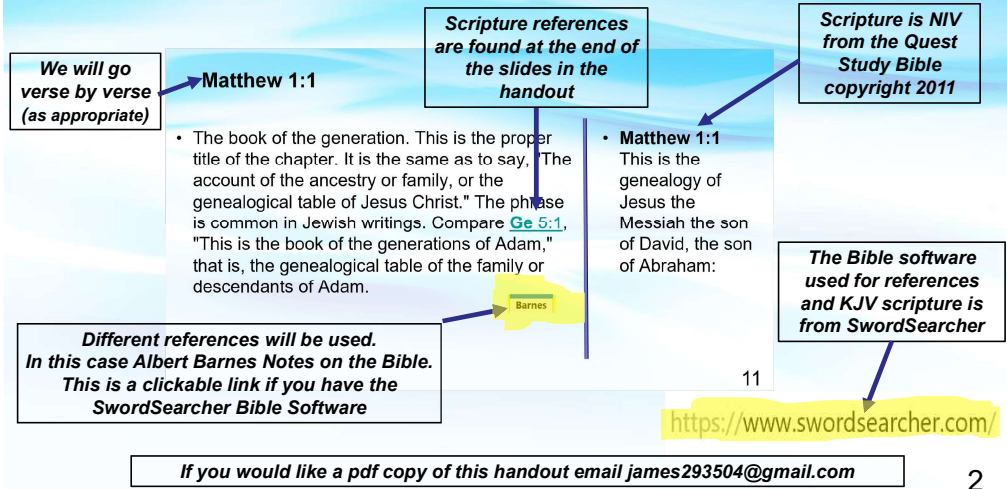


# Romans

# Chapter 5

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## How this study handout is structured



## Zoom Info – Bible Study Meeting Information 8:30 am Wednesday

Click on the link below

<https://us02web.zoom.us/j/4497575748?pwd=iKMcsS9qbngU-vcQo2zCt7lgy9QjRZW8X>

**Or** Go to <https://zoom.us/join> and enter Meeting ID → 449 757 5748, Passcode 04092006

**Or** Dial in at 312-626-6799 or 929-205-6099  
Enter meeting ID 449 757 5748#  
Enter Password 04092006

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## Romans Background and Introduction

### I. DOCTRINAL. THE SALVATION OF GOD. Chapters 1-8.

1. Introduction. Chapter 1:1-17.
2. The Need of Salvation Demonstrated. The Whole World Guilty and Lost. Chapter 1:18-3:20.
3. **The Righteousness of God Revealed. Justification, What it is and What it Includes.** Chapter 3:21-**5:11**.
4. **In Christ. The Sanctification of the Believer; his Deliverance from Sin and the Law. Children and Heirs.** Chapter **5:12**-8:39.

Gaebelein

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## Chapter 5 Background and Introduction

The design of this chapter, which has usually been considered as one of the most difficult portions of the New Testament, especially [Ro 5:12-21](#), is evidently to show the *results* or *benefits* of the doctrine of justification by faith. That doctrine the apostle had now fully established. He had shown in the previous chapters,

- (1.) that men were under condemnation for sin;
- (2.) that this extended alike to the Jews and the Gentiles;
- (3.) that there was no way of escape now but by the doctrine of pardon, not by personal merit, but by grace;
- (4.) that this plan was fully made known by the gospel of Christ; and

## Chapter 5 Background and Introduction

(5.) that this was no new doctrine, but was, in fact, substantially the same by which Abraham and David had been accepted before God. Having thus stated and vindicated the doctrine, it was natural to follow up the demonstration, by stating its bearing and its practical influence.

## Chapter 5 Background and Introduction

THIS GREAT CHAPTER naturally falls into two parts:

In the first eleven verses we have the blessed results of justification by faith, along with the most comprehensive statement in the Bible of the pure love and grace of God, in giving Christ for us sinners.

In the second part, verses 12 to 21, God goes back of the history and state of human sin, (which in Chapters 1.21 to 3.20 have been before us) to Adam, as our representative head, who stood for us, and whose sin became condemnation and death to us; and shows us Christ, as the other representative Man, by His act of death on the cross bringing us justification and life.

## Romans Chapter 5 Background and Introduction

1. Peace and Hope (verses 1-11)
2. Death through Adam, Life through Christ (verses 12-21)

## Contextual Reading Romans 5:1-11

### Peace and Hope

- <sup>1</sup>Therefore, since we have been justified through faith, we have peace with God through our Lord Jesus Christ, <sup>2</sup>through whom we have gained access by faith into this grace in which we now stand. And we boast in the hope of the glory of God. <sup>3</sup>Not only so, but we also glory in our sufferings, because we know that suffering produces perseverance; <sup>4</sup>perseverance, character; and character, hope. <sup>5</sup>And hope does not put us to shame, because God's love has been poured out into our hearts through the Holy Spirit, who has been given to us. <sup>6</sup>You see, at just the right time, when we were still powerless, Christ died for the ungodly. <sup>7</sup>Very rarely will anyone die for a righteous person, though for a good person someone might possibly dare to die.

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## Contextual Reading Romans 5:1-11

### Peace and Hope

- <sup>8</sup>But God demonstrates his own love for us in this: While we were still sinners, Christ died for us. <sup>9</sup>Since we have now been justified by his blood, how much more shall we be saved from God's wrath through him! <sup>10</sup>For if, while we were God's enemies, we were reconciled to him through the death of his Son, how much more, having been reconciled, shall we be saved through his life! <sup>11</sup>Not only is this so, but we also boast in God through our Lord Jesus Christ, through whom we have now received reconciliation.

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## Romans 5:1

- Being justified by faith - This is the sum of the preceding chapters. We have peace with God - Being enemies to God no longer, ver. 10; neither fearing his wrath, ver. 9. We have peace, hope, love, and power over sin, the sum of the fifth, sixth, seventh, and eighth chapters. These are the fruits of justifying faith: where these are not, that faith is not.
- **Romans 5:1** Therefore, since we have been justified through faith, we have peace with God through our Lord Jesus Christ,

Wesley

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## Romans 5:1

We have peace with God through our Lord Jesus Christ --"Peace" means that the war is done. "Peace with God" means that God has nothing against us. This involves:

1. That God has fully Judged sin, upon Christ, our Substitute.
2. That God was so wholly satisfied with Christ's sacrifice, that He will eternally remain so: never taking up the judgment of our sin again.
3. That God is therefore at rest about us forever, however poor our understanding of truth, however weak our walk. God is looking at the blood of Christ, and not at our sins. All claims against us were met when Christ "made peace by the blood of His cross." So "we have peace with God."

Romans

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## Romans 5:1

- Learn 1. That peace, is proclaimed in heaven between God and every justified person whatsoever, the enmity between God and such a soul being taken away: Peace I say, is proclaimed in the sinner's conscience: A person may be in a state of peace, and yet want the sense of peace.
- Again, There is a twofold peace with God; one which is opposite to God's paternal anger as a father. Now, the apostle here speaks of the former. **Being justified by faith, we have peace with God;** that is, God has no more hostile enmity against us, and will not satisfy his justice upon us, by punishing of us; **but if we offend him, we shall certainly fall under his frowns and chastisements, and feel the effects of his heavy displeasure as an angry father!**

Burkitt 13

## Romans 5:1

- Learn, 2. That our reconciliation with God is settled upon a sure foundation by Jesus Christ; **We have peace with God through our Lord Jesus**; that is, through him as a Mediator between God and us; he made peace by the blood of his cross, [Col 1:20](#). that is, by his blood shed upon the cross; he meritorious satisfaction brought us into a state of peace and reconciliation, and his prevailing intercession keep us in it: **Being justified by faith, we have peace with God through our Lord Jesus Christ.**

Burkitt 14

## Romans 5:1

- This peace with (or towards) God must not be confused with the "peace of God" of [Php 4:7](#), which is a subjective state; whereas peace with God is an objective fact--outside of ourselves. Thousands strive for inward peace, never once resting where God is resting--in the finished work of Christ on Calvary.
- **Philippians 4:7 (KJV)** And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

Romans

*There are different views among scholars on this.  
(see the next slide)*

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## Romans 5:1

- *Peace with God means peace and security from the assaults of temptation and sin.* "The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus". [\[Php 4:7\]](#) It is a safeguard of defense round about those who are justified by faith. To them it is given to be strengthened with all might according to his glorious power. They have crucified the flesh with its affections and lusts. *Such is the effect of being justified by faith.* "Although my house be not so with God, yet hath he made with me an everlasting covenant, ordered in all things and sure". [\[2Sa 23:5\]](#) Here and now peace and fellowship with God; access into grace and strength; no fear of evil in the dark valley; and afterward an abundant entrance into the presence of the King.

Pulpit 16

## I know I have peace with God 100 percent, but right now my internal state of peace (peace of God) is

1. Completely peaceful
2. A little unrest, but I am on my way to peaceful
3. Unrestful, I am struggling to find peace
4. More than unrestful, I am troubled and anxious

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## Discussion: A song that helps me have peace of God is

- Jireh – Elevation Worship - <https://www.youtube.com/watch?v=mC-zw0zCCtg>

18

## Romans 5:2

- We have access - We have received this access. It was only through Christ that we could at first approach God; and it is only through him that the privilege is continued to us. And this access to God, or introduction to the Divine presence, is to be considered as a lasting privilege. We are not brought to God for the purpose of an interview, but to remain with him; to be his household; and, by faith, to behold his face, and walk in the light of his countenance.
- In hope of the glory of God - Having our sins remitted, and our souls adopted into the heavenly family, we are become heirs; for if children, then heirs, [Ga 4:7](#); and that glory of God is now become our endless inheritance.

Clarke

- **Romans 5:2** through whom we have gained access by faith into this grace in which we now stand. And we boast in the hope of the glory of God.

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## Romans 5:2

### I. THE BELIEVER'S PERMANENT STATE OF GRACE.

**1. The privilege of being specially loved of God.** This love is that of a father to his children ([Joh 1:12](#); [Ga 4:4-5](#); [Jas 1:18](#); [Jer 31:3](#)). The end at which God aims in His treatment of His children is to bring them to glory ([Heb 2:10](#)). But first they have to be fitted for it ([Col 1:12](#)). And therefore it is God's present business to purify them and make them perfect in holiness and love. Whom He justifies, them He also sanctifies. Into this grace we are introduced by faith. And it is by faith we stand in it.

**2. The constant privilege of prayer.** Those who are justified have at all times freedom of access to the throne of grace. They are encouraged to come to it boldly ([Heb 4:16](#); [Php 4:6](#)); if rebuked at all, it is because they do not pray enough, or because they do not expect sufficiently large returns ([Joh 4:24](#)). →

Bibillus

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## Romans 5:2

Prayer opens the armory of God; it is the key which unlocks the promises and makes them ours...

**3. The privilege of being God's instruments in fulfilling His great purposes in the world.** We are the Church of the living God, endowed with a queenly authority and power. The Church is the Lamb's bride. It is the heritage, the house, and the city of God. It is the pillar of the truth. It is the open mirror of Jehovah's most glorious attributes ([Eph 3:10](#)). And yet it is into this grace that we obtain access through our Lord Jesus Christ, when we are justified by faith.

## Romans 5:3

**Romans 5:3 (KJV)** And not only so, but we glory in tribulations also: knowing that tribulation worketh patience;

1. "Tribulation worketh patience." Naturally it worketh impatience, and impatience misses the fruit of experience, and sours into hopelessness. When the heart is renewed by the Holy Spirit, but not till then, tribulation worketh patience. Angels cannot exhibit patience, since they are not capable of suffering. Job did not learn it in prosperity, but when he sat among the ashes and his heart was heavy. Patience is a pearl which is only found in the deep seas of affliction; and only grace can find it, bring it to the surface, and adorn the neck of faith therewith. →

- **Romans 5:3** Not only so, but we also glory in our sufferings, because we know that suffering produces perseverance;

## Romans 5:3

2. This patience worketh in us experience: *i.e.*, the more we endure, the more we test the faithfulness of God, the more we prove His love, and the more we perceive His wisdom. He that hath never endured may believe in the sustaining power of grace, but he has never had experience of it. You must put to sea to know the skill of the Divine Pilot and be buffeted with tempest before you can know His power over winds and waves. What better wealth can a man have than to be rich in experience?

## Romans 5:4

**Romans 5:4 (KJV)** And patience, experience; and experience, hope:

Verse 4. *And patience, experience.* Patient endurance of trial produces experience. The word rendered experience (δοκιμην) means *trial*, testing, or that thorough examination by which we ascertain the quality or nature of a thing, as when we test a metal by fire, or in any other way, to ascertain that it is genuine. It also means *approbation*, or the *result* of such a trial; the being approved and accepted as the effect of a trying process. The meaning is, that long afflictions borne patiently show a Christian what he is; they test his religion and prove that it is genuine. Afflictions are often sent for this purpose, and patience in the midst of them shows that the religion which can sustain them is from God. →

- **Romans 5:4** perseverance, character; and character, hope.

## Romans 5:4

*And experience, hope.* The result of such long trial is to produce hope. They show that religion is genuine; that it is from God; and not only so, but they direct the mind *onward* to another world, and sustain the soul by the prospect of a glorious immortality there. The various steps and stages of the benefits of afflictions are thus beautifully delineated by the apostle in a manner which accords with the experience of all the children of God.

Barnes

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## Romans 5:4

***The hope of faith and the hope of experience:*** — The hope of the fourth verse is distinct from, and after the hope of the second, and is derived from another source. The first hope is hope in believing; a hope which hangs direct on the testimony of God. The second hope is the fruit of experience, and is gathered, not from the word that is without, but from the feeling of what passes within.

**For example:** I make a two-fold promise to an acquaintance — the lesser part of which should be fulfilled tomorrow, and the latter on this day twelve months from now. If he believe me, then will there be a hope of the fulfilment of both, and, for a whole day at least, he may rejoice in this hope. Tomorrow comes, and if tomorrow's promise is not fulfilled, the hope which came from faith is overthrown, →

Bibillus

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## Romans 5:4

and the man is ashamed of his rash and rejoicing expectations! But if instead of a failure there is a punctual fulfilment without shame or without suspicion, he will now look to the coming round of the year with more confident expectation than ever.

It is quite true that there is a hope in believing, but it is just as true that experience worketh hope. Now in the gospel there are promises, the accomplishment of one of which is far off and the other of which is near. By faith we may rejoice in hope of the coming glory, and it will be the confirmation of our hope if we find in ourselves a present holiness. **He who hath promised to translate us into a new heaven hereafter has also promised to confer on us a new heart here.** →

Bibillus

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## Romans 5:4

Directly appended to our belief in God's testimony may we hope for both these fulfillments; but should the earlier fulfilment not take place, this ought to convince us that we are not the subjects of the latter fulfilment. A true faith would ensure to us both, but as the one has not cast up at its proper time neither will the other cast up at its time — and, having no part nor lot in the present grace, we can have as little in the future inheritance.

Bibillus

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## Romans 5:5

This love is the spring of all our actions; it is the motive of our obedience; the principle through which we love God, we love him because he first loved us; and we love him with a love worthy of himself, because it springs from him: it is his own; and every flame that rises from this pure and vigorous fire must be pleasing in his sight: it consumes what is unholy; refines every passion and appetite; sublimes the whole, and assimilates all to itself. And we know that this is the love of God; it differs widely from all that is earthly and sensual. The Holy Ghost comes with it;

→

Clarke

- **Romans 5:5**  
And hope does not put us to shame, because God's love has been poured out into our hearts through the Holy Spirit, who has been given to us.

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## Romans 5:5

by his energy it is diffused and pervades every part; and by his light we discover what it is and know the state of grace in which we stand. Thus, we are furnished to every good word and work; have produced in us the mind that was in Christ; are enabled to obey the pure law of our God in its spiritual sense, by loving him with all our heart, soul, mind, and strength; and our neighbor, any and every soul of man, as ourselves. This is, or ought to be, the common experience of every genuine believer; but, in addition to this, the primitive Christians had, sometimes, the miraculous gifts of the Holy Spirit. These were then needful; and were they needful now, they would be again communicated.

Clarke

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## Romans 5:6

- Christ came when his arrival was most likely to promote its great object - glory to God in the highest, and peace and good will among men. And the success that attended the preaching of Christ and his apostles, together with the wide and rapid spread of the Gospel, all prove that it was the due time, the proper season; ...
- *We were still powerless.* ...the inability or feebleness with regard to any undertaking or duty. Here it means that we were without strength *in regard to the case which the apostle was considering*; that is, we had no power to devise a scheme of justification, to make an atonement, or to put away the wrath of God, etc.

Clarke

Barnes

- **Romans 5:6**  
You see, at just the right time, when we were still powerless, Christ died for the ungodly.

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## Romans 5:7

- He amplifies the love of Christ in dying for the ungodly, and shows that it is unparalleled and without example. By *a good man* you must understand one that is very kind and bountiful, or one that is very useful and profitable; that is, a public and common good. Instances may be given of those that have sacrificed their lives for such.

Poole

- **Romans 5:7**  
Very rarely will anyone die for a righteous person, though for a good person someone might possibly dare to die.

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## Romans 5:8

- Now "sinning" is a stronger word than "strengthless": but it is strong in the wrong direction! Strengthless indeed toward God and holiness, we were; yet vigorous and active in sin. And what did God do? ... It was while we were thus sinning that Christ died for us! And thus God "demonstrated" (1) His peculiar love toward us. It is most astonishing, this announcement that God is "demonstrating" this love of His for us,--a love "all uncaused by any previous love of ours for Him." (2) Salesmen "demonstrate" their wares to those whom they deem able and willing to buy them. **God "demonstrates" His tender love to us; for He loved us as wretches occupied in sin, unable and unwilling to pay Him or obey Him. This is absolute grace.**
- **Romans 5:8** But God demonstrates his own love for us in this: While we were still sinners, Christ died for us.

Romans

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## Romans 5:9

- **If God did so much for us when enemies, what will He do, or rather, what will He not do, for us now that we are friends?**—Our enmity, great as it was, did not hinder His bestowing such an unspeakable gift: what is there, then, within the whole circle of the universe, which we may not count upon, now that that enmity has been removed, and we have entered into eternal friendship with Him?
- **Romans 5:9** Since we have now been justified by his blood, how much more shall we be saved from God's wrath through him!

PHC

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## Romans 5:9

There may be said to be three stages in this love, at each of which it rises and increases:

1. **He loved us when enemies;**
2. **He loves us more when friends,** even in this imperfect state of still-remaining sin;
3. **He will love us yet more when imperfection has been shaken off,** and we are presented without spot, or wrinkle, or any such thing. Here, then, is love in which we may assuredly triumph. It was love which expressed itself by an infinite gift. He is loving us and blessing us here; oh! will He not love us and bless us in the day when we take possession of the provided inheritance?

PHC

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## Romans 5:9 The Four "Much Mores"

- There are in this remarkable chapter four "much mores" which it is interesting and profitable to note. Two are in this first section; and two in the second. First, we have the two "much mores" of future safety; verses 9 and 10; then the two "much mores" of grace's abundance: verses 15 and 17, which are developed in the other section of the chapter.
- Verse 9: Much more then, having been now declared righteous by [means of] His blood, shall we be saved through Him from the [coming] wrath--God has done the harder thing: He will do the easier thing. He has had Christ die for us while we were "yet sinners"; "much more" will He see that we, being now believers and accounted righteous in view of Christ's blood, shall be saved from the coming wrath through Him (Christ).

Romans

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## Romans 5:9

### The Four “Much Mores”

- Notice that shed blood is the justifying ground, the procuring cause, of our being accounted righteous; and that instead of our being uncertain of preservation from the wrath which is coming at the Last Judgment, the fact that Christ died for us while we were still sinners should give us a constant state of calm security!

## Romans 5:10

*God's hatred of sin:* — It is a deep essential truth that God hates sin; and since sin is necessarily personal, the sinner as such, *i.e.*, so far as he willfully identifies himself with his sin, is hated of God, His enemy ([Ro 11:28](#)). But God loves everything that He has made. He cannot love man as a sinner, but He loves him as man, even when he is a sinner...

Human love here offers a true analogy: the more a father loves his son, the more he hates in him the drunkard, the liar, or the traitor. Thus God, loving as His creatures those whom He hates as self-made sinners, devises means whereby they may be brought back to Him.

- **Romans 5:10** For if, while we were God's enemies, we were reconciled to him through the death of his Son, how much more, having been reconciled, shall we be saved through his life! 38

## Romans 5:10

**I. THE SAD STATE INTO WHICH SIN HAS DEGRADED MAN.** "We were enemies." Not simply godless and careless, but rebels against God. Hence the heinousness of sin. The carnal mind is enmity against the holiest and best of Beings, and implies alienation, guilt, condemnation, and if persisted in — death.

**II. THE HAPPY CONDITION INTO WHICH GRACE ELEVATES MAN.** "Reconciled to God."

1. The exhibition of Divine love, in the sacrifice of Calvary, draws men to God, because there is proclaimed how deep, sincere, and pitiful He is, against whom sinners have revolted; how ready He is to forgive and save. →

## Romans 5:10

2. To be reconciled to God is not only to be pardoned, but to be admitted into fellowship with Him; to be in harmony with His will and purposes; to acquiesce in the dispensations of Providence.

3. What honor in such a state of oneness with the Almighty. Reconciled to Him we —

(1) Walk with Him. (2) Talk to Him and He to us. (3) Work with and for Him. (4) Become like Him. (5) Become prepared to be forever with Him.

## Romans 5:11

- and thus he shows that the convert Gentiles had access to glory, as well as the Jews, and were not inferior to them, though they had not circumcision and the law, wherein the Jews gloried so much, but with no ground, in comparison of what the Gentiles had to glory in, by faith in Jesus Christ now under the Gospel. This verse may be paraphrased; "It is true, we Gentiles could not formerly glory in God, as our God; *that* was the privilege of the Jews, who alone, of all the nations, owned him for their King and God, and were his people in covenant with him. ...but now we being reconciled by Jesus Christ, →

Coke

- **Romans 5:11**  
Not only is this so, but we also boast in God through our Lord Jesus Christ, through whom we have now received reconciliation.

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## Romans 5:11

- whom we have received and owned for our Lord, and there by being returned into his kingdom, and to our ancient allegiance, we can truly glory in God as our God; which the Jews cannot do, who have refused to receive Jesus his eternal Son for their Lord, whom God hath appointed Lord over all things.
- He now ascends into the highest strain of glorying; for when we glory that God is ours, whatever blessings can be imagined or wished, ensue and flow from this fountain; for God is not only the chief of all good things, but also possesses in himself the sum and substance of all blessings; and he becomes ours through Christ. We then attain this by faith, — that nothing is wanting to us as to happiness.

Coke

Calvin 42

## Romans 5:12-21 Introduction

- When we come to Romans 5.12, a new phase or view of our salvation appears. A general view of the passage will be helpful.
- The two men, Adam and Christ, with their distinct individual or representative consequences, are before us. It is no longer what we have done--our sins, but the one trespass of Adam that is in view. And it is the work of Christ, also, looked at as an "Adam,"--His "righteous act" of death; with its effect of justification for us. So now we look back to the act that set us down as sinners, instead of to our own deeds; and to the act that sets us down righteous, apart from our own works. →

Romans

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## Romans 5:12-21 Introduction

- It will never do to go about counting ourselves justified in the sense merely of having our own trespasses, those we have committed, forgiven; for this would amount to counting ourselves as innocent before we personally sinned, and to have become guilty merely because we personally sinned. But this is to forget that we all were made sinners 'by Adam's act,--not our own.
- Nor does this mean that we got a "sinful nature" from our "first parents": "By nature" we were, indeed, "children of wrath," Paul tells us in [Eph 2](#); and David declares: "In sin did my mother conceive me." But Romans Five does not talk of a nature of sin received by us from Adam, but of our being made guilty by his act. →

Romans

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## Romans 5:12-21

### Introduction

- We were so connected with the first Adam that we did not have to wait to be born, or to have a sinful nature; but when Adam, our representative, acted, we acted. Verse 19 plainly says, Through the one man's disobedience the many were set down as sinners, while the preceding verse says the principle was, through one trespass--unto all men to condemnation.

## Contextual Reading Romans 5:12-21

### Death through Adam, Life through Christ

- <sup>12</sup>Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all people, because all sinned— <sup>13</sup>To be sure, sin was in the world before the law was given, but sin is not charged against anyone's account where there is no law. <sup>14</sup>Nevertheless, death reigned from the time of Adam to the time of Moses, even over those who did not sin by breaking a command, as did Adam, who is a pattern of the one to come. <sup>15</sup>But the gift is not like the trespass. For if the many died by the trespass of the one man, how much more did God's grace and the gift that came by the grace of the one man, Jesus Christ, overflow to the many!

## Contextual Reading Romans 5:12-21

### Death through Adam, Life through Christ

- <sup>16</sup>Nor can the gift of God be compared with the result of one man's sin: The judgment followed one sin and brought condemnation, but the gift followed many trespasses and brought justification. <sup>17</sup>For if, by the trespass of the one man, death reigned through that one man, how much more will those who receive God's abundant provision of grace and of the gift of righteousness reign in life through the one man, Jesus Christ! <sup>18</sup>Consequently, just as one trespass resulted in condemnation for all people, so also one righteous act resulted in justification and life for all people. <sup>19</sup>For just as through the disobedience of the one man the many were made sinners, so also through the obedience of the one man the many will be made righteous.

## Contextual Reading Romans 5:12-21

### Death through Adam, Life through Christ

- <sup>20</sup>The law was brought in so that the trespass might increase. But where sin increased, grace increased all the more, <sup>21</sup>so that, just as sin reigned in death, so also grace might reign through righteousness to bring eternal life through Jesus Christ our Lord.

## Romans 5:12

- This refers to all the preceding discourse; from which the apostle infers what follows. He does not therefore properly make a digression but returns to speak again of sin and of righteousness. As by one man - Adam; who is mentioned, and not Eve, as being the representative of mankind. Sin entered into the world - Actual sin, and its consequence, a sinful nature. And death - With all its attendants. It entered into the world when it entered into being; for till then it did not exist. By sin - Therefore it could not enter before sin. Even so - Namely, by one man.
- **Romans 5:12** Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all people, because all sinned—

Wesley

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## Romans 5:12

The transgression of our first parents was of vast and dreadful amount. There are some who have been inclined to treat it lightly, and have sometimes inquired, "What mighty offence could there be in the eating of an apple?" In answer, note the sins connected with this transgression. There was —

- (a) **Unbelief**, because they denied the right to command and the penalty that existed.
- (b) **Ambition**, because they aspired to be as gods, distinguishing between good and evil.
- (c) **Sensuality**, because they wished to gratify mere animal appetite.
- (d) **Ingratitude**, because they turned against that God who had spread around them every enjoyment.

Bibillus

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For the past week, my actions in avoiding unbelief, ambition, sensuality and ingratitude are worthy of an \_\_\_\_\_

1. A
2. B
3. C
4. D
5. F

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## Romans 5:13

- Until the Mosaic law. Sin was there before the Mosaic law, for the Jews were like Gentiles who had the law of reason and conscience ([Ro 2:12-16](#)), but the coming of the law increased their responsibility and their guilt ([Ro 2:9](#)).
- **Romans 5:13** To be sure, sin was in the world before the law was given, but sin is not charged against anyone's account where there is no law.

RWP

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## Romans 5:14

- Here Adam is declared a type of the One who was to come--that is, of Christ, the last Adam. We cannot sufficiently urge the study of this great passage: until the mind sees, and the heart understands--and that gladly, condemnation by the one, and justification by the Other. It is just as necessary to see this "by the one" doctrine regarding our spirits, as regarding our bodies. As to the latter, Paul says, "As in Adam all die, so also In Christ shall all be made alive"; "The first man is of the earth, earthy; the second Man is of heaven . . . And as we have borne the image of the earthy, we shall also bear the image of the heavenly" ([1Co 15:22,47,49](#)).

Romans

- Romans 5:14** Nevertheless, death reigned from the time of Adam to the time of Moses, even over those who did not sin by breaking a command, as did Adam, who is a pattern of the one to come.

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## Romans 5:15

- Adam and Christ are compared together in this respect, both of them give and yield to theirs that which is their own: but the first difference between them is this, that Adam by nature has spread his fault to the destruction of many, but Christ's obedience has be grace overflowed to many.

Geneva

- Romans 5:15** But the gift is not like the trespass. For if the many died by the trespass of the one man, how much more did God's grace and the gift that came by the grace of the one man, Jesus Christ, overflow to the many!

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## Romans 5:16

- This is the *second* point in which the effects of the work of Christ differ from the sin of Adam. The *first* part ([Ro 5:15](#)) was, that the evil consequences flowed from the sin of *one* MAN, Adam; and that the benefits flowed from the work of *one* MAN, Jesus Christ. The point in this verse is, that the evil consequences flowed from *one* CRIME, one act of guilt; but that the favors had respect to *MANY ACTS* of guilt. The effects of Adam's sin, whatever they were, pertained to the *one sin*; the effects of the work of Christ to *many sins*.

Barnes

- Romans 5:16** Nor can the gift of God be compared with the result of one man's sin: The judgment followed one sin and brought condemnation, but the gift followed many trespasses and brought justification.

55

## Romans 5:17

- Note what it is that believing ones "receive": First, abundance of grace: The cross having met righteously all the claims of the Divine being, and the Divine throne, against sinners, God has now spoken to us as He is, in abounding grace, for "God is Love." Over and over are "abound," "abundance" used here to express God's attitude; and the free motion, since the cross, of His infinitely loving heart toward sinners, in gracious kindness. Those who "receive" God's grace give Him the honor of His graciousness. →

Romans

- Romans 5:17** For if, by the trespass of the one man, death reigned through that one man, how much more will those who receive God's abundant provision of grace and of the gift of righteousness reign in life through the one man, Jesus Christ!

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## Romans 5:17

- Second, Those that "receive" this abundance of grace have therewith the gift of righteousness. What a gift! Apart from works, apart from the Law, apart from ordinances, apart from worthiness, an out and out gift of righteousness from God! Many times in teaching this passage to Bible classes I have asked them to repeat three times over each of these expressions: "The abundance of grace," "the gift of righteousness." We earnestly commend this to you, dear reader! Try it.
- Alas, how few believers have the courage of faith! We have looked so long at our unworthiness that the very thought of pushing away from the shore-lines and launching out on the limitless, fathomless ocean of Divine grace makes us shrink and waver. →

Romans

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## Romans 5:17

- When some saint here or there does begin to believe the facts and walk in shouting liberty, we say (perhaps secretly), "He must be an especially holy, consecrated man." No, he is just a poor sinner like you, who is believing in the abundance of grace! And if we hear some one praising God for the gift of righteousness, because he is now righteous in Christ before God, we are ready to accuse him of thinking too highly of himself. No, he is just a poor sinner like you and me, but one who has dared to believe that he has received an outright gift of righteousness, and is rejoicing in it.

Romans

58

## Romans 5:18

- **Resulted in justification and life for all people;** the blessings provided by Christ are sufficient for all; they are offered to all to whom they are revealed; they should be accepted by all; and all who do accept them, as offered in the gospel, will be pardoned, justified, and saved.
- **Romans 5:18** Consequently, just as one trespass resulted in condemnation for all people, so also one righteous act resulted in justification and life for all people.

FBN

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## Romans 5:18

- "The consequences of Christ's obedience extend as far as the consequences of Adam's disobedience. The consequences of Adam's disobedience extend to all mankind; and therefore, so do the consequences of Christ's obedience. Now, if the Jews will not allow the Gentiles any interest in Abraham, as not being naturally descended from him, yet they must own that the Gentiles are the descendants of Adam, as well as themselves; and being all equally involved in the consequences of his sin, from which" (as far as the death of the body is concerned) "they shall all equally be released at the resurrection, through the free gift of God, therefore they could not deny the Gentiles a share in all the other blessings included in the same gift."

Clarke

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## Romans 5:19

- Even so through the obedience of the One--This was our Lord's death, as an act of obedience "He became obedient unto death, yea, the death of the cross." He was of course always obedient to His Father, but it cannot be too strongly emphasized that His life before the cross,--His "active obedience "as it is called, is not in any sense counted to us for righteousness. "I delivered to you," says Paul, "first of all, that Christ died for our sins." Before His death He was "holy, guileless, undefiled, separated from sinners." He Himself said: "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit."
- **Romans 5:19** For just as through the disobedience of the one man the many were made sinners, so also through the obedience of the one man the many will be made righteous.

Romans

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## Romans 5:20

- Thus neither our sins nor our "sinful nature" has, in this passage, anything to do with our condemnation: but Adam's act only. And not our new life in Christ, nor our walking in the good works unto which we are created ([Eph 2:10](#)), has anything to do with constituting us righteous, but Christ's act of death only (vv. 18, 19). As we have said, law "came in alongside,"--not as in any sense a means of salvation, but that Israel (and through Israel, all of us) might discover guiltiness by breaking law; for law gives no power to keep law! But, where sin abounded, grace did completely- overflow. →
- **Romans 5:20** The law was brought in so that the trespass might increase. But where sin increased, grace increased all the more,

Romans

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## Romans 5:20

- Grace began to work for Israel immediately after the Law was broken! For instead of cutting off Israel as a nation, God appointed Moses a mediator; and when sin came to a climax with the Jews' crucifying their Messiah, the Lord's words were 'Father, forgive them.' And as we shall read in Chapter Eleven, God will indeed yet forgive them,--will take away their sins and "bring in everlasting righteousness." Grace will yet over- flow for Israel, nationally, as it has now overflowed to us as individual sinners, both Jews and Gentiles.

Romans

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## Romans 5:21

- That as sin had reigned - so grace also might reign - Which could not reign before the fall; before man had sinned. Through righteousness to eternal life by Jesus Christ our Lord - Here is pointed out the source of all our blessings, the rich and free grace of God. The meritorious cause; not any works of righteousness of man, but the alone merits of our Lord Jesus Christ. The effect or end of all; not only pardon, but life; divine life, leading to glory.
- **Romans 5:21** so that, just as sin reigned in death, so also grace might reign through righteousness to bring eternal life through Jesus Christ our Lord.

Wesley

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## Romans 5:21

- Our justification, is, therefore, in this great passage, related not to our personal sins, as in Chapters Three and Four; but to our guilt by and in Adam, from which we are cleared by Christ's death. And Christ being now raised, we, connected with Him at the cross, now share His life: so that our justification is called "justification of life" (vs. 18).
- It is true that we are not spoken of as "in Christ" until Chapter Six, where death with Christ is unfolded and our history in the first Adam, and our relation to sin, ended. But Paul speaks of being "justified in Christ" ([Ga 2:17](#)). And certainly the subject in the last section of Chapter Five is justification-condemnation by Adam's trespass, and justification by Christ's righteous act of death. →

Romans

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## Romans 5:21

- Thus, not until we come to Chapter Six is our walk, our sanctification, taken up. It is true that the doctrine of the two men (5:12-21) makes possible of understanding the great fact of Chapter Six,--that we died with Christ. But the subject of the latter section of Chapter Five is condemnation by Adam, justification by Christ.

Romans

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## Reference Scriptures

- **Colossians 1:12 (KJV)** Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:
- **Colossians 1:20 (KJV)** And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, *I say*, whether *they be* things in earth, or things in heaven.
- **1 Corinthians 15:22 (KJV)** For as in Adam all die, even so in Christ shall all be made alive.
- **1 Corinthians 15:47 (KJV)** The first man *is* of the earth, earthy: the second man *is* the Lord from heaven.
- **1 Corinthians 15:49 (KJV)** And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

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## Reference Scriptures

- **Ephesians 2:10 (KJV)** For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.
- **Ephesians 3:10 (KJV)** To the intent that now unto the principalities and powers in heavenly *places* might be known by the church the manifold wisdom of God,
- **Galatians 4:4-5 (KJV)** But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons.
- **Galatians 4:7 (KJV)** Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

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## Reference Scriptures

- **Hebrews 2:10 (KJV)** For it became him, for whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.
- **Hebrews 4:16 (KJV)** Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.
- **James 1:18 (KJV)** Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.
- **Jeremiah 31:3 (KJV)** The LORD hath appeared of old unto me, *saying*, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee.
- **John 1:12 (KJV)** But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name:

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## Reference Scriptures

- **John 4:24 (KJV)** God *is* a Spirit: and they that worship him must worship *him* in spirit and in truth.
- **Philippians 4:6 (KJV)** Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.
- **Romans 2:9 (KJV)** Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;

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## Reference Scriptures

- **Romans 2:12-16 (KJV)** For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law; (For not the hearers of the law *are* just before God, but the doers of the law shall be justified. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: Which shew the work of the law written in their hearts, their conscience also bearing witness, and *their* thoughts the mean while accusing or else excusing one another;) In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.
- **Romans 11:28 (KJV)** As concerning the gospel, *they are* enemies for your sakes: but as touching the election, *they are* beloved for the fathers' sakes.

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## Reference Scriptures

- **2 Samuel 23:5 (KJV)** Although my house *be* not so with God; yet he hath made with me an everlasting covenant, ordered in all *things*, and sure: for *this is* all my salvation, and all *my* desire, although he make *it* not to grow.

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