

**Homework:** Read through Romans 5 each day. Circle any words or phrases that you see frequently repeated. Mark what you think is the most important/key verse in Romans 5. Create a title for the chapter (below). After reading the chapter several times, create a basic outline for Romans 5 in the text below before you begin the study on page 40. Write down any questions you might have.

## Romans 5

(ESV)

Chapter Title \_\_\_\_\_

<sup>1</sup> Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ. <sup>2</sup> Through him we have also obtained access by faith into this grace in which we stand, and we rejoice in hope of the glory of God. <sup>3</sup> Not only that, but we rejoice in our sufferings, knowing that suffering produces endurance, <sup>4</sup> and endurance produces character, and character produces hope, <sup>5</sup> and hope does not put us to shame, because God's love has been poured into our hearts through the Holy Spirit who has been given to us.

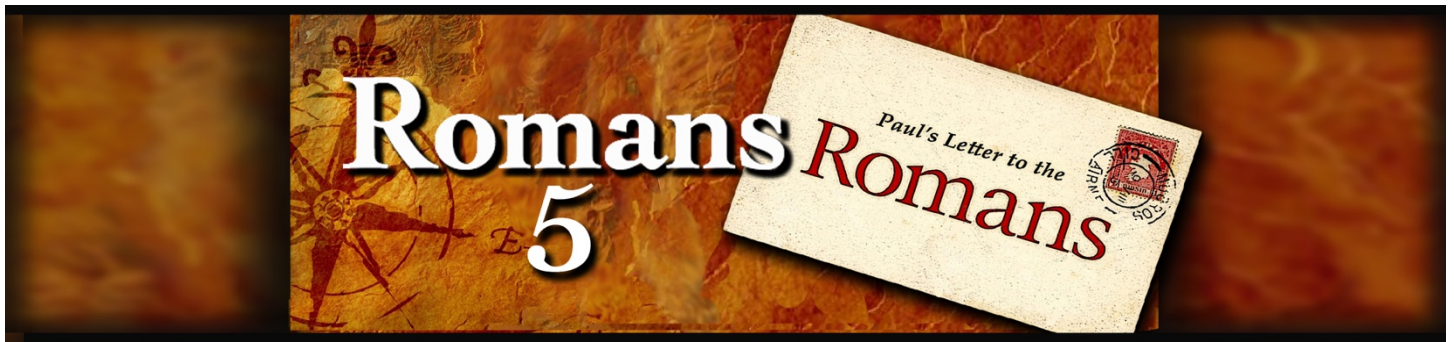
<sup>6</sup> For while we were still weak, at the right time Christ died for the ungodly.

<sup>7</sup> For one will scarcely die for a righteous person—though perhaps for a good person one would dare even to die— <sup>8</sup> but God shows his love for us in that while we were still sinners, Christ died for us. <sup>9</sup> Since, therefore, we have now been justified by his blood, much more shall we be saved by him from the wrath of God. <sup>10</sup> For if while we were enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life.

<sup>11</sup> More than that, we also rejoice in God through our Lord Jesus Christ, through whom we have now received reconciliation. <sup>12</sup> Therefore, just as sin came into

Notes

the world through one man, and death through sin, and so death spread to all men because all sinned—<sup>13</sup> for sin indeed was in the world before the law was given, but sin is not counted where there is no law.<sup>14</sup> Yet death reigned from Adam to Moses, even over those whose sinning was not like the transgression of Adam, who was a type of the one who was to come.<sup>15</sup> But the free gift is not like the trespass. For if many died through one man's trespass, much more have the grace of God and the free gift by the grace of that one man Jesus Christ abounded for many.<sup>16</sup> And the free gift is not like the result of that one man's sin. For the judgment following one trespass brought condemnation, but the free gift following many trespasses brought justification.<sup>17</sup> For if, because of one man's trespass, death reigned through that one man, much more will those who receive the abundance of grace and the free gift of righteousness reign in life through the one man Jesus Christ.<sup>18</sup> Therefore, as one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men.<sup>19</sup> For as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous.<sup>20</sup> Now the law came in to increase the trespass, but where sin increased, grace abounded all the more,<sup>21</sup> so that, as sin reigned in death, grace also might reign through righteousness leading to eternal life through Jesus Christ our Lord.



## REVIEW

Throughout Romans, Paul is systematically framing the essentials of the Gospel:

1. There is no excuse for not knowing that **God exists**. (Romans 1:18-20)
2. **All have sinned**, offending and separating them from God. (Romans 3:10-12, 23)

### Key Doctrine #1 in Romans

**Mankind's Sinfulness**—Sin separates every human from God; only Jesus Christ can reconcile God and man. (JM)

3. **The consequence of sin is death**. (Romans 1:28-32, Romans 5:12, Romans 6:23)
4. A day of judgment against sin is coming. **God is the rightful and righteous Judge**; He has the absolute authority to judge sinners because He created the human race, and He knows the heart of every human being. (Romans 2:2, Romans 14:10b-12)
5. All people are **accountable to God** to answer for their sins, but no one can atone for their own **guilt** before God. God will never declare anyone righteous based on “good” things that they have done, nor for refusing to do “bad” things. (Romans 3:19-20)
6. God sent sinless Jesus to die as the **atonement** (payment) **for our sins**; this made it possible for God to be just and merciful. (Romans 3:24-26, **Romans 5:6, 8-10**)

### Key Doctrine #2 in Romans

**Justification By Faith**—Complete freedom from judgment and the bondage of sin comes by faith alone in Jesus Christ. (JM)

7. **Forgiveness, Atonement, and Redemption** are given to us through **faith in the free gift of Jesus**. (Romans 2:4, Romans 3:24-26, Romans 6:23, Romans 10:9)
8. Believers have been **reconciled** to God by Jesus' **sacrifice of atonement (propitiation)**, as He suffered the wrath of God in our place. (Romans 3:24-26)

## Read Romans 5:1-5

Paul moves on to describe the **new life** made possible because of Jesus Christ. The basis of this new life is a **new faith relationship** with Christ.

1. What is the “therefore” there for? (1)
2. Who is “we” in Romans 5?
3. As a result of our new relationship, what do we now HAVE through Christ?

*CA.* \_\_\_\_\_ (1)

The greatest need of man is to have peace with God. No man is at peace with himself until he is at peace with God. Many people find it difficult to live with themselves because they have not learned to live in peace with God. This not just a subjective feeling (peace of mind) but primarily an **objective** (factual, verifiable) **status**, a new relationship with God: Once we were his enemies, but now we are his friends. (NIVSB) (**Romans 5:10, Colossians 1:22-23**)

Because of faith, the believer is declared righteous in the sight of God. The Christian no longer has to be afraid of God; he is free from God's wrath. The Christian also no longer hates God, but loves Him. This new relationship brings peace.

**B.** Status/Access to God—"... our introduction (NIV—"access"; NLT—"this place of undeserved privilege") by \_\_\_\_\_ into this \_\_\_\_\_ in which we \_\_\_\_\_ ...."(2)

Christ has opened the **way for man to come to God**. Jesus ushers us into the **presence** of God. The impenetrable barrier that separated us from God, and God from us, has been removed. And that is where we stand, in God's presence, standing firm and safe, upheld by the power of God.

**C.** \_\_\_\_\_ of the glory of God (2, 5)

One of the outstanding qualities of the Christian is hope. Only the true believer has hope and can rejoice in troubles and sorrow. The believer's hope is not optimism or happiness. It is the **confident expectation** and **sacred assurance** of our future destiny and is based on God's **love**, which is demonstrated in the death of Christ and revealed to us by the Holy Spirit.

Hope is our confidence that the purpose for which God created us will be ultimately realized. (NIVSB)

**D.** "... we \_\_\_\_\_ in our sufferings, knowing that suffering produces \_\_\_\_\_, and endurance produces \_\_\_\_\_, and character produces \_\_\_\_\_, and hope does not put us to \_\_\_\_\_...." (2-5) ([Matthew 5:11-12](#), [James 1:2-3](#))



PARALLEL PLUS

### Bible Study Technique

**Word Study using the Literal Word Bible app**—Studying the original meanings of the words used in the text will give extra information about the content of the passage and the intent of the author. While an English dictionary may help you understand a word you don't understand, the "literal word" often provides deeper, subtle meaning to a passage that we may not find in English.

The Literal Word app exists to promote the word of God and not much else. The NASB 1995, LSB, ESV and KJV translations of the Bible were selected for faithfully utilizing a word-for-word instead of a thought-for-thought method. Word searches are simple, including complete lexicons for original Hebrew and Greek words that can be viewed with just a tap. All of Literal Word is offered free of charge, and all of it can be accessed without an internet connection. Download for free in the AppStore on your iPad, iPhone, or Android device.

You may also want to check out the PARALLEL PLUS Bible study app (free download) which allows you to compare in columns up to 7 different translations including Greek and Hebrew.

5 Therefore, since we have been justified by his blood, we have peace with God through Christ. 2 Through him we have also received the grace of justification by faith into this grace in which we stand, and we rejoice in hope of the glory of God. 3 Not only so, but we also rejoice in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not put us to shame, because we know that all things work together for good to those who love God, who have been poured into our hearts through the Holy Spirit who has been given to us.

**κατεργάζομαι** [katergazomai] v.

κατ-εργάζομαι (emphatic form of ἐργάζομαι, in LXX to effect by labour, achieve, work out, bring about: with accusative, Rom 4:15, Rom 5:3, Rom 7:8, Rom 7:15-20, 2Co 7:10, Eph 6:13, Jas 1:3; pass., 2Co 12:12; with accusative of thing(s) and dative of person(s), Rom 7:13, 2Co 4:17, 2Co 7:11, 2Co 9:11; id. before διά, with genitive of person(s), Rom 15:18; τ. σωτηρίαν, Php 2:12; with accusative of person(s) before εἰς, 2Co 5:5 (RV, wrought); of evil deeds, Rom 1:27, Rom 2:9, 1Co 5:3, 1Pe 4:3 .†

Abbott-Smith, A Manual Greek Lexicon of the New Testament. Sourced from Tyndale House, Cambridge.

Buttons: Copy, Add Note, Highlight

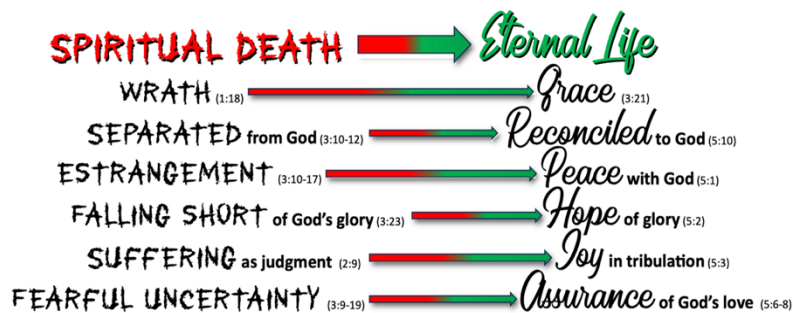
- Greek word
- Romanized word and part of speech
- Compound parts
- Button showing Septuagint (Greek OT) usage
- Basic Definition
- Usage according to grammar and example verses
- Create a personal note for the verse
- Highlight the verse

## WORD STUDY (Greek from Literal Word app)

- **Rejoice (Joy)**— καυχάομαι *kauchaomai*; joyous exultation
  - \* Christians can rejoice in suffering because they know that it is not meaningless. God's purpose in suffering is to produce character in his children. (NIVSB)
- **Suffering**— θλίψις *thlipsis*; tribulation, affliction, distress
- **Produces**—κατεργάζομαι *katergazomai*; to effect by labour, achieve, work out, bring about
- **Endurance**—ὑπομονή *hypomonē*; patient enduring
  - \* Patience is the quiet endurance of what we cannot but wish removed. (JFB)
- **Character**—δοκιμή *dokimē*; the process of trial, the result of trial, proof, approval
  - \* Character is the quality of being approved through testing. (RSB)
- **Hope**—ἐλπίς *elpis*; hope
  - \* Our confidence that the purpose for which God created us will be ultimately realized. (NIVSB)
- **Shame**—κατασχύνω *kataischynō*; disgrace, dishonor, put to shame
- **Love**—ἀγάπη *agapē*; love, good will, esteem [outside of biblical and ecclesiastical books, there is no clear instance]
  - \* A right sense of God's love to us, will make us not ashamed, either of our hope, or of our sufferings for him. (MHC)

We rejoice **IN** our sufferings, not **BECAUSE OF** our sufferings. God does not say Christians will escape trials and troubles, but He does say he will be with us **through** all of them. This hope will never disappoint us, because it is sealed with the Holy Spirit. Joy (rejoicing) is a characteristic of those who belong to God. This joy is undimmed by the dark trials through which we pass (and we **will** pass through them!).

The death to life conversion of the believer causes a total transformation in the status and the experience of the believer:



**4.** Has the truth expressed in God's Word in this section changed your perspective on suffering? How and why?

Paul has moved from *faith* (1) to *hope* (2, 4–5) to *love* (5). ([1 Corinthians 13:13](#), [1 Thessalonians 1:2-3](#)).

God's love "has been poured into our hearts." The verb indicates a **past action causing results that continue into the present**. When we first believed in Christ, the Holy Spirit poured out his love in our hearts, and his love for us continues to dwell in us. All true believers have the gift of the Spirit. ([Romans 8:9-11](#))

### Read Romans 5:6-8

God acted "at the right time," both in the sense that the death of Christ took place according to His divine timetable ([Mark 1:15](#), [John 17:1](#), [Acts 2:23](#), [Galatians 4:4](#)), and also because it meets us in the moment of our deepest need, when we were "still weak" (6), (NIV– "powerless") "still sinners" (8), and "while we were enemies" of God (10).

There are various kinds and qualities of love. Natural human love normally loves the lovable, but also normally thinks of what benefits will come if love is shown. Human love is usually conditional.

God's kind of love loves even the unlovable and is completely centered on others, always more concerned with the welfare of the beloved than with personal gain. God loved us **even while we were sinners**. (This does not mean that God loves sin or condones it.) God loved us when **we were His enemies**. ([Romans 8:7-8](#)) Jesus exhibits a love for us that is not merely human, but divine. (GL)

5. How did God demonstrate His love for us? ([John 3:16](#))

6. How easy is it for you to love someone who hates you, curses you, or abuses you?

Nevertheless, in the death of Jesus, a unique, unparalleled kind of love was demonstrated. Even while we hated God, He revealed His love for us by sending His Son to die for us. God was not required to do this, but He did, through the Perfect One, Christ Jesus, dying for sinners.

7. Why did Jesus HAVE to die for sinners?

8. Did Jesus die to make atonement a *possibility* for those who might choose to believe in Him at some point in their lives, or did He die to actually *accomplish* atonement for all of His people at the moment of **His death** (before they had even been born)? Why do you think that?

### Key Doctrine #3 in Romans

**Definite Atonement**—God's purpose for the sacrifice of atonement was limited and definite, limited in its efficacy to all who believe.

(RCS)

The doctrine of **Definite Atonement** (also known as **Limited Atonement**) focuses on the question of God's **intent** in sending Jesus to the cross, the **purpose** for Christ's atonement. It teaches that Christ Jesus died **exclusively** for those **chosen** by the Father (**the elect**) and died **to fully secure** the salvation of his people, not just "make the offer" of salvation. (SL) (GL) To be one of God's people, one **MUST** have their sins atoned for, and they can only be atoned for by His death, the shedding of **HIS** blood. ([Hebrews 9:22](#))

"In a nutshell: the death of Christ was **intended to win** the salvation of **God's people alone**; and not only was it intended to do that but it effectively **achieved** it as well. Jesus will be true to his name: he will save his people from their sins. In this regard, the adjective 'definite' does double duty: Christ's death was **definite in its intent**—he died to save a particular people; and it was **definite in its nature**—his death really **did atone** for sin." (JG)

The **effect** of Christ's work on the cross is **limited** to those who believe; Christ's atonement is **not beneficial for unbelievers**. **Not everyone is saved through His death**. The value of Christ's death is **sufficient** to pay for the sins of all human beings, but it is **efficient** (effective, useful, available) only for some. (RSB)

9. List some cross-references that explain who can be saved. (Begin with verses you have studied in Romans.)

**Read Romans 5:9-11**

10. What is the “therefore” there for?
11. What is the “since” there for? What is the result of our being justified by Christ’s blood?

**Key Doctrine #4 in Romans**  
**Reconciliation**—The sacrifice of Jesus Christ renews and restores the relationship between God and man. (JM)

Humans are enemies of God, but **the magnificence of God’s love** is that He is not **JUST** the **enemy of sinners**, but **He loves sinners**. God is angry/hostile toward all sinners, but **He does not hate the elect**. Instead, He loves the elect by saving them, even though they are enemies, through the death of His Son. That hostility and enmity between God and man is **mutual** until we are reconciled. (GL) If **reconciliation** is to be accomplished, God’s hostility must be removed from **humans**. To **reconcile** is “to put an end to hostility,” and is closely related to the term “justify.”

Notice the parallels between verses 9 and 10.

Romans 5:9	Romans 5:10
justified	reconciled
by His blood	by the death of his Son
shall we be saved	shall we be saved
from the wrath of God	by His life

In the NT only Paul describes the sin-bearing work of Christ as **reconciliation**, although the idea is already present in the OT, especially in Hosea. God’s alienation from us is ended by removing the cause of the alienation (our sin, guilt, and condemnation) by the death of Christ. (RSB) ([Colossians 1:21-22](#))

12. In Romans 5:1-11, what 6 things have we gained through faith in Christ, and what 3 things can we rejoice in? See verse references for hints.

What we have gained through faith in Jesus:	What we can rejoice/boast in:
(1)•	(9)•
(1)•	(10)•
(2)•	(10)•
	(2)•
	(3)•
	(11)•

**Read Romans 5:12**

Here Paul begins an important comparison that is not concluded until 5:18-21.

13. What is the “therefore” there for?

14. How did sin come into the world?
15. How did death come into the world?
16. Why does every person on earth die?

Death is not natural to humanity. Adam was not originally subject to death; if he had not sinned, he would not have died. However, he disobeyed a **specific command** of God, the *ONLY* restrictive command God had given him, and so, as God had warned him, the sentence of death was pronounced on him. Physical death is the penalty for sin. It is also the symbol of spiritual death—ultimate separation from God. When Adam sinned, his sin transformed his inner nature and brought spiritual death and depravity that was then passed on to his descendants as an infectious ‘soul eating’ disease that none can escape; death became a grim reality for all mankind. Because all humanity came from Adam, all have inherited his fallenness and depravity. The context here in Romans 5 proves that Adam’s sin extended to the rest of humankind resulting in condemnation (v. 18–19) and death (v. 15). We do not start life with even the possibility of living sinlessly; we are born as sinners by nature.

■ Humans are not sinners because they sin, but, rather, they sin because they are sinners. (JM)



### **Bible Study Technique**

**Transition words**—connecting words used to link together different ideas in the text. They help the reader to follow the information by explaining the relationships between different sentences or parts of a sentence. \*(See handout)

As we study the Bible, it is important to keep an eye out for **clues** that help us understand what is happening and how the main points of a book, chapter, or passage are developing. Paul frequently uses quite long sentences that can stretch over many “verses” in a passage. [Remember that there were no verse numbers or chapter numbers when Paul wrote his letter; it was a LETTER!] It can be easy to get lost in the midst of paragraphs, sentences, clauses, and words that are so profound that we struggle to make sense of them. Paul routinely begins a thought, then interrupts his train of thought to explain something more clearly, then he returns back to the original thought to complete his point. Important words such as “therefore,” “since,” and “because” can help us connect one idea to other ideas by revealing HOW the ideas are connected.



### **Bible Study Technique**

**Parenthetical statements**—words added to a sentence that do not change the meaning or grammar of the original sentence, but they give extra information that is not essential. (Hint—You can add and remove a parenthetical and the sentence means the same.) Some information in a sentence is essential to its meaning, and some information may be less important or “nonessential.” When nonessential information is added parenthetically to a sentence, it is usually separated from the main sentence by commas, parentheses (...), brackets [...], or long dashes—...—.

As we study God’s Word, noticing these features will help us to separate the essential from the nonessential and make better sense of a long sentence or passage.



Notice the **dash** (—) at the end of verse 12. The dash tells us that the following information is parenthetical, that it gives **more information** to something Paul is explaining. **God's Word is never nonessential!** But separating the extra information from his main point, will help us to better understand Paul's long sentences. [Remember that the Greek and Hebrew languages use no punctuation, but English translations need to use punctuation for English readers to be able to understand the meaning of a passage and how it relates to other passages of Scripture. Different translations (because there are different translators) may not use the same punctuation—ESV, NIV, LSB, NASB, NKJV, ASV all have a dash (—) at the end of verse 12; while BSB (Berean Study Bible), KJV and NLT do not. The translator of the ESV used this method to indicate that Paul is adding parenthetical (explanatory) information, similar to what we encountered in Romans 2:12-16 (page 17-18 of the study).

**Scan through Romans 5:13-21 to get a quick sense of the meaning.** We will look more closely later.

**17.** The **dash** signals a “pause” in his train of thought and then reconnects verse 12 to which verse below?

**18.** What indicates to you that this verse connects to and completes the thought begun in verse 12?

**19.** What are the parenthetical verses? Briefly, what do they explain?

The parenthetical verses are **very** important; they are the very Word of God. We are not removing them from the scriptures in any way! What we are doing is setting them aside for *a brief moment* to connect the two parts of the main idea, so we can **first** understand that main idea. Then we will look at the explanatory verses to get the other information Paul wants us to understand and weave them back into the context of the whole passage. Paul's thoughts are very deep and often complex, but don't let that cause you to give up in frustration because you don't understand. Slow down and take it chunk by chunk. (Remember how one has to “eat an elephant!”) And don't hesitate to ask another member of your study or your pastor to help you sort it out.

### **Focus on the Main Idea**

**20.** What are the two connecting verses of the **main idea**? Write them together below.

Notice that the second connecting verse of the main idea begins with a summary of the first connecting verse. Why?

### **Focus on the Parenthetical Verses, Part 1—Read Romans 5:13-14**

Adam lived in approximately 4000 B.C., and the law was given to Moses in 1445 B.C.; sin was in the world roughly 2,500 years before Moses received the law. Adam had sinned, and that sin was passed on to all his offspring, e.g. Cain and Abel (Genesis 4), all the rest of his children, and all of their descendants, including all of humanity at the time of the worldwide flood. [Genesis 6:5-6](#) tells us,

<sup>5</sup>The LORD saw that the **wickedness of man was great in the earth**, and that **every intention of the thoughts of his heart was only evil continually**. <sup>6</sup>And the LORD regretted that he had made man on the earth, and it grieved him to his heart. (ESV)

Adam transgressed a **specific** command/prohibition (don't eat from the Tree of the Knowledge of Good and Evil) given by God in Eden, and at Mt. Sinai God gave many **specific** commandments through Moses (the Ten Commandments and the rest of the Mosaic Law). In the 2,500 years **between Eden and Sinai**, when there was no (Mosaic) law, people were not **charged with sin** in the sense of "breaking a command," yet **sin was great on the earth** (see Genesis 6:5-6 above). (NIVSB)

The Law was not given to create sin, but to **diagnose** it in detail. During the dark ages people thought that a bad pain in the lower right abdomen was caused by fairies living in the bloodstream. Now we know what the appendix is and what the trouble is. Appendicitis EXISTED before modern medicine, but it was not NAMED before modern medicine. Sin EXISTED before the Law, but was not DEFINED before the Law. (GL)

**All people were subject to death** even before the law of Moses was given, as a consequence of Adam's sin and God's judgment. Romans 5:13-14 repeats the fact that humanity's **status as sinners** and resulting **liability to sin's punishment** were based on **Adam's transgression**, passed on to them as his descendants. ([Genesis 2:16-17](#), [Romans 3:25](#), [Romans 4:15](#)) Death "*reigned*" in that long time, not only over adults who willfully sinned, but also over multitudes of infants, confirming that even they had "fallen" through Adam and were under God's judgment, and that the sin of Adam extended to all his posterity. (RSB)

Adam, "*the first man*," was the divinely appointed head/representative of **all sinful humanity**, not including Christ—Jesus' conception, through a virgin brought about supernaturally by the Holy Spirit, ([Luke 1:35](#)) testifies to both his deity and his sinlessness (JMSB). Adam's sin **forfeited righteousness** for all those he represented. In 5:14 Paul begins his comparison between **two** key figures by describing Adam as a "*type of the one who was to come*." "*Type*" is an example, pattern, form, an image.

21. Who does "*the one who was to come*" point to?

### Focus on the Parenthetical Verses, Part 2—Read Romans 5:15-17

22. What is "*the gift*?" (15) ([Romans 3:23-25](#)) What adjective does Paul use to describe the "*the gift*?" Why?

23. What is "*the trespass*?" (LSB—"transgression")



#### **Bible Study Technique**

**Repeated words or phrases**—Repeated words and phrases are like an exclamation point calling us to *pay attention!* If something is repeated, it is probably important. If it shows up 3 times, it is more important and possibly indicates a pattern. The more it is repeated, the more we need to pay attention because it is very important and typically indicates a pattern.

24. How many times do you see the phrase "*one man*" from 5:12-21? Mark them in the text—who does each "*one man*" refer to?

Paul's stress on the "one man" throughout the passage indicates that he viewed both Adam and Christ as historical individuals who **represented** and acted on behalf of groups of men.

- **Adam** represented everyone "in" him, meaning that **all of mankind** are bound with Adam as their representative because all are descendants of Adam. The focus of attention here is on his "one trespass" (sin) through which all his natural descendants "were made sinners." Therefore, when Adam sinned, his one sin was *counted* to all humanity. [This is a similar idea we saw in Romans 4 where righteousness was "credited" to Abraham; it was put into Abraham's "account."] All humans have had sin and its penalty "charged" to their "account," thereby owing a great debt for their sins and making each person obligated to pay for those sins. (RSB)
- **Jesus** represented everyone "in" Him, **not all of mankind**, but only those saved through Him.

**1 Corinthians 15:21-22 (ESV)**—<sup>21</sup> "For as by a man came death, by a man has come also the resurrection of the dead. <sup>22</sup> For as **IN Adam** all die, so also **IN Christ** shall all be made alive."

Adam's sin condemned all of Adam's race. Jesus' righteousness justified all of His "race" (the "elect," those granted adoption by the Father). (GL)

**(Penny's Parenthesis)** 😊



**Bible Study Technique**

**Color Coding Words or Phrases to Illustrate Comparisons or Contrasts** —Use different colors of pens or highlighters to compare or contrast ideas.

Writing to the believers in Corinth, Paul gives a concise comparison and contrast between "the first man Adam," and "the last Adam" (Christ). This may help us to sort out the main differences and the importance of each man that Paul explains in great detail in Romans 5:15-21.

**1 Corinthians 15:45-47 (ESV)**—<sup>45</sup> 'The first man Adam became a **living being**'; the last Adam became a **life-giving spirit**. <sup>46</sup> But it is not the spiritual that is first but the **natural**, and then the **spiritual**. <sup>47</sup> **The first man was from the earth, a man of dust; the second man is from heaven.**




**Bible Study Technique**

**Create Charts, Diagrams, or Outlines of Concepts**—Using charts, diagrams, and/or outlines can help to clearly visualize important elements.

25. List the characteristics of the "the first man Adam," and "the last Adam" in the chart. Use the colors in the text and in the chart as an aid. →
26. What were the results of one man's trespass and the results of one man's gift? → (Romans 5:15-19)
27. What is the significance of the list of differences and results between "the first man Adam," and "the last Adam?"

Contrast/Differences	
The First Adam	The Last Adam—Christ
<b>Results of One Man's Trespass</b>	<b>Results of One Man's Gift</b>
	15
	16
	16
	18
	19

Continue to explore Paul's explanation concerning "the first man Adam," "the last Adam," and "those who are of the dust?" in 1 Corinthians 15. List the characteristics of them in the chart and from whom they come. Use the colors in the text and chart as an aid. (The first one is done for you.) 

Comparison of Characteristics	
"...those who are of the dust and heaven"	From First Adam or Last Adam?
the man of dust	First Adam

**1 Corinthians 15:48-49 (ESV)**—<sup>48</sup> As was **the man of dust**, so also are those **who are of the dust**, and as is **the man of heaven**, so also are those who **are of heaven**. <sup>49</sup> Just as we have borne **the image of the man of dust**, we shall also bear **the image of the man of heaven**.

- 28. Who are "those who are of the dust?"
- 29. Who are "those who are of heaven?"
- 30. What is the significance of this list?

**Bringing Together the Main Idea and the Parenthetical Verses**—Read Romans 5:18-21

- 31. How many times do you see the word "all" from 5:12-21? Record what each "all" refers to and what happened with each "all." (The first one is done for you.)
  - death came to all people (12)
- 32. In verses 15-17, there are no "alls." What contrasting word do you see in this passage that indicates the "number" that Paul is describing? Record what each refers to. (The first one is done for you.)
  - many died by the one trespass (15)
- 33. Write a short summary of the main idea and how the parenthetical verses expand the understanding of Romans 5:12-18.

If we merely "dissect" each of these sentences, taking every word literally, we could very easily misunderstand what Paul is actually saying.

● <sup>15</sup> ... For if **many died** through one man's trespass, much more have the grace of God and the free gift by the grace of that one man Jesus Christ abounded for **many**.



Is Paul saying that ONLY "many died" because of Adam's sin? As Paul says, "By no means!"

In 5:12 we read that "death spread to **all** men, because **all** sinned." That would 'appear' to disagree with 5:15 and "**many died**" if we take it literally!

- <sup>18</sup> Therefore, as one trespass led to condemnation for **all** men, so one act of righteousness leads to justification and life for **all** men.



Does Paul mean that Jesus' righteous act "leads to justification and life for **all** men?" "By no means!"

Earlier in this lesson we studied **Definite Atonement** which teaches that Christ died **exclusively** for those **chosen** by the Father (**the elect**) and died **to fully secure** the salvation of his people, not just make the offer. That would 'appear' to contradict what Paul said in 5:18. **But God's Word cannot contradict itself!**



- <sup>19</sup> For as by the one man's disobedience the **many** were made sinners, so by the one man's obedience the **many** will be made righteous.



Is he saying that Adam's disobedience caused **ONLY many** to be "made sinners" "By no means!"

**34.** Explain why this interpretation is incorrect.

Since what we "assumed" Paul was saying in verses 15, 18, and 19 cannot be correct, he must have some different meaning and a reason for stating it the way he did. We must focus on the context of the *whole* passage. Perhaps the comparison in these verses is **not** that "MANY" always means the same thing, **nor** that "ALL" always means the same thing. For example, Paul also wrote:

- **Romans 16:19**—"...your obedience is known to **all**..." [Everyone on the whole planet?]
- **1 Timothy 2:3-4**—"...God our Savior who desires **all** people to be saved and to come to the knowledge of the truth." [Does God desire the "vessels of wrath prepared for destruction" to be saved? (**Isaiah 64:8, Romans 9:21-24**)]
- **2 Timothy 1:15**—"You are aware that **all** who are in Asia turned away from me..." [Absolutely every person in Asia?]

Paul is not comparing "all" to "all" or "many" to "many", or even "all" to "many!" The comparison intended is between **the scope** (greatness) of "**the first man Adam's**" one transgression to **the scope and power** (immensity) of "**the last Adam**" Jesus' gracious, abundant gift of righteousness and eternal life. (GL)

So, **how** is "the free gift" **not like** "the trespass?" Adam's ONE transgression was **limited in scope**. To us as human beings, that scope seems unbelievably huge. It caused condemnation and death to **every** living human being since Creation, as well as all living things on the planet (plants and animals), and even the earth itself is groaning from the effects of decay from Adam's sin. (Genesis 3:14-19)

**35.** Let's look at one more repeated phrase (concept) that runs through this entire section. It's easy to miss it, but it is the key to understanding this "difficult" section of Romans 5. Going all the way back to 5:9, fill in the blanks with the missing words from the text. Then use the colored lines as an aid to fill in the chart below.

<sup>9</sup> Since, therefore, we have now been justified by his blood, \_\_\_\_\_ shall we be saved by him from the wrath of God. <sup>10</sup> For if while we were enemies we were reconciled to God by the death of his Son, \_\_\_\_\_, now that we are reconciled, shall we be saved by his life. <sup>11</sup> \_\_\_\_\_, we \_\_\_\_\_ rejoice in God through our Lord Jesus Christ, through whom we have now received reconciliation.

vs.	Benefits #1	Comparison	Benefits #2
9		much more	
10		much more	
10-11		more than that...also	

Both sides (#1 and #2) of the comparison in these verses are all amazing benefits that we have received from Christ's sacrifice, each one, Paul says, is increasing—"more," "much more," and "more than that!"

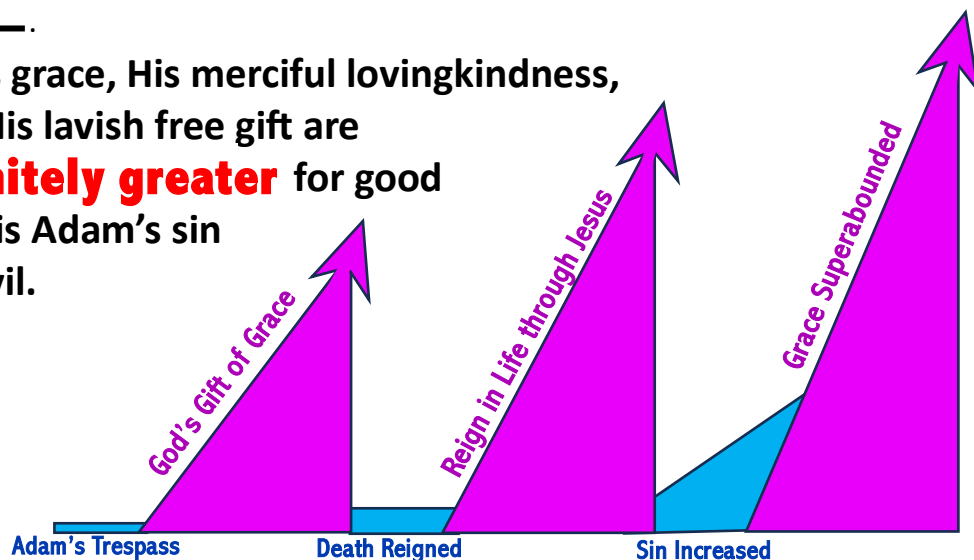
**36.** The last section begins with *"But the free gift is not like the trespass;"* it is a contrast between the trespass and the free gift. Fill in the blanks in the verses below with the missing words from the text. Then using the colored lines as an aid, fill in the chart below.

vs.	Adam's Trespass	Contrast	Christ's Free Gift
15	Many died for one man's trespass	much more	God's gift of grace abounded for many
17	Death reigned through the one man	much more	We will reign in life through the one man
20	Sin increased	all the more	Grace abounded

<sup>15</sup> But the free gift is not like the trespass. For if many died through one man's trespass, \_\_\_\_\_ have the grace of God and the free gift by the grace of that one man Jesus Christ abounded for many.

<sup>17</sup> For if, because of one man's trespass, death reigned through that one man, \_\_\_\_\_ will those who receive the abundance of grace and the free gift of righteousness reign in life through the one man Jesus Christ. <sup>20</sup> Now the law came in to increase the trespass, but where sin increased, grace abounded \_\_\_\_\_.

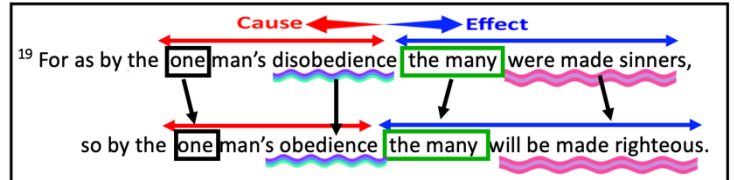
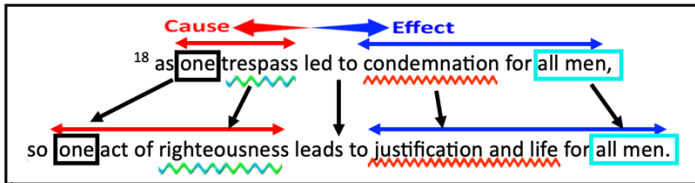
God's grace, His merciful lovingkindness, and His lavish free gift are **infinitely greater** for good than is Adam's sin for evil.



Through the offense of one man, sin and death prevailed to the condemnation of all people, but by the righteousness of one man, grace prevailed to the justification of all people who are related to Christ by faith. Through the grace of God, that free gift has **abounded** (overflowed) to many through Christ; yet multitudes continue to choose to remain under the power and control of sin and death, rather than reach out for God’s forgiveness. But Christ will never cast out any who are willing to come to him. (MHC)

37. What is the “therefore” there for? (18) (NIV–“consequently”)

38. Compare the parallel structures of 5:18 and 5:19.



39. Why did the law come in? (20, [Romans 3:20](#), [Galatians 3:19](#))

The law did not come to bring about redemption but to point out the need for it. The law made sin even more sinful by revealing what sin is in stark contrast to God’s holiness. (NIVSB)

40. What happened when sin increased? (20, [1 Timothy 1:13-14](#))

In the face of this increase of sin, “grace abounded all the more,” not only keeping pace with the offense, but outdoing it in the great salvation accomplished through Christ. (RSB)

41. Explain the final parallel structure found in Romans 5:21, the pinnacle of Romans 3-5.

42. What did you select as the Key Verse(s) in Romans 5? Why?

43. Write a summary of Romans 5.

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