

Lesson 6:
God's righteousness through faith brings hope
Romans 5:1-21

Romans 5:1-11: There is grace for real hope even in tribulation

1. After establishing the great example of God's working righteousness in the person of Abraham, "the father of *US ALL*", Paul begins speaking more directly to the situation in which all Christians now find themselves by the grace of God in Christ. He will begin more pointedly using the pronouns "us", "we" and "our" (see 4:23-25) rather than the more general "they", "everyone who", "you who", and the like (see 1:16, 18-32; 2:21-23; 3:9, 18-20, 23; etc). Drawing on his conclusion regarding the reason why the account of Abraham was included in the Bible register (4:23-25), what is the primary blessing that we have when we are "justified by faith"? [5:1b; cp Rom 1:7; 2:10; 3:17(23); 8:6; 14:17, 19; 15:13, 33; 16:20; see also Eph 2:14-17; Php 4:7, 9; Col 3:15; etc; contrast Heb 10:26-31; James 4:4; etc]

- Through **whom** are the peace and grace of God possible? [5:1c, 2a; cp 1:7; 1 Cor 1:3 (and **every one** of Paul's epistles); Eph 2:14; 1 John 2:1-2; etc]

- As a result of our "standing" in this peace and grace of God, what are we able to do? [5:2c; cp 2:7, 17, 29; 3:27; 4:2]

- Using a good Bible dictionary or concordance, define "hope" (Greek, "elpis") as used here. [5:2; cp also 5:4-5]

- Before this current condition in Christ, what had been the "relationship" of ALL men to "the glory of God"? [cp Rom 3:23; 1:18; etc]

2. Rather than "boasting" in our works with respect to salvation, in what does the Christian "boast"? [5:3; note: the word translated "glory", "rejoice", or "exult" in 5:3 is the same word translated "to boast" in Rm 2:17 and 23 and is the same word used in 5:2; cp Paul's "boast" in 2 Co 11:16-12:11a]

- Note that Paul says we boast "**IN** tribulations" and not "**IN SPITE OF** tribulations". [cp Acts 5:41] **WHY** does Paul say that the one whom God has justified should "boast" in this? [5:3; cp Jas 1:2-4]

3. What does "perseverance" ("endurance") help produce in the one who has suffered to obtain it? [5:4; cp James 1:2-4]

- What, in turn, does "character" produce in the one who has developed it in Christ? [5:4b; cp 5:2; etc; *if you have access to the "New English Bible" (NEB) translation, I believe their rendering of Rom 5:3-4 really helps to understand the meaning well - cdb*]

4. What is true of the real hope God produces in us as a result of tribulation? [5:5; cp 4:18-20; etc]

- What is it that gives us this absolute assurance? [5:5; cp 5:6-11]

5. What is the first thing Paul says about our situation when Christ died for us? [5:6; cp 4:19-20]

- **When** did Christ die for us, according to Paul? [5:6b]

6. For what kind of people did Christ die? [5:6b-8; cp 3:10!]

- What does Paul say this clearly demonstrates "toward us"? [5:8; cp 5:5; cp John 3:16; etc]

7. Using the phrase "much more than" as a confirmation of how absolute our hope should be (see 5:5), since it is true that we have "now been justified by His blood (his death on our behalf)", what is also CERTAIN as a result of that justification? [5:9; cp 4:21; Rom 1:16-18; etc]

8. What does God say we were **before** Jesus' death reconciled us to Him? [5:10; cp Eph 2:11-18; etc]

- Of course, Jesus paid the price for our justification with His death – but He didn't stay dead! In this sense, neither ourselves (now "reconciled" instead of "enemies") nor Jesus (now "alive" instead of "dead") is in the same condition we were. So, what does Paul say is the sure outcome now? [5:10b]

- And what is the result of all this with regard to "boasting" ("glorying" or "rejoicing")? [5:11; cp 4:20; cp 2:29; 3:27; etc]

Romans 5:12-21: The grace of forgiveness abounds over the debt of sin

Understanding the context of this next section of Romans is imperative to understanding Paul's point with regard to the contrast between Christ and Adam. Paul has just exalted the immense undertaking of Jesus Christ as He alone was "delivered up" and "raised up" in order to save us (cp 4:24-25). He has repeatedly stated that our salvation is "through our Lord Jesus Christ" (cp 5:1-2, 6-8, 11). In the whole history of the world, there is nothing else that compares with the incredible accomplishment of Jesus in dying in order to bring about the possibility of salvation for "all men". The closest thing possible to compare with this is in reality a **contrast** – namely, the work of Adam in bringing about consequences of sin on "all men"! [cp 1:18] Carefully consider this as you answer the questions in 5:12-21.

9. Paul begins this section of the scripture with the word "therefore", which connects this particular text as a conclusion to what has been said about Christ the all-sufficient means for God's justification if He is received by faith. For the sake of his argument, then, how does he say that sin "entered the world"? [5:12]

- What also "entered" because of sin, and what was the result? [5:12; cp Genesis 2:16-17; 3:17-19]

- And why does Paul say that this happened to "all men"? [5:12; cp 3:10, 23; etc]

10. In 5:13-14, Paul takes a moment to explain what he has just introduced in 5:12. He will return fully to his argument in 5:17. What was the condition of the world before “the law” (of Moses)? [5:13]
 - Even though “the law” had not yet been revealed, which (in the Jews’ thinking) should have meant that no one could be considered guilty (have their sins “imputed” - v13), what was happening to all men, from Adam all the way until Moses? [5:14]
 - What is Paul’s point in mentioning these things? [cp his earlier reasoning in 2:12-16; 4:15]
 - Consider Paul’s use of the word “reigned” in 5:14; how does this tie into man’s purpose given to him at creation? [cp Gen 1:26-28; 4:7; Psalm 8 (Heb 2:6-8)]
11. Note the language of **contrast** in 5:15-16 – “the free gift is **not like** the offense” (5:15) and “the gift is **not like** the result” (5:16 ESV). Looking at both verses, what happened “by **the one man’s** offense”? [5:15-16; cp v 18]
 - Also looking at both verses, what then was “**the one Man**” (Jesus) able to do? [5:15-16; cp v 18]
12. What does Paul say death did as a consequence of the one man’s offense? [5:17; cp v 14]
 - But what does Paul say those who “receive” Christ’s grace will do? [5:17; cp Gn 4:7; 2 Tim 2:12; etc]
13. For the sake of his argument, why does Paul say this is so? [5:19]
14. Continuing his argument about the law’s purpose, what does Paul say clearly about why the law “entered”? [5:20; cp 3:20, 31]
 - But, in effect, what “abounded” despite all the sins that were being committed? [5:20; cp 3:23-26; cp Acts 17:30]
15. What was the purpose, then, behind this “abundance” of grace that was shown during the ages before the Christ had come? [5:21; cp 3:26]

For further consideration: Guilt or Consequence?

It is often alleged that the phrases “all sinned” (5:17), “many were made sinners” (5:19), and ones similar to these **prove** that Paul is teaching “original sin” here, meaning that all who were born after Adam were “born in sin”. Because of this, it is argued that all are **guilty** from birth and this is why all die. However, if we follow Paul’s argument carefully we can see that **both** the guilt of sin and the justification from it are conditioned on man’s actions, and not simply “inherited” in Adam’s working nor in Christ’s.

- While it is true that the **consequence** of **physical** death spread to all men, what was necessary for **guilt** to come on any man? [5:14, 20; cp 3:23; see also Ezekiel 18:20; etc]
- Similarly, it is true that the consequence of physical resurrection will come on all men because of the resurrection of Christ – but what is necessary for any man to be justified? [5:17; cp 3:22, 28; etc]