



# FUNDAMENTAL GRACE BIBLE STUDY

23 May 2020

## ROMANS: Chapter 5

**Theme:** The due time testimony of God's commended love and reign of grace through Christ

**Prominent Verse:** (Rom5:8) "*But God commendeth his love toward us, in that, while were yet sinners, Christ died for us.*"

**Outline:**

- v. 1-5 – The peace of God obtained
- v. 6-11 – The love of God shed abroad
- v. 12-21 – The grace of God reigns

### 1. Introduction

- a. **Review:** Having established God's law to justifiably condemn all (Rom3:20,31), revealing his grace through Christ to justifiably redeem all (Rom3:21-28), and witnessing faith as the means through which he can impute righteousness to all (Rom4:5), Paul concluded that all the work of God hinges on and is secured by the resurrection of Christ (Rom4:24-25).
- b. Romans Chapter 5 moves forward on the ground of these firmly established truths to mutually comfort and establish the Romans together with him in the faith (Rom1:11-12).
- c. The following chapter addresses the topics of: our standing in grace and peace, hope of glory, how God's commended love and possession of hope work in tribulation through the Holy Ghost, the former reign of sin and death through Adam abounding through law, and the super-abounding reign of grace and righteousness unto life through Christ.
- d. While Chapter 4 introduced two important figures (i.e. Abraham and David) in Israel's history concerning their genealogical and covenantal promises, Chapter 5 introduces two new figures in Adam and Moses concerning the entrance of sin and the catalyst to its apparent excess.
- e. As noted previously in Romans 3:25 regarding the extent of the atonement, Israel's understanding of how and what sins were dealt with through the blood of Christ were *limited* in scope to theirs under the first testament (Heb9:15-17); however, Paul's usage of "the sins that are past" reached much further than Moses and the children of Israel in the wilderness (Exo24:8; Heb9:18-22).
- f. Chapter 5, therefore, goes "much more" than Israel's old testament or new testament promises, inheritance or sins by expanding its purview to the inclusion of all sin from Adam in the beginning. "Moreover", it begins to reveal the depth, height and catalyzing nature of sin by the entrance, illumination and handling of the law. "And not only so", but it abolishes death, provides the atonement now leaving grace that is greater, abounding and reigning over all our sin through Christ.
- g. Finally, Chapter 5 establishes important topics and conditions which Chapters 6-7 begin to "flesh out": the old man and body of sin in Adam; the new man and body of life in Christ; the power and reign of sin over and in you through your flesh and the law; the power and reign of grace over and in you through the Spirit in Christ.

### 2. The Peace of God Obtained (v. 1-5)

- a. "*Therefore being justified by faith*" est. positional truth secured by the work of God (Rom4:5)
- b. "*we have peace with God*"<sup>1</sup> formerly children of wrath (Rom1:18; Eph2:1-3), now reconciled

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<sup>1</sup> Grace and peace is the hallmark of this dispensation (Eph3:1) – it cannot be overstated. Is it any wonder then, that it is the leading edge of all of Paul's epistles? To *have* peace with someone is a statement of fellowship, of reconciliation, and that of God! That we were all children of disobedience, subject to the revealed and deserved judgment and wrath of God has already been well established in Chapter 1. Our rejection of glory due to him for his gracious provision produced ingratitude, vanity of mind and darkness of heart. This apparent decline of man



# FUNDAMENTAL GRACE BIBLE STUDY

- c. *"we have access"*<sup>2</sup> the mystery of Christ; union provides access w/o Israel (Eph2:11-17; 3:6)
- d. *"into this grace"* through faith in the redemption of Christ (Rom3:24; Col1:14,20; Rom1:5)
- e. *"wherein we stand"* in victory, secured by Christ (1Cor15:57; 2Cor1:24; 2Thes2:15-17)
- f. *"rejoice in hope"* in the Lord, confident in his strength (Phil3:1-3; 1Cor13:6; 2Cor1:12)
- g. *"hope of the glory of God"* unashamed & irrevocable because of Christ in us (Col1:27)
- h. **"And not only so"** moves forward from standing in grace the strength of grace (2Cor12:9-10)
- i. *"we glory in tribulations also"*<sup>3</sup> marking the difference of the carnal & spiritual mind

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into utter reprobation leaves him bereft of truth and the desire or ability to love God (Rom1:28). In the final analysis, man is unworthy of life; rather, the wages due for his labor against God is death (Rom1:32; 6:23). How could a creature who holds the very life and truth of God in unrighteousness (Rom1:18,25) have peace with him? Shall God overlook sin in order get along together with man? To do so would be tantamount to joining light with darkness (2Cor6:14). No, his judgment stands – all the world is guilty before him. But, in his wisdom and condescension, he provided the means to reconcile all *unto himself* through Christ (2Cor5:18-21). This offer of grace and peace (i.e. through the death and resurrection of Christ) to a present evil world (Gal1:4) is the greatest and most powerful gift, surpassed by none before nor after. Its proclamation is one of light which shines into the darkness – commanding and constraining the hearts and minds of God's very enemies (2Cor4:3-6; 5:14). To possess or attain peace with God is an impossible prospect for one under the reign of sin and death; if it were not for his grace through Christ, we are all lost. Thanks be to God for his unspeakable and undeserved gift, that when we were yet without strength, ungodly and his enemies, Christ died for us!

<sup>2</sup> In time past, access to God's blessings was channeled to and through the Israel, their promises, covenants and law (Gen12:3; Jn4:22; Ac3:25; Eph2:11-12). However, as a result of Israel's rejection of Christ's kingdom ministry and his Spirit-filled apostles' offer of repentance and forgiveness to them (Jn1:11-12; Ac1:8; 5:28-33; 8:1), they stumbled and fell (Rom11:7-11). If Israel is not saved, what hope then was there for the world? But God had purposed before the world began, to appear on the road to Damascus, saving and sending Saul to preach life and immortality brought to light through the gospel of Christ (Ac9:1-6; 26:15-18; 2Tim1:9-11; Rom16:25). Now, access to God is made possible through the dispensation of God's grace and the fellowship of the mystery of Christ's blood and body revealed to and through the apostle Paul (Eph2:13-18; 3:1-11). This spiritual union with Christ's body through his death and resurrection grounds Paul's possessive statements of "being justified", having "peace" and "access" into a gracious standing with God and hope of glory (Col1:24-27).

<sup>3</sup> The strength of grace and its effectual working through faith begins to be expounded here. Verses 1-2 address the origin and destination of the member of Christ's body (i.e. justification and glorification or translation and presentation; Col1:13-22); however, verses 3-4 provide the interval of life between union with Christ and presentation before him – the ground of grace on which we walk in Christ's body (Gal2:20; 1Cor6:19-20). Through the testimony of the Holy Ghost in the scriptures (Rom8:16; 2Tim3:16; 1Thes2:13) of God's love in our hearts, we are enabled to engage in the conditions of a present evil world that brings tribulation. We are equipped with the knowledge of the truth (1Tim2:4) to view circumstances with eyes of faith, and, in doing so, we know tribulation is not from God because we're at peace with him (Rom5:1), and it cannot separate us from the love of Christ because we're united with him (Rom8:35-39). Instead, we know that tribulation works something out in us – Christ, and the strength of his all sufficient grace (2Cor12:9-10; 2Tim2:1)! Therefore, each tribulation, whether in us or from the world, we are hopeful of a future secured and immovable in Christ. He will redeem our body and gather all things together in him (Rom8:25; Eph1:9-10); so, with this in mind, the only thing left to redeem is the time (Eph5:15-18) walking worthy of the Lord, in the Lord, *"strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness"* (Col1:9-11). Being strong in grace can only be proven through the furnace of time where our weaknesses are manifested abundantly. If we have eyes to see, around every turn and in every moment, we are instructed of our insufficiency that the strength of Christ may be perfected in us – this produces experience. Therefore, with the spiritual mind, we glory in every opportunity that manifests our weakness because all the glory is given unto God and not us (2Cor4:6-12). Grace to and in a present evil world, then, is fertile ground for the Spirit of Christ to work, be magnified and conform us to his image – *"from glory to*



# FUNDAMENTAL GRACE BIBLE STUDY

j. “knowing that tribulation worketh...” a weight of glory as we are pressed (2Cor1:8-9; 4:17)

### 3. The Love of God Shed Abroad (v. 5-10)

- a. “hope maketh not ashamed” by knowledge of the power, life, fruit, and love of God in Christ (Rom1:16; 6:21; Phil1:20; 3:19)
- b. “the love of God...shed abroad” by the word of Christ in us (2Tim1:8-12; Ti3:4-7; Eph3:17; Col3:14; Phil4:7; 2Thes3:5)
- c. “by the Holy Ghost”<sup>4</sup> bearing witness & transforming us thru the word (Rom8:16, 2Tim3:16)
- d. “which is given unto us” the earnest of our union with Christ (2Cor1:22; Eph1:13; Rom8:8)
- e. “yet without strength” after Israel’s fall, all were counted (Ac7:51; Gal3:22; Rom11:32)
- f. “in due time”<sup>5</sup> Christ died for all according to the mystery (Rom16:25; 1Tim2:4-6)
- g. “scarcely for a righteous man” the guilty value their life more than the guiltless (Rom1:32)
- h. “peradventure for a good man” still hardly any a man who actually does good
  - i. Apparently, man’s greatest love is in dying for friends (Jn15:13), but so few would!
- i. “But God commendeth his love” unmatched and utterly constraining (Phil2:5-8; 2Cor5:14)
- j. “while we were yet sinners” Christ gave his life for lifeless, ungodly enemies (Eph2:1-4)

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glory” (Phil1:19-21; 2:12-16; 3:8-11; 2Cor3:18; 9:8)! Indeed, what an abundant and unashamed hope through Christ!

<sup>4</sup> The *revelatory ministry* of the Spirit through the scriptures provides the love of God commended toward us in the gospel of Christ to save our immortal spirit, and the mind of Christ to conform us unto his death and resurrection (i.e. quickening our mortal body by the life of Jesus in us, 2Tim3:15-17; Rom8:2-16,26-29; Phil3:8-11; 2Cor4:10-12). Thus, both saving and calling us unto God’s preordained purpose of grace, life, and immortality in Christ Jesus (2Tim1:8-10; Phil3:12-16). The *transforming ministry* of the Spirit is to seal, teach, lead, change you from the inside out through a renewal of heart and mind that is kept through Christ in prayer (Eph1:13-20; Rom12:2; 1Cor2:10-14; Phil4:6-13; 2Cor3:18).

<sup>5</sup> “Due time” is a phrase utilized by Paul several times (Rom5:6; 1Cor15:8; 1Tim2:6; Ti1:3). Since God had manifold purposes (e.g. prophetic or mystery; revealed or hidden, earthly or heavenly), sundry times (e.g. beginning, last, fulness, etc.), and divers manners (e.g. prophets, apostles, etc.) through which he worked (Heb1:1-2), and he works all things after the counsel of his own will (Eph1:9-11), whatever *time* is meant in the scriptures should be defined by the revelatory context of the purpose, apostle, audience and topic addressed. No matter how this phrase is taken, Christ died at the right time and for those without strength; however, Paul referred to himself as “of one born out of due time” (1Cor15:8), and his ministry of Christ being made a ransom for all was to be proclaimed in “due time” (1Tim2:6; Ti1:3). Christ’s earthly ministry began when the prophetic time was fulfilled (Mk1:15) and declared its completion in the garden (Jn17:4) and on the cross (Jn19:30). The establishment of Israel’s kingdom is another time foretold of for the “last days” (Isa2:1-2), and its very restoration Peter inquired about prior to Christ’s ascension. To this question, Christ declared it not for them to know (Ac1:7), but to wait for the Holy Ghost to come upon them and witness (Ac1:8). Although, when this happens days later at Pentecost, Peter, filled with the Holy Ghost, declared the “last days” (Ac2:1-4, 16-21) to Israel. It appears, concerning a prophetic clock and the return of Christ (Ac3:18-26), Israel had reach their “due date”; however, this ministry to the “many” calling Israel to repentance (Mk10:45; 14:24; Ac5:31), of whom salvation was to come (Jn4:22) and in whom the kingdom would be established (Isa46:13), was rejected by Jerusalem at the stoning of Stephen (Ac7:51-60). It was at the time Israel fully fell (Rom11:7-11), and, when judgment should have come, God counted all in unbelief and without strength that he might give grace and have mercy upon all (Rom11:32; 5:6). Paul was saved on the road to Damascus when he should have been destroyed. He was born out of Israel’s due time and according to a different revelation and dispensation (Eph3:1-11). According to the revelation of the mystery, Paul was made a pattern, given a gospel and a testimony of Christ (1Tim1:12-16), which was kept secret (Rom16:25), hid in God (Eph3:9), from all time and people (Col1:26-27), but now made manifest (Rom3:21; 16:26-27) and, according to the mystery of God’s will, testified in due time (1Tim2:4-6).



# FUNDAMENTAL GRACE BIBLE STUDY

- k. *“Much more...being now justified”* freely by faith in his blood & death (i.e. grace); then salvation & deliverance from wrath is secure thru his resurrection (Rom3:21-25, 4:25; 5:1)!
- l. *“when we were”* w/o strength, ungodly, sinners, enemies *“we were reconciled”* (Col1:20-21)
- m. *“much more...being reconciled”* Paul is proving the superabundance of God’s most excellent love and grace shed abroad
- n. *“And not only so...we have now received the atonement”*<sup>6</sup> joyous, revealing & provocative (Ac3:19; Rom16:25; 9:1-5; 10:1-4; 11:11-14; Lev16; 23)

## 4. The Grace of God Reigns (v. 12-21)

- a. *“as by one man”* begins the comparison between Adam & Christ (1Cor15:22,45)
- b. Over Adam’s Transgression:
  - i. *“sin entered”* indicating its origin, implying its absence prior (Gen3:1-24)
  - ii. *“death by sin”* indicating its origin, implying its absence prior (Gen2:17)
  - iii. *“death passed upon all”* humanity thereafter subject to sin (Gen5:1-5)
  - iv. *“until the law”* addressing the time preceding the first testament (Heb9:15)
  - v. *“sin was in the world”* ...clearly, as it had already entered by Adam...
  - vi. *“but...not imputed”* ...speaks to knowledge of offence (Rom3:20; 1Cor15:57)
  - vii. *“Nevertheless, death reigned”* over all because all were subject to sin
  - viii. *“Adam’s transgression”* disobeyed direct command from God (Gen2:16-17)
  - ix. *“who is the figure”* God made Adam knowing he would come (1Tim3:16)
  - x. *“many be dead”* implying all as all have sinned & die in Adam (v. 12; 3:23)
  - xi. *“by one that sinned”* judgment of his offence led to all condemned (v. 18)
  - xii. *“death reigned by one”* a rule that all follow in their actions (Rom1:18-32)

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<sup>6</sup> Of its seventy total mentions in scripture, this is the only time *atonement* appears in the new testament portion. And, while many might question the word usage as being out of place, the use of atonement is correct and provides mystery truth allowing able ministry of Israel’s new testament (2Cor3:6) as while maintaining distinction of the body of Christ (Heb8-10; Col2:16-17). According to Israel’s religious calendar, the day of atonement occurred in the seventh month and was an everlasting statute accomplished one a year by the high priest for all the sins of Israel. It involved blood sacrifice and additional acts to atone all parties (e.g. God and man) and cleanse all places and people (e.g. tabernacle, altar, priests, etc.) involved. Once all this was accomplished, Israel’s transgressions and sins were confessed and placed upon the head of the live scapegoat bearing their iniquities into the uninhabited wilderness (Lev16:1-34; 23:27-32). The priest was a type and this day and law of atonement a shadow of that which was, and is yet to be, performed by Christ, Israel’s Melchizedekian priest (Heb7-10). In fact, according to Israel’s new covenant, Christ fulfilled all of their initial feast days through his blood, death and burial (i.e. Passover), resurrection and ascension (i.e. Firstfruits) and sending the Spirit (i.e. Pentecost) to offer them repentance and remission of sin (Mt26:28; Lu24:47; Ac2:38; 5:31). However, the Spirit declares to Israel through Peter that their blotting of sins, receipt of grace and salvation is still yet future when Christ returns (Ac3:19-21; 1Pe1:9-13; Heb9:27-28). The victorious return of Christ for Israel, will come with trumpets (Rev8:1-6), his atonement (Zech12:8-10) and tabernacle (Jer31:31-34; Heb8:8-10; Rev19-20; 21:1-10). Since these events have yet to occur (Heb2:8), Israel’s “day of atonement” is yet future – this is significant. If Israel is fallen, and they are (Rom11:11); and their atonement yet future, and it is; how then can Paul say, “we have *now* received the atonement”? A mistake would be to make yourself a Jew or Israel for there is neither in the new creature, the body of Christ (2Cor5:16-17; Col3:10-11; Gal3:28; 6:15). Consider that Paul, similar to other places (1Cor15:1-4; 2Tim2:8; Rom2:16; 16:25-26; 2Cor3-4:3), is providing another common term or phrase that accords with the scriptures for the purpose of revealing mystery truth in this dispensation. Indeed, the things that were written aforetime were written for our learning (Rom15:4,25-27), and with this, as well as Paul’s ministry of provocation to save unbelieving Israel (Rom9:1-5; 10:1-4; 11:11-14; 2Tim2:7-10; Ac21-28:31) in mind, we are able to see and approve something more excellent (Phil1:9-10; Rom2:18; 1Cor14:12; 2Cor3:10; Phil3:8; Eph4:13-16) and rejoice in the unsearchable riches of Christ (Eph3:8) having received grace, peace and the atonement now!



# FUNDAMENTAL GRACE BIBLE STUDY

xiii. *“many were made sinners”* none are excluded or excusable (Rom1:20; 2:1)

c. **Through Christ’s Obedience:**

- i. *“not as the offence...is the free gift”*<sup>7</sup> of God by grace (i.e. by one to all, that many may live)
- ii. *“gift by grace”* this gift is by one man unto all by faith of Christ (Rom3:22-24)
- iii. *“many offences unto justification”* Christ dealt w/ offences, justifying life (Rom4:25)
- iv. *“they which...receive...grace”* speaks to we who access it by faith (Rom1:5; 5:1-2,11)
- v. *“the gift of righteousness”* imputed to all by grace through faith (Rom3:21-22; 4:24)
- vi. *“shall reign in life”* justified freely without the law by the reign of grace (v. 21)
- vii. *“by the righteousness of one...”* Christ, the righteous, for the unrighteous
- viii. *“the free gift came upon all”* but only all them that believe the gospel (Rom1:16)
- ix. *“shall many be made righteous”* Christ was made sin that we might be made a new creature and the righteousness of God in him (2Cor5:16-21)

d. **Over God’s Law:**

- i. *“the law entered”* to conclude all under sin needing atonement (Gal3:22; 2Cor3:7-9)
- ii. *“sin abounded”* to show sin to be exceeding sinful & man w/o strength (Rom5:6)
- iii. *“grace did much more abound”* grace excels over all through Christ (1Tim1:13-16)
- iv. *“as sin hath reigned”* move over, this is no more, Christ is victorious (1Cor15:55-58)
- v. *“might grace reign”* in this dispensation through the mystery of Christ (Eph3:1-11)

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<sup>7</sup> One of many challenges in this passage concerns this comparison between Adam and Christ with respect to all men. For example, Adam’s offence is *causal* to the reign of sin and death over all humanity – there is none excused, all have sinned. In other words, there is no one born today that is excluded from the consequences of Adam’s sin – all are born, all die, all sin (1Cor15:22). And so, the offence is imputed unto all in that way – not everyone sins (e.g. children die having done neither good nor evil, Rom9:11), but they all die, and not every sin is exactly like Adam’s (e.g. disobeying a direct command from God), but they are all worthy of death (Rom1:32; 6:23). With this in mind, Paul states the gift is “not as the offence”. Anyone in Adam could not refuse to sin, they willingly participate in it (Rom1:28-32), are drawn away by it (Jas1:14-15), and it reigns over them all – they manifest this by their works. But the gift of God, as Paul states in so many places, is not of works lest any many should boast (Eph2:8-9). The gift herein is referenced in the singular, not plural, unto all, and not just many (Rom5:15-18; 6:23; Eph2:8-9; 3:7; 4:7). Further, we know that salvation is by grace (Eph2:5,8) and that through faith. Since grace is not a work (Rom11:6) and neither is faith (Rom4:5), the conclusion of the matter is that the gift of God is salvation and eternal life through Christ. Therefore, according to the law of faith (Rom3:27), and the gift by grace (Rom5:15), man’s boast is removed, and God offers salvation freely to him through the gospel of grace (Eph1:13; Rom1:16).