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ROMANS CHAPTER 5

In Your Group Read Romans chapter five (aloud) in a modern translation or read it in the King James Version (below). As a Group, Discuss the general content of the chapter.

THE LETTER OF ROMANS CHAPTER 5 King James Version

ROMANS 5: [1] Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: [2] By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. [3] And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; [4] And patience, experience; and experience, hope: [5] And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. [6] ¶ For when we were yet without strength, in due time Christ died for the ungodly. [7] For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. [8] But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. [9] Much more then, being now justified by his blood, we shall be saved from wrath through him. [10] For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. [11] And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement. [12] Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: [13] (For until the law sin was in the world: but sin is not imputed when there is no law. [14] Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. [15] But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. [16] And not as it was by one

that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification. [17] For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.) [18] Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. [19] For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. [20] Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: [21] That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

INSTRUCTIONS FOR THE GROUP: Read and Discuss each verse and translation along with the "Additional Information" in each box provided.

**ROMANS CHAPTER 5
VERSES 1-2**

Romans 5: [1] Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: [2] By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. (King James Version)

¹Therefore, since we have been made right in God's sight by faith, we have peace with God because of what Jesus Christ our Lord has done for us. ²Because of our faith, Christ has brought us into this place of highest privilege where we now stand, and we confidently and joyfully look forward to sharing God's glory. **(New Living Translation)**

¹Since we have been made right with God by our faith, we have peace with God. This happened through our Lord Jesus Christ, ²who has brought us into that blessing of God's grace that we now enjoy. And we are happy because of the hope we have of sharing God's glory. **(New Century Version)**

[1] So far then we have seen that, through our Lord Jesus Christ, by faith we are judged righteous and at peace with God, **[2]** since it is by faith and through Jesus that we have entered this state of grace in which we can boast about looking forward to God's glory. **(Jerusalem Bible)**

[1] And now that God has accepted us as perfectly holy by bringing us to faith, we are at peace with God, because of what our Lord Jesus Christ did. **[2]** And He has also made it possible for us to draw near by faith and enjoy the blessings of God's undeserved love, as we are now doing. And we're also boasting about the hope we have of sharing God's glory and honor. **(New Testament in Everyday American English)**

[1] Therefore, since we are justified (acquitted, declared righteous, and given a right standing with God) through faith, let us [grasp the fact that we] have [the peace of reconciliation to hold and to enjoy] peace with God through our Lord Jesus Christ (the Messiah, the Anointed One). **[2]** Through Him also we have [our] access (entrance,

introduction) by faith into this grace (state of God's favor) in which we [firmly and safely] stand. And let us rejoice *and* exult in our hope of experiencing *and* enjoying the glory of God. **(Amplified New Testament)**

[1] Now that we have been made right with God by putting our trust in Him, we have peace with Him. It is because of what our Lord Jesus Christ did for us. **[2]** By putting our trust in God, He has given us His loving-favor and has received us. We are happy for the hope we have of sharing the shining greatness of God. **(The New Life Testament)**

Additional Information: In Romans 5:1-11 Paul indicates that all other gifts are contained in the gift of a right relation with God; then in the last half of the chapter (Romans 5:12-21) he contrasts the old humanity with the new and the way of death with the way of eternal life.

Paul began his letter by demonstrating that all persons, Gentiles and Jews alike, stand in need of being put into a right relation with God (Romans 1:18-3:20). Next, he indicated how this right relation with God was made possible (Romans 3:21-30). Then he demonstrated the truth of his argument from the experience of Abraham. Now, in chapters 5 through 8, Paul indicates some of the results of being placed in a right relation with God (Helps for Translators, p. 91).

(Verse 1) – In Greek verses 1-2 are one sentence. **“We have peace with God.”** Both in the Old Testament and in the New Testament the term peace has a wide range of meaning. Basically it describes the total well-being of a person's life; it was even adopted among the Jews as a formula of greeting. This term had such a profound meaning that it could also be used by the Jews as a description of the Messianic salvation. Because of this fact, there are times when it is used almost synonymously with the term rendered “to be in a right relation with God.” Here the term appears to be used as a description of the harmonious relation established between man and God on the basis of God's having put man right with himself (Help for Translators, p. 92). Not merely a subjective feeling (peace of mind) but primarily an objective status, a new relationship with God: Once we were his enemies, but now we are his friends (Romans 5:10; Eph. 2:16; Col. 1:21-22) (NIV Study Bible, p. 1712).

(Verse 2) – **“By whom also we have access”** (Gk. *prosagogen*, “privilege of approach” to a person of high rank) (The Bible Knowledge Commentary, p. 456).

“This grace wherein we stand.” **“Grace”** in the biblical sense, is not an object but an event in which God takes the initiative to offer himself and his salvation freely to man. God continues to offer himself and his salvation to the believer, and so what the believer continues to enjoy may then be described as an “experience of God's grace” (Help for Translators, p. 93).

“Rejoice in hope of the glory of God.” For the English reader “hope” can have the idea of something that one wants to happen, though he is not certain that it is going to happen; but from the biblical point of view “hope” implies confidence in something which one knows is going to take place, though it has not yet taken place. That is to say, whereas for the English speaker “hope” may imply doubt, for Paul it implied certainty (Help for Translators, p. 93).

ROMANS CHAPTER 5

VERSES 3-5

Romans 5: [3] And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; [4] And patience, experience; and experience, hope: [5] And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. (King James Version)

³We can rejoice, too, when we run into problems and trials, for we know that they are good for us—they help us learn to endure. ⁴And endurance develops strength of character in us, and character strengthens our confident expectation of salvation. ⁵And

this expectation will not disappoint us. For we know how dearly God loves us, because he has given us the Holy Spirit to fill our hearts with his love. **(New Living Translation)**

³ But that's not all! We gladly suffer, because we know that suffering helps us to endure. ⁴ And endurance builds character, which gives us a hope ⁵ that will never disappoint us. All of this happens because God has given us the Holy Spirit, who fills our hearts with his love. **(Contemporary English Version)**

This doesn't mean, of course, that we have only a hope of future joys – we can be full of joy here and now even in our trials and troubles. These very things will give us patient endurance; this in turn will develop a mature character, and a character of this sort produces a steady hope, a hope that will never disappoint us. Already we have the love of God flooding through our hearts by the Holy Spirit given to us. (verses 3-5)

(Phillips Translation)

[3] Moreover [let us also be full of joy now!] let us exult *and* triumph in our troubles *and* rejoice in our sufferings, knowing that pressure *and* affliction *and* hardship produce patient *and* unswerving endurance. **[4]** And endurance (fortitude) develops maturity of character (approved faith and tried integrity). And character [of this sort] produces [the habit of] joyful and confident hope of eternal salvation. **[5]** Such hope never disappoints *or* deludes *or* shames us, for God's love has been poured out in our hearts through the Holy Spirit Who has been given to us. **(Amplified New Testament)**

[3] We are glad for our troubles also. We know that troubles help us learn not to give up. **[4]** When we have learned not to give up, it shows we have stood the test. When we have stood the test, it gives us hope. **[5]** Hope never makes us ashamed because the love of God has come into our hearts through the Holy Spirit Who was given to us. **(The New Life Testament)**

[3] Not only that, but we are also highly elated even as we endure all kinds of severe trials, because we know that these trials produce in us patience to remain true to the Lord to the end. **[4]** And patient endurance builds character that is approved by God; and when we have a character that is approved by God, we can hope with great certainty. **[5]** We know we will never be disappointed in the hope we have, because God has already poured out His love in our hearts by the Holy Spirit whom He has given us. **(Last Days Bible)**

Additional Information: (Verse 3) - "Tribulations." The word translated "tribulations" originally applied to troubles brought on one from without. It is possible, though not necessary, to understand "tribulations" in the specific sense of those difficulties that Paul and the early believers felt would come on them because they were living in the last age of time. It was a firm belief of the early church that the coming of Christ had inaugurated the end of time, and in light of their Jewish background they looked for the last days of history to bring suffering upon those people who were faithful to God (Help for Translators, p. 94). "Tribulations" is a word used for pressure, like that of a press squeezing the fluid from olives. Here, they are not the normal pressures of living, but the inevitable troubles that come to followers of Christ because of their relationship with Him (See Matt. 5;10-12; John 15:20; 2 Cor. 4:17; 1 Thess. 3:3; 2 Tim. 3:12; 1 Peter 4:19) Such difficulties produce spiritual benefits (MacArthur Bible Commentary, p. 1519).

"Tribulation worketh patience." The basic relation is one of cause and effect, and this should be preserved in translation. Therefore, one may translate: "for we know that because we suffer we learn how to endure better" or "we know that we become better in enduring because we have suffered trouble" (Help for Translators, p. 95).

(Verse 5) – "The love of God is shed abroad in our hearts." The Greek phrase itself may be a reference either to our love for God or to God's love for us. However, all translations in which the meaning is explicit render this as a reference to God's love for us (Help for Translators, p. 95).

ROMANS CHAPTER 5

VERSES 6-8

Romans 5: [6] ¶ For when we were yet without strength, in due time Christ died for the ungodly. [7] For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. [8] But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. (King James Version)

[6] For while we were still helpless, at the right time Christ died for the ungodly. **[7]** For one will hardly die for a righteous man; though perhaps for the good man someone would dare even to die. **[8]** But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us. **(New American Standard Bible)**

⁶When we were unable to help ourselves, at the moment of our need, Christ died for us, although we were living against God. ⁷Very few people will die to save the life of someone else. Although perhaps for a good person someone might possibly die. ⁸But God shows his great love for us in this way: Christ died for us while we were still sinners. **(New Century Version)**

[6] We were still helpless when at his appointed moment Christ died for sinful men. **[7]** It is not easy to die even for a good man – though of course for someone really worthy, a man might be prepared to die – **[8]** but what proves that God loves us is that Christ died for us while we were still sinners. **(Jerusalem Bible)**

[6] You see, Christ died for us godless people at the time God had set, while we were still weak and helpless. **[7]** It might be possible that someone would die for a person who always does what is right. Because there probably would be someone who would have the courage to die for a good person. **[8]** But God is always showing us His love for us by telling us that Christ died for us while we were still sinners! **(New Testament in Everyday American English)**

[6] Christ died for us while we were still weak people. We were living against God, but at the right time, Christ died for us. **[7]** Very few people will die to save the life of another person, even if that other person is a good person. If the person is very good person, then someone might be willing to die for that person. **[8]** But Christ died for us while we were still sinners. In that way God showed us that he loves us very much. **(The Easy-to-Read New Testament)**

[6] Because at the right time, while we were still utterly helpless, Christ died for those who were living in complete disregard for God. **[7]** It's rare that anyone is willing to die, even for a good, honest person. But someone might be willing to die for someone truly good. **[8]** But God reveals how intensely and deeply He loves us, because Christ died for us when we were still living in rebellion against obeying or pleasing Him in any way. **(The Last Days Bible)**

Additional Information: (Verses 6-8) – “For.” Four times in this section the preposition *hyper* occurs (verses 6, 7, 7, 8). It has such broad meaning that no one English word can convey it. It really involves in one unit the ideas of “for the benefit of,” “on behalf of,” and “instead of.” If these ideas are put into the English word “for,” then the full significance of Christ’s death “for” us begins to dawn (Wycliffe Bible Commentary, p. 524).

(Verse 6) – “Christ died for the ungodly.” God’s supreme act of love came when we were at our most undesirable (See Matthew 5:46) (MacArthur Bible Commentary, p. 1520). When Paul said that Christ died for the ungodly, he was indicating that the Lord did not die for those who were simply void of morality but for those who were actively opposed to God (Liberty Bible Commentary, vol. 2, p.363). The

nature of this outpoured love (v. 5) is seen in the Cross. There God acted “in due time,” both in the sense that the death of Christ took place according to the divine timetable (See John 17:1; Acts 2:23; Gal. 4:4), and also because it meets us in the moment of our deepest need. This is Paul’s point when he says “still without strength” (v. 6), “still sinners” (v. 8), “when we were enemies” (v. 10) (New Geneva Study Bible, p. 1774). Christ died in the place of the *powerless* (“feeble,” v. 6), the *ungodly* (v. 6; 4:5), *sinners* (5:8), and even His *enemies!* (v. 10) (The Bible Knowledge Commentary, p. 457). We were weak and helpless because we could do nothing on our own to save ourselves. Someone had to come and rescue us. Not only did Christ come at a good time in history; he came at exactly the right time – according to God’s own schedule (Life Application Bible, p. 2036).

(Verse 7) – “A righteous man and a good man.” Paul’s point is that we were neither of these persons – yet Christ sacrificed Himself for us (MacArthur Bible Commentary, p. 1520).

(Verse 8) – “God commendeth his love toward us.” The love of God is the root from which comes all of the redemptive grace of God, both in giving His Son to die for sinners and in giving His Holy Spirit to dwell within believers. Salvation, being put in right relationship with God, is not based on theological theories or human stories. It is based on the historical act of Christ’s sacrificial death (Disciple’s Study Bible, p. 1423).

ROMANS CHAPTER 5 VERSES 9-11

Romans 5: [9] Much more then, being now justified by his blood, we shall be saved from wrath through him. [10] For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. [11] And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement. (King James Version)

⁹And since we have been made right in God’s sight by the blood of Christ, he will certainly save us from God’s judgment. ¹⁰For since we were restored to friendship with God by the death of his Son while we were still his enemies, we will certainly be delivered from eternal punishment by his life. ¹¹So now we can rejoice in our wonderful new relationship with God—all because of what our Lord Jesus Christ has done for us in making us friends of God. **(New Living Translation)**

⁹So through Christ we will surely be saved from God’s anger, because we have been made right with God by the blood of Christ’s death. ¹⁰While we were God’s enemies, he made friends with us through the death of his Son. Surely, now that we are his friends, he will save us through his Son’s life. ¹¹And not only that, but now we are also very happy in God through our Lord Jesus Christ. Through him we are now God’s friends again. **(New Century Version)**

⁹And since by his blood he did all this for us as sinners, how much more will he do for us now that he has declared us not guilty? Now he will save us from all of God’s wrath to come. ¹⁰And since, when we were his enemies, we were brought back to God by the death of his Son, what blessings he must have for us now that we are his friends and he is living within us! ¹¹Now we rejoice in our wonderful new relationship with

God—all because of what our Lord Jesus Christ has done in dying for our sins—making us friends of God. **(The Living Bible)**

Moreover, if he did that for us while we were sinners, now that we are men justified by the shedding of his blood, what reason have we to fear the wrath of God? If, while we were his enemies, Christ reconciled us to God by dying for us, surely now that we are reconciled we may be perfectly certain of our salvation through his living in us. Nor, I am sure, is this a matter of bare salvation – we may hold our heads high in the light of God’s love because of the reconciliation which Christ has made. (verses 9-11)

(Phillips Translation)

[9] The blood of Christ has made us right with God. So we are even more sure that Jesus will save us from God’s anger. **[10]** Once we were God’s enemies. But we have been brought back to him because his Son has died for us. Now that God had brought us back, we are even more secure. We know that we will be saved because Christ lives. **[11]** And that is not all. We are full of joy in God because of our Lord Jesus Christ. Because of him, God has brought us back to himself. **(New**

International Reader’s Version)

[9] Therefore, since we are now justified (acquitted, made righteous, and brought into right relationship with God) by Christ’s blood, how much more [certain is it that] we shall be saved by Him from the indignation *and* wrath of God. **[10]** For if while we were enemies we were reconciled to God through the death of His Son, it is much more [certain], now that we are reconciled, that we shall be saved (daily delivered from sin’s dominion) through His [resurrection] life. **[11]** Not only so, but we also rejoice *and* exultingly glory in God [in His love and perfection] through our Lord Jesus Christ, through Whom we have now received *and* enjoy [our] reconciliation. [Jer. 9:24.]

(Amplified New Testament)

Additional Information: (Verse 9) – In verses 6-8 Paul has established the fact of God’s love for the sinner. He now reminds the Romans of what this has meant for them in the past (it has put them into a right relation with God) and calls their attention to what it will mean for them in the future (it will save them from God’s wrath on the final day of judgment). Paul simply uses the word “wrath,” but the reference is to God’s wrath; and by the use of the future tense, “we will be saved,” Paul indicates that the reference is to the expression of God’s wrath on the final day of judgment (“from final retribution”). (Help for Translators, p. 99). All men are by nature the children of wrath (John 3:36). The prophet Nahum warns that the Lord has reserved wrath for His enemies (Nah. 1:2). It is comforting for the believer to note, however, that “God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ” (1 Thess. 5:9). One of the future benefits of the fact that we have been justified is that we shall be preserved from the day of God’s fierce wrath (Liberty Bible Commentary, vol. 2, p. 363). God’s judgment upon the unrighteous is a matter of divine wrath. Being saved from His future wrath is a major aspect of salvation. Experiencing that wrath in judgment is eternal destruction (See 2 Thess. 1:7-10) (Disciple’s Study Bible, p. 1424).

(Verse 10) – “Reconciled.” The American Heritage Dictionary states that reconcile means, “To re-establish friendship between. To settle or resolve, as a dispute.” The way to overcome enmity, ill will or hostility is to take away the cause of the quarrel. We may apologize for the hasty word; we may pay the money that is due; we may make what restitution is appropriate, but in every case, the way to reconciliation is by effectively dealing with the root cause of the enmity. Reconciliation in the New Testament is to change or exchange enmity for friendship, by the sacrifice of Jesus for our sins. Reconciliation is the removal of enmity that stands between people and God (Rom. 5:10; Col. 1:21) (Bible Knowledge Commentary, p. 457). God’s alienation from us is ended by removing the cause of alienation (our sin, guilt, and condemnation) by the death of Christ (2 Cor. 5:21). In this sense, reconciliation is objective (2 Cor. 5:18-19). However, it must be “received” (Rom. 5:11; 2 Cor. 5:20), by the laying aside of our own alienation and hostility, that is, by repentance and faith in Christ (New Geneva Study Bible, p. 1775).

ROMANS CHAPTER 5
VERSES 12-14

Romans 5: [12] Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: [13] (For until the law sin was in the world: but sin is not imputed when there is no law. [14] Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. (King James Version)

¹²When Adam sinned, sin entered the entire human race. Adam's sin brought death, so death spread to everyone, for everyone sinned. ¹³Yes, people sinned even before the law was given. And though there was no law to break, since it had not yet been given, ¹⁴they all died anyway—even though they did not disobey an explicit commandment of God, as Adam did. What a contrast between Adam and Christ, who was yet to come! **(New Living Translation)**

¹²Adam sinned, and that sin brought death into the world. Now everyone has sinned, and so everyone must die. ¹³Sin was in the world before the Law came. But no record of sin was kept, because there was no Law. ¹⁴Yet death still had power over all who lived from the time of Adam to the time of Moses. This happened, though not everyone disobeyed a direct command from God, as Adam did. In some ways Adam is like Christ who came later. **(Contemporary English Version)**

You know the story of how Adam landed us in the dilemma we're in – first sin, then death, and no one exempt from either sin or death. That sin disturbed relations with God in everything and everyone, but the extent of the disturbance was not clear until God spelled it out in detail to Moses. So death, this huge abyss separating us from God, dominated the landscape from Adam to Moses. Even those who didn't sin precisely as Adam did by disobeying a specific command of God still had to experience this termination of life, this separation from God. But Adam, who got us into this, also points ahead to the One who will get us out of it. (verses 12-14) **(The Message)**

¹²When Adam sinned, sin entered the entire human race. His sin spread death throughout all the world, so everything began to grow old and die, for all sinned. ¹³We know that it was Adam's sin that caused this because although, of course, people were sinning from the time of Adam until Moses, God did not in those days judge them guilty of death for breaking his laws—because he had not yet given his laws to them nor told them what he wanted them to do. ¹⁴So when their bodies died it was not for their own sins since they themselves had never disobeyed God's special law against eating the forbidden fruit, as Adam had. What a contrast between Adam and Christ who was yet to come! **(The Living Bible)**

[12] What does this imply? It was through one man that sin entered the world, and through sin death, and thus death pervaded the whole human race, inasmuch as all have sinned. **[13]** For sin was already in the world before there was law; and although in the absence of law no reckoning is kept of sin, **[14]** death held sway from Adam to Moses, even over those who had not sinned as Adam did, by disobeying a direct

command – and Adam foreshadows the man who was to come. **(Revised English Bible)**

Thus, then, sin came into the world by one man, and death came in by sin; and so death spread to all men, inasmuch as all men sinned. Sin was indeed in the world before the Law, but sin is never counted in the absence of law. Nevertheless, from Adam to Moses death reigned even over those whose sins were not like Adam's transgression. Adam prefigured him who was to come. (verses 12-14) **(Moffatt Translation)**

[12] Sin entered the world because one man sinned. And death came because of sin. Everyone sinned, so death came to all people. **[13]** Before the law was given, sin was in the world. But sin is not judged when there is no law. **[14]** Death ruled from the time of Adam to the time of Moses. Death ruled even over those who did not sin as Adam did. He broke God's command. But he also became a pattern of the One who was going to come. **(New International Reader's Version)**

[12] Sin came into the world through one man. And, death came into the world through sin. In this way, death spread to all men, because all sinned. **[13]** Sin was in the world before *the law of Moses* came, but because *the law* had not yet come, sin was not thought of as sin. **[14]** But, from Adam's time to the time of Moses, death ruled over people who did not sin in the same way that Adam did. Adam was a picture of what was going to happen. **(The Simple English Bible)**

Additional Information: (Verse 12) – “For that all have sinned.” Paul's beginning point is the account in Genesis 1-3. It was traditional for the Jewish interpreters to relate closely the concepts of “sin” and “death,” and so what Paul introduces in this initial verse is in keeping with good Jewish theology. Paul indicates that Adam sinned, and as a result of his sin death came into the human race. However, it is important to realize that Paul does not make men guilty of Adam's sin or indicate that all men die because of the sin of Adam. Paul says rather that “death spread to the whole human race, because all men sinned.” The verb rendered “sinned” in this passage is an aorist, and some few have tried to interpret this as meaning that when Adam sinned all of his physical descendants sinned along with him. It must be admitted that a meaning similar to this could be arrived at on the basis of verse 19, but that is not the meaning of the present passage. In this verse Paul is saying that death became a universal experience because all men sinned. All persons have had to die because all persons have sinned (Help for Translators, p. 102).

Two other views used by theologians of explaining this verse are called the *federal headship view* and the *natural headship view*. The *federal headship view* considers Adam, the first man, as the *representative* of the human race that generated from him. As the representative of all humans, Adam's act of sin was considered by God to be the act of all people and his penalty of death was judicially made the penalty of everybody. The *natural headship view*, on the other hand, recognizes that the entire human race was *seminally* and *physically* in Adam, the first man. As a result God considered all people as participating in the act of sin which Adam committed and as receiving the penalty he received (Heb. 7:9-10) (The Bible Knowledge Commentary, p. 458).

Concerning these views the “Full Life Study Bible” page 322 states, “Paul does not explain how Adam's sin is transmitted to his descendants. Nor does he say that all people were present in Adam and participated in his sin, and therefore inherit the guilt of Adam. Nowhere does Paul say that Adam was the federal head of his descendants and that his sin was imputed to them. All are guilty before God because of their own personal sin, because ‘all have sinned.’ The only doctrine that finds Biblical support is that men and women inherit a moral corruption and an impulse toward sin and evil. Death entered the world through sin, and now all people are subject to death, ‘for that all have sinned’” (Rom. 5:12, 14; 3:23; Gen. 2:17; 3:19).

“Sin entered into the world.” Adam passed to all his descendants the inherent sinful nature he possessed because of his first disobedience. That nature is present from the moment of conception (Psa. 51:5), making it impossible for man to live in a way that pleases God (MacArthur Bible Commentary, p. 1520). On no less than five occasions in verses 15-19 the principle of one sin by one man is asserted.

One act of disobedience to God was sufficient to allow sin to enter and permeate the entire realm of humanity (Liberty Bible Commentary, vol. 2, p.364).

“Death by sin.” Adam was not originally subject to death but, through his sin, it became a grim certainty for him and his posterity. Death has three distinct manifestations: (1) spiritual death or separation from God (Eph. 2:1-2; 4:18); (2) physical death (Heb. 9:27); and (3) eternal death (Rev. 20:14) (MacArthur Bible Commentary, p. 1520).

(Verses 13-14) – Paul’s reasoning is here difficult to follow. If no account is kept of sins, why then did death rule over all men from the time of Adam to the time of Moses? Somehow Paul seems to imply that no record could be kept of sin, unless it was sin against a specific command of God, such as the specific command given to Adam or the specific commands contained in the Mosaic Law. But even though all men did not sin as Adam did by disobeying God’s command (a specific command) all men did sin. And since all men did sin, death ruled over all men. Fortunately, the translator does not have to answer all of these difficult questions; but in order to deal adequately with the meaning of the passage, he should at least know the basic problems involved (Help for Translators, p. 103).

(Verses 13-14) – Paul has shown that keeping the law does not bring salvation. Here he adds that breaking the law is not what brings death. Death is the result of sin and of the sins we all commit, even if they don’t resemble Adam’s. Paul reminds his readers that for thousands of years the law had not yet been explicitly given, and yet people died. The law was added, he explains in Roman 5:20, to help people see their sinfulness, to show them the seriousness of their offenses, and to drive them to God for mercy and pardon. This was true in Moses’ day, and it is still true today. Sin is a deep discrepancy between who we were created to be. The law points out our sin and places the responsibility for it squarely on our shoulders. But the law offers no remedy. When we are convicted of sin, we must turn to Jesus Christ for healing (Life Application Bible, p. 2036).

(Verse 13) – **“Sin is not imputed when there is no law.”** This does not mean that sin does not exist unless there is a Law. It means that sin does not have the character of being a transgression apart from Law and therefore sin is not taken into account as such (The Bible Knowledge Commentary, p. 458). Paul is not saying that there were no God-given commands known to men between Adam and the Law **(See Genesis 26:5)**. He does assert that an absence of a code of law – of a divinely given norm – affects the way sin is reckoned against men (Wycliffe Bible Commentary, p. 526)

(Verse 14) – **“Death reigned from Adam to Moses.”** Adam had disobeyed a specific command of God (Gen. 2:17) and committed a transgression, something that his descendants did not do when they sinned till other specific commands from God were received. But yet all Adam’s descendants had sinned (Rom. 5:12), and therefore death did reign (Gen. 5:5, 8, 11, 14, 17, 20, 27, 31). Since death was present, that proved all had sinned (The Bible Knowledge Commentary, p. 458). Even without the law, death was universal. All people from Adam to Moses were subject to death, because of their sinful acts and their own inherited sinful nature.

“A type of Him to come.” Both Adam and Christ were similar in that their acts affected many others (MacArthur Bible Commentary, p. 1521). The only Old Testament character to be called explicitly a type of Christ is Adam. Here the contrast between the first Adam and the Last Adam begins (Liberty Bible Commentary, vol. 2, p. 364).

ROMANS CHAPTER 5 VERSES 15-17

Romans 5: [15] But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace,

which is by one man, Jesus Christ, hath abounded unto many. [16] And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification. [17] For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.) (King James Version)

¹⁵ And what a difference between our sin and God's generous gift of forgiveness. For this one man, Adam, brought death to many through his sin. But this other man, Jesus Christ, brought forgiveness to many through God's bountiful gift. ¹⁶ And the result of God's gracious gift is very different from the result of that one man's sin. For Adam's sin led to condemnation, but we have the free gift of being accepted by God, even though we are guilty of many sins. ¹⁷ The sin of this one man, Adam, caused death to rule over us, but all who receive God's wonderful, gracious gift of righteousness will live in triumph over sin and death through this one man, Jesus Christ. (New Living Translation)

¹⁵ But God's free gift is not like Adam's sin. Many people died because of the sin of that one man. But the grace from God was much greater; many people received God's gift of life by the grace of the one man, Jesus Christ. ¹⁶ After Adam sinned once, he was judged guilty. But the gift of God is different. God's free gift came after many sins, and it makes people right with God. ¹⁷ One man sinned, and so death ruled all people because of that one man. But now those people who accept God's full grace and the great gift of being made right with him will surely have true life and rule through the one man, Jesus Christ. (New Century Version)

¹⁵ But the gift that God was kind enough to give was very different from Adam's sin. That one sin brought death to many others. Yet in an even greater way, Jesus Christ alone brought God's gift of kindness to many people. ¹⁶ There is a lot of difference between Adam's sin and God's gift. That one sin led to punishment. But God's gift made it possible for us to be acceptable to him, even though we have sinned many times. ¹⁷ Death ruled like a king because Adam had sinned. But that cannot compare with what Jesus Christ has done. God has been so kind to us, and he has accepted us because of Jesus. And so we will live and rule like kings. (Contemporary English Version)

¹⁵ And what a difference between man's sin and God's forgiveness! For this one man, Adam, brought death to many through his *sin*. But this one man, Jesus Christ, brought forgiveness to many through God's *mercy*. ¹⁶ Adam's *one* sin brought the penalty of death to many, while Christ freely takes away *many* sins and gives glorious life instead. ¹⁷ The sin of this one man, Adam, caused *death to be king over all*, but all who will take God's gift of forgiveness and acquittal are *kings of life* because of this one man, Jesus Christ. (The Living Bible)

[15] God's gift is different from Adam's sin. Many people died because of the sin of that one man. But it was even more sure that God's grace would also come through one man. That man is Jesus Christ. God's gift of grace was more than enough for the whole world. [16] The result of God's gift is different from the result of Adam's sin. God judged one sin. That brought guilt. But after many sins, God's gift made people right with him. [17] One man sinned, and death ruled because of his sin. But we are even more sure of what will happen because of what the one man, Jesus Christ, has done.

Those who receive the rich supply of God's grace will rule with Christ in his kingdom. They have received God's gift and have been made right with him. **(New International Reader's Version)**

[15] even though God's free gift is not like Adam's sin. You see, all human beings died because of that one man's sin. But God's undeserved love and His free gift overflowed to all human beings in a much greater way because of the undeserved love of that one Man, Jesus Christ. **[16]** And that gift is really the opposite of what happened because of that one man's sin. You see, God's judgment came as the result of one sin, and it condemned all people to eternal death. But God's free gift came as the result of many sins, and it made all people perfectly holy in God's sight. **[17]** Of course it's true that death rules the world because of that one man's sin. But there's something much greater for those who receive God's overflowing, undeserved love and His freely given statement that they are perfectly holy in God's sight. They will rule the world in the new Life because of that one Man, Jesus Christ. **(New Testament in Everyday American English)**

[15] but the gift itself considerably outweighed the fall. If it is certain that through one man's fall so many died, it is even more certain that divine grace, coming through the one man, Jesus Christ, came to so many as an abundant free gift. **[16]** The results of the gift also outweigh the results on one man's sin: for after one single fall came judgment with a verdict of condemnation, now after many falls comes grace with its verdict of acquittal. **[17]** If it is certain that death reigned over everyone as the consequence of one man's fall, it is even more certain that one man, Jesus Christ, will cause everyone to reign in life who receives the free gift that he does not deserve, of being made righteous. **(Jerusalem Bible)**

[15] In some ways, Adam was like Christ, who was to come later. But what a huge difference there is between the results of the sin of Adam and the free gift offered thru Christ. Because death came to many thru Adam's sin, but now in a much greater way, God's mercy has come in overwhelming measure to many thru the gift of mercy offered us thru the other Man, Jesus Christ. **[16]** There's another great difference between Adam's sin and God's gift: The one sin of Adam resulted in judgment and condemnation to death for everyone. But the free gift offered thru Christ, even after we had been guilty of so many sins, has resulted in right standing with God being offered to everyone. **[17]** Yes, God allowed death to rule because of the action on one man, because he sinned. But how much greater are the results from what the other Man, Christ Jesus, did. Just think: Those who follow Him receive God's abundant mercy, and the gift of right standing with Him, and the promise that they will live and reign with him in a life that is unimaginably glorious, and everlasting! **(The Last Days Bible)**

Additional Information: (Verses 15-17) – We were all born in Adam's physical family – the family line that leads to certain death. All of us have reaped the results of Adam's sin. We have inherited a sinful nature (the tendency to sin), and God's punishment. Because of Jesus, however, we can trade judgment for forgiveness. We can trade our sin for Jesus' righteousness. If we do nothing, we have death through Adam; but if we come to God by faith, we have life through Christ (Life Application Bible, p. 2036).

(Verse 15) – **"Much more the grace of God."** The grace of God, which is the ground of our justification, is contrasted with the sin of Adam, because it is greater in quality and greater in degree than Adam's sin. In Adam we got what we deserved, condemnation and guilt. In Christ we have received much more of what we do not deserve, mercy and grace (Liberty Bible Commentary, vol. 2, p. 364). **"The gift by grace ...hath abounded unto many."** God's grace and the gift by means of grace abound in the

sense of reaching and being available to all people, but not necessarily being appropriated by all (The Bible Knowledge Commentary, p. 459).

(Verse 16) – “Judgment was by one to condemnation.” The word for *condemnation* involves the ideas of “punishment” and “doom” (Wycliffe Bible Commentary, p. 527). God passed judgment on Adam and he (and the entire human race) received condemnation (*Gk. katakrima*, “punishment”) (The Bible Knowledge Commentary, p. 459). **“Many offences unto justification.”** “Many offences” refers to the sins of those persons who lived after Adam, and not to the sins of Adam himself. “After Adam sinned God judged him as guilty; but after so many people have sinned God shows his grace to them by saying, You are not guilty” or “...God gives them what they do not deserve by saying to them, You are not guilty” (Help for Translators, p. 106). God’s grace, as Paul stated repeatedly, beginning in Romans 3:24, is the basis of a person’s being justified, declared righteous. And this was in the face of “many trespasses” (The Bible Knowledge Commentary, p. 459).

(Verse 17) – “Death reigned.” Death is a tyrant, ruling over people and bringing every person under its fear and into its grip (See Heb. 2:15) (The Bible Knowledge Commentary, p. 459). **“Abundance of grace.”** Undeserved salvation became available to all people. Jesus showed that God’s grace is greater than all human sin. Grace is not limited to a select few. God, in providing salvation through Jesus, offers grace to all sinners in abundance (Disciple’s Study Bible, p. 1424). **“They which receive... the gift of righteousness.”** Here we see man obliged to make a response toward the action of God (the grace of God) (Wycliffe Bible Commentary, p. 527).

ROMANS CHAPTER 5 VERSES 18-19

Romans 5: [18] Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. [19] For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. (King James Version)

[18] So then, as through one transgression condemnation came to all men, so through one righteous act there is for all men justification and life. **[19]** For as through the disobedience of one man many were placed in the position of sinners, so through the obedience of the One many will be placed in the position of righteous ones.

(Berkeley Translation)

[18] So therefore, as through one failure, condemnation came to all people, so also through one righteous act, justification [acquittal] which brings life came to all people. **[19]** For in the same way, as through the disobedience of one man, multitudes were proclaimed to be sinful, so also through the obedience of the One Man, multitudes will be proclaimed righteous. **(God’s Word to the Nations)**

We see, then, that as one act of sin exposed the whole race of men to God’s judgment and condemnation, so one act of perfect righteousness presents all men freely acquitted in the sight of God. One man’s disobedience placed all men under the threat of condemnation, but one man’s obedience has the power to present all men righteous before God. (verses 18-19) **(Phillips Translation)**

Here it is in a nutshell: Just as one person did it wrong and got us in all this trouble with sin and death, another person did it right and got us out of it. But more than

just getting us out of trouble, he got us into life! One man said no to God and put many people in the wrong; one man said yes to God and put many in the right. (verses 18-19)
(The Message)

[18] To summarize: just as one *man's* sin brought condemnation upon everyone, so also one *man's* perfect righteousness resulted in making people right in God's eyes, bringing life for all. **[19]** For just as the many were made sinners through the disobedience of the one man, *Adam*, it is also true that many will be made right with God through the obedience of the one man, *Jesus Christ*. **(The New Translation)**

¹⁸Yes, Adam's one sin brought condemnation upon everyone, but Christ's one act of righteousness makes all people right in God's sight and gives them life. ¹⁹Because one person disobeyed God, many people became sinners. But because one other person obeyed God, many people will be made right in God's sight. **(New Living Translation)**

¹⁸Yes, Adam's *sin* brought *punishment* to all, but Christ's *righteousness* makes men *right with God*, so that they can live. ¹⁹Adam caused many to be sinners because he *disobeyed* God, and Christ caused many to be made acceptable to God because he *obeyed*. **(The Living Bible)**

Additional Information: (Verse 18-19) – “The free gift came upon all men unto justification of life.” Paul is not teaching, as Romans 5:17 shows, that all men will be saved. But in verse 19 he does assert that Christ's obedience encompasses all those affected by Adam's disobedience (Wycliffe Bible Commentary, p. 529).

ROMANS CHAPTER 5 VERSES 20-21

Romans 5: [20] Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: [21] That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord. (King James Version)

²⁰God's law was given so that all people could see how sinful they were. But as people sinned more and more, God's wonderful kindness became more abundant. ²¹So just as sin ruled over all people and brought them to death, now God's wonderful kindness rules instead, giving us right standing with God and resulting in eternal life through Jesus Christ our Lord. **(New Living Translation)**

²⁰The Law came, so that the full power of sin could be seen. Yet where sin was powerful, God's kindness was even more powerful. ²¹Sin ruled by means of death. But God's kindness now rules, and God has accepted us because of Jesus Christ our Lord. This means that we will have eternal life. **(Contemporary English Version)**

²⁰The Ten Commandments were given so that all could see the extent of their failure to obey God's laws. But the more we see our sinfulness, the more we see God's abounding grace forgiving us. ²¹Before, sin ruled over all men and brought them to

death, but now God's kindness rules instead, giving us right standing with God and resulting in eternal life through Jesus Christ our Lord. **(The Living Bible)**

Now we find that the Law keeps slipping into the picture to point the vast extent of sin. Yet, though sin is shown to be wide and deep, thank God his grace is wider and deeper still! The whole outlook changes – sin used to be the master of men and in the end handed them over to death; now grace is the ruling factor, with its purpose making men right with God and its end the bringing of them to eternal life through Jesus Christ our Lord. (verses 20-21) **(Phillips Translation)**

[20] God's Law was introduced so that sin would become more evident. But no matter how vast the volume of sin, God's wonderful, undeserved favor is infinitely greater; **[21]** so that just as sin ruled by means of death, so God's undeserved favor reigns through our being made right with God, resulting in eternal life through our Lord Jesus Christ. **(The New Translation)**

[20] And the Law was added to show how much sin there is. But where there was much sin, there was a much greater outpouring of God's undeserved love. **[21]** And the result is that just as sin has ruled the world by the power of death, so also God's undeserved love will rule the world by making people perfectly holy and giving them eternal Life through Jesus Christ our Lord. **(New Testament in Everyday American English)**

[20] In fact, the Law was given so that everyone could see how much sinning was actually going on. But while sinning was shown to be taking place everywhere, God's mercy has been shown to be rich and overflowing in far greater superabundance. **[21]** So while sin ruled over us, it caused our death! But God's mercy was triumphant by means of His plan which enabled Him to offer us right standing with Himself and eternal life, all thru Jesus Christ our Lord. **(The Last Days Bible)**

Additional Information: (Verse 20) – “Moreover the law entered, that the offence might abound.” The law came not to make a man a sinner, but to show him how great a sinner he is (Liberty Bible Commentary, vol. 2, p. 365).

(Verses 20-21) – As a sinner, separated from God, you see his law from below, as a ladder to be climbed to get to God. Perhaps you have repeatedly tried to climb it, only to fall to the ground every time you have advanced one or two rungs. Or perhaps the sheer height of the ladder seems so overwhelming that you have never even started up. In either case, what relief you should feel to see Jesus offering with open arms to lift you above the ladder of the law, to take you directly to God! Once Jesus lifts you into God's presence, you are free to obey – out of love, not necessity, and through God's power, not your own. You know that if you stumble, you will not fall back to the ground. Instead, you will be caught and held in Christ's loving arms (Heb. 8:12) (Life Application Bible, p. 2037).

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QUESTIONS & ANSWERS

(Romans Chapter 5)

Instructions for Group Leader: Do not let the group read the following questions and answers. The leader of your group should ask the group the following questions and encourage the group to discover the answers by going to the appropriate Scriptures. **Discuss and answer (as a group) the questions correctly by using the Scripture(s). Turn to Romans Chapter 5.**

1. **Read Romans 5:1.** We are justified (acquitted, declared righteous, and given a right standing with God) through: a. faith. b. our good works. c. church attendance.
2. **Read Romans 5:2.** We have access by faith in God's: a. bank account. b. grace.
3. **Read Romans 5:2.** What is the reason that a Christian can rejoice? We can rejoice in the hope we have of sharing God's glory.
4. **Read Romans 5:3.** Why can we rejoice in tribulation? Because the quality of patience, perseverance, endurance, and steadfastness result from being tried.
5. **Read Romans 5:4.** What is the result of patience or perseverance? Experience, or proven character.
6. **Read Romans 5:4.** What is the end result of all of this? Hope of eternal salvation.
7. **Read Romans 5:5.** In this hope of eternal salvation, we will not be disappointed. Why? Because the Holy Spirit has been given to us and because God has shed abroad in our hearts the consciousness of being loved by Him.
8. **Read Romans 5:6.** Whom was God's love directed toward? Those without strength, that is, the helpless and the ungodly.
9. **Read Romans 5:7.** How often does someone give his or her life for a good person? Rarely.

10. **Read Romans 5:8.** In Romans 5:6, God directed His love toward the ungodly. In Romans 5:8, whom does God direct His love toward? The sinner.
11. **Read Romans 5:9.** What is it that saves us from God's wrath? Being justified by His blood.
12. **Read Romans 5:10.** In Romans 5:6 God saves the ungodly. In Romans 5:8 God saves sinners. In Romans 5:10, whom does God save? His enemies.
13. **Read Romans 5:10.** How were we reconciled (to re-establish friendship between) to God? Through the death of God's Son.
14. **Read Romans 5:11.** Why can the Christian rejoice? Because he or she has now received reconciliation, that is, been made a friend with God.
15. **Read Romans 5:12.** What were the results of Adam's sin? Sin entered into the world. Death came by sin. Death passed upon the whole human race (for all have sinned).
16. **Read Romans 5:13.** Was sin in the world before God gave the Law of Moses? Yes.
17. **Read Romans 5:15.** What is being contrasted in this verse? Adam's sin and God's free gift of righteousness (forgiveness).
18. **Read Romans 5:16.** In this verse God's gift of righteousness and Adam's sin is again contrasted, what is the contrast? "There is a lot of difference between Adam's sin and God's gift. That one sin led to punishment (condemnation). But God's gift (of righteousness) made it possible for us to be acceptable to Him, even though we have sinned many times." (Contemporary English Version)
19. **Read Romans 5:17.** What kind of righteousness is God offering us? The gift of righteousness.
20. **Read Romans 5:18.** Romans 5:18a states that through Adam's sin, judgment came upon all men, resulting in condemnation. What is the meaning of condemnation? To pronounce judgment against; to sentence; to doom.
21. **Read Romans 5:19.** How are we made righteous before God? By Christ's obedience (of going to the cross).
22. **Read Romans 5:20.** Why were the Ten Commandments given? "The Ten Commandments were given so that all could see the extent of their failure to obey God's laws" (The Living Bible).

23. **Read Romans 5:20.** Where sin increased, what increased more? God's grace and forgiveness.

24. **Read Romans 5:21.** Sin ruled over all men, and what did it bring? Death.

25. **Read Romans 5:21.** Grace reigns through righteousness (that is, giving us right-standing with God), resulting in what? Eternal life (by Jesus Christ our Lord).

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