

Romans chapter 5

Please review Romans chapter 4 and circle the correct answers.

1. What did Abraham our father find? **a.** He found that Judaism was the true path to God. **b.** He found that good works helped get him saved. **c.** He found the truth of justification by faith alone, without works.
2. Abraham is an example of: **a.** faith, **b.** works, **c.** love, **d.** religious zeal
3. James and Paul, when talking about works: **a.** directly contradict each other, **b.** were talking about the same incident, **c.** were talking about different incidents separated by more than 30 years of time.

As we begin studying Romans chapter 5, let's remind ourselves where we've been, where we are and where we're going in our Bible study.

Righteousness and the Gospel in Romans

Where we've been

- 1:1-3:20 - Man's need of righteousness
- 3:21-26 - God's provision of righteousness
- 4:1-25 - By faith, man receives this righteousness

Where we are

- 5:1-21 - Jesus Christ is this righteousness
- 5:1-11 - The Blessings of Righteousness
- 5:12-21 - The Imputation of Christ's Righteousness

Where we're going

- 6:1-8:39 - Righteousness is produced in us by the Holy Spirit
- 9:1-11:36 - Why Israel rejected this righteousness
- 12:1-16:27 - Practical righteousness in the Christian life

5:1 - Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: - Romans 4:25, *Who was delivered for our offences, and was raised again for our justification*, comes immediately before Romans 5:1. Paul begins with, *Therefore*, because Jesus was delivered up for, meaning, because of, our offences and was raised again for our justification. *Therefore* or because of Romans 4:25, *we have peace with God*.

Therefore being justified by faith - Justification by faith is the opposite of law keeping and the opposite of working to earn salvation. Paul is crystal clear about faith. Most religions try to mix faith and works, as if faith is not enough. Paul never does that. Justification by faith is an instantaneous imputation, not a gradual process. Practical sanctification (becoming more like Christ) is gradual and progressive but justification happens the moment we believe in Jesus. In plainer words, we don't grow into justification; it isn't a continuous process.

God imputes the righteousness of Christ to you one time when you believe and you've got it forever. It's a done deal. Most religions and most denominations teach the opposite of that. They teach that you have to hold out to the end, that you must keep working, that your works must openly demonstrate your faith. If they cannot see enough works, they assume you have not persevered. Some people, who ought to know better, tend to believe that anyone who doesn't measure up in his works, probably is not elect and was never saved.

1. When God imputes the righteousness of Christ to you, does that mean, **a.** God has actually made you righteous or **b.** has God simply declared you righteous?
2. What is the difference between being declared righteous and being made righteous? _____

we have - Paul is talking to saved folks. He is already justified by faith and so are the Roman believers to whom he writes. They don't have to wait until they die to find out if they're really saved. They have the righteousness of Christ and eternal salvation as present possessions. It should be noted that no unsaved person has peace with God through our Lord Jesus Christ. Peace with God is not the product of election, church membership, good intentions, meditation or any other religious or non-religious activity. Here's an important question. Do you have peace with God through our Lord Jesus Christ? _____ Would you like to have peace with God through our Lord Jesus Christ? _____

peace with God - is only possible because of penal substitution and propitiation, that is, the fact that Jesus, on Calvary's cross, was our substitute, dying as us for us, taking upon Himself the wrath of God against our sins and appeasing the wrath of God. God treated Jesus as if He had lived my wretched sinful life so that He could treat me as if I had lived the sinless holy life of Jesus. No one anywhere can get the peace of God apart from Calvary.

"There is no peace, saith my God, to the wicked." Isaiah 57:21

“But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.” Isaiah 53:5

Jesus can be your peace and give you peace because of Calvary. *The chastisement of our peace was upon him.* Before you got saved, doctrinally speaking, you were a wicked sinner and God’s enemy, Romans 5:8. God was not your Father or your friend. The horrors of Calvary had to happen to make it possible for you to get saved and have peace with God. Jesus *“made peace through the blood of his cross,”* Colossians 1:20, bearing the wrath of God in your place. The death of Jesus on Calvary’s cross reconciled the world to God, 2 Corinthians 5:19 but it didn’t automatically save anyone.

Peace with God does not mean that you have a feeling of peace in your heart although you may very well have that feeling. Peace with God here means that the Holy Spirit is no longer convicting your conscience that you are a lost hell-bound sinner under the wrath of a holy God. Because you are saved and the Holy Spirit bears witness to that fact, you will probably experience peace in your heart but here, Paul is talking about the peace that comes from obeying the gospel. People who are not saved can experience some kind of peace but not peace with God. Peace with God is only the result of salvation and justification by faith. Peace with God doesn’t mean you’ll never again be upset or that you’ll be peaceful in every situation. It means that you have accepted God’s remedy for your sin. The Holy Spirit is no longer hounding you to get saved because when you get saved, Jesus is your peace.

“For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us,” Ephesians 2:14

“And came and preached peace to you which were afar off, and to them that were nigh.” Ephesians 2:17

1. Has the biblical truth of peace with God taken root in your heart? _____
2. Do you have peace about your standing in the grace of God? _____
3. Do you praise God for salvation and justification by faith? _____
4. Do you share this incredible truth with others? _____
5. Can you explain how to have peace with God through the gospel? _____
6. What is the gospel? **a.** God loves everyone, **b.** doing your best will get you saved, **c.** joining a church is the same as getting saved, **d.** the gospel is the death, burial and resurrection of Christ for our sins, according to the scriptures.

7. Which question works best to start a witnessing conversation?
- a. You know you're gonna burn in hell, right?
 - b. You wouldn't want to know how to get saved would you?
 - c. Can I share my religion with you?
 - d. If you could know for sure you're going to heaven when you die, would you want to know that?
 - e. Did you know that Jesus died on the cross to pay for your sins?

Small Group Exercise - Break up into small groups of 3 to 5 people and each person take 1 minute to present the gospel and explain how to get saved. Help each other learn to present the gospel effectively in 1 minute.

Peace with God is available. Every unsaved person who reads Romans can get in on the blessings of salvation and justification by faith. The family of God is not an exclusive club reserved only for a group called the elect. Anyone can: **1.** respond to the gospel, **2.** believe the gospel and **3.** get saved. The power to do that is in the gospel and conveyed by God through the gospel, Romans 1:16, including the call to salvation, which comes through the gospel, 2 Thessalonians 2:13-14. Some people use 2 Thessalonians 2:13-14, *from the beginning*, to support their false teaching that, in eternity past, God chose a few people whom He would save and thereby condemned the rest of the human race, the non-elect, to hell and the lake of fire. Here's how John Calvin put it.

“By predestination we mean the eternal decree of God, by which He determined with Himself whatever He wished to happen with regard to every man. All men are not created on equal terms, but some are preordained to eternal life, others to eternal damnation; and, accordingly, as each has been created for one or other of those ends, we say that he has been predestined to life or death.” John Calvin, Institutes of the Christian Religion, iii, xxi, sec. 5, p. 1030-1031

“...Since the arrangement of all things is in the hand of God, since to Him belongs the disposal of life and death, He arranges all things by His sovereign counsel, in such a way that individuals are born, who are doomed from the womb to certain death, and are to glorify Him by their destruction.” John Calvin, Institutes of the Christian Religion, iii, xxiii, sec. 6, p. 231

“There is no random power, or agency, or motion in the creatures, who are so governed by the secret counsel of God, that nothing happens but what He has knowingly and willingly decreed... the counsels and wills of men are so governed

as to move exactly in the course which He has destined.” John Calvin, Institutes of the Christian Religion, iii, xxiii, secs. 3 & 8, p. 175 & 179

“God not only foresaw the fall of the first man, and in him the ruin of his posterity; but also at His own pleasure arranged it.” John Calvin, Institutes of the Christian Religion, iii, xxiii, sec. 7, p. 1063

Calvinism makes God the author of sin and responsible for the fall of Adam, as is clear from what Calvin wrote. That false belief is based on another false teaching of Calvinism, called meticulous providence or meticulous sovereignty or divine determinism, the false belief that everything that happens is planned and caused by God. So when a Calvinist gets to 2 Thessalonians 2, he assumes that *from the beginning* refers to a decision God made in eternity past rather than the immediate context of Paul’s missionary ministry in Thessalonica.

Contrary to Calvinist false teaching, *from the beginning* in 2 Thessalonians 2:13-14, is not a reference to, *in the beginning*, back in Genesis 1:1 or John 1:1 nor does it refer to, *before the foundation of the world* in Ephesians 1:4. Instead, *from the beginning* in 2 Thessalonians 2 is Paul’s way of reminding his converts in Thessalonica how open they were to his preaching and teaching *from the beginning of his ministry to them*, 1 Thessalonians 1:4-8, 2:1, 13. Don’t miss this important truth. Hearing the gospel preached is your call to salvation.

The call to salvation comes through hearing the gospel. Everyone who hears the gospel is called to salvation and is made capable of responding to the gospel by the power God put in the gospel, Romans 1:16. That’s the way God set it up and that’s why it’s important to use the gospel in our witnessing. There was never, in eternity past, a particular decree of election to salvation or damnation or a particular redemption of an elect few at Calvary, as Calvinism teaches.

The glorious gospel of Christ *is the power of God unto salvation to everyone that believeth*. When you hear the gospel, that is your call to salvation. You have the ability to believe because the gospel is *the power of God unto salvation to everyone that believeth*. Receiving the gift of righteousness and getting saved only takes an act of your free will, Romans 5:17. Will you receive the free gift of righteousness God has for you? Yes - No - I have already received it. In this context, justification by faith includes getting saved. In Romans 5:1, Paul puts the focus on what happens when we get saved - the righteousness of Christ is imputed to us as a free gift and we are justified by faith.

The great need of every human heart is peace with God. That peace is only available through our Lord Jesus Christ yet many seek peace in religion instead of in Jesus. When a man walks away from Jesus, he is rejecting the only One who can bring him to the Father, John 14:6, the only One who can save him, Acts 4:12 and the only One who can give him peace with God and eternal life, John 6:68, 1 John 5:11-13.

we have peace with God - The first blessing of justification by faith is peace with God. Think of a battlefield with all of the blood, chaos and fury of war. Jesus, dying on Calvary's cross, fought the final battle and put an end to all of that. Peace with God is available now. Why do we need peace? Because as unsaved sinners, we were enemies of God, Romans 5:10, and at enmity with God. We were rebels against God, at war with God, Psalm 7:11, Romans 1:18, 5:9, under the wrath of God. Once we are saved, we are no longer at war with God and God is no longer at war with us. That is why *we have peace with God*. Peace is something Jesus gives His disciples, John 14:27, 16:33, Psalm 29:11, Philippians 4:7.

God's wrath against sin is real and prior to Calvary, the only way to deal with it was by continually offering the blood sacrifices God required under OT law. In 2 Corinthians 5:17-21, Paul explains what is involved in believers having peace with God. Christ dying for our sins on Calvary and propitiating or appeasing God's wrath against sin was our pathway to peace and His way of reconciling the world unto Himself. Jesus Christ made *peace through the blood of his cross*, Colossians 1:20 because there is no peace apart from Jesus dying on the cross for our sins. He is our peace, Ephesians 2:14-17. It is amazing how many things we get in Christ. Jesus Christ is made unto us "*wisdom, and righteousness, and sanctification, and redemption.*" 1 Corinthians 1:30.

Wonderful Peace

Far away in the depths of my spirit tonight
Rolls a melody sweeter than psalm;
In celestial-like strains it unceasingly falls
O'er my soul like an infinite calm.

Peace, peace, wonderful peace,
Coming down from the Father above!
Sweep over my spirit forever, I pray
In fathomless billows of love!

What a treasure I have in this wonderful peace,
Buried deep in the heart of my soul,
So secure that no power can mine it away,
While the years of eternity roll!

I am resting tonight in this wonderful peace,
Resting sweetly in Jesus' control;
For I'm kept from all danger by night and by day,
And His glory is flooding my soul!

And I think when I rise to that city of peace,
Where the Author of peace I shall see,
That one strain of the song which the ransomed will sing
In that heavenly kingdom will be:

Peace, peace, wonderful peace,
Coming down from the Father above!
Sweep over my spirit forever, I pray
In fathomless billows of love!

O soul, are you here without comfort and rest,
Marching down the rough pathway of time?
Make Jesus your friend ere the shadows grow dark;
Oh, accept this sweet peace so sublime!
-Warren D. Cornell, 1889, b. 1858-1930s

through our Lord Jesus Christ - Peace with God only comes by faith in Christ. Christ means the anointed one or the Messiah. That was true for Abraham and it is true for all of us. There is no peace in religion. Peace with God is never by works or religion. Walk the path of legalism and you won't find peace with God. Peace with God is not achieved through seeking the silence and meditation either. Walk the path of works righteousness and peace will elude you every time. Jesus Christ is the only pathway to peace with God.

Religious legalists have an obsession about enforcing the law on everyone else. They try to find peace and comfort in the belief that they keep the law and they encourage others to keep the law because they are focused on works instead of grace. They believe that God is obligated to bless them or save them or keep them saved if they try to keep the law. Their view is the opposite of what Paul teaches. Reconciliation, salvation, peace with God, justification, sanctification

and access to God all come *through our Lord Jesus Christ* as free gifts of His amazing grace. None of those blessings comes from legalism or keeping the law.

5:2 - By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. - The second blessing of justification by faith is access to God's grace. Faith is always the key to accessing God's grace. Faith in the Lord Jesus Christ always precedes access. Precede means, to come before. No one ever gets regenerated first or saved first or justified first, before he has faith in Christ as his Savior from sin, hell and the wrath of God. In plainer words, if you don't have faith in the Lord Jesus Christ first, you don't have access to or standing in God's grace.

Access to God is only available through Calvary. There is no access through church membership or baptism or religiosity. Apart from the Savior of the world shedding His blood and dying in our place, we have no access to God's grace. Why do we need access? Because we were far off, away from the place of blessing, Ephesians 2:17-18. Because God saved us for a reason, He has a purpose for our lives, Ephesians 2:10. Like Abraham and Sarah having a son in Romans chapter 4, God's purpose for our lives is humanly impossible apart from God's grace, apart from getting saved. We need access into God's grace to accomplish what God has for us to do. Do you know God's purpose for your life? What is God's purpose for your life? _____

By whom also we have access by faith - Biblically speaking, our *access* to God is never, **1.** through Calvinism's false teaching of unconditional election in eternity past, **2.** never through Calvinism's false teaching of limited atonement, **3.** never through Calvinism's false teaching of irresistible grace (which Calvinists understand as God saving you before you have faith and before you believe).

Without any verses which say what they believe, Calvinists teach that God saves you by irresistible grace, before you understand the gospel, before you are convicted of your need of a Savior, before you believe the gospel, before you believe on the Lord Jesus Christ, before you have faith in Christ, before you receive *the gift of God which is eternal life through Jesus Christ our Lord*, Romans 6:23. Let's be honest. The Bible never presents Calvinism's false plan of salvation anywhere. Those beliefs aren't even hinted at in the Bible. No human author of the Bible ever writes that you have to get saved before you can believe on Jesus as your Savior.

The false teaching of Calvinism / Reformed Theology In the words of famous Calvinists

“The reformed view of predestination teaches that before a person can choose Christ his heart must be changed. He must be born again... one does not first believe, then become reborn... In regeneration, God changes our hearts. He gives us a new disposition, a new inclination. He plants a desire for Christ in our hearts. We can never trust Christ for our salvation unless we first desire Him. This is why we said earlier that regeneration precedes faith.” R.C. Sproul, Chosen By God, pp. 72, 118.

“In historic Reformation thought, the notion is this: regeneration precedes faith.” R.C. Sproul, August 25, 2017, Article, TULIP and Reformed Theology: Irresistible Grace.

“We can say, first, that regeneration is the cause of faith... Having been born of God results in our believing. Our believing is the immediate evidence of God’s begetting.” John Piper, March 2, 2008, Online sermon.

“A man is not regenerated because he has first believed in Christ, but he believes in Christ because he has been regenerated.” A.W. Pink, 1886-1952, The Sovereignty of God.

According to Reformed or Calvinist teaching, only after God regenerates you by irresistible grace (apart from repentance, apart from faith in Christ, apart from belief on Christ and apart from believing the gospel), then and only then are you capable of having faith to believe on Christ. In plainer words, they teach that you have to get saved and regenerated before you can believe on Christ as your Savior. That Calvinist false teaching isn’t even close to being biblical or Christian. Read Hebrews 3:18-19.

*“And to whom sware he that they should not enter into his rest,
but to them that believed not? So we see that they
could not enter in because of unbelief.” Hebrews 3:18-19*

Calvinism says you get saved without believing on Jesus. The Bible says if you don’t believe, you cannot enter in. Entering in pictures salvation. You couldn’t enter in to God’s rest unless and until you believed. God never promised to save “them that believed not.” He swore that if they didn’t believe, they would not enter into his rest.

Reformed teaching says the opposite of what the Bible says. According to Reformed teaching: **1.** You get saved without having faith in Christ, **2.** you get saved without repenting of your sins, **3.** you get saved without believing on the Lord Jesus Christ, **4.** you get saved without receiving Christ as your Savior, **5.** you get saved without believing the gospel, **6.** you get saved without calling upon the name of the Lord. That is the irresistible grace view point, believed by most Calvinists. By definition, that Calvinist belief is neither biblical nor Christian.

Without pretense or ceremony, God, the apostle Paul and the Bible kick Calvinism to the curb in Romans 5:2 by putting faith before *this grace wherein we stand*. You can never have standing in God's grace until you first have faith in the Lord Jesus Christ as your Savior. Faith always comes before salvation in the Bible. Salvation never comes before faith. God never saves you before you have faith. According to the Bible, the grace of God never saves you until you understand the gospel, never saves you until you repent of your sins, never saves you until you have faith in Christ, never saves you until you believe on the Lord Jesus Christ, never saves you until you receive the Lord Jesus Christ, never saves you until you believe the gospel.

we have access - The OT story of Esther informs our appreciation and understanding of just how important is our access to God by telling the story of Haman and Mordecai, Esther 4:11, 5:1-2. As a Christian, every time you need it, you have access to God. Queen Esther used her access to the King to save the Jewish people from certain destruction. If you are saved, God always gives you access whenever you need it, 24/7. God's royal scepter is always extended to you as a child of God. How are you making use of your access to God through King Jesus? _____

"For through him we both have access by one Spirit unto the Father."
Ephesians 2:18

"Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Hebrews 4:16

The third blessing of justification by faith is joy. We rejoice in hope of the glory of God. Justification by faith, us being given the righteousness of Christ as a free gift compels and propels our rejoicing. Joy and rejoicing are always possible, even in the midst of the storm.

God did not say the sunshine
Would light our path each day;
He did not promise happiness
Would fill our earthly way.

He did not say the tempter
Would never set a snare;
He did not promise instantly
To answer every prayer.

He did not say the storm clouds
Would never hide the sun;
He did not promise victory
In every race we run.

He did say in life's struggle,
Himself our strength would be;
He promised that His power
Would win the victory.

He did say that provision
From God would never fail;
He promised His protection
Within the stormy gale.

His love is our assurance,
He knows our every care;
His grace our consolation
As we His burdens bear. - rb

by whom also we have access - The fourth blessing of justification by faith is access into grace through the the Lord Jesus Christ Who has given us His Holy Spirit. That is why Paul told Galatian Christians, "*Walk in the Spirit, and ye shall not fulfill the lust of the flesh.*" Galatians 5:16. Access to God's grace is never through education or intellect or influence or riches or power or religion or striving. Access to God the Father only comes through the Lord Jesus Christ.

Think of the greatest Christian you've ever heard of, some people would say the apostle Paul, some might say Billy Graham. Whichever great Christian you name, they had no more of the Holy Spirit than you have. The point is, we all

have the same access. They didn't have more access to God because they were celebrities. Their prayer life might have been better than yours because they made prayer an important part of their life yet you could do the same thing if you wanted to. They may have been 90% or 100% sold out for God and maybe you're only 20% sold out for God but we all have the same access. Are you making full use of your access to God and His grace? _____ How can you make better use of the access to grace God has given you? _____

we have access - Individual access to a loving God was a radical concept for most Jews and Gentiles in the first century AD. Jews only approached God through the Aaronic and Levitical priesthood. Gentiles approached their idol deities through the pagan priesthood which served their false gods. The law of Moses had 613 commandments which had to be kept by Jews and an intricate religious ritual which had to be observed.

When God gave the law to Moses on Mt. Sinai, He didn't tell the Israelites, Exodus 9:7, to gather round, draw near and enjoy the spectacle. Instead, God told Moses to warn the people to stay back, Exodus 19:10ff. Moses was the mediator between God and the people of Israel, Exodus 19:8. On the law side of Calvary, access to God was not personal and immediate. It was secondhand and somewhat impersonal.

For example, even if you were a Levitical priest, you didn't have much access. You couldn't go into the tabernacle or the temple or the holy of holies whenever you wanted. Access to God's presence was carefully controlled and limited to a few. Only the high priest was allowed into the holy of holies and then, only once a year, Hebrews 9:7.

Jesus died on the cross in Matthew 27:50. When Jesus died, the veil of the temple was *rent in twain from the top to the bottom*, Matthew 27:51. That [huge, thick temple veil](#) hid the holy of holies from the holy place. God Himself tore the veil so that the priests and all Israel would know that access to God is now open to all. The holy of holies in the Jewish temple was no longer hidden behind a veil. For a Christian, the holy of holies is now our heart, the dwelling place of God, Ephesians 3:17. As a Christian, you have access to God 24/7.

Yet for unbelieving Jews who will not receive their Messiah, there remains a veil over their heart, 2 Corinthians 3:14-16, when they read the OT. That veil over their heart doesn't make them unable to believe. It is simply a stumbling block, an impediment to belief. The glorious gospel of Christ in the NT contains enough

power to tear the veil over their heart so they can believe and be saved, Romans 1:16. When you witness to Jews, sometimes it is better to focus on the NT instead of the OT. There is power in the gospel of Christ and the blood of Christ.

by faith into this grace wherein we stand, - This grace wherein we stand refers to our standing in Christ because of His grace. See page 28 of chapter 4. Paul keeps reminding us that we have standing with God based on justification by faith. Our standing in grace gives us access to God. We who once were God's enemies are reconciled and are now His friends. It helps to remind yourself from time to time that your standing is always based on grace, never on keeping the law. Legalism is not the basis of your standing in Christ. Why is that, Acts 15:10-11? _____

and rejoice in hope of the glory of God - What is the glory of God here? The glory of God is that we will eventually be conformed to the image of Christ, 2 Corinthians 3:18, Romans 8:18, 29, 1 John 3:1-3.

Paul is preparing to segue from access to God to tribulations we face as Christians. God doesn't promise any of us a bed of roses. The great apostle isn't content to leave us justified by faith. Paul knows God has plans for us beyond salvation and beyond justification by faith. God doesn't save you as is, where is and then leave you there, Ephesians 2:10. Paul has at least four things are in view here.

- a. God is working in us to conform us to the image of Christ.
- b. God is sanctifying us in a practical way day by day.
- c. God is growing us to spiritual maturity in Christ.
- d. God's plan is us glorifying Him by our obedience and service.

1. List some ways we can glorify God. _____
2. How does God get glory after He saves, justifies and sanctifies us? _____
3. What is God's game plan for our lives and His glory? _____

5:3 - And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; - Are you amazed at how quickly things change? In Romans 5:2 - we rejoice in hope and in the next verse, we glory in tribulations. This is one of those spiritual paradoxes. Jumping from rejoicing in hope to glorying in tribulations seems like a conundrum, two discordant realities which clash with each other. But never fear. Paul is going to explain it in terse, easy to understand language. For background on what Paul knew about tribulations,

read 2 Corinthians 6:4-11, 11:18-33, 12:7-12. There is a price to be paid for spiritual power. Are you willing to pay the price? _____

The fifth blessing of justification by faith is our new perspective on trials and tribulations. Everyone experiences trials and tribulations in life. Before we got saved, it was difficult to see any purpose for our tribulations. Yet once we are saved, we learn that God always has a wise purpose for tragedies, trials and tribulations in our life. Justification by faith is a free gift of God which we receive when we trust Jesus Christ and get saved. It happens in an instant.

Practical sanctification is different because it is not instantaneous. Justification by faith happens instantaneously when we get saved. Our sanctified standing in Christ is also instantaneous but on a practical level, our state of sanctification is a life long process for us as Christians. The goal of sanctification is to change us, smooth out our rough edges and conform us to the image of Christ, to make us like the Lord Jesus Christ. That takes time and effort. God has to take us through tragedy, tribulation, trouble and testing so that we learn to trust Him, we learn to pray and lean on Him. We learn to be sweet when we'd rather be mean. We learn to be patient when everything in us cries out with impatience.

God Himself cannot have the result of the process without the process so Hebrews 5:8 tells us that Jesus: *"Though he were a Son, yet learned he obedience by the things which he suffered."* Tribulations teach us to obey God. All of the difficulties we face are designed to teach us to *walk in the Spirit* so we will not *fulfill the lusts of the flesh*, Galatians 5:16. Trusting God is a learned response, not an automatic response. Part of our job as Christians is to learn to trust God. Is there a promise Christians can claim that will help us get through the tough times? Yes, please read and memorize Philippians 1:6. Never give up on yourself because God never gives up on you.

We learn to trust God over the process of time because we are constantly confronted with tribulations and difficulties. In mid-first century Rome, Christians were never popular. The Roman Emperor Claudius, AD 41-54, ordered all Jews expelled from Rome. That included saved Jews like Aquila and Priscilla, Acts 18:2, 26, 1 Corinthians 16:19. They didn't quit serving God because times got tough and they had to leave Rome. They were faithful, dependable Christians.

When Claudius died, Nero became Emperor and for five years, life in Rome seemed good. Yet slowly but surely, Nero began to direct his ire at Christians. In a practical sense Paul writes to Christians and Jews in Rome who faced some

persecution. Paul explains that tribulations are a normal part of our Christian life and are the way God grows us to maturity in Christ. With that said, we need to be careful not to focus too much on Nero as the great persecutor of Christians at this period of time.

Paul wrote Romans from the wild and woolly Greek city of Corinth in the winter of AD 57-58. Nero was the Roman Emperor for 13 years, from October of AD 54 to June of AD 68. Some of the tribulations Roman Christians endured may have been caused by Emperor Nero although historians generally agree that Nero's first five years, from AD 54 to AD 59 were relatively mild compared to his later excesses. For that reason, we need to be precise here and not assume that the tribulations Paul mentions must have been what became later, after Paul wrote Romans, bitter persecution by Nero. The Great Fire of Rome devastated the city in AD 64, six years after Paul wrote Romans. The First Neronian Persecution began in Rome in AD 67, ten years after Paul wrote Romans. It may be more than an odd coincidence that both Nero and Paul died in AD 68, Nero by his own hand as a suicide and Paul at the hands of a Roman executioner.

**“Prosperity is the blessing of the Old Testament;
Adversity the blessing of the New.”**

For a Christian, adversity and tribulation are not marks of God's displeasure. All of God's displeasure against us and our sin was poured out upon Jesus on the cross of Calvary. There, at that time, in that place, God has already expended all of His holy wrath against our sins. For that reason, trials and tribulations, testings and troubles flow from the love of God, not from His wrath. He is refining and sanctifying us for His purposes, Ephesians 2:10 and He is not angry at us.

Think of a wise and loving father who teaches his son how to start the lawn mower and operate it safely and then assigns him the task of mowing the lawn. It's a hot humid summer day and the kid could be swimming or riding bikes with his friends but instead, his father has him mowing the lawn and working up a sweat. It might seem like tribulation but really, it is blessing. The father has given his son a position of trust, an opportunity to learn responsibility, to pull his own weight, to do something useful, to contribute to the good of the family, to grow up strong, resourceful, responsible, independent and able to take care of himself.

Tribulation in the life of a Christian is like learning to mow the lawn. It's an opportunity to grow up, to man up, to take seriously our responsibility as Christians. Tribulation helps us grow *unto the measure of the stature of the*

fulness of Christ, Ephesians 4:13. Do you want to be like Jesus Christ?
_____ Are you willing to walk with the Lord when your prayers don't
get quick answers? Are you willing to live by faith and trust God when it seems
like things will not turn out the way you hoped and prayed? Can you serve God
with a thankful heart and enjoy the ministry He has called you to? _____

Do you remember what Paul and his mission team experienced on their first
missionary journey? Paul had just endured a riot in which a crowd stoned him
and *drew him out of the city, supposing he had been dead*, Acts 14:19. Luke
records the response of Paul to this event. Undaunted and not the least bit
discouraged, Paul stayed busy "*Confirming the souls of the disciples, and
exhorting them to continue in the faith, and that we must through much tribulation
enter into the kingdom of God.*" Acts 14:22. For Paul and those who ministered
with him, tribulation was a normal part of evangelistic work and the Christian life.

1. How should Christians endure tribulation? **a.** By their own will power, **b.** By
the power of the Holy Spirit, **c.** By starting a Go Fund Me campaign.
2. Is tribulation normal for Christians who follow Jesus and Paul? _____
3. Do all Christians endure the same kind of tribulation? _____
4. Why is tribulation not a mark of God's displeasure? _____
5. Does tribulation have a Godly purpose or is it just blind fate? _____
6. Is tribulation: **a.** God being mean to us, or **b.** God sanctifying us?
7. In the midst of tribulations, what is your response? **a.** Get discouraged and
quit, **b.** Get angry and fight back, **c.** Trust God and keep going for Jesus.

10 Things About Tribulation

1. Tribulation comes upon the lost so they will get saved, Romans 2:9
2. Jesus promised His disciples they would have tribulation, John 16:33
3. Tribulation cannot separate us from the love of Christ, Romans 8:35
4. All Christians experience tribulation, 2 Cor 1:8, 2:4, 4:17, Rev 1:9
5. Experiencing tribulation teaches you to be a comforter, 2 Cor 1:4
6. Tribulation can make you a generous giver, 2 Cor 8:2, 13
7. Tribulation has a purpose for the body of Christ, Colossians 1:24
8. Tribulations are part of God's plan for you, 1 Thessalonians 3:3
9. Our tribulations cause other Christians to glory, 2 Thessalonians 1:4
10. Tribulation is God's plan for our spiritual growth, Romans 5:3-5

Hast Thou No Scar

No hidden scar on foot, or side, or hand?
I hear thee sung as mighty in the land,
I hear them hail thy bright ascendant star,
Hast thou no scar?

Hast thou no wound?
Yet, I was wounded by the archers, spent.
Leaned me against the tree to die, and rent
By ravening beasts that compassed me (Ps 22:12-13),
I swooned: Hast thou no wound?

No wound? No scar?
Yet as the Master shall the servant be,
And pierced are the feet that follow Me;
But thine are whole. Can he have followed far
Who hast no wound nor scar

-Amy Carmichael, 1857-1951, was a missionary to India for 55 years.

*"For unto you it is given in the behalf of Christ, not only to believe on him,
but also to suffer for his sake;" Philippians 1:29*

*"My brethren, count it all joy when ye fall into divers temptations; Knowing this,
that the trying of your faith worketh patience. But let patience have her perfect
work, that ye may be perfect (mature) and entire, wanting nothing."*

James 1:2-4

*"Yea, and all that will live godly in Christ Jesus shall suffer persecution."
2 Timothy 3:12*

Can Christians truly glory in tribulations?

1. Tribulation cannot separate us from the love of Christ, Romans 8:35
2. Tribulation brings with it the comfort of God, 2 Corinthians 1:4
3. Trouble comes to every Christian, 2 Corinthians 1:8
4. Affliction comes to every Christian, 2 Corinthians 2:4
5. Tribulation doesn't have to kill your joy, 2 Corinthians 7:4
6. Affliction doesn't stop you from giving joyfully, 2 Corinthians 8:2
7. Afflictions are a normal part of Christian life, 1 Thessalonians 3:3

All seven of those verses use the same Greek word, θλίψις thlipsis, found 45 times in the NT and translated tribulation (21x), affliction (17x), trouble (3x), anguish (1x), persecution (1x), burdened (1x), to be afflicted (1x).

Our job as Christians is to be like Jesus, to be conformed to the image of Christ. God's job is to sanctify us day by day to make sure we grow up spiritually to be like Jesus. We don't all get persecuted like Jesus and Paul and the apostle John but every Christian who lives for Jesus will suffer some persecution and will experience tribulation. We are told to follow Paul as he followed Jesus, 1 Corinthians 4:16, 11:1.

In plainer words, we are not OT Jews living under the law of Moses in the land of Israel with the Messiah and His disciples walking among us doing signs and wonders. Our life and ministry are not focused on sign gifts to Israel. *The just shall live by faith*, Romans 1:17. On the grace side of Calvary, we have our risen Savior and the entire New Testament and we preach the glorious gospel of the death, burial and resurrection of Christ for our sins, 1 Corinthians 15:1-8. Is being like Jesus on your bucket list? **a.** Yes **b.** No **c.** I never thought much about it.

O To Be Like Thee

O to be like Thee! blessed Redeemer;
This is my constant longing and prayer;
Gladly I'll forfeit all of earth's treasures,
Jesus, Thy perfect likeness to wear.

Refrain: O to be like Thee! O to be like Thee!
Blessed Redeemer, pure as Thou art;
Come in Thy sweetness, come in Thy fullness;
Stamp Thine own image deep on my heart.

O to be like Thee! full of compassion,
Loving, forgiving, tender and kind,
Helping the helpless, cheering the fainting,
Seeking the wand'ring sinners to find.

O to be like Thee! lowly in spirit,
Holy and harmless, patient and brave;
Meekly enduring cruel reproaches,
Willing to suffer, others to save.

O to be like Thee! Lord, I am coming,
Now to receive the anointing divine;
All that I am and have I am bringing;
Lord, from this moment all shall be Thine.

O to be like Thee! While I am pleading
Pour out Thy Spirit, fill with Thy love.
Make me a temple meet for Thy dwelling,
Fit for a life which Thou wouldst approve.
-Thomas Obadiah Chisholm, 1897, 1866-1960

we glory in tribulations - Paul tells us in Romans 8:35 that tribulation cannot separate us from the love of Christ. Have you allowed difficulty and tribulation to make you bitter? Has tribulation and turmoil in your life separated you from loving fellowship with God? _____

Paul has switched from grace and rejoicing to tribulation so we must ask a question. How does God make a pearl? _____

How does God make a sweet, vibrant, faithful Christian? The same way God makes a pearl. Paul provides the formula here in Romans 5. No Christian grows to spiritual maturity without confronting dangers, defeats, discouragements, disappointments, fears, heartaches, obstacles, perils, problems, sorrows, sufferings, temptations, trials and tribulations.

Christians *glory in tribulations* only if they understand God's purpose for allowing tribulations in their life. Many Christians view tribulations as God's anger or displeasure at them or God pouring out His wrath upon them for their sins yet that is never the case when you, as a Christian, go through trouble and trial and tribulation. ALL of God's wrath against your sins was already poured out upon Christ on Calvary therefore tribulations in your life are never God's wrath upon you for your sins. That's why, as a Christian, there are:

9 reasons why you can *glory in tribulations*.

1. Regardless of what happens, you know you are saved, Romans 5:9. **2.** You know that you are justified by faith, Romans 5:1. **3.** You know that you have the righteousness of Christ as a free gift, Romans 5:17. **4.** You know that God has given you all spiritual blessings in Christ, Ephesians 1:3. **5.** You know that you are accepted in the Beloved (meaning, in Christ), Ephesians 1:6. **6.** You know that you are sealed with the Holy Spirit, Ephesians 1:13, 14. **7.** You know the

Holy Spirit keeps you till the day of redemption, Ephesians 1:14. **8.** You know that you are already seated in heavenly places in Christ Jesus, Ephesians 2:6. **9.** You know that all things work together for good to them that love God, Romans 8:28. Because you know all of those things are true, you can glory in tribulations. You can also glory in tribulations because God knows everything that is happening to you. God sees your despair, your discouragement, your fears and tears and frustrations. Do you remember when you were a kid growing up, sometimes your legs would hurt and your mom or dad would tell you, "It's okay. Those are just growing pains."

On a spiritual level, you'll sometimes have spiritual growing pains. God knows your heart and your hurt. He intends blessing and spiritual growth and fruitfulness to be the end result of all that you're going through. You may not be able to see it now but God will get you through. He will refine you and make you usable and holy and a blessing. God intends to bring you to spiritual maturity in Christ. *"Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ."* Philippians 1:6

"Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, it is for your consolation and salvation. And our hope of you is stedfast, knowing, that as ye are partakers of the sufferings, so shall ye be also of the consolation."

2 Corinthians 1:3-7

Don't miss this. In your sufferings and tribulations, God will comfort and console you and that is why you can glory in tribulations. Tribulations draw you closer to God, into more intimate and deeper fellowship with Him. It is important to remember that God's comfort doesn't mean you won't hurt. It doesn't mean you won't shed tears. Life on earth is sometimes a vale of tears. God's comfort doesn't mean God will make all the hurt go away. The comfort of God doesn't mean He will end all your trials and tribulations or that He will explain it all so you can make sense of it down here. Only in heaven will we fully understand God's purpose for our tribulations. Remember what a wise man once said.

**Heaven is the place for understanding.
Earth is the place for trust.**

God's comfort means you can trust Him, that He will walk with you through whatever you're enduring in the furnace of affliction on the journey of sanctification. Comfort often comes from the written word of God. If you stop reading your Bible and stop praying when you're feeling stressed and discouraged, you'll miss out on much of the comfort of God. Stay spiritually hydrated by continuing to drink the water of the word from the wells of salvation.

"In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)" John 7:37-39

"Therefore with joy shall you draw water out of the wells of salvation."
Isaiah 12:3

*"That he might sanctify and cleanse it with the washing of water by the word,
That he might present it to himself a glorious church, not having spot, or wrinkle,
or any such thing; but that it should be holy and without blemish."*
Ephesians 5:26-27

Are you thirsty for comfort? Come to Jesus in prayer, the word made flesh, and drink. Are you thirsty for understanding and encouragement? Come to Jesus, the written word and drink. All the comfort you will ever need is in Jesus and the Holy Spirit. On the law side of Calvary, the Holy Spirit had not yet been given as the Comforter and permanent indweller of every individual believer. But if you're saved today, you have the Holy Spirit and He is your permanent Comforter, Ephesians 1:13-14.

"What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."
2 Corinthians 6:19-20.

That is why you can, with joy, *draw water out of the wells of salvation.* Isaiah 12:3
Tribulations in your life boil down to God refining you and teaching you and molding and making you into someone He can use for His glory. When you face

hardship and trial and tribulation, remember that everything that comes into your life has first passed the scrutiny of God. While God works *all things after* (or according to) *the counsel of his own will*, Ephesians 1:11, that does not mean that God causes everything that happens. Don't embrace the false teaching of meticulous providence or meticulous sovereignty or divine determinism. Those are different names for the Gnostic philosophy believed by some Calvinists, that God planned and caused everything that happens, including sin.

Meticulous sovereignty is a wicked lie on God and no Christian should believe that. God is not the author of sin. And of course, the Bible never says He is. Meticulous providence is a detestable heresy, a false teaching which all Bible believing Christians should reject. God doesn't foreordain or plan or predestinate that you must sin or get cancer or get hit head on by a drunk driver but God sometimes does permit bad things to happen. He doesn't always prevent bad things from happening but He always uses them to refine you into a Christian who obeys and trusts Him so God can use you as a powerful witness for Jesus.

In the OT, prosperity was the blessing of God. If you were healthy and rich, that was evidence you were living right. Think of the story of the rich man and Lazarus in Luke 16:19-31. Every Jew who heard Jesus tell that story began with the presupposition that the rich man was the the good guy or the hero in the story. That's why it was startling when Jesus flipped it around and made the beggar Lazarus the hero.

we glory in tribulations - In the NT, it's almost the opposite of the OT. Adversity, trials and tribulations are a normal part of the Christian life and they are God's blessings for you instead of prosperity. They are the evidence that God is working in your life, not riches, not necessarily honor and celebrity. One of my Bible college professors used to tell us: "You can't do right and get away with it." That's what Paul is saying here. As you live for the Lord, it is perfectly normal to face opposition, trouble, tribulation and trial. Modern Christianity has forgotten that truth because there is so much false teaching out there, like the prosperity gospel and the Jesus wants you wealthy, name it and claim it, blab it and grab it false gospel.

The church was born in blood, persecution and trial and Tertullian, AD 155-240, was right when he wrote: The blood of the martyrs is the seed of the church. Christianity was never supposed to be the easy and popular religious choice. Following Jesus as His disciple is difficult and sometimes discouraging. Even the apostle Paul faced lots of struggle and tribulation, 2 Corinthians 6:3-10.

Jesus doesn't necessarily want you healthy or wealthy in the manner the prosperity gospel teaches. Health and wealth are not the primary purposes for which Jesus saved you. Jesus wants you holy - that's the real purpose for which He saved you. Once you are saved, you are already holy in your Standing in Christ: see page 28 of Romans 4 for more information about your Standing in Christ. Because you are justified by faith, you have the righteousness of Christ.

That being true, now God's purpose is making you holy in your State in the world. That is part of God's sanctifying process, 1 Corinthians 1:30, Ephesians 5:26, Hebrews 2:11, 10:10, a process which will go on for as long as you live. If you think it's easy being a real biblical Christian, try being a real biblical Christian sometime. If being a real biblical Christian seems easy to you, you're probably not doing it right.

1. What is the purpose of tribulations in the life of a Christian? _____
2. Does tribulation indicate that God is angry with you? _____
3. Where did God deal with His anger at our sin? _____
4. Which is tribulation most like: **a.** Judgment, **b.** Pruning, **c.** Refining
5. How can I glory in tribulations? **a.** by remembering God's purpose for it, **b.** by hoping it will be over soon, **c.** by blocking out difficulties by focusing on other things.

5:4 - and patience, experience; and experience, hope: - Paul links tribulation to patience again in Romans 12:12. There is something about the process of enduring tribulation that teaches us patience. Can anyone put that into words and explain how God does that? _____

James 1:3 says something similar about patience. "*Knowing this, that the trying of your faith worketh patience.*" How does tribulation and/or the trying of your faith work patience? _____

5:5 - 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. - The church father, Tertullian, AD 155-240, said: "Hope is patience with the lamp lit." The hope of Christians is God - His plans for us, His promises to us, His love flowing through us. In a particular sense, when Paul says *hope* here, it is a prophetic reference to something that we look forward to. "*For we through the Spirit wait for the hope of righteousness by faith.*" Galatians 5:5. This is the eschatological hope Paul writes about in Romans 8:19, 23, 25. It has to do with the rapture and the resurrection and the glorious things to come.

Until the Lord Jesus comes back to take us home to heaven, we have a job to do. We are not alone, stumbling around, blindly trying to figure it out, Ephesians 2:10, because God has a plan for us. Therefore we don't have to do the job God has for us in our own strength. Remember, Paul is the apostle to the Gentiles. His job was to preach the gospel of Christ to Jews and Gentiles.

Paul was God's missionary to the Gentiles. Paul is saying to Christians in Rome: The Holy Spirit was given to you and He works through you so that *the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us*. You have the same Holy Spirit I have, Paul says. The Holy Spirit is interested in saving everyone because Jesus died for everyone. Therefore don't be afraid to witness to anyone because when you witness, the Holy Ghost has been there ahead of you and is already working with you, convicting their heart. They may play it off and act like it's nothing but the Holy Spirit will convict them long after you part company, John 16:7-11. You can stand on this promise from God.

"The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance." 2 Peter 3:9. Based on these Bible truths, will you learn to be a witness for Jesus? _____

5:6 - For when we were yet without strength, in due time Christ died for the ungodly. - This is contrary to everything we know in the flesh. It isn't normal to die for the ungodly yet thank God, that is exactly what Jesus did. Because Jesus died for the ungodly, Jesus can also justify the ungodly, Romans 4:5. That is why you can get saved - because Jesus justifies the ungodly.

For when we were yet without strength - *Without strength* means we had no ability to save ourselves, no way to earn our own salvation, no way to justify ourselves before a holy God. We had no goodness to offer God, no claim on God's mercy and grace. We deserved nothing but hell and punishment because we were sinners.

Yet instead of pouring out His wrath upon us for our sins, instead of sending us to hell, *the Father sent the Son to be the Savior of the world*, 1 John 4:14. Have you ever tried that in your own life - forgiving someone who wronged you? There isn't much good news for most of the world if God only sent the Son to save a few elect and left everyone else with no hope. On Calvary's Cross, God imputed our sins to Jesus, as if He had committed them and then poured out His wrath against sin upon Jesus, not upon us. Jesus paid for our sins on the cross and

went to hell, Acts 2:31. Jesus is the propitiation for the sins of the world according to 1 John 2:2, not just the sins of the elect.

We were as utterly helpless and hopeless as it is possible to be. We may not have been as bad as we could possibly be but we were certainly as bad off as we could possibly be. There was absolutely nothing we could do to earn God's favor or justify ourselves before God. So, what would you do in that situation and what did God do? Would you show grace or would you convict and sentence the guilty and the ungodly? God did something amazing and gracious.

in due time Christ died - Compare *in due time* with Galatians 4:4 - "*when the fulness of the time was come.*" God always has a plan and His plan is always the right plan. When everyone born on earth came into the world with the original equipment of a sin nature from Adam and a rebellious heart toward God, *Christ died for the ungodly.* That is a radical plan yet it was God's only plan. Nothing less would satisfy God's love for us. Some people are brave enough to put their life in danger for friends or family. Jesus went far beyond that because He died for us when we were His enemies and in rebellion against Him. That Jesus died for us when we were His enemies proves the spectacular love of God for everyone. Yet if you want God's love, it is only available at Calvary. No one can access the love of God apart from Calvary.

for the ungodly - Jesus died for the ungodly and that's why He can justify the ungodly and that's where you and I get in. Jesus didn't die for the good and the godly. Jesus died for the ungodly because He intends to justify the ungodly, Romans 4:5. "*But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.*" Jesus intends to justify you if you will believe on Him. You don't have to work to get saved - all you have to do is believe. But you must believe. No one gets saved automatically. No one gets saved without believing and no one gets saved before believing. Trusting God by faith and believing what He says in the Bible is how to get saved.

Are you detecting a glimmer of hope after Paul's rubber meets the road talk about tribulation? Paul is building to a climax. The Christian life can be tough, he says but God also has great things in store for you. In Romans 5:1, God has justified us by faith even though we were ungodly. In 5:3 he talks about glorying in tribulation. In 5:5, God has given us the Holy Spirit. In 5:6 Paul reminds us that Christ died for us, the ungodly.

If God loved us enough to die for us when we were His ungodly enemies, what wonderful things await us now that we are His friends, John 15:14, His sons, 1 John 3:2, His children and heirs, Galatians 3:26, Romans 8:17? In 5:9 Paul writes: "Much more then." In 5:10 he writes: "*For if when we were enemies, we were reconciled to God by the death of his Son, much more...*"

The Christian life is a progression from grief to glory, from tribulation to triumph. Our take away understanding is that the Christian life is hard (tribulation) but tribulation has a wise purpose (your spiritual growth and stronger faith) and God will get you through because you trust Him. Don't you love that? God's only provision for getting you through tribulation is to trust Him. You get one choice - trust God and let Him work it out. If Jesus died for you when you were ungodly, how amazing will be His love for you now that you are His child?

5:7 - For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. - The history of civilization is replete with stories of fathers and mothers bravely defending their children to the death and soldiers sacrificing their lives for their comrades in arms. Yet as valiant as those deeds are, they accomplished nothing but to temporarily save a human life. There is no eternal salvation in those acts of great bravery. Paul points out how unusual it is for a good man to die for another good man or for a righteous man.

5:8 - But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. - For whom did Christ die, Romans 4:5? _____
_____ How many sinners did Jesus die for? _____

Does Jesus ever do what He tells us to do? Yes, of course. Jesus has so much integrity that He leads by example. Did Jesus love His enemies enough to die for them? Here is what Jesus said in the gospels and what He did according to Romans 5:8 and 2 Peter 2:1.

"But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you," Matthew 5:44

"But I say unto you which hear, Love your enemies, do good to them which hate you, 28 bless them that curse you, and pray for them which despitefully use you."
Luke 6:27-28

“But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.”

2 Peter 2:1

We all were sinners. We all were ungodly. We all were unjust and enemies of God yet Christ willingly died for us and took upon Himself all of the Father’s wrath against our sins. Where would we be without the love of God? What would your life look like if Jesus didn’t love you enough to die for you? Would you enjoy the peace and safety and prosperity you currently enjoy if Jesus had been unwilling to die for sinners? Paul contrasts human love with Godly love. Human love never approaches Godly love in its brilliance and clarity. Christ dying for sinners on Calvary’s Cross defines the love of God. 1 Peter 3:18 tells us:

“For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit.”

Why do some unbelievers and some religious people disparage, limit, reject and ignore the majesty of God’s ultimate act of love? Jesus made a way for everyone to get saved and go to heaven, including His enemies. God freely offers everyone the priceless gift of eternal life and eternal salvation.

Biblical commentary on Romans 5:7-8 is found in Psalm 22:6-7, 11-18, Isaiah 53:3-8, Matthew 27:25ff., Luke 4:24-30, John 5:15-18, 7:7, 19-26, 30-32, 44, 8:37-40, 58-59, 10:27-33, 2 Peter 2:1. Those passages give a true picture of the people for whom Jesus died. None of the people Jesus died for were righteous or good or just. All of the people Jesus died for were rebellious ungodly sinners.

Contrary to what Calvinism teaches, Jesus did not die only for a few elect. Here is what Calvin wrote. “Did all promiscuously bend the knee to Christ, election would be common; whereas now in the small number of believers a manifest diversity appears.... Hence it is that the whole world no longer belongs to its Creator, except in so far as grace rescues from malediction, divine wrath, and eternal death, some, not many, who would otherwise perish, while he leaves the world to the destruction to which it is doomed.” John Calvin, Institutes of the Christian Religion, Volume 3, 7.

Calvinists use Matthew 7:14 and John Calvin used the Gospel of John, chapter six, to prove that Jesus only died for a few (not many) whom God elected to save while leaving everyone else unalterably predestinated to destruction and eternity

in the lake of fire with never a chance of getting saved simply because, according to Calvinism, God could have saved them but made a conscious choice not to elect and save them. Who did Jesus die for? What does the Bible say in the OT and NT to answer that question?

Limited or Unlimited Atonement?

By His marvelous grace, God has, in Christ, reconciled the world unto Himself, not imputing their trespasses to them. That is a done deal. Nothing anyone thinks about it now matters. The Trinity planned it, Jesus accomplished it and that's that. And yet, Christ's atonement and God's reconciliation did not automatically save anyone. What reconciliation did is make possible the preaching of the glorious gospel of Christ, with sincerity, to all men everywhere so that they can obey God's command to all men everywhere to repent when they hear and believe the gospel.

"All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all." Isaiah 53:6 - Biblical common sense compels us to believe that the same all who went astray is the same all for whom Christ died. Did Jesus die for all? Yes - No

"Say unto them, As I live, saith the Lord GOD, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" Ezekiel 33:11

Does God want the wicked to turn from his wicked way and live? _____

"Ye are the light of the world. A city that is set on an hill cannot be hid." Matthew 5:14 - Was Jesus telling His disciples they were only the light of the elect world?

"Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matthew 7:14 with *"For this is my blood of the new testament, which is shed for many for the remission of sins."* Matthew 26:28

In Matthew 7:14, Jesus says few find the way of life yet He doesn't say His blood was shed for a few. He says it was shed for many.

"And he said unto them, Go ye into all the world, and preach the gospel to every creature." Mark 16:15 - *World*, as Jesus used it here and *every creature*, as used here, means preach the gospel to everyone. True or False

“The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.” John 1:29 - What does world mean in John 1:29?

“And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.” John 3:14-18. What does whosoever mean in John 3:16? _____

“And said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.” John 4:42 - Were the Samaritans saying Jesus was only the Savior of the elect world? _____

Jesus says: *“But I receive not testimony from man: but these things I say, that ye might be saved... And ye have not his word abiding in you: for whom he hath sent, him ye believe not... And ye will not come to me, that ye might have life.”* John 5:34-40. Could they have come to Jesus for salvation? _____

Jesus desired to save the Jews, even those who wanted to kill him. If Calvinism is true, Jesus must be wrong about that because according to Calvinism, Jesus had not, in eternity past, elected these Jews to salvation and had no intention of dying for them on Calvary's Cross. That's the situation if Calvinism is true. But of course, Calvinism is not true. According to Jesus, the reason these Jews were lost is because they would not come to Him. If they had been willing to come to Him and receive Him as their Messiah, John 1:11-12, Jesus would have saved them. It had nothing to do with Calvinism's alleged eternal decrees of election and reprobation in eternity past.

“In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.” John 7:37 - Jesus offers the gospel invitation to any man who is thirsty, not just the elect. Who can come to Jesus and drink of the water of life? _____

“And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; Of righteousness, because I go to my Father, and ye see me no more; Of judgment, because the prince of this world is judged.” John 16:8-11. It is a sin not to believe on Jesus. Jesus died to pay for our sins so that we can believe on Him.

“And the times of this ignorance God winked at; but now commandeth all men every where to repent.” Acts 17:30 - If Jesus didn't die for all, why would God command *all men every where to repent*? God commands all men everywhere to repent because Jesus died for all, 1 Timothy 2:6 and will save everyone who believes, Acts 16:31. Since Jesus died for all and commands all men everywhere to repent, does that mean Jesus will save all who believe on Him? _____

Ability is the measure of obligation

Remember: Ability is the measure of obligation. God never tells you to do something you cannot do. Since God commands all men every where to repent, all men every where are capable of repenting. The Bible clearly says Jesus died for all and Jesus told Nicodemus in John 3:16, that God gave His only begotten Son for the world. That is why God commands *all men every where to repent*, Acts 17:30.

“For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.” Romans 1:16. Does God save whosoever believes the gospel? _____

“But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.” Romans 4:5. What is the Bible way to get saved? **a.** Believe on Jesus as your Savior who paid for your sins and rose from the dead, **b.** Live a tee-totally clean moral life, **c.** Join the right church and take the sacraments. **d.** Follow your bliss, enjoy life and never hurt anyone.

“For when we were yet without strength, in due time Christ died for the ungodly.” Romans 5:6 - There is no common sense biblical argument that this really means Christ died only for the elect who are ungodly. Jesus died for all the ungodly.

“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.” Romans 5:17. Do people who do not receive the gift of righteousness still go to heaven? _____

“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.” Romans 5:18. Does that mean everyone is saved automatically or must they believe and receive Jesus? _____

“But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.” Galatians 3:22. Scripture concluded all men under sin. According to the verse below, did Jesus die for all? _____

“God our Savior; Who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus; Who gave himself a ransom for all, to be testified in due time.” 1 Timothy 2:4-6. Does God want all men to be saved? _____

“For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.” 1 Timothy 4:10. He is the Saviour of all men potentially in that He died for all. He is specially the Saviour of those who believe. Are people who do not believe on Jesus saved anyway, even if they do not believe? _____

“But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.” Hebrews 2:9. Since Jesus tasted death for every man, does that indicate that He died for all? _____

“But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.” 2 Peter 2:1. Did Jesus die for unsaved false prophets? _____

This states that some (false prophets and false teachers) for whom Christ died, will be lost, i.e., will not receive the gift of righteousness, Romans 5:17, even though Christ died for them.

“The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.” 2 Peter 3:9. If this verse is true, does it contradict the Calvinist teaching that Jesus only chose a few people to be saved? _____

“And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.” 1 John 2:2. A propitiation is a sacrifice that appeases the wrath of our holy God. According to this verse, was Jesus the propitiation for the sins of the whole world? _____ If the apostle John, the disciple closest to Jesus, says Jesus’ death propitiated God’s wrath for the whole world, does that contradict the Calvinist teaching that Jesus only died for the elect? _____

“And we have seen and do testify that the Father sent the Son to be the Saviour of the world.” 1 John 4:14. When John writes the two verses above, is he teaching limited or unlimited atonement? _____

The Bible is crystal clear about unlimited atonement. Jesus died for all, for whosoever, for the sins of the whole world. **1.** Should Christians believe in limited atonement or unlimited atonement? _____ **2.** Is it biblical to believe that Jesus only died for some people when the Bible says He died for all? _____ **3.** Is it Christian to believe that Jesus only died for some people when the Bible says He died for all? _____ **4.** Is it godly to believe that Jesus only died for some people when the Bible says He died for all? _____ **5.** Is it spiritual to believe that Jesus only died for some people when the Bible says He died for all? _____

In light of the glorious biblical truth that Jesus died for all, what is God’s will about lost people, 2 Peter 3:9? _____

Love Found A Way

Wonderful love that rescued me, sunk deep in sin,
Guilty and vile as I could be—no hope within;
When every ray of light had fled, O glorious day!
Raising my soul from out the dead, love found a way.

Love found a way, to redeem my soul,
Love found a way, that could make me whole.
Love sent my Lord to the cross of shame,
Love found a way, O praise His holy name!

Love brought my Savior here to die on Calvary,
For such a sinful wretch as I, how can it be?
Love bridged the gulf ’twixt me and Heav’n, taught me to pray,
I am redeemed, set free, forgiv’n, love found a way.

Love opened wide the gates of light to Heav'n's domain,
Where in eternal power and might Jesus shall reign.
Love lifted me from depths of woe to endless day,
There was no help in earth below; love found a way.
-Constance B. Ried, (Avis M. Christiansen), 1915, 1895-1985,
Ried is a pseudonym Christiansen used.

5:9 - Much more then, being now justified by his blood, we shall be saved from wrath through him. - Paul is always logical and thoughtful and he wants his readers to be that way. Paul lived in the reality of God's truth and so should we. Paul writes, *much more*, four times, in Romans 5:9, 10, 15, 17. When Paul compares Adam and Christ, he is careful to do it in a way that places things in perspective. What we lost when Adam sinned, Jesus more than makes up for when He saves us. That's why Paul says, *much more*. We get *much more* in Christ than we lost in Adam. Consider the implications of believing the gospel. When we were poor lost sinners under the wrath of God, our ruined condition didn't put God off from loving and saving us.

Much more then - There are fewer obstacles to our salvation since God has already reconciled the world unto Himself, 2 Corinthians 5:19. God has set His plan in motion to redeem us to Himself by taking our sins upon Him. *And the LORD hath laid on him the iniquity of us all*, Isaiah 53:6. If that loving-kindness is how God treated us when we were His enemies, how amazing will His treatment of us be when we are His friends. Another way of saying this is, The best is yet to come.

1. On Calvary God imputed my sins to Jesus, Isaiah 53:6.
2. Jesus died and rose from the dead the third day.
3. When I believe on Jesus, I am saved.
4. When God saves me, He imputes the righteousness of Christ to me.
5. My sins were imputed to Jesus; His righteousness is imputed to me.
6. Having His imputed righteousness means I am justified by faith.
7. Being justified by faith/blood, I have peace with God, Romans 5:1, 9
8. Jesus' shed blood appeased God's wrath so I am saved from wrath.
9. Jesus' death for sin reconciled the world (His enemies) to God.
10. Reconciliation doesn't save anyone; we must believe to be saved.
11. When we believe, we are saved by His life (not by His death).

Rolled away, rolled away, rolled away,
Every burden of my heart rolled away.
Rolled away, rolled away, rolled away,
Every burden of my heart rolled away.
Every sin had to go,
Neath the crimson flow, HALLELUJAH!
Rolled away, rolled away, rolled away,
Every burden of my heart rolled away.

justified by his blood - This speaks of the death of Christ but also much more than that. Paul is perfectly capable of speaking of the death of Christ when that is what he intends to say, Romans 5:6, 8, 10, 12. Don't allow anyone to take away the blood of Christ by telling you His blood is nothing more than a synonym for His death. *His blood* refers to the manner of His death. The blood of the lamb must be shed and Jesus is God's passover Lamb, Genesis 22:8, Exodus 12:3-5, Isaiah 53:6-7, John 1:29, 1 Corinthians 5:7, Revelation 13:8.

we shall be saved from wrath through him - We are saved from wrath in two ways. **1.** Saved from wrath is the eschatological sense (the future sense), meaning we shall be saved from eternity in hell and the lake of fire, Matthew 5:22, 29, 30, 13:40-42, 10:28, 18:9, 23:15, 33, 1 Thessalonians 5:9, 2 Thessalonians 1:8-9, Revelation 6:16-17, 11:18, 19:15, and we shall be saved from being judged at the Great White throne judgment, Revelation 20:11-15, because we are saved right now. Getting saved affects your present and your future. So, saved from wrath in Romans 5:9 means saved from future wrath - *we shall be saved from wrath through him*. Theologians refer to it as eschatological wrath or wrath that has to do with the eschaton, meaning the end-times or future things or final things.

2. Doctrinally, all of God's wrath against our sins was poured out upon Jesus on the cross of Calvary. Dying as our substitute, Jesus appeased the wrath of God against our sins and so we've also been saved from wrath in that sense, in the past. Remember what we learned in Romans chapter 4. Once you get saved, a double transaction has been credited to your account. God will not impute any of your sins to you because He has already imputed your sins to Christ and God has also imputed the righteousness of Christ to you. That is why, in 1 Corinthians 6:9, Paul can write: *Such were some of you*. That's what you used to be but because you are saved, God doesn't see you that way anymore. That shakes out to mean that God will never again be angry with you about your sins. All of the wrath of God against your sins was poured out upon Jesus on Calvary's cross.

At Calvary, God has already dealt with your sins so thoroughly that, for saved people, God never has to deal with them again and so, God is no longer angry at you for your sins. Because Jesus took your place on the cross as your substitute, you are saved from the wrath of God for your sins in this present life. God's wrath was poured out on Jesus instead of on you. Because you are now justified by faith, you are also saved from the future wrath of God for all eternity. This is sometimes called, being hell-proof forever.

Biblical Christianity is not a religion. Religion is what people do instead of believing God and the Bible and believing on Jesus for salvation. Biblical Christianity is not one of many roads to heaven. Biblical Christianity is not one of many good choices on the religious smorgasbord. Biblical Christianity is the only way to Jesus, the only way to God the Father, the only way to heaven. If you are a Bible believing Christian, that is what you believe because that is what the Bible says. It's a case of religion or the Bible.

1. We are *saved from wrath* through the Lord Jesus Christ, His death on Calvary, His bodily resurrection and believing the glorious gospel of Christ.
2. Our salvation is not in any way linked to practicing any religion or joining any church or religious movement, Titus 3:5.
3. Our salvation and eternal life are not in any way linked to church rituals or sacraments or water baptism, 1 Peter 1:18-19.
4. Every Christian has a personal Savior, not just a religion or a religious affiliation or a church membership, Philippians 3:10.
5. Our eternal life and salvation are in a person, the Lord Jesus Christ, who dwells in our hearts by faith, Ephesians 3:17-18, Colossians 1:27.

5:10 - 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. - Paul makes this argument twice in Romans, once here about the human race being reconciled to God and once in Romans 11:15, about the nation Israel in the future being reconciled to God, *when the fulness of the Gentiles be come in*, Romans 11:25. Paul does not use the word, reconciled, in Romans 11. He only refers to the concept and result, that all Israel will be saved. Paul's other great passage on reconciliation is 2 Corinthians 5:17-21. Being justified in Romans 5:1 and 5:9 is not the same as being reconciled in 5:10. Reconciliation makes justification possible but if you're not justified, you're still headed for hell.

For if, when we were enemies, we were reconciled to God by the death of his Son - Why does Jesus tell us: *Love your enemies*, Matthew 5:44? Because

that is precisely what He did on Calvary. People sometimes argue that the God of the OT was an angry, vengeful God while Jesus in the NT is the kinder, gentler God. That is a huge misunderstanding of God and the Bible. The God of the OT, Father, Son and Holy Spirit, cooperated together to redeem the fallen human race. The God of the OT reconciled us to Himself while we were His enemies. Far from being angry and vengeful, God, in both OT and NT, is gentle, gracious, kind and loving. The OT testifies to the goodness of God and His desire for all to be saved in Genesis 18:25, Deuteronomy 32:4, Psalm 145:8-9, Ezekiel 18:23, 32, 1 Timothy 2:4, Matthew 5:45, Isaiah 45:22, 52:10, Matthew 28:19, Mark 16:15.

Reconciled refers to a past event, when Jesus shed His precious blood, 1 Peter 1:19, Romans 5:9, dying for our sins when we were God's enemies, appeasing the wrath of God against the sins of His enemies. If God's enemies refuse to be reconciled to Him, they have chosen their fate. We should understand that reconciliation is not salvation. Reconciliation is the prerequisite for salvation. NT salvation is impossible apart from Christ dying for our sins on Calvary. Christ's death for sin reconciled the world to God but it didn't save the world. Reconciliation makes us savable but doesn't save us.

People who believe in the false teaching of universal salvation misunderstand reconciliation as salvation. Reconciliation is not salvation. It lays the groundwork for salvation by putting in place everything necessary for God to send gospel preachers to the lost. The good news of the gospel is that God has reconciled the world unto Himself and now, our message is: Repent and believe the gospel or, as Paul says in 2 Corinthians 5:20, *Be ye reconciled to God*. Every enemy God has can be reconciled to God if they will believe on Jesus and believe the gospel. It's as simple and kind-hearted as that.

The Cross of Calvary was God reconciling a world full of enemies unto Himself. Reconciliation happened at Calvary so that, **1.** the Father can draw us to Jesus, John 6:44, and **2.** The Son can draw us unto Himself, John 12:32, and **3.** the Holy Spirit can reprove the world of sin because they believe not on Jesus, John 16:8-9, and **4.** the power of the gospel, Romans 1:16, 2 Thessalonians 2:13-14, can call us to salvation. The Trinity is involved in our salvation. Based on these verses, is it clear to you that God wants everyone to be saved? _____

God can now save all who believe on Jesus because the penalty for sin has been paid by Jesus, the payment has been accepted by God the Father and the Holy Spirit will baptize repentant believing sinners into the body of Christ and

spiritually circumcise them and impute the righteousness of Christ to them. The Trinity is involved in your salvation. Aren't you thankful that God's wrath against our sin is appeased and we are reconciled to God? But please note: salvation is not automatic. Getting saved requires belief. The triumphant results of Calvary are not applied to anyone anywhere apart from personal faith and personal belief in the Lord Jesus Christ.

"For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." 2 Corinthians 5:21

In the OT, reconciliation with God was based on the blood sacrifices of animals, Leviticus 6:30, 8:15, 2 Chronicles 29:24, Ezekiel 45:15, 17, 20. Those blood sacrifices pre-figured or pictured Christ shedding His blood on Calvary. They pointed down the centuries to the cross where, *in the fulness of time*, Jesus would make the ultimate, once for all sacrifice for sins, Hebrews 10:11-14. OT reconciliation was temporary. It required continual sacrifices which *could never make the comers thereunto perfect*, Hebrews 10:1.

Reconciliation also has a present day application. Jesus' death on Calvary happened two thousand years ago yet reconciliation, one of the results of Calvary, is only applied at the point in time when you believe. Therefore reconciliation must be understood in two aspects. In the broad sense, it has application as the Calvary event which reconciled the world to God. *"To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation."* 2 Corinthians 5:19. In the narrow sense, reconciliation applies to us as individuals at the point in time when we get saved or reconciled to God. *"We pray you in Christ's stead, be ye reconciled to God."* 2 Corinthians 5:20.

Because of Calvary, the world, meaning the human race, is reconciled to God but that doesn't mean everyone is saved. Reconciliation makes you savable but salvation requires belief, Acts 16:31. When you believe and get saved, you as an individual are personally reconciled to God. That's why in 2 Corinthians 5:20, Paul says: *"Now then (because God reconciled the world to Himself), we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."* God reconciled the world to Himself as a group so He could save as individuals, all who call upon Him.

Reconciliation is a two way street. Do you see the two aspects of reconciliation?
1. God has, in Christ, already reconciled the world to Himself. That makes it

possible for everyone to get saved. **2.** Now, we as individuals, need to be reconciled to God. How do we get reconciled to God? Through answering the gospel call, 2 Thessalonians 2:13-14 and believing the glorious gospel of Christ, Romans 1:16. As ambassadors for Christ, our message from King Jesus is, *Be ye reconciled to God*. Christ dying on the Cross of Calvary for our sins is the means God used to reconcile the world to Himself. Preaching the gospel so people can believe the gospel and get saved is the method by which we are individually called and reconciled to God. Here's how it works.

Step One is the world being reconciled to God. That happened two thousand years ago when Jesus died on the cross of Calvary to pay for our sins, Matthew 27:50. **Step Two** is you as an individual being reconciled to God by believing the gospel and getting saved at the point when you believe on Jesus. At whatever point in time that happens, it means you have now received the atonement, Romans 5:11. When you personally receive the atonement (by believing the gospel or by receiving the gift of God which is eternal life through Jesus Christ our Lord), you are reconciled to God. Do you see it? The world was reconciled to God two thousand years ago. Individuals are reconciled to God at the point in time when they believe the gospel and receive the Lord Jesus Christ as Savior, John 1:11-12 or receive the gift of righteousness, Romans 5:17 or receive the atonement, Romans 5:11.

1. We were reconciled to God by: **a.** the life of His Son, **b.** the death of His Son, **c.** the holy works of His Son, **d.** the irresistible grace of His Son.
2. Did God reconcile the world to Himself before He saved us? _____
3. Because God reconciled the world to Himself at Calvary, does that mean we are automatically saved? _____
4. Did God reconcile only good people to Himself or did He reconcile everyone to Himself? _____
5. When do we get personally reconciled to God? **a.** in eternity past, **b.** at Calvary, **c.** when we are born into this world, **d.** when we believe and get saved.
6. When did God reconcile the world unto Himself? **a.** when the OT law was given, **b.** when OT sacrifices were brought to the temple, **c.** when nations are created, **d.** when Jesus died on Calvary's cross for the sins of the world.
7. Does reconciliation itself save anyone? _____
8. How do people who are reconciled get saved? _____
9. What is the difference between God reconciling the world to Himself and sinners personally being reconciled to God? Circle the correct answers.
 - a. God reconciling the world to Himself doesn't save anyone.
 - b. Us being personally reconciled to God means we are saved.

c. It takes 2 parties to be reconciled; reconciliation's not a one way street.

5:11 - And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement. - Joy reigns in the heart of those who know Jesus. The flag of joy flies in the hearts of Christians who understand what God has given them in Christ. Are you following Paul's logic? The items on this list are different ways to describe getting saved.

- a. Believe on the Lord Jesus Christ
- b. Being justified by faith
- c. Believing the gospel
- d. Being personally reconciled to God
- e. Receiving the gift of righteousness
- f. Receiving the atonement

Paul wants no one to be confused. Salvation is not automatic for anyone. It is the result of the death of Christ on Calvary for our sins but we must believe in Jesus to get saved. It is the result of God reconciling the world unto Himself. It is the result of the resurrection of Christ. It is the result of hearing the gospel. It is the result of the Holy Spirit convicting us about our sins. It is the result of believing the gospel. It is the result of us having faith in Christ. It is the result of receiving the atonement which means receiving the gift of righteousness which means receiving Christ as your Savior from sin, hell and the wrath of God.

we joy in God through our Lord Jesus Christ - If you're saved, you not only have peace with God, v. 1, you also have joy. As awful as Calvary was, it brings us joy because Calvary was God's plan to redeem us and save us from our sins. Joy is also one fruit of the Spirit, Galatians 5:22-23. Joy grows stronger as you live for Jesus, walk obediently and believe and obey the written word of God. The Bible is your spiritual food to help you grow spiritually, 1 Corinthians 3:2, 1 Peter 2:2.

by whom we have now received the atonement - What is the atonement? Atonement is personal reconciliation with God based on the sacrifice of Christ for your sins. As noted in our comments on Romans 5:10, there are two aspects to reconciliation - the general and the personal. By the sacrifice of Christ, God reconciled the world unto Himself yet no one is saved until they are personally reconciled to God. God doesn't save groups of people. God saves individuals. Romans 5:11 is the only place in the KJV NT where the Greek word καταλλαγή katallagē, pronounced kā-täl-lä-gā' is translated atonement.

This Greek word is also found in Romans 11:15 and 2 Corinthians 5:18, 19. In those three passages, Paul is describing reconciliation in general. Here in Romans 5:11, Paul is describing its personal impact and so he writes: *by whom we have now received the atonement*. Reconciliation is the two thousand year old historical fact of God's overture of love to the human race at Calvary. Atonement is reconciliation personalized, when it is accepted and believed by an individual at the point in time s(he) gets saved.

The atonement is Christ dying on Calvary's cross as your substitute. When you understand and receive that reconciliation personally, it becomes atonement. It is reconciliation in general until you believe and receive it personally at a point in time. It is Christ bearing your sins in His own body on the tree, 1 Peter 2:24. It is God pouring out His wrath against your sins upon Jesus as if He had committed them, Romans 1:18. It is the wrath of God against your sins being assuaged and appeased by the sacrifice of Christ on Calvary, Isaiah 53:6-11, 1 Corinthians 5:7.

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: - Romans 5:12-21 is the great passage comparing and contrasting Adam and Christ. Have you considered the truth that this passage is divine revelation? We have no knowledge of Adam, our common descent from him and the effects of Adam's fall except by God revealing it in the Bible. This astonishing truth was revealed to the apostle Paul and written down in Romans because God wanted us to know it. Any other way of viewing Adam and Jesus than what Paul wrote in Romans 5:12-21, is a moral, philosophical, spiritual and theological dead end. Rom 5:12-

"Wherefore, as by one man (Adam) sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:" (in Adam).

Adam and Christ - Two Men, Two Acts, Two Results

When Adam sinned in the garden of Eden, you were there, Hebrews 7:10, Psalm 14:2-3. You were not there literally and physically but you were there, in Adam. The result of the fall of Adam is that all of Adam's descendants inherit a sin nature automatically. We are born with a sin nature passed down to us from Adam. All men sinned in Adam and all men died in Adam. Adam's sin brought condemnation, judgment and death. Because Adam represents the human race, God counts you as having sinned in Adam. The disobedience of Adam became your disobedience. Your history is in Adam.

When Jesus died on the cross, you were there. What Jesus did to bring you salvation is not conveyed automatically. Salvation must be received by faith, Romans 10:9-10. All who get in Christ are made alive in Christ, eternally reversing the effects of the fall. Christ's obedience brought reconciliation, salvation and justification. Because Jesus represents all of the saved, if you are saved, God counts you as having died with Christ on Calvary. The obedience of Christ became your obedience and the righteousness of Christ became your righteousness. Your past is in Adam. Your present and future are in Christ.

If what Adam did is the worst thing that ever happened to you (and it is), what Christ did is the best thing that ever happened to you. In Adam's fall, we sinned all, says the old New England Primer. Adam's rebellion and sin became your rebellion and sin because you sinned in Adam. That's the bad news.

Here's the good news. Just as surely as you were in Adam when he sinned, if you are saved, you were in Christ when He died on the cross to pay for for your sins. You were buried with Him and you resurrected with Him to a new life. Here is the comparison and contrast between Adam and Christ.

Adam	Christ
Federal Headship of Adam	Federal Headship of Christ
Adam represents all the lost	Christ represents all the saved
Adam - all who are fallen	Christ - all who are justified
<u>In Adam</u> all die - I Cor 15:22	<u>In Christ</u> all are made alive
First man Adam - 1 Cor 15:45	The last Adam, Jesus - 1 Cor 15:45
Was made a living soul	Was made a quickening spirit
That which is natural, 1 Cor 15:46	That which is spiritual
From the earth - 1 Cor 15:47	From heaven - 1 Cor 15:47
One man's disobedience	One Man's obedience
Death reigned	Grace reigns by Jesus Christ
Adam's transgression	Christ's Reconciliation

Not as the offence, Rom 5:15	So also is the free gift, Romans 5:15
Not as it was by one that sinned	So also is the gift, Romans 5:16
Adam ate forbidden fruit, Gen 3:6	Jesus died on the cross, Phil 2:8
Much more - What Adam lost	Christ restored more than Adam lost
Judgment by one to condemnation	Many offences to justification
Death reigned by one, Adam	Reign in life by one, Jesus Christ
Offence of one = judgment upon all	Right. of one = justification of life
Sin reigned unto death	Grace reigns, through R. unto life
Affected the entire human race	Affects all who receive Him
Fell from innocence & perfection	Restores innocence & perfection
Everyone automatically in Adam	No one automatically in Christ
No one need be in Adam eternally	All in Christ are in Him eternally
Lost everything when he fell	Restores far more than Adam lost

wherefore, as by one man - Adam is the one man Paul has in mind when he refers to the original sin Adam committed in the garden of Eden, Genesis 3:7. How many times in human history has one man made all the difference, for good or for evil? How many times has God sought a man to serve Him? Will you be the man or woman God can count on today? _____

“The LORD looked down from heaven upon the children of men, to see if there were any that did understand, and seek God.” Psalm 14:2

“And he saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him.” Isaiah 59:16

“Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that

*executeth judgment, that seeketh the truth; and I will pardon it.” Jeremiah 5:1.
Doesn't that sound a bit like Sodom and Gomorrah in Genesis 18-19?*

*“And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none.”
Ezekiel 22:30*

sin entered into the world - Sin entered the world via one man, Adam. When you are born in Adam, you may not be as bad as you can be but in Adam, you are as bad off as you can possibly be. Sin is first an inherited nature, passed down to you by your descent from Adam. Sin is also disobedience and rebellion against a holy God. The Lord Jesus Christ is the only cure for sin, the only acceptable antidote for being born in Adam. Everyone born in Adam needs to get the gift of righteousness, Romans 5:17, by being born again in Christ, John 3:3-7.

1. And can it be that I should gain
an interest in the Savior's blood!
Died he for me? who caused his pain!
For me, who him to death pursued?
Amazing love! How can it be
that thou, my God, shouldst die for me?
Amazing love! How can it be
that thou, my God, shouldst die for me?

2. 'Tis mystery all: the Immortal dies!
Who can explore his strange design?
In vain the firstborn seraph tries
to sound the depths of love divine.
'Tis mercy all! Let earth adore;
let angel minds inquire no more.
'Tis mercy all! Let earth adore;
let angel minds inquire no more.

3. He left his Father's throne above
(so free, so infinite his grace!),
emptied himself of all but love,
and bled for Adam's helpless race.
'Tis mercy all, immense and free,
for O my God, it found out me!
'Tis mercy all, immense and free,

for O my God, it found out me!
4. Long my imprisoned spirit lay,
fast bound in sin and nature's night;
thine eye diffused a quickening ray;
I woke, the dungeon flamed with light;
my chains fell off, my heart was free,
I rose, went forth, and followed thee.
My chains fell off, my heart was free,
I rose, went forth, and followed thee.

5. No condemnation now I dread;
Jesus, and all in him, is mine;
alive in him, my living Head,
and clothed in righteousness divine,
bold I approach the eternal throne,
and claim the crown, through Christ my own.
Bold I approach the eternal throne,
and claim the crown, through Christ my own.
-Charles Wesley, 1738, 1707-1788

and death by sin - Sin always brings death. In the case of Adam and Eve, they died spiritually when they ate the fruit of the tree of the knowledge of good and evil, Genesis 2:17, Ephesians 2:1, John 3:6-7 and they died physically about 900 years later, Genesis 5:5.

and so death passed upon all men - Sin always casts a wide loop. When you throw a rock in a pond, the ripples spread out across the pond. In the same way, sin affects you and ripples out to affect many others. When Paul says, death passed upon all men, he means that we inherited a sin nature from Adam and that we sinned in Adam. Adam's sin almost 6000 years ago still affects us today. Have you considered the long-term effects of your personal sins? _____

for that all have sinned - Everyone on earth is born, in Adam. We don't have to commit sin and we don't have to commit the same sin Adam committed to be sinners in the sense Paul means here. He means, because we are descended from Adam, we sinned in Adam and we died, spiritually, in Adam. The issue is our descent from Adam. That is why people from Adam to Moses died, even before the law was given. They died because they were born in Adam.

“For as in Adam all die, even so in Christ shall all be made alive.” 1 Corinthians 15:22. Paul is crystal clear about our lost condition. Because of our descent from Adam, all of us are sinners, we will die and God will judge us for our sins. And yet, Paul exalts. God didn’t leave us in our sin. The death of Christ on Calvary is God’s great game changer, giving us grace, life, hope and freedom.

In loving-kindness Jesus came,
My soul in mercy to reclaim,
And from the depths of sin and shame
Through grace He lifted me.

Refrain:

From sinking sand He lifted me,
With tender hand He lifted me;
From shades of night to plains of light,
Oh, praise His Name, He lifted me!

He called me long before I heard,
Before my sinful heart was stirred,
But when I took Him at His word,
Forgiven, He lifted me.

His brow was pierced with many a thorn,
His hands by cruel nails were torn,
When from my guilt and grief, forlorn,
In love He lifted me.

Now on a higher plane I dwell,
And with my soul I know ’tis well;
Yet how or why, I cannot tell,
He should have lifted me.

From sinking sand He lifted me,
With tender hand He lifted me;
From shades of night to plains of light,
Oh, praise His Name, He lifted me!
-Charles H. Gabriel, 1905, 1856-1932

1. In Romans 5:12, did Adam’s sin pass down to all the human race? _____
2. Did Adam’s sin cause our very real spiritual death? _____

3. What is God's solution to the problems Adam created? _____
 4. Did Jesus pay for Adam's sin and our sin too? _____
 5. We are automatically in Adam, just by being born. How do we get in Christ?
 6. How did God deal with the fact that, by Adam's sin, death passed upon all men for that all have sinned (in Adam)? **a.** the OT Law, **b.** the cross of Calvary.
 7. Since we all are spiritually dead in Adam, how do we come alive in Christ?
-

“Behold, I stand at the door and knock.” Revelation 3:20

In the silent midnight watches,
Harken to thy bosom's door!
How it knocketh, knocketh, knocketh,
Knocketh, evermore!

Say not: 'Tis thy pulse beating,
or 'Tis thy heart of sin;
No, it is thy Saviour knocking, crying:
"Soul, arise and let me in!"

Death comes down with reckless footsteps,
To palace, home and hut;
Think you death will tarry, knocking,
When the door is shut?

Jesus waiteth, waiteth, waiteth;
But your door is shut up fast.
Grieved away thy Saviour goeth,
Death breaks in at last.

Vainly then you stand entreating
Christ to let thee in,
At His gate of mercy beating,
Wailing for thy sin!

Nay! alas, O guilty sinner!
Hast thou then forgot?
Jesus waited long to know thee-
Now, He knows thee not!
- Arthur Cleveland Coxe, 1818-1896

Get saved before it is eternally too late!

In the silent midnight watches,
Standing at your door,
Calls the Savior, pleading, knocking,
Now as oft before.

He would enter with salvation,
Lonely heart oppressed by sin!
Open now the door for Jesus,
Let Him enter in!

Death will come some day, relentless,
Come to every man.
None can heedlessly ignore him,
None his entry ban.

Jesus waits in mercy pleading,
At the door today,
Him, not death, the cruel reaper,
You can turn away.

When you hear the Savior knocking,
Calling at your door,
O receive Him, let Him enter,
And your soul restore!

Then when breaks the golden morning,
Bright, eternal, fair,
He will open Heaven's portal
And receive you there. - original

5:13 - (for until the law sin was in the world: but sin is not imputed when there is no law. - Paul argues that sin was in the world before the law of Moses was given. The proof for this is that sin brings death and people died for 2600 years of human history, from Adam to Moses. Therefore Paul views Adam's sin as the origin of sin and our common descent from Adam as the explanation for us being sinners. The law of Moses came 2600 years after Adam's sin in Eden and points out our sin, Romans 7:7. No one has sin imputed to him when there is no

law to break, Romans 4:15, and yet, people were still sinners before the law was given because we are all in Adam and biological descendants of Adam.

Consider this: On the cross, God reconciled the world unto Himself and Jesus restored the condition of the world to the way it was before the law of Moses, the time period when God didn't impute sin, Romans 4:15, 5:13, even though men were sinners. That is a partial explanation of what it means to be reconciled to God. Reconciliation doesn't save anyone. It is the groundwork God lays so that He can justly and legally save poor lost sinners.

“To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.” 2 Corinthians 5:19

5:14 - 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. - Paul understands Adam to be as historically genuine as Moses and Jesus. He argues that before the law was given, men were still sinners even if they hadn't committed the same sin as Adam. The OT sacrificial system began when God sacrificed a lamb to make coats of skins for Adam and Eve, Genesis 3:21. Sacrifices continued as Adam and Eve taught their sons, Cain and Abel, to offer sacrifices, Genesis 4:4. The necessity of blood sacrifice was passed down from father to son. We know this because we see Noah offering sacrifices, Genesis 8:20 and Abraham offering sacrifices, Genesis 12:7, 15:9, 22:7.

Nevertheless death reigned from Adam to Moses - Death reigned from Adam to Moses because Adam's sin, like a plague bacillus, infected all of his posterity. *The wages of sin is death, Romans 6:23. “The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.” Ezekiel 18:20.* We inherited our sin nature from Adam in the same way we inherit hair color, eye color or skin color. We don't suffer the penalty for all of Adam's sins, just the results of his one original sin of rebellion against God.

God dealt with human sin differently before the law of Moses, not imputing their sins and trespasses to them, Romans 4:15, 5:13 and winking at their sin, Acts 17:30. Yet they were still sinners, as demonstrated by the fact that death reigned

from Adam to Moses. *Death reigned* speaks of the tyranny of death. Death was a tyrant, an absolute dictator, ruling over every man, woman and child.

“Forasmuch then as the children are partakers of flesh and blood, he (Jesus) also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage.” Hebrews 2:14-15

1. When sin was not imputed to people, were people still sinners? _____
2. How do we know that people were sinners, even if their sins were not imputed to them, Romans 5:14? **a.** Because my church teaches that. **b.** Because even when their sins were not imputed to them, they still died, Ezekiel 18:4.

At Calvary, not only did Jesus pay for our sins, He also defeated the devil. Psalm 22, the great Messianic Psalm which Jesus quoted from the cross, *“My God, my God, why hast thou forsaken me?”* tells the story in its fulness. Psalm 22:11-21 lists strong bulls of Bashan, a roaring lion, dogs have compassed me, the assembly of the wicked have enclosed me. This was the unseen spiritual battle at Calvary in which Jesus defeated Satan as well as paying for our sins. So when Paul writes that *death passed upon all men for that, all have sinned* (in Adam), and death reigned, we get a fuller picture, a better understanding. Because of the resurrection of Christ, when we get saved and born again, we are no longer in bondage to sin and the devil, no longer slaves to sin.

even over them that had not sinned after the similitude of Adam’s transgression - A similitude is a comparison between things or people. Things similar are not equal, are not exactly the same. They share similar characteristics while still having differences. The Greek word, here translated *similitude*, is also translated, *like*, in Romans 1:23 and *likeness* in Romans 6:5. We don’t have to commit the exact sin of Adam or any sin for that matter, to be sinners. God considers us sinners because we are descended from Adam and because we are in Adam. That’s why death reigned from Adam to Moses. We sinned in Adam and we inherited Adam’s sin nature as surely as we inherited our hair color and eye color. Being in Adam brought death for everyone, even over them that had not sinned after the similitude of Adam’s transgression. That may be difficult to get our mind around but it is God’s truth about the human race.

who is the figure of him that was to come. - Who refers to Adam. Adam is a *figure* of Christ in the sense that each was the head or representative of the two groups into which the human race is divided. Adam represents all who ever lived.

Christ represents a smaller group, all who get saved. Adam and Christ are similar in some ways but there are also distinct differences. For example, Adam is not a type of Christ in his disobedience. That's why Paul carefully points out two times in Romans 5:15-16 - **1. But not as the offence...** **2. And not as it was by one that sinned.** The word, *who*, is talking about Adam and *him that was to come* is talking about Christ.

Adam is the head of the entire human race, therefore Adam represents the human race. Jesus is the head of those who are saved therefore Jesus represents all who get saved. Everyone born on earth is automatically in Adam. No one is automatically in Christ. You don't have to do anything to get in Adam except be born. You have to do something to get in Christ. You have to be born again, John 3:6-7. You have to believe on the Lord Jesus Christ and receive the gift of righteousness to get saved, Romans 5:17.

The Headship of Adam and Christ

Paul builds his argument based on God's truth that Adam represents the human race since his sin passed to all of his descendants. In theological terms, this is the federal headship of Adam, meaning that Adam represents the entire human race, meaning his descendants. The sinful choice Adam made affected all of his posterity. In a similar way, the sinful choices you make affect the people around you. Adam represents disobedience. God and Paul view Adam as the federal head of the human race.

By the same reasoning, God and Paul view Jesus as the federal head of all believers. They qualify to come under the federal headship of Jesus by freely receiving the atonement, Romans 5:11 and the gift of righteousness, Romans 5:17 and the gift of God which is eternal life through Jesus Christ our Lord, Romans 6:23. The sinless choices Jesus made affect all who believe in Him. Jesus represents obedience. Paul argues that, as Adam is the head of all the human race, Jesus is the head of all who get saved. As the act of one man, Adam, condemned the entire human race, so by the act of one man, Jesus Christ, everyone who believes is personally reconciled to God and restored to the sinless perfection Adam enjoyed before his rebellion and fall.

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. - Paul understands Adam to be as historically genuine as the Lord Jesus Christ Himself.

The deftness of Paul's language is admirable. "*Not as the offence*" is Paul's way of comparing Adam and Christ while also implying, Everyone is automatically born with a sin nature and therefore, all of us are sinners but no one is automatically saved, John 1:11-12, Romans 4:24, 5:17, 6:23.

Theologically, we had no choice about being descendants of Adam or being, in Adam. That happened automatically. We do have a choice about being saved, about getting, in Christ. Remember what Paul taught the Christians in Corinth. "*For as in Adam all die, even so in Christ shall all be made alive.*" 1 Corinthians 15:22. No one is made alive outside of Christ. No one is automatically saved or made alive. If you want to be made alive, you need to get in Christ. If you get *in Christ*, you are made spiritually alive and you never have to go to hell. How does someone get in Christ, John 3:3-7? _____

1. According to the Bible, who is the head of the human race? Adam or Jesus
2. According to the Bible, who is the head of all who are saved, Adam or Jesus
3. How did Adam's choices affect his descendants? _____
4. Is everyone automatically in Adam? Yes - No
5. Is everyone automatically in Christ? Yes - No
6. How do we get in Adam? **a.** We get born, **b.** We make a choice to be in Adam.
7. How do we get in Christ? **a.** We get born again. **b.** We make a choice to be in Christ by believing on Him and getting saved.

But not as the offence - Paul is contrasting the effects of the fall of Adam versus the effects of Calvary and the resurrection of Christ upon the human race. Adam is a figure of Christ (*him that was to come*) but Adam brought sin and death. Jesus, by his death and resurrection, brings justification and life.

Comparison and Contrast

1. In Adam all die - death is universal for everyone.
2. All who get in Christ are made alive.
3. No one is made alive outside of Christ so no universal salvation here.
4. Adam's sin brought death to all.
5. Jesus' resurrection brought eternal life to all who get in Christ..
6. Adam's sin cursed everyone of his descendants.
7. Jesus' resurrection offers life to all of Adam's fallen race who receive Christ.
8. All born after Adam inherit a fallen nature, a sin nature automatically.
9. No one is saved by irresistible grace against their will, as Calvinism teaches.

10. No one automatically inherits salvation in Christ and so Paul says, *But not as the offence*.

so also is the free gift - The free gift is available to all but must be received. Being born in Adam is automatic. Being born again in Christ is never automatic for anyone yet the free gift is available to everyone. If you received a letter saying, Bill Gates and Jeff Bezos, two of the richest men on earth, have a valuable free gift for you, would that get your attention? God has a valuable free gift for you and for everyone and yet, many people are not interested. They make a choice to ignore God's free gift. That is a great tragedy.

For if through the offence of one many be dead - Paul uses the word, *many*, as a rhetorical device. He is using parallelism to compare Adam and Christ. Parallelism is a way of showing similarities. Paul uses successive sentences comparing or paralleling Adam and Christ through the use of words, sounds and meanings. *Many*, as Paul uses it here, means all. The offence is Adam's original sin. Notice how strongly Paul makes his parallel arguments that Adam's original sin brought catastrophe and death upon the entire human race.

Romans 5:15 - through the offence of one many be dead

Romans 5:16 - the judgment was by one to condemnation

Romans 5:17 - by one man's offence death reigned by one

Romans 5:18 - by the offence of one judgment came upon all

Romans 5:19 - by one man's disobedience many were made sinners

According to Paul, every human being is caught up in Adam's sin and its consequences. The biblical allusion (calling something to mind without mentioning it explicitly) reminds us of Hebrews 7:9-10, where we are told that Levi was in the loins of Abraham and paid tithes to Melchizedek even though Levi, Abraham's great-grandson, hadn't been born yet and Jacob, Abraham's grandson, hadn't been born yet. In the same way, although we were not yet born, we were in the loins of Adam as our original ancestor. That is God's way of describing biological descent in a pre-scientific culture. That is what it means to be in Adam before we get in Christ.

What was the nature and magnitude of Adam's sin? In the garden of Eden, Adam and Eve had freedom to do anything they wanted. They were perfect sinless beings in a perfect un-fallen world. The law of Moses, given 2600 years after Adam, contains 613 commandments. Adam and Eve in Eden had only one commandment. It should have been easy for sinless people without a fallen

nature and living in an un-fallen world, to obey one commandment from the LORD God.

“And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.”
Genesis 2:16-17

The one command God gave Adam and Eve doesn't seem like a big deal. Eating of the tree of the knowledge of good and evil wasn't like committing murder, was it? Eating the forbidden fruit wasn't like infecting the human race with a horrible disease, was it? How could God place them in a beautiful garden and then forbid them to eat of that beautiful tree? How could God spoil their happiness by telling them not to do something? Would a kind and loving God be so unbelievably harsh as to withhold such a desirable tree from them?

Adam and Eve were the only people on earth so they didn't need to be told, Thou shalt not kill or Thou shalt not covet thy neighbor's wife or Thou shalt not steal. God asked only one thing of them. Don't eat of the tree of the knowledge of good and evil. Other than that, Eden is yours. If you were in that situation, how would you behave? Could God trust you to obey that one command? How long would it take for you to rebel and do exactly what Adam and Eve did?

Remember that you are different from Adam and Eve. You have a fallen nature and you are a sinner. You have knowledge of good and evil. Adam and Eve were not sinners and they were not fallen. Before the fall, they never thought a dirty thought or a covetous thought or a wicked thought. They never looked with lust on anyone. They never told a lie before the fall. They were perfect. You are not perfect but you have the advantage of knowing the story of Adam and Eve. Could you survive in Eden and obey God and ignore the tree of the knowledge of good and evil? _____

What does that have to do with Romans chapter 5? Well, Paul brought it up when he mentioned “*the offence of one*” meaning the sin of Adam, which is what caused all the problems. The sacrifice of Christ is God's perfect solution to every problem Adam caused by his disobedience. Therefore, Adam must have been a real man who really lived, who really fell from sinless perfection, who really rebelled against God and not a mythical man. Please memorize the following sentence.

Jesus didn't die on the cross because of a myth, John 3:16.

much more the grace of God, and the gift by grace - Grace, you see, is the whole point. God didn't leave Adam and Eve alone and fallen and hopeless and God never leaves you alone, fallen and hopeless. The Lord Jesus Christ is God's answer to all of the mess and all of the problems Adam created by his sin and rebellion. The Lord Jesus Christ is God's answer to every problem you face in life. God's grace abounded to deal with every sin, not just the sin of Adam but all its consequent sins too.

Saul, before he became the apostle Paul, was a man with enormous problems. He had to figure out how to destroy Christianity and Christians and defeat God in the process so that Judaism could triumph. And in the middle of doing that, God struck him down in Acts 9, had a conversation with him in which God questioned Saul's motives and Saul/Paul ended up getting gloriously converted and saved. A religious man headed for hell got turned around and became a Spirit filled Jew for Jesus. What turned Paul around? The glorious gospel of Christ and the pure grace of God.

“But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.” 1 Corinthians 15:10

Grace gifts you to do for God what you could never do apart from grace. Grace exerts a multiplier effect. When you submit to God's grace, it empowers you for service in a way nothing human can match. Do you pray that God's grace will make your life more spiritually fruitful? _____ Do you labor more abundantly for Jesus because of the grace of God in your life? _____

which is by one man, Jesus Christ - Paul was not a new age, post-modern, wishy-washy, seeker sensitive, can't we all just get along kind of guy. Paul would never cut corners doctrinally to draw a crowd and neither should we. Paul would never compromise God's truth for the sake of unity with people who prefer to reject God's truth *as the truth is in Jesus*, Ephesians 4:21. Paul was the apostle to the Gentiles, Romans 11:13 and an ambassador for Christ, 2 Corinthians 5:20. Jesus Christ was the central theme of Paul's ministry, 1 Cor 2:2, 2 Cor 4:5 He knew that the only hope of his lost and dying first century world was the glorious gospel of His glorious Savior, 2 Cor 4:4. Anything less than that was a band-aid. What is the central theme of your Christian life and ministry? _____

hath abounded unto many - There is a huge difference between many and few. Can you recognize the difference? Paul says the grace of God has abounded unto *many*. Some folks teach that only relatively few will be saved. They call those few the elect. They arrive at their false conclusion by taking Matthew 7:14 out of context and misapplying it to the entire human race.

In context, Matthew 7:14 is Jesus the Jewish Messiah to Israel, teaching His Jewish disciples who lived under the law of Moses, in the land of Israel, before the crucifixion and resurrection, Matthew 5:1-2, and describing the situation of first century Jews, who rejected Him as their Messiah and refused to believe on Him, Luke 13:28, 34-35. Jesus says, few of them will get saved because to get saved, they have to stop rejecting Him and receive Him as their Messiah, John 1:11-12.

Paul, God and the Bible disagree with the teaching that only a few will be saved, when, in Romans 5:15 he writes: *the gift by grace hath abounded unto many*. Many here refers to all who get in Christ. God and Paul, in holy scripture refute the notion that only a few will be saved, Matthew 8:11, 9:37, Revelation 1:1, 5:9, 7:9, 19:1, 6.

1. How many will be saved according to Paul in Romans 5:15? _____
2. How many will be saved according to Jesus in Matthew 8:11? _____
3. How many will be saved according to Jesus in Matt 9:37? _____
3. How many will be saved according to John in Rev 5:9? _____
4. How many will be saved according to John in Rev 7:9? _____
5. How many will be saved according to John in Rev 19:1? _____
6. How many will be saved according to John in Rev 19:6? _____

5:16 - 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. - Paul repeats that terse, taut phrase again - *not as it was*, vs. 15 and 16. He is comparing and contrasting Adam and Christ yet wants to be sure he does not equate them. Because Paul also compares Adam and Christ in 1 Corinthians 15, this is an important doctrinal point which we need to understand.

And not as it was by one that sinned, - The one who sinned is Adam. Paul says, *not as it was by one that sinned*, to indicate he is comparing Adam and Christ but it is not an equal comparison. Adam is the head of all those born into the human race. Jesus is the head of a smaller group, all those, the saved and those who are born again. Adam's disobedience automatically affected everyone

in his group. Jesus' obedience does not automatically save anyone in His group. And so, Paul says, *not as it was by one who sinned*. They are similar as the head of two groups but they are not equal.

so is the gift: - The fall came from Adam but the gift does not come from Adam. The gift comes from Christ and is freely available by the grace of God, to everyone who will receive it. Romans 5:17 and 6:23 define what this gift is. The free gift of God is righteousness and eternal life.

1. In Romans 6:23, which part of the verse describes what Adam did and which part describes what Jesus did? _____
2. What is the gift in Romans 6:23? _____
3. In 6:23, how long does this gift last? _____
4. In your opinion, which is greater, what Adam did or what Jesus did? _____

for the judgment was by one to condemnation, - The one here is Adam. What he did brought condemnation and death to the entire human race. No one can escape the results of Adam's sin. It affected everyone. *Death passed upon all men*, according to Romans 5:12. You may have heard of the law of unintended consequences. You do something and as a result, lots of other things happen that you never expected and never planned for. So it was with Adam's sin.

but the free gift is of many offences unto justification. - Have you ever thanked God for having a plan ready, to deal with the consequences of Adam's sin? _____ God was not surprised by what Adam did. God's response to Adam's sin was to put into motion His plan to offer salvation from sin to the entire human race. How did God accomplish that?

1. God had already made sure He created us with a conscience, Romans 2:15.
2. God already had a perfect plan to mitigate and reverse the disaster caused by Adam's exercise of his free will.
3. God's plan was Messiah Jesus coming to earth to live and die for our sins.
4. God's plan was to die for our sins Himself, to punish Himself so our sins could truly be paid for in full.
5. God's plan was the physical, bodily resurrection of Christ so everyone would know God accepted His payment for our sins.
6. God's plan was the glorious gospel of Christ being preached person to person to involve us in the plan of redemption.

7. God Himself paid for our sins but He wants us to be part of what He is doing in bringing *whosoever will* to salvation so, we are participating as disciples and witnesses for Jesus. Are you participating in reaching the lost for Christ? _____

A little girl wrought by her father's side,
In a garden at cool of eventide.
Only pleasure to her did the labor seem,
For she was a worker together with him.
- Annie Lake Bird, 1910

5:17 - 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.) - Again Paul compares Adam and Christ. His repetition of the comparison emphasizes the importance to God and to Paul, of this doctrinal view and its importance to us. The truth Paul teaches in Romans 5 is the foundation of biblical teaching about the gospel of Christ, propitiation and salvation. Nothing Paul writes in Romans chapter 5 is to be rejected or taken lightly.

For if by one man's offence - 1. Who is the one man of whom Paul speaks? _____ 2. What offense did the one man commit? _____ 3. What happened as a result of one man's offence? _____ 4. In what sense did death reign, Romans 5:12? _____ 5. How many of Adam's descendants did sin affect? _____ 6. In what way did Adam's sin affect all of his descendant, Romans 5:12.? _____

Death reigned by one; - To say that *death reigned* is another way of saying that all died. No one escapes the consequences of Adam's sin and rebellion. Death reigned by virtue of Adam's one sin. There are two kinds of death, physical, Genesis 5:5, 25:8, and spiritual, Ephesians 2:1. As a direct result of Adam's sin, all of his descendants are born spiritually dead. It is counterintuitive yet true, that one can be physically dead but spiritually alive (like Lazarus in Luke 16:22) and another can be physically alive but spiritually dead because he has not yet been born again, Ephesians 2:1. The sin of Adam automatically caused universal death until the rapture happens and/or until eternity begins. All of us are born spiritually dead, Ephesians 2:1. That is why, in the church age, we must be born again, John 3:3-7.

much more they which receive - God's remedy for sin is the cross of Calvary yet even though the effects of Adam's sin were automatic, the effects of Calvary

are not automatic. God offers the gift of righteousness to all who will receive it but it must be individually received. You cannot believe or receive it for someone else and no one can believe or receive it for you. In plainer words, there is no such thing in the Bible as automatic salvation. And yet, contrary to Paul, many people think that salvation is automatic.

Universalists believe in automatic salvation.
Calvinists believe in automatic salvation.
Christ rejecting Jews believed in automatic salvation.
Pope Francis believes in automatic salvation.
Billy Graham believed in automatic salvation.

No OT believers believed in automatic salvation.
No NT believers believed in automatic salvation.
No human author of OT or NT believed in automatic salvation.
The Bible never teaches automatic salvation.

The concept of automatic salvation is sometimes called the wider mercy theory, expressed with the phrase, "There's a wideness in God's mercy." That belief is also called Universalism or Universal Salvation, meaning that everyone is saved automatically. It sounds sweet and spiritual yet it represents a false gospel, Galatians 1:6-9, because the Bible teaches the opposite of universal salvation. All of us have to decide to believe what the Bible says. Rejecting what the Bible says and making up religious beliefs to replace what the Bible says is not biblical or Christian or God-honoring or sweet or spiritual.

The wider mercy teaching of Universalism says that people who have never heard of Jesus Christ, who have never trusted Christ, will still be saved or are already saved. That is false teaching. The Bible never says that.

abundance of grace and of the gift of righteousness - 1. Why would abundance of grace be necessary, Romans 5:20? _____
2. Since God's grace is abundant, does that mean God can save anyone, regardless of their sins? _____ 3. What is the gift of righteousness? _____ 4. Have you received God's gift of righteousness? _____

shall reign in life by one, Jesus Christ.) - Death reigns in your life or grace reigns in your life. The choice is up to you. You are not a victim of circumstances and your past doesn't control or dictate your future. New life in Christ Jesus

opens the door to spiritually fruitful life now if you receive Jesus' free gift of righteousness. The secret to reigning in life is found in Romans 6:11. That secret is not eastern meditation or lectio divina meditation or new age meditation or transcendental meditation. No one in the Bible ever used that kind of earthly, sensual, devilish (James 3:15), meditation to draw closer to God or to grow stronger spiritually. For that reason, you should never seek the silence or chant a mantra or use new age eastern religious and spiritual practices. They are not biblical spirituality. They are fake spirituality and will not draw you closer to the God of the Bible.

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. - It took one trespass, one offence, by one man, Adam, to bring condemnation upon the entire human race. By contrast, it took one act of righteousness, by the God-man, Jesus Christ, to bring justification for all who believe.

Therefore as by the offence of one - Have you noticed how Paul keeps driving home the same point? He says it five times in a row. For Paul to make the same point about Adam five times indicates absolute and unchangeable certainty, meaning facts established by God, as did Pharaoh's double dream in Genesis 41:32. What do you understand Genesis 41:32 to be saying? _____

If saying something twice means it is established by God and God will bring it to pass, how much more does saying something five times in the same chapter mean it is established by God and He will bring it to pass? What Romans chapter 5 says about Adam and Christ is absolute truth. It is not fairy tale, myth or legend.

All scripture is given by inspiration of God, 2 Timothy 3:16. God and Paul want us to understand this. One real man, Adam, committed an offence. One man, by his offence, caused judgment to come upon all. A mythical man doesn't commit an offence or cause judgment to come upon all. Only a real man who really lived can do what Adam did.

judgment came upon all men to condemnation; - This truth is unavoidable. What Adam did caused all men to be condemned, even though they had not yet been born. We sinned in Adam because we were born in Adam, Hebrews 7:9.

even so by the righteousness of one - God's plan was not for us all to be Lone Ranger do gooders, performing religious good works to earn our salvation and justification. Sin came by one man, Adam, and so salvation comes by one man, Jesus Christ. Do not miss Paul's thought here. Paul contrasts Adam and Christ, Adam's sin vs. the righteousness of Christ, Adam's disobedience vs. the obedience of Christ.

The reason we can have the righteousness of Christ imputed to us is because our sins were imputed to Christ on the cross. He took our sins upon Himself so we could receive the free gift of His righteousness. That is how God dealt with all our sins; He imputed our sins to Jesus. For that reason, when you get saved, God imputes Jesus' righteousness to you. Has God done that for you? Do you have the righteousness of Christ right now? _____

There is only one answer from God that can straighten out Adam's mess. Christ came to die for Adam's sin because Adam's sin affected the entire race. Many professing Christians these days want to be interfaith. Did you know that Muslims do not believe Jesus was God in the flesh, 1 Timothy 3:16? Did you know that Muslims do not believe Jesus died on the cross for our sins and rose from the dead? Every religion except Christianity contradicts the Bible. There is no way the false teaching of false religions can be reconciled to what the Bible says.

The Bible is never inter-faith, therefore Bible believing Christians should never be interfaith. Instead of being interfaith, we should be winning people of other faiths to saving faith in our Lord and Savior Jesus Christ. Be a missionary for Jesus and the Bible wherever you are. If you're going to be a Christian, be a real Bible Christian. Don't be a lukewarm, Revelation 3:16, Bible rejecting, interfaith Christian. If you call yourself a Christian, be a real Christian.

According to Jesus, Jesus is the only way to God, John 14:6. Is there anything interfaith about John 14:6? _____ According to Jesus, Jesus is the door. Anyone who tells you there are other doors and other ways to God is a thief and a liar, according to gentle Jesus, meek and mild, in the Gospel of John 10:1-14. Wise Christians don't get caught up in interfaith fellowships and luncheons. God forbids us to make religious common cause with unbelievers, 2 Corinthians 6:14-16. Was Jesus interfaith in John 10:1-14? _____ If Jesus wasn't ever interfaith and we are disciples of Jesus, then we should never be interfaith, right? _____

the free gift came upon all men - Do you enjoy getting gifts? Isn't it fun when someone gives you something you can use? The Creator of the universe has the most valuable free gift in the universe waiting for you to receive it. Free gifts are not automatic. Free gifts must still be received. Free gifts can be rejected. The free gift came upon all men. The free gift is available to all men yet we must receive this free gift. Have you received the gift of God which is eternal life through Jesus Christ our Lord? Yes - No. As best you remember, please write down the date when you received the free gift of righteousness. _____

unto justification of life. - Paul emphasizes the great contrast between being lost and being saved. If you're lost you have death and if you're saved, you have life. If you're lost, you have condemnation and if you're saved, you have justification. The free choice is yours to make. Even in the OT, God encouraged them to choose life. He did that because He created them with free will and He wants everyone to get saved, 2 Peter 3:9. The reason God gave us free will is so we can choose life.

"I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live." Deuteronomy 30:19

A Critical Presupposition

We're studying Romans 5:18 right now. Observe how Paul, in Romans 5, five times references Adam (the one man) as a real man who really lived, whose real sins really affected the entire human race. As we've studied Romans chapter 5, we've noticed that Paul's entire argument is based on Adam, from whom the entire human race is descended and Christ, to whom all the saved are related. So the question must be asked. Was Adam a real man? Remember that a critical presupposition is a statement of truth based on facts.

In the Bible, the historicity of Adam functions as a critical presupposition for doctrinal arguments made by the apostle Paul, about propitiation and salvation. That being true, we understand that the devil will attack and deny the truth of the historicity of Adam. The historicity of Adam refers to the genuineness of Adam as a real man who really lived. Paul never attempts to prove that Adam was a real man. He simply assumes that truth as fact, as accepted biblical truth (a critical presupposition) because the Bible always presents Adam as a real historical man, the father of the human race and never as myth or legend.

For that reason, we should believe, as Moses, Jesus and Paul believed, that Adam was a real man, specially created by God, precisely as the Bible describes in Genesis 1-2. There is no room here for accommodation theory, the idea that Jesus didn't really believe what He said to the Jews and what He taught His disciples, that He was just accommodating their ignorance by acting like He believed what they believed.

Scripture presents Adam as our original ancestor, from whom all other human beings are biologically descended. The trend these days is unbelief, to reject the biblical account, to deny that Adam was a real man. Many Christians deny the historicity of Adam and embrace the evolutionary fairy tale without ever considering the consequences of their unbelief. A Christian once said to me:

"The true history of Genesis begins in
chapter 12 with Abraham and the patriarchs.
Before that it's all myth. Real people start with Abraham."

Is that thoughtful insight or gross unbelief? When anyone rejects the truth claims of the Bible, that is the sin of unbelief. We may not always be able to understand or explain scripture but we should always believe scripture. Believing scripture is part of being a Christian and a disciple of Jesus. Jesus believed all of scripture, Luke 24:25-27 and since we are His disciples, so should we.

Denying and disbelieving the Bible is something the unsaved do, not something Christians should ever do. Commenting on the topic of belief, Paul wrote: "*For what if some did not believe? shall their unbelief make the faith of God without effect? God forbid: yea, let God be true, but every man a liar; as it is written, *That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.*" Romans 3.4.*

Paul agreed with Jesus when it came to believing all of the Bible, Luke 24:25, Acts 24:14. Christians believe the Bible. It is not Christian or Christ-like and it is not the job of a disciple to reject what the Bible says.

1. Do you believe all of the Bible, even the portions you don't fully understand?
Yes, I believe all of the Bible. **No**, I don't believe all of the Bible.
2. Does the Bible teach us not to believe what the Bible says? _____
3. Did God bless Abraham's unbelief or Abraham's belief, Gen 15:6 _____
4. Is it reasonable to expect God to bless your unbelief? _____

5. What is a critical presupposition? _____
6. Is a critical presupposition critical to rightly understanding truth? _____
7. Does God expect us to believe or disbelieve the Bible? _____
8. What is *the free gift* that came upon all men, Rom 5:18? _____
9. Is the free gift automatic or must it be received? _____

Four ways we distinguish between Adam and the patriarchs

I. Adam's historicity as a real man who really lived is a given by virtue of biblical genealogies tracing back to him as the original human, from whom all other humans are descended, Genesis 5, 1 Chronicles 1, Luke 3.

II. Adam's wife is mentioned as a special creation of God, made from Adam's rib/containing his DNA, instead of having a human father or mother. The biblical account of Eve's creation makes evolution impossible in Eve's case, Genesis 2:21-23. Discuss the reasons why this is true.

III. The names of the sons of Adam and Eve are given. Adam's activities and interaction with God are recounted in detail. The Bible presents Adam as the original ancestor of every human being.

IV. A common sense reading of Genesis gives us two choices. **a.** We believe that Adam and the patriarchs were real people who really lived. **b.** We believe that Adam and the patriarchs were mythical characters who never lived.

It makes no sense to say that Adam was a mythical man but the patriarchs were real people or that Adam was a mythical man but Jesus was real. According to the Bible, the patriarchs and Jesus were Adam's flesh and blood descendants.

What clues do we find in the text of scripture?

Is there any indication that the things written about Adam are unbelievable and therefore Adam can only be a mythical man but similar things, written about the patriarchs, are believable and therefore the patriarchs must have been real men?

"The driving force behind denying the historicity of Adam and Eve has more to do with accommodating evolutionary theory than with careful exegesis of the biblical text." -rb

Scripture presents Adam and Eve as real historical people

"In the beginning God created the heaven and the earth."

Moses, in Genesis 1:1

"Thy word is true from the beginning: and every one of thy righteous judgments endureth for ever." Psalm 119:160

"But if ye believe not his (Moses) writings, how shall ye believe my words?" Jesus in John 5:47

The literary genre of Genesis 1-4 and the rest of Genesis is historical narrative; not allegory, not comedy, not fantasy, not fiction, not figurative language, not heroic tale, not legend, not a literary device only intended to convey metaphorical truth, not literary invention, not myth, not a parable or parabolic tale, not poetry, not saga (a long story of heroic achievement), not spiritual story, not supra-history (something magical that occurred outside of time, space and reality) and not tragedy. Genesis is factually accurate historical truth, Genesis 119:160.

Unbelief makes strange bedfellows. What atheists and many modern Christians have in common is their vehement rejection of Genesis 1-4 as a fact-based historical account of creation. According to atheists and many professing Christians, Adam and Eve were definitely not real historical people. Yet Moses, the erudite author of the book of Genesis, Acts 7:22, intended his readers to understand his account as true history. For those who reject the Genesis account of creation as God's truth, where is your capacity for faith? In Romans 4 we studied Abraham, who *believed God and He counted it to him for righteousness*.

And yet, one chapter later in Romans 5, many Christians refuse to do what Abraham did, believe God. Instead, they consciously reject God's account of creation and disbelieve God. Some Christians admire the faith of Abraham and then reject that faith for themselves when it comes to Adam. What God promised Abraham and what Abraham believed, was humanly and physically impossible. Yet God was right and Abraham and Sarah, well past any human possibility of child-bearing, by faith and by God's intervention, had their beloved son, Isaac. It is basic common sense to believe God instead of disbelieving Him.

Abraham's faith - believing what God said - was a big deal to God and the human authors of the Bible. Do you believe what God says about Adam? It is important to understand what faith is and what faith isn't. Faith is believing what God said

or believing what the word of the LORD said, Genesis 15:1. Believing God gets better results than not believing God. God blesses belief and God doesn't bless unbelief. It might do all of us great good to ponder that for a while.

Faith is not dreaming up in your own mind something different than what the Bible says and then, affirming, believing and evangelizing for what you dreamed up while rejecting what the Bible says. Doing that isn't biblical or Christian and isn't faithful. Abraham's faith wasn't based on his vivid imagination and didn't involve denying what the word of the LORD said. Abraham's faith believed what God said. Do you believe what God said in the Bible? Yes or No. Why? _____

Before you reject the historicity of Adam and the creation story in Genesis, ask yourself why you're doing that and what you will lose spiritually by rejecting what the Bible says. What is the factual basis on which you refuse to believe the Bible? Why do you give more credence to your own imagination or your own imagined knowledge than you give to divinely inspired scripture? If Abraham had rejected the word of God in his life, he would not have been the father of the faithful and we would not even know his name today. There are serious consequences for rejecting God's truth and God's words and serious rewards for believing God. *Abraham believed God and it was counted unto him for righteousness.* Can that be said of you? _____

Genesis chapter 5 describes real events in Adam's life including the births and names of his children and grandchildren. The fact that Moses provides specific numerical dates for these events indicates he views Adam as a real person, not a mythical literary creation intended only to teach general truths.

The toledoth Historical Formula

Moses says: "*This is the book of the generations (toledoth) of Adam.*" -Genesis 5:1. Moses treats Adam as a real man who has a real wife and real children. The names of Adam's real wife, real children and real grand-children are given, Genesis 5:3ff. Moses authenticates the fact that his account is historical rather than mythical by repeatedly using the toledoth historical formula throughout Genesis. "*These are the (toledoth) generations of...*" Is used by Moses in Genesis 2:4; 5:1; 6:9; 10:1,11:10, 11:27, 25:12, 25:19, 36:1, 9, 37:2.

The meaning of toledoth

Toledoth means the book of, or the account of, or the history of, or the days of, or the story of, or the generations of, or toledoth references the clay tablets of someone. In all but one case, each toledoth has the name of a biblical patriarch attached to it, as the original eyewitness or author or as the owner of the clay tablet(s) from which Moses acquired his precise knowledge of early history. The first toledoth in Genesis 2:4 does not have the name of a patriarch attached because no man or patriarch was around to witness creation.

<http://www.biblearchaeology.org/post/2011/06/28/The-Generations-of-Genesis.aspx> - This link provides additional information about toledoth.

The toledoth designation is like a postscript and indicates the source of the information Moses relates. So when Moses writes in Genesis 5:1 - "*This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him;*" he means Adam or something Adam wrote or had a scribe write or clay tablets that belonged to Adam, comprises his literary source for the information prior to Genesis 5:1. In some cases, the historical information was inscribed on the obverse or front face of the clay tablet and the genealogical information was inscribed on the reverse or back face of the clay tablet. Moses relied upon that kind of historical material and the Holy Spirit, 2 Peter 1:20-21, to present an accurate historical account in Genesis. This understanding, which is faithful to scripture and to God, is known as the Wiseman Hypothesis or the Genesis Tablet Theory. <http://www.talkgenesis.org/genesis-toledoth-mystery/>

Wiseman's Hypothesis

The Wiseman Hypothesis refutes the arguments of those who say that the story of Adam and creation is a myth by explaining how and why Moses used the toledoth historical formula. According to Wiseman's hypothesis, Moses composed Genesis from historical clay tablets, preserved by God and passed down to him from the specific ancestors named in the toledoth phrases, Genesis 2:4; 5:1; 6:9; 10:1,11:10, 11:27, 25:12, 25:19, 36:1, 9, 37:2. Wiseman's complete ebook is available at this link. www.biblemaths.com/pdf_wiseman.pdf

"The Book of Genesis was originally written on tablets in the ancient script of the time, by the Patriarchs who were intimately concerned with the events related, and whose names are clearly stated. Moreover, Moses, the compiler and editor of the Book (of Genesis), as we now have it, plainly directs attention to the source of his information." Air Commodore P. J. Wiseman, New Discoveries in

Babylonia About Genesis, (Zondervan Publishing House, N.W. Grand Rapids, MI, 1946), p. 10 of the ebook.

“The centuries before Moses were not dark ages un-illuminated by God. God had not left mankind without a written revelation; at sundry times and in divers manners He had spoken to Adam, Noah, Abraham, Isaac, and Jacob, and their records had been written on tablets, in the manner customary at that time. The revelation of God in Genesis, as it was handed down to Moses, had not been dependent on the memory of man during the centuries which had elapsed.” Air Commodore P. J. Wiseman, *New Discoveries in Babylonia About Genesis*, (Zondervan Publishing House, N.W. Grand Rapids, MI, 1946), p. 79 of the ebook.

The title, Genesis, and the word *genesis* itself, are supplied from the Greek translation of the Hebrew word, תּוֹלְדוֹת - meaning toledoth or generations. The Hebrew word, Bereshith, means, *in the beginning* or generations and is the first word of the the first book of the Bible. The Jewish translators of the Greek Septuagint understood this word to be so important, they chose it as the title for Genesis, the first book of Moses, indicating that Genesis is real history.

1. What is the toledoth historical formula? _____
2. What does toledoth mean? **a.** The generations of, **b.** The allegory of, **c.** The imagination of, **d.** The mythical story of, **e.** the clay tablets of.
3. Did Moses have access to ancient historical clay tablets for some of the information he records in Genesis? _____
4. Did God help preserve those clay tablets so that Moses possessed accurate information to write Genesis? _____

Consequences of Rejecting the Historicity of Adam

If we reject Adam and Eve as real historical people who actually lived, then by the same faulty logic, we can reject every other historical figure in Genesis including Cain, Abel, Seth, Abraham, Isaac, Jacob and Joseph.

1 Chronicles, the history of Israel, begins its genealogy with Adam, Sheth (Seth), Enosh (Enoch). If Adam was not real, then obviously Seth and Enoch were not real. If we cannot trust Israel's official genealogy, that Adam was a real historical individual who had a wife and sons, then there is no reason to trust anything else in 1 Chronicles. The only rational way to approach 1 Chronicles is to believe that Adam is just as real as the other individuals named in the official genealogy.

Dr. Luke, Colossians 4:4, traces the genealogy of Joseph, the adoptive father of Jesus, back to Adam, Luke 3:23-38. If Adam was not a real man who really lived, then Dr. Luke is mistaken or lying. Mistake or lie, Luke's credibility as an historian is destroyed if Adam is not real and everything else in the Gospel of Luke and the book of Acts is open to question, including the death of Christ for our sins and His bodily resurrection from the dead for our salvation.

If we accept a fictional genealogy in Genesis, 1 Chronicles 1 and Luke, 3, we deny the truthfulness and trustworthiness of scripture. If scripture is not true and cannot be trusted to tell the truth, then everything Christianity teaches is founded on lies. No other conclusion is possible for rational people.

In plainer words, it is irrational to insist that Adam, in Romans 5, was a mythical man but that Jesus our Savior was real. Rationality and a common sense reading of Romans 5:12-21 compel us to believe that both Adam and Jesus were real individuals who actually lived or both Adam and Jesus were mythical characters who only existed in the vivid imaginations of the human authors of the Bible.

In Matthew 19:4-5, Jesus cites the creation account of Adam and Eve in Genesis 1:27 and 2:24 to answer a question about divorce "*for every cause.*" Jesus accepts the historicity of Adam and Eve as a critical presupposition, as a given.

If Adam and Eve were mythical figures, the argument Jesus makes about marital fidelity in Matthew 19:3-12, is founded on myth. Since Jesus is our Creator, John 1:3, Ephesians 3:9, Colossians 1:16, His testimony about the historicity of Adam and Eve trumps the arguments of mythologizing unbelievers, lost or saved.

The Apostle Paul cites Adam and Jesus in his great passage on justification by faith, Romans 5:12-21. There is no rational way to view Adam as mythical and Jesus as real in this passage. If Adam was nothing more than a mythical man, then Jesus must be nothing more than a mythical Savior.

A Mythical Adam Creates Mega Problems

What is a myth? Myth, noun. **1.** an ancient story that deals with gods and heroes, especially one used to explain some natural phenomenon. **2.** such stories in general; mythology. **3.** a commonly-held, false notion. **4.** a non-existent, fictitious person or thing.

How could the mythical sin of a non-existent, fictitious, mythical man cause the real historical fall, judgment and spiritual death of all the real descendants of the mythical man? Paul's analogy is irrational nonsense if Adam was not a real man. If Adam was not a real man, then Paul's analogy in Romans 5:12-21 makes no biblical sense.

The Apostle Paul tells us “*death reigned from Adam to Moses,*” Romans 5:14, referencing a real historical time period of approximately 2600 years. Paul's citation of Adam as the point of origin for a real period of time is out of place if Adam was not a real historical man who actually lived. In Romans 5:14, did Paul believe Adam was a real man or a mythical man? _____

Falsus in uno - falsus in omnibus
False in part - False in everything

If Adam was not a real man, thoughtful Christians can safely ignore everything Paul wrote in the Bible. Nothing Paul wrote is credible if Adam was not a real man. The reason is, Paul treats Adam as if he was a real man. It's the fruit of the poison tree. *Falsus in uno, falsus in omnibus*, meaning: False in part - false in everything. That simply states the modern common law principle which is based on ancient Roman law: A witness who testifies falsely about one thing is not a reliable witness in anything else to which he testifies. This is even more true in the Bible, which claims to be the pure words of God, Psalm 12:6-7, and claims to be true from the beginning, Psalm 119:160.

Remember, Romans 5 is part of Paul's argument that we are justified by faith, not by works. Justification by faith is nonsense if Adam was not real. A mythical Adam committing a mythical sin in a mythical garden and receiving a mythical punishment makes no difference to anyone. The mythical fall of a mythical Adam would never require a real Savior to die on a real cross for our real sins. Paul's argument in Romans 5:12-21 only makes sense if Adam is real. If Adam is not real, Paul's analogy falls apart, his reasoning loses its force and everything he wrote in his 14 New Testament epistles is open to doubt and question.

God didn't send Jesus to die on the cross for a myth, 1 John 4:14

Adam was real and his sinful rebellion was real.

The Apostle Paul again draws a parallel between Adam and our Lord Jesus Christ in 1 Corinthians 15:21-22, 45. The same considerations apply there as to Romans 5:12-21. If Adam was not a real man who really lived and his sinful

rebellion against God was not an historical event that really happened, Paul's words in 1 Corinthians 15:45 lose their meaning.

In 1 Timothy 2:12-14, Paul refers to specific details about the creation and fall of Adam and Eve to support his instructions about women teaching in the church. The cogency (clear logic and convincing lucidity) of Paul's argument depends on the historicity of the events to which he appeals. If Adam and Eve are only mythical people who never existed in time and space as real people, Paul's appeal to "myth" can safely be ignored by every reasonable reader.

The apostle Paul believed Adam was a real man who really lived, from whom all other human beings are descended by virtue of being "*one blood*." One blood refers to our common descent from Adam. The only other conclusion is that when Paul preached to the Athenians on Mars Hill, Acts 17, he lied to them on purpose and no Christian believes that. "*And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation,*" Acts 17:26

Jude 14 refers to "*Enoch, the seventh from Adam*." If Jude, the brother of Jesus, understood Adam to be only a mythical man who never really lived, then Jude's argument cannot be regarded as truthful. There can be no real human descendants or a seventh generation from a mythical man.

Theistic evolutionists reject Bible truth

Theistic evolutionists (the majority of professing Christians these days), believe that original sin is a myth, not an historical fact. A theistic evolutionist is a professing Christian who rejects the Genesis account of creation and replaces it with his personal and imaginary belief that God used Darwinian evolution as His mechanism of creation. With no scriptural basis for their (un)belief, evolutionists accept their false belief by faith alone (*sola fide*), while denying the truthfulness of the Genesis account. Rejecting the truth of the Bible is a great way to stunt your spiritual growth. It's also a great way to make a wreck of your spiritual life and fruitfulness for Christ. It's impossible to Christianize evolution.

It is impossible to make the Genesis account of creation fit the evolutionary fairy tale. Genesis presents creation as happening in six literal earth days or 144 hours, each day said to have an evening and a morning. In plainer words, man shows up fully formed and functioning in the first six days, in the first 144 hours. Evolutionary theory says the opposite of the biblical account. Evolutionists say

the universe began 13.4 billion years ago. They believe Earth was formed 3.6 billion years ago and humans showed up about two million years ago. Think about that until it becomes real in your mind. Subtract two million from 13.4 billion. There is absolutely no similarity between the Genesis account of creation and the evolutionary account of creation.

144 hours vs. 13.4 billion years

Genesis 1 says God created Adam *in the beginning*, in the first six days, in the first 144 hours of creation, Genesis 1:5, Exodus 20:8-11, Psalm 119:160. Evolution, both Darwinian and theistic, rejects the Bible account and says man showed up near the end, after more than 13 billion years of time had passed but definitely not, *in the beginning*. There is no sensible way to reconcile that denial of the Bible and the embrace of puddle to paradise evolutionary theory. If God did create man *in the beginning*, as the Bible says, then evolution cannot possibly be true. If man wasn't around *in the beginning* but was the product of 13.4 billion years of evolution and shows up at the end instead of *in the beginning*, that is a glaring contradiction. Can we agree that 13.4 billion years after the beginning is not anywhere close to *in the beginning*? _____

It makes more sense to believe the Bible, that a real Adam, created by a real God, in the beginning, in real time, committed a real sin in a real garden, resulting in real spiritual death that passed down to all of Adam's real descendants. The reality of death caused by the real Adam's original sin required a real death on a real cross by a real Savior to pay the real penalty for our real sins.

Christians who do not believe that Genesis is true history sometimes say that "the Adam myth" intends only to teach a general truth, that we are sinners. They view sin as a natural part of the human condition, as normal as having blond hair or blue eyes. In plainer words, they have decided to believe an unbiblical view of original sin. Their view is based on their imagination, not on what the Bible says in context.

If Adam wasn't real, then there is no original sin and no rebellion and no fall from innocence.

If Adam is not real, the human race is not fallen. The only true story of the fall of the human race is the biblical story of Adam and Eve. God doesn't give us multiple choices on what to believe about Creation. If the human race is not

fallen, we have no need of a Savior. Yet the Bible says the human race is fallen in Adam. The Bible tells us about our original ancestor, Adam, from whom all of us are biologically descended. It isn't Christian to deny the original sin of Adam. No Christian in the NT denied the truth of the OT and no Christian in the NT denied the reality of the fall of Adam and his original sin which stained the entire human race. Everything in the Bible about salvation is based on a real Adam rebelling against God and sinning a real sin. The scriptural story of salvation tells how God responded in time and space to Adam's fall and the consequences of Adam's fall which still affect us today. The glorious gospel of Christ is God's response to Adam's fall.

It is not biblical or Christian to reject Adam as a real man and view the Genesis account of creation as mythical. To dismiss the Genesis account of creation as myth and make up another story, which is not found in the Bible, is not intellectual or Christian. Against everything the Bible says, some professing Christians view sin as part of an evolutionary process instituted by God even though the Bible never says that. They begin by rejecting the Genesis account of creation. Then they reject Adam as a real man who really lived. Then they reject what the Bible says about the fall of Adam and Adam's sin.

For Christians who reject the truth of scripture, there was never a time when God created Adam in innocence and sinless perfection as our original ancestor. For Christians who reject Bible truth, there was never a time when human beings were sinless. For Christians who reject Bible truth, there was never a time when Adam rebelled against God and fell from his perfect state of innocence, into sin.

The problem with those evolutionary views is, they are never taught, are never even hinted at in the Bible. In fact, the Bible teaches the opposite of any form of the evolutionary view. Rejecting the biblical witness, that Adam and Eve were real people, specially created in innocence, who sinned and fell from God's grace, destroys a rational understanding of the rest of the Bible and God's plan of salvation. Rejecting what the Bible says is sinful rebellion just like Adam's sin.

Consequences if we reject the fall of Adam

1. If Adam was not a real man, if he is only the mythical literary representative of a human race which evolved over millions of years, then being a sinner is simply what it means to be human. By that view, humans are not descended from Adam (a mythical man cannot sire children), therefore whatever the Bible says about Adam, his fall into sin, our inheritance of Adam's fallen nature and Jesus Christ,

dying on Calvary as God's remedy for Adam's sin must also be literary myth.

God doesn't judge us for having blood in our veins, fingers on our hand or hair on our head: that is part of what it means to be human. In the "creation by evolution and mythical Adam scenario," sin becomes a natural and normal part of God's creation process instead of willful and intentional rebellion against God. Rejecting the Genesis account of Adam and creation is sinful unbelief. Evolution and unbelief teach that there was never a time when Adam and Eve lived as innocent, un-fallen people in an innocent, un-fallen world. If sin is just part of what it means to be human beings created by God's evolutionary plan, everything in the Bible about sin and redemption is wrong and God shouldn't judge any of us for being sinners.

When evolutionists reject Adam as a real man and Adam's fall as a real historical event in time and space, they deny most of the Bible including God's plan of redemption through Jesus Christ. They must then invent an imaginary account of origins and evolution, an imaginary account opposed to the factual account found in the Bible, to replace what the Bible so clearly says. Here is what evolutionists often end up believing.

- a. There was no real historical Adam as described in Genesis.
- b. There was no real historical fall from sinless perfection to sinful lost condition as described in Genesis.
- c. There is no inherited sin for any human being as described in Genesis since none of us are descended from the mythical Adam.
- d. If there is no inherited sin nature, as Paul says in Romans, there is no alienation from God, no lost human condition requiring salvation.
- e. If there is no alienation from God, as described in the Bible, there is no need for an atonement for sin and a sinless Savior.
- f. For evolutionists then, Jesus becomes, at best, only a moral example.
- g. From Jesus as only a moral example, some form of Universalism eventually replaces everything the Bible says about salvation.

2. If God created Adam by evolution and Adam evolved as a sinner, then God is a sinner because Adam was created in the image of God, Genesis 1:26-27.
3. If Adam represents what is true of every man, then we must reject what the Bible reveals in Genesis 3 and Romans 5, about the fall of Adam and its impact on the human race.
4. If Adam is mythical, then the human race cannot be descended from him.
5. If Adam is mythical, then sin did not enter the world by Adam's disobedience and the Bible story of Adam's fall cannot possibly be true.
6. If there was no fall which caused Adam's descendants to inherit a sin nature, then sin is simply another facet of what it means to be human.
7. If Adam's disobedience did not result in sin and the fall of the human race, Genesis 3, then sin is something God created as part of the evolutionary process.
8. If sin is part of God's creation, then there is nothing for which we need to be forgiven, nothing from which we need to be saved because God created sinners.
9. Why should God forgive us for being what He created us to be in the evolutionary plan, sinful human beings?
10. If humans have always been fallen, then creation has always been fallen. In plainer words, Christians who reject Bible truth: **a.** refuse to believe the Bible, that the real historical Adam was created in perfect innocence in God's image and **b.** embrace evolution as God's mechanism of creation, must believe **c.** that God used the random selection of evolution to produce a sin-cursed world which was already fallen when He "created" it.
11. If humans have always been fallen, (remember that Bible rejecting Christians who embrace evolution do not believe an original innocent and sinless Adam, created in the image of God, ever existed on a perfect un-fallen earth), what hope do we have of salvation?
12. How can we trust God to redeem and restore us to innocence now if He was incapable of creating innocent sinless human beings on the first go-round?

No fall of Adam = No redemption = No salvation

Modern Bible rejecting Christians sometimes still talk about the fall of Adam but they are quick to remind us it's only a myth or they make up how and when the fall happened based on their evolutionary imagination while rejecting the biblical account of the fall. For them, Adam and the fall symbolize the fact that mankind is not now and never has been morally perfect. For them, there never was a fall from innocence as the Bible describes it.

If we reject the fall of Adam from pure and perfect innocence into rebellion, degradation and sin, then there is no redemption by Jesus Christ, there is no glorious gospel of Christ, there is no biblical Christianity because all of those flow from what the Bible says about the fall of Adam.

Against every other religion, biblical Christianity stands alone in viewing human sinfulness as the direct result of the fall of Adam, Genesis 3:1-7. Any Christianity which rejects the historicity of Adam and the fall of Adam is not biblical Christianity. The fall of Adam is the only explanation God gives for human sinfulness. Everyone who rejects the Genesis explanation of Creation is in spiritual darkness. Everyone who rejects the historicity of Adam and the biblical account of Adam's fall has rejected biblical Christianity. Here's where their rejection of Bible truth leads.

**Adam metaphorically stands for all men = all men are sinners;
Therefore, to be a sinner is just what it means to be human.**

Once Christians reject the biblical truth of Adam's fall to embrace the evolutionary myth of a mythical Adam, they have no rational basis to believe that God, through the glorious gospel of Christ, 2 Corinthians 4:4, can restore human beings to the innocence and sinless perfection of Adam and Eve. Remember, Bible rejecting Christians don't believe human beings ever were created sinlessly perfect in God's image because they reject the Genesis account of creation and the historicity of Adam and the fall of Adam.

The Bible contrasts Adam and Jesus, calling Adam the first man and calling Jesus the last Adam, 1 Corinthians 15:45. According to the Bible, the origin of sin is Adam's rebellion against God, Genesis 3:1-7, which caused Adam to fall from innocence, into sin. Romans 5:12 says:

“Wherefore, as by one man (Adam) sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.” (in Adam)

An Epidemic of Unbelief = A Tsunami of Sin

The modern epidemic of Christian unbelief and the tsunami of sin which accompanies it, comes from rejecting what the Bible says about sin and the fall. In the mind of many modern Christians, sin is primarily a social offense, committing violence against others by judging them too harshly. In the Bible however, sin is primarily rebellion against God and stubborn refusal to believe what God has revealed in the Bible. Once a professing Christian rejects the Genesis account of Adam and creation, he has no coherent explanation for sin and no clear path to redemption. All he can do is make it up on the fly from his own imagination. The biblical view is that everyone descended from Adam and all of us inherited our sin nature from Adam, Romans 5:12. Penal substitutionary atonement, Jesus dying on the cross for our sins and rising the third day from the dead and justification by faith are God’s response to Adam’s fall. That is what Paul teaches in the book of Romans.

Jesus coming to earth as a perfect man (second Adam, 1 Cor 15:45), dying in our place, as us for us, taking upon Himself God’s wrath against our sin, Romans 1:16-18, is God's remedy for the sin that began with Adam. The biblical account of sin and redemption makes perfect sense.

The consequences of rejecting the biblical truth of the fall of a real Adam are enormous. Jesus said in John 5:47 that if you don’t believe what Moses wrote, how shall you believe His words. Think carefully about that. According to Jesus, the sin of rejecting what Moses wrote leads to the sin of rejecting what Jesus said. The entire Bible story is based on (critical presupposition) a real Adam, the first man, from whom all other humans are descended and Jesus as the last Adam, Who makes all things right and restores what we lost when the first Adam fell into sin. Remember what the Bible says.

“In the beginning God created the heaven and the earth.”

Genesis 1:1 - Moses

"Thy word is true from the beginning: and every one of thy righteous judgments endureth for ever." Psalm 119:160 - King David

*"But if ye believe not his (Moses') writings,
how shall ye believe my words?" Jesus in John 5:47*

"Therefore as by the offence of one (Adam) judgment came upon all men to condemnation; even so by the righteousness of one (Jesus) the free gift came upon all men unto justification of life." Romans 5:18 - Paul

1. God offers salvation as a free gift.
2. God offers His free gift to ALL men.
3. God planned this initiative of grace before anyone was born.
4. This was God's will before the human race began, 1 Timothy 2:4.
5. God did not consult you and me or Augustine or Calvin about it.
6. God did not make eternal decrees of salvation or reprobation for individuals.
7. God decreed that anyone who gets in Christ is *elect* and anyone who doesn't get in Christ isn't elect, Ephesians 1:4.

5:19 - For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. - Paul repeats his reasoning about Adam five times. He drives home his argument about the historical reality of the sin of Adam as the cause of human depravity. If the Bible was the work of fallible human beings, without God being involved, rejecting the historicity of Adam wouldn't be such a big deal. Yet it is a big deal because God created Adam and God told us the truth in the Bible. The OT tells us thousands of times, This is *the word of the LORD*, or *The word of the LORD came unto them, saying*. Scripture claims to be the inspired word of God, 2 Timothy 3:15-17. Scripture claims to be pure and without error, Psalm 12:6-7. Scripture claims to be true *from the beginning*, which means, from the opening words of Genesis, Psalm 119:160.

For as by one man's disobedience many were made sinners, - Is this sinking in yet? Can anyone explain what this means in simple, down to earth language? Who is the one man? _____ When it says many were made sinners, how many is many? _____ What does it mean to be a sinner? _____

so by the obedience of one shall many be made righteous. - Is this hard to figure out or is it pretty simple at this point? **1.** What is the meaning of this phrase, *the obedience of one*? **a.** It refers to Jesus being our example, **b.** It refers to Jesus encouraging us to do good works, **c.** It refers to Jesus dying as our substitute, to appease the wrath of God. **2.** How many will be made righteous? **a.** everyone who ever lived, **b.** everyone who joins the right church, **c.** everyone

who faithfully takes the sacrament, **d.** everyone who gets in Christ or receives Christ or receives the gift of righteousness and gets saved.

5:20 - Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: - Grace abounds and where grace abounds, grace reigns! When we receive God's gift of grace, the reign of death ends, Romans 5:17, 21. Paul has been comparing and contrasting Adam and Christ. If he did it only once, it would be important. Since he compares and contrasts Adam and Christ five times in a row, we need to pay close attention and take it seriously, Genesis 41:32. Now Paul gets to the law of Moses and he says, the law of Moses caused sin to abound. How did the law of Moses cause sin to abound?

Do you remember what Paul wrote in Romans 4:15 and 5:13? Sin is not imputed where there is no law. So on or about 1450 BC, along comes the law (Exodus 19-20) and it doesn't solve the sin problem; it makes it worse. *The law entered that the offence might abound.* Once God gave the OT law, sin was being imputed to them every time they broke the the OT law. Things seem to have gone from bad to worse and yet, there was saving grace under law, if they kept the law, Deuteronomy 6:24-25, Acts 15:10-11. Thank God the law was not the final act of God to solve the problem caused by Adam's sin. "*Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.*" Galatians 3:24-25.

Moreover the law entered, that the offence might abound. - **1.** How long was it from Adam's sin/fall in Genesis 3, around 4004 BC to God giving Moses the law in Exodus 19, around 1450 BC? **a.** 3 months, **b.** 400 years, **c.** 7 generations, **d.** 2600 years. **2.** Was the law given as God's final plan of salvation? _____ Why not? _____

3. What does it mean, *that the offence might abound*? **a.** that the law pointed out how awful sin was, **b.** that the law pointed out how good most people are, **c.** that the law pointed out how easy it is to keep God's law.

4. When the law entered, did that make the situation better or worse? _____

5. Please briefly explain the reasoning behind your answer to #4? _____

But where sin abounded, grace did much more abound: - People sometimes view God as a mean and nasty villain yet that is not how God presents Himself in the OT or the NT. *Where sin abounded, grace did much more abound.* God's grace can overcome any amount of sin you have done yet getting saved is not

automatic for anyone. Does God owe it to anyone to die for their sins and when they refuse to get saved, let them go to heaven anyway? _____

5:21 - That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord. - The Bible is about who is going to run things. Will God run things or will Satan or will human beings? Will sin reign or will grace reign? Will you run your life or will God run your life? Discuss.

That as sin hath reigned unto death, - For every lost man, sin reigns unto death. That is true for everyone who is not saved. That is true for billionaires and world-class athletes, for beautiful celebrities and famous politicians. No one gets a pass. Sin reigns unto death for everyone. How do we know that is true? Because everyone dies. Until the rapture happens, no one gets out alive. Only two men never died, Enoch, Genesis 5:24 and Elijah, 2 Kings 2:1-11, and both of them are types of the rapture. If the rapture doesn't happen, everyone is headed for a hole in the ground because sin reigns unto death.

Sin reigned unto death describes Adam, all his descendants (meaning the entire human race) and the results of the fall of Adam upon the human race. The fall of Adam is an historical reality. The fall of Adam is the reason we all die, Romans 5:12. Adam's one act of disobedience brought the curse of sin upon all his posterity. And yet, God didn't leave us in our sinful condition. The same Bible that tells us about the fall of Adam tells us about Jesus and God's plan of redemption.

even so might grace reign through righteousness - Don't you love how positive the Bible is? Sin doesn't have to reign unto death. God made Jesus, dying on the cross and rising again the third day, the remedy for all our sins. For all who get saved, Jesus ends the reign of sin unto death that Adam started. How does He do that? By freely giving us His righteousness so that we are justified by faith, Romans 5:1. For those of us who are saved, grace reigns through righteousness - the perfect righteousness of Christ.

When we get saved, God imputes or freely gives to us the righteousness of Christ. That is called justification by faith. That is God's wonderful remedy for the fall of Adam and our sin problem. According to the Bible, the problem began about six thousand years ago in the Garden of Eden with a real man named Adam. The problem is solved in first century AD Israel with a real Savior named JESUS, Matthew 1:21, 27:50, 28:6.

**Grace reigns through righteousness
but not through our personal righteousness.**

1. When we say, *Grace reigns through righteousness*, Whose righteousness are we talking about? _____
2. How does grace reign through righteousness? _____ Discuss.
3. What made sin and death stop reigning over us? _____
4. What abounds more than sin in the life of a born again Christian, Romans 5:20? **a.** works, **b.** tribulation, **c.** death, **d.** grace **e.** mercy, **f.** money, **h.** kindness

unto eternal life by Jesus Christ our Lord. - When God justifies us by faith, He gives us the righteousness of Christ and eternal life. Eternal life is not temporary life. Can anyone define, eternal? _____

Jesus defined eternal life in John 10:27-29. From the moment you get saved, grace starts reigning in righteousness unto eternal life by Jesus Christ our Lord and the reign of grace goes on for ever and ever for all eternity.

1. When Jesus gives you eternal life, when will you perish according to John 10:29? _____
2. If you refuse to believe Jesus and His definition of eternal life, briefly state why. _____
3. Would you like the grace of God to reign in in your life beginning today? _____

Thoughts to Ponder

If the real historical Adam did not represent the entire human race in disobedience and rebellion against God, then the real historical Christ, the last Adam, 1 Corinthians 15:20-22, 45, could not represent all of the saved in obedience and righteousness to God. Discuss.

If all of the human race did not fall in Adam, then the human race cannot be saved and restored to innocence and perfection in Christ. Discuss.

Review Questions for Romans Chapter 5

1. Abraham was justified by **a. Faith, b. Works, c. Faith plus works.**
2. Christians are justified by **a. Faith, b. Works, c. Faith plus works.**
3. Does the book of Romans teach us to trust our works to be justified before God? Yes or No
4. Peace with God comes from being justified by our works, Romans 5:1. T or F
5. What is the gospel? **a. Good news about the economy b. Good news about our works c. Good news that Jesus died for our sins d. Good news that Christ died for us, Christ was buried, Christ rose from the dead.**
6. Did Jesus dying on Calvary for our sins appease the wrath of God against our sins? Yes or No
7. Access to God comes from: **a. Education, b. Wealth, c. Good works, d. Religion, e. Only through receiving Jesus as our Savior**
8. According to the Bible, does God save you before you have faith and before you believe on Jesus or when you have faith and believe on Jesus?

9. Please give two reasons why Christians can glory in tribulations, Romans 5:3.

10. Which is the sign of God's blessing in the OT, prosperity or adversity?
11. What is the sign of God's blessing in the NT, prosperity or adversity?
12. For whom did Jesus die, Romans 5:6? **a. Religious people, b. Church members, c. Protestants, d. Jews, e. Gentiles, f. only the elect, g. The world and the ungodly.**
13. Does the death of Christ save us from the wrath of God, Romans 5:9? Yes or No. How does it save us from wrath? _____
14. What reconciled us to God, Romans 5:10? **a. Jesus' life, b. Jesus' death, c. Jesus' good works, d. Jesus' closeness to God.**
15. In Romans 5:12, who is the one man? _____
16. In Romans 5:12, Paul compares: **a. Adam and Abraham, b. Adam and Moses, c. Adam and Christ.**
17. In Romans 5:12, **a. Everyone sinned when Moses sinned, b. Everyone sinned when Abraham sinned, c. Everyone sinned when Adam sinned.**
18. In Romans 5:14, which of these statements is true: **a. Death reigned from Adam to Moses, b. Life reigned from Adam to Moses.**
19. In Romans 5:14, who is the figure of *him that was to come*? **a. Abraham, b. Moses, c. King David, d. Adam.**
20. In Romans 5:14, who is "*him that was to come*?" **a. The apostle John, b. The apostle Paul, c. Moses, d. King David, e. The Lord Jesus Christ.**

21. In Romans 5, does Adam represent the entire human race? Yes or No.
22. In Romans 5, Does Christ represent all who are saved? Yes or No.
23. In Romans 5, are Adam and Christ equal? Yes or No.
24. What do we need to get saved? **a.** Faith in Adam, **b.** Faith in ourselves, **c.** Faith in our church, **d.** Faith in Christ.
25. When you get saved, you get: **a.** Condemned, **b.** Born again, **c.** Justified by faith, **d.** The imputed righteousness of Christ, **e.** Financial security.
26. In Romans 5, the historicity of Adam stands as: **a.** a Metaphor for the human race, **b.** A cute story no one should take literally, **c.** A critical presupposition for doctrinal arguments about salvation.
27. The Bible treats Adam as fable and legend but not as a real man who actually lived. T or F
28. Does the Bible tell us the name of Adam's wife? Yes or No
29. What is the name of Adam's wife? _____
30. Does the Bible tell us the names of some of Adam's children? Yes or No
31. Which of these believe Adam was a myth and not a real man? **a.** Atheists, **b.** Many Christians, **c.** Moses, **d.** Luke, **e.** Paul.
32. The Hebrew word, toledoth, means: **a.** Rapture, **b.** All are sinners, **c.** The historical account of.
33. The Hebrew word, toledoth, lets us know: **a.** A story is a fable, **b.** A story is a myth, **c.** A story is true history that really happened.
34. The Hebrew word, toledoth, used repeatedly by Moses in Genesis, indicates that: **a.** Genesis is a fable, fairy tale or myth, **b.** Genesis is a magical myth, **c.** Genesis is true history that really happened.
35. Name two consequences if we view Adam as only a myth and not a real man who really lived. _____

36. According to the Bible, was Adam a real man who really lived, whose sin passed to the entire human race? _____
37. Does the Bible treat Adam as a myth or as a real man? _____
38. Does Paul treat Adam as a real man? _____
39. Should we believe Adam was a real man? _____
40. Does God want us to believe the Bible or is it okay to reject the Bible, John 5:46-47? _____
41. In Romans 5:20, where sin abounded: **a.** Judgment also abounded, **b.** Wrath also abounded, **c.** grace did much more abound, **d.** Love abounded.
42. In Adam, sin reigns unto death, Romans 5:21. T or F
43. In Christ, grace reigns through righteousness. T or F

Three Questions About Hell and Salvation

Question 1 - Since Jesus died for all, including people who end up going to hell, what do those people receive from Jesus' death? Discuss.

They receive the gracious opportunity to get saved, 1 John 2:2, since Jesus did indeed die for their sins even if they refuse to get saved. The Cross of Calvary testifies to the generosity of God's long-suffering and amazing grace in offering salvation, even to His enemies, if they will receive it, 2 Peter 2:1, 3:9, Rev 2:21.

Question 2 - If Jesus really paid the penalty for all sins, why does anyone go to hell? Discuss.

By His death for sin, Jesus propitiated or appeased the wrath of God against our sins and reconciled us to God, Romans 3:25, 5:10, 2 Corinthians 5:18-21. His death reconciled the world unto God but that did not automatically save the world. To get saved, you must believe on the Lord Jesus Christ and receive the gift of God which is eternal life through Jesus Christ our Lord, Acts 16:30-31, Romans 5:17, 6:23, 10:9-10, 13.

Being in Adam is automatic. You don't have to do anything to be in Adam because we are all born in Adam. Getting in Christ is not automatic. You have to believe on and receive the Lord Jesus Christ and get born again, John 1:11-12, 3:3-7. Being born again is a spiritual birth, not a physical birth. People who do not receive the Lord Jesus Christ are not saved or born again and that's why they go to hell when they die.

Question 3 - If God is really love, how can He send anyone to hell? Discuss.

God really is love but God had an enormous problem, our sins, to deal with. Here is how God dealt with our sin problem.

1. God made all of us with a free will, so we can make a free will decision to believe on Jesus and get saved, so we can freely love the God who first loved us, John 1:11-12, 1 John 4:19.

2. God sent Jesus to die as our Substitute, bearing the wrath of God against our sins and propitiating or appeasing the wrath of God against our sins, John 1:29, Romans 3:25.

3. God raised Jesus from the dead, which is how we know that Jesus' sacrifice for our sins was accepted and we can be saved, Romans 8:11.
4. Jesus tells us in the Bible that He died for all, for the world, John 3:16.
5. God tells us He is not willing that any should perish but that all should come to repentance, 2 Peter 3:9.
6. God calls us to salvation by the glorious gospel, 2 Thessalonians 2:14.
7. God puts power in the gospel so we can believe it and get saved, Romans 1:16.
8. God commands all men everywhere to repent, Acts 17:30-31.

For Whom Did Jesus Die?

John 3:16 - Jesus stated that “whosoever” believeth in Him would have everlasting life. He did not limit His offer to a select few but to “whosoever” would believe in Him - Jesus died for the whole world.

Matthew 18:11; Luke 19:10 - Jesus declared that He came to seek and to save the “lost,” not just some of the lost.

1 John 2:2 - John declares that Jesus is the “propitiation” or appeasing sacrifice for the sins of the whole world, not just for a elect few.

1 John 4:14 - John states that Jesus is the Savior of the “world” not just a few elect He chose in eternity past while leaving all the rest to despair and damnation.

Matthew 11:28-30 - Jesus invited all to come unto Him for rest, not just the elect.

John 12:32 - Jesus said He would draw “all” men to Himself when He was lifted up on the cross, not just an elect few He chose to the exclusion of everyone else.

2 Corinthians 5:14-15 - Jesus died for “all” - not just an elect few He chose to the exclusion of everyone else.

1 Timothy 2:3-4 - God wants “all” to be saved, not just an elect few He chose to the exclusion of everyone else.

1 Timothy 2:5-6 - Jesus gave Himself a ransom for “all” - not just an elect few He chose while excluding everyone else.

2 Peter 3:9 - God wants “all” to come to repentance because He is not “willing that any should perish.” Jesus wants to save all who believe, not just an elect few.

Hebrews 2:9 - Jesus tasted death for “every man” not just a small group called the elect. The Bible means what it says in context.