

THE PRICE OF GRACE | ROMANS 5:6-8

- Verse 6 –
 - **when we were yet without strength** –
 - Barnes: “The remark of the apostle here has reference *only* to the condition of the race *before* an atonement is made. It does not pertain to the question whether man has strength to repent and to believe after an atonement *is* made, which is a very different inquiry.” (Barnes, A. (1884-1885). *Notes on the New Testament: Romans* (R. Frew, Ed.) (111). London: Blackie & Son.)
 - To recognize that we are **without strength** to save ourselves is one of the key factors to receiving Salvation.
 - **in due time** - Literally, *kata chronon*, "according to time." Jesus often said, "my time has not come," and then said, "the hour is here" (Mark 14:41).
 - **Christ died for the ungodly** - Literally, *for the irreverent or impious* (as in YLT).
 - Who are the **ungodly**?
 - Jude 14-15 (in reference to the Second Coming) shows that *all lost people are ungodly*.
 - The tragedy of our world is that the ungodly have been given a paid-in-full gift, yet reject it.
 - This sentence is incompatible with a limited atonement view.
 - It seems a very difficult stretch to make this to mean that Christ died for the elect alone.
 - Absolutely ANY ungodly person can say, “Christ died for me.”
- Verses 7-8 – Paul shows the *amazing grace* of the truth of v. 6.
 - The strength of these verses are lost in a Calvinist theology.
 - *God commendeth his love toward the elect* removes the focus of v. 7.
 - **Commendeth** is same word is used in Romans 3:5. It means "introduces."

MORE BENEFITS OF THE GRACE WHEREIN WE STAND | ROMANS 5:9-11

- Verse 9 –
 - **Much more** than the strength given by the grace of God through tribulations (v. 3), we are saved from the wrath to come.
 - Do not mistake the tribulations of v. 3 as the Great Tribulation. However, the wrath of God is given during the Great Tribulation (Rev. 6:16), and we are not destined to this **wrath** (1 Thes 1:10).
- Verse 10 – As in 4:25, the emphasis is once again on both **the death** and the resurrection (**his life**) of Jesus Christ.
- Verse 11 – **the atonement** - This word is poorly translated as "atonement," which is an Old Testament concept. The Greek word is the same root as "reconciled" in v. 10 (this being the noun form). Therefore, "we received the reconciliation."

CONDEMNATION IN ADAM | ROM. 5:12-17

- Verse 12 - The problem of mankind is rooted in Adam's sin. This verse-
 - tells us the issue that every man deals with, and why a Redeemer is the only solution.
 - tells us that a *theistic evolution* concept is unbiblical --because before Adam there was no death, thus eliminating any possibility of evolution.
- Verses 13-14 –
 - Regardless of the lack of imputed sin (compare Rom. 4:15), all of mankind was still under the reign of death. It made no difference whether a particular individual **sinned after the similitude of Adam's transgression**, because they still lived in a world of death.
 - Adam was a τύπος [typos] *type* of **him that was to come**, that is, of the Messiah. This is explained in v. 15.
- Verse 15 –
 - **but not as the offense** - Darby translates as, "But *shall* not the act of favour *be* as the offence?"
 - **if through the offence...**These words describe the way that the gift of Jesus was **after the similitude of Adam's transgression**.
- Verses 16-17 -Describing the gift of God through Jesus in opposite terms: In Adam one sin equaled the death of all. In Christ, one death equals the potential life of all.