

Romans 5 Outline

1A The results of justification, vv.1-2:

- 1B** First result, peace with God, 1: Therefore being justified from faith, we have peace with God through our Lord Jesus Christ,
- 2B** Second result, grace status, 2a: through whom also we have gained entrance by faith in this grace in which we stand,
- 3B** Third result, celebration, 2b: and celebrate on the basis of hope of the glory of God.

2A The fruit of tribulation, vv.3-5:

- 1B** A second celebration, 3a: And not only [this], but also we celebrate in tribulations,
- 2B** The knowledge that drives the celebration, 3b-4:
 - 1C** Knowledge of the fruit of endurance, 3b: knowing that the tribulation produces endurance,
 - 2C** Knowledge of proven character and hope, 4: and endurance, proven character, and proven character, hope;
- 3B** Hope, the evidence of the supernatural love of God through the work of the Spirit, 5: But hope does not humiliate, because the love of God has been poured out in our hearts through the Holy Spirit who was given to us.

3A The amazing love of the sacrifice of Christ, vv.6-8:

- 1B** The divine perspective on the timing of the death of Christ, 6: For while we were still weak, Christ, at the right time, died for the ungodly.
- 2B** The general principle of life-sacrifice, 7: For rarely will someone die in behalf of the righteous; for perhaps for a good man someone might even dare to die.
- 3B** The unique nature of the sacrifice of Christ, 8: But God unites His own love to us, that while we were yet sinners Christ died for us.

4A Justification and the wrath of God, vv.9-11:

- 1B** Justification eliminates wrath, 9: Therefore much more, having now been justified by means of His blood, we will be saved from wrath through Him.
- 2B** The relationship of the death and life of the Son to reconciliation and wrath, 10: For if when we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we will be saved by His life.
- 3B** The result in celebration, 11: And not only [this], but also while celebrating in God through our Lord Jesus Christ, through whom now we received reconciliation.

5A Imputations: sin and death and the salvation gift, vv.12-21:

- 1B** The impact of the sin of Adam, 12: Because of this, just as through one man sin entered the world, and death through sin, so also death spread to every man, because of which everyone sinned –

- 2B** No imputation apart from law, 13: For until the law sin was in the world; but sin is not imputed, while there is no law.
 - 3B** The sin and imputation situation from Adam to Moses, 14: But death reigned from Adam until Moses and upon those who did not sin upon the likeness of the transgression of Adam, who is a type of Him who is about to come.
- 6A** The superiority of the free gift of salvation, vv.15-17:
 - 1B** The statement, 15a: But not like the offense, so also the free gift.
 - 2B** The superiority because of the person, 15b: For if by means of the one transgression the many died, how much more the grace of God and the gift by means of grace of the one man, Jesus Christ, abounded to the many.
 - 3B** The superiority of the result, 16: And the gift is not like that which came through the one who sinned. For while the judgment from the one resulted in condemnation, the grace gift from many offenses resulted in justification.
 - 4B** The superiority of the rulers, 17: For if by the one man's transgression death reigned through the one, much more those who receive the abundance of grace and the gift of righteousness will reign through the one, Jesus Christ.
- 7A** The key principles of imputations, vv.18-19:
 - 1B** A single offense, a single act of righteousness, and their results, 18: Therefore as through the single offense [came] to all men resulting in condemnation, so also through a single [act of] righteousness toward all men resulting justification of life.
 - 2B** Two deeds leading to two appointments, 19: For as by one man's disobedience many were appointed sinners, so also through the obedience of the one man many will be appointed righteous.
- 8A** The law related to sin; the superiority of grace, vv.20-21:
 - 1B** The role of the law, 20a: And the law entered alongside, that the offense might become excessive;
 - 2B** The superiority of grace, 20b: but where sin becomes excessive, grace superabounds;
 - 3B** The purpose of grace in rulership, 21: that just as sin reigns by means of death, so also grace reigns because of righteousness toward eternal life, through Jesus Christ our Lord.