



Commentary on Romans

"The Gospel of God"

Chapter 5

By

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Romans 5:1-5

"Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ, through whom also we have access by faith into this grace in which we stand, and rejoice in hope of the glory of God. And not only that, but we also glory in tribulations, knowing that tribulation produces perseverance; and perseverance, character; and character, hope. Now hope does not disappoint, because the love of God has been poured out in our hearts by the Holy Spirit who was given to us." Romans 5:1-5

We move now into the fifth chapter of the Apostle Paul's letter to Christians living in Rome in the middle of the first century AD.

Some outlines of Romans introduce a new section beginning with chapter five, while others view the chapter as a continuation of a section. Here are some examples:

- Revelation of the Righteousness of God (3:21-5:11)
- The Righteousness Only God Can Provide (3:21-5:21)
- Justification by Faith Alone (3:21-5:21)
- Justification: The Provision of God's Righteousness (3:21–5:21)
- Righteousness Imputed; Justification, Salvation (3:21-5:21)
- Justification By Faith Alone (3:21-8:39)
- The Provision of God's Righteousness (5:1-8:39)
- Freedom – The Result of Salvation (5:1-8:39)

Keep in mind as we continue our study in Romans that Paul did not write verses or chapters. He wrote a personal letter. Chapter divisions and verses were added to Paul's letters more than a thousand years later. Though we find chapters and verses helpful in our study and discussions about Scripture, it's important to see the flow of thought and theology from the writer's perspective without those divisions.

Verse One

"Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ"

δικαιωθεντες ουν εκ πιστεως ειρηνην εχομεν προς τον θεον δια του κυριου ημων ιησου χριστου

δικαιωθεντες ουν εκ πιστεως (*dikaiōthentes oun ek pisteōs*) "having been justified therefore by faith" .. *dikaiōthentes* is a verb in the aorist tense/passive voice .. someone (God) justified us at a point in the past that we can focus on and remember.

The word "therefore" is a clue to connect what Paul wrote in 5:1 to what he had written in chapter 4. Paul used the word "therefore" (οὖν) more than 30 times in his letter to the Romans. He used it as a connective tool to help his readers understand the flow and purpose of each of his many points. They may appear as separate, but they connect.

The use of "therefore" in 5:1 points back to everything Paul had written to the Romans up to that point. He first mentioned faith back in 1:5-6 –

"Through Him we have received grace and apostleship for obedience to the faith among all nations for His name, among whom you also are the called of Jesus Christ."

And in 1:17 –

"For in it the righteousness of God is revealed from faith to faith; as it is written, 'The just shall live by faith.'"

Paul continued to remind the Roman Christians that they owed God everything, including their justification before Him. Justification was then and still is "by faith," not by works.

ειρηνην εχομεν προς τον θεον (*eirēnēn echomen pros ton theon*) "peace we have with God" .. *eirēnēn* comes from the word *eirō* – "to join, tie together into a whole" .. the idea was of binding things together that had been separated .. wholeness and completeness are important to understand in the usage of the word *eirēnēn* .. the word was used in the Septuagint to translate the Hebrew word *shalom* .. it speaks to the many blessings we have in our relationship with God .. a relationship He makes possible by grace through faith alone.

God justifies us by grace through faith and blesses us with complete peace with Him. How extraordinary is that?

δια του κυριου ημων ιησου χριστου (*dia tou kuriou hēmōn iēsou christou*)
"through the Lord of us Jesus Christ" .. this complete peace that God gives
us comes to us "through" the Divine Person Jesus Christ.

Paul's statement is consistent with what Jesus taught about Himself –

"Jesus said to him, 'I am the way, the truth, and the life. No one comes to the Father except through Me.'" John 14:6

*"All things have been delivered to Me by My Father, and no one knows the Son except the Father. Nor does anyone know the Father except the Son, and the one to whom the Son wills to reveal Him."
Matthew 11:27*

"No one has seen God at any time. The only begotten Son, who is in the bosom of the Father, He has declared Him." John 1:18

"No one can come to Me unless the Father who sent Me draws him; and I will raise him up at the last day." John 6:44

"And He said, 'Therefore I have said to you that no one can come to Me unless it has been granted to him by My Father.'" John 6:65

"I and My Father are one." John 10:30

"Peace I leave with you, My peace I give to you; not as the world gives do I give to you. Let not your heart be troubled, neither let it be afraid." John 14:27

Peace with God comes through One Person – Jesus Christ – and no other.

Verse Two

"through whom also we have access by faith into this grace in which we stand, and rejoice in hope of the glory of God."

δι ου και την προσαγωγην εσχηκαμεν τη πιστει εις την χαριν ταυτην εν η εστηκαμεν και καυχωμεθα επ ελπιδι της δοξης του θεου

δι ου και την προσαγωγην εσχηκαμεν (*di hou kai tēn prosagōgēn eschēkamen*) "whom also access we have" .. *prosagōgēn* means "come towards, come near, a bringing to, have access" .. it carried the idea in the ancient world of receiving "admission" to have face-to-face access with someone, usually someone of importance, wealth or power .. *eschēkamen* is perfect indicative active, which means it is the ongoing result of a completed action .. Christians have ongoing access to God as a completed action .. how do we have that wonderful gift of open access to God?

τη πιστει εις την χαριν ταυτην εν η εστηκαμεν (*tē pistei eis tēn charin tautēn en hē hestēkamen*) "by the faith into the grace this in which we stand" .. Paul said that Christians have access to God by "faith" .. he also called this access by faith as access "into this grace" .. it is a specific **grace** we

receive from God, a grace that is our spiritual harbor .. it is a grace whereby we *hestēkamen*, "stand firm, steadfast" .. our position in Christ is steadfast, unmoveable, safe, protected."

και καυχωμεθα επ ελπιδι της δοξης του θεου (*kai kauchōmetha ep elpidi tēs doxēs tou theou*) "and we boast in hope of the glory of God" .. *kauchōmetha* means "to live with head up high, exult proudly" .. *elpidi* means "confident expectation" .. *doxēs* means "praise, honor, renown, glory."

The Amplified Bible reads – "Through Him we also have access by faith into this [remarkable state of] grace in which we [firmly and safely and securely] stand. Let us rejoice in our hope *and* the confident assurance of [experiencing and enjoying] the glory of [our great] God [the manifestation of His excellence and power]."

Wuest's Expanded Translation reads – "Through whom also our entree we have as a permanent possession into this unmerited favor in which we have been placed permanently, and rejoice upon the basis of hope of the glory of God."

What a blessing every Christian has in Jesus Christ! We have "access, entree" into a permanent and safe harbor. No matter what happens to us during our life, we have access to God through Christ. We stand safely and boast proudly of our Great God!

Verse Three

"And not only that, but we also glory in tribulations, knowing that tribulation produces perseverance"

ου μονον δε αλλα και καυχωμεθα εν ταις θλιψεσιν ειδοτες οτι η θλιψις υπομονην κατεργαζεται

ου μονον δε αλλα και καυχωμεθα εν ταις θλιψεσιν (*ou monom de alla kai kauchōmetha en tais thlipsesin*) "not only so now but also we glory in tribulations" .. *thlipsesin* means "a pressing, pressing together, oppression, affliction, suffering, distress" .. from *thlibo*, to suffer affliction .. "has reference to sufferings due to the pressure of circumstances, or the antagonism of persons" (*Vines Expository Dictionary of New Testament Words*)

The word *thlipsesin* is preceded by the definite article *tais*, which points to particular "pressure" Christians will face in their lives. The idea of the word includes "internal pressures" as well as those that come from outside Paul calls on Christians to "also glory in tribulations." This follows his statement about rejoicing "in hope of the glory of God." Is it possible that Christians can both rejoice in hope of the glory of God and glory in tribulations?

The short answer is "yes." It is not a new idea in God's plan for His people.

"Blessed are those who mourn, For they shall be comforted."
Matthew 5:4

"Blessed are those who are persecuted for righteousness' sake, For theirs is the kingdom of heaven. Blessed are you when they revile and persecute you, and say all kinds of evil against you falsely for My sake. Rejoice and be exceedingly glad, for great is your reward in heaven, for so they persecuted the prophets who were before you."
Matthew 5:10-12

"So they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for His name." Acts 5:41

"And when they had preached the gospel to that city and made many disciples, they returned to Lystra, Iconium, and Antioch, strengthening the souls of the disciples, exhorting them to continue in the faith, and saying, 'We must through many tribulations enter the kingdom of God.'" Acts 14:21-22

"My brethren, count it all joy when you fall into various trials, knowing that the testing of your faith produces patience. But let patience have its perfect work, that you may be perfect and complete, lacking nothing." James 1:2-4

"Therefore I take pleasure in infirmities, in reproaches, in needs, in persecutions, in distresses, for Christ's sake. For when I am weak, then I am strong." 2 Corinthians 12:10

"Beloved, do not think it strange concerning the fiery trial which is to try you, as though some strange thing happened to you; but rejoice to the extent that you partake of Christ's sufferings, that when His glory is revealed, you may also be glad with exceeding joy. If you are reproached for the name of Christ, blessed are you, for the Spirit of glory and of God rests upon you. On their part He is blasphemed, but on your part He is glorified. But let none of you suffer as a murderer, a thief, an evildoer, or as a busybody in other people's matters. Yet if anyone suffers as a Christian, let him not be ashamed, but let him glorify God in this matter." 1 Peter 4:12-16

Later in Romans Paul would write these words that expand on his earlier statements –

"For I consider that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creation eagerly waits for the revealing of the sons of God." Romans 8:18-19

"To exult here in the tribulations does not mean merely in their midst but because of them ... Paul did not exult because of the tribulations themselves but because of their beneficial effect upon his Christian life." (Wuest, *Romans in the Greek New Testament*)

"The believers' joy is not simply something they hope to experience in the future but a present reality even in times of trials and distress. Their joy is not a stoic determination to make the best out of a bad situation.

Christian suffering is a source of joy because its purpose is to build character in the believer." (Robert Mounce, *Romans*, The New American Commentary)

ειδοτες οτι η θλιψις υπομονην κατεργαζεται (*eidotes hoti hē thlipsis hupomonēn katergazetai*) "knowing that tribulation perseverance produces" .. *eidotes* means "be aware, behold, consider, perceive" .. it is the process of "seeing" with our mind, our mental "eyes" .. *hupomonēn* means "remaining under, a patient enduring, patiently waiting in hope, steadfast" William Barclay wrote that *hupomonēn* is "the spirit which does not passively endure but which actively overcomes the trials and tribulations of life" (*The Letter to the Romans*)

katergazetai means "to work out, work down to end point, bring to definite conclusion, produce"

"The prep. compound is perfective carrying the action of the main verb to its conclusion." (Moulton, *A Grammar of New Testament Greek*)

Interesting. Tribulation has an impact on us as we patiently endure the pressure, the trouble, the problems within and without. Why? Because that patient endurance actually produces something as it actively overcomes those pressures, troubles and problems within and without – beginning with perseverance.

Verse Four

"and perseverance, character; and character, hope."

η δε υπομονη δοκιμην η δε δοκιμη ελπιδα

η δε υπομονη δοκιμην (*hē de hupomonē dokimēn*) "and perseverance character" .. *dokimēn* means "approval through testing, proof of genuineness" .. "the quality of being approved as a result of test and trials" (Walter Bauer, *A Greek-English Lexicon of the New Testament*)

η δε δοκιμη ελπιδα (*hē de dokimē elpida*) "and character hope" .. *elpida* means "confident expectation, hope"

"Thus it is the experience of coming through a time of testing that produces hope. Our confidence in God's ability and willingness to bring us through difficult times leads to an ever brighter hope for that which lies beyond. Hope is not superficial optimism but the confident assurance of that which will surely come to pass. It distinguishes those who have kept the faith in times of severe testing." (Mounce, Romans)

Verse Five

"Now hope does not disappoint, because the love of God has been poured out in our hearts by the Holy Spirit who was given to us."

η δε ελπις ου καταισχυνει οτι η αγαπη του θεου εκκεχυται εν ταις καρδιαις ημων δια πνευματος αγιου του δοθεντος ημιν

η δε ελπις ου καταισχυνει (*hē de elpis ou kataischunei*) "and hope not does make us ashamed" .. *kataischunei* means "disgrace, bring to shame, put to utter confusion, frustrate" .. the hope produced by character which is produced by perseverance which is produced by tribulation will never bring us to shame – it will never disappoint.

οτι η αγαπη του θεου εκκεχυται εν ταις καρδιαις ημων δια πνευματος αγιου του δοθεντος ημιν (*hoti hē agapē tou theou ekkechutai en tais kardiais hēmōn dia pneumatōs hagiou tou dothentos hēmin*) "because the love of God has been poured out into the hearts of us through the Spirit Holy the One having been given to us" .. *ekkechutai* means "pour out, shed, bestow liberally"

"The word denotes both abundance and diffusion (Lightfoot, *Notes*). The idea of spiritual refreshment and encouragement is conveyed through the metaphor of watering." (Rienecker/Rogers, *Linguistic Key to the Greek New Testament*)

We come to the real power for Christian behavior – the real reason we can “glory in tribulations” – the Holy Spirit of God.

The Spirit of God poured out God’s Love into our hearts.

Jesus promised His disciples that the Spirit of God would do many things for them:

- Convict the world of sin
- Convict the world of righteousness
- Convict the world of judgment
- Guide them into all truth
- Glorify Christ
- Take what is Christ’s and declare it to them

(John 16)

- Help in our weaknesses
- Makes intercession for us with groanings which cannot be uttered

(Romans 8)

- Gives new life

(John 3)

- Indwells believers forever

(1 Corinthians 6)

- Is the Seal and Guarantee of the believer “until the redemption of the purchased possession, to the praise of His glory.”

Ephesians 1

- Unites believers in Christ

(1 Corinthians 12)

- Gives believers spiritual gifts
(Romans 12; 1 Corinthians 12)
- Produces spiritual fruit in the believer
(Galatians 5)

Christians, we can glory in our tribulations because of the love of God that the Holy Spirit has poured out into our hearts and lives. Praise God!

The Apostle Paul wrote these words a little later in Romans –

“And we know that all things work together for good to those who love God, to those who are called according to His purpose. For whom He foreknew, He also predestined to be conformed to the image of His Son, that He might be the firstborn among many brethren.”
Romans 8:28-29

God is doing an extraordinary thing in the life of His children. He is conforming us to the image of Christ. He wants us to be like His Son in so many ways. How does that happen? Poof, we're conformed? No, it's a process of testing where each of us has the opportunity to experience tribulations within and without. The amazing thing is that those very trials and tribulations that press on us so deeply actually do the work of producing in us a likeness to our Lord and Savior Jesus Christ.

Romans 5:6-8

"For when we were still without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die; yet perhaps for a good man someone would even dare to die. But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us." Romans 5:6-8

Romans 5:1 brings us to one of the greatest understandings as a child of God –

"Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ."

Christians have been justified by faith and have peace with God through the Lord Jesus Christ! It is so important to understand and that, I believe, is why the Apostle Paul spent so much time in the first four chapters to bring his Roman readers to that point. Eternal salvation is by grace through faith, not of works.

That brings us to the next portion of the fifth chapter of Romans –

Verse Six

"For when we were still without strength, in due time Christ died for the ungodly."

ετι γαρ χριστος οντων ημων ασθενων κατα καιρον υπερ ασεβων απεθανεν

ετι γαρ χριστος (*eti gar christos*) "yet indeed Christ"

The word *eti* reminds us that understanding is contextual. Verse six follows verse five and that context is important to our understanding what Paul wrote. Verse five reads –

"Now hope does not disappoint, because the love of God has been poured out in our hearts by the Holy Spirit who was given to us."

The hope Paul mentioned in verse five refers back to the "hope" in verses 3 and 4-

"And not only that, but we also glory in tribulations, knowing that tribulation produces perseverance; and perseverance, character; and character, hope."

The word "hope" is *elpida* in the Greek and means "confident expectation, hope." The hope that is produced by character, produced by perseverance, produced by tribulation, is something Paul told the Roman Christians they

should "glory in." He wrote that that kind of "hope" will not disappoint, will never let them down, "because the love of God has been poured out in our hearts by the Holy Spirit who was give us."

When people are saved by grace through faith, God unleashes a **love-flood** into our heart by the Holy Spirit who God gave us. The word "poured" (*ekcheo*) means "bestow liberally." God "poured out" His unconditional love (*agapé*) into our hearts through the instrumentality (*dia*) of the Holy Spirit.

The Holy Spirit moves into our lives quickly and efficiently at the moment we surrender our pride and confess that we are sinners in need of God's forgiveness. The Holy Spirit cleanses us from all unrighteousness and places us into a unique position with God. We call that unique position "salvation."

In verse six Paul went deeper into what he meant when he wrote "we have peace with God through our Lord Jesus Christ." He reminded the Romans, and all Christians, that there was a time when were "without strength" and "ungodly."

οντων ημων ασθενων (*ontōn hēmōn asthenōn*) "of us without strength still" ... *asthenōn* was used for someone who was weak physically or morally. Other English translations use the words "weak, powerless, helpless" to translate *asthenōn*.

κατα καιρον υπερ ασεβων απεθανεν (*kata kairon huper asebōn apethanen*) – “according to the right time for the ungodly died” ... Jesus died for the ungodly at “the right time ... Jesus was not early or late for His great sacrifice on the Cross ... he was right on time and died for the *asebōn* (impious, lack of reverence, ungodly, wicked) .. Paul wrote in Galatians 4 that “when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law, to redeem those who were under the law, that we might receive the adoption as sons” ... *huper* is a preposition that means “for the sake of, instead of, in behalf of” ... Jesus died “on our behalf, instead of us” .. another way of saying that is Jesus took our place when He died on the Cross .. He died for my sins and your sins .. Jesus was sinless

“Not only was it the right time in terms of the sweep of history but it was the right time in the sense that we were powerless to break the chains of sin. We were unable to help ourselves. Bound by sin and destined for an eternity apart from God, no amount of struggle could free us from condemnation. It was for us ‘the right time’ for Christ’s atoning death ... God did not wait until we had performed well enough to merit his love (which, of course, no one ever could) before he acted in love on our behalf. Christ died for us while we were still alienated from him and cared nothing for his attention or affection.” (Mounce, Robert, 2010, Romans. B&H Publishing Group)

Think about that for a moment. Jesus Christ, the Son of God, the King of kings and Lord of lords, died for ungodly people – like you and me. That is one of the statements in the Bible that still stuns me after almost 50 years

as a Christian. Jesus died for the "ungodly," like me. I relate to what Paul wrote Timothy –

"This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief." 1 Timothy 1:15

I pray none of us will ever lose sight of who we were before God saved us and who, what and where we would be today without His love and grace.

Verse Seven

"For scarcely for a righteous man will one die; yet perhaps for a good man someone would even dare to die."

μολις γαρ υπερ δικαιου τις αποθανειται υπερ γαρ του αγαθου ταχα τις και τολμα αποθανειν

μολις γαρ υπερ δικαιου τις αποθανειται (*molis gar hyper dikaiou tis apothaneitai*) "rarely indeed for a righteous man anyone will die" ... *molis* means "with great difficulty" .. *hyper* is the preposition we saw earlier that means "for the sake of, instead of, in behalf of" .. *dikaiou* means "a righteous" and refers to someone who has correct or right judicial standing, upright as if innocent of any crime or wrong .. *tis apothaneitai* means "anyone will die" ..

This is a contrast with what Paul wrote about Jesus Christ – “Christ died for the ungodly.” That’s what Jesus did for us. His sacrifice is far above what people do for people. Rarely would anyone give up their life for a “righteous” person.

υπερ γαρ του αγαθου ταχα τις και τολμα αποθανειν (*hyper gar tou agathou tacha tis kai tolma apothanein*) “on behalf of though the good man perhaps someone even would dare to die”

Paul’s contrast continued with the possibility that someone would “dare” (*tolma*, “have courage, be bold”) to die for a good man (*agathou*, inherently, intrinsically good).

While rare for anyone to die for a “righteous” person, and while possible someone might die for a “good man,” Jesus Christ, in great contrast, died for the “ungodly.”

“Christ’s death for the ungodly assures us of God’s love; for the utmost that human love will do is far less.” Expositor’s Greek Testament

“The connexion is somewhat thus: ‘He died for the godless: a proof of unequalled love; for hardly will you find any one die for a just, a good, man; you may find such a case, but it will be rare.’—No marked distinction is meant between ‘just’ and ‘good.’ Justice and goodness are equally contrasted with godlessness and sinfulness here.” Cambridge Bible for Schools and Colleges

"Therefore, according to Paul, though one would hardly die for the merely upright or strictly just man who commands respect, he might possibly die for the noble, beneficent man, who calls out affection. The article is omitted with righteous, and supplied with good – the good man, pointing to such a case as a rare and special exception." Vincent's Word Studies

Verse Eight

"But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us."

συνιστησιν δε την εαυτου αγαπην εις ημας ο θεος οτι επι αμαρτωλων οντων ημων χριστος υπερ ημων απεθανεν

συνιστησιν δε την εαυτου αγαπην εις ημας (*sunistēsīn de tēn heautou agapēn eis hēmas*) "demonstrates however the of himself love to us" .. *sunistēsīn* means "commend, prove, place together" .. what God demonstrates is His love (*agapēn*) for us.

"The word means here more than 'to hold up to favorable view, to recommend.' Denney says 'How greatly is this utmost love of man surpassed by the love of God. He commends, or rather makes good, presents in it true and unmistakable character, ... His own love toward us.' Vincent comments, 'Note the present tense. God continuously establishes His love in that the death of Christ remains as its most

striking manifestation." Wuest's Word Studies From the Greek New Testament, Romans, 1955, Wm. Eerdman's Publishing Company

ο θεος οτι επι αμαρτωλων οντων ημων χριστος υπερ ημων απεθανεν (*ho theos hoti eti hamartōlōn ontōn hēmōn christos huper hēmōn apethanen*)
"God that still sinners being of us Christ for us died" .. *hamartōlōn* means
"forfeit by missing the mark, depraved, detestable" ..

Think about that. God proved His love for us by sending His Perfect Son to earth to live a sinless life, then give up that perfect life for sinners (detestable ones) by dying the cruelest of deaths on the Cross to take their place so that many sinners would be saved from their sins.

"In this the love of God was manifested toward us, that God has sent His only begotten Son into the world, that we might live through Him. In this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins." 1 John 4:9-10

Jesus did not die for us because we were good. He died for us because we were bad. Jesus did not die for us because we were righteous. He died for us so God could make us righteous. Jesus did not die for us because we deserved to be loved. He died for us because of His great love us, even when we were undeserving and unlovely.

"Love is the voluntary placing of the welfare of others ahead of one's own. It is action, not sentiment. Love is the mightiest force in the world. It is the ethical goal of human existence. God is love (1 John 4:16), and

that determines the goal toward which all redemptive history moves.
Mounce, Romans

"How greatly is this utmost love of man surpassed by the love of God. He commends, or rather makes good, presents in its true and unmistakable character (for συνίστησιν, cf. Romans 3:5, 2 Corinthians 6:4; 2 Corinthians 7:11; Galatians 2:18), His own love toward us, in that while we were yet sinners, etc. ἑαυτοῦ is an emphatic His: His, not as opposed to Christ's (as some have strangely taken it), but as opposed to anything that we can point to as love among men: His spontaneous and characteristic love. ἔτι ἁμαρτωλῶν ὄντων ἡμῶν: they are no longer such, but justified, and it is on this the next step in the argument depends."
Expositor's Greek Testament

"The love both of God and of Christ is involved in the atonement. Its ultimate cause is the love of God, which is here in question. The love of Christ is evidenced by the fact of His death; the love of God is evidenced by the love of Christ."
Ellicott's Commentary for English Readers

"The emphatic 'his own' is lost sight of in the Authorized Version. It is not in contrast to our love to God, but expressive of the thought that the love of God himself towards men was displayed in the death of Christ. This is important for our true conception of the light in which the mysterious doctrine of the atonement is regarded in Holy Scripture. It is not (as represented by some schools of theologians) that the Son, considered apart from the Father, offered himself to appease his wrath – as seems to be expressed in the lines, 'Actus in crucem factus es Irato Deo

victima' – but rather that the Divine love itself purposed from eternity and provided the atonement, all the Persons of the holy and undivided Trinity concurring to effect it." Pulpit Commentary

I want to restate the verses from this study. Please look at them again and again and again. Memorize them so you can meditate on them day and night. Hold them close to your mind and your heart. We see in these verses the great, great love of the Great Great God for each of us.

"For when we were still without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die; yet perhaps for a good man someone would even dare to die. But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us."

Romans 5:9

"Much more then, having now been justified by His blood, we shall be saved from wrath through Him." Romans 5:9

The Apostle Paul is building a powerful case for his truth claim that we are "justified by faith." Jesus Christ died for sinners as a demonstration of God's love for us.

We now move to the next part of Paul's argument.

Verse 9

"Much more then, having now been justified by His blood, we shall be saved from wrath through Him."

πολλω ουν μαλλον δικαιωθεντες νυν εν τω αιματι αυτου σωθησομεθα δι αυτου απο της οργης

πολλω ουν μαλλον δικαιωθεντες νυν εν τω αιματι αυτου (*pollō oun mallon dikaiōthentes nun en tō haimati autou*) "much therefore more having been justified now by the blood of him" .. *pollō oun mallon* gives us a comparison from lesser to greater, "much more then" .. *dikaiōthentes* means to be declared righteous, that's what God had done for us .. this "justification" comes through the agency of Christ's "blood" shed for each of us ..

σωθησομεθα δι αυτου απο της οργης (*sōthēsometha di autou apo tēs orgēs*) "we will be saved by Him from the wrath" .. *sōthēsometha* means "deliver out of danger into safety, preserve, rescue, save" .. *orgēs* means "settled anger, a swelling anger that comes from an oppositional position" .. God has been angry for a long, long time. If we understand God's anger, His wrath, we would not want to face it. Thankfully, God has made a way for us not to have to face His wrath. We can be delivered out of danger into safety by the shed blood of Jesus Christ on the Cross.

Paul's words in chapter 5 remind us of what he wrote earlier in Romans 3 –

"But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets, even the righteousness of God, through faith in Jesus Christ, to all and on all who believe. For there is no difference; for all have sinned and fall short of the glory of God, being justified freely by His grace through the redemption that is in Christ Jesus, whom God set forth as a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed, to demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has faith in Jesus." Romans 3:21-26

God is righteous in what He does in justifying Jew and Gentile freely by His grace through the redemption that is in Jesus Christ, "whom God set forth as a propitiation by His blood."

Chapter 5 verse 9 explains that "having now been justified by His blood, we shall be saved from wrath through Him."

You may remember that the "wrath" of God is something Paul addressed early on in his letter to the Romans –

"For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness, because what may be known of God is manifest in them, for God has shown it to them." Romans 1:18-19

Those words followed immediately after the key statement of Romans –

"For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek. For in it the righteousness of God is revealed from faith to faith; as it is written, 'The just shall live by faith.'" Romans 1:16-17

The "wrath" of God was revealed long ago and the only thing that will appease God's anger is the **blood** of Christ. God introduced the idea of blood atonement (Hebrew *kaphar* – "cover over") early in His relationship with sinful humans –

"And I will put enmity Between you and the woman, And between your seed and her Seed; He shall bruise your head, And you shall bruise His heel." Genesis 3:15

"Also for Adam and his wife the Lord God made tunics of skin, and clothed them." Genesis 3:21

"Abel also brought of the firstborn of his flock and of their fat. And the Lord respected Abel and his offering." Genesis 4:4

"Then Noah built an altar to the Lord, and took of every clean animal and of every clean bird, and offered burnt offerings on the altar. And the Lord smelled a soothing aroma." Genesis 8:20-21

"Then they came to the place of which God had told him. And Abraham built an altar there and placed the wood in order; and he bound Isaac his son and laid him on the altar, upon the wood. And Abraham stretched out his hand and took the knife to slay his son. But the Angel of the Lord called to him from heaven and said, 'Abraham, Abraham!' So he said, 'Here I am.' And He said, 'Do not lay your hand on the lad, or do anything to him; for now I know that you fear God, since you have not withheld your son, your only son, from Me.' Then Abraham lifted his eyes and looked, and there behind him was a ram caught in a thicket by its horns. So Abraham went and took the ram, and offered it up for a burnt offering instead of his son. And Abraham called the name of the place, The-Lord-Will-Provide; as it is said to this day, 'In the Mount of the Lord it shall be provided.'" Genesis 22:9-14

We see time and time again in the Old Testament how the blood of animals was a *covering* (atonement) for sin and appeased God's wrath. However, we learn in the New Testament that the blood of animals could never "take away" sin:

"For the law, having a shadow of the good things to come, and not the very image of the things, can never with these same sacrifices, which they offer continually year by year, make those who approach perfect. For then would they not have ceased to be offered? For the worshipers, once purified, would have had no more consciousness of sins. But in those sacrifices there is a reminder of sins every year. For it is not possible that the blood of bulls and goats could take away sins." Hebrews 10:1-4

The Old Testament animal sacrifices could never make a person who approached God perfect, so why did God command them to be done continually year after year after year? Those animal sacrifices were actually a "reminder" of sins every year. They were also a pointer to when God would send His Son into the world to shed His blood on the Cross:

"Therefore, when He came into the world, He said: Sacrifice and offering You did not desire, But a body You have prepared for Me. In burnt offerings and sacrifices for sin You had no pleasure. Then I said, 'Behold, I have come— In the volume of the book it is written of Me— To do Your will, O God.' Previously saying, 'Sacrifice and offering, burnt offerings, and offerings for sin You did not desire, nor had pleasure in them' (which are offered according to the law), then

He said, 'Behold, I have come to do Your will, O God.' He takes away the first that He may establish the second. By that will we have been sanctified through the offering of the body of Jesus Christ once for all." Hebrews 10:5-10

As we look at the biblical history of blood sacrifices what we should see is God's eternal promise that God's Son would acquire a human body and would sacrifice His human body and life blood for our sins. Praise God!

Other Commentaries

"The argument is from the greater to the less. The supreme difficulty to be overcome in the relations of man and God is the initial one: How can God demonstrate His love to the sinner, and bestow on him a Divine righteousness? In comparison with this, everything else is easy. Now the Apostle has already shown (Romans 3:21-30) how the Gospel meets this difficulty: we obtain the righteousness required by believing in Jesus, whom God has set forth as a propitiation through faith in His blood. If such grace was shown us then, when we were in sin, much more, justified as we have now been by His blood, shall we be saved from wrath through Him." Expositor's Greek Testament

"Since, therefore, it hath pleased the blessed God to give us such an unexampled display of his love as this, how high may our expectations rise, and how confidently may we conclude, that much more, being now justified by his blood — Shed for us: that is, by his death, which is the meritorious cause of our justification, while faith in that blood is the

instrumental cause; we shall be saved from wrath — From future punishment, from the vengeance of eternal fire; through him — If he so loved us as to give his Son to die for us, when we were mere guilty sinners, we may assure ourselves that, having now constituted us righteous, and accepted us as such, pardoning all our sins for the sake of the sacrifice of Christ's blood, he will certainly save us from eternal damnation." Benson Commentary

"There are fewer obstacles in the way. If, when we were enemies, he overcame all that was in the way of our salvation; much more have we reason to expect that he will afford us protection now that we are his friends. This is one ground of the hope expressed in Romans 5:5. By his blood — By his death; Note, Romans 3:25. The fact that we are purchased by his blood, and sanctified by it, renders us sacred in the eye of God; bestows a value on us proportionate to the worth of the price of our redemption; and is a pledge that he will keep what has been so dearly bought." Barnes' Notes on the Bible

"The apostle here argues from justification by Christ to salvation by him, there being a certain and inseparable connection between these two; whoever is justified shall be saved; and speaks of justification 'as being now by his blood'. Justification in God's mind from eternity proceeded upon the suretyship engagements of Christ to be performed in time; the Old Testament saints were justified of God with a view to the blood of the Lamb which was to be shed; this blood was "now" shed, and an application of justification by it was "now" made to the persons spoken of; which is the reason of this way of speaking. The blood of Christ

intends his death, as appears from the context, and shows it to be a violent death; death by the effusion of blood. There is an emphasis upon it, 'his blood'; not the blood of bulls and goats, nor of a mere innocent creature, but of Christ the Son of God; which is therefore efficacious to all the purposes for which it was shed, and particularly justification. This being ascribed to it, shows the concern Christ had in it, his blood is here put for the whole matter of justification; the shedding of that being the finishing part of it; and that our justification before God proceeds upon the foot of a satisfaction made to the law and justice of God: hence such as are interested in it, shall be saved from wrath through him: not from wrath, as a corruption in their own hearts, which oftentimes breaks forth; nor as appearing among the people of God one towards another, which is sometimes very bitter; or as in their avowed enemies, the effects of which they often feel; nor from the wrath of devils, which is as the roaring of a lion; but from the wrath of God, from a sense and apprehension of it in their own consciences, which the law works; from which justification by the blood of Christ frees them; though under first awakenings they feel it, and sometimes, under afflictive dispensations of Providence, are ready to fear it: and also from the infliction of vindictive wrath or punishment for sin; for though they are as deserving of it as others, yet as they are not appointed to it, so they are entirely delivered from it, through Christ's sustaining it in their room and stead: wherefore they are secure from it both in this life, and in the world to come." Gill's Exposition of the Entire Bible

Romans 5:10–11

“For if when we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life. And not only that, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation.” Romans 5:10-11

I cannot emphasize that point strongly enough. God’s wrath is real and it is coming. That is a primary point of Paul’s letter to the Romans.

“For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness.” Romans 1:18

“But in accordance with your hardness and your impenitent heart you are treasuring up for yourself wrath in the day of wrath and revelation of the righteous judgment of God, who ‘will render to each one according to his deeds’: eternal life to those who by patient continuance in doing good seek for glory, honor, and immortality; but to those who are self-seeking and do not obey the truth, but obey unrighteousness—indignation and wrath, tribulation and anguish, on every soul of man who does evil, of the Jew first and also of the Greek; but glory, honor, and peace to everyone who works what is good, to the Jew first and also to the Greek. For there is no partiality with God.” Romans 2:5-11

We come now to one of the greatest truths in the Bible.

Verse 10

"For if when we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life."

ει γαρ εχθροι οντες καταλλαγημεν τω θεω δια του θανατου του υιου αυτου πολλω μαλλον καταλλαγεντες σωθησομεθα εν τη ζωη αυτου

ει γαρ εχθροι οντες (*ei gar echthroi ontes*) "if for enemies being" .. *echthroi* means "hated, hostile, an enemy" .. that is our position before God based upon our sin nature .. we are enemies of God ..

I think this is a very difficult truth for people in our culture to grasp today. We see ourselves as basically good, deserving love and approval, where everyone is a winner. We want to be liked by everyone. We don't want conflict with others. We present a positive face on social media so that people looking in will think everything is great in our world. The idea that any of us could be 'enemies of God' is foreign to our cultural beliefs. No way that could be true.

Our cultural view of who we are and what we deserve plays a big role in keeping people from comprehending the spiritual and physical danger they face every day. If we think we're okay as we are and deserving of good things, why would we want anything to change? Why would we want to

agree with God that we are His enemies and in need of reconciliation?
Good question.

Facing the truth about who we are (enemies of God) and what we must do to be reconciled to God (repent) is the beginning of a bright new day for each of us as we are reconciled to God. How does that happen? It begins by admitting that we are God's enemies, dead in trespasses and sins (read Ephesians 2:1-3) and trusting Him for salvation (read Ephesians 2:4-10).

κατηλλαγημεν τω θεω δια του θανατου του υιου αυτου (*katēllagēmen tō theō dia tou thanatou tou huiou autou*) "we were reconciled to God through the death of the Son of Him" .. *katēllagēmen* means "decisively change, exchanged, reconciled" .. through the death of God's Son .. the verb is aorist indicative passive .. a certain past event done to or for us .. the death of Christ reconciled us to God .. God made peace with us through the death of His Son ..

Praise be to God! Because of Jesus' death on the Cross we can exchange our position with God from enemy to that of a reconciled child. We have peace with God through Jesus Christ. Extraordinary!

The Apostle Paul made a similar point earlier in a letter to the Christians in Corinth.

"Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new. Now all things are of God, who has reconciled us to Himself through Jesus

Christ, and has given us the ministry of reconciliation, that is, that God was in Christ reconciling the world to Himself, not imputing their trespasses to them, and has committed to us the word of reconciliation." 2 Corinthians 5:17-19

Paul made the point again later in a letter to the Christians in Colossae.

"For it pleased the Father that in Him all the fullness should dwell, and by Him to reconcile all things to Himself, by Him, whether things on earth or things in heaven, having made peace through the blood of His cross. And you, who once were alienated and enemies in your mind by wicked works, yet now He has reconciled in the body of His flesh through death, to present you holy, and blameless, and above reproach in His sight." Colossians 1:19-22

Reconciliation to God (peace with God) through the death of Jesus Christ is at the center of Christian soteriology. We are placed in a favorable position to be "saved" because of what Jesus did for us on the Cross.

πολλω μαλλον καταλλαγεντες σωθησομεθα εν τη ζωη αυτου (*pollō mallon katallagentes sōthēsometha en tē zōē autou*) "much more having been reconciled shall we be saved in the life of Him" .. *sōthēsometha* means "delivered out of danger, rescued, preserved, saved" .. *zōē* means "life, existence" .. we will be saved for eternity because Jesus lives!

Here we see Paul lifting high the impact of both the death and resurrection of Jesus Christ –

- death of Christ = reconciled to God
- resurrection of Christ = saved by His life

Notice the verb *sōthēsometha* .. future indicative passive .. we will be saved for certain in the future by someone or something other than ourself. Our salvation does not depend on what we do, but on the death of Jesus Christ. Our hope for eternal life does not depend on what we do, but on the resurrection of Jesus Christ.

Romans 5:10 is one of the KEY verses of the New Testament. You could say it is the Gospel of God in a single verse –

- We were enemies of God
- We were reconciled to God through the death of His Son
- We shall be saved by His life

Verse 11

"And not only that, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation."

ου μονον δε αλλα και καυχωμενοι εν τω θεω δια του κυριου ημων ιησου χριστου δι ου νυν την καταλλαγην ελαβομεν

ου μονον δε αλλα και καυχωμενοι εν τω θεω δια του κυριου ημων ιησου χριστου (*ou monon de alla kai kauchomenoi en tō theō dia tou kuriou hēmōn Iēsou Christou*) "not only so now but also we are rejoicing in God through the Lord of us Jesus Christ" .. *kauchomenoi* means "boasting, glorying, holding head high" .. Christians can hold their heads high and glory in the great work of God through our Lord Jesus Christ ..

δι ου νυν την καταλλαγην ελαβομεν (*di ou nun tēn katallagēn elabomen*) "through whom now the reconciliation we have received" .. *elabomen* means "lay hold of, take, get, actively receive" .. the verb is aorist indicative active

We 'rejoice' in God through our Lord Jesus Christ! Joy is at the heart of our new relationship with God. We have been forgiven! We are reconciled with God. We are at peace with our Creator. There is no better place to be than at peace with God.

Other Commentaries

"We were reconciled to God; put into a capacity of reconciliation, God being by Christ's death made reconcilable, and also actually reconciled, when we believe, through the merits of the death of Christ. We shall be saved by his life; i.e. by the resurrection to life. Salvation is ascribed to the resurrection and life of Christ, because he thereby doth perfect our salvation, he ever living to make intercession for us, Hebrews 12:25; and because by his resurrection and life we shall be raised to eternal life at that day." Matthew Poole's Commentary

"For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being now—"having now been" reconciled, we shall be saved by his life—that is "If that part of the Saviour's work which cost Him His blood, and which had to be wrought for persons incapable of the least sympathy either with His love or His labors in their behalf—even our 'justification,' our 'reconciliation'—is already completed; how much more will He do all that remains to be done, since He has it to do, not by death agonies any more, but in untroubled 'life,' and no longer for enemies, but for friends—from whom, at every stage of it, He receives the grateful response of redeemed and adoring souls?" To be "saved from wrath through Him," denotes here the whole work of Christ towards believers, from the moment of justification, when the wrath of God is turned away from them, till the Judge on the great white throne shall discharge that wrath upon them that "obey not the Gospel of our Lord Jesus Christ"; and that work may all be summed up in "keeping them from falling, and presenting them faultless before the presence of His glory with exceeding joy" (Jude 24): thus are they "saved from wrath through Him." Jamieson-Fausset-Brown Bible Commentary

"And not only so. —Some such word as "reconciled must be supplied from the previous verse. "We shall be saved as the sequel of our reconciliation, but we are something more than reconciled. Ours is not merely a passive, but an active state. We exult or glory in God, who, through Christ, has given us this reconciliation." Now.—In this present time, in our present condition. Reconciliation in the present is a foretaste of glory in the future." Ellicott's Commentary for English Readers

"Christ died for sinners; not only such as were useless, but such as were guilty and hateful; such that their everlasting destruction would be to the glory of God's justice. Christ died to save us, not in our sins, but from our sins; and we were yet sinners when he died for us. Nay, the carnal mind is not only an enemy to God, but enmity itself, chap. 8:7; Col 1:21. But God designed to deliver from sin, and to work a great change. While the sinful state continues, God loathes the sinner, and the sinner loathes God, Zec 11:8. And that for such as these Christ should die, is a mystery; no other such an instance of love is known, so that it may well be the employment of eternity to adore and wonder at it. Again; what idea had the apostle when he supposed the case of some one dying for a righteous man? And yet he only put it as a thing that might be. Was it not the undergoing this suffering, that the person intended to be benefitted might be released therefrom? But from what are believers in Christ released by his death? Not from bodily death; for that they all do and must endure. The evil, from which the deliverance could be effected only in this astonishing manner, must be more dreadful than natural death. There is no evil, to which the argument can be applied, except that which the apostle actually affirms, sin, and wrath, the punishment of sin, determined by the unerring justice of God. And if, by Divine grace, they were thus brought to repent, and to believe in Christ, and thus were justified by the price of his bloodshedding, and by faith in that atonement, much more through Him who died for them and rose again, would they be kept from falling under the power of sin and Satan, or departing finally from him. The living Lord of all, will complete the purpose of his dying love, by saving all true believers to the uttermost. Having such a pledge of salvation in the love of God through Christ, the

apostle declared that believers not only rejoiced in the hope of heaven, and even in their tribulations for Christ's sake, but they gloried in God also, as their unchangeable Friend and all-sufficient Portion, through Christ only." Matthew Henry's Concise Commentary

"Through our Lord ... – By the mediation of our Lord Jesus, who has revealed the true character of God, and by whom we have been reconciled to him. The atonement – Margin, or reconciliation. This is the only instance in which our translators have used the word "atonement" in the New Testament. The word frequently occurs in the Old, Exodus 29:33, Exodus 29:36-37; Exodus 30:10, Exodus 30:15-16, etc. As it is now used by us, it commonly means the ransom, or the sacrifice by means of which reconciliation is effected between God and man. But in this place it has a different sense. It means the reconciliation itself between God and man; not the means by which reconciliation is effected. It denotes not that we have received a ransom, or an offering by which reconciliation might be effected; but that in fact we have become reconciled through him. This was the ancient meaning of the English word atonement – at one ment – being at one, or reconciled." Barnes' Notes on the Bible

Romans 5:12-14

"Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned— (For until the law sin was in the world, but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over those who had not sinned according to the likeness of the transgression of Adam, who is a type of Him who was to come.)"
Romans 5:12-14

Paul is focused like a laser on the beautiful doctrine of Christian salvation – also known as the Doctrine of Christian Soteriology. With that as our context let's see how Paul develops his theme of salvation.

Verse 12

"Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned—"

*δια τουτο ωσπερ δι ενος ανθρωπου η αμαρτια εις τον κοσμον
εισηλθεν και δια της αμαρτιας ο θανατος και ουτως εις παντας
ανθρωπους ο θανατος διηλθεν εφ ω παντες ημαρτον*

δια τουτο (*dia touto*) "because of this" (therefore) .. the "this" refers back to the words in the previous sentences where Paul wrote that Christ died for the ungodly (all of us) when we were still without strength .. It refers back to God demonstrating His own love toward us, "in that while we were still

sinner, Christ died for us” .. It refers back to how “we shall be saved from wrath through Him” and how as former enemies we were reconciled to God through the death of Christ .. “because of this” ..

ωσπερ δι ενος ανθρωπου η αμαρτια εις τον κοσμον εισηλθεν (*hōsper di henos anthrōpou hē hamartia eis ton kosmon eisēlthen*) “just as through one man sin into the world entered” .. *hōsper* is an emphatic verb that means “indeed just as, just exactly like” .. “through one man” introduces a new part of Paul’s theme on salvation .. we’ll learn more about that in following verses .. *hamartia* means “missing the mark, failure, offense, to err, sin” .. *kosmon* means “an ordered system” .. *eisēlthen* means “come into, enter into” ..

και δια της αμαρτιας ο θανατος (*kai dia tēs hamartias ho thanatos*) “and through sin death” .. *thanatos* means “death” (physical and/or spiritual) ..

και ουτως εις παντας ανθρωπους ο θανατος διηλθεν (*kai houtōs eis pantas anthrōpous ho thanatos diēlthen*) “thus to all men death passed” ..

εφ ω παντες ημαρτον (*eph hō pantes hēmarton*) “for that all sinned”

Paul is building a particular case here for a foundational understanding of sin and the sin nature. Understanding that is vital to Christian theology. Here is Paul’s logic –

- sin entered the world through one man
- death came through sin
- death spread to all men because all sinned

Paul introduced the truth that all people have sinned earlier in Romans –

"What then? Are we better than they? Not at all. For we have previously charged both Jews and Greeks that they are all under sin. As it is written: 'There is none righteous, no, not one; There is none who understands; There is none who seeks after God. They have all turned aside; They have together become unprofitable; There is none who does good, no, not one ... Now we know that whatever the law says, it says to those who are under the law, that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law no flesh will be justified in His sight, for by the law is the knowledge of sin. But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets, even the righteousness of God, through faith in Jesus Christ, to all and on all who believe. For there is no difference; for all have sinned and fall short of the glory of God.'" Romans 3:9-12, 19-23

Paul repeats the same truth in chapter 5 verse 12 (all sin) and adds another important part for his readers to consider – "through one man sin entered the world, and death through sin."

Jews had some background in the connection between one man and the entrance of sin and death –

"And the Lord God commanded the man, saying, 'Of every tree of the garden you may freely eat; but of the tree of the knowledge of good

and evil you shall not eat, for in the day that you eat of it you shall surely die." Genesis 2:16-17

"Then to Adam He said, "Because you have heeded the voice of your wife, and have eaten from the tree of which I commanded you, saying, 'You shall not eat of it':

"Cursed is the ground for your sake; In toil you shall eat of it All the days of your life. Both thorns and thistles it shall bring forth for you, And you shall eat the herb of the field. In the sweat of your face you shall eat bread Till you return to the ground, For out of it you were taken; For dust you are, And to dust you shall return." Genesis 3:17-19

"Behold, I was brought forth in iniquity, And in sin my mother conceived me." Psalm 51:5

We find the concept of what is often called "original sin" in the Old Testament, but what about the Gentile Greeks and Romans who read Paul's letter to the Romans? How might they have viewed the idea of sin and death entering through one man?

The Romans and Greeks believed in many gods and the importance of pleasing their gods to receive "divine" favor and blessing. If they didn't please their gods, the gods might remove their favor and blessing. The Greeks viewed "sin" (*hamartia*) as a missing of the mark, a tragic flaw, mistake, an offense, but not the idea of one person's missing of the mark

passing along to other people. Each person would succeed or fail on their own. The idea of a sin nature passing from one person to another (aka "original sin") was not how Greeks understood *hamartia*.

The concept of "original sin" (sin nature originating with one man and passing forward to each generation) is both Jewish and Christian. We believe that the "sin nature" had a beginning and that beginning was with one man.

Verse 13

"(For until the law sin was in the world, but sin is not imputed when there is no law.)"

αχρι γαρ νομου αμαρτια ην εν κοσμω αμαρτια δε ουκ ελλογειται μη οντος νομου

αχρι γαρ νομου (*achri gar nomou*) "until for law" .. *nomou* means "law" and was used for both law as a general principle and Law as written commands .. context determines usage

αμαρτια ην εν κοσμω (*hamartia ēn en kosmō*) "sin was in the world" .. we know from Genesis 3 forward that sin was in the world .. however ..

αμαρτια δε ουκ ελλογειται μη οντος νομου (*hamartia de ouk ellogeitai mē ontos nomou*) .. "sin however not is imputed not there being law" ..

ellogētai means "charge to one's account" .. sin was not charged to or added to one's account ..

Sin was in the world prior to God giving Moses His Law, but it was not technically charged to people's account as sin for those who lived before the Law. There was no Law to define what was sin.

"... because the law brings about wrath; for where there is no law there is no transgression." Romans 4:15

So, does that mean people who disobeyed God before He gave the Law to Moses didn't sin? Not at all.

Verse 14

"Nevertheless death reigned from Adam to Moses, even over those who had not sinned according to the likeness of the transgression of Adam, who is a type of Him who was to come."

αλλ εβασιλευσεν ο θανατος απο αδαμ μεχρι μωσεως και επι τους μη αμαρτησαντας επι τω ομοιωματι της παραβασεως αδαμ ος εστιν τυπος του μελλοντος

αλλ εβασιλευσεν ο θανατος απο αδαμ μεχρι μωσεως (*all ebasileusen ho thanatos apo adam mechri mōuseōs*) "nevertheless reigned death from Adam until Moses" .. *ebasileusen* means "to rule as king, to exercise dominion, reign over" ..

Even though sin was not charged to an individual person's account until the giving of the Mosaic Law, death "reigned" from Adam until Moses. In those years from Adam's sin to the time God gave the Mosaic Law, sin and death exercised dominion over all people.

και επι τους μη αμαρτησαντας επι τω ομοιωματι της παραβασεως αδαμ (*kai epi tous mē hamartēsantas epi tō homoiōmati tēs parabaseōs adam*) "even over those not having sinned in the likeness of the transgression of Adam" .. *homoiōmati* means "same form, resemblance, similar" .. death exercised dominion over people who lived before the Mosaic Law even though their sin didn't resemble Adam's transgression ..

Adam disobeyed God's specific commandment not to eat from the tree of the knowledge of good and evil. Adam's son Cain murdered his brother. Even though that was not the same sin that Adam committed, Cain's murder was sin. In fact, God told Cain not to do it so Cain disobeyed God. What about those who followed who did not disobey God in the same way Adam and Cain did? Paul's point here is that sin and death exercised rule or dominion over all people after Adam.

ος εστιν τυπος του μελλοντος (*hos estin tupos tou mellontos*) "who is a type of the coming one" .. *tupos* means "mark of a blow, stamp struck by a die" .. it was the impression left by a die which became the mold to form something ..

In this context, Adam was a "type" of the "coming one." Who was that? As we'll see in the next study, that One is Jesus Christ. How was Adam a "type" of Christ? Stay tuned.

Other Commentaries

"Until the law was given, that is, during the period between Adam and Moses, sin was in the world. But sin is not put to the account of the person when there is no law. Yet, death reigned as king from the time of Adam to that of Moses, even over those who had not sinned in the likeness of Adam's transgression. Since death comes by means of sin, and those living between Adam and Moses had no sins charged to their accounts by reason of the non-existence of the written law, and yet in spite of that, died, logic leads us to conclude that their death came by reason of Adam's sin and that they sinned in him, their federal head. Adam is spoken of as 'the figure of Him who was to come.' 'Figure' is tupos, used in a doctrinal sense of a type, a person or thing prefiguring a future (Messianic) person or thing; in this sense Adam is called a type of Jesus Christ, each of the two having exercised a preeminent influence upon the human race (the former destructive, the latter, saving) (Thayer)." Wuest's Word Studies in Romans, Eerdmans Publishing Company, 1955

"The sequence is, first sin, then death. Now, the death which passed over mankind had its origin in Adam's sin. Strictly speaking, there could be no individual sin till there was a law to be broken. But in the interval between Adam and Moses, i.e., before the institution of law, death

prevailed, over the world. which was a proof that there was sin somewhere. The solution is, that the sin in question was not the individual guilt of individual transgressors, but the single transgression of Adam. Here, then, is the contrast. The single sin of the one man, Adam, brought death upon all mankind; the single act of the one Redeemer cleared away many offences—also for all men. Under the old dispensation law entered in to intensify the evil; but, in like manner, under the new, grace has come in to enhance and multiply the benefit. Thus the remedial system and the condemnatory system are co-extensive, the one over against the other, and the first entirely cancels the second." Ellicott's Commentary for English Readers

"The design of what follows is plain. It is to exalt our views respecting the blessings Christ has procured for us, by comparing them with the evil which followed upon the fall of our first father; and by showing that these blessings not only extend to the removal of these evils, but far beyond. Adam sinning, his nature became guilty and corrupted, and so came to his children. Thus in him all have sinned. And death is by sin; for death is the wages of sin. Then entered all that misery which is the due desert of sin; temporal, spiritual, eternal death. If Adam had not sinned, he had not died; but a sentence of death was passed, as upon a criminal; it passed through all men, as an infectious disease that none escape. In proof of our union with Adam, and our part in his first transgression, observe, that sin prevailed in the world, for many ages before the giving of the law by Moses. And death reigned in that long time, not only over adults who wilfully sinned, but also over multitudes of infants, which shows that they had fallen in Adam under condemnation,

and that the sin of Adam extended to all his posterity. He was a figure or type of Him that was to come as Surety of a new covenant, for all who are related to Him." Matthew Henry's Concise Commentary

"For until the law ... – This verse, with the following verses to the 17th, is usually regarded as a parenthesis. The Law here evidently means the Law given by Moses. "Until the commencement of that administration, or state of things under the law." To see the reason why he referred to this period between Adam and the Law, we should recall the design of the apostle, which is, to show the exceeding grace of God in the gospel, abounding, and superabounding, as a complete remedy for all the evils introduced by sin. For this purpose he introduces three leading conditions, or states, where people sinned, and where the effects of sin were seen; in regard to each and all of which the grace of the gospel superabounded. The first was that of Adam, with its attendant train of ills Romans 5:12, which ills were all met by the death of Christ, Romans 5:15-18. The second period or condition was that long interval in which men had only the light of nature, that period occurring between Adam and Moses. This was a fair representation of the condition of the world without revelation, and without law, Romans 5:13-14. Sin then reigned – reigned everywhere where there was no law. But the grace of the gospel abounded over the evils of this state of man. The third was under the Law, Romans 5:20. The Law entered, and sin was increased, and its evils abounded. But the gospel of Christ abounded even over this, and grace triumphantly reigned. So that the plan of justification met all the evils of sin, and was adapted to remove them; sin and its consequences as flowing from Adam; sin and its consequences when there was no

written revelation; and sin and its consequences under the light and terrors of the Law." Barnes' Notes on the Bible

"Romans 5:14. Nevertheless — Though the law was not yet given by Moses, yet sin was in the world, and was imputed, as appears by this, that death, which is the punishment of sin, was in the world at that time, and reigned — Brought all under its power, from Adam to Moses — As Romans 5:21, and Romans 6:12, even over them, &c. — Not only over them that had sinned after the similitude of Adam's transgression, but also over infants that had not committed actual sin, as Adam had done, and over others who had not, like him, sinned against an express law. Who is the figure of him that was to come — A lively type of Christ in his public capacity, each of them being a public person, and a federal head of mankind: the one the fountain of sin and death to mankind by his offence, the other of righteousness and life by his free gift. Thus far the apostle shows the agreement between the first and second Adam: afterward he shows the difference between them. The agreement may be summed up thus: As by one man sin entered into the world, and death by sin; so by one man righteousness entered into the world, and life by righteousness. As death passed upon all men, in that all had sinned; so life passed upon all men, (who are in the second Adam by faith,) in that all are justified. And as death, through the sin of the first Adam, reigned even over them who had not sinned after the likeness of Adam's transgression: so through the righteousness of Christ, even those who have not obeyed after the likeness of his obedience, shall reign in life. We may add, as the sin of Adam, without the sins which we afterward committed, brought us death: so the righteousness of Christ,

without the good works which we afterward perform, brings us life, although still every good as well as evil work will receive its due reward."

Benson Commentary

"Beginning at v. 12 we enter Paul's extended contrast between Adam (the first man) and the results of his sin and Jesus Christ (the "second man") and the gracious provisions of his atoning life and death. 118 The contrast runs through v. 19. These two figures illustrate the central theme of the specifically theological portion of Paul's letter. Adam typifies the sinful condition of all humans (1:18–3:20). Jesus stands for the justification received by faith (3:21–5:11). Redemption is the story of two men. The first man disobeyed God and led the entire human race in the wrong direction. 119 The second man obeyed God and provides justification for all who will turn to him in faith. No matter how devastating the sin of the first, the redemptive work of the second reverses the consequences of that sin and restores people to the favor of God. Only by grasping the seriousness of the first is one able to appreciate the remarkable magnanimity of the second." Mounce, Robert (2010), Romans, B&H Publishing Group

Romans 5:15-17

"But the free gift is not like the offense. For if by the one man's offense many died, much more the grace of God and the gift by the grace of the one Man, Jesus Christ, abounded to many. And the gift is not like that which came through the one who sinned. For the judgment which came from one offense resulted in condemnation, but the free gift which came from many offenses resulted in justification. For if by the one man's offense death reigned through the one, much more those who receive abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.)"
Romans 5:15-17

Verse 15

"But the free gift is not like the offense. For if by the one man's offense many died, much more the grace of God and the gift by the grace of the one Man, Jesus Christ, abounded to many.

αλλ ουχ ως το παραπτωμα ουτως και το χαρισμα ει γαρ τω του ενος παραπτωματι οι πολλοι απεθανον πολλω μαλλον η χαρις του θεου και η δωρεα εν χαριτι τη του ενος ανθρωπου ιησου χριστου εις τους πολλους επερισσευσεν

αλλ ουχ ως το παραπτωμα (*all ouch hōs to paraptōma*) "but is not like the trespass" .. *paraptōma* means "a false step, a falling away, a trespass, offense, sin" ..

Paul used the word *paraptōma* several times in his letter to the Romans.

The first usage was Romans 4:25 where he wrote this about Jesus Christ – “who was delivered up because of our offenses, and was raised because of our justification.” Jesus was “delivered up” because of our *paraptōma*.

οὕτως καὶ τὸ χάρισμα (*houtōs kai to charisma*) “so also the gift” .. *charisma* means “undeserved favor, free gift, gift of grace” ..

Paul is comparing two things – “the free gift is not like the offense.” Remember the context beginning with verse 12 – “Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned— (For until the law sin was in the world, but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over those who had not sinned according to the likeness of the transgression of Adam, who is a type of Him who was to come.”

Paul’s comparison is also between two people: Adam and Jesus. Sin entered the world through Adam. Death came to the world through sin and death spread to all men because all men sinned. That’s the immediate context leading into verse 15.

- The ‘offense’ came through Adam
- The ‘free gift’ came through Jesus Christ

ει γαρ τω του ενος παραπτωματι οι πολλοι απεθανον (*ei gar tō tou enos paraptōma hoi polloi apethanon*) “if for by the of the one trespass the many died” .. *apethanon* means “died, dying, wither, decay” ..

Even as ‘the many’ die because of Adam’s sin ...

πολλω μαλλον η χαρις του θεου και η δωρεα εν χαριτι τη του ενος ανθρωπου ιησου χριστου εις τους πολλους επερισσευσεν (*pollō mallon hē charis tou theou kai hē dōrea en chariti tē tou henos anthrōpou Iēsou Christou eis tous pollous eperisseusen*) “how much more the grace of God and the gift in grace which is of the one man Jesus Christ to the many did abound” .. *eperisseusen* means “to exceed, to be over and above, to overflow” ..

The ‘grace’ of God ‘abounded’ **much more** toward ‘the many’ because of Jesus Christ ...

That is the great message of Romans! The grace of God “exceeds” the sin of Adam. As bad as sin is in the life of every human being, the gracious gift of God overflows and exceeds that sin.

Verse 16

“And the gift is not like that which came through the one who sinned. For the judgment which came from one offense resulted in condemnation, but the free gift which came from many offenses resulted in justification.”

και ουχ ως δι ενος αμαρτησαντος το δωρημα το μεν γαρ κριμα εξ ενος εις κατακριμα το δε χαρισμα εκ πολλων παραπτωματων εις δικαιωμα

και ουχ ως δι ενος αμαρτησαντος (*kai ouch di henos hamartēsantos*) “and is not as through one having sinned” ..

το δωρημα το μεν γαρ κριμα (*to dōrēma to men gar krima*) “the gift the truly for judgment was” .. *dōrēma* means “bestowment, gift given” .. it is something granted or given to someone as a gift ..

εξ ενος εις κατακριμα (*ex henos eis katakrima*) “of one was unto condemnation” .. *katakrima* means “penalty, punishment following condemnation, penal servitude” .. the idea of the word’s impact is that an ‘exact sentence’ of condemnation (punishment) is handed down after a proper process is undertaken to establish guilt ..

το δε χαρισμα εκ πολλων παραπτωματων εις δικαιωμα (*to de charisma ek pollōn paraptōmatōn eis dikaiōma*) “but the gift is out of many trespasses unto justification” .. *dikaiōma* means “a sentence of acquittal” .. the idea of

the word's impact is that of a judicially-approved action by a judge that focuses on a specific result ..

We are reminded throughout Romans that God is the Judge. He condemns and justifies –

"... who, knowing the righteous judgment of God, that those who practice such things are deserving of death, not only do the same but also approve of those who practice them." Romans 1:32

"Therefore you are inexcusable, O man, whoever you are who judge, for in whatever you judge another you condemn yourself; for you who judge practice the same things. But we know that the judgment of God is according to truth against those who practice such things. And do you think this, O man, you who judge those practicing such things, and doing the same, that you will escape the judgment of God?" Romans 2:1-3

"For there is no partiality with God. For as many as have sinned without law will also perish without law, and as many as have sinned in the law will be judged by the law." Romans 2:11-12

"... in the day when God will judge the secrets of men by Jesus Christ, according to my gospel." Romans 2:16

"But if our unrighteousness demonstrates the righteousness of God, what shall we say? Is God unjust who inflicts wrath? (I speak as a

man.) Certainly not! For then how will God judge the world?" Romans 3:5-6

"Therefore by the deeds of the law no flesh will be justified in His sight, for by the law is the knowledge of sin. But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets, even the righteousness of God, through faith in Jesus Christ, to all and on all who believe. For there is no difference; for all have sinned and fall short of the glory of God, being justified freely by His grace through the redemption that is in Christ Jesus, whom God set forth as a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed, to demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has faith in Jesus. Where is boasting then? It is excluded. By what law? Of works? No, but by the law of faith. Therefore we conclude that a man is justified by faith apart from the deeds of the law. Or is He the God of the Jews only? Is He not also the God of the Gentiles? Yes, of the Gentiles also, since there is one God who will justify the circumcised by faith and the uncircumcised through faith. Do we then make void the law through faith? Certainly not! On the contrary, we establish the law." Romans 3:20-31

Verse 17

"For if by the one man's offense death reigned through the one, much more those who receive abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.)

ει γαρ τω του ενος παραπτωματι ο θανατος εβασιλευσεν δια του ενος πολλω μαλλον οι την περισσειαν της χαριτος και της δωρεας της δικαιοσυνης λαμβανοντες εν ζωη βασιλευσουσιν δια του ενος ιησου χριστου

ει γαρ τω του ενος παραπτωματι ο θανατος εβασιλευσεν δια του ενος (*ei gar tou henos paraptōmati ho thanatos ebasileusen dia tou henos*) "if for by the of the one trespass death reigned through the one" .. the word *thanatos* can mean physical or spiritual death .. *ebasileusen* means "rule over, reign over" ..

Physical and spiritual death have reigned over the human race by the sin of Adam for many **years**.

πολλω μαλλον οι την περισσειαν της χαριτος και της δωρεας της δικαιοσυνης λαμβανοντες εν ζωη βασιλευσουσιν δια του ενος ιησου χριστου (pollō mallon hoi tēn perisseian tēs charitos kai tēs dōreas tēs dikaiosynēs lambanontes en zōē basileusousin dia tou henos Iēsou Christou) "how much more those the abundance of grace and of the gift of righteousness receiving in life will reign through the one Jesus Christ" ..

lambanontes means "lay hold of, get" .. the idea of the word is to actively (aggressively) lay hold of something available to you ..

This is God's 'amazing grace'! Whereas death has reigned (aorist tense) through Adam's sin against God – the abundance of God's grace and His gift of righteousness will reign (future tense) through Jesus Christ **forever!**

Other Commentaries

"Now comes the statement of the contrast which extends over the next five verses. The points of difference are thrown into relief by the points of resemblance. These may be, perhaps, best presented by the subjoined scheme:—

Persons of the action.

One man, Adam.

One Man, Christ.

The action.

One act of trespass.

One act of obedience.

Character of the action viewed in its relation to the Fall and Salvation of man.

The great initial trespass or breach of the law of God.

The great accomplished work of grace, or the gift of righteousness.

Persons affected by the action.

All mankind.

All mankind.

Proximate effect of the action.

Influx of many transgressions.

Clearing away of many transgressions.

Ulterior effect of the action.

Death.

Life.

The offence.—Perhaps rather, trespass, to bring out the latent antithesis to the obedience of Christ. (Ellicott.)

One . . . many.—Substitute throughout this passage, "the one," "the many." By "the many," is meant "mankind generally," "all men." Dr. Lightfoot quotes Bentley on the importance of this change: "By this accurate version some hurtful mistakes about partial redemption and absolute reprobation had been happily prevented. Our English readers had then seen what several of the Fathers saw and testified, that the many, in an antithesis to the one, are equivalent to all in Romans 5:12, and comprehend the whole multitude, the entire species of mankind, exclusive only of the one." "In other words," Dr. Lightfoot adds, "the benefits of Christ's obedience extend to all men potentially. It is only human self-will which places limits to its operation."

Much more.—Because God is much more ready to exercise mercy and love than severity, to pardon than to punish.

The grace of God, and the gift by grace.—The grace of God is the moving cause, its result is the gift (of righteousness, Romans 5:17) imputed by His gracious act to the many." Ellicott's Commentary for English Readers

"Romans 5:15-16. But not as the offence, &c. — The apostle now describes the difference between Adam and Christ, and that much more directly and expressly than the agreement between them. Now, the fall and the free gift differ, 1st, In amplitude, Romans 5:15; Romans 2 d, He, from whom sin came, and He from whom the free gift came, (termed also the gift of righteousness,) differ in power, Romans 5:16; Romans 3 d, The reason of both is subjoined, Romans 5:17; Romans 4 th, This premised, the offence and the free gift are compared with regard to their effect, Romans 5:18. And with regard to their cause, Romans 5:19. Not as the offence — The sin of Adam, and the misery that follows upon it; so also is the free gift — The benefit that arises to us from the obedience of Christ; that is, there is not a perfect equality and proportion between the evil that comes through Adam, and the benefit that comes by Christ: they are not equal in their influence and efficacy. For if through the offence of one many be dead — If the transgression of one mere man was effectual to bring down death, condemnation, and wrath upon all his posterity, or natural seed; much more the grace of God — His love and favour; and the gift — The salvation; by grace, which is by one man — Who, however, is God as well as man; even Jesus Christ — The divinely-commissioned and anointed Saviour; hath abounded unto many — Is more abundantly efficacious to procure reconciliation, pardon, righteousness, and life, for all that will accept them, and become his spiritual seed. The apostle's design here is to compare Adam's sin and Christ's obedience, in respect of their virtue and efficacy, and to show that the efficacy of Christ's obedience must needs be much more abundant than that of Adam's sin. And not, &c. — As there is a difference in respect of the persons from whom these effects are

derived, and the advantage is on the side of Christ; so there is a difference also in respect of the extent of the efficacy of their acts: thus, one sin brought condemnation; the mischief arose from one offence: here not only that one sin, but also many sins, — yea, all the sins of believers, — are pardoned, and their nature is renewed: so that the benefit exceeds the mischief. For the judgment — The guilt which exposed to judgment; was by one — Namely, by one offence; to Adam's condemnation — Occasioning the sentence of death to be passed upon him, which, by consequence, overwhelmed his posterity: but the free gift — To χάρισμα, the gift of grace, is of many offences — Extends to the pardon not only of that original sin, but of all other personal and actual sins; unto justification — Unto the purchasing of it for all men, notwithstanding their many offences, and the conferring of it upon all the truly penitent that believe in Christ." Benson Commentary

"5:15-19 Through one man's offence, all mankind are exposed to eternal condemnation. But the grace and mercy of God, and the free gift of righteousness and salvation, are through Jesus Christ, as man: yet the Lord from heaven has brought the multitude of believers into a more safe and exalted state than that from which they fell in Adam. This free gift did not place them anew in a state of trial, but fixed them in a state of justification, as Adam would have been placed, had he stood. Notwithstanding the differences, there is a striking similarity. As by the offence of one, sin and death prevailed to the condemnation of all men, so by the righteousness of one, grace prevailed to the justification of all related to Christ by faith. Through the grace of God, the gift by grace has abounded to many through Christ; yet multitudes choose to remain

under the dominion of sin and death, rather than to apply for the blessings of the reign of grace. But Christ will in nowise cast out any who are willing to come to him." Matthew Henry's Concise Commentary

"16. And not as it was by one that sinned, so is the gift—"Another point of contrast may be mentioned."

for the judgment—"sentence."

was by one—rather, "was of one," meaning not "one man," but, as appears from the next clause, "one offense."

to condemnation, but the free gift—"gift of grace."

is of many offences unto justification—a glorious point of contrast. "The condemnation by Adam was for one sin; but the justification by Christ is an absolution not only from the guilt of that first offense, mysteriously attaching to every individual of the race, but from the countless offenses it, to which, as a germ lodged in the bosom of every child of Adam, it unfolds itself in his life." This is the meaning of "grace abounding towards us in the abundance of the gift of righteousness." It is a grace not only rich in its character, but rich in detail; it is a "righteousness" not only rich in a complete justification of the guilty, condemned sinner; but rich in the amplitude of the ground which it covers, leaving no one sin of any of the justified uncanceled, but making him, though loaded with the guilt of myriads of offenses, "the righteousness of God in Christ."

Jamieson-Fausset-Brown Bible Commentary

"For if by one man's offence death reigned by one,.... It may be rendered, "by one offence death reigned by one"; for it was the single sin of Adam, the first sin that was committed by him, which gave death its reigning power over the sons of men:

"Adam, say (f) the Jewish doctors, transgressed, , one commandment of the law," and was the cause of death to himself, and to all the world. These words are a repetition, with a further explanation, of Romans 5:15; there it is said, "through the offence of one many be dead"; here "by one man's offence", or "by one offence, death reigned by one"; in which death is represented as a mighty monarch, a powerful king; and designs not only corporeal death, which has mounted the throne by sin, and is supported in its dominion by an ordinance of heaven; but also a moral or spiritual death, which has seized on all mankind, and reigns in every power and faculty of the soul of man; and likewise an eternal one, which will have power over all those, who have no part in the first resurrection: in Romans 5:15, "the grace of God, and the gift by grace", are said to "abound unto many"; here they are said to receive abundance of grace, and of the gift of righteousness: by abundance of grace is designed, either something distinct from the justifying righteousness of Christ; such as the abundant grace and mercy of God, in regeneration and conversion; the various graces of the Spirit then implanted; the many things then wrought in the heart; the large discoveries! of pardoning grace, and the abundance of the love of God shed abroad in the soul by the Spirit: or rather the same with "the gift of righteousness", because of the large display of the grace of God in it; by which "righteousness" is meant, not righteousness or holiness infused into us; but the righteousness of Christ, which is a free grace gift, and is

enjoyed in a way of receiving; which denotes the act of faith, and supposes giving; and hence there is no room for boasting, but great reason for thankfulness: now such persons who have received this abundant grace and free gift, shall reign in life by one, Jesus Christ; in corporeal life, they are not now subject to death as a penal evil, as other persons are, and though they die this death, they will triumph over it in the resurrection morn, they will rise again to everlasting life; they reign now in spiritual life over sin, Satan, and the world; and they will reign in eternal life, they will sit on thrones, wear crowns, and possess a kingdom of glory for ever and ever; and all by and through one, Jesus Christ, and not on account of any works, or merits of theirs.

(f) Zohar in Num. fol. 52. 1. Vid. Caphtor, fol. 102. 1. supra citat." Gill's Exposition of the Entire Bible

Romans 5:18-19

"Therefore, as through one man's offense judgment came to all men, resulting in condemnation, even so through one Man's righteous act the free gift came to all men, resulting in justification of life. For as by one man's disobedience many were made sinners, so also by one Man's obedience many will be made righteous." Romans 5:18-19

Paul's 'therefore' is there for a reason, which we saw in the last part of our study. Here are the highlights –

- the free gift is not like the offense (Adam's offense)
- if by one man's offense many died, the gift of grace of the one Man, Jesus Christ, abounded to many
- the gift is not like that which came through the one who sinned (Adam's sin)
- the judgment which came from one offense resulted in condemnation
- the free gift which came from many offenses resulted in justification
- if by the one man's offense death reigned through the one (Adam)
- much more those who receive abundance of grace and the gift of righteousness will reign in life through Jesus Christ

We now move to the next part of Paul's letter to the Romans to see where he will take us from these profound truth claims.

Verse 18

"Therefore, as through one man's offense judgment came to all men, resulting in condemnation, even so through one Man's righteous act the free gift came to all men, resulting in justification of life."

αρα ουν ως δι ενος παραπτωματος εις παντας ανθρωπους εις κατακριμα ουτως και δι ενος δικαιωματος εις παντας ανθρωπους εις δικαιοσιν ζωης

αρα ουν ως δι ενος παραπτωματος εις παντας ανθρωπους εις κατακριμα
(*ara oun hōs di enos paraptōmatos eis pantas anthropous eis katakrima*)
"so then just as by one trespass to all men it is unto condemnation" ..
paraptōmatos means "fall away after being close-beside, lapse, slip, false step, trespass, sin" .. *katakrima* means "penalty, results of judgment"

Adam's sin (trespass) has led to all people falling into condemnation. All people "fall away" because of Adam's sin. Even "as through one man's's offense judgment came to all men," that judgment resulted "in condemnation".

ουτως και δι ενος δικαιωματος εις παντας ανθρωπους εις δικαιοσιν ζωης
(*houtōs kai di enos dikaiōmatoss eis pantas anthropous eis dikaiōsin zōēs*)
"so also by one act of righteousness to all men it is unto justification of life" .. *dikaiōmatos* means "a righteous deed, a judicially-approved act" ..
Jesus Christ did "one thing" and that one thing was "righteous," it has God's approval .. that one act of righteousness was "to all men" and it unto

"justification of life" .. *dikaiōsin* is from the same root as *dikaiōmatos* and means "acquittal, act of pronouncing righteous" .. *zōēs* means "physical and spiritual life"

Even as Adam's one "trespass" came to all men resulting in condemnation, Jesus Christ's one "act of righteousness" brought the free gift came to all men resulting in justification of life.

Verse 19

"For as by one man's disobedience many were made sinners, so also by one Man's obedience many will be made righteous."

ωσπερ γαρ δια της παρακοης του ενος ανθρωπου αμαρτωλοι κατεσταθησαν οι πολλοι ουτως και δια της υπακοης του ενος δικαιοι κατασταθησονται οι πολλοι

ωσπερ γαρ δια της παρακοης του ενος ανθρωπου αμαρτωλοι κατεσταθησαν οι πολλοι (*hōsper gar dia tēs parakoēs tou enos anthrōrou hamartōloi katestathēsan hoi polloi*) "for as for through the disobedience of the one man sinners were made the many" .. *parakoēs* means "contrary hearing, a hearing amiss, imperfect hearing, refusal to hear properly" .. *hamartōloi* means "sinful, depraved, blatant sinner" .. *polloi* means "great in amount, many, numerous"

Paul reiterates his point that Adam's disobedience made "many sinners" and that resulted in condemnation. The number is a 'great' amount, so great that Paul wrote in verse 18 that through Adam's offense "judgment came to all men." "All men" of verse 18 is the "many, numerous, great amount" in verse 19.

οὕτως και δια της υπακοης του ενος δικαιοι κατασταθησονται οι πολλοι
(*houtōs kai dia tēs hypakoēs tou henos dikairoi katastathēsontai hoi polloi*)
"so also through the obedience of the one righteous will made the many" ..
hypakoēs means "submission to what is heard, compliance, obedience" ..
katastathēsontai means "appoint, set in order, give standing"

Paul reiterates his point that "through one Man's righteous act the free gift came to all men, resulting in justification of life" by saying in verse 19 that "by one Man's obedience many will be made righteous."

Look at it again:

- verse 18 – Adam's disobedience made "many sinners" and that resulted in condemnation
 - verse 19 – by one man's disobedience many were made sinners
-
- verse 18 – through one Man's righteous act the free gift came to all men, resulting in justification of life
 - verse 19 – by one Man's obedience many will be made righteous
-

It's quite clear that Adam's one trespass led to judgment for all men and that Jesus' one righteous act made many righteous. That means all men suffer from the guilt of 'original sin' that came from Adam and that only the sacrificial death of Jesus on the Cross could make many men righteous.

Other Commentaries

"Through one man's offence, all mankind are exposed to eternal condemnation. But the grace and mercy of God, and the free gift of righteousness and salvation, are through Jesus Christ, as man: yet the Lord from heaven has brought the multitude of believers into a more safe and exalted state than that from which they fell in Adam. This free gift did not place them anew in a state of trial, but fixed them in a state of justification, as Adam would have been placed, had he stood. Notwithstanding the differences, there is a striking similarity. As by the offence of one, sin and death prevailed to the condemnation of all men, so by the righteousness of one, grace prevailed to the justification of all related to Christ by faith. Through the grace of God, the gift by grace has abounded to many through Christ; yet multitudes choose to remain under the dominion of sin and death, rather than to apply for the blessings of the reign of grace. But Christ will in nowise cast out any who are willing to come to him." Matthew Henry's Concise Commentary

"Here, after a long parenthesis, the apostle returns to what he had begun to say in Romans 5:12; and now he makes the comparison full in both members, which there, by reason of intervening matter, was left imperfect, as I before hinted.

Judgment; guilt, which exposeth to judgment.

Came upon all men; all the posterity, or natural seed, of the first Adam.

The free gift; that which all along he calls the free gift, seems to be the benefit believers have by Christ's obedience.

Came upon all men; not all universally, but all sorts of men indifferently, Gentiles as well as Jews; or all that are his spiritual seed. Or all men here is put for many men." Matthew Poole's Commentary

"Many were made sinners.—The many, or mankind collectively, were placed in the position of sinners.

Obedience.—This term is chosen in contradistinction to the disobedience of Adam. The obedience of Christ was an element in the atonement. (Comp. Philippians 2:8, where it is said that he "became obedient unto death;" and Hebrews 10:7, "Lo, I come to do thy will, O God," specially in connection with the atonement.) But if we interpret St. Paul by himself, we must not see in it the sole element to the exclusion of the "propitiatory sacrifice" of Romans 3:25; Ephesians 1:7; Ephesians 5:2; 1 Timothy 2:6.

By the obedience of one – Of Christ. This stands opposed to the disobedience of Adam, and evidently includes the entire work of the Redeemer which has a bearing on the salvation of people; Philippians 2:8, "He ...became obedient unto death." Ellicott's Commentary for English Readers

"For, &c.—better, "For as by the one man's disobedience the many were made sinners, even so by the obedience of the One shall the many be made righteous." On this great verse observe: First, By the "obedience" of Christ here is plainly not meant more than what divines call His active obedience, as distinguished from His sufferings and death; it is the entire work of Christ in its obediencial character. Our Lord Himself represents even His death as His great act of obedience to the Father: "This commandment (that is, to lay down and resume His life) have I received of My Father" (Joh 10:8). Second, The significant word twice rendered made, does not signify to work a change upon a person or thing, but to constitute or ordain, as will be seen from all the places where it is used. Here, accordingly, it is intended to express that judicial act which holds men, in virtue of their connection with Adam, as sinners; and, in connection with Christ, as righteous. Third, The change of tense from the past to the future—"as through Adam we were made sinners, so through Christ we shall be made righteous"—delightfully expresses the enduring character of the act, and of the economy to which such acts belong, in contrast with the for-ever-past ruin of believers in Adam. (See on [2201]Ro 6:5). Fourth, The "all men" of Ro 5:18 and the "many" of Ro 5:19 are the same party, though under a slightly different aspect. In the latter case, the contrast is between the one representative (Adam—Christ) and the many whom he represented; in the former case, it is between the one head (Adam—Christ) and the human race, affected for death and life respectively by the actings of that one. Only in this latter case it is the redeemed family of man that is alone in view; it is humanity as actually lost, but also as actually saved, as ruined and recovered. Such as refuse to fall in with the high purpose of God to constitute His

Son a "second Adam," the Head of a new race, and as impenitent and unbelieving finally perish, have no place in this section of the Epistle, whose sole object is to show how God repairs in the second Adam the evil done by the first. (Thus the doctrine of universal restoration has no place here. Thus too the forced interpretation by which the "justification of all" is made to mean a justification merely in possibility and offer to all, and the "justification of the many" to mean the actual justification of as many as believe [Alford, &c.], is completely avoided. And thus the harshness of comparing a whole fallen family with a recovered part is got rid of. However true it be in fact that part of mankind is not saved, this is not the aspect in which the subject is here presented. It is totals that are compared and contrasted; and it is the same total in two successive conditions—namely, the human race as ruined in Adam and recovered in Christ)." Jamieson-Fausset-Brown Bible Commentary

"This verse is not a mere repetition of the former, but it is an explanation. By the former statements it might perhaps be inferred that people were condemned without any guilt or blame of theirs. The apostle in this verse guards against this, and affirms that they are in fact sinners. He affirms that those who are sinners are condemned, and that the sufferings brought in on account of the sin of Adam, are introduced because many were made sinners." Barnes' Notes on the Bible

"... so by the obedience of one shall many be made righteous; not by their own obedience; nor by their own obedience and Christ's together; but by his sole and single obedience to the law of God: and the persons made righteous by it are not all the posterity of Adam, and yet not a few of them; but "many", even all the elect of God, and seed of Christ; these are all made righteous in the sight of God, are justified from all their sins, and entitled to eternal life and happiness." Gill's Exposition of the Entire Bible

"just as the one sin of Adam brought condemnation, so also did the one righteous act of Christ bring justification. Just as condemnation spread to all, so also is the divine acquittal offered to all. Paul did not intend to imply that the result of Christ's atoning work automatically provided justification for all regardless of their willingness to accept it. Universal salvation is not taught in this text. Context indicates that Paul was comparing the fate of those who are in Adam (the position of all by virtue of their birth into the human race) and the blessings of those who are in Christ (the position of all who have responded in faith). Paul's final contrast was between the disobedience of Adam and the obedience of Christ (v. 19). By the disobedience of the first man the entire race was constituted sinners. But by the obedience of the second man "the many will be made righteous." As in v. 15 we are to understand "the many" in terms of all who are in Adam (everyone who is born into the human family) and all who are in Christ (everyone who has been born into the family of God by faith in Christ). The righteousness of which Paul spoke is a right standing before God (cf. 2 Cor 5:21). It is imputed by God as a result of faith. Righteousness as conduct (sanctification) is dealt with in

chaps. 6–8. Growth in holiness is the proof that righteousness by faith has in fact been imputed. By definition, life is growth. Where there is no growth, there is no life.” Mounce, Robert (2010). Romans. B&H Publishing Group

Romans 5:20-21

"Moreover the law entered that the offense might abound. But where sin abounded, grace abounded much more, so that as sin reigned in death, even so grace might reign through righteousness to eternal life through Jesus Christ our Lord." Romans 5:20-21

We now move to the next part of Paul's letter to the Romans where we will learn more about how Law and Grace work in our lives.

Verse 20

"Moreover the law entered that the offense might abound. But where sin abounded, grace abounded much more"

νομος δε παρεισηλθεν ινα πλεοναση το παραπτωμα ου δε επλεονασεν η αμαρτια υπερεπερισσευσεν η χαρις

νομος δε παρεισηλθεν ινα πλεοναση το παραπτωμα (*nomos de pareisēlthen hina pleonasē to paraptōma*) "the law now entered so that might abound the trespass" .. *pareisēlthen* means "to come in beside" .. *pleonasē* means "to superabound, have more than enough" .. *paraptōma* means "false step, falling away from being close beside"

The Apostle Paul mentioned the "law" more than 50 times in his letter to the Romans. The first use of the word "law" is in chapter 2 –

*"For as many as have sinned without law will also perish without law, and as many as have sinned in the law will be judged by the law."
Romans 2:12*

Paul was addressing Gentiles and Jews in that one statement. Now he moves to the entrance of the Mosaic Law. Keep in mind that in the sentence before this one Paul pointed to the fact that the first man's (Adam's) disobedience made "many sinners" which resulted in condemnation. So, what did the entrance of the Law do?

"that the offense might abound"

Fascinating! So many people for thousands of years have thought that God's Law was given as a way to 'earn' salvation. Obey the Law and be good and you'll earn your way into God's favor. Not so, Paul wrote. The entrance of the Mosaic Law caused Adam's sin to "superabound."

[You may find it helpful to take a few minutes and read Galatians 3 as another perspective about the impact of the Mosaic Law on sinners.]

Why would God want "the offense" to abound?

ου δε επλεονασεν η αμαρτια υπερεπερισσευσεν η χαρις (*hou de epleonasen hē hamartia hupereperisseusen hē charis*) "where however abounded sin overabounded grace" .. *hupereperisseusen* means "to abound more exceedingly, beyond what already exceeds" .. *charis* means "favor, kindness, grace"

Even as the Mosaic Law impacted Adam's sin (the offense) by making it superabound, God's grace abounds beyond the exceeding abundance of sin!

Now we see how the Law and Grace work together. God added the Law to cause Adam's sin to "superabound" and where sin abounded, "grace abounded much more!"

God's Grace is truly greater than all our sin –

*"Marvelous grace of our loving Lord,
Grace that exceeds our sin and our guilt!
Yonder on Calvary's mount outpoured,
There where the blood of the Lamb was spilled.
Grace, grace, God's grace,
Grace that will pardon and cleanse within;
Grace, grace, God's grace,
Grace that is greater than all our sin!"
Johnston/Towner*

Verse 21

"so that as sin reigned in death, even so grace might reign through righteousness to eternal life through Jesus Christ our Lord."

ινα ωσπερ εβασιλευσεν η αμαρτια εν τω θανατω ουτως και η χαρις βασιλευση δια δικαιοσυνης εις ζωην αιωνιον δια ιησου χριστου του κυριου ημων

ινα ωσπερ εβασιλευσεν η αμαρτια εν τω θανατω (*hina hōsper ebasileusen hē hamartia en tō thanatō*) "so that just as reigned the sin in death" .. *ebasileusen* means "to rule over" .. *thanatō* means "physical or spiritual death"

ουτως και η χαρις βασιλευση δια δικαιοσυνης (*houtōs kai hē charis basileusē dia dikaiosunēs*) "so also grace might reign through righteousness" .. *dikaiousunēs* means "justice, righteousness"

εις ζωην αιωνιον δια ιησου χριστου του κυριου ημων (*eis zōēn aiōnion dia Iēsou Christou tou kuriou hēmōn*) "unto life eternal through Jesus Christ the Lord of us"

Even as sin reigns in death, grace reigns through righteousness to eternal life and that through Jesus Christ our Lord!

Other Commentaries

*"Here he shows the reason why the law was given; although (as it is in Romans 5:13) before that time sin was in the world, it was that the offence might abound; either strictly, the offence of that one man, or rather largely, the offence of every man. The particle *ina* (rendered *that*), is to be taken either causally, and so it is interpreted by Galatians 3:19, where it is said, the law was added because of transgressions, that thereby the guilt and punishment of sin being more fully discovered, the riches of God's free grace and mercy might be the more admired; or else eventually, it so falls out by accident, or by reason of man's corruption, that sin is thereby increased or augmented." Matthew Poole's Commentary*

"The Apostle had already (Romans 5:13-14) alluded to the intervention of the Law. Now he returns to the topic, and in order to complete his historical view of the origin of sin through Adam, and its atonement through Christ, he considers what was its effect upon the former, and how that effect was met and neutralised by the latter. Mankind had already been led into sin by Adam. The Law came in to make matters still worse. It substituted conscious sin for unconscious, and so heightened its guilt. But all this is more than retrieved by grace." Ellicott's Commentary for English Readers

"By 'the law' is meant, not the law of nature, much less the law of sin; rather the ceremonial law, which came in over and above the moral law; it entered but for a time; by which sin abounded, and appeared very

sinful; and through it the grace of God much more abounded, in the sacrifice of Christ prefigured by it: but the moral law, as it came by Moses, is here intended; which entered with great pomp and solemnity on Mount Sinai; and intervened, or came between Adam's sin and Christ's sacrifice; and also came in besides, or over and above the promise of life by Christ; and may moreover be said to enter into the conscience of a sinner, with the power and energy of the Spirit of God: and the end of its entrance is, that the offence might abound; meaning either the sin of Adam, he had been speaking of under that name, that that itself, and the imputation of it to his posterity, and also the pollution of human nature by it, together with all the aggravating circumstances of it, might appear more manifest; or sin in general, any and all actual transgressions, which abound through the law's discovering the evil nature of them, and so taking away all excuse, or pretext of ignorance: by prohibiting them, whereby the corrupt nature of man becomes more eager after them; and by accusing, threatening, terrifying, and condemning, on account of them: one view of the apostle in this, doubtless, is to show, that there can be no justification by the law: but where sin abounded, grace did much more abound: sin has abounded in human nature, in all the individuals of it; and grace has superabounded in the same nature, being assumed by the Son of God, and united to him, who has appeared in it "full of grace and truth", John 1:14, sin has abounded in all the powers and faculties of the soul, in the understanding, will, and affections, of an unregenerate man; but in regeneration, the grace of God much more abounds in the same powers and faculties, enlightening the understanding, subduing the will, and influencing the affections with love to divine things: sin abounded in the

Gentile world, before the preaching of the Gospel in it; but afterwards grace did superabound in the conversion of multitudes in it from idols, to serve the living God; and where sin has abounded in particular persons to a very great height, grace has exceeded it, as in Manasseh, Mary Magdalene, Saul, and others." Gill's Exposition of the Entire Bible

"By Christ and his righteousness, we have more and greater privileges than we lost by the offence of Adam. The moral law showed that many thoughts, tempers, words, and actions, were sinful, thus transgressions were multiplied. Not making sin to abound the more, but discovering the sinfulness of it, even as the letting in a clearer light into a room, discovers the dust and filth which were there before, but were not seen. The sin of Adam, and the effect of corruption in us, are the abounding of that offence which appeared on the entrance of the law. And the terrors of the law make gospel comforts the more sweet. Thus God the Holy Spirit has, by the blessed apostle, delivered to us a most important truth, full of consolation, suited to our need as sinners. Whatever one may have above another, every man is a sinner against God, stands condemned by the law, and needs pardon. A righteousness that is to justify cannot be made up of a mixture of sin and holiness. There can be no title to an eternal reward without a pure and spotless righteousness: let us look for it, even to the righteousness of Christ." Matthew Henry's Concise Commentary

In Our Next Romans Ebook

We will dive into the deep doctrinal depths of Romans 6 in the next part of our special study.

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