

Book of Romans



Chapter 5

*Theme: Benefits of salvation;
sanctification of the saint*

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Romans Chapter 5

Torah Class, Seed of Abraham; Tom Bradford:

As we study Romans Chapter 5 today we should pause to remember just who Paul is addressing his thoughts to: it is to the gentile and Jewish Believers living in the capital city of the Roman Empire: Rome. To put a finer point on it: this was not an open letter to all Believers where ever they might live. What he was teaching them certainly could apply to all Believers everywhere as the conditions arose, but that was not the intent of this letter.

While all sections of his Letter to the Romans are meant for both Jewish and gentile Roman Believers, some sections are more carefully aimed at Jewish Believers, and other times more at gentile Believers. Just how Jewish Believers might understand what Paul had to say could be quite different from how the gentile Believers perceived it. This is because Jewish Believers had a fairly in-depth understanding of Judaism and their Hebraic heritage, and so grasped the many nuances of their religion and history that would not have been realized by gentiles. Much of what Paul had to say in the Book of Romans would have flown over the heads of gentile Believers. Their only hope was that knowledgeable Jewish Believers would explain it to them.

It is ironic that today's gentile Believers are in the same boat as the Roman gentile Believers of Paul's era. The difference is that back then it seems that gentile Believers sought out and were happy to have the tutoring and insight of Jewish Believers to help them understand Scripture. But today (and for many centuries, actually) that is not the case; gentile Believers usually think that we can understand the Old and New Testaments with little or no knowledge of Judaism or of Jewish history or culture. Christians have typically shunned any thought of turning to Jews for some answers. And if we are honest we can see where that mindset has led the Christian faith. So let us determine to first admit to ourselves that the Bible is an ancient Hebrew document, written in the context of various stages of ancient Hebrew culture, and that until we take the time to learn the nuances of their culture and their religion we will have a skewed or incomplete understanding of what the Hebrew writers of the Bible meant by what they said.

As we get ready to read Romans chapter 5 recall that chapter 4 was mostly a Midrash on Abraham that ended with Paul comparing Yeshua to Abraham. Paul's conclusion was that while Abraham is indeed the biological father to the Jewish people (more accurately, the Hebrew people), Abraham is also the spiritual father to gentile Believers in Christ. Thus gentile Believers are as much legitimate seed of Abraham as are Jews; just in a slightly different sense that doesn't involve membership in the Jewish nation. Paul's words would have thrilled the gentile Believers of Rome; but it would have had a different effect upon the Roman Jews. Some Jews would have had mixed feelings about such a notion, while others would have been downright furious at the thought and disagreed vehemently with Paul.

So, what we will see is that Romans chapter 5 (when taken as a whole) can only be taken as a summation of all that Paul has discussed in chapters 1 – 4, and what it means for Believers, even though new information is added. Open your Bibles to Romans 5.¹

¹ <http://www.torahclass.com/teacher/author/tom-bradford/new-testament-studies/new-testament-romans>

McGee: As we come to the fifth chapter of Romans, we find Paul answering one of the questions that would naturally arise in the minds of those who had read his epistle to this point. He has told us that we have been saved by the redemption that we have in Christ, the redemption that had been purchased at tremendous price upon the Cross. It delivers us from the guilt of sin so that the sin question has been settled. This means that we will not come before God for judgment which will determine our salvation. It means that an eternal home is waiting for those who have trusted Christ. Now the question Paul will answer is: What about the here and now?

I have heard liberal preachers say, "I do not believe in a religion of the hereafter; I believe in a religion of the here and now." In San Francisco in the early days of the "hippie" movement, I was talking to a young vagrant on a street corner, and he didn't want to hear about Christianity. He said, "That's 'pie in the sky by and by' religion, and I don't care for that." And so I said to this young fellow, "Then you believe in getting your pie here and now and not by and by?" He said, "That's right." I told him that it didn't look to me like he was getting very much pie in the here and now, and he admitted that he wasn't. So, I said, "Well, it is tragic indeed to miss the pie here and now and miss it hereafter also."

Paul now is going to show that there are certain benefits that accrue to the believer right here and now when he trusts Christ, when he's been justified by faith in the redemption that we have in Christ. And actually, these are benefits that the world is very much concerned about, and would like to have them.

Many people are spending a great deal of money today trying to attain the things that are the present benefits of every believer. That doesn't mean that all believers are enjoying them. However, God has them on the table for you, and all you have to do is reach over and take them (see Eph. 1:3).²

¹Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

"Therefore" = concluding from the foregoing.

"With" pros, face-to-face; intimate relationship, understanding.

A believer is not responsible for having peace in the sense of making it but in the sense of enjoying it. Many don't have peace with God because they don't claim it through faith. "...My peace I give to you, not as the world giveth..." (John 14:27)³

Torah Class, Seed of Abraham; Tom Bradford:

The reason that most of you are studying with Seed of Abraham Torah Class is because you want a better understanding of who God is and what His Word to us is intended to impart. I'm hoping that you also are seeking to better understand certain terms and expressions that are in common, if not daily, use among Christians. Terms like sin, death, and even "through Christ" (such as "I can do anything through Christ"). We seldom stop and ask ourselves some basic questions about exactly what those terms mean, and equally seldom do we hear them defined in

² Thru The Bible with J. Vernon McGee.

³ Chuck Missler, Notes on Romans, khouse.org

the Church or Synagogue setting; the terms are used, and we're expected to know. The result is that Believers have a somewhat hazy understanding of those terms and expressions that are so central to our faith, or we have our own understanding of their meaning unaware that to other Christians (or to the un-Believing population in general) those terms can mean something quite different. We'll work on remedying that, but you'll need to be patient and attentive. As important as understanding these Biblical terms is, they are not necessarily easy to explain.

Thus, right off the bat in verse 1 we see Paul say that since we have indeed become righteous by our trust in God, then we need to maintain our newly found "peace" with God "through our Lord, Yeshua the Messiah". Our CJB uses the word shalom instead of peace; English Bibles most often translate shalom as meaning peace. But what does peace (shalom) mean, Biblically? Typically, peace with someone (in this case peace with God) is thought of in military terms; as in peace instead of hostility. However, because that kind of peace is seldom spoken of in Scriptures (especially when speaking from a spiritual aspect) then we need to expand the meaning from peace to well-being because that more closely approximates the meaning of the Hebrew concept of shalom. Peace is not meant in verse 1 as only a cessation of hostilities; it is meant as our receiving overall well-being from the Lord. This is a type of well-being that can only come from God and it gives us a lasting comfort, a sense of protection and devotion, a return to wholeness, and it also involves aspects of grace.

Many commentators will argue that indeed the term peace is meant as a cessation of hostilities between God and man because this peace is the result of reconciliation. But that doesn't entirely dovetail well with the character of God. The Father is not a hostile God; and reconciliation doesn't always have to be between enemies. He is a God who loves His creatures even when we don't love Him and might even be hostile towards Him. Otherwise, how does one account for God giving up His Son for the sake of those who are against Him? Even when He punishes humans it is not with a sense of hostility but rather with a sense of justice. God's wrath is much less about hostility and more about the just consequence of rebellion. In a court of law when a person commits a crime is judged guilty and goes to prison, that is not about judicial hostility; it is about proportional justice. Therefore, it cannot be that shalom with God (peace with God) in this context means only that enmity between man and God is over (for the Believer, anyway); it must also mean that upon God righteousing us we receive the divine gift of shalom provided we continue to abide in Him.

But then we are told that this shalom with God happens "through our Lord, Yeshua the Messiah". What does that mean? "Through our Lord" is a kind of New Testament shorthand that Paul in particular favors. Back in Romans 3:25 we were told that Yeshua is our Mercy Seat "through His (Yeshua's) faithfulness". We have already defined faithfulness as the tangible good works and deeds of a person who has faith. So, the phrase "Through our Lord" or "Through Christ" more means: we can now access God the Father by means of our trust in the perfection, works and deeds, and the willing sacrifice of Yeshua that atoned for our sins. Since that is certainly too many words to remember or use when speaking about how we obtained our peace with God, then perhaps we could reduce that to simply: "Through the works and deeds of our Lord, Yeshua". That better captures Paul's meaning.⁴

⁴ <http://www.torahclass.com/teacher/author/tom-bradford/new-testament-studies/new-testament-romans>

McGee: "Therefore being justified by faith" refers to the one act of faith the moment we trust Christ.

"We have peace with God through our Lord Jesus Christ."

The Bible mentions several kinds of peace. First, there's world peace. The United Nations has worked for it as the old League of Nations did. They didn't get anywhere in the past, and they're not getting anywhere today. As I write this, a great many people believe that if you protest loudly enough you can bring peace to the world by human manipulation or psychological gyrations. Well, my friend, as long as there is sin in the hearts of men, there never will be peace in the world -- not until the Prince of Peace comes. Christ will bring peace on this earth. But world peace is not the kind of peace that Paul is talking about here.

Then there is that peace which is known as tranquility of soul. That is the peace to which the Lord Jesus referred when He said to His disciples, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you..." (John 14:27). This is a peace that comes to certain believers who have trusted Christ and who are resting in Him and who are doing His will. I wish I could say that I experience this peace all the time. I do not. I recognize that it is available for every believer today. I suppose I am like most believers in that I have up and down experiences. There are times when this peace floods my soul, and it is wonderful. But there are times when I am under pressure or under tension or when I am weary and this peace somehow eludes me. However, Paul is not referring to the peace of personal tranquility.

Then there is a third kind of peace which Paul mentions to the Philippian believers -- "the peace that passeth all understanding" (see Phil. 4:7). Well, since it passes all understanding, I certainly don't know what it is, and I have a notion that you don't know either.

The peace Paul is talking about, which he lists as the first benefit of salvation, is "peace with God through our Lord Jesus Christ." This is the peace that comes to the soul of one who has trusted Christ as Savior and knows that God no longer has any charge against him, that he is no longer guilty. He knows that God, who had to be against him in the past, is now for him. He knows that he has a salvation that is permanent and eternal. This is the peace that comes because of sins forgiven and because everything is right between you and God. You will notice that Paul mentions again and again that we have peace through the blood of Jesus Christ, which means that everything is all right between our soul and God. That is wonderful peace!

This was explained to me by a wonderful pastor when I was a young boy in my teens. He said that when man sinned in the Garden of Eden, not only did man run away from God -- and found himself alienated from the life of God, with no capacity for God and no inclination to turn to Him -- but God also had to turn away from man. Then when Christ died on the Cross, God turned around, so that now a holy God can say to a lost sinner, "Come." His arms are outstretched. He says, "Come unto me, all ye that labour and are heavy laden, and I will rest you" (Matt. 11:28, literal translation mine). This is peace, the rest of redemption.

My friend, God is reconciled. You don't have to do anything to reconcile Him, as we have seen. A great many people think that you have to shed tears to reconcile God. You don't need tears to soften the heart of God! You don't have to do anything. Because Christ died on the Cross, God is reconciled today. The message of the gospel is, "Be ye reconciled to God." The next move is yours. When you accept His salvation, then you experience peace that your sins have been forgiven.

There are a great many people who pillow their heads at night, not knowing what it is to have peace in their hearts. Oh, how many weary souls today are laboring with a guilt complex and would love to go somewhere to have that guilt removed from their souls! A Christian

psychologist told me several years ago, "The only place you can have a guilt complex removed is at the Cross of Christ." Peace is the first wonderful benefit that accrues to the child of God.⁵

BKC: The apostle now turned to a presentation of the experiential results (suggested by the connective noun, trans. therefore) of the believers' justification—God's declaring them righteous—on the basis of faith (cf. 3:21-4:25). The participial clause since we have been justified (cf. 5:9) through faith describes antecedent action to the main clause, we have peace (*echomen*) with God. Some of the important Greek manuscripts read, "Let us have peace (*echōmen*) with God." This seems to be the preferred reading. If so, then the sense is, "Let us keep on having (in the sense of enjoying) peace with God." Peace has been made by God through our Lord Jesus Christ (cf. Eph. 2:14a), which fact is demonstrated by God's justification. A believer is not responsible for having peace in the sense of making it but in the sense of enjoying it.⁶

Guzik: Therefore, having been justified by faith: To this point in the Book of Romans, Paul has convinced us all that the only way of salvation is to be justified by grace through faith. Now he will tell us what the practical benefits of this are, explaining that it is more than an interesting idea.

Justified by faith speaks of a legal decree. Romans 1:18-3:20 found us guilty before the court of God's law, God's glory, and our conscience. Then Paul explained how because of what Jesus did, the righteousness of God is given to all who believe. The guilty sentence is transformed into a sentence of justified, and justified by faith.

Peace with God through our Lord Jesus Christ: This is the first benefit. Because the price is paid in full by the work of Jesus on the cross, God's justice towards us is eternally satisfied.

This is not the peace of God spoken of in other places (such as Philippians 4:7). This is peace with God; the battle between God and our self is finished – and He won, winning us. Some never knew they were out of peace with God, but they were like drivers ignoring the red lights of a police car in their rear-view mirror – they are in trouble even if they don't know it, and it will soon catch up to them.

This peace can only come through our Lord Jesus Christ. He and His work is our entire ground for peace. In fact, Jesus is our peace (Ephesians 2:14).

Remember that the Bible doesn't say we have peace with the devil, peace with the world, peace with the flesh, or peace with sin. Life is still a battle for the Christian, but it is no longer a battle against God – it is fighting for Him. Some Christians are tempted to believe the battle against God was almost a better place to be, and that is a dangerous and damnable lie.

"I am delighted to find that sin stings you, and that you hate it. The more hatred of sin the better. A sin-hating soul is a God-loving soul. If sin never distresses you, then God has never favored you." (Charles Spurgeon)⁷

1–11 Assurance of Hope. Those who are justified by faith have an unshakable hope, knowing they will be saved from God's wrath on the day of judgment by virtue of Christ's substitutionary death on their behalf.

⁵ Thru The Bible with J. Vernon McGee.

⁶ The Bible Knowledge Commentary

⁷ https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Rom/Rom-5.cfm?a=1051001

Therefore, since we have been justified. Chapter 5 begins with a ringing affirmation of the objective legal standing of the Christian—that the Christian, through faith in Christ, has been justified and declared righteous by God, once for all. The result of this is that the Christian no longer lives under the fear of judgment and the wrath of God but has peace with God, which is not merely a subjective feeling but an objective reality. See also note on John 14:27.⁸

²By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

“Through whom?” Who is the agent here?

“Access:” *prosagoge*, privilege of approach. “Through whom we have obtained access” (perfect sense: in the past, with results that continue on; nothing changes it).

“wherein we stand” = go on standing (present tense, continuing on).

“in grace” => exciting! In a condition [position], before God that we can never earn or merit.

(Attempting to earn it is a form of rejection of the intent of the giver. Cf. Rom 11:6.)

Col 2:6: As you have therefore received (aorist: once and for all) so walk [continue on walking] in Him (present tense, continuously) so keep on walking in Him.

How have you received Him: Eph 2:8, 9! How do you continue?

Galatians = how then we shall then live: by faith. Hab 2:4.

He is always the key; He is “the hope of glory” (Col.1:27; cf. Rom. 8:17-30; 2 Cor. 4:17; Col. 3:4; 2 Thess. 2:14; Heb. 2:10; 1 Peter 5:1, 10).

Even rejoice in sufferings? Cf. James 1:2.⁹

Torah Class, Seed of Abraham; Tom Bradford:

Verse 2 proves this definition that I've given you to be the case because what we have is Paul providing a little more information about what "through Yeshua" means and what it provides. And since it is our trust in the works of another (Christ) that has given us this shalom with God, then the only boasting that we ought to do is in the expression of our hope of experiencing God's glory. Here we have two more terms that need some definition: boasting and God's glory. The CJB use of the word "boast" here is dubious. The Greek word it is attempting to translate is *kauchaomai*. Many English versions translate it as rejoice, others as exult. In fact, it is often translated as glory. However, when we see the term "glory of God", the Greek word that is translated as glory in this case is *doxa*. *Doxa* means splendor or an exalted state. So, since we have two different Greek words that both can translate into English as glory, translators do not want the passage to read "So let us glory about the hope of experiencing God's glory". That sounds odd and confusing, so they usually choose a different construction and replace the first "glory" with the word exult or rejoice. The CJB chose to use boast.

So as used here; to say that we should rejoice in God's glory means that we should celebrate or have a great rejoicing in God's splendor. Yet what is Paul actually getting at in this passage? What is God's glory or splendor? Paul is not speaking about splendor in the sense of how a human king appears in all his regal clothing and aristocratic bearing. He is saying that as Believers we are to look forward to the divine illumination of the wholeness, the perfection, of our humanity that comes only from the divine radiance of being in God's presence. Do you recall

⁸ ESV Study Bible Notes

⁹ Chuck Missler, Notes on Romans, khouse.org

in the Book of Exodus what happened to Moses after spending time in God's presence? He literally radiated light (or better, illumination) when he came down from Mt. Sinai. The radiance emitting from his face so confused and frightened people that Moses took to wearing a veil when he was around the Israelites. So, God's glory in relation to humans involves a recovery of the original destiny of mankind before Adam fell from grace. All wrapped up in the concept of God's glory, this passage speaks of the restoration of human beings that will even be immeasurably enhanced beyond the original state of Adam into something that more resembles Yeshua's exalted state as He ascended to Heaven.¹⁰

McGee: "Access" means that you and I have access to God in prayer. It's wonderful to have someone to go and talk to about yourself and about your problems and about your friends and your loved ones. Today we as children of God have access to a heavenly Father who will listen to us here and who does answer our prayer. Now, that doesn't mean He answers it the way you want it answered, but He always hears you, and sometimes He shows He is a good heavenly Father by saying no. He will answer according to His wisdom, not according to our will. You will notice that we have access by faith into this grace wherein we stand.

3. Hope (5:2)

And rejoice in hope of the glory of God" is the third benefit. The hope that is mentioned here is the hope that the Scriptures hold out. Paul said to a young preacher by the name of Titus, "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:13). (I don't think looking for the Great Tribulation is very much of a hope. I'm certainly not looking for it because that would be a dread rather than a hope.) To look for the Lord to come and take His church out of this world, that's a glorious hope, and it will take place at His appearing.

Now, the child of God has this hope. That means he has a future. He has something to look forward to. You and I are living in a day when man has all the comforts of life in an affluent society, but the interesting thing is, he has no future. James Reston, one of the reporters and editors of the New York Times, several years ago made the statement that in Washington there is a feeling that the problems have so mounted and multiplied that man is totally incapable of solving the problems of this world. The Word of God, you know, goes along with that -- I suppose that was one time that the New York Times and the Bible agreed. What a dark outlook is being given to us today, and the band can play, and you can wave the flag all you want, but you'd better face facts: there's a cancer in the body politic. One of the last statements that Bernard Shaw made before his death was that he had pinned his hopes on atheism, but he had found that atheism did not solve the problems of the world. Then he made this remarkable comment, "You are looking at an atheist who has lost his faith." When an atheist loses his faith, he has nothing in the world to hold on to.

The world today is looking for a hope, looking for a future. This explains the restlessness that is throughout the world, and I think it explains a great many of the movements of the present moment. I believe it has driven a great many folk to alcohol and drug addiction and down other avenues that are dead-end streets. Why? Because they've lost hope of the future. Well, the child of God has a hope, a blessed hope. And he knows that all things are going to work together for good (see Rom. 8:28). He knows that nothing is going to separate him from the love of God (see Rom. 8:39). How wonderful that hope is, the blessed hope of the church.¹¹

¹⁰ <http://www.torahclass.com/teacher/author/tom-bradford/new-testament-studies/new-testament-romans>

¹¹ Thru The Bible with J. Vernon McGee.

BKC: The Lord Jesus, besides being the Agent of the believer's enjoyment of peace with God, is also the One through whom we have gained access (*prosaḡōgēn*, "privilege of approach" to a person of high rank; used elsewhere only in Eph. 2:18; 3:12) by faith into this grace in which we now stand. Though the phrase "by faith" is not supported by the best Greek manuscripts, it is the human means of the access. Believers in Christ stand in the sphere of God's grace (cf. "grace" in Rom. 3:24) because Christ has brought them to this position. He is their means of access. In the Greek text the sentence, And we rejoice in the hope of the glory of God, is coordinate to the clause, "We have peace" (5:1). Like that clause, this one too may be translated, "Let us keep on rejoicing." Because of Christ, Christians eagerly anticipate the time when they will share Christ's glory, in contrast with their falling short of it now (3:23). In that sense He is "the hope of glory" (Col. 1:27; cf. Rom. 8:17-30; 2 Cor. 4:17; Col. 3:4; 2 Thes. 2:14; Heb. 2:10; 1 Peter 5:1, 10). Certainly, such a prospect is cause for joy and even boasting! (*Kauchōmetha*, "rejoice," is lit., "boast" or "exult," here in a pure sense; this Gr. word is also used in Rom. 5:3, 11 where it is trans. "rejoice.")¹²

Guzik: Into this grace in which we stand: This is the second benefit – we have a standing in grace – in God's unmerited favor. This grace is given through Jesus and gained by faith.

Grace (God's undeserved favor towards us) is not only the way salvation comes to us, it is also a description of our present standing before God. It is not only the beginning principle of the Christian life, it is also the continuing principle of the Christian life. "We stand translates a perfect tense, used in this sense of the present, and with the thought of a continuing attitude." (Morris)

Many Christians begin in grace, but then think they must go on to perfection and maturity by dealing with God on the principle of law – on the ideas of earning and deserving. Paul spoke against this very point in Galatians 3:2-3 and Galatians 5:1-4.

A standing in grace reassures us: God's present attitude towards the believer in Christ Jesus is one of favor, seeing them in terms of joy, beauty, and pleasure. He doesn't just love us; He likes us because we are in Jesus.

Standing in grace means that:

- I don't have to prove I am worthy of God's love
- God is my friend
- The door of access is permanently open to Him
- I am free from the "score sheet" – the account is settled in Jesus
- I spend more time praising God and less time hating myself

"The former rebels are not merely forgiven by having their due punishment remitted; they are brought into a place of high favour with God – this grace in which we stand." (Bruce)

The Proper Attitude of Man under Grace (William Newell)

- To believe, and consent to be loved while unworthy, is the great secret
- To refuse to make "resolutions" and "vows"; for that is to trust in the flesh
- To expect to be blessed, though realizing more and more lack of worth
- To testify of God's goodness, at all times
- To be certain of God's future favor; yet to be ever more tender in conscience toward Him
- To rely on God's chastening hand as a mark of His kindness
- A man under grace, if like Paul, has no burdens regarding himself; but many

¹² The Bible Knowledge Commentary

about others

Through whom also we have access by faith: Our access into this standing of grace is only by faith, and through Jesus; we cannot work ourselves into this standing. The access isn't just into a standing of grace, but into the very courts of heaven. This is a blessing beyond peace with God. "One may be reconciled to his prince, and yet not to be brought into his presence." (Poole)

Leon Morris on access: "The idea is that of introduction to the presence-chamber of a monarch. The rendering access is inadequate, as it leaves out of sight the fact that we do not come in our own strength, but need an 'introducer' – Christ."

Wuest quotes Thayer regarding access: "That friendly relation with God whereby we are acceptable to Him and have assurance that He is favorably disposed towards us."

We have access: The perfect verb tense of have access also indicates that this is a standing, permanent possession. Because our standing is based on grace, we really can stand and have peace, because we know that our access is a permanent possession. It cannot be taken away at a later time.

"And this access to God, or introduction to the Divine presence, is to be considered a lasting privilege. We are not brought to God for the purpose of an interview, but to remain with him; to be his household; and by faith, to behold his face, and walk in the light of his countenance." (Clarke)

Rejoice in hope of the glory of God: This is the logical conclusion to such peace and such a standing of grace. When we relate to God on the principle of works, any rejoicing is presumptuous, and any imagined glory goes to us, not God.

Rejoice is the word normally translated boast. It means "a triumphant, rejoicing confidence." (Morris)

Hope never implied uncertainty for Paul. J.B. Philipps translates hope as happy certainty.

Justified by faith: Again, all this only makes sense having been justified by faith. If we are not justified by grace through faith, then we have no peace with God, and we have no present standing of grace.

"Alas, how few believers have the courage of faith! When some saint here or there does begin to believe the facts and walk in shouting liberty, we say (perhaps secretly), 'He must be an especially holy, consecrated man.' No, he is just a poor sinner like you, who is believing in the abundance of grace!" (Newell)¹³

ESV: The grace in which we stand refers to the secure position of the believer's standing (as a blessing of justification), and the hope of the glory of God refers to the promise that Christians will be glorified and perfected at the last day—a hope that results in joy.¹⁴

³And not only so, but we glory in tribulations also: knowing that tribulation worketh patience;

"glory": exalt; "leaping for joy" (present, continuing, tense).

"tribulation": *thlipsis*, a pressing, pressing together, pressure; thus, oppression, affliction, tribulation, distress, straits; distress that is brought about difficult circumstances. [How can we rejoice in that? Feeling that you are no longer close to God? Who moved?]

¹³ https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Rom/Rom-5.cfm?a=1051001

¹⁴ ESV Study Bible Notes

“Knowing”: *eido*, perceive, notice, discern, discover... that which produces patience [perseverance.] (Cf. Rom. 15:5-6; James 1:3-4.)¹⁵

Torah Class, Seed of Abraham; Tom Bradford:

In verse 3 Paul says something that is troubling because, honestly, what he is saying usually doesn't turn out that way. He says that we should rejoice in our tribulations because we know that tribulation produces endurance, and endurance grows our character, and our growing character produces hope. Really? Folks, not very many who experience great tribulation wind up with more hope. In fact, Job, as one of the Godliest men who ever lived, gave up hope and mischaracterized God once his troubles overwhelmed him. It is more likely for humans who experience great tribulation to speak against God, or even abandon Him. A sad revelation for me has been that as I have met a number of Holocaust victims over my years of traveling to Israel, most have given up belief in God due to their horrific experiences.¹⁶

BKC: 3-4. Believers can enjoy the peace with God that has been achieved and the glorious future in God's presence that awaits them. But how should they react to the experiences of life that are often adverse and difficult? They are to rejoice in their sufferings. The word "rejoice" is *kauchōmetha*, the same word in verse 2. "Sufferings" is *thlipsesin*, "afflictions, distresses, pressures." James wrote along the same line: "Consider it pure joy, my brothers, whenever you face trials of many kinds" (James 1:2). This is more than mere Stoic endurance of troubles, even though endurance or steadfastness is the first result in a chain-reaction outgrowth from distress. This is spiritual glorying in afflictions because of having come to know (from *oida*, "to know by intuition or perception") that the end product of this chain reaction (that begins with distress) is hope. Suffering brings about perseverance (*hypomonēn*, "steadfastness," the ability to remain under difficulties without giving in; cf. Rom. 15:5-6; James 1:3-4). Only a believer who has faced distress can develop steadfastness. That in turn develops character (*dokimēn* ["proof"] has here the idea of "proven character"), which in turn results in hope. As believers suffer, they develop steadfastness; that quality deepens their character; and a deepened, tested character results in hope (i.e., confidence) that God will see them through.¹⁷

Guzik: And not only that, but we also glory in tribulations: Paul anticipates the accusation that he is too “pie in the sky,” that glory for the Christian applies only to the sweet bye-and-bye. Paul replies, “I know we have many tribulations now, but we glory in those also.”

Paul isn't spinning out spiritual platitudes. First, he uses strong words. Tribulations is “a strong term. It does not refer to minor inconveniences, but to real hardships” (Morris). Second, Paul lived a life full of tribulation. Paul knew the truth of this better than most anyone.

Knowing that tribulation produces perseverance: We can glory in tribulations (literally, stresses) because they are the occasion to produce perseverance (endurance).

A runner must be stressed to gain endurance. Sailors must go to sea. Soldiers go to battle. For the Christian, tribulation is just part of our Christian life. We should not desire or hope for a tribulation-free Christian life, especially because:

- God uses tribulation wonderfully in our life
- God knows how much tribulation we can take, and He carefully

¹⁵ Chuck Missler, Notes on Romans, khouse.org

¹⁶ <http://www.torahclass.com/teacher/author/tom-bradford/new-testament-studies/new-testament-romans>

¹⁷ The Bible Knowledge Commentary

measures the tribulation we face

· Those who are not Christians face tribulation also

“A Christian man should be willing to be tried; he should be pleased to let his religion be put to the test. ‘There,’ says he, ‘hammer away if you like.’ Do you want to be carried to heaven on a feather bed?” (Spurgeon)

“I’ve heard people advise others against praying for patience because God will then send them tribulations. If that’s the way patience comes then, ‘God, bring on the troubles.’ I need patience!” (Smith)

“Whatever virtues tribulation finds us in, it develops more fully. If anyone is carnal, weak, blind, wicked, irascible, haughty, and so forth, tribulation will make him more carnal, weak, blind, wicked and irritable. On the other hand, if one is spiritual, strong, wise, pious, gentle and humble, he will become more spiritual, powerful, wise, pious, gentle and humble.” (Martin Luther)

” ‘Tribulation worketh patience,’ says the apostle. Naturally it is not so. Tribulation worketh impatience, and impatience misses the fruit of experience, and sours into hopelessness. Ask many who have buried a dear child, or have lost their wealth, or have suffered pain of body, and they will tell you that the natural result of affliction is to produce irritation against providence, rebellion against God, questioning, unbelief, petulance, and! all sorts of evils. But what a wonderful alteration takes place when the heart is renewed by the Holy Spirit!” (Spurgeon)

3–4 The people of God rejoice not only in future glory but in present trials and sufferings, not because trials are pleasant but because they produce a step-by-step transformation that makes believers more like Christ.¹⁸

4And patience, experience; and experience, hope:

“experience”: *dokime*, proven character; a proof, a specimen of tried worth.

...[keeps on] producing character, and character keeps on producing hope. This is more than mere stoic endurance of troubles, even though endurance or steadfastness is the first result in a chain-reaction outgrowth from distress. This is spiritual glorying in afflictions because of having come to know (from *oida*, “to know by perception”) that the end product of this chain reaction (that begins with distress) is hope.

[This is also a rebuttal to the “positive confessors” and the “Blab it and grab it” and “Name it and claim it”, the health/wealth gospel—who don’t like this passage.]

= flabby Christians... “No pain, no gain!” Cf. 2 Cor 6:1-10: by much endurance (= perseverance, to persist in spite of difficulties; to keep on in keeping on) We are looking forward distance runners.

Proven character: (root = something engraved); permanent; etched qualities of moral commitment, dependability; permanent qualities. Self-discipline; fortitude; trustworthy. Moral fiber... Proven character; => highest form of maturity = hope! (!) Confidence in the future over the present; Faith aimed at future things!

He who has no hope in the future frets under the least circumstances... You should have joy in difficult circumstances and troubles! Difficulties are used by God to develop proven character.

¹⁸ ESV Study Bible Notes

Re: “tribulation”: *thlipsis*, a pressing, pressing together, pressure; thus, oppression, affliction, tribulation, distress, straits; distress that is brought about by difficult circumstances.

John Peterson (one of the principal partners of the famed leading design firm of Koechel-Peterson) expressed it this way: “If you squeeze a lemon, you get lemon juice. If you squeeze an orange, you get orange juice. If you squeeze a Christian, you should get Christ.”¹⁹

McGee: In other words, we joy in troubles, knowing that trouble works patience -- patience doesn't come automatically -- and patience, experience; and experience, hope. It is quite interesting to see the three words that are associated with trouble. One is joy, another is hope, and the third is patience. God has to work that into us although it is a fruit of the Holy Spirit. In other words, it takes trouble to bring out the best in the believer's life. The only way God can get fruit out of the life of the believer is by pruning the branches. The world does it differently. If you, as an unbeliever, are in a nice, comfortable situation and have no troubles, then you can have fun, you can also be patient, and you may have a little hope as you go along. But that is not the way it is with the child of God. Actually, trouble produces these fruits in our lives.²⁰

Guzik: Perseverance, character; and character, hope: This is a golden chain of Christian growth and maturity. One virtue builds upon another as we grow in the pattern of Jesus.

Most every Christian wants to develop character and have more hope. These qualities spring out of perseverance, which comes through tribulation. We may wish to have better character and more hope without starting with tribulation, but that isn't God's pattern and plan.

I would rather have God just sprinkle perseverance and character and hope on me as I sleep. I could wake up a much better Christian! But that isn't God's plan for me or for any Christian.

iii. Therefore we say – soberly, reverently – we say about tribulation, “Lord, bring it on. I know you love me and carefully measure every trial and have a loving purpose to accomplish in every tribulation. Lord, I won't seek trials and search out tribulation, but I won't despise them or lose hope when they come. I trust Your love in everything You allow.”²¹

⁵And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

“Ashamed”: disappoint; “put to shame because of disappointment” in unfulfilled promises... (A reflection of Psalm 25:3, 20-21 (cf. Ps. 22:5; Rom. 9:33; 1 Peter 2:6).

Love of God = subjective genitive; the ability to comprehend the love that He has for us.

“poured out”: perfect tense, keep on, continuously; “was given”: (aorist tense: once and for all).

This ministry of the Holy Spirit is related to His presence in believers as the seal of God (Eph. 4:30) and as the earnest or down payment of their inheritance in glory (2 Cor. 1:21-22; Eph. 1:13-14). Each believer has the Spirit of Christ (Rom. 8:9) and he is indwelt by the Holy Spirit (cf. 1 John 3:24; 4:13).

¹⁹ Chuck Missler, Notes on Romans, khouse.org

²⁰ Thru The Bible with J. Vernon McGee.

²¹ https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Rom/Rom-5.cfm?a=1051001

[There is a shakeup coming; we need to have our priorities straight; not with our eyes on the world...]

Persecution = catalyst for Christian growth. Pressures should lead to exaltation as our character grows.

Hope = certainty about God's promises of the future²²

Torah Class, Seed of Abraham; Tom Bradford:

What Paul is speaking about is the outcome of tribulations with those who have a true, abiding trust in God through the faithfulness of Messiah Yeshua. Without that trust the sad result that I just spoke of is far more likely. But with that trust in God then indeed for a confident Believer tribulation will achieve endurance; endurance will achieve character; and character will produce hope. But what is the "hope" that Paul speaks about? Is it that our trials and tribulations will be overturned, or solved, or ended? Is it the happy ending that we all want in our novels and movies? In the Book of Acts when Paul spoke about hope it always had to do with resurrection from the dead and there is no reason to think that he means something different here.

Death has always been a terrifying and unavoidable prospect for humans. That is why many cultures invented elaborate death cults; cults like the Egyptians who built pyramids and furnished them with lavish items for the Pharaohs to enjoy in the Land of the Dead. This of course was a pagan fantasy. But the Lord God solved this dilemma through Yeshua, the firstfruits of the resurrection, by promising that all humans will be resurrected from the dead at some point in the future. The problem is that most will be resurrected to face God as the judge who will condemn them for all eternity. But for those who trust God through Yeshua's faithfulness, we will be resurrected into eternal life and shalom. That is the hope that Believers possess that no one else does or can, and that is the hope that Paul is speaking of here. Paul's kind of hope is essentially the end result of a chain of events in the life of a Believer.²³

McGee: "The love of God is shed abroad in our hearts" doesn't mean our love for God; it means God's love for us. And this love is made real by the Holy Spirit who is given to us.²⁴

BKC: A believer's hope, since it is centered in God and His promises, does not disappoint him. "Disappoint" means "put to shame because of disappointment" in unfulfilled promises. This affirmation concerning hope in God is a reflection of Psalm 25:3, 20-21 (cf. Ps. 22:5; Rom. 9:33; 1 Peter 2:6). The reason this hope (resulting finally from affliction) does not disappoint is that God has poured out His love into our hearts. God's love, so abundant in believer's hearts (cf. 1 John 4:8, 16), encourages them on in their hope. And this love is poured out by (better, "through," *dia* with the genitive) the Holy Spirit, whom He has given us. The Holy Spirit is the divine Agent who expresses to a believer the love of God, that is, God's love for him. The reality of God's love in a believer's heart gives the assurance, even the guarantee, that the believer's hope in God and His promise of glory is not misplaced and will not fail. This ministry of the Holy Spirit is related to His presence in believers as the seal of God (Eph. 4:30) and as the earnest or down payment of their inheritance in glory (2 Cor. 1:21-22; Eph. 1:13-14). Later Paul wrote that the Holy Spirit Himself has been poured out in believers (Titus 3:6). Each believer has

²² Chuck Missler, Notes on Romans, khouse.org

²³ <http://www.torahclass.com/teacher/author/tom-bradford/new-testament-studies/new-testament-romans>

²⁴ Thru The Bible with J. Vernon McGee.

the Spirit of Christ (Rom. 8:9) in the sense that He is indwelt by the Holy Spirit (cf. 1 John 3:24; 4:13).²⁵

Guzik: (Rom 5:5) Evidence for hope: God’s love in our hearts right now, evidenced by the presence of the Holy Spirit in our lives.

Now hope does not disappoint: The hope that tribulation builds in us is not a hope that will be disappointed. We are assured of this because God has proved His intention to complete His work in us – the proof being the love of God... poured out in our hearts by the Holy Spirit who was given to us.

The love of God... poured out in our hearts: Every Christian should have some experience of this, to have a deep inner awareness of God’s love for us.

The Apostle Paul’s logical arguments in Romans are devastating but the Book of Romans doesn’t lack emotion or passionate experiences with God. Paul wants us to think the right thoughts about God, but he also wants us to have the right experience with God – the love of God... poured out in our hearts.

God’s love isn’t given to us in a trickle, it is poured out in our hearts. Some Christians live as if it was only a trickle, but God wants us to know the outpouring of His love.

The Holy Spirit who was given to us: This is how God’s love is communicated – through the Holy Spirit. A lack of awareness of God’s love can often be credited to a failure to be constantly filled with the Holy Spirit and to walk in the Spirit.

“The love of God is like light to a blind eye until the Holy Ghost opens that eye... may the Holy Spirit now be here in each one of us, to shed abroad the love of God in our hearts.”
(Spurgeon)

Everyone who is a Christian has the Holy Spirit (Romans 8:9). But not every Christian lives in the fullness of the Holy Spirit (Ephesians 5:18), and not every Christian walks in the Spirit (Romans 8:4-5).²⁶

6For when we were yet without strength, in due time Christ died for the ungodly.

“For”: to explain the logic of how great that love is. Substantiated by the kind of people he died for:

“helpless” = where you can do nothing to help yourself; nothing.

“ungodly” = incompatible;

“in due [the right] time”

How taught: Sacrifices, the passion play of innocent animals

Passages like Isa 53... (750 years early)

Psalm 22...

Daniel 9:24-25 (over 483 years early)²⁷

²⁵ The Bible Knowledge Commentary

²⁶ https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Rom/Rom-5.cfm?a=1051001

²⁷ Chuck Missler, Notes on Romans, khouse.org

Torah Class, Seed of Abraham; Tom Bradford:

Please notice in verse 6 how Paul speaks of when "we" were still powerless that Messiah died on the behalf of ungodly people. So, Paul is not only including himself, the "we" includes all Believers (he makes no distinction between Jewish and gentile Believers in this regard). But we must also notice that he essentially makes synonyms of the terms "we" and "ungodly". There is something hidden deep here that we must acknowledge: Paul is saying that "belief" in God doesn't keep us from being ungodly. Before Paul accepted Christ, he believed in the God of Israel. Before the Believing Jews of Rome accepted Christ, they believed in the God of Israel. We can believe in God and still be helpless, powerless, sinful, and (by Paul's definition) ungodly. For Paul "ungodly" doesn't mean you don't have some level of belief in God; it means that your behavior proves that you don't obey Him. It means that you live a lifestyle as though you don't know who God is. And as unlikely as it might sound, says Paul, this is exactly the kind of people that Messiah died for. That thought might sound a bit radical to us except that Paul's Master said the same thing many years earlier.

Luke 5:30-32 CJB 30 The *P'rushim* and their Torah-teachers protested indignantly against his **talmidim**, saying, "Why do you eat and drink with tax-collectors and sinners?" 31 It was Yeshua who answered them: "The ones who need a doctor aren't the healthy but the sick. 32 I have not come to call the 'righteous,' but rather to call sinners to turn to God from their sins."²⁸

McGee: The Holy Spirit (5:6-8)

This is the first time in the Epistle to the Romans that the ministry of the Holy Spirit is mentioned. This is only a reference to Him in this list of present benefits. We will not come to the ministry of the Holy Spirit until we get to chapter 8 of Romans where He is mentioned more than twenty times. Here we are simply told that the Holy Spirit is given to every believer -- not to only some believers, but to all believers. Even to the Corinthians Paul wrote, "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" (1Cor. 6:19). The Corinthian believers were certainly a carnal lot -- in fact, Paul called them babes in Christ -- yet the Holy Spirit indwelt them. That's wonderful! I'm glad that, when I came to Christ, I got everything God offers in salvation.

And it is the Holy Spirit who actualizes, or makes real, the love of God in the hearts of believers -- that is, God's love for us. Today we need to be conscious of the fact that God loves us. How people need to be assured of that in their lives! Only the Spirit of God can make real to us God's love.²⁹

McGee: Christ died for the ungodly -- not for the good boys and girls, but for ungodly sinners -- those who actually were His enemies, who hated Him, to whom He said when they were crucifying Him, "...Father, forgive them; for they know not what they do..." (Luke 23:34). And, friend, you and I were numbered with the ungodly.

A few years ago, I talked to a young man who had love written on his cap, on his funny coat, on his trousers, and even on his shoes! I asked him why. He said, "Why, man, God is love." I agreed with that. Then he said, "God saved me by His love." I replied, "I disagree with that. God does not save you by His love."

Now that seems startling to a great many folk even today. But actually, friend, God does not save you by His love. You see, God is more than love; He is holy and He is righteous. God

²⁸ <http://www.torahclass.com/teacher/author/tom-bradford/new-testament-studies/new-testament-romans>

²⁹ Thru The Bible with J. Vernon McGee.

cannot open the back door of heaven and slip sinners in under the cover of darkness, and He can't let down the bars of heaven and bring sinners in. If He does that, He's no better than a crooked judge who lets a criminal off. God has to do something for the guilt of sinners. There must be judgment, you see. However, God does love us. Regardless of who you are or what you have done, God loves you. It is wrong to say to children, "If you are mean, Willie, or if you do what is wrong, God won't love you." The interesting thing is that God will love little Willie, regardless of what he does. And He loves you. You can't keep God from loving you. Now you can get to the place that you do not experience the love of God. For instance, you can't keep the sun from shining, but you can get out of the sunshine. You can put up an umbrella of sin, an umbrella of indifference, an umbrella of stepping out of the will of God, which will keep His love from shining on you. Although all these things will remove you from experiencing God's love, He still loves you.

As I was talking to this young fellow with love written on his clothing, I asked him to show me a verse in the Bible that said God saves us by love. Of course, he didn't know any. I said, "The Word of God says, 'For by grace are ye saved through faith; and that not of yourselves: it is the gift of God' (Eph. 2:8). God saves us by His grace, not by His love. 'God so loved the world' that He saved the world? Oh, no -- He couldn't. A holy God has to be true to His character. But He did this: '...God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life' (John 3:16)."

God has demonstrated His love for you, my friend, in that He gave His Son to die for you. He paid the penalty for your sin, and our holy God now can save you if you come His way. Of course, you'll have to come His way. There is a mistaken idea today that you can come to Him your way. This isn't your universe; it's His universe. You and I don't make the rules. He makes the rules. And He says that no man comes to Him except through Christ (see John 14:6).³⁰

BKC: 6-8. Having mentioned the pouring out of God's love, Paul now described the character of God's love, which explains why its pouring out assures believers of hope. God demonstrated His love by the death of His Son, Jesus Christ. This demonstration was first, at just the right time (cf. Gal. 4:4). Second, it was when we were still powerless (*asthenōn*, "without strength, feeble"; cf. John 5:5). Third, it was for (hyper) the ungodly (*asebōn*, "impious"; cf. Rom. 4:5). Clearly Christ's death was a substitutionary death, a death in place of others. The Greek preposition hyper often means "on behalf of," but occasionally it means "in place of," its meaning here. This is clear from the statement in 5:7, which also has hyper. A person willing to die for a righteous man or for a good man obviously is offering himself as a substitute so that the righteous or good man can continue to live. This is the highest expression of human love and devotion. However, God's love contrasts with human love in both nature and degree, because God demonstrates ("keeps on showing") His own love for us in this: While we were still sinners, Christ died for us (hyper, "in our place"). Though a few people might possibly be willing to die to save the lives of good people, though that is rare, Christ went well beyond that. He died in the place of the powerless ("feeble," v. 6), the ungodly (v. 6; 4:5), sinners (5:8), and even His enemies! (v. 10).³¹

Guzik: When we were still without strength: Paul describes the greatness of God's love. It is love given to the undeserving, to those without strength, to the ungodly, to sinners. This emphasizes the fact that the reasons for God's love are found in Him, not in us.

³⁰ Thru The Bible with J. Vernon McGee.

³¹ The Bible Knowledge Commentary

Who are these people? Who are the ungodly and wicked people Jesus died for? Paul spent the first two-and-a-half chapters of the Book of Romans telling us that we all are those people.

In due time Christ died for the ungodly: God sent the Son at the right time, at the due time. It may have seemed late to some but Jesus' work was done at the perfect time in God's plan: when the fullness of the time had come, God sent forth His Son (Galatians 4:4).

The world was prepared spiritually, economically, linguistically, politically, philosophically and geographically for the coming of Jesus and the spread of the Gospel.

In due time also has the meaning that Jesus died at the due time for us. He died when we were sinners who needed a Savior. His timing was just right for us.

Christ died for the ungodly: Paul mentioned the idea of a substitutionary sacrifice with the word propitiation in Romans 3:25. Here, he makes the point again by saying that Christ died for the ungodly. The ancient Greek word for is the word *huper*, which means "for the sake of, in behalf of, instead of."

Other places where *huper* is used in the New Testament help us to understand this. In John 11:50, we read: nor do you consider that it is expedient for us that one man should die for [*huper*] the people. Galatians 3:13 says, Christ redeemed us from the curse of the law, having become a curse for [*huper*] us.

Therefore, to genuinely say, "Jesus died for me" you must also say, "I have no strength to save myself. I am ungodly. I am a sinner." Jesus died to save and transform these.

"You will say, 'Oh, I am one of the worst in the world.' Christ died for the worst in the world. 'Oh, but I have no power to be better.' Christ died for those that were without strength. 'Oh, but my case condemns itself.' Christ died for those that legally are condemned. 'Ay, but my case is hopeless.' Christ died for the hopeless. He is the hope of the hopeless. He is the Savior not of those partly lost, but of the wholly lost." (Spurgeon)

"If Christ died for the ungodly, this fact leaves the ungodly no excuse if they do not come to him, and believe in him unto salvation. Had it been otherwise they might have pleaded, 'We are not fit to come.' But you are ungodly, and Christ died for the ungodly, why not for you?" (Spurgeon)³²

6–8 At the right time, the Messiah died on behalf of ungodly people. (Cf. Isa. 53:6, 12; Mark 10:45; John 10:12, 17–18; Gal. 4:4; 1 John 3:16). Romans 5:6 shows the abundance of Adonai's love for Isra'el and the nations. Verse 7 reflects on human love, where one would give one's life for another; yet in v. 8 we see that Messiah was sent by God not merely for the righteous, but also for rebellious, undeserving individuals. The love of God has been poured out in Messiah Yeshua.³³

³² https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Rom/Rom-5.cfm?a=1051001

³³ Complete Jewish Study Bible Notes

⁷For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

Contrast with human thinking; to show the highest expression of human love and God's love. [Is there someone that you would die for?]³⁴

Torah Class, Seed of Abraham; Tom Bradford:

Paul acknowledges that it sounds entirely unlikely that one person would give up his life for another even if that person who is in danger is a decent person (is righteous), although it is slightly more imaginable if that good person was very special. But by allowing His own Son to die on behalf of sinners (ungodly people, bad people), God demonstrated a love that is unheard of among humans. This validates my contention that God is not a God of hostility, so we need to be careful how it is that we characterize Him. So, as a result of this fact Paul says the following in verse 9 that can be best explained by the words of Douglass Moo in his Commentary on Romans: "If God has already done the more difficult thing.....to reconcile and justify unworthy sinners....how much more can He be depended upon to accomplish the easier thing.....to save from eschatological (End Times) wrath those who have been brought into such a relationship with Him."

That is, it was a monumental undertaking by God to bring about redemption for evil mankind by giving up His perfect Son's life in exchange for theirs. So now that He's done that, it goes without saying that since the purpose for Yeshua's death was to save, then those who have benefited from this awesome act will be protected from God's wrath. Thus, redemption through Christ and being saved from God's wrath come as a package deal. Aren't you glad? I know I am.³⁵

McGee: Do you know any folk who would die for you? Could you put upon the fingers of one hand those who would be willing to die for you? By the way, could you put upon one finger those who love you enough to die for you? Well, you certainly could put it upon one finger, because God loved you enough to send His Son to die for you. And if it were necessary, He would appear today to die for you again, if it would take that to save you. He loves you that much.³⁶

Guzik: For scarcely for a righteous man will one die: God's love is a love beyond even the best love among humans. A good man might die a noble martyrdom for the "right kind" of person – such as a righteous man or a good man. But Jesus died for those who were neither righteous nor good.

Is there a difference between a righteous man and a good man in Paul's thinking? The difference in Romans 5:7 seems to be that the righteous man is only that – righteous in his personal life but perhaps lacking in feeling for others. The good man by contrast goes beyond the other man by also being kind and benevolent.³⁷

³⁴ Chuck Missler, Notes on Romans, khouse.org

³⁵ <http://www.torahclass.com/teacher/author/tom-bradford/new-testament-studies/new-testament-romans>

³⁶ Thru The Bible with J. Vernon McGee.

³⁷ https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Rom/Rom-5.cfm?a=1051001

7–8 On rare occasions, even a human being will die for a righteous (morally upright) person or for a good person (one who has done much good). God's love, however, belongs in an entirely different category from human love, for Christ did not die for righteous people or those who have done good for others but for sinners, that is, for ungodly, unrighteous people living in willful rebellion against God. It is not just Christ's love that was shown in his death but also God the Father's love. While God's righteousness and justice led to his plan of salvation through the death of Christ (see 3:25–26), it was his love that motivated this plan.³⁸

8 **But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.**

“Commendeth”: *sunistao*, demonstrates; prove in action; while sinners *hamartolos*, defiantly rebel against, with scorn.³⁹

McGee: He died for you and me. That is where God revealed His love. And God doesn't save us by love. He now saves us by grace because the guilt of sin has been removed by the death of Christ, and He can hold out His arms and save you today.⁴⁰

Guzik: But God demonstrates His own love: How does the death of the Son demonstrate the love of the Father? Because it was harder for the Father to send His only Son, and because God [the Father] was in Christ, reconciling the world to Himself (2 Corinthians 5:19).

“It would be easy to see the cross as demonstrating the indifference of God, a God who let the innocent Jesus be taken by wicked men, tortured, and crucified while he did nothing... Unless there is a sense in which the Father and Christ are one, it is not the love of God that the cross shows.” (Morris)

The work of Jesus on the cross for us is God's ultimate proof of His love for you. He may give additional proof, but He can give no greater proof. If the cross is the ultimate demonstration of God's love, it is also the ultimate demonstration of man's hatred. It also proves that the height of man's hatred can't defeat the height of God's love.

The demonstration of God's love isn't displayed so much in that Jesus died, but it is seen in whom Jesus died for – undeserving sinners and rebels against Him.⁴¹

9 **Much more then, being now justified by his blood, we shall be saved from wrath through him.**

First of the “much more's.”

What can be more than this fact [his blood] already? justified. Declared as righteous as God!. (Ties this to v.1) How then can one be ever, once saved, be lost? “Through Him,” not us. We are secure in His faithfulness, not ours.⁴²

³⁸ ESV Study Bible Notes

³⁹ Chuck Missler, Notes on Romans, khouse.org

⁴⁰ Thru The Bible with J. Vernon McGee.

⁴¹ https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Rom/Rom-5.cfm?a=1051001

⁴² Chuck Missler, Notes on Romans, khouse.org

McGee: The "wrath" mentioned here is what the prophets spoke of: "That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness" (Zeph. 1:15). What is the great day of wrath? It is what the Lord Jesus called the Great Tribulation. And Paul tells believers that we shall be "saved from wrath." We have been saved from the penalty of sin; He is constantly saving us today from the power of sin; and He is going to save us in the future from the presence of sin. That means that every believer will leave this earth at the Rapture. We will escape that day of wrath, not because we are worthy, but because we have been saved by the grace of God. We have been saved by grace; we live by the grace of God; and ten billion years from today we will still be in heaven by the grace of God. We are saved from wrath through Him -- through Christ.⁴³

BKC: 9-11. The participle translated have... been justified ("declared righteous") ties these verses to the argument at the beginning of the chapter (cf. v. 1). The immediate connection, however, is with what preceded (vv. 6-8). God gave proof of His love by having Christ die in the place of humans "while we were still sinners." Because of the sinner's response by faith (v. 1) to Christ's sacrifice on the cross, God has declared him righteous. Certainly, that now-declared-righteous person will not be forsaken by God's love, which has been poured out effusively in his heart. Since the divine dilemma of justification (3:26) has been solved on the basis of Jesus' shed blood (cf. 3:25), certainly Jesus Christ will see that justified sinners will be saved from God's wrath. Believers will never be condemned to hell (John 5:24; Rom. 8:1) nor will they be the objects of God's coming Tribulation wrath (1 Thes. 1:10; 5:9).

Here this same truth is repeated in different words (Rom. 5:10). Reconciliation, the third great achievement of Jesus' sacrificial death on Calvary, is presented (also v. 11). This great triumvirate—redemption (3:24; 1 Cor. 1:30; Gal. 3:13; Eph. 1:7); propitiation (Rom. 3:25 [niv: "sacrifice of atonement"]; 1 John 2:2; 4:10 [niv: "atoning sacrifice"]); reconciliation (Rom. 5:10-11; 2 Cor. 5:18-20; Col. 1:22)—is totally the work of God, accomplished through the death of Jesus Christ. Redemption pertains to sin (Rom. 3:24), propitiation (or satisfaction) pertains to God (3:25), and reconciliation is for people (cf. we were reconciled). Reconciliation is the removal of enmity that stands between people and God (cf. "enemies" in 5:10; Col. 1:21). Reconciliation is the basis of restored fellowship between people and God (cf. 2 Cor. 5:20-21).⁴⁴

Guzik: Much more than, having now been justified by His blood, we shall be saved from wrath: If we are justified by the work of Jesus, we can be assured that we are also saved from wrath through Him. The wrath of God that was revealed from heaven against all ungodliness and unrighteousness of men (Romans 1:18) was placed on Jesus as a substitute in the place of the believer.

By nature, some are inclined to preface these great promises of God with "much less than" regarding themselves. God wants them to see it plain and clear: Much more than is the love and goodness of God given to us and much more than can we have confidence in Him.

Saved from wrath: Whose wrath? God's righteous wrath. It is true that we must be saved from the world, the flesh, and the devil but most of all we must be rescued from the righteous wrath of God.

⁴³ Thru The Bible with J. Vernon McGee.

⁴⁴ The Bible Knowledge Commentary

John Trapp on much more than: “It is a greater work of God to bring men to grace, than, being in the state of grace, to bring them to glory; because sin is far more distant from grace than grace is from glory.”⁴⁵

¹⁰For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

“Reconciled:” to restore to a relationship by the removal of barriers; it is man that is reconciled to God.

This great triumvirate—

Redemption (3:24; 1 Cor. 1:30; Gal. 3:13; Eph. 1:7);

Propitiation (Rom. 3:25; 1 John 2:2; 4:10);

Reconciliation (Rom. 5:10-11; 2 Cor. 5:18-20; Col. 1:22)

—is totally the work of God, accomplished through the death of Jesus Christ. Redemption pertains to sin (Rom. 3:24), propitiation (or satisfaction) pertains to God (3:25), and reconciliation is for us, people.

“Delivered daily” by Christ [Cf. Heb 7:25] How long are we saved? As long as He lives.

“Enemies!” (Rom 8:7; James 4:4) Four descriptive words: helpless, ungodly, sinners, enemies. [Would you die for people like that?]

[Would our society die for anything? That’s our problem...]

If God loved you enough in that condition, what about now that you are his child? (Five answers: each a “much more!”)

How then can one be lost after having been saved? The first of 5 “much more’s.” (Cf. 9, 10, 15, 17, 20). Four words; five “much more’s”! [Much more’s = Anticipatory echoes of Romans 8]

Out of this logic comes the only correct motivation for living for God. [vs. Fear, commonly used today; = wood, hay, stubble... (A bonfire...)]

vs. Obscure verses out of context... “Yes, but-ers”; i.e., Phil 2:12, 13. Fear: Ancient term for respect, awe. Work out, *katergozemai*, to work to the outside something that is already on the inside! Cf. v.13! For it is God who is at work in you.⁴⁶

Torah Class, Seed of Abraham; Tom Bradford:

Verse 10 is parallel to verse 9 and demonstrates one of the two most fundamental characteristics that identify God's nature. We talked about these characteristics a couple of lessons ago: 1) God creates everything from nothing, and 2) God brings life from the dead. Here Paul emphasizes that the way God brought new and eternal life to sinners was by means of the death of Yeshua.⁴⁷

BKC: If (Rom. 5:10) may be rendered "since"; it assumes that the reconciliation through the death of His Son is true. In addition, reconciliation was done when we were God's enemies (lit., "being enemies"). Since reconciliation was accomplished by Jesus' death, certainly His life is able to insure the complete and final salvation of believers. "His life" is His present life (not His life on earth) in which He intercedes (Heb. 7:25) for believers. He died for His enemies; surely, He will save those, His former enemies, who are now fellowshiping in Him. Because Christians,

⁴⁵ https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Rom/Rom-5.cfm?a=1051001

⁴⁶ Chuck Missler, Notes on Romans, khouse.org

⁴⁷ <http://www.torahclass.com/teacher/author/tom-bradford/new-testament-studies/new-testament-romans>

God's reconciled ones, share in Christ's life, they will be saved. Not only is future salvation assured, but we also rejoice in God ("but also boasting [*kauchōmenoi*] in God") here and now. This is what Paul already exhorted believers to do (Rom. 5:1-3). The assurance and guarantee of it all is the fact that through... Christ... we have now received reconciliation (lit., "the reconciliation"). Since God has reconciled godless enemies to Himself, they should enjoy that peace with Him.⁴⁸

Guzik: For if when we were enemies we were reconciled to God: If God showed such dramatic love to us when we were enemies, think of the blessings we will enjoy once we are reconciled to God! If God does this much for His enemies, how much more will He do for His friends!

Wuest, quoting Alford: "Not only has the reconciled man confidence that he shall escape God's wrath, but triumphant confidence – joyful hope in God."

Much more, having been reconciled, we shall be saved by His life: This reconciliation isn't only helpful when we die; it also touches our life right now. God is forever done dealing with believers on the basis of wrath. He may chasten them as a loving Father, but not in punishment or payment for their sins. God only allows chastening to bring loving correction and guidance.

Saved from wrath through Him... we were reconciled to God through the death of His Son... rejoice in God through our Lord Jesus... through whom we have now received the reconciliation: The point is clearly emphasized. What matters is what we have through Jesus. What we have through our own works doesn't matter and can't help us. It's all through Jesus.⁴⁹

As in v. 9, Paul argues from the greater to the lesser, though here he speaks in terms of reconciliation (the language of friendship) rather than justification (a legal term). Since Christians are now reconciled to God through Christ's death, they can be assured that they will be saved on the day to come (here "saved," Gk. *sōzō*, includes not only justification at the start of the Christian life but also completed sanctification, glorification, freedom from final condemnation, and future rewards). But here the salvation is based on his life. The reference is to Christ's resurrection, showing that both the death and resurrection of Christ are necessary for salvation (see 4:25). Chapter 6 will develop the theme of union with Christ in his resurrection life.⁵⁰

¹¹And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

"Have received"; Finished work.

McGee: We joy in God! I think this is one of the most wonderful statements we have in Scripture. It means that right now, wherever you are, whatever your problems are, my friend, you can joy, rejoice, in God. Just think of it! You can rejoice that He lives and that He is who He is. You can rejoice because He has provided a salvation for us and is willing to save us sinners and bring us into His presence someday. He has worked out a plan to save us because of His love for us. Isn't that enough to make you rejoice? Oh, the child of God should have joy in his heart. He

⁴⁸ The Bible Knowledge Commentary

⁴⁹ https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Rom/Rom-5.cfm?a=1051001

⁵⁰ ESV Study Bible Notes

doesn't need to go around smiling like a Cheshire cat, but he certainly ought to have a joyful heart. I love the song, "Let's Just Praise the Lord." These are the eight wonderful benefits of salvation. Let's just praise the Lord!

Sanctification Of The Saint: We have seen the salvation of the sinner; now we are coming to the sanctification of the saint. In salvation we are declared righteous, but God wants to do more than declare a person righteous. Justification does not make a person righteous. It means that before God's holy court, before the bar of heaven, a lost sinner is now declared righteous, but his heart has not been changed. My friend, if you think God intends to leave a sinner in his sin, you are wrong. God wants to make us the kind of folk we should be. So God also has a plan in salvation whereby He not only declares a sinner righteous, but He is also going to make a sinner righteous. That is, God provides a way that a sinner may grow in grace and become sanctified (set apart) for God.

The remainder of this chapter is labeled potential sanctification. Now let me warn you that you may find this difficult to understand and difficult to accept.

In potential sanctification we have what is known as the federal headship of Adam and Christ.⁵¹

¹²Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

The Two Heads: Adam and Christ

From 5:12 to Chapter 8: what makes that union with Christ makes true; absolutely, irrevocably, ours because of Him. Contrasts with our descent from Adam and our present union with Christ. Imputation through Union. Impute: to ascribe, to account, to you something that was true of another.

[An ostensible rebuttal to "life on other planets," etc. There were two exceptions: Enoch and Elijah—one a Gentile and one a Jew. The two witnesses in Rev 11, I believe, will both be Jewish.]⁵²

McGee: Headship Of Adam (5:12-14): Let me give you my own translation of this verse, which may bring out the meaning a little better: "On this account (the plan of salvation for all by one Redeemer) just as through one man sin entered (as a principle) into the world, and death through sin, and so death spread throughout upon all men on the ground of the fact that all sinned."

Now we need to understand that the sin we're talking about is the sin of Adam, that first sin of Adam -- not his second one or his third one or his fourth one -- his first sin of disobedience in the Garden of Eden, which brought death upon all of his offspring.

Now that brings me back to consider something that is very important: You and I are sinners, as we have said, in four different ways. (1) We are sinners because we commit acts of sin. Also, (2) we're sinners by nature (sin doesn't make us sinners, but we sin because we have that nature). (3) We are in the state of sin. God has declared the entire human family under sin. (4) Finally, you and I are also sinners by imputation. That is, Adam acted for the human race because he was the head of it.

⁵¹ Thru The Bible with J. Vernon McGee.

⁵² Chuck Missler, Notes on Romans, khouse.org

It is on the basis of the federal headship of Adam that now God is able through the federal headship of Christ to save those who will trust Christ. This is what theologians have labeled the federal headship. Adam and Christ are representatives of the human race. Adam is the natural head of the human race. By the way, I accept that. I saw a bumper sticker that interested me a great deal. It read, "My ancestors were human -- sorry about yours." This lays in the dust the idea that you can be a Christian, believing the Word of God, and also accept the theory of evolution. Adam is the head of the human family. That is what Paul is saying here -- he is the natural head. And his one act of disobedience plunged his entire offspring into sin. We are all made sinners by Adam's sin.

First, let's see what this does not mean. It does not refer to the fact that we have a sinful nature inherited from Adam. It is true that I got a sinful nature from my father, and he from his father, and on back. Also, I passed on that nature to my child and to my grandchildren. The first grandchild was such a wonderful little fellow, I was beginning to doubt the total depravity of man. But as he began growing up, he began to manifest this depraved nature. Now I have a second grandson, a redheaded boy, and does he have a temper! Now I am convinced again of the total depravity of man. I have seen a manifestation in these two little fellows of a nature they got from their grandmother (I think!). Although you and I do have sinful natures and do pass them on to our offspring, this particular verse does not refer to that fact.

Also, the verse before us that says "all have sinned" does not mean that we are guilty of a sinful act. Of course, we are guilty, but that is not what the verse is talking about.

Now let's see what it does mean. It does refer to the fact that we are so vitally connected with the first father of the human race that before we even had a human nature, before we had committed a sin, even before we were born, we were sinners in Adam.

Maybe you don't like that. But God says that that is the way it is. We see it illustrated in Hebrews 7:9, "And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham." That is, long before Levi was even born, he paid tithes to Melchisedec. How could he do it? "For he was yet in the loins of his father, when Melchisedec met him" (Heb. 7:10). In just such a way, Adam's sin was imputed to us. What Adam did, we did. God could put all of us in a Garden of Eden and give us the same test He gave to Adam. Do you think you would do any better with your sinful nature than Adam did without a sinful nature? I don't think so. We might as well accept the fact that Adam's one act of disobedience made all of us sinners.

Now let me give you a personal illustration. My grandfather lived in Northern Ireland although he was Scottish. Even in his day they were fighting, and he didn't like it. So he emigrated to the United States. Now, what my grandfather did, I did. When he left Northern Ireland, I left Northern Ireland. And I thank God he left. I really appreciate what Grandpa did for me! What he did, I did because I was in him. The reason I was born in America is because of what he had done.

In this same way Adam's sin is imputed to us.

We have already seen that the righteousness of Christ is imputed to us by the death of Christ. Christ is the head of a new race, a new redeemed man, and the church is His body, a new creation. The hymn writer put it accurately: "The Church's one foundation is Jesus Christ her Lord. She is His new creation by water and the word." The church is a new creation, a new race. This is what Paul says, "And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.... The first man is of the earth, earthy: the second man is the Lord from heaven" (1Cor. 15:45, 47). Now, there will not be a third Adam, for Christ is the last Adam. There will be the third and fourth and myriads of men because Christ is the second man,

but He's not the second Adam. He is the last Adam. He is the head of a new race. That is something that is preliminary.

As we go through this section, we will notice an expression that is very meaningful. It is "much more." What Paul is going to say is that we have "much more" in Christ than we lost in Adam. That expression occurred in verse 9, "Much more then, being now justified by his blood, we shall be saved from wrath through him." And in verse 10, "Much more, being reconciled, we shall be saved by his life." There is a great deal of "much more" in this section. In 1Corinthians 15, verses 21-22, I read this, "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." Now, death came by Adam. And if you want proof that the first sin of Adam was a representative act, consider why a little infant will die when that little child has not committed a sinful act. Well, that little infant belongs to the race of Adam. In Adam all die. You see, God did not create man to die. God had something better in store for man and does today.⁵³

Torah Class, Seed of Abraham; Tom Bradford:

Paul now moves to a section of Chapter 5 that begins in verse 12 and ends in verse 21. While Chapter 5 can be said to be, as a whole, a conclusion and summation for Romans chapters 1-4, verses 12 -21 of chapter 5 can be said to be a conclusion of what Paul has just said in verses 1 – 11. And these 10 verses lead us into a theological minefield that we could probably spend a month dissecting (but we won't). One of the most controversial aspects of this section is that it approaches the subject of what theologian's call "the Doctrine of Original Sin". And while Christianity has several different viewpoints on this subject that spills over into the even more basic concept of "what is sin?" the Jewish viewpoint is altogether different and so Judaism and Christianity have been at odds on this delicate matter since Paul's day. In fact, since the issue of sin and where it came from was already well formulated within Judaism by Paul's era, I can assure you that when some of the Jews of Rome read this part of the letter they probably read no further, so sensitive is the subject and so at odds was Paul's statement against what Judaism traditionally believed.

And yet, we won't hear Paul using the terms Jews and gentiles in these verses; rather the scope of Paul's comments is universal. Paul is dealing with all of mankind in general without distinction of any kind. Everyone simply falls under the category of "Human Being"; the way the world was before Abraham was set apart for God. Further, after speaking about how Christ's death brought hope to the Jewish people, and how that occurred even while they were yet sinners, Paul now begins to explain the positive effect that this would have on the entire world. And to flesh this out he points towards a similarity between Yeshua and Adam. So Paul first used Abraham and now He uses Adam to explain the Gospel: why it was needed and how it works. So much for the Gospel being a New Testament innovation.

Without doubt the theme that pulls these 10 verses together is that Christ's faithfulness to die on the cross was needed to counteract Adam's unfaithfulness that first sent humanity into the abyss of sin. Thus, says verse 12, it was that one person (Adam) brought sin into the world and with this sin came death. And once sin and death appeared on earth it propagated itself throughout every Human Being from that time forth. Everyone would sin and so everyone would die. This verse is so enormous in its theological implications that perhaps the only comparable verse is Genesis 1:1: In the beginning God created the heavens and the earth. The impact of the first words of the Torah is incalculable and no doubt debate about the precise meaning of these

⁵³ Thru The Bible with J. Vernon McGee.

words will continue until Yeshua returns. It is that same way with Romans 5:12 (at least among Christians). This verse enters us into the realm of the Doctrine of the Original Sin. How one interprets these words has a great deal to do with how a person might understand redemption, and it certainly affects our understanding of how sin and death entered this world in the first place.

Most Christians are caught off-guard when they hear that there is no such thing as one universally accepted Doctrine of Original Sin within Christianity. Whichever one of the several original sin doctrines one might choose, it in no way lines up with Jewish thought on the matter. I'm going to rely mostly on the fine work that Dr. David Stern put together in order to give you a Reader's Digest version of explaining the various views of original sin not because it is necessarily the best but rather because Dr. Stern explains it in an organized and concise way that doesn't go too deep or get too technical, and so it is suitable for our purposes.

I hope you're ready to focus on this important issue because what happened in the Garden of Eden with Adam is about as foundational of a faith issue as it gets when it comes to both Judaism and Christianity. Depending on what one believes actually happened in the Garden it has a significant effect on how we might view sin, redemption, death, and salvation. So the first thing we must do is to define some terms so that we're all on the same page. I'll define those using familiar Evangelical Christian words and definitions as a baseline.

The Doctrine of Original Sin is exactly that: it is the title of a manmade doctrine. You will not find the words "original sin" in the Bible. In fact, it isn't until the 4th chapter of Genesis that the word "sin" is used in the Torah. As attributed to Adam, original sin consists of two pieces: the first piece is called original pollution and the second piece is called original guilt. Don't get too hung up on the titles of those two pieces; I didn't choose them. Rather they are the standard terms that theologians have long used to deal with the subject. Original pollution refers to the sinful state and condition into which every human is born. This sinful state of everyone also gives everyone a sinful nature that makes it utterly impossible for us to follow God faithfully and to do what is good and right in His eyes.

Therefore, original guilt is what makes condemns us all. Original guilt is what makes every human ever born fully deserving of God's wrath and our death. And this is so from the second we are born; we are all born guilty. We can call infants innocent, but they are not. Infants have not yet had a chance to commit behavioral sins, but they are still guilty of original guilt because they are born with original pollution stemming from Adam.

Why are these sin terms called "original"? Because 1) we all share the same original root of humanity, Adam. 2) It is also original since pollution and guilt are present in every human at our personal origin (at our birth, perhaps even at our conception). And finally, 3) it is original because this pollution and guilt themselves are the origin, the root cause, of our evil inclinations and our sinful deeds that ultimately defile us as a human person. So, the term original applies in three different, but complementary, senses.

However original sin and original guilt are not so "original" that they can be traced all the way back to God, the Creator, the ultimate originator. That is, God did not build pollution and guilt into human DNA or into the spirit of life that He breathed into Adam. Man, Adam, is responsible for that. So pollution and guilt were not passed on from God to man because God has no pollution or guilt in Him.

So, what, exactly, was the so-called original sin? The standard answer is that Adam (encouraged by Eve) ate the forbidden fruit from the Tree of Knowledge of Good and Evil. However, the underlying essence of that act was siding with Satan in rebellion against God. Just

as Satan suggested he do, Adam substituted his own personal will for God's will. Adam did this from pride, from unbelief, and he shared Satan's desire to put himself on the same plane of being as God. It is this sin, or perhaps better this bent to apostize from God, which has been passed along to every human from Adam and for which we are all held accountable by God. But at the same time, we do not share the responsibility for eating the forbidden fruit; only Adam did that.

What does sin mean in the Bible? Sin has 3 basic meanings. 1) It refers to our wrong deeds and actions; our bad behavior and immoral thoughts and actions. 2) It also refers to our sinful inclination; that is, sin is a moral defect that urges us to choose that which we know is morally wrong. And 3) sin refers to our sinful natures. That means that our very nature as humans, right down to our DNA, is corrupted with evil. Thus, an evil inclination in all humans is inevitable, and thus so are the evil deeds that our evil inclinations demand us to do.

So how do we all inherit this original sin? Propagation of the species. If you are a descendant of Adam (and we all are), you have received the original sin in your genes and so you will transmit the same to the genes of whatever children you spawn and so on and so on, forever. There is no fix for it in human terms.

What is the consequence of our inheritance of the original sin? Death. So death should not be seen or talked about as the natural, God ordained, end of life. Death is unnatural, and it is divine punishment. But death is more than the physical death of our bodies; it also includes spiritual death and eternal death. Spiritual death means our separation from God. Spiritual death that is present at the time of our physical death brings on eternal death. On the other hand, a person (while still living) can be in a state of spiritual death but can repent and turn from his or her sins and trust in God through Yeshua. And then at his or her physical death they will not suffer eternal death.

There are other versions of the doctrine of original sin within Christianity. We'll not discuss them all, but briefly here are 6 more (this ought to give you some idea just how fractured Christianity is even at its core beliefs).

1) The Augustinian version. This says that we are born with both original pollution and original guilt. But more, we are all participants in Adam's original sin of eating the forbidden fruit. Therefore, we die because we actually and personally sinned the original sin.

2) The Mediate Imputation version. This claims that we have original guilt only because of the original pollution of Adam. But we do not share in Adam's original pollution or in his sinful act of eating the forbidden fruit. We die because we have a sinful nature.

3) The Federal version. We are born with original pollution but NOT with original guilt because we did not share in Adam's original sin of eating the forbidden fruit. It is not that we are born with a sinful nature, but rather it is at the age of accountability that sin becomes imputed to us, reckoned by God upon us, because Adam was our representative in the Garden of Eden.

4) The Uncondemnable vitiosity version. This says that the original pollution that we are all born with doesn't also make us guilty, and that we are certainly not guilty of Adam's sin of eating the forbidden fruit. We have guilt before God only when we commit sinful deeds. Death is not the result of sin, but rather it is the natural end of a human life span as always intended by God.

5) The Arminian-Methodist version. This says that even though a person is born physically and intellectually depraved, we can choose another way and actually be obedient to the Holy Spirit as is. We become guilty before God only when we co-operate with our sinful nature, and commit actual sinful deeds. Therefore, death happens not because death has been passed on to us by Adam, and not as the penalty that Adam received for his sin, but because the death penalty has been imputed upon us by God.

6) The Pelagian version. This says that man is born as an innocent infant, and that from birth we are able to obey God. However due to the bad examples we see all around us, we eventually commit sinful deeds. We then die because we sin, and we suffer spiritual and eternal death not because of anything Adam did but because we all imitate Adam by sinning and so we suffer the same consequence as Adam; death.

So, what does Judaism believe about the original sin? Generally, it does not accept a doctrine or concept of original sin. That is, there is no such thing as the original sin. Judaism believes that what Adam did in the Garden was Adam's sin alone and has no bearing on his billions of descendants. Jews believe in free will to the point that a Jew rejoices when he can prove his ethical moral fiber in his personal battle against temptation and sin. In fact Jews are taught to see themselves as stronger than their evil inclinations and thus able to avoid sin altogether if they sincerely strive for righteousness. Thus, the Jewish view is that humans are created essentially good, like Adam, in the image of God. There is no sin nature woven into our DNA. But in order to give us free will and free choice, every human is born with an evil inclination and a good inclination, and it is up to each human to choose which they shall serve.

Some of the argument that Judaism uses to deny the Christian doctrine of an original sin is that the word sin isn't even used in the Bible until Genesis 4:7.

Genesis 4:1-7 CJB 1 The man had sexual relations with Havah his wife; she conceived, gave birth to Kayin [acquisition] and said, "I have acquired a man from ADONAI." 2 In addition she gave birth to his brother Hevel. Hevel kept sheep, while Kayin worked the soil. 3 In the course of time Kayin brought an offering to ADONAI from the produce of the soil; 4 and Hevel too brought from the firstborn of his sheep, including their fat. ADONAI accepted Hevel and his offering 5 but did not accept Kayin and his offering. Kayin was very angry, and his face fell. 6 ADONAI said to Kayin, "Why are you angry? Why so downcast? 7 If you are doing what is good, shouldn't you hold your head high? And if you don't do what is good, sin is crouching at the door- it wants you, but you can rule over it."

Notice the words that say: "Sin is crouching at the door-it wants you, but you can rule over it". So Judaism certainly acknowledges that committing behavioral sins is a danger lurking around every corner. But they see it as possible, and even expected by God, that humans rule over that sin. Thus Jews do not accept the idea of an original sin from which humanity is held universally captive.

My point in this little excursion is not to recommend to you a precise version or doctrine of original sin, or to dissuade you from any particular view, but rather to acquaint you with one of the major reasons that it can be so difficult to convince especially the religious Jews to accept a Savior to pay for their sins, and to save them from their sin natures. They believe that they do not have a sin nature stemming from Adam, and also that they have every ability to not sin if they work hard enough at it. So their fate is, in essence, in their own hands.

My purpose is also to show you that Paul's version of original sin as many of us interpret it is not the only one within Christianity. So don't be surprised when you encounter other Believers who disagree with you over this issue. But then also don't be surprised when because of their view of original sin, how they think of Christ and salvation will also be different.⁵⁴

Torah Class, Seed of Abraham; Tom Bradford:

Continuing in verse 12 Paul stated this:

CJB Romans 5:12 Here is how it works: it was through one individual that sin entered the world,

⁵⁴ <http://www.torahclass.com/teacher/author/tom-bradford/new-testament-studies/new-testament-romans>

and through sin, death; and in this way death passed through to the whole human race, inasmuch as everyone sinned.

Christianity, as it has a habit of doing, has taken this verse and turned it into a doctrine. It gave that doctrine a name and made it fundamental to the Christian faith: The Doctrine of Original Sin. Most Believers are aware of the Church's teaching on the original sin of Adam; however, as we saw last week there are several variations on it (I told you about six variations). No matter; Paul's theology, and his entire understanding of what Yeshua's sacrificial death accomplished, rests on the proposition that it was Adam's rebellion in the Garden of Eden that introduced sin into the human race (if not the world in general) and that sin also brought death with it as a consequence. Let me be clear: Paul implies that sin did not exist in humans prior to Adam's trespass of eating the forbidden fruit; and thus, death did not exist in humans before it. So Paul links sin and death as having an unbreakable bond; if you have one, you have the other. Some believe that death in the animal kingdom also did not exist, and in fact neither did time as we know it exist, until Adam sinned. Why might time not have existed before then? Because time is essentially a measure of decay, and decay is the process of dying. Yeshua said this: **Matthew 6:19-20 CJB** 19 "Do not store up for yourselves wealth here on earth, where moths and rust destroy, and burglars break in and steal. 20 Instead, store up for yourselves wealth in heaven, where neither moth nor rust destroy, and burglars do not break in or steal.

Rust (oxidation) is decay; so, when Christ describes the conditions here on earth He explains how moths and rust gradually degrade and ultimately destroy physical things. But, He says, in Heaven there are no moths and rust to destroy; He is describing decay in terms suitable for His era. If there is no decay, then all that exists remains in its pristine state forever. We have a name for that; eternity.

All dimensions of existence (whether there are only the 3 dimensions of space that we see all around us, or more dimensions as mathematical models suggest, and many physicists think there are) are necessarily dimensions that either have time as one its elements, or has eternity as one of its elements. Time and eternity cannot co-exist because eternity, as the Bible attests, is an existence without time and thus without decay. So perhaps the Universe was originally created as 3 eternal dimensions. The 4th dimension, time, may have been part of the consequence of Adam's sin; or perhaps better put, time erupted the instant death erupted because they are fused together as one, with one being the measure of the other. Thus the 4th dimension is a kind of curse laid upon the 3 original dimensions. By the addition of time, 3 timeless dimensions were changed to 3 time-limited dimensions. And the Bible, Old and New Testaments, fundamentally approaches death as the ultimate curse. The question, then, is what can be done about it because little has terrified humans since Adam and Eve more than the prospect of our own mortality. Over the eons rich people have spent enormous sums of money trying to defeat the effects of time and to cheat death.

So, I set this radical proposition before you: The Gospel is, as Paul states, the only possible remedy for Adam's sin; but even more the Gospel is meant to reverse death and decay because the Gospel will literally usher in life from the dead for humans who trust in God. Even the 3 dimensions that we all live in will eventually be renewed, never again to be cursed by the existence of the 4th dimension of time because time will no longer exist. And if it can be truly be counted as a dimension, then the 4th dimension will cease being a dimension of time, and instead will become a dimension of eternity. Sound like Science Fiction? Where in the world would Tom Bradford come up with such pseudo-science babble all mixed up with religion and God and expect you to believe it?

Revelation 21:1-7 CJB 1 Then I saw a new heaven and a new earth, for the old heaven and the old earth had passed away, and the sea was no longer there. 2 Also I saw the holy city, New Yerushalayim, coming down out of heaven from God, prepared like a bride beautifully dressed for her husband. 3 I heard a loud voice from the throne say, "See! God's *Sh'khinah* is with mankind, and he will live with them. They will be his people, and he himself, God-with-them, will be their God. 4 He will wipe away every tear from their eyes. There will no longer be any death; and there will no longer be any mourning, crying or pain; because the old order has passed away." 5 Then the One sitting on the throne said, "Look! I am making everything new!" Also he said, "Write, 'These words are true and trustworthy!'" 6 And he said to me, "It is done! I am the 'A' and the 'Z,' the Beginning and the End. To anyone who is thirsty I myself will give water free of charge from the Fountain of Life. 7 He who wins the victory will receive these things, and I will be his God, and he will be my son.

Revelation 22:1-5 CJB 1 Next the angel showed me the river of the water of life, sparkling like crystal, flowing from the throne of God and of the Lamb. 2 Between the main street and the river was the Tree of Life producing twelve kinds of fruit, a different kind every month; and the leaves of the tree were for healing the nations-3 no longer will there be any curses. The throne of God and of the Lamb will be in the city, and his servants will worship him; 4 they will see his face, and his name will be on their foreheads. 5 Night will no longer exist, so they will need neither the light of a lamp nor the light of the sun, because ADONAI, God, will shine upon them. And they will reign as kings forever and ever.

Folks; I took us on this route to open our lesson today because too much we speak of, and think of, the Gospel in a much too limited way. We think of it in "Church" terms. We think of it as "getting saved" and then being nicer to one another. We think of it in terms of how one gains membership to a group. And of course, we think of it in terms of when we die we get to go to Heaven instead of to that other place. But the Gospel is far greater and more expansive than that; the Gospel affects everything that exists just as Adam's sin and the resultant curse of death affects everything that exists. It is no wonder that while (on a limited basis and by God's grace) the blood of animals could indeed atone for human sins; but the blood of bulls and goats could not literally reset the Universe. The sacrificial blood of sheep and cattle could not bring us an entirely new Creation process. But Christ's blood could. In fact it did and (as it plays out) the Gospel is in the process of bringing us to an entirely new Creation where sin isn't even a possibility. And since sin isn't possible then neither is death and decay. This is why Paul was driven to take the Good News to the world at any personal cost; and it is why we should be driven as well. What a message of hope in world that has precious little to hope for.⁵⁵

BKC: Paul had now finished his description of how God has revealed and applied to humans His provided righteousness on the basis of the sacrificial death of Jesus Christ received by faith. One thing remains to be done—to present the contrastive parallelism between the work of Jesus Christ (and its results in justification and reconciliation) and the work of another man, Adam (and its results in sin and death). Paul began by saying, Therefore (lit., "because of this"; cf. 4:16), and started his comparison, just as; but he became concerned by other matters and did not return to the comparison until 5:15. Paul explained that sin (in Gr., "the sin") entered (*eisēlthen*, "entered into") the world through one man; and, in accord with God's warning (cf. Gen. 2:16-17), death (in Gr., "the death") through sin. God's penalty for sin was both spiritual and physical death (cf. Rom. 6:23; 7:13), and Adam and Eve and their descendants experienced both. But

⁵⁵ <http://www.torahclass.com/teacher/author/tom-bradford/new-testament-studies/new-testament-romans>

physical death, being an outward, visible experience, is in view in 5:12-21. Paul concluded, And in this way death ("the death") came to all men. "Came" is *diēlthen*, literally "passed or went through" or "spread through." *Eisēlthen*, "entered into" (the first clause in the verse) means that sin went in the world's front door (by means of Adam's sin); and *diēlthen*, "went through," means that death penetrated the entire human race, like a vapor permeating all of a house's rooms. The reason death spread to all, Paul explained, is that all sinned.

The Greek past (aorist) tense occurs in all three verbs in this verse. So the entire human race is viewed as having sinned in the one act of Adam's sin (cf. "all have sinned," also the Gr. past tense, in 3:23). Two ways of explaining this participation of the human race in the sin of Adam have been presented by theologians—the "federal headship" of Adam over the race and the "natural or seminal headship" of Adam. (Others say that people merely imitated Adam, that he gave the human race a bad example. But that does not do justice to 5:12.)

The federal headship view considers Adam, the first man, as the representative of the human race that generated from him. As the representative of all humans, Adam's act of sin was considered by God to be the act of all people and his penalty of death was judicially made the penalty of everybody.

The natural headship view, on the other hand, recognizes that the entire human race was seminally and physically in Adam, the first man. As a result, God considered all people as participating in the act of sin which Adam committed and as receiving the penalty he received. Even adherents of the federal headship view must admit that Adam is the natural head of the human race physically; the issue is the relationship spiritually. Biblical evidence supports the natural headship of Adam. When presenting the superiority of Melchizedek's priesthood to Aaron's, the author of Hebrews argued that Levi, the head of the priestly tribe, "who collects the 10th, paid the 10th through Abraham, because when Melchizedek met Abraham, Levi was still in the body of his ancestor" (Heb. 7:9-10).⁵⁶

Guzik: Just as through one man sin entered the world: The Apostle Paul regarded Genesis 3 as totally, historically true. According to Paul (and according to Jesus, as He says in Matthew 19:4-6), Adam and Eve were real people and what they did has a lasting effect to the present day.

It is important to understand that the Adam and Eve account is not an optional passage to be accepted or rejected, or allegorized away. According to Paul's theme here in Romans 5, you can't take away the truth of Genesis 3 without taking away principles that lay the foundation for our salvation.

"To Paul, Adam was more than a historical individual, the first man; he was also what his name means in Hebrew – 'humanity.' The whole of humanity is viewed as having existed at first in Adam." (Bruce)

Through one man sin entered the world: Paul doesn't prove this, he simply accepts it true from Genesis 3 – sin entered the world through Adam. Significantly, Adam is responsible for the fall of the human race, not Eve. Eve was deceived when she sinned, but Adam sinned with full knowledge (1 Timothy 2:14).

And death through sin: Death entered the world and spread to all men as a result of Adam's sin. God promised Adam, in the day that you eat of it you shall surely die (Genesis 2:17). The principle of death was introduced into the world when Adam sinned, and it has reigned on earth ever since. Every grave is mute evidence to the spread and reign of sin since the time of Adam.

⁵⁶ The Bible Knowledge Commentary

Thus, death spread to all men, because all sinned: Since death and sin are connected, we can know that all men are sinners – because all are subject to death. A sinless man is not subject to death, but since every person is subject to death – even the smallest baby – it proves that all [mankind] sinned in Adam.

This sounds odd to our individualistic ears, but Paul clearly teaches that we all sinned “in” Adam. Adam is the common father of every person on the earth; every human who has ever lived was “in” Adam’s genetic makeup. Therefore, all mankind actually sinned in Adam.

“All sinned in this case means ‘all sinned in Adam’; Adam’s sin is the sin of all.” (Morris)

Humans are mortal – subject to death – before they commit any sin themselves. Since mortality is the result of sin, it shows that we are made sinners by Adam’s sin, not by our own personal sin.

We may not like the fact that we are made sinners by the work of another man. We may protest, and say, “I want to stand on my own two feet, and not be made a sinner because of the work of another man.” Nevertheless, it is fair to be made righteous by the work of another man only if we are also made sinners by the work of another man. If we aren’t made sinners by Adam, then it isn’t fair for us to be made righteous by Jesus.

All men: This truth may make us uncomfortable, but it is still the truth. The smallest baby is a sinner, subject to death. David understood this when he wrote, Behold, I was brought forth in iniquity, and in sin my mother conceived me (Psalm 51:5).

We can also know that we are born sinners for other reasons. First, think of how selfish and angry the smallest baby can be. Second, think of how we never have to teach our children to be bad – they learn that quite on their own, with old Adam teaching the lessons.

If babies are sinners, does that mean that they go to hell? Not necessarily. First, we know that the children of believers are sanctified by the presence of a believing parent (1 Corinthians 7:14). Secondly, David had the assurance that his baby would meet him in heaven (2 Samuel 12:23). Finally, we know that at the end of it all, God, the judge of the entire world, will do right (Genesis 18:25).

If there are the children of unbelieving parents in heaven, it is important to understand that it is not because they are innocent. As sons and daughters of guilty Adam, we are each born guilty as well. If such children do go to heaven, it is not because they are innocents who deserve heaven, but because the rich mercy of God has been extended to them as well.⁵⁷

12–21 Here is how it works. If Judaism stresses man’s effort, while Christianity focuses on God’s grace, then these two aspects function as one truth. Man’s effort apart from God’s grace is ineffective, but the NT urges those who are saved by grace to continue making *t’shuvah* and turn from sin by the power of the *Ruach HaKodesh*. People are not saved by faith alone (James 2:24), but unto good works that God has prepared for them to do (Eph. 2:10).⁵⁸

12–21 Death through Adam. The theme of hereditary sin through Adam appears in Jewish literature. The noncanonical book of 4 Ezra says, “For the first Adam, burdened with an evil heart, transgressed and was overcome, as were also all who were descended from him.” However, the noncanonical book of 2 Baruch also insists on personal moral freedom as children of Adam: “For though Adam first sinned and brought untimely death upon all men, yet each one of those who were born from him has either prepared for his own soul its future torment or

⁵⁷ https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Rom/Rom-5.cfm?a=1051001

⁵⁸ Complete Jewish Study Bible Notes

chosen for himself the glories that are to be . . . Thus, Adam was responsible for himself only, each one of us is his own Adam.” Paul might have agreed with the Jewish notion that sin was both hereditary through Adam and chosen by every individual. Elsewhere he brought Eve into the equation (see notes on Ge 3:2–3 and 1Ti 2:14).⁵⁹

¹³(For until the law sin was in the world: but sin is not imputed when there is no law.

Torah Class, Seed of Abraham; Tom Bradford:

So, in verse 12 Paul tells us about the effects of the original sin and how death was initially introduced into humanity (possibly into the Universe) and how it propagates; it came through the wrong deed of merely one man: Adam. But in verse 13 Paul returns to less of a theological and more of a logical/rational argument about sin in relation to the Torah (I will use the terms Torah and the Law of Moses somewhat interchangeably). He says that simple logic tells us that mankind existed a long time before God gave the Torah to Moses. So, if it is the Law of Moses that is the sole source of what tells us what sin is, then what about the time between Adam and Moses when there was no Law of Moses? And Paul says that yes, of course sin was in the world before Moses (how could anyone seriously argue that point?). However, he goes on to say something rather confusing. In fact, it is at this point that many good, honest Bible commentators will say that the remainder of Romans chapter 5 is very difficult, and it contains some ambiguities that could allow us to legitimately understand Paul's words in more than one way. So Paul says to end verse 13: "but sin is not counted as sin when there is no Law (no Torah)". What? Does that mean what it seems to mean? I thought back in chapters 1 and 2 that Paul had made his case that it doesn't matter whether the Law of Moses was in existence, or whether gentiles didn't have any knowledge of the Law, because the Natural Law that is known to all human beings from Adam onward tells us plainly God's standard of right and wrong; what God wants and doesn't want from humans. Thus, there exists a kind of Torah (a kind of law) that is not the Law of Moses, against which all humanity in all eras are measured and so all humans can sin before God and rightfully be judged by God (Adam didn't have the Law of Moses, and yet his sin changed the nature of the world).

We have to be careful here not to take Paul's statement that where there is no Law (no Torah), then sin can't be counted as sin, too rigidly or universally, nor especially from a modern Western mindset. This statement is one of a few that Paul makes that has resulted in some dubious Christian doctrines. A misunderstanding of this admittedly difficult statement of Paul has caused the bulk of Christianity to make it a Church axiom that since without the Law of Moses there is no sin, therefore then how dumb the Jews are today, and how dumb and misguided those Israelites of old must have been, to have actually followed the Law of Moses. Because if they had just refused to follow it then they could have avoided sinning! And guess what? It's even more so for Christians. By Believers refusing to know anything about the Law of Moses we are supposedly made safe from sinning. Well if that's the case, then non-Christians are in even better shape; they certainly know nothing about the Law, so these non-Believers can't possibly sin because they don't know the Law in order to disobey it, right? Then if they can't sin because they don't know anything about the Law, why would their non-existent sins need to be atoned for by Christ? I hope you see that such a doctrine is essentially a circular firing squad. It is self-evident that whatever Paul intends here, it is certainly not that. So, what might he mean? I'm going to

⁵⁹ First-Century Study Bible Notes

give you my opinion, but that is all that it is: my opinion. I'll necessarily have to pepper in some explanation.

Part of what we are dealing with is that there is no Greek word for Torah. And there is just one Greek word typically favored to express a law or regulation, even an established custom: *nomos*. We know from the context of a passage that sometimes when Paul speaks of law, he speaks specifically of the Law of Moses (the Torah). But at other times when he speaks of the law he is speaking of Jewish law (Halakhah). And yet at other times he employs the same exact term, *nomos*, to describe the law of God that all men have within us, gentile and Jew, what Judeo-Christianity has come to call the Natural Law. So when the Greek word *nomos* is used by Paul it can legitimately mean at least 3 different things: the Law of Moses, or the Natural Law, or Jewish Law. I am baffled as to why Paul didn't see the need to insert a word or two to help his readers differentiate between the three possibilities (although occasionally he does). I can only guess that he assumed that the context made it plain; or that because these letters of his always were sent to synagogues where the Believers in his day gathered, then he took it for granted that the Jews would naturally understand his meaning and, if necessary, explain it to the Believing gentiles who also attended those synagogues and/or congregation meetings. I think it is also highly likely that many times Paul's own mind didn't make a strong distinction between the Law of Moses and Jewish Law. As a Pharisee he would have easily accepted as correct many of the rabbinic interpretations of the Law that had become traditions, and so there was no need to be too terribly precise to say whether he was speaking directly about Holy Scripture or about an interpretation of Holy Scripture.

However, because since the late 2nd century there has been a doctrinal bent by gentile Christians against Jews and also against the Law of Moses (a bent that became Church Law by the 4th century), then whenever Paul uses the term law (*nomos*), it is nearly always interpreted to mean the Law of Moses. This is especially so when a statement about the law is seen as Paul saying something negative about it. So, I'm going to use my own words to paraphrase what I think Paul is meaning, and then I'll explain why I think so. I believe he is saying: "Sin was indeed present in the world before the Law of Moses was given; but sin is not counted as sin when there is no divine law". Paul is saying that it is self-evident that there was sin before Moses, so logically there had to be laws of God in existence even if those laws didn't come from the Law of Moses. This assumption is because if there weren't any laws of God, then truly there was no way to sin! The very definition of sin is breaking God's laws. Adam was given only ONE LAW: don't eat that fruit! He rebelled by breaking the one law God gave to him; Adam sinned.

Since Romans chapter 1 Paul has been explaining that sin is not only associated with violations of the Law of Moses; sin is also associated with violations of the Natural Law or any direct law that God might give a person. Paul has just used the example of Adam who certainly did not have the Law of Moses; and yet by a divine law that God directly pronounced to Adam (do not eat the fruit of the Tree of Knowledge of Good and Evil) he broke that law and it brought death into the world. So even though there was a long time of history when there was no Law of Moses that doesn't mean that there weren't any laws of God in existence. And when a human broke those laws (any human, at any time) it was counted as sin. And as Paul explained earlier, that is why all human beings, and not just Jews, are liable to sinning and thus to experiencing God's wrath. So, the sin of violating the Natural Law (or even a special law directed only at one person) is just as deadly for the sinner as it is for violating the Law of Moses.

So, the reason that Paul said what he said in verse 13 (something that is so confusing to us in our time) is because he is talking about the period of time between Adam and Moses before there

was such a thing as the Law of Moses. He was addressing the straw man that he has been debating with since the beginning of Romans, and Paul's straw man has incorrectly surmised: 'but sin is impossible without the Law of Moses'. As it turns out, that actually was the belief within mainstream Judaism of Paul's day. Paul of course was well aware of it and he was refuting that thought because it went against his theology concerning the Gospel.⁶⁰

McGee: From Adam to Moses sin was in the world, but at that time sin was not a transgression; it was merely rebellion against God. I think this is the reason God did not exact the death penalty from Cain when he murdered his brother. I cannot think of a deed more dastardly than what he did, but at that time God had not yet said, "Thou shalt not kill" (Exod. 20:13). Actually, God put a mark on Cain to protect him. A little later on you find that one of the sons of Cain, Lamech, tells why he killed a man. He says, "I have slain a man to my wounding, and a young man to my hurt. If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold" (Gen. 4:23-24). You see, Lamech had a reason. Also, that generation that was destroyed at the Flood was saturated with sin. They were incurable incorrigibles. "And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Gen. 6:5). But not one of them broke the Ten Commandments -- because there were no Ten Commandments then. But they were judged because they were sinners. And, friend, that answers the question about the heathen being lost who haven't heard the gospel. The answer is that all men belong to a lost race. It may be difficult for you and me to accept this fact, but you and I have been born into a lost race. We're not a lovely people. We are not the product of evolution -- onward and upward forever with everything getting better. You and I belong to a lost race, and we need to be redeemed. Even the very thoughtlife of man is alienated from God.

Somebody may say, "Then I think God is obligated to save all of us." No, He is not. Suppose that you could go down to an old marshy lake covered with scum where there are hundreds of turtles, and you take a turtle out of there. And you teach this turtle to fly. Then this turtle goes back to the lake and says to the other turtles, "Wouldn't you like to learn to fly?" I think they'd laugh at the turtle. They'd say, "No! we like it down here. We don't want to learn to fly." And that is the condition of lost mankind today. People don't want to be saved. People are lost, alienated from God. Now, that's a great truth that does not soak into our minds easily, because we have that lost nature. We just love to think that we're wonderful people. But we are not, my friend.⁶¹

BKC: Though sin entered human experience through the act of Adam's sin (in which the entire human race participated seminally), sin expressed itself repeatedly in people's actions (cf. Gen. 6:5-7, 11-13) from the point of its entrance "until" (not before, as the niv has it) the Law was given. However, as Paul had already said, "Where there is no Law there is no transgression" (Rom. 4:15). This does not mean that sin does not exist unless there is a Law. It means that sin does not have the character of being a transgression apart from Law and therefore sin is not taken into account (lit., "imputed, reckoned") as such.⁶²

⁶⁰ <http://www.torahclass.com/teacher/author/tom-bradford/new-testament-studies/new-testament-romans>

⁶¹ Thru The Bible with J. Vernon McGee.

⁶² The Bible Knowledge Commentary

Guzik: Until the law sin was in the world, but sin is not imputed when there is no law: We know that at the root of it all we are made sinners because of Adam and not because we break the law ourselves. We know this because sin and death were in the world before the Law was ever given.

The law was too late to prevent sin and death and it is too weak to save from sin and death.⁶³

Sin was in the world before the Mosaic law was instituted, but it was not technically reckoned as sin before the time of the law. Paul does not mean that people were guiltless without the law, for he has already said in 2:12 that those without the written law are still judged by God (e.g., those who perished in the flood [Genesis 6-9] and those who were judged at the tower of Babel [Gen. 11:1-9]). Since people still died, this shows that they were guilty—as a consequence of Adam's sin but possibly also as a consequence of having transgressed the universal moral law in their consciences before the written Mosaic law was given.⁶⁴

¹⁴Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

Why did people die from Adam to Moses? Mankind did not die for their personal sin; he died because of Adam's sin being imputed to him.

Adam had rejected God's warning:

"Dying you shall surely die." (2 deaths)

"In the day..." at the instant of rejection, he violated God's word, at the very center of center of his being: spiritually. It began a process...and we are after the image of a fallen Adam.

Death from Adam to Moses is undeniable.

"Figure of him that was to come" How? Cf. "The Last Adam": 1 Cor. 15:45-49. Also, Eph 5...⁶⁵

Torah Class, Seed of Abraham; Tom Bradford:

Verse 14 goes a long way towards validating my opinion about the intent of verse 13. That is, Paul says that even though Adam received a direct, personal commandment from God that he violated, the entire human race that came from Adam continued sinning in his own way and so experienced death. Yet humans couldn't possibly have committed the same sin Adam did because humans were no longer allowed to live in the Garden where the forbidden tree was located. Thus there had to be some common, unspoken divine laws that humans violated. Or as Paul phrases it, the sinners were: "Those whose sinning was not exactly like Adam's violation of a direct command". Paul ends verse 14 by saying that Adam prefigured someone who would come later (Paul is alluding to Christ).⁶⁶

McGee: Paul is personifying death. He speaks of the fact that death reigned like a king from Adam to Moses. Although he had not broken the Ten Commandments -- because they hadn't yet been given -- man was yet a sinner.

The word death is used in a threefold way in Scripture. There is what is known as physical death. That refers only to the body, and it means a separation of the spirit from the body. This

⁶³ https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Rom/Rom-5.cfm?a=1051001

⁶⁴ ESV Study Bible Notes

⁶⁵ Chuck Missler, Notes on Romans, khouse.org

⁶⁶ <http://www.torahclass.com/teacher/author/tom-bradford/new-testament-studies/new-testament-romans>

death comes to man because of Adam's sin. Also, there is spiritual death, which is separation from and rebellion against God. And we inherit this nature from Adam, by the way. We are alienated from God, and we are dead in trespasses and sins (see Eph. 2:1). That is the picture that Scripture presents. Then there is eternal death. That is the third death that Scripture speaks of, and it is eternal separation from God. And, unless man is redeemed, eternal death inevitably follows (see Rev. 21:8).

Adam is here definitely declared to be a type of Christ -- "who is the figure" or "he is the type of him who was to come." That is, Adam is a type of Christ.⁶⁷

BKC: The fact that sin did exist during the period from Adam to the Law is proved by the fact that death reigned from the time of Adam to the time of Moses (lit., "from Adam until Moses"). And death also reigned over people who had not broken a command as did Adam (cf. "death reigned," v. 17, and "sin reigned in death," v. 21). Adam had disobeyed a specific command of God (Gen. 2:17) and committed a transgression, something that his descendants did not do when they sinned till other specific commands from God were received. But yet all Adam's descendants had sinned with Adam (Rom. 5:12), and therefore death did reign (cf. Gen. 5:5, 8, 11, 14, 17, 20, 27, 31). Since death was present, that proved all had sinned in Adam (cf. comments on Rom. 5:12).

The mention of Adam by name (cf. "one man," v. 12) brought Paul back to the point of referring to him, who was a pattern of the One to come. A parallelism exists between Adam and Jesus Christ as heads of groups of human beings (cf. 1 Cor. 15:45-49), but the parallelism is more contrastive than comparative.⁶⁸

Guzik: Nevertheless, death reigned: The total, merciless reign of death – even before the law was given at the time of Moses – proves that man was under sin before the law. Death reigned... even over those who had not sinned in the exact way Adam did, showing that the principle of sin was at work in every human.

Adam, who is a type of Him who was to come: Paul presents Adam as a type – a picture, a representation – of Jesus. Both Adam and Jesus were completely sinless men from the beginning, and both of them did things that had consequences for all mankind.⁶⁹

15But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.

Two opposing sources and results accordingly.

Torah Class, Seed of Abraham; Tom Bradford:

Yet in verse 15, after just saying that Adam prefigured Christ, Paul nuances his statement by saying that even so there are differences between Adam and Yeshua (these are the kinds of things Paul does that drives Bible academics crazy). He says that the free gift from Yeshua

⁶⁷ Thru The Bible with J. Vernon McGee.

⁶⁸ The Bible Knowledge Commentary

⁶⁹ https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Rom/Rom-5.cfm?a=1051001

(righteousness) is not like the offense that Adam committed. He says that because of the bad deed of one man, many have died. However, from the good deed of a different man, Yeshua, God's grace has come to just as many. And that because of the bad deed of one man, every human has been judicially condemned to death. However, because of the good deed of one man, a judicial pardon is available. Even more, the pardon is a free gift.⁷⁰

McGee: We have "much more" in Christ. Today we are looking forward to something more wonderful than the Garden of Eden. As the writer of Hebrews tells us, "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth" (Heb. 11:13).⁷¹

BKC: The details of the parallelism between Adam and Christ (begun by Paul in v. 12 with the words "just as") are given in verses 15-17. The apostle made clear the contrastive nature of the parallelism by stating, But the gift (charisma, "grace-gift") is not like the trespass. What Christ "gives" contrasts with what Adam did, his "trespass" (*paraptōma*, "false step"; also mentioned in 4:25; 5:16-18, 20). The point of the first contrasting parallel is the degree—how much more. The trespass of the one man brought physical death to the many, in this case the entire human race to date with two exceptions—Enoch and Elijah. By contrast, God's grace—and the gift (viz., righteousness, as stated in v. 17; cf. v. 16) that came by the grace of the one Man, Jesus Christ—abounded to the many! If this latter "many" is identical with the first (the many who died, which is possible, but is not required by the text) and constitutes the entire human race, then "God's grace and the gift" by means of "grace" abound in the sense of reaching and being available to all people, but not necessarily being appropriated by all.⁷²

Guzik: But the free gift is not like the offense: Adam gave an offense that had consequences for the entire human race – as a result of Adam's offense, many died. Jesus gives a free gift that has consequences for the entire human race, but in a different way. Through the free gift of Jesus, the grace of God... abounded to many. Adam's work brought death, but Jesus' work brings grace.

Many died: This begins to describe the result of Adam's offense. More came: judgment, resulting in condemnation, and death reigned over men. But there are also the results of Jesus' free gift: grace abounded to many, justification (because many offenses were laid on Jesus), abundant grace, the gift of righteousness, and reigning in life.

"He is not saying that death reigned over us all because we all sinned; he is saying that death reigned over us all because Adam sinned." (Morris)⁷³

Paul contrasts the consequences of the work of Adam and of Christ five times in the next five verses, showing their decisive roles as covenantal heads of the people they represent. Paul clearly teaches "original sin," the fact that all people inherit a sinful nature because of Adam's sin. Paul probably is also teaching that all people are in fact guilty before God because of Adam's sin. Many (i.e., all human beings excluding Christ) died through Adam's one sin. Death begins with

⁷⁰ <http://www.torahclass.com/teacher/author/tom-bradford/new-testament-studies/new-testament-romans>

⁷¹ Thru The Bible with J. Vernon McGee.

⁷² The Bible Knowledge Commentary

⁷³ https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Rom/Rom-5.cfm?a=1051001

spiritual separation from God and culminates in physical death. By contrast Paul emphasizes the lavishness of Christ's grace bestowed on the many that belong to him.⁷⁴

¹⁶And not as *it was* by one that sinned, *so is* the gift: for the judgment *was* by one to condemnation, but the free gift *is* of many offences unto justification.

McGee: Now I recognize that this is a difficult section, and this is one of the most difficult passages. To simplify it, all this section means is this: one transgression plunged the race into sin; and one act of obedience and the death of Christ upon the Cross makes it possible for lost man to be saved.⁷⁵

BKC: Here Paul presented a second contrasting parallelism; this one is different in kind. He began by emphasizing the contrast: Again, the gift of God is not like the result of the one man's sin. Literally, the Greek is, "Also not as through the one who sinned is the gift." Obviously here a noun paralleling "the gift" is missing in the text. Some suggest "the judgment" from what follows; others the transgression, or the death, or the condemnation. It seems best to leave it indefinite as does the Greek text and to translate it by "the result" (as does the niv) of that which happened.

Paul continued, The judgment followed ("was out of") one sin (lit., "one," i.e., Adam) and brought condemnation. God passed judgment (*krima*) on Adam and he (and the entire human race) received condemnation (*katakrima*, "punishment"; *katakrima* occurs elsewhere only in v. 18 and 8:1). But, by contrast, the gift (charisma, "grace-gift," i.e., righteousness, 5:17; cf. v. 15) followed ("was out of") many trespasses and brought justification (*dikaiōma*, "a declaration of righteousness," also used in 1:32, 2:26; 5:18; 8:4). God's grace, as Paul stated repeatedly, beginning in 3:24, is the basis of a person's being justified, declared righteous. And this was in the face of "many trespasses" (*paraptōmatōn*; cf. 5:15, 17-18, 20). One man (Adam) trespassed (v. 15) God's command, and everyone since has repeatedly overstepped God's instructions.⁷⁶

¹⁷For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)

Our predicament derived from one man;

Our salvation is the result of one man, Christ.

Our salvation depends on Him, not on anything we can, or ever could, do...

In the one case people are dying victims under a ruthless ruler; in the other they themselves become the rulers (cf. Rev. 1:6) whose kingdom is one of life! The fact that it is "those who receive" God's grace and gift emphasizes that the provision made for all in Christ's sacrificial death and offered to all by God must be appropriated by an individual by faith to become effective (cf. "received" in John 1:12).⁷⁷

⁷⁴ ESV Study Bible Notes

⁷⁵ Thru The Bible with J. Vernon McGee.

⁷⁶ The Bible Knowledge Commentary

⁷⁷ Chuck Missler, Notes on Romans, khouse.org

Torah Class, Seed of Abraham; Tom Bradford:

So, in verse 17 Paul says that because death and sin are blood-brothers, Adam's sin opened the door for the dominion of death to enter in and rule over mankind. However, because God offers the free gift of righteousness to sinners, made possible by Yeshua's death on the cross, then this has opened the door for the dominion of life to enter in and rule over mankind. So the Adam-caused dominion of death gets counteracted by the Yeshua-caused dominion of life. The point to notice from the perspective of trying to understand where Paul is going with this is that even though he first says that Adam prefigured Christ, it is not a comparison of like-for-like that Paul winds up making but rather quite a stark contrast. Adam caused judgment; Yeshua caused righteousness. Adam caused death; Yeshua caused life. Other than the comparison that 2 human men caused these things to happen to many other humans, what is produced from these 2 men are opposite results.

Before we go farther I want to explain some things about Paul that you may already be picking up on and perhaps it will help you in your personal study. Paul tends to communicate in a somewhat casual conversational style. So, it is not unusual for him to make a rather bold (even brash) statement and then walk it back a little bit because he knows he may have gone a tad overboard or has found himself suddenly headed in a direction he didn't intend to go. He also tends to discuss a faith issue or a God-principle or an area of theology that might have several complex aspects to it but highlights only one or two of the aspects and doesn't confront the other aspects at all. Without a more thorough reading it can seem to the Bible student that those one or two aspects Paul highlights are the ONLY aspects of that issue or principle that exist (or perhaps are the only aspects of any importance), even though that is not the case. My conclusion is that this highlighting he does has everything to do with whom he is talking to and what the specific agenda is that he is trying to communicate. Paul rightly assumes that anyone reading his letters is directly associated with the congregation to whom he is writing, whether it is at Ephesus, Corinth, or Rome. Despite what the institutional Church has done with his letters (that is, to make them out to be general theological proclamations and teachings applicable to all Christians in all circumstances) that is far from the case. And for centuries the assertion of theologians has been that when taken together Paul's letters are an intentional, organized system of Christian theology that Paul is carefully crafting; I thoroughly deny that this is the case.⁷⁸

McGee: Paul has previously stated (v. 14) that death reigns as king. Death came to the throne by one man who committed only one offense -- that is, the original sin, the one act, involved the race. Here Paul presents another kingdom which is superior to the kingdom of death. It is the kingdom of life. It is offered to the subjects of the kingdom of death through the superabundance of grace. Man has only to receive it. The King of the kingdom of life is Jesus Christ. The gift comes through Him.⁷⁹

BKC: The third contrasting parallelism (cf. vv. 15-16) combines the two preceding ones and involves both a difference in degree (how much more; cf. v. 15) and a difference in kind ("death" and "life"; cf. v. 16). The first-class condition in the first part of the verse assumes the statement to be true, if (since) death reigned (cf. v. 20) through that one man. This fact is confirmed by verses 12 and 14. Death is a tyrant, ruling over people and bringing every person under its fear and into its grip (cf. Heb. 2:15).

⁷⁸ <http://www.torahclass.com/teacher/author/tom-bradford/new-testament-studies/new-testament-romans>

⁷⁹ Thru The Bible with J. Vernon McGee.

As a result, it also is true that those who receive God's abundant provision of grace and of the gift (cf. Rom. 5:15) of righteousness reign in life through the one Man, Jesus Christ. The Lord Jesus is the Agent of all of God's provision for people. Whereas death reigns like a tyrant over all, believers in Christ, who receive God's grace, reign in life. In the one case people are dying victims under a ruthless ruler; in the other they themselves become the rulers (cf. Rev. 1:6) whose kingdom is one of life! The fact that it is "those who receive" God's grace and gift emphasizes that the provision made for all in Christ's sacrificial death and offered to all by God must be appropriated by an individual by faith to become effective (cf. "received" in John 1:12).⁸⁰

Guzik: Death reigned... righteousness will reign: We could say that both Adam and Jesus are kings, each instituting a reign. Under Adam, death reigned. Under Jesus, we can reign in life through the One, Jesus Christ.

It is staggering to think how completely death has reigned under Adam. Everyone who is born dies – the mortality rate is 100%. No one survives. When a baby is born, it isn't a question of whether the baby will live or die – it will most certainly die; the only question is when. We think of this world as the land of the living, but it is really the land of the dying, and the billions of human bodies cast into the earth over the centuries proves this. But Paul says that the reign of life through Jesus is much more certain. The believer's reign in life through Jesus is more certain than death or taxes!⁸¹

¹⁸Therefore as by the offence of one *judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.*

“Cheap grace?” It cost God greatly to make it free to us! [Gospel is “not according to man” (Gal 1:11).]⁸²

Torah Class, Seed of Abraham; Tom Bradford:

So, in verse 18 when he explains something that he's already addressed 2 or 3 times in this section, he says that just as it was one offense (one sin) that brought all human beings under condemnation (Adam's original sin), so it is that with one righteous act (Yeshua going to the cross) that all people may be considered righteous, he is speaking using sweeping words but at the same time is dealing with a narrow issue. For instance: saying that because of this righteous act (presumably of Yeshua) ALL people can be considered righteous is simply not true. He has taken the Adam pattern too far (typical Paul). While it is true that Adam's sin indeed brought death to ALL people who would come after him, it is definitely NOT true that Christ's sacrifice brings righteousness to ALL people. So, again typical Paul, he just made another bold statement and has gone a bit overboard, and so in verse 19 he begins to walk his statement back.⁸³

⁸⁰ The Bible Knowledge Commentary

⁸¹ https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Rom/Rom-5.cfm?a=1051001

⁸² Chuck Missler, Notes on Romans, khouse.org

⁸³ <http://www.torahclass.com/teacher/author/tom-bradford/new-testament-studies/new-testament-romans>

McGee: This is the underlying principle of the imputation of sin and the imputation of righteousness. This is the doctrine of the federal headship of the race in Adam and Christ.⁸⁴

BKC: 18-19. In these verses Paul concludes his basic parallelism between Adam and Jesus Christ begun in verse 12 and the contrasts between them in verses 15-17. Paul reduced the contrast to the briefest possible statement. Consequently (lit., "so then"), just as the result of one trespass (*paraptōmatos*, "false step"; cf. vv. 15-17, 20) was condemnation (*katakrima*, "punishment"; cf. v. 16) for all men, so also the result of one act of righteousness was justification that brings life for all men. The "one righteous act" (lit. Gr.) was Christ's death on the cross. One trespass (Adam's sin) is contrasted with one righteous act (Christ's sacrifice). The result of Adam's sin (everyone under God's condemnation) is contrasted with the result of Christ's work (justification offered to all). One brought death; the other brings life. Once again, the "all men" in the first half of the sentence includes the entire human race (cf. "all men" in v. 12, and "the many" in the first half of v. 15). This implies the same dimensions for the "all men" in the second half of the verse (cf. "many" in the second halves of vv. 16, 19). The provision in the one righteous act, therefore, is potential and it comes to the entire human race as the offer and opportunity which are applied only to "those who receive" (v. 17). The same conclusion is stated in different words in verse 19, where Adam's act is called disobedience and the sacrificial death of Jesus Christ is called obedience. As a result, the many (cf. first halves of vv. 15, 18) were made (lit., "stand constituted as") sinners (cf. 11:32). In the second half of 5:19 the many means "those who receive" (v. 17; cf. "many" in the second half of v. 16). They are not simply declared righteous (the verb *dikaioō*; is not used here), but they will be made righteous in the process of sanctification, culminating in glorification in God's presence. The word "made" (from *kathistēmi*) means "stand constituted as," the same verb used in the first half of verse 19 in the words "were made sinners."⁸⁵

Guzik: One man's offense... one Man's righteous act: From this passage, Adam and Jesus are sometimes known as the two men. Between them they represent of all humanity, and everyone is identified in either Adam or Jesus. We are born identified with Adam; we may be born again into identification with Jesus.

The idea of Adam and Jesus as two representatives of the human race is sometimes called Federal Theology, or Adam and Jesus are sometimes referred to as Federal Heads. This is because under the federal system of government, representatives are chosen and the representative speaks for the people who chose him. Adam speaks for those he represents, and Jesus speaks for His people.

Again, someone may object: "But I never chose to have Adam represent me." Of course, you did! You identified yourself with Adam with the first sin you ever committed. It is absolutely true that we were born into our identification with Adam, but we also choose it with our individual acts of sin.

Resulting in condemnation... resulting in justification: The outcome of this election – choosing Adam or Jesus – means everything. If we choose Adam, we receive judgment and condemnation. If we choose Jesus, we receive a free gift of God's grace and justification.

The free gift came to all men: Does this mean that all men are justified by the free gift? Without making a personal choice, every person received the curse of Adam's offense. Is it

⁸⁴ Thru The Bible with J. Vernon McGee.

⁸⁵ The Bible Knowledge Commentary

therefore true that every person, apart from their personal choice, will receive the benefits of Jesus' obedience? Not at all. First, Paul makes it clear that the free gift is not like the offense – they are not identical in their result or in their application. Second, over three verses Paul calls the work of Jesus a free gift, and he never uses those words to apply to the work of Adam. It is simply the nature of a gift that it must be received by faith. Finally, Paul clearly teaches throughout the New Testament that all are not saved.

In what sense then did the free gift come to all men? It came in the sense that the gift is presented, but not necessarily received.

The idea that all men are saved by the work of Jesus whether they know it or not is known as universalism. "If the doctrine of universalism is being taught here, Paul would be contradicting himself, for he has already pictured men as perishing because of sin." (Harrison)⁸⁶

The one trespass of Adam, as the covenantal head of the human race, brought condemnation and guilt to all people. In a similar way, Christ's one act of righteousness (either his death as such or his whole life of perfect obedience, including his death) grants righteousness and life to all who belong to him. for all men. Some interpreters have advocated universalism (the view that all will be saved) based on these verses. But Paul makes it plain in this context that only those who "receive" (v. 17) God's gift belong to Christ (see also 1:16-5:11, which indicates that only those who have faith will be justified). The wording "as . . . so" shows that Paul's focus is not on the number in each group but on the method of either sin or righteousness being passed from the representative leader to the whole group: the first "all men" refers to all who are in Adam (every human being), while the second "all men" refers to all believers, to all who are "in Christ." On the translation "men," see note on 5:12.⁸⁷

¹⁹For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

They are not simply declared righteous (the verb for impute is not used here), but they will "be made righteous" in the process of sanctification, culminating in glorification in God's presence. The word "made," *kathistemi*, means "stand constituted as," is the same verb used in the first half of verse 19 in the words "were made sinners."

We sin because we are sinners. ("He wasn't a horse thief because he stole a horse. He stole a horse because he's a horse thief!") Did you ever have to teach a child to be bad?

By the obedience of One (not many): Christ. New nature (2 Cor 5:17). [Cf. 1 Cor 5:1-5: turned over "in order that" his spirit may be saved...] Cf. 1 Cor 15:20-22

[Chapter 6 will develop this verse in glorious terms! Chapters 6, 7 & 8: all that we have in our union in Christ. All we have to do is to count them true...]⁸⁸

Torah Class, Seed of Abraham; Tom Bradford:

In verse 19 he says that through the disobedience of one man (Adam) many were made sinners, so through the obedience of one man (Yeshua) many will be made righteous. Wait a minute: just a second ago he said Adam made ALL people sinners, now it is many. Just a second

⁸⁶ https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Rom/Rom-5.cfm?a=1051001

⁸⁷ ESV Study Bible Notes

⁸⁸ Chuck Missler, Notes on Romans, khouse.org

ago Paul said ALL people were made righteous by Christ's sacrifice, now it's many. What happened? It is simply Paul being Paul. It is his style and he loves to use metaphors and analogies, and fitting for his era he takes some poetic liberties to make them impactful. I'm in no way denigrating Paul or criticizing him. I'm not saying Paul is suspect. I'm saying that of the many writers of the Bible, Paul is the last one that we should be plucking out one of his statements and making it into a Church doctrine because very likely he'll have more to say on that topic and he'll say something different about it next time. Verses 18 and 19 are a perfect example of this. Some denominations prefer verse 18 and so say that Paul's theology is that the entire world...every last human...has been redeemed by Christ's death. Period. It is just that only some realize their redemption and some don't. This is actually an understanding within the Catholic Church (among other churches) and emphasized by Pope Francis fairly recently and Pope John Paul II some years ago. Here is a quote from Pope John Paul II: "In the Holy Spirit, every individual and all people have become, through the Cross and Resurrection of Christ, children of God, partakers in the divine nature and heirs to eternal life. All are redeemed and called to share in glory in Jesus Christ, without any distinction of language, race, nation or culture."

However, to those denominations that prefer to lean on verse 19, then it is only some people who will be saved and the remainder won't be. The saved were in some Heavenly lottery and "elected" or "predestined" by God to be saved; this is a precept that Calvin held.

It is critical in all Bible books to look at the immediate, but also the broader, context of what is being said on any particular subject or within any particular passage, or we can find ourselves losing our bearings and coming up with some incorrect conclusions; it is especially so with the Apostle Paul. We must not only look at an entire chapter but rather an entire book (or letter) he has written and sometimes we even have to look to all of Paul's letters as a whole to distill his actual theology on any given principle. At all times we must keep at the forefront of our minds that even though he was Christ's personally chosen Apostle to the gentiles, he was not a gentile. Paul was still a Jew of Jews and a Pharisee of Pharisees according to his own description of himself. He thought like a Jew because he was born a Jew and that was his cultural upbringing. He thought in the religious terms of Judaism, because he was trained at the elite school of Judaism, in Jerusalem, at the Academy of Gamaliel. Paul could not get into the mind of a gentile because he was not one. Indeed, because he was a Diaspora Jew he had a certain social comfort level with, and tolerance for, gentiles that Holy Land Jews did not have. But even when Paul is directly addressing gentiles he uses Jewish thoughts and terms to communicate because that's who he was. We must always understand Paul within his Jewish cultural character and recognize that some of the especially difficult and ambiguous things he says are very likely Jewish cultural expressions commonly used in his day but whose meanings have become lost to history. This is what makes reading Paul both fascinating and frustrating, and fraught with potholes.⁸⁹

McGee: Here Paul sums up his argument on federal headship: Adam's one act of disobedience made all sinners -- not just possessors of a sin nature, but guilty of the act of sin. Christ's obedience -- His death and resurrection -- makes it possible for God to declare righteous the sinner who believes in Him.⁹⁰

⁸⁹ <http://www.torahclass.com/teacher/author/tom-bradford/new-testament-studies/new-testament-romans>

⁹⁰ Thru The Bible with J. Vernon McGee.

Guzik: By one man's disobedience: Adam's disobedience makes mankind sinners. Jesus' obedience makes many righteous. Each representative communicates the effect of their work to their "followers."

Many were made sinners: Paul emphasizes the point again. At the root, we were made sinners by the work of Adam. Of course, we chose Adam when we personally sinned. But the principle remains that since another man made us sinners, we can be made righteous by the work of another man.

This is the only way for the work of Jesus to benefit us in any way. If every man must stand for himself, without the representation of either Adam or Jesus, then we will all perish. None would be saved, because each of us sins and falls short of the glory of God. Only a sinless person acting on our behalf can save us, and it is fair for Him to act on our behalf because another man put us in this mess by acting on our behalf.

If I robbed a bank and was found guilty of the crime, a friend could not say to the judge, "Your honor, I love my friend and I want to serve his prison time. I will stand in his place and receive the punishment he deserves." The judge would reply, "Nonsense. We will not punish you for his crime. That wouldn't be fair. He did the crime, so he has to pay the penalty." It would only be fair for another person to pay the penalty if I were guilty because of another person's work.

The person who says, "I don't want to be represented by Adam or Jesus; I want to represent myself" doesn't understand two things. First, they don't understand that it really isn't up to us. We didn't make the rules, God did. Secondly, they don't understand that our personal righteousness before God is as filthy rags (Isaiah 64:6). To God, our personal righteousness is an offensive counterfeit; so standing for yourself guarantees damnation.⁹¹

²⁰Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:

Why did God introduce the law? For sin to abound?! This is the opposite of Man's thinking! This is to eliminate any ability of man to rationalize away his sin nature. (To be explained in Romans 7.)

It isn't until man despairs of his self-effort that he can comprehend God's grace—which even more abounds!⁹²

Torah Class, Seed of Abraham; Tom Bradford:

So now in verse 20 Paul starts to pull together what he has been saying into a conclusion for the purpose of establishing a doctrine. I'll tell you in advance that what he has been saying about the Law of Moses would have been shocking, even insulting, to most of his Jewish readers. He has put the Torah in a less than stellar light. No doubt he intended to shock them. You don't shock people by being gentle and diplomatic, something which Paul would have been ill suited for anyway. So, he says that the reason that the Law of Moses was created by God, and then given to Israel when He gave it, was so that offenses against God would increase. Where we find the word proliferate in our CJB (sin would proliferate), or increase or abound in other English versions, the Greek word is *pleonazo*. This word means to super-abound; to increase super-

⁹¹ https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Rom/Rom-5.cfm?a=1051001

⁹² Chuck Missler, Notes on Romans, khouse.org

abundantly. It is a word that indicates an extreme amount of growth. However, says Paul, to counteract the super amount of increase of sin that the Law would produce, the Lord would super increase grace to an even higher level. Paul has done it again. He has made a bold, brash statement that essentially reduces the purpose and scope of the Torah, the Jews' venerated and ancient Holy Book, to something mostly negative if not intrinsically faulty. Rather than causing righteousness to come about, the Law causes sins and curses to explode to unheard of levels. To hear Paul tell it thus far in the Book of Romans, the Torah is akin to a Trojan Horse sent by God to His chosen people. Yet, says verse 21, this is all part of God's plan for grace to overtake sin and death as the ruler of this world. And this Torah that causes sin ironically brings on even more grace; the grace causes more people to be righteoused by God, and in the end they wind up with eternal life.

McGee: When God gave the Law, He gave with it a sacrificial system. Then later on Christ came to fulfill that part of it also. In other words, God has given to the human race, a lost race, an opportunity to be delivered from the guilt of sins -- not the nature of sin. You and I will have that old sin nature throughout our lives.⁹³

BKC: 20-21. A remaining question in this discussion is, Where does the Mosaic Law fit into all this and why? Paul explained, The Law was added so that the trespass (*paraptōma*, cf. vv. 15-19) might increase ("abound"). The word "added" should be rendered "came in beside," for it translates the verb *pareisēlthen*. Two similar verbs, *eisēlthen* and *diēlthen*, were used in verse 12. Galatians 2:4 is the only other place in the New Testament that uses the Greek verb for "came in beside."

Is the statement in Romans 5:20a a purpose or a result clause? The coming of the Mosaic Law (clearly meant here in light of vv. 13-14) did result in the abounding of "the trespass" (the consequence of any law), but (also in the light of vv. 13-14 and 4:15) the Mosaic Law came in "so that" (purpose) abounding sin might be recognized as abounding trespass.

The result was that where sin increased (lit., "abounded"; cf. 5:20) grace increased all the more ("overflowed superlatively"; cf. "overflow" in v. 15). What a contrast! No matter how great human sin becomes, God's grace overflows beyond it and abundantly exceeds it. No wonder Paul wrote that God's grace "is sufficient" (2 Cor. 12:9). God's goal (*hina*, so, introduces a purpose clause) is that His grace might reign through righteousness (the righteousness of Christ provided for people) to bring eternal life through Jesus Christ our Lord. Once again Paul spoke of reigning in connection with life. In verse 17 those who received God's gift "reign in life" through Christ. Here God's grace is personified as reigning and bringing eternal life.

By the time the Apostle Paul had reached this point he had not only described how God's provided righteousness is revealed in justification, but he also was anticipating how it is to be revealed through regeneration and sanctification.⁹⁴

Guzik: The law entered that the offense might abound: Paul has shown us that the law does not justify us. Now he shows that in itself, the law doesn't even make us sinners – Adam did that. Then what purpose does the law serve? There is a clear purpose for the law and part of it is so that the offense might abound. The law makes man's sin clearer and greater by clearly contrasting it with God's holy standard.

⁹³ Thru The Bible with J. Vernon McGee.

⁹⁴ The Bible Knowledge Commentary

The flaws in a precious stone abound when contrasted with a perfect stone or when put against a contrasting backdrop. God's perfect law exposes our flaws, and makes our sin abound.

Might abound: There is another way that the law makes sin abound. Because of the sinfulness of my heart, when I see a line I want to cross it. In this sense, the law makes sin abound because it draws clear lines between right and wrong that my sinful heart wants to break. Therefore, the law makes me sin more – but not because there is anything wrong in the law, only because something is deeply wrong in the human condition.

Where sin abounded, grace abounded much more: If sin abounded under the law, then grace abounded much more under Jesus. Literally, the phrase abounded much more means “super-abounded.” God makes His grace super-abound over abounding sin!

We might have expected that where sin abounded, God's anger or judgment would have abounded much more. But God's love is so amazing that grace abounded much more where we might have expected wrath.

If grace super-abounds over sin, then we know that it is impossible to out-sin the grace of God. We can't sin more than God can forgive, but we can reject His grace and forgiveness.

The typical Jewish view in Paul's day was that God gave the law to counteract the sinful human impulse. In Judaism there was the proverb, “The more Torah the more life” (Mishnah, Aboth 2.7). But Paul points out that the law came in to increase the trespass, probably in the sense that once people had written laws from God, they committed not just “sins” against God's law in their conscience, but, even more seriously, willful “trespasses” (Gk. *paraptōma*), like Adam's first “trespass” against a clear spoken command directly from God (cf. note on Rom. 4:15). Hence, the surpassing excellence of Christ's salvation is shown in that grace abounded even more than these increasing sins.⁹⁵

21¹That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

Once again Paul spoke of reigning in connection with life. In verse 17 those who received God's gift “reign in life” through Christ. Marvelously developed in Romans 8...⁹⁶

Torah Class, Seed of Abraham; Tom Bradford:

Verse 21, this is all part of God's plan for grace to overtake sin and death as the ruler of this world. And this Torah that causes sin ironically brings on even more grace; the grace causes more people to be righteoused by God, and in the end they wind up with eternal life.

First: while this is a great piece of hyperbole, it is also Paul speaking truthfully and accurately about one narrow aspect of a complex subject: the Torah. He knows, as does anyone who has seriously studied the Torah that the Torah was given as a blessing and a gift of life by God to His people.

Second: as exaggerated and negative as Paul has made his comment about the purpose of the Torah, nonetheless it exposes a great truth about humanity. It is that the more we're told what NOT to do, the more we want to do it. There is something about long lists of do's and don'ts that

⁹⁵ ESV Study Bible Notes

⁹⁶ Chuck Missler, Notes on Romans, khouse.org

energizes our evil inclinations. Our evil inclination wants to do whatever it is that God does not want us to do, and vice versa. The Law, in its detail and explanation, comprehensively reveals God's will for our lives. The generality of the Natural Law has given way to the explicitness of the Law of Moses. There's no hiding from our behavior and our thoughts; there's no ambiguity with the Law. We don't have to wonder if we're doing right or wrong; the Law of Moses makes it clear. Not only are the laws set out, so are the God-ordained penalties for breaking the laws. So in that sense, the Law increased sins. The Law exposes sin in our lives for what it is truly is.

But Paul, in his brashness, has also created an impression in his straw man that is just bursting to come out. Can Paul really be saying that essentially the more we sin the more grace God gives? Can Paul really be implying that sin is a good thing because it increases grace; that it is practically our religious duty to sin more so that more grace can be applied and therefore God gets even more glory? And that is why God gave the Torah to Moses and Israel?

But even more, according to this line of reasoning suddenly God's chosen people have been put at a horrible disadvantage. God rescues them from Egypt, gives them His Torah on Mt. Sinai, demands that they obey it, and when they do they find themselves in a much more dangerous position than the gentiles who weren't given the Torah. After all; by Paul's logic who is the most exposed to the danger of God's wrath? The people who do not have the Law or the people who do? If the entire purpose of the Torah is to create more sin, then what has ever been the benefit to following the Torah? And why would God do this to Israel? Paul seems to have dug himself into a deep hole. Next week we'll begin chapter 6 and see how he digs himself out.⁹⁷

McGee: "As sin hath reigned unto death" -- you and I are living in a world where sin reigns. Do you want to know who is king of the earth today? Well, Scripture tells us that Satan is the prince. He is the one who goes up and down this earth seeking whom he may devour (see 1Pet. 5:8). "Sin hath reigned unto death," and the cemeteries are still being filled because of that. "Even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." He is calling out a people -- out of a lost race -- and He is "teaching turtles to fly" if they want to. However, the turtle nature doesn't want to fly. Man is alienated from God; he has a sin nature. Now God offers salvation to a lost race.

The claims of God's righteousness are fully met in the death of Christ. The Kingdom is fully and firmly established on the Cross of Christ. All other ground is sinking sand. The believing sinner now has eternal life by being united to the last Adam, the raised and glorified Savior. This makes possible the sanctification of the saved sinner, which is the theme of the next chapter.⁹⁸

Guzik: Even so grace might reign: As Paul stated before, sin reigned in death. But grace reigns also. The reign of grace is marked by righteousness and eternal life and is through Jesus.

Grace reigns through righteousness. Many people have the idea that where grace reigns, there will be a disregard for righteousness and a casual attitude towards sin. But that isn't the reign of grace at all. Paul wrote in another letter what grace teaches us: For the grace of God that brings salvation has appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present age (Titus 2:11-12). Grace reigns through righteousness, and grace teaches righteousness.

⁹⁷ <http://www.torahclass.com/teacher/author/tom-bradford/new-testament-studies/new-testament-romans>

⁹⁸ Thru The Bible with J. Vernon McGee.

Grace reigns to eternal life. God's grace gives us something and takes us somewhere. It gives more than never-ending life. Eternal life has the idea of a present quality of life, God's quality of life, given to us right now – not simply when we die.

Grace reigns through Jesus. There is a King in the kingdom where grace reigns, and the King is Jesus. A life of grace is all about Jesus and others, and not about me. A life of grace doesn't look to self because it understands that this undeserved favor of God is given apart from any reason in self. All the reasons are in Jesus; none of the reasons are in myself. Grace doesn't reign through self, but through Jesus.

Even so grace might reign through righteousness: Wherever grace rules, God's righteous standard will be respected. The legalist's fear is that the reign of grace will provide wicked hearts with a license to sin, but Scripture doesn't share that fear. Grace does not accommodate sin, it faces it squarely and goes above sin in order to conquer it. Grace does not wink at unrighteousness, it confronts sin with the atonement at the cross and the victory won at the open tomb.

Grace is no friend to sin; it is its sworn enemy. "As heat is opposed to cold, and light to darkness, so grace is opposed to sin. Fire and water may as well agree in the same vessel as grace and sin in the same heart." (Thomas Benton Brooks)

In John Bunyan's classic *Pilgrim's Progress*, a wonderful character is named "Mr. Honest." He traveled the pilgrim's way and saw many a fellow pilgrim – some who set out boldly and strongly but who turned back. He saw others who stumbled at the start but finished in fine fashion. Some began full of faith but ended in doubt, and others came to greater assurance along the pilgrim's road. Mr. Honest obviously knew a lot about the journey of the Christian life and he summed up all his knowledge in his last words:

"Mr. Honest called for his friends, and said unto them 'I die, but shall make no will. As for my honesty, it shall go with me'... When the day that he was to be gone was come, he addressed himself to go over the river. Now the river at that time overflowed the banks in some places, but Mr. Honest in his lifetime had spoken to one [named] Good-conscience to meet him there, that which he also did, and lent him his hand, and so helped him over. The last words of Mr. Honest were, 'Grace reigns!' So he left the world."⁹⁹

⁹⁹ https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Rom/Rom-5.cfm?a=1051001

Contrast of Two Unions

Romans 5:15-21

One Man (Adam)

[15] One man's offence	>	many died
[16] One (Adam)	>	judgment, condemnation
[17] Through one man's offence	>	death reigned
[18] One man's offence	>	condemnation to all men
[19] Disobedience of one	>	many made sinners
[21] Sin reigned in death		

One Man (Christ)

One man's free gift	>	righteousness to many
For many offences	>	gift of justification
Through one man	>	believers reign in life
The righteousness of One	>	justification offered to all
Obedience of One	>	many declared righteous
Grace reigns to bring eternal life		

Summary

Chapter 5 concludes the arguments for salvation (justification). Why then should I live? Chapters 6, 7, and 8 will lay that out clearly!

Chapter 5: Two heads - Adam and Christ

Chapter 6: Two masters - Sin personified and God as revealed in Jesus.

Chapter 7: Two husbands - The Law and Christ Risen.