

Romans 5.7-21 On-going Salvation and Wrath, Reconciliation, Sin and Death (2), Grace (3) 069–075

[Romans 5.7-9 On-going Salvation and Wrath 069]

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We have completed the section on Past Divine Accomplishment of our salvation and now will note the aspects of On-going Salvation throughout the Christian life.

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

Notice that Paul is building his theme, throughout this passage, starting with 'Much more than...' He has been talking about the great out-pouring of *love*, but now there is even much more as a result of this justification. Not only do we have peace, access to this grace, future hope that we can exult in, the out-pouring of love in the midst of suffering that is a part of life, but above and beyond all of that God is going to provide, 'having now been justified by His blood', ...

5.9 Much more then, having now been justified by His blood, we shall be saved from the wrath of God through Him

...This is how he started the passage, tying it back to what he said in verse 1, those who have experienced *justification*. So he is reminding the Roman leaders, that this is another profit or blessing as a result of justification—put in a right standing before God. Remember the two elements of justification: first the negative is removed, which is forgiveness of sin—which is for God, satisfying Him.

Then the second is the positive: we are declared righteous, having the same righteousness as Jesus Christ, so we stand as if we had never sinned even though we remain sinners. In fact the whole tribulation/

affliction idea is refining that sinfulness that we have, making us more and more righteous. But justification *declares* us righteous. We have key ideas for this:

Key Ideas

1. Justification - by grace 3.21-4.25, by faith, by His death
He says here 'by blood'. What does blood indicate? The loss of life which represents death. So it is not that the blood has some spiritual power, ie, the molecules, but it is a metaphor that every Jew would be acquainted with because sacrifices (animals) were bloody; you drained the blood, then burnt the sacrifice.
With the shedding of blood, the animal loses its life in place of another, and this is a picture of Christ shedding his blood like a sacrificial animal and, in this context with substitution. We deserve that shedding of blood, but if we were sacrificed we would spend eternity apart from God. We can't pay for it because our sacrifice is 'unclean'. This runs through the rest of the passage; it keeps referring to His death.

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

'Having now been justified by His blood,' 'we *shall be saved*'. It is future, on-going. Everything that follows is about 'being saved'. Most people, every time they see the word 'salvation', think of *justification*, being saved from hell, saved from ultimate suffering of penalty, but, as we have said before, when the Bible uses the word σωζω the verb, or σωτηρία (so-tay-ree-ah) the noun form, and all its related words, it refers to the past tense, yes, but an *equal* number of times it refers to the on-going sense of salvation. So I believe in this passage he is talking about on-going salvation.

Salvation σωζω (sód-zo)
σωτηρία (so-tay-ria) 45x as a noun in the New Testament
σωζω (sód-zo) 106x as a verb

Sometimes it is used in the material, everyday sense. As we have mentioned, every theological term in the Bible comes out of an everyday usage. This word 'salvation' is a good example.

1. From physical harm - Acts 27.20, *Since neither sun nor stars appeared for many days, and no small storm was assailing us, from then on all hope of our being saved was gradually abandoned....³¹ Paul said to the centurion and to the soldiers, "Unless these men remain in the ship, you yourselves cannot be saved."*...

He is not talking about repenting and being 'saved' from eternal damnation. Rather, saved from the storm, the tragedy. It is in the context of a shipwreck. They are not going to lose their eternal standing before God.

2. Eternal Hell - Ephesians 2.5 *even when we were dead in our transgressions, made us alive together with Christ (by grace you have been saved), 8 For by grace you have been saved through faith; and that not of yourselves, it is the gift of God;*

This is salvation in terms of eternal destiny.

3. Future completion - 1Peter 1.5 *who are protected by the power of God through faith for a salvation ready to be revealed in the last time.*

Quite a few verses refer to a future salvation. In this passage he refers to glorification, release from our sinful bodies when we get to heaven.

4. Present experience - Philippians 2.12 *So then, my beloved, just as you have always obeyed, not as in my presence only, but now much more in my absence, work out your salvation with fear and trembling;*

Isn't salvation by grace through faith, apart from obedience or works? It is in a present tense, it is going to take some discipline, some actions to live it out which is very different from that moment of salvation from hell.

1Corinthians 1.18 *For the word of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.*

It is going on right now—in the Christian life. Throughout the book he is speaking to a believing audience...

James 1.21 *Therefore, putting aside all filthiness and all that remains of wickedness, in humility receive the word implanted, which is able to save your souls.*

He is talking about spiritual growth, that is, you have to put away those things that keep you from growing, and now concentrate on the word of God and learning from it—because it is able to work out the on-going salvation from day to day. This is the theme of Romans 6 through 8, the on-going *working out of righteousness* in our experience.

Note that Paul does not use $\sigma\acute{\omega}\zeta\omega$ or $\sigma\omega\tau\eta\rho\iota\alpha$ in Romans 3.21-4.25. In fact, here in chapter 5 is only the second time Paul uses the word $\sigma\acute{\omega}\zeta\omega$, after the first in verse 16. He uses the word justification, instead of 'salvation', for that initial moment we trust in Jesus Christ.

Salvation

- > Past = JUSTIFICATION from **PENALTY** of Sin
- > Future = GLORIFICATION from **PRESENCE** of Sin
- > Present = SANCTIFICATION from **POWER** of Sin

Paul talking about *salvation* in that past tense sense and uses the word JUSTIFICATION—which is salvation from the **PENALTY** of sin, eternal destiny, salvation from hell, you might say.

For the future sense, he uses GLORIFICATION, in chapter 8, where we are saved from the very **PRESENCE** of sin, removed out of these bodies of sin, freed, totally saved. This happens when we die to go to be with the Lord or at the Rapture.

In the present tense the word is SANCTIFICATION, the on-going growth. In this context, tribulation moves it along: that suffering produces Christian character. So now we are being saved from the **POWER** of sin. Day by day, moment by moment, as we apply the Scriptures and we attempt to walk in the power of the Spirit, we have power over sin.

Remember this is a transition into chapters 6, 7 & 8 where he is going to expand this whole idea of sanctification. We have talked about *condemnation*—lost, without righteousness, and we have talked about *justification*—we have been given a right standing, ie, salvation, initially. There is a future when we will be removed totally from sin which is *glorification*. But, today, after trusting in Christ, we have an on-going salvation from sin, called *sanctification* from the power of sin.

Philippians 2.13 points out that *God is working and enabling*, but *our* will is involved. *for it is God who is at work in you, both to will and to work for His good pleasure.* This is in Romans 6-8.

Key Ideas

1. Justification - by grace, by faith, by His death (or blood)
2. Salvation - present tense, on-going during the Christian life, not salvation from Hell

Again, in this passage it is *not* salvation from hell but, after being justified, an on-going spiritual growth.

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

Does this being *saved from the wrath of God* refer to the initial salvation from hell? I think, throughout the book of Romans, there might be just one passage where Paul uses the word 'wrath' when talking about eternal, final judgment. There is a little clue here; it is almost unusual in the Greek text: he puts the article, saved from **the**

wrath. What has he been saying since 1.18, in the present tense: *For the wrath of God is revealed*...and in verse 24, God ‘gave them up’ because man rejected His revelation; that is the wrath of God: letting you suffer the consequences of your own decisions.

Rather than intervening and drawing you to Himself, He lets the unbeliever—and the believer—suffer the consequences. And if we walk with Him we can be delivered from a lot of suffering. And here, I think he is in the same context, has not changed it. So he says: *the* wrath of God I told you about in 1.18 is the present tense of wrath. I call it ‘temporal wrath’.

Key Ideas

1. Justification - by grace, ..., by His death
2. Salvation - present tense, on-going during the Christian life, not salvation from Hell
3. Wrath - temporal anger, not eternal damnation

We have resurrection power to live the Christian life!!!

[Romans 5.10-11 The Doctrine of Reconciliation 070]

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

It was in the midst of being *enemies* that God intervened and when we trusted in Him, applying the death of Christ on the cross on our behalf, we were *reconciled*.

Key Ideas

1. Justification - by grace, ..., by His death
2. Salvation - present tense, on-going during the Christian life, not salvation from Hell
3. Wrath - temporal anger, not eternal damnation
4. Unbelievers - helpless, ungodly, sinner, enemy

5.10 For if while we were enemies we were reconciled [καταλλάσσω kah-tah-láh-so] to God through the death of His Son, much more, having been reconciled [καταλλάσσω], we shall be saved by His life.

The Greek word is inserted in the text. The word does not occur very frequently in the NT, but the concept occurs over and over. In its verb form it only occurs six times and twice right here in verse 10. The noun form occurs another four times. So the noun and verb forms occur

only 10 times in the NT. There is a word group of other words related directly to this one.

We will explore this doctrine of *Reconciliation*. It is very important in Scripture in spite of the fact that the word itself is not that frequent. Another key passage where the word occurs with the most frequency is 2Corinthians 5. We will look at the parallel, not only with the Romans passage but others as well. We will start with verse 13 to get the context:

Reconciliation

2Corinthians 5.13 *For if we are beside ourselves, it is for God; if we are of sound mind, it is for you. 14 For the love of Christ controls us, having concluded this, that one died for all,*

Notice the theme of *love*, similar to what we have in Romans. *having concluded this, that one died for all, ...*

Notice again the theme of the *death of Christ*. And the word ‘for’ which is ὑπέρ (hiú-per) with the idea of one dying in the place of another or for the benefit of another or as a substitute.

therefore all died; And, ‘all died’, so we died positionally with Christ. In fact, positionally we are crucified with Him. Then notice in 15 it continues:

15 and He died for all [ὑπέρ (hiú-per) again], so that they who live might no longer live for themselves, but for Him who died and rose again on [ὑπέρ (hiú-per)] their behalf.

Here there is a transition from the death to the resurrection and we will see the same thing in Romans 5. Now we skip down to verse 17:

2Corinthians 5.17 *Therefore if anyone is in Christ, he is a new creature; the old things passed away; behold, new things have come.*

He is talking about those in Christ; in other words, those that have trusted in Christ, have believed in Him, have the indwelling presence of Christ. We are new creatures. From God’s perspective, we are not only declared righteous, but viewed as having the righteousness of Christ because we are in Christ. We are new creatures. And the old has passed, that is, the antagonism, the concept of being enemies, ungodly, (hiú-per) helpless, *that* has passed because God has dealt with it. He doesn’t use the word ‘justification’ here but he is talking about the same idea—before we were justified certain things were true of us but have now passed. He doesn’t mention the new nature, but he is going to talk about a new relationship in verse 18.

18 Now all these things are from God, who reconciled [καταλλάσσω kah-tah-láh-so]

Notice it is the same word and I have inserted the Greek word in the text as well, paralleling what we saw in the Romans passage, 5.10.

us to Himself through Christ and gave us the ministry of reconciliation [καταλλαγή kah-tah-lah-gáy],

This adds to the idea of reconciliation of those who were enemies as it says in 5.10.

There is another passage that also has some parallels to it. Colossians one:

Colossians 1.21 *And although you were formerly*

Notice the past; he is talking to believers, who have received justification and notice the parallel with Romans 5.10, ‘enemies, ungodly, sinners’ ...
alienated in mind,

Notice the difference: we were *alienated*, that is, there was a separation between us and God, ...
and hostile

There is the ‘enemy’ idea, hostile in mind, at war with God which worked itself out in our life...
engaged in evil deeds,

...engaged ... It’s past tense: ‘you were formerly alienated, hostile, engaged in evil deeds’

22 yet He has now reconciled [ἀποκαταλλάσσω ah-pah-kah-tah-láh-so] *you in His fleshly body through death,*

Notice that we have not the identical word, but we have the same word with a preposition attached at the beginning. We have noted in other cases that when you add a preposition to a verb, it oftentimes have the same idea except that the preposition *intensifies* it. We could translate it: ‘He has *totally*, or *completely* reconciled you or reconciled you ‘*to the fullest*’ in His fleshly body in order to present you before Him holy and blameless and beyond reproach—

Notice the similar theme in Romans which is looking, in this case to ultimate sanctification. ‘Holy and blameless and beyond reproach’; that is when we are perfectly righteous, which Paul calls ‘glorification’.

So we have three passages where we have the word καταλλάσσω in the noun and verb forms and now here with a preposition to it giving us three major passages that are all with similar themes, dealing with this reconciliation we have with God.

It is a joining with God, a change in relationship. God, in Scripture, is never reconciled to *us* because God does not need to change. He is immutable and we are the ones that need the changing, so it is a reconciliation of *man to God*.

Reconciliation

1. Man to God - Colossians 1.21, Romans 5.10, 2Corinthians 5.18

So there are different aspects to reconciliation and the one that must come before all others is *man* reconciled before *God*.

And then in Ephesians 2.16, we have the intensified form again; there are not a lot of other passages, but here is another one. And, the first 10 verses of Ephesians 2, you may remember, deal with our salvation: the first three talk about our being dead, following the course of this world with satan and the flesh involved. And now he is going to talk about the results of that salvation in verses 1-10, turning in verse 11 to a more corporate aspect in terms of Jew and Gentile. The two groups with the most antagonism in Israel were the Jews and Gentiles. But in verse 16, they were reconciled.

Reconciliation

Ephesians 2.16 *and might reconcile* [ἀποκαταλλάσσω] *them both in one body*

The body of Christ is composed of people from all nations, including the Jew and Gentile—which we call the church. Again notice ‘through the cross’:
to God through the cross,

It’s based on the cross—what Jesus did on the cross, Him paying the penalty to satisfy the righteous judgment of God so that man *can* be reconciled to God.
by it having put to death the enmity.

Two antagonistic groups, how? By putting to death the enmity, the idea of enemies being at war with God. So we could say that there is a second aspect of reconciliation: Jew and Gentile.

Reconciliation

1. Man to God - Colossians 1.21
2. Jew & Gentile - Ephesians 2.16

But there is even a third aspect: this is in the verse just preceding the one we looked at in Colossians.

Reconciliation

Colossians 1.20 *and through Him to reconcile* [ἀποκαταλλάσσω ah-pah-kah-tah-láh-so] *all things to Himself,...*

Reconcile *all* things to Himself, not just individuals to God, not just groups like Jew and Gentile, but now reconciling *all* things. I think he is talking about the entire created order. So He is going to bring harmony back to the creation. Remember that with the first sin all of the universe was affected. So all of the universe is out of relationship, even with God Himself. He will ultimately reconcile all things to Himself.

...having made peace through the blood of His cross;

Notice again peace ‘through the blood of His cross’, referring again to the death, the blood, the giving of His life on the cross. *through Him, I say, whether things on earth or things in heaven.*

The entire universe. He is going to reconcile all things. This is the third aspect of reconciliation: the entire universe, much like it was before sin entered in the Garden of Eden. There will be a total an ultimate restoration such that *all* is in harmony with God, not just man, not just Jew and Gentile.

Reconciliation

1. Man to God - Colossians 1.21
2. Jew & Gentile - Ephesians 2.16
3. All things - Colossians 1.20

Returning to the 2Corinthians passage I want you to notice another thing. There is a fourth aspect, in fact a very important one, and because of that this 2Corinthians passage is probably the most central of all passages dealing with reconciliation. This is like the next stage of reconciliation:

Reconciliation

2Corinthians 5.18 ...and gave us the ministry of reconciliation [καταλλαγή kah-tah-lah-gáy],

So in this context it is a *ministry* of reconciliation—the noun form of the word.

19 namely, that God was in Christ reconciling [καταλλάσσω kah-tah-láh-so] the world to Himself,

I think in this context God did everything necessary so that every person could, in fact, be reconciled. Provision has been made, even if some do not want to trust in Christ, so that the whole world *can* be reconciled to Himself.

not counting their trespasses against them,

...because they were dealt with

and He has committed to us the word of reconciliation [καταλλαγή].

And this is the important thing: He has committed to *us* the word of reconciliation. And what is that word of reconciliation? I think it is the Gospel message that brings salvation, justification, and in the process of justification, now that enmity is removed, that war, that being an enemy can be removed, and we can be reconciled or made friends with God Himself.

Then verse 20 goes on:

2Corinthians 5.20 *Therefore, we are ambassadors for Christ,*

What is an ambassador? We have an ambassador to the United Nations, for example. It is someone that stands in the place of

another or represents that other person or nation. We are representatives of Christ, ambassadors for Him. Our ambassador stands before the world, representing our country, the president and his administration, our views, concerns and interests in the world effecting policy that is in the best interest of our country.

We are citizens of a different realm; we are citizens of heaven itself, (in Philippians and other passages), and this passage says we are ambassadors for Christ, we represent Him. What is our task? We have the word of reconciliation and we are to go about the business of proclaiming that word...

as though God were making an appeal through us;

It is as if God is sending us; being a part of His administration and representing Him, we are His ambassadors—God making an appeal through us—which follows: *we beg you on behalf of Christ, be reconciled [καταλλάσσω] to God.*

‘We beg you on behalf of Christ, be reconciled to God.’ That is the gospel message: trust in what Christ has provided, on the cross, that we may have a relationship that transforms us from being enemies, ungodly, sinners and helpless, to having a relationship with God.

So, we could call the fourth aspect of reconciliation a *ministry* of reconciliation, delivering the word of it which is the gospel itself. This is a calling God has given us; we are a part of His administering of things on earth, and we stand before a lost world that are enemies to God. And we appeal, on God’s behalf, that people be reconciled to God. It is a tremendous privilege, a high honor, to represent God Himself as His ambassadors.

Reconciliation

1. Man to God - Colossians 1.21
2. Jew & Gentile - Ephesians 2.16
3. All things - Colossians 1.20
4. Ministry - 2Corinthians 5.18-20

So we could define reconciliation rather simply. We, as past enemies are brought into a relationship with a holy Lord—on the basis of what the Lord has done on our behalf to change us from enemies into a relationship.

Key Ideas

1. Justification - by grace, ..., by His death
2. Salvation - present tense, on-going during the Christian life, not salvation from Hell
3. Wrath - temporal anger, not eternal damnation

4. Unbelievers - helpless, ungodly, sinner, enemy
5. Reconciliation - we as enemies brought into relationship with a holy Lord

And, notice back in verse 10: the emphasis again is ‘through the death of His Son’.

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

Parallel to what He said before: ‘through His blood’ so blood is a metaphor for death, the death of His Son. It is as a result of what Jesus did on the cross.

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

This ‘much more’ reminds me of an illustration that gives us a way of viewing what God has done. I used to have a friend who used to restore cars. He would find an old car that needed restoration and buy it. At one point was working on a 1936 Ford that he bought for 500 dollars in 1974. It was basically just the body. He spend 9,000 dollars and six months restoring it. He did this for a living and sometimes people would bring him old cars for a price or he would buy them, restore them and then sell them. This car now restored could probably sell for 90,000 dollars. The illustration is that if he has invested 9,000 dollars and a lot of effort—six months of work—how much more is he now going to take care of it? Keep it polished, keep the new engine running at top performance, maintaining it until the day that he can sell and make his profit.

He is going to be much more careful with this automobile now that he has invested so much into it. Similarly, we could say that God has made an investment in us, costing Him His only Son dying on the cross. So Paul, in verse 10 says: ‘much more now’, after making such an investment, now that we are reconciled—restored—we shall be saved by His life. This is a great work that God has done and He is not only going to preserve it, but continue the process of restoration.

God’s Work

> Helpless - Died —> regeneration

We were helpless, Jesus died and this is the basis of our restoration.

> Ungodly - Justified —> righteousness

We were ungodly and in that death He justified us and declared us righteous. Now my friend’s car is in a garage, in a pristine condition and has a new standing. Similarly we are now pristine in terms of righteousness.

> Sinner - Saved —> forgiveness

We were, in the past, sinners and through the death of Christ now we are saved once and for all through forgiveness

> Enemies - Reconciled —> friendship

And, we were enemies, but now reconciled so that we are friends with God. We have a relationship.

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

We talked about resurrection life, in another passage, dealing with reconciliation. This is the same idea here: not saved from eternal damnation, not saved from hell. This is that on-going aspect of salvation that we saw in verse 9. So, we have in verse 9 Present Salvation which is followed up in verse 10. The death of Christ accomplishes that initial aspect of salvation where the penalty for sin is paid in full and there is no wrath.

But it has that on-going sense as well which is re-iterated in verse 10, this present aspect of salvation is ‘by His *life*’. We can say that the Christian life is *powered* by resurrection *life*. This is the theme that Paul develops in chapters 6, 7 and 8, particularly chapter 8 where the key to the Christian walk, this present tense sense of salvation, is living in the power of the Holy Spirit—in the power of resurrected life.

Present Salvation

5.9 - by His blood = death

Basis for all aspects of salvation

Penalty of sin paid - no wrath

5.10 - by His life

Christian life powered by resurrection life

So we can rejoice no matter what circumstances we find ourselves in.

5.11 And not only this, but we also exult in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

And, there is even more. Not only in verse 9: ‘much more than’, having now been justified, then in verse 10: ‘And not only this’—everything he mentioned since verse 1, not only peace, introduction to more grace, a hope and an exultation in that future hope, we can rejoice and exult in tribulation, the love of God being poured out, reconciled and friends with God, but now, in verse 11, ‘And not only this’,

5.11 And not only this, but we also exult in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

... ‘but we also exult’—there is the word again—‘in God’ and always it is ‘through our Lord Jesus Christ’. We can have exuberant rejoicing through His grace.

Ideas claves

1. Justificación - por la gracia, por fe, por Su muerte
2. Salvación - tiempo presente, siguiendo durante la vida cristiana, no salvación del infierno
3. Ira - ira del tiempo, no damnación eternal
4. No-creyentes - desasistido, impío, pecador, enemigo
5. Reconciliación - nosotros como enemigos traído a una relación con un Señor santo
6. Exultation - boasting, exuberant rejoicing for His grace. The word ‘boasting’ which we have seen at the end of chapter 4 and in chapter 5, is used in a good sense: boasting in the things of God and in some contexts, like this one, more likely exuberant rejoicing for His grace or exulting in that grace that we have in Christ Jesus.

We could talk about eternal security, but if Paul had thought in his theology that you could lose your salvation or that you were in danger of somehow losing the relationship with God, this would be the place to put it, Romans 5. But verse 11 that concludes this paragraph has nothing of this; rather we have the *rejoicing* as the concluding thought here.

5.11 And not only this, but we also exult in God through our Lord Jesus Christ, through whom we have now received the reconciliation [καταλλαγῆ].

He started with *reconciliation* and he concludes with it at the end of verse 11—having received that reconciliation.

We have resurrection power to live the Christian life and this transitions us to the next chapters 6 through 8. That resurrection power

to live the Christian life also gives us the ministry of reconciliation so that we can bring others into same reconciliation that we have received.

[Romans 5.12 & Genesis 2-3 Entrance of Sin and Death 071]

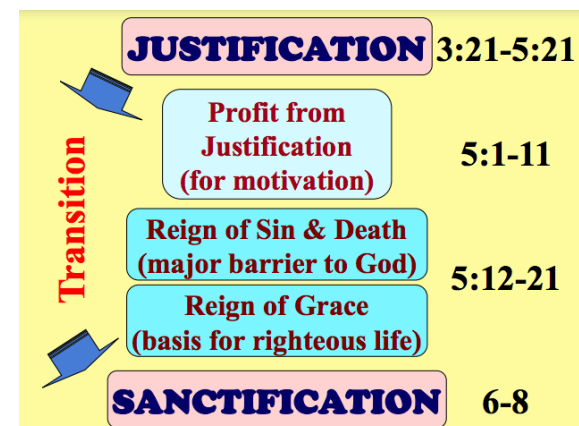
Some of these passages are somewhat difficult to understand. First an overview of chapter 5 using a little chart to follow the thinking of Paul as we are trying to think God’s thoughts after him. Of course what God has revealed in His word are His thoughts. We want to know what God is revealing to us.

We have looked at God’s Provision for Righteousness. And now we are in the transition from Justification to Sanctification which is how to deal with the Christian life on a day by day basis after you have entered into it. The theme of the book is God’s righteousness.

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B. Justification	3.21-5.21
C. Sanctification	6-8

The passage we are going to look at goes back and then forward in perhaps a bigger sense; what Paul is doing is review what Adam did thousands of years ago—what it did to the human race and how it affects us in what Christ has done on our behalf as well. So there are a lot of contrasts beginning with 5.12.

There is a major barrier between man and God—first the sin that is dealt with on the cross, but then also sin is a barrier in our relationship to Him after justification. I believe that this passage is here to cement in our thinking that problem (sin) that we have and it will apply also to the whole area of sanctification.



There is a two-part transition from 5.12 to chapter 6. We have already seen the Profits from Justification and the motivation we have to begin and perfect the process of sanctification.

The paragraph we are going to consider now has two parts: First, 12-17, he deals with the Reign of Sin (over humanity, from Adam on) with the resulting Reign of Death. This is broken only by Justification.

Then he talks about the Reign of Grace; it is not automatic, it takes our whole life to grow and be sanctified—a process that never ends in this life. (There is a future glory when we are removed from the sinful body.) This Reign of Grace keeps us from going back to that Reign of Sin and Death when we lived in the flesh—basically the same as we did before being justified.

Remember that he is writing to believers, people who have idea of what the Bible teaches, assuming that you know a lot, especially the things that he has already developed. He touches on them to tie it all together so that we understand that we need to live under Grace. He ends the chapter with Grace and starts chapter 6 with it. The Reign of Grace only takes effect when we have trusted in Christ and have Justification, or, what other passages describe as salvation.

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1. Provision of Justification	3.21-26
2. Priority of Justification	3.27-31
3. Pattern for Justification	4
4. Profit from Justification	5.1-11
5. <u>Powerful Reign</u> from Justification	5.12-21
a. Reign of Death through One	5.12-17
1) Devastating Reign of Death	5.12-14
a) Entrance of Sin & Death	5.12

It is important to understand this relationship that we have with Adam, verses 12-14. We start with verse 12 and the Entrance of Sin and Death:

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

He begins with 'Therefore'. The English doesn't quite reflect it; there is a more common word used for 'therefore', οὖν, which usually means 'coming to a conclusion'. But this one here is slightly different; The word here is:

Therefore

1. δία τοῦτο - through this, for this reason, because of this.
It has more the idea of 'through this': as a result of what he has just discussed this follows, or 'for this reason' we have justification. More of a reason behind it than a conclusion.
2. Summation of all that has gone before
Here 'therefore' is more of a summation which we need to know in order to understand what follows. He uses very different language but is still talking about the problem of sin.
3. Transition to sanctification
He describes the life of the unbeliever so that we understand the unbeliever and can better communicate to the unbelieving world. This is a more direct transition. Difficult, but one of the most important passages in the Bible

Most Difficult passage, 5.12-21

- > Theologically - supreme test
A test because theologians have debated it more than any other in Romans. But it also gives us a lot of insight if we are careful with it. Some have said:
"The most concentrated summary of the basic truth of Christianity in all the scriptures" LS Chafer
"This is the hinge of the door that swings between life and death. All contrasts of universe and Scripture are here in miniature." DG Barnhouse
There are a lot of contrasts—mixed with comparisons.
- > Historically - Adam historical person
Paul shows, here and elsewhere, that Adam is a historical, real live person. The book of Genesis is not mythological; the events are just as real as the history of the events and people in our country. Unfortunately, much of the extended church views the early chapters as non-historical which undermines the validity of those chapters. But we have to understand it in order to understand some of the words Paul uses.
- > Scientifically - divides creationists
This is one of the 'dividing' verses between older and younger creationists within the Christian community, those that believe that the universe and world are *billions* of years old and those of us that believe that the world is younger, *thousands* of years old. The older have to dance around verses 12-14, and do damage to 'sin and death originating with Adam' because it doesn't fit the older chronology. And they tend to *spiritualize* which undermines Genesis 1-11.
- > Practically - introduction to sanctification

And, obviously, it is important practically because it introduces us to this whole living out the Christian life—how we deal with sin after becoming a believer.

5.12 Therefore, **just as** through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned—

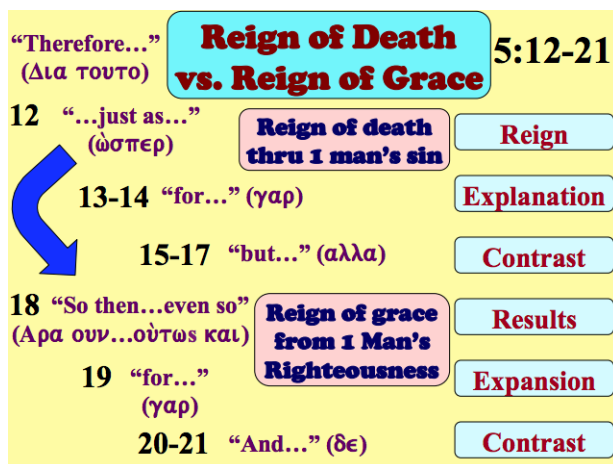
When you see something like ‘just as’ you expect to see a comparison; just as *this* is true, so also similarly *another thing* is true. Just as through one man sin entered...and death spread...because all sinned, you expect a ‘so also ...is true’. But you don’t get that in verse 13; see the dash here at the end of it, indicating that there is sort of a parenthesis; some translations put parentheses around verses 13-17.

So he interrupts his thinking and it is not unusual for Paul to stop and add an explanation. If you miss this, that is what makes the passage difficult: a further elaboration with some detail. We have to go to verse 18 to continue the thought with ‘so then’:

5.18 **So then** as through one transgression there resulted condemnation to all men, **even so** through one act of righteousness there resulted justification of life to all men.

Just as this is true ‘**so then** *this* has to be true as well.’ He starts with ‘so then’ and also reminds us what he has just talked about: one transgression resulted in condemnation of all men, and picks up the argument finally with ‘even so’. If you ‘know’ all that from 12-17, you can continue with ‘even so’ which is what follows in verse 18. Now he is going to talk about the Reign of Death versus the Reign of Grace.

I have put together a chart to help us see what Paul is doing in this long ‘explanation’ in the middle of his sentence. The blue arrow shows how he picks up his sentence in v 18 after the ‘parenthesis’:



Paul has this theme of ‘deadness’ in Ephesians 2.5, *when we were dead in our transgressions, made us alive together with Christ (by grace you have been saved)*, Until you have made that real commitment to Jesus Christ, you are *dead* in your sins.

5.12 Therefore, **just as** through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned—

So, in verse 12, we have ‘**just as**’, the Greek word is ὡσπερ, ‘Just as’ death reigns through one man’s sin. There is a connection between us and Adam. Just as parents have a very direct connection between them and their children—and their grandchildren. We have a connection with Adam: we are his great, great, great, great... grandchildren. From God’s perspective, what happened to Adam has had an impact on us, just like family descendants have the same color eyes; your genetics has an impact on your children.

If you live a life of prosperity, you make a will, and your children benefit. But if you have been careless and you end in bankruptcy, your children suffer that consequence as well. We are suffering the consequence of Adam because we are related. You can look at that as a rulership or as effects that still plague us today.

And, as we noted, in verse 18 he is going to pick up that comparison or contrast: The Reign of Grace from one man’s righteousness. One act on the cross made available an escape from the Reign of Death. So then....even so...

So, in verses 13 and 14, beginning with ‘**for...**’ γὰρ, is *explanation*, going into more detail. This is seen on the chart to help us put it together. In 15-17 he is going to go further, making a *contrast*. This is so long a passage, 5 verses, that you lose track of what is going on, so hopefully this chart will help you.

5.18 **So then** as through one transgression there resulted condemnation to all men, **even so** through one act of righteousness there resulted justification of life to all men.

Now, in verse 18, ‘**So then**’... ‘**even so**’ picking up from verse 12. Then, in 19, he begins with ‘**for...**’ to *expand* the issue, and in 20-21 ‘**And**’ with a *contrast* again in order to make the transition to chapters 6,7 and 8. Granted, it is a difficult passage, like the one in 3.21-26 which is just one sentence. At least here it is broken down into more than one sentence, but it is even more complicated.

But starting now in detail with 5.12:

5.12 Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned--

... ‘through on man’...He doesn’t name that one man because he assumes you know all the Bible, that you know whom he is talking about. That one man, of course, is Adam. He is writing to an audience that is familiar with these things; that’s why it is complicated because he is assuming you have at least some background. The word most frequent in this passage is *one*. Read the passage and find the word *one*.

5.12 Therefore, just as through one man sin entered into the world, ...15 ... For if by the transgression of the one the many died, much more did the grace of God and the gift by the grace of the one Man,

Now it is a different man, whom he identifies: Jesus Christ, abound to the many. 16 The gift is not like that which came through the one who sinned [Adam]; for on the (one) hand the judgment arose from one transgression resulting in condemnation, ...17 For if by the transgression of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ. 18 So then as through one transgression [of Adam] there resulted condemnation to all men, even so through one act of righteousness [by Christ] there resulted justification of life to all men. 19 For as through the one man’s disobedience the many were made sinners, even so through the obedience of the One the many will be made righteous.

He is working this contrast: the one act of one person in comparison with one act of the other. But in contrast there are two very radically different effects.

Comparison/Contrast

- > 2 men, 2 acts, 2 results,
 - 2 sets of many (everyone related to Adam compared to the many that trust in Jesus Christ for justification),
 - 2 federal heads (substitutes, representative heads),
 - 2 reigns (like that of a king, affecting the entire kingdom which has impact on us, both Adam’s and Christ’s),
 - 2 eternal effects (remaining separated from God into eternity or the possibility of eternal life with God)

The contrasts:

- > Condemnation/justification, disobedience/obedience, sinful act/act of righteousness (Jesus on the cross), reign of death/reign of grace

“Sin & grace are not equivalent, nor yet death and life, nor yet the devil and God: but the difference between them is infinite.”

Chrysostom

5.12 Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned--

Just as one thing is true: ‘through one man sin entered into the world’, Genesis 3 with Adam and Eve. We have terms to keep in mind as well:

Sin Terms

1. ἀμαρτία (khah-mahr-tí-a) - missing the mark, falling short of God’s glory; no one reaches the standard of righteousness—because of sin.

5.12 Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned--

What is the meaning of ‘death’ here? It is important to understand the Biblical concept of death. We have to start with Genesis 1.31 *God saw all that He had made, and behold, it was very good.* God’s creation was ‘very good’. He created mankind with volition or will; and the only way for that will to be exercised was to create a world in which there was the possibility to disobey. This is the circumstance where man could choose to love God freely and obey, or choose the alternative.

In 2.17, God had said, *but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you will surely die.* When the Bible speaks of death, it is not just the ceasing of breathing. God held the man responsible because he was the head, even though the woman partook first and then gave to the man. So what is this ‘death’?

Death in Genesis 3:

1. Intellectual (7) - darkened. ...*they sewed fig leaves together and made themselves loin coverings.*

It involves the intellect. Adam and Eve died in their *thinking*. Their whole thinking has changed: they decide to cover themselves whereas before that was not an issue.

8 ...*and the man and his wife hid themselves from the presence of the LORD God...*

What were they thinking? Can you hide from a God that *sees* everything? He who is omnipresent, is everywhere, knows every thought? Their thinking, orientation, intellect was affected. Even their theology is totally distorted. *in the day...* A Hebrew idiom, is

‘in the nanosecond’, or ‘in the moment’ you will surely die—not in the 24-hour day. Adam lived to be 930 years before he ceased to breathe. So spiritual death involves the total person.

2. Moral - shame. The moral component: they tried to cover it up. That’s what we do with good works or going to church, or being kind. But all of that is like filthy rags. They died morally.
3. Spiritual (8-9) - separation. 9 *Then the LORD God called to the man, and said to him, “Where are you?”*
They hid from God. God didn’t move; the did. There is a spiritual separation.
4. Emotional (10) - fear. 10 ... I was afraid because I was naked; ... ‘I have guilt and I am afraid because I know you are a holy God.’
Some of us have problems with emotions today; it’s because of that deadness that is in us.
5. Social (11-12) - blame. 11...*Have you eaten from the tree of which I commanded you not to eat?” 12 The man said, “The woman whom You gave to be with me, she gave me from the tree, and I ate.”*
These are social consequences. That’s death. Adam blamed Eve and then he blamed God because He had given her to him!
6. Purpose (17-18) - damaged. There is also a problem with the purpose that God assigned mankind. 17 *Then to Adam He said, ... Cursed is the ground because of you; In toil you will eat of it All the days of your life. 18 “Both thorns and thistles it shall grow for you; And you will eat the plants of the field;*
It was going to be difficult to earn a living, support a family, survive even. They would have to work hard. Before, there was no 2nd Law of Thermodynamics. It was not *labor* that was cursed; it was the difficulty in carrying it out. In a sense, the world died along with man.
7. Physical (19) - pain & death. 19 *By the sweat of your face You will eat bread, Till you return to the ground, Because from it you were taken; For you are dust, And to dust you shall return.”*
Then there is physical death. This looks beyond that one day to the day that they ceased to breathe. But looking at it biologically the moment they sinned, cells in their body began to die. They aged. So in the day that they ate, they died physically also. It’s like the fan that a you unplug; it is ‘dead’, there is no energy getting to it. But it continues to ‘work’ for awhile until friction slows it enough to stop it. Adam and Eve were still breathing, but their body was dying.

[Romanos 5.12-14 Reign of Sin and Death 072]

Summary Ideas

1. Sin entered world through Adam

2. Consequence of sin is death

I. Introduction	1.1-17
II. Provision of God’s Righteousness	1.18-8.39
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b) <u>Spread of Death</u>	5.12

5.12 Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned--

Introduced by Adam, that *same* death is now experienced by all of his descendants.

5.12 Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned--

This little phrase ‘because all sinned’ is not immediately clear. Theologians over time have come up with four ways to try to explain what is meant.

Sin Transmission

1. Pelagian Pelagius was a theologian 300 or 400 AD and eventually his theology was rejected by the broader church. He was actually branded as a heretic. But he had the idea that each individual is born without sin, in innocence, almost denying verse 12, and took the phrase ‘all sinned’ to mean death didn’t come to them until they sinned personally. This is a common viewpoint even today—that Adam’s sin did not affect us but these effects come into play when man sins. This twists the concept of original sin.
2. Mediate Imputation We sin because of our *corrupt* nature that we inherited. It is a little like Pelagius, but says that we are born corrupted and it is on the basis of that corruption that we sin.
3. Realistic Union I think there is some truth in this and in the Federalist view and they could be combined. The Realistic, or seminal, view says that it is by genetics, (not like Pelagius who says

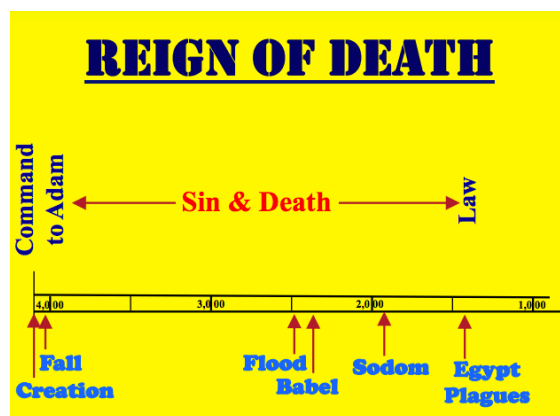
that we do *not* have a union with Adam). We have a union with Adam that corrupts us, but we are responsible for our own sin. That is true, too, but there is more to what Paul is saying.

I think that genetically we do inherit not only the sin nature but we are guilty also of Adam's sin. Why should I be held responsible for someone else's sin? It has to do with what God designed in Adam and Eve, the first man, and his nature is passed on like biologically, so also morally and spiritually that nature is passed on.

And, not only that but it has affected all of humanity and all humanity dies. He will expand this in verse 13. A Biblical basis is that Hebrews passage, where Abraham is giving tithes to Melquisedec and later, it says, that Levi gave tithes because he was in the loins of Abraham. He is distinguishing the two priesthoods, one is lower.

4. Federalist I think there is this genetic aspect, the tie of all humanity. But also, in this Federalist view, Adam is the *head* of all humanity by creation. This is the way that God created mankind and the Federalist has that idea that something represents something else, as in a federalist government which is a representative government. Adam represents all of us in terms of a relationship with God.

We are dead spiritually until we come to know Him and are given new life. The Federalist means we have a representative that represented us in a real sense from God's perspective when Adam sinned; we were not only seminally in his loins and we sinned, God used us as *being* there. And also, as our representative, when Adam sinned we sinned.



Summary Ideas

1. Sin entered world through Adam
2. Consequence of sin is death

3. Sin is imputed to all Adam's descendants (verse 12)

Is it fair? No, but because of the obedience of One other, and only One, on the basis of that we have *grace*. He is going to make that point in verse 18. Sin was imputed to all Adam's descendants and in fact, had we been in Adams shoes, we would have sinned.

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a) <u>Relationship of Sin & Law</u>	5.13

Now he is going give the relationship between sin and death—and a Jewish person or anyone that has an idea of what Scripture teaches—would have an idea of this relationship. The Law didn't enter until Moses, since men did not have specific standards.

5.13 for until the Law sin was in the world, but sin is not imputed when there is no law.

'For until the Law sin was in the world'. Cain killed his brother... and all the descendants sinned. Sin was in the world...

5.13 for until the Law sin was in the world, but sin is not imputed when there is no law.

But you have to have a law before you are responsible before the law, so sin was no imputed. The Mosaic Law deals with personal violations, specific violations of God's standards, hundreds of them. In fact the purpose of the Law was to show that we can't obey it. Today, also, there are so many law books with codes that probably every one of us in violation of one of them right now. That is just the nature of law codes.

We have creation 'very good', and shortly after we have the fall of Adam. But there is law: God told Adam he could eat of all those

different varieties of trees, but there is one little tree that you can partake of and in the day that you do you shall ‘die dead’ (=surely die). So there is a command and a fall, then vivid sin in Cain, sin accumulating in the culture that it is about to destroy itself, God brings the flood—lots of death there, all humanity except one family. Then there is degeneration again from the flood to Babel—with death in between—, then Sodom and Gomorrah where God destroys a lot of people and death is recorded elsewhere as well. Then the plagues of Egypt that wipe out that generation of the Egyptian culture. So there is lots of sin and death before God brings the Mosaic Law. He is talking not about personal sin, but violation of the Mosaic Law. He is saying that personal sin is not what is imputed.

Summary Ideas

1. Sin entered world through Adam
2. Consequence of sin is death
3. Sin is imputed to all Adam’s descendants
4. Death not for personal sin, violation of Mosaic Law

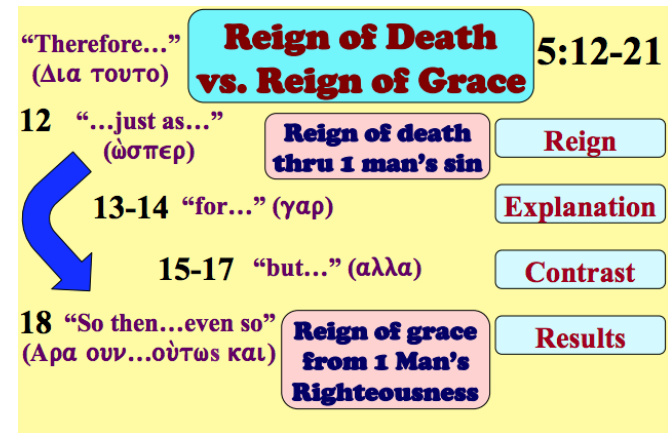
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2) Explanation of Sin & Law	5.13-14
a) Relationship of Sin & Law	5.13
b) <u>Reign of Death</u>	4.14

5.14 Nevertheless death reigned from Adam until Moses, even over those who had not sinned in the likeness of the offense of Adam, who is a type of Him who was to come.

He says, ‘nevertheless death reigned from Adam until Moses’ which means mankind suffered the consequences of sin. The question is, What sin? Not personal sin because there was not violation of the clear revelation to Moses on Sinai. But it is a greater sin, we were in Adam, disobeying that first command, ‘You shall not eat...’. We took of that tree at least with Adam as our representative, but that seminal idea, I

believe, is also true, based on that Hebrews passage with Levi being in the loins of Abraham.

Death reigned, so there had to be consequences, from the fall to the time of the Law.



Summary Ideas

1. Sin entered world through Adam
2. Consequence of sin is death
3. Sin is imputed to all Adam’s descendants
4. Death not for personal sin, violation of Mosaic Law
5. Descendants suffered consequences of sin

Which sin? I think he is clarifying it in verse 14.

5.14 Nevertheless death reigned from Adam until Moses, even over those who had not sinned in the likeness of the offense of Adam, who is a type of Him who was to come.

‘even over those who had not sinned in the likeness of the offense of Adam.’ ‘Offense’ here is another word for ‘sin’. This is a specific transgression of law. He may refer to babies or the impaired, also.

1. ἁμαρτία (hah-mahr-tée-ah) - missing the mark, falling short of God’s glory; no one reaches the standard of righteousness—because of sin.
2. παράβασις (pah-ráh-bah-sees) - violation, offense

He is talking about the consequences of original sin which is imputed to us, not personal sin. He is not saying that we are not liable for our own sin; that is *on top* of Adam’s sin. We are guilty, simply, on

the basis of what Adam did because we are in him and he is at least our representative head. So, on top of that we are guilty as well.

Summary Ideas

1. Sin entered world through Adam
2. Consequence of sin is death
3. Sin is imputed to all Adam's descendants
4. Death not for personal sin, violation of Mosaic Law
5. Descendants suffered consequences of sin
6. Consequences not for personal sin
7. Conclusión - imputed sin of Adam

5.14 Nevertheless death reigned from Adam until Moses, even over those who had not sinned in the likeness of the offense of Adam, who is a type of Him who was to come.

'Adam is a type of Him who was to come'. And I think this is the heart of it; we have this comparison/contrast and he is using something of a technical word, 'types', of which there are several in the Bible.

Typology τύπος (tú-pahs)

"Certain persons, events or institutions of the OT that prefigure by God's design persons, events, or institutions in the NT"

Typology deals with certain persons or events or even institutions that appear in the OT. It is actually a form of prophecy; it predicts certain things. In this case, Adam, by God's design, prefigures a particular person in the NT. There is something about Adam that tells us something about Christ.

Characteristics of a type, how you know you have a type in the NT

- > Resemblance There has to be some resemblance between the *type* and what is described as the antitype, ie, what the type prefigures.
- > Prefiguring There has to be some prophetic aspect, something/ someone that in the future is going to make more evident what took place in the OT. That's why persons, like Adam prefigures a solution to his problem: Christ is that solution. So Christ is the antitype.
- > Design It is clearly stated in Scripture in such a way that you can see that this is God's intention. It is prophetic; there is a design behind it. Not accidental or random; it's what God prefigured and in the NT makes clear
- > Historical It supports the historical event or person. So, just as Adam was a real person that experienced real things and plunged

humanity into sin and death in a real and definite way—that was real, historical. No aspect of that historical event is undermined or detracted from in any way. What we have is *another* historical event or situation that substantiates the OT historical event.

- > Heightening What follows, ie, the antitype, is always greater than what the type that prefigures it represents. So what Christ accomplished is a greater work than the devastating work that Adam accomplished. This is a heightening effect in all these types.
- > Designated More important, and what I think separates it from what is just an illustration or analogy, is that it is designated in some way in Scripture. This one of Adam is one of the clearest designations: it tells you that this is a type. It is the NT that tells you that something is typological or typical.

One that I want to mention before listing the types, is Joseph in the book of Genesis. There are a lot of parallels between Joseph and Christ as well. There lots of them. But nowhere in the NT is Joseph identified or that connection made. I would say it is a very good illustration, but not this technical type. Joseph was the savior of his family, he suffered, he is not condemned as a sinner for a particular act. There are a lot of parallels but he is never designated as a type in the NT.

Types

- * Persons - Adam One of the clearest in all the OT
- * Institutions - Passover A type of the ultimate passover, Jesus
- * Offices - priesthood Hebrews, the Levitical priesthood has some typological concepts relating to another priesthood—that of Jesus Christ
- * Events - wilderness 1Corinthians 10, the wilderness experience is tied to the experience of the believer: there is suffering, identification with a group, and an exhortation that God will not tempt you beyond what you are able, etc. Paul uses a different word, translated 'example'
- * Actions - burned offering The burnt offering of the OT
- * Things - tabernacle A type of the indwelling presence of the HS and other aspects

These are examples of things that have the characteristics.

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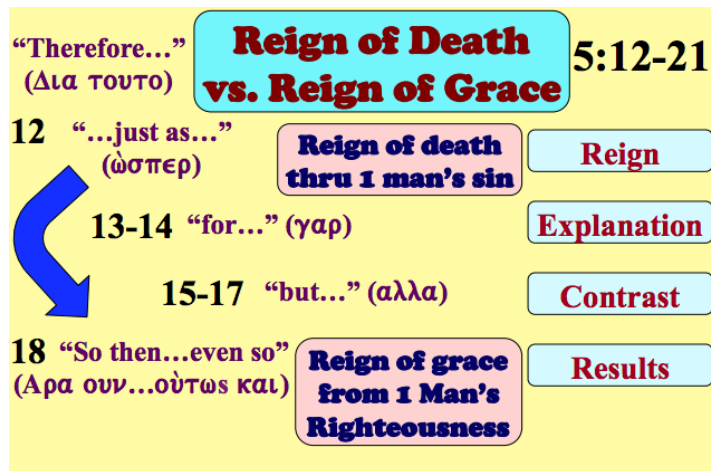
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 - a) Relationship of Sin & Law 5.13
 - b) Reign of Death 4.14
 - c) Contrast of Reigns 5.15-17

Next, a contrast of reigns: two different ways of living, two different rulers over our lives, either self and/or the Holy Spirit. Those are the options we have.

Not all God's ways are easy to understand but His grace is very clear!!!

[Romans 5.15-17 Contrast of Grace (1) 073]

Paul has already developed that Reign of Death through one man and now will contrast it with a different Reign, in verse 17.



5.15 **But** the free gift is not like the transgression. For if by the transgression of the one the many died, much more did the grace of God and the gift by the grace of the one Man, Jesus Christ, abound to the many.

This is the contrast; he is emphasizing the 'freeness' of this gift, translated 'charisma' which reminds us of 'charismatic'; it comes from kháris, the idea of grace, which follow here in the verse. The transition is the contrast of what God has done on our behalf, not what we do because what we do, our righteousness, is as filthy rags.

5.15 But the free gift χάρισμα (kháh-rees-mah) is not like the transgression. For if by the transgression of the one the many died, much more

'Much more' will be repeated 5 times in the passage. So, what Christ has done is greater in terms of blessing and reversing the devastation that Adam introduced.

did the grace χάρις (kháh-rees) of God and the gift δωρεά (do-ray-áh) by the grace χάρις (kháh-rees) of the one Man, Jesus Christ, abound to the many.

There is grace in *abundance* if we will avail ourselves of it.

16 The gift δώρημα (dó-ray-mah)...

Another word for gift, probably a synonym to the second one, *doreá*.

...is not like that which came through the one who sinned; for on the one hand the judgment arose from one transgression resulting in condemnation, but on the other hand the free gift χάρισμα (kháh-rees-mah) arose from many transgressions resulting in justification. 17 For if by the transgression of the one, death reigned through the one, much more those who receive the abundance of grace χάρις (kháh-rees) and of the gift δώρημα (dó-re-ay-mah) of righteousness will reign in life through the One, Jesus Christ.

The stress is that it is free, nothing you can do to earn it. This is in contrast to all of us participating in sinning on top of the imputed sin.

5.15 But the free gift is not like the transgression. For if by the transgression of the one the many died, much more did the grace of God and the gift by the grace of the one Man, Jesus Christ, abound to the many.

Radical difference between the free gift and the transgression. So a *type* can have a lot of contrasts like this one. There is a resemblance but it is a resemblance of contrasts. There is comparison in that one thing

was accomplished, one man was involved, one huge result came about so there is a lot of comparison in this type, but there is also a lot of contrasts—even more than comparisons.

Grace Words

1. χάρισμα - kháh-rees-mah - grace gift undeserved, unearned, cannot do anything to receive it

Then we have another word, the transgression.

Sin Terms

1. ἁμαρτία (hah-mahr-tée-ah) - missing the mark, falling short of God's glory; no one reaches the standard of righteousness—because of sin.
2. παράβασις - (pah-ráh-bah-sees) - violation, offense
3. παράπτωμα (pah-ráhp-to-mah)- transgression, violation of a specific law, a standard that is clear.

5.15 But the free gift is not like the transgression. For if by the transgression of the one the many died, much more did the grace of God and the gift by the grace of the one Man, Jesus Christ, abound to the many.

Already stated in verse 12: all of the descendants died in this comprehensive sense—not in the sense that they ceased breathing or their heart stopped, but in the sense of their intellect, their emotions, their social relationships, their purpose in life, their whole morality and physically their cells are dying and they are beginning to age.

5.15 But the free gift is not like the transgression. For if by the transgression of the one the many died, much more did the grace of God and the gift by the grace of the one Man, Jesus Christ, abound to the many.

Again, 'much more', a heightening in the typology, a greater work, not in numbers, ie, he is not going to talk about *everybody* receiving this (he has already made that clear). It is those that trust in Christ. 'to the many', that is, it is available to all nations, all peoples, not just Jews.

5.15 But the free gift χάρισμα "khárisma" is not like the transgression. For if by the transgression of the one the many died, much more did the grace χάρις (kháh-rees) of God and the gift δωρεά (do-ray-áh) by the grace χάρις (kháh-rees) of the one Man, Jesus Christ, abound to the many.

So we have two different words that have the idea of 'gift'.

Grace Words

1. χάρισμα - (kháh-rees-mah) - grace gift
2. χάρις - (kháh-rees) - unmerited favor
3. δωρεά - (do-ray-áh) - general gift, like one wrapped for someone

5.15 But the free gift is not like the transgression. For if by the transgression of the one the many died, much more did the grace of God and the gift by the grace of the one Man, Jesus Christ, abound to the many.

'Abound' kind of emphasizes the greater work of Christ. Grace is available in abundance, even though most of mankind rejects it. That doesn't diminish what is available or what God has done.

Contrasts

15 - Transgression of 1	Grace of 1
—> many died	—> many abounded

5.16 The gift is not like that which came through the one who sinned; for on the one hand the judgment arose from one transgression resulting in condemnation, but on the other hand the free gift arose from many transgressions resulting in justification.

He begins almost repeating what he started with in verse 15. The contrast: the *gift* is not like what came through the one who sinned.

Grace Words

1. χάρισμα - (kháh-rees-mah) - grace gift
2. χάρις - (kháh-rees) - unmerited favor
3. δωρεά - (do-ray-áh) - general gift,
4. δώρημα - (dó-ray-mah) - synonym

5.16 The gift δώρημα (dó-ray-mah) is not like that which came through the one who sinned; for on the one hand the judgment κρίμα (krée-mah) arose from one transgression resulting in condemnation κατάκριμα (kah-táh-kree-mah), but on the other hand the free gift arose from many transgressions resulting in justification.

We need to look at the courtroom words here: there is a 'sentence', then the 'execution' of the sentence which is the same word in Greek

with the execution of it having the 'kata' - prefix which acts as an intensifier, taking it to the next stage.

Judgment

- > κρίμα (krée-mah) - sentence of judge, judgment
- > κατάκριμα (kah-táh-cree-mah) -execution of sentence, servitude to sin

What was the sentence that Adam received? The comprehensive death or servitude to sin.

5.16 The gift is not like that which came through the one who sinned; for on the one hand the judgment arose from one transgression resulting in condemnation, but on the other hand the free gift arose from many transgressions resulting in justification.

This is a transition because the next phrase is: 'the free gift arose from many transgressions.' This includes Adams descendants as well.

5.16 The gift is not like that which came through the one who sinned; for on the one hand the judgment arose from one transgression resulting in condemnation, but on the other hand the free gift arose from many transgressions resulting in justification.

The last phrase, 'resulting in justification': we have been studying that word, and this is probably not a bad translation but there is more to it in this context. Remember, words have meaning in their context: I think while he is carrying this analogy or contrast through, he is moving to this area of *living now*.

We have seen this word: δίκαιος (déé-kahi-ahs) the idea of right standing, righteousness = the state or condition of being in a righteous place, then the verb form, the same meaning except it is the idea of *declaring* righteous, or to justify.

The word here, similar, δικαίωμα (déé-kahí-o-mah), has the same idea except it is translated as a righteous act or deed. Verse 17 will expand upon it, with more about righteous *living*, transitioning to chapters 6-8. It's not how we becomes a believer, but how we *live* the Christian life.

Righteous Living

1. δίκαιος (déé-kahi-ahs) - righteous
2. δικαιοσύνη (déé-ko-sú-nay) -righteousness
3. δικαιόω (dee-kahi-áh-o) - to justify, to declare righteous
4. δικαίωμα (dee-kahí-o-mah) - righteous deed

Contrasts

15 - Transgression of 1 —> many died	Grace of 1 —> many abounded
16 - 1 Transgression —> Judgment —> Sin servitude	Many Transgressions —> Free gift —> Righteous living

Again, the contrasts: the one transgression resulted in sin servitude; the many transgressions resulted in righteous living.

We have amazing GRACE for Justification and also for living everyday!

[Romans 5.15-18 Reign of Grace (2) 074]

5.17 For if by the transgression of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.

God held Adam responsible because He gave him the 'headship'. He is responsible for the sin of the woman. God holds the men at a higher responsibility than He does those under them. Adam was the head from before the Fall. And because of *his* sin all his descendants experience the imputing of sin. Even Elijah and Enoch did not escape death in the *comprehensive* sense.

Sin Terms

1. ἁμαρτία (hah-mahr-tée-ah) - missing the mark, falling short of God's glory; no one reaches the standard of righteousness—because of sin.
2. παράβασις - (pah-ráh-bah-sees) violation, offense
3. παράπτωμα (pah-ráhp-to-mah)- transgression, violation of a specific law, a standard that is clear.

5.17 For if by the transgression of the one, death reigned through the one, much more πόλλῳ (páh-l-lo) μάλλον (máh-lon) those who receive the abundance περισσεΐα (peh-ree-say-ée-a) of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.

Here he starts to refer to the *greater*: much more the abundance of grace. This abundance of grace is now available to those that submit themselves to this new reign.

5.15 But the free gift is not like the transgression. For if by the transgression of the one the many died, much more did the grace of God and the gift by the grace of the one Man, Jesus Christ, abound to the many.

This idea of *much more* is back in verse 15 with the verb form ‘abounded to the many’. So he has already given us this idea of abundance.

5.20 The Law came in so that the transgression would increase; but where sin increased, grace abounded ὑπερπερισσεύω (hu-per per-ee-seú-o) all the more,

In verse 20, you can translate it ‘grace *super* abounded’. The preposition ὑπερ is added to the verb περισσεύω (per-ee-seú-o). The resource available is a super-abounding grace that is greater than the servitude and dictatorship of sin.

5.17 For if by the transgression of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.

Back to verse 17: Everyone has the reign of sin and death—there is no escaping it, we are conceived in sin, have the genetic makeup at conception. That is why people who are pro-life believe that life begins at conception with all the genetic information to make a complete human being. We can also say that at that moment of fertilization sin is passed on just like the physical characteristics are. That is why there had to be a virgin birth, so sin would not be passed on.

5.17 For if by the transgression of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.

Paul is assuming that you already understand about justification, that it comes through Jesus Christ. ‘Those who receive the abundance of grace—forgiveness of sin, and the gift of righteousness—the declaration of righteousness,’ the two things that happen on accepting Christ.

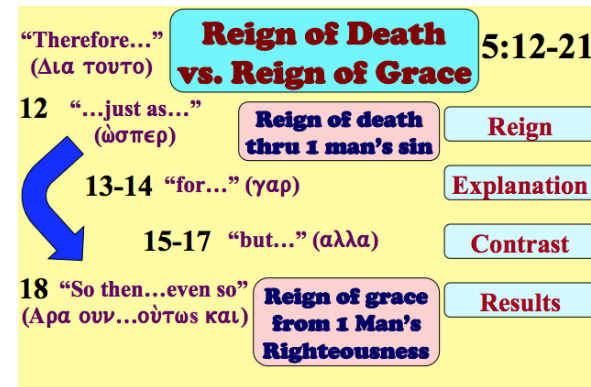
5.17 For if by the transgression of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.

And we ‘will reign in life’, ie, we are under a new rulership, through a new king, Jesus Christ. He is looking at it comprehensively again. It starts by little steps of growth, but it can move to a *reign*. You can have an impact, even rule, and it will ultimately be manifested in the kingdom with a *position* of rulership.

Contrasts

15 - Transgression of 1	Grace of 1
—> many died	—> many abounded
16 - 1 Transgression	Many Transgressions
—> Judgment	—> Free gift
—> Sin servitude	—> Righteous living
17 - The 1	The 1
—> Transgression	—> abundant gift of righteousness
—> Reign of death	—> Reign in life

There is only one way (Christ) since the sin that Adam plunged us into. With Christ living in us we can reign.



I. Introduction	1.1-17
II. Provision of God’s Righteousness	1.18-8.39
A. Condemnation	1.18-3.20
B. Justification	3.21-5.21
1. Provision of Justification	3.21-26
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3. Pattern for Justification	4
4. Profit from Justification	5.1-11
5. <u>Powerful Reign from Justification</u>	<u>5.12-21</u>
a. Reign of Death through One	5.12-17
b. <u>Reign of Grace from One</u>	<u>5.18-21</u>
1) <u>Results of Two Acts</u>	<u>5.18</u>

5.18 So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men.

Reiterating what he said in verse 12 because he has kind of gone off on an excursion, with a summary up to 17.

5.18 So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men.

‘so then...condemnation to all men’

5.18 So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men.

Then he goes to what he wanted to say: ‘through *one act* of righteousness’, probably the crucifixion. Some scholars take it to mean His whole life, but since it is singular, I am inclined to say it is on the cross in contrast to what Adam did in sin.

5.18 So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men.

This resulted in the right way of living. This is the transition to ‘how to live the Christian life’. And it is ‘to all men’ Christ paid the penalty for all men on the cross, but ‘all’ is assuming that you understand that it is everybody trusts in Christ. (By the way, the Greek throughout this is very succinct, very tight. A lot of words are left out that the translators have to insert.)

There are many places in Scripture that it uses the word ‘all’ in a limited sense. He has already specified in verse 17 that it is limited to *those who receive...grace...and righteousness*: regeneration, justification, salvation, born again, however you want to say it. He is transitioning to working it out in everyday living.

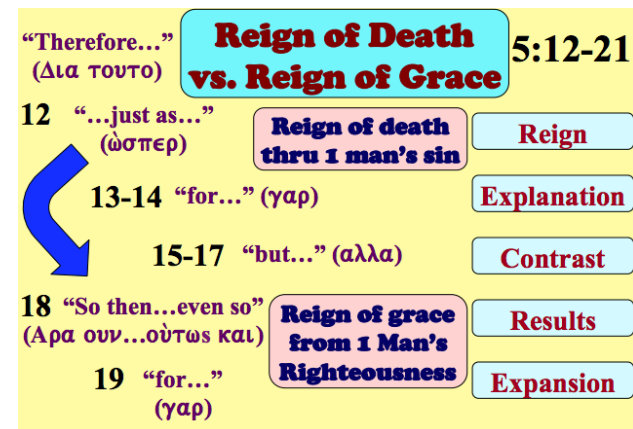
Contrasts

18 - 1 Transgression	1 Act of Righteousness
—> Condemnation	—> Justification of life
—> all men	—> all men

The key to living the Christian life is in the REIGN of GRACE. It is already in our bank account but how do we draw it out?

[Romans 5.18-21 Reign of Grace (3) 075]

I. Introduction	1.1-17
II. Provision of God’s Righteousness	1.18-8.39
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b. <u>Reign of Grace from One</u>	<u>5.18-21</u>
1) Results of Two Acts	5.18
2) <u>Expansion of Results</u>	<u>5.19</u>



Paul is going to expand on this Reign on Grace and continue with contrasts, starting in verse 19:

5.19 For as through the one man’s disobedience the many were made sinners, even so through the obedience of the One the many will be made righteous.

‘For..’ continuing to add on... ‘as through the one man’s disobedience...’ Again contrasting: the ‘one man’ who is Adam. ‘...many were made sinners,’ Woven through all this he gives us another word relating to *sin*. We have already seen three of them.

Sin Terms

1. ἁμαρτία (hah-mahr-tée-ah) - missing the mark, falling short of God's glory; no one reaches the standard of righteousness—because of sin.
2. παράβασις - (pah-ráh-bah-sees) violation, offense
3. παράπτωμα (pah-ráhp-to-mah)- transgression, violation of a specific law, a standard that is clear.
4. παρακοή (pah-rah-ko-é)- disobedience; going against the wishes of another or the commands of an authority, in this case God Himself.

‘through one man’s disobedience the *many*—all mankind—were made sinners. He is strengthening the contrast:

5.19 For as through the one man’s disobedience the many were made sinners, even so through the obedience of the One the many will be made righteous.

‘even so through the obedience of the *One*...’ Jesus lived an entirely obedient life. Scriptures are clear that He is the only sinless One. And the chain from Adam is broken because of the virgin conception and birth which breaks that reign of sin only through Jesus Christ. Women don’t have ‘seed’, but in Genesis 3 God says it would be by the ‘seed’ of the woman that the Savior would come. It is talking about the descendants of the woman and One would resolve the problem of sin. One man paid the penalty—which is why Jesus is both God and Man.

5.19 For as through the one man’s disobedience the many were made sinners, even so through the obedience of the One the many will be made righteous.

And because of what the God-Man did, when we stand before the judge, the judge can legally declare us righteous because the penalty was paid. All he asks of us is to *receive* it, *accept* it; it’s called *faith*.

So, the many will be *made* righteous. Notice that it is ‘made’, not ‘declared’; this puts it in the future because it is still an on-going process during the Christian life. In fact that’s one of the keys (that we will look at) to the Christian life: the *process*.

Becoming a believer is a one-time event, the moment we trusted in Him, and abandoned our own decision-making and desires. But the Christian life we continue to live is an on-going process, day by day.

‘The many will be *made* righteous’ is when we go to be with the Lord; that’s called *glorification*. Paul has hinted at this in chapter 5, but will discuss in chapter 8. So we have another contrast:

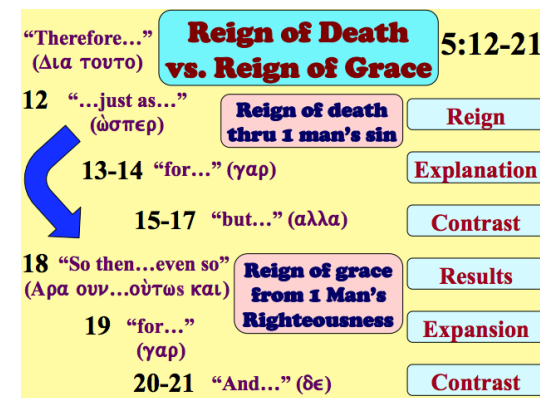
Contrasts

18 - 1 Transgression	1 Act of Righteousness
—> Condemnation	—> Justification of life
—> all men	—> all men
19 - Disobedience	Obedience
—> many	—> many
—> sinners	—> made righteous

This is typology—one of the clearest examples in all the Bible. There are some similarities, but more contrasts. So Adam is a type of Christ.

Then in verses 20-21 there is an expansion as in chapters 6-8: how do we maintain a life that is dictated by Jesus Christ, not as ‘dictator’ but *ruler*. How can we can we continually live under the rulership and not go back to that slavery to sin and death? Paul uses the word ‘reign’, like a king, and the word ‘slavery’, imagery that communicates two ways of living life. The unbeliever has only one way. The believer is given a new nature and has a new capacity. So chapters 6-8 will expand on this idea of the Reign of Grace. The Christian life is one of continual growth until we are glorified. We do reach a level of maturity, but you never fully ‘arrive’, so we all constantly struggle. When He removes the sinful body then we will have only one nature.

5. Powerful Reign from Justification 5.12-21
 - a. Reign of Death through one 5.12-17
 - b. Reign of Grace from One 5.18-21
 - 1) Results of Two Acts 5.18
 - 2) Expansion of Results 5.19
 - 3) Contrast of Two Reigns 5.20-21



5.20 The Law came in so that the transgression would increase; but where sin increased, grace abounded all the more,

Now he is going to contrast the Reigns, reminding of what he is saying verse 13 as well: ‘The law came in so that the transgression would increase.’ The law defines and make crystal clear what sin is. It is not designed to save us, but to expose sin (chapter 7). The law doesn’t make you sin more; it makes you *aware* of how sinful your sin actually is.

5.20 The Law came in so that the transgression would increase; but where sin increased, grace abounded ὑπερπερισσεῖω (hu-per pe-ri-sayí-o) all the more,

‘But where sin increased’—due to our awareness of it—‘grace abounded all the more. This is not just the word ‘abound’, as we have seen before, but it has the preposition attached to it which makes it ‘super abounded’. It not only took care of the sin of Adam and all the effects of it, but it went beyond, and the restoration that is available is even greater than what Adam had, ie, we are restored to a greater place.

18 - 1 Transgression	1 Act of Righteousness
—> Condemnation	—> Justification of life
—> all men	—> all men
19 - Disobedience	Obedience
—> many	—> many
—> sinners	—> made righteous
20 - Law	Sin
—> increased transgression	—> increases
	—> Grace abounded

5.20 The Law came in so that the transgression would increase; but where sin increased, grace abounded all the more, 21 so that, ἵνα (hée-na) as sin reigned in death, even so grace would reign through righteousness to eternal life through Jesus Christ our Lord.

The Law was meant for Israel so they would see their sin, although few actually responded correctly and let God deal with sin.

21 ‘so that ἵνα (hée-na): a purpose statement.

5.20 The Law came in so that the transgression would increase; but where sin increased, grace abounded all the more, 21 so that, as sin reigned in death, even so grace would reign through righteousness to eternal life through Jesus Christ our Lord.

... ‘as sin reigned in death’—notice the word ‘reigned’ which I have used as the title of this section. There is a kind of dictatorship, that you cannot escape, of ‘death’ in its comprehensive sense, intellectually, emotionally, volitionally, socially, in terms of our life purpose and it includes even the physical death. We are all decaying, our cells are dying.

5.20 The Law came in so that the transgression would increase; but where sin increased, grace abounded all the more, 21 so that, as sin reigned in death, even so grace would reign through righteousness to eternal life through Jesus Christ our Lord.

Here’s the contrast: ‘even so grace would reign through righteousness.’ We will learn from chapters 6 and 7 that it is not automatic, we are not instantaneously transformed; we are not *made* righteous, it is a process. ‘Reigning’ here means to rule as a king. We are not as familiar with such a rulership, not having lived under one.

Reign βασιλεύω (bah-see-leú-o)

> Meaning - to rule as king, Louis XIV of France

> Usage

1. King - Matthew 2.22 *But when he heard that Archelaus was reigning over Judea in place of his father Herod, he was afraid to go there. Then after being warned by God in a dream, he left for the regions of Galilee,*
Archelaus reigned during the life of Christ. The word is used in an everyday sense.
2. Christ - 1Corinthians 15.25 *For He must reign until He has put all His enemies under His feet.*
Christ is called our king or a king; He will rule in the future and He rules now from heaven. He will rule in the Millennial Kingdom.
3. Believers - Revelation 5.10 *“You have made them to be a kingdom and priests to our God; and they will reign upon the earth.”*

We also will rule—reign.

22.5 *And there will no longer be any night; and they will not have need of the light of a lamp nor the light of the sun, because the Lord God will illumine them; and they will reign forever and ever.*

We will have a Reign with Christ, being a part of His administration. We will be in the Millennial Kingdom in resurrected bodies. And there will be mortal bodies that survive

the Great Tribulation. Christ will reign and we will be ruling under Him within His administration.

4. Death - Romans 5.14 *Nevertheless death reigned from Adam until Moses, even over those who had not sinned in the likeness of the offense of Adam, who is a type of Him who was to come.*

17 *For if by the transgression of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.*

We are seeing in these passages that we just read that Death reigns...

5. Grace - Romans 5.21 *so that, as sin reigned in death, even so grace would reign through righteousness to eternal life through Jesus Christ our Lord.*

...and now that *grace* can reign like a king, ie, manage, but you have to submit to that authority. Chapters 6-8.

5.20 The Law came in so that the transgression would increase; but where sin increased, grace abounded all the more, 21 so that, as sin reigned in death, even so grace would reign through righteousness to eternal life through Jesus Christ our Lord.

And this reign is ‘through righteousness to eternal life’. How is the phrase ‘eternal life’ used in this context? Is he talking about initial eternal life that the unbeliever receives when he trusts in Jesus Christ? In a study of the words, you will learn that in some contexts it refers to eternal life as a gift in the future, on-going, but I think in this context it is more *qualitative*, a different way of living right now that is ‘eternal life’. Remember when Jesus promised: ‘I came to give you life’—which is salvation, eternal life—and ‘that you might live life more abundantly’—which is on-going, qualitative. You can experience some of that here on earth.

And, we have it, as always, ‘through Jesus Christ our Lord’. And what does ‘Lord’ mean? King, master, ruler. And when we submit to Him in daily living we can live a different quality of life. When we go back to that old nature, then all the old things can crop up. In Chapter 7, Paul himself, giving his own testimony of when he let the ‘flesh’, he calls it, when he let *it* rule, ‘the things I want to do I can’t do and the things I hate, I do.’ There are two options.

It is all through Jesus Christ: the justification and the same principle for life.

The final contrasts: Sin reigning produces death in a comprehensive sense. In chapter 6, Paul is not talking about final separation from God; he is talking about a believer: you can live a *dead* life, ie, it doesn’t produce anything of value. As a believer you can live that way if you are living in the flesh.

But the contrast: grace reigning in righteous living.

18 - 1 Transgression	1 Act of Righteousness
—> Condemnation	—> Justification of life
—> all men	—> all men
19 - Disobedience	Obedience
—> many	—> many
—> sinners	—> made righteous
20 - Law	Sin
—> increased	—> increases
transgression	—> Grace abounded
21 - Sin reigned	Grace reigned
—> death	—> Righteous living

The key to living the Christ life is in the REIGN of GRACE. How do we allow grace to reign? This is in chapters 6,7 & 8.