

- (3) The promise made to Abraham of inheriting the world was a promise of faith, not of works.
- (a) This was true in order to include "all the nations" in the promise.
  - (b) The inheritance of the world was to come through Abraham's seed. Abraham, knowing this, believed in the power of God in spite of the discouraging circumstances.
  - (c) This faith of father Abraham was what God considered in declaring Abraham righteous, and it is a type of the faith that will secure justification for us today.
  - (d) It must be in God through Christ and his death.

*Text*

5:1-11. Being therefore justified by faith, we have peace with God through our Lord Jesus Christ; 2 through whom also we have had our access by faith into this grace wherein we stand; and we rejoice in hope of the glory of God. 3 And not only so, but we also rejoice in our tribulations: knowing that tribulation worketh steadfastness; 4 and steadfastness, approvedness; and approvedness, hope: 5 and hope putteth not to shame; because the love of God hath been shed abroad in our hearts through the Holy Spirit which was given unto us. 6 For while we were yet weak, in due season Christ died for the ungodly. 7 For scarcely for a righteousness man will one die: for peradventure for the good man some one would even dare to die. 8 But God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us. 9 Much more then, being now justified by his blood, shall we be saved from the wrath of God through him. 10 For if, while we were enemies, we were reconciled to God through the death of his Son, much more, being reconciled, shall we be saved by his life; 11 and not only so, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

REALIZING ROMANS, 5:1-11

175. The "therefore" of vs. 1 seems to suggest past action—in what way and with whom?
176. Have we "made our peace" with God or has someone else done this for us? Explain.
177. When we accept Jesus as our Saviour, please notice He holds another vital relationship to us, "our *Lord Jesus Christ*."

178. Jesus is the door or "the access" into so many spiritual blessings. Name three of them.
179. We stand "in grace"—oh, what a privilege. What does this mean to you? What is grace?
180. What is "the glory of God" in vs. 2b?
181. Is it right for us to rejoice in the hope of heaven when we are not sure we will go there?
182. Isn't "rejoice" too strong a word in vs. 3?
183. It is not always true that tribulations work steadfastness. Sometimes the very opposite occurs. What else must prevail before tribulations will work steadfastness?
184. What is the approvedness of vs. 3b? Who does the approving?
185. I should think we would hope before tribulations began. How could tribulations—steadfastness—approvedness issue faith in hope?
186. Meaning of the little expression, "hope putteth not to shame"?
187. Please explain to your own satisfaction how the Holy Spirit can shed abroad the love of God in our hearts.
188. When was the Holy Spirit "given unto us"?
189. We were (and are) "weak" in what regard? cf. vs. 6a.
190. The "due season" speaks of God's action as of Gal. 4:4, or our acceptance of Christ. Which?
191. In what sense were we "ungodly"?
192. Is there some difference in the "righteous man" of 7a and the "good man" of 7b? If so, what is it?
193. God has commended His love toward us. Give the meaning of the expression "commended"?
194. What is a "sinner"? For what purpose did Christ die for sinners?
195. To what does the "much more" refer as in vs. 9a?
196. Notice the plain statement that we are "justified by his blood." What import does this place upon the blood—not death only, but "the blood"?
197. We are saved from the guilt of our sin in our own conscience; but not only so, we are also saved from "the wrath of God." Explain.
198. Review this section of scripture (5:1-11) and select the words and phrases descriptive of our relationship to God *before* we were Christians, of those which describe our *present* relationship, and those which describe God's attitude toward us *before* and *after*.
199. How could Christ's life save us as in vs. 10b?

200. To what in the previous verses does the phrase "and not only so" refer?
201. We rejoice in God, as well as tribulations. Is this a fair deduction?
202. Has God ever been our enemy? Who produced this relationship?

*Paraphrase*

5:1-11. Wherefore, being delivered from the power of sin by faith, and having laid aside our enmity to God, we the spiritual seed of Abraham, have peace with God, through our Lord Jesus Christ.

2 Through whom also we have been introduced by faith into this gracious covenant in which we stand, and boast, not in seeing the glory of God in any tabernacle or temple on earth, as the natural seed do, but in the hope of beholding the glory of God in heaven.

3 And this is not our only boasting, for while the Jews boast of the earthly felicity promised in the law, we even boast of afflictions knowing that affliction worketh out patience in us;

4 And patience, approbation from God, and approbation, hope of enjoying eternal life.

5 And this hope will not make us ashamed, as the hope which the natural seed of Abraham entertain of salvation, on account of their descent, will make them ashamed; because a convincing proof of the love of God is poured out into our hearts by the Holy Ghost, who is given to us.

6 Besides, we being still so weak through sin, that we could not deliver ourselves, in the proper season Christ died for the idolatrous Gentiles, as well as for the Jews.

7 Now, Christ's dying for all mankind appears a most astonishing instance of love, when we consider that scarcely for a just man, who only gives to every one his due, will any one die, though, for a beneficent man, some one perhaps would even dare to die.

8 But his own love of men God hath raised above all human love, because, we being still sinners, Christ died for us, to procure us a temporary life on earth, under a better covenant than the first.

9 Much more then, being now allowed to live under the new covenant through the shedding of his blood, we shall be saved from future punishment through him, if we behave well under that covenant.

10 For if, being enemies under sentence of death, we were respited, and made to lay down our enmity to God, through the death of his Son; much more, being thus reconciled, we shall be saved from

punishment through his life in the body, which he regained, that he might govern us now, and acquit us at last.

11 And not only do we hope to be saved from wrath by Christ's life, but we believers, the spiritual seed, even boast in God as our God, through our Lord Jesus Christ, by whom we have now received an opportunity of being pardoned.

### *Summary*

Being justified by belief, we have peace with God. Through Christ we have access into our present state of favor, and through him, are filled with hope. God's love is poured out in our hearts by the Holy Spirit given to us. While we were helpless and wicked, Christ died for us. Be a man ever so good no one will die for him; yet Christ died for us when we were sinners. Hereby God showed his love for us. Since Christ died for us when sinners, we may feel sure of being saved now that we are justified by his blood. We are reconciled to God by the death of Christ, by whom we are to be saved.

### *Comment*

The inspired author has given ample proof that: a. Man needs justification; b. Man can be justified only by faith; c. Man to be justified by faith must follow the example given of Abraham. Therefore he feels free to make this positive, unqualified assertion, "Being therefore justified by faith . . ." There is no further doubt as to its truth. Then follow the glorious results that emanate from this position. 5:1a

When we stand justified before God we have peace. Of course, this peace is given through the Prince of Peace, Jesus Christ. Through this superlative Prince we have been given our access by faith into this covenant of grace wherein we stand. Again, when we stand through this grace justified, we are prompted to rejoice. We rejoice when we contemplate the glories of God in the eternal home we are now prepared to enter. Still further, we can say that our rejoicing is not alone found in contemplation of the glory to come but that it even springs from that which causes others to sorrow—"we also rejoice in our tribulations." This is true because of our knowledge of the circumstances. We know that tribulations (borne like a Christian should bear them) will work out in our characters that valuable element known as "steadfastness." While we are thus continuing stead-

94. Why is the positive unqualified statement in 5:1 appropriate?

95. Name three results of justification as mentioned in verse two.

96. Why can the Christian rejoice in tribulations?

97. Show the connection between steadfastness and approvedness.

fastly, there will arise within our hearts the knowledge that we must surely be pleasing God with our conduct. Thus we can know we are approved. Associated with this sense of approvedness, and arising out of it, is "hope." This hope will not be frustrated, for the knowledge that God loves us and thus will keep his promise is manifested in his act of giving to us that great gift, the Holy Spirit. Our hearts are full of the knowledge of God's love because of this fact. 5:1-5

#### 4. A Review of our state before justification. 5:6-11

The positive side of the position "in Christ" has been given and a great appreciation has been aroused through considering its benefits. But it is equally true that gratitude can arise in the heart through a look into "the pit from whence we have been digged." This is the burden of the next five verses. Verse 6 refers back to the love of God mentioned in verse five. This love is expressed here in a most touching manner. While we were ungodly, having been too weak to resist Satan's suggestions, and in the very time when all looked hopeless, Christ provided our pardon by his substitutionary death. The love of God expressed in sending Christ for this purpose is brought more clearly to mind when we realize that it is hard to find a man who would give his life for a righteous man. Once in a while, you might find here and there a man who would give his life for a good man (one who had all the loving attributes of goodness). But one look at the cross and its purpose persuades us that God has there portrayed the greatest expression of his love toward mankind. We are not righteous nor good, but sinners, wilful transgressors of God's law, and yet Christ gave himself for us. There is yet "much more," for this truth proceeds from glory unto glory. We have seen that the justification provided by Christ through faith releases us from the guilt of sin. There yet remains the thought of punishment. This too is removed and through Him we are saved, not only from the guilt of sin, but also from the "wrath of God." 5:6-10

The final word of victory is found in the thought that we not only realize our blessed position in reconciliation, but that our hearts are full or rejoicing in God through our Lord Jesus Christ through whom we have now received the reconciliation. 5:11

98. Show the connection between approvedness and hope.

99. What do you believe is the purpose of vs. 6-11?

100. How is the love of God shown in the death of Christ?

101. To what do the words "much more" refer as found in vs. 9?

102. What is the final word of victory found in this section?

*Text*

5:12-19. Therefore, as through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned:—13 for until the law sin was in the world; but sin is not imputed when there is no law. 14 Nevertheless death reigned from Adam until Moses, even over them that had not sinned after the likeness of Adam's transgression, who is a figure of him that was to come. 15 But not as the trespass, so also is the free gift. For if by the trespass 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 unto the many. 16 And not as through one that sinned, so is the gift: for the judgment came of one unto condemnation, but the free gift came of many trespasses unto condemnation, but the free gift came of many trespasses unto justification. 17 For if, by the trespass of the one, death reigned through the one; much shall they that receive the abundance of grace and of the gift of righteousness reign in life through the one, even Jesus Christ. 18 So then as through one trespass the judgment came unto all men to condemnation; even so through one act of righteousness the free gift came unto all men to justification of life. 19 For as through the one man's disobedience the many were made sinners, even so through the obedience of the one shall the many be made righteous.

## REALIZING ROMANS, 5:12-19

203. How does this section connect with the preceding one?
204. In what way is it true that through Adam sin entered the world? He did not originate it, did he?
205. Did death enter at the same time sin did? What death? i.e., what type of death?
206. The same death which Adam brought by his sin spread to all men. Would you agree with that thought?
207. The reason "death passed to all men" is that when Adam sinned they sinned. Or would you say they are to die for their own sins?
208. Please note the past tense in "sinned" of vs. 12b. What significance does it have?
209. "The law" of vs. 13 is obviously the law of Moses—"sin was in the world"—in what sense? Specify.
210. The most difficult passage for interpretation in the whole book of Romans is the little phrase, "but sin is not imputed when there is no law." What do you believe about it? Remember, you are obligated by God to attempt to know His will. The next phrase is a key to understanding. Read it.

211. What death reigned from Adam to Moses?
212. In what way has no one sinned like Adam?
213. In several comparisons we can say we do sin like Adam. Mention two or three.
214. Adam is like Christ. Specify two ways in which this is true.
215. What are "the trespass" and "the free gifts" of vs. 15? Surely you know what "the trespass" is.
216. "The gift" superceded "the trespass" in overcoming the results of the trespass. How so?
217. The gift brought "much more." In what way?
218. In vs. 16 is yet another comparison. This one has to do with judgment. What is it?
219. What is the "condemnation" and "justification" of vs. 16? Be careful. You could be wrong.
220. Once again: what death reigned because of Adam's sin? Notice please, the persons of vs. 17 are those who have accepted Christ. Are some going to be lost, "condemned," who never came to the age of accountability?
221. Notice please in your attempt to understand vs. 17 that Christ's gift does *more* than merely overcome Adam's transgression and its effects. How is this true?
222. Does vs. 18 teach that Adam caused all men to be lost, and Christ saved all men? In what sense? Remember, what you ascribe to Adam you must also ascribe to Christ.
223. "The many were made sinners" (vs. 19a). How did we define the word "sinner"? By Adam's sin *all* were made sinners. How can this be understood?
224. The same connotation you place upon "sinners" must apply to the antithesis "righteousness." What will it be?

### *Paraphrase*

5:12-19. All mankind are brought into a state of salvation through Christ, for this reason, As by one man Adam, sin entered into the world, and by his sin death, and so death passed through the world to all men, because all have sinned; even so, by one man Christ, righteousness entered into the world, and by his righteousness life, and so life passed through the world to all men, because all have obeyed.

13 Death hath come on all men for Adam's sin; for, from the fall until the law, sin was counted to every person in the world; it was punished with death: but sin is not counted, when there is no law transgressed.

14 Nevertheless, death, the punishment of sin, reigned from Adam

to Moses, even over infants and idiots, who, being incapable of law, had not sinned actually like Adam; who, because he brought death on all, may be called, by way of contrast, the representation of him who was to come and restore life to all.

15 However, the resemblance is not exact; for, not as the fall by Adam, so also is the gracious gift by Christ. They differ in their power, the one to kill, and the other to make alive: for if by the fall of the one man Adam, all mankind died, much more the goodness of God and the gift of life by that goodness, which is bestowed on account of the one man Jesus Christ, hath abounded to all mankind, by giving them life under the new covenant, and by raising them from the dead at the last day.

16 Secondly, Not like the sentence passed through the one who sinned, is the free gift of pardon which is bestowed through the one who obeyed. They differ in their causes and consequences: for verily the sentence was for one offence only, and issued in condemnation to death; but the gracious gift of pardon is of all offences, issuing in righteousness counted to the pardoned person, whereby he is entitled to the reward of eternal life.

17 Thirdly, If, consistently with justice, (as was shown ver. 12), by the fall of one man Adam, death hath reigned over all mankind, through that one man; much more is it consistent with justice and goodness, that they who receive the overflowing of grace, in the glorious resurrection of the body, (ver. 15), and of the gift of righteousness, (ver. 16) shall reign in the happy life which they are to regain through the one man Jesus Christ.

18 Well then, as it pleased God, through one offence committed by Adam, to pass sentence upon all men, condemning them to death temporal; even so, it pleased God, through one act of righteousness performed by Christ, to pass sentence on all men, justifying, that is, delivering them from immediate death, and allowing them to live a while on earth, and declaring that, after death, they shall all be raised from the dead.

19 And as through the disobedience of one man, all were made liable to sin and punishment, notwithstanding many of them never heard of Adam, or of his disobedience; even so, through the obedience of one man, all have been, are, and shall be made capable of righteousness and eternal life, notwithstanding many of them never heard of the person through whom these blessings are bestowed.

### *Summary*

By one man sin entered into the world, and death by that sin. Sin was in the world before the law, but not counted. From Adam to



Moses men died, though guilty of no sin like Adam's. Adam was a type of Christ, but not in all respects. The sin not like the gift. By the sin of one all died. The favor of God and the gift of Christ abound to all. Nor was the sentence like the gift. The sentence was because of one sin; the gift consists in being justified from many sins. Through one sin death reigns over all; yet all who are justified will reign in life through Christ. As by one sin all have been condemned, so by Christ's death all are to be so far justified as to live. By the sin of Adam all are constituted sinners; by the death of Christ all are constituted just.

### *Comment*

#### 5. Adam and Christ contrasted. 5:12-21

Since the subject of sin had been introduced along with its results, Paul now thought it only logical to offer the explanation of the existence of sin, and at the same time show how Christ completely answered every need man incurred through sin. The facts presented concerning Adam and his part in the circumstances must have been common knowledge to the Jew. The Jew must have known from ages past that "through one man sin entered into the world." John tells us that "sin is lawlessness" (A. R. V.), or the "transgression of law is sin" (K. J. V. I Jn. 3:4). God gave a law to Adam. He said, "Of the tree of the knowledge of good and evil thou shalt not eat of it." (Gen. 2:17a). Adam, through the influence of his wife, transgressed this law and thus sin entered the world. Where there is no penalty there is no power in the law; hence we find Jehovah not only giving a law, but also pronouncing punishment for disobedience—"for in the day thou eatest thereof thou shalt surely die." (Ge. 2:17b). Hence we see the twofold result of Adam's act—sin and death.

Now we come to those few words that have occasioned so much discussion and controversy. Here they are; read them carefully and think upon them as we make a few observations. ". . . and so death passed unto all men for that all sinned . . ." The literal translation of Moses E. Lard is good: ". . . and thus it (death) spread to all men, because all sinned." What is the death spoken of? It must surely be the same type of death associated with Adam, for it is so used in this verse. The same death that Adam suffered is the death that spread to all men. What type of death then did Adam suffer? The only death spoken of in the life and experience of Adam was the

103. Show the reasonableness of introducing the thought of the section 5:12-21.
104. Explain in your own words how "through one man sin entered the world."
105. What is the twofold result of Adam's act?
106. What is the thought of Lard's literal rendering of verse two?

cessation of physical life described in Gen. 5:5 where it says, "... and he died." While it is probably true that Adam also died spiritually, the subject of physical or natural death is the main one under discussion in this passage. We hope to clear this up by further study. Until then please keep it in mind. 5:12a

How can it be explained that Adam did not die "*in the day*" that he first sinned? The first answer is that he did begin to die then for he was cut off from the tree of life. Corruption and enfeeblement of his body immediately resulted which ultimately brought death. The second is that he was granted an extension of life because of the promise of God (Gen. 3:15) concerning the death, burial and resurrection of Jesus, which as we shall see counteracted the physical death resulting from Adam's sin.

Adam suffered physical death for this one sin of his and this death "spread to all men, because all sinned." When and how did all men sin so as to bring death into every life? Is death the result of the wilful sin in the life of each individual? Surely not, for how then can we account for the death of babies who have no reasoning power and are not yet responsible? The only explanation seems to lie in the fact that when Adam sinned all men sinned also. McGarvey says: "... one act of sin brought sentence of condemnation unto death upon all because all were in sinful Adam as their forefather, thus sharing his act." Moses E. Lard said, God decreed beforehand that if Adam sinned, both he and all his posterity should die." Thus we see according to the justice of God how the sentence of death passed to all men. Though God has not clearly revealed just why Adam's descendants had to die for his one sin, the following statements may throw a little light on the answer. The answer seems to be based on this one fact, that at the time of Adam's sin he had no children. Had the full death penalty been inflicted upon Adam and Eve in the day of their sin, their descendants would have effectively received the penalty also seeing that they (the descendants) would thus have been denied the chance to live at all. Thus, because God's justice would have extended to both Adam and his posterity, also must God's mercy in lengthening Adam's life extend to his offspring in giving them a limited physical life. There also was given to man the opportunity to counteract his personal sin and to receive eternal life after death by availing himself of God's pardon and all the benefits of the promise (Gen. 3:15) fulfilled. 5:12b\*

107. Give your reasons for believing the death spoken of in the case of Adam was physical.
108. How can we say that Adam died "*in the day*" that he ate?
109. Why do you believe Adam's descendants had to die for his sin?

After Adam's sin until the law of Moses, sin as a transgression of God's will was in the world. There were laws of sacrifice (consider Cain and Abel) and there was a law against murder (Gen. 9:6) and also other laws of right and wrong. (Gen. 26:5). If there had been no law the people of this period could not be held responsible before God for their deeds. That the people of this period sinned personally as well as in Adam is evident. 5:13

"Nevertheless" (in spite of their personal sins) they all died. Their personal sins had nothing to do with the fact that physical death at some time overtook each of them. They died even though they had not sinned as Adam did. The natural consequence of Adam's sin both to him and his posterity was physical death. Though for some sins men might be put to death at the hands of society, such a death is not a natural result of their sin as is death from Adam's sin. Since, then, there was no law (and still is none), the breaking of which would bring physical death, we can see that it would be impossible to sin just as Adam did. Their sin which did bring death to them was unlike Adam's in that they sinned in him and were not personally responsible, while Adam was personally responsible. 5:14a

The last part of verse 14 points out that Adam is a type, "a figure of him that was to come," Christ (cp. V. 15b). The comparison and contrast of Adam and Christ is not so much a personal likeness or unlikeness, but rather a viewing of their respective acts and the consequences of their acts. The similarity between them is seen only as far as the scope or range of their work is equal. Where the scope of Christ's work exceeds that of Adam, there is no longer a likeness but a contrast. Also a contrast is seen in the nature of the respective accomplishments of Adam and Christ. 5:14b

\*It is interesting to notice that there are three exceptions to the statement, "death passed to all men": Enoch (Gen. 5:24), Elijah (II Ki. 2:1, 11-12) and the living Christians at the time of Christ's coming (I Co. 15:51-52; I Thess. 4:16-17).

In verse 15a the work of Adam (his first sin) is referred to as "the trespass," and the work of Christ (the benefits of his death, burial and resurrection) as "the free gift." The contrast is seen in that "the trespass" and "the free gift" are opposite in nature and also in that the latter superseded the former. Paul continues on (vs. 15b) to say that if because of Adam's one sin physical death came to all, then the

110. Explain verse 13.

111. What is the meaning of the term "nevertheless" in vs. 14?

112. What two exceptions are there to the statement, "death passed to all men"?

113. What is compared and contrasted in Adam and Christ?

114. What is the meaning of the term "free gift"?

sacrificial act of Christ not only counteracts physical death but "much more." Adam's sin brought physical death to all without any hope of a resurrection and still less hope of immortality. Christ by His "obedience unto death" redeems all men from physical death by accomplishing for them the resurrection of the dead. Thus far the range of their accomplishments are the same; the work of Christ has only cancelled the work of Adam.

Now we come to explain the "much more" of verse 15b. Christ's accomplishments did not stop at merely cancelling the effect of Adam's sin but far superseded it by making available to all a means whereby forgiveness of personal sins and eternal life could be obtained. Christ's act unconditionally accomplished for all the resurrection from the dead which will release them from the penalty of their sin in Adam. This, however, is not sufficient, for all have committed other sins than the one they committed in Adam, and for these there are other punishments beside physical death. Though Adam and his descendants will all be freed from physical death there is spiritual death with which all must reckon. Here we see the "much more" in that the work of Christ surpasses in scope that of Adam by bringing release from spiritual death also. Adam and his offspring receive *physical* death as a result of *his one* sin. They also receive *spiritual* death as a result of *their personal* sins. "The free gift" counteracts the former unconditionally and the latter conditionally, through faith and obedience. Adam's act condemned many to physical death. Christ's act rescues all from physical death. Christ's act does more; it also saves from spiritual death those who have faith in Jesus Christ. 5:15b

Further contrast is seen in verse 16. Through Adam's first sin he only was condemned to spiritual death. But through "the free gift" the "many" personal sins of all who believe and obey Christ are forgiven. Those who are thus forgiven are justified from their "many trespasses" and at the same time saved from spiritual death. Christ's death atoned not just for our sin in Adam, which brought physical death, but also for our many personal sins, which brought spiritual death. 5:16

In verse 17 the apostle gives us two graphic word pictures. In the first, he describes death as a tyrant king reigning over the world because of Adam's sin. In the same picture, he also describes those who "receive the abundance of grace and the gift of righteousness" as kings who "reign in life" because of Jesus Christ. The second pic-

115. What is the meaning of the words "much more" in vs. 15b?

116. Explain vs. 16.

117. What is the word picture in vs. 17?

ture shows how far the effect of the "abundance of grace" and "the gift of righteousness" surpasses in scope that of "the trespass." Here again we see the words "much more." The thought undoubtedly is that in Christ we are not only saved from physical death but also from spiritual death. God's grace unconditionally cancels the effect of Adam's sin (physical death) in the lives of all. But the "abundance" of God's grace cancels the effect of personal sins (spiritual death) in the lives of those who will receive it through faith and obedience. 5:17

In summary of the previous words, we have verse 18. The inspired writer simply says: "through one trespass (Adam's sin) the judgment (or we could say "the sentence") came unto all men to condemnation (that is, all men had to suffer the penalty of the sentence which was physical death); contrariwise, even so through the one act of righteousness (the death of Christ) the free gift came unto all men (the provision of forgiveness in His blood) to justification of life (the full result of the free gift)."

In verse 19 we find the reasons given for the statement made in verse 18. In verse 18 we have the plain statement made that sentence was passed upon all men and all men died, but that all could live through Christ. No reasons were given for these conclusions but now we are informed of the circumstances. All die because through the disobedience of Adam they were "made" (or constituted) sinners." Likewise the many are to be given life because through the obedience of the one the many were "made" (or constituted) "righteous." In what sense were they sinners and in what sense were they righteous? Surely it would be without reason to say that any man had a part in the personal guilt of Adam's sin except Adam. The very thought of the word "constitute" or "made" has to do with an act not of man himself but of an objective accomplishment. If man was to be held accountable in a personal way for Adam's sin the text would read, "through the one man's disobedience the many *were sinners*", thus placing the guilt upon them and suggesting personal participation and responsibility. Again the same reasoning used to show personal guilt or responsibility in Adam's sin would provide universal salvation with no personal effort on the part of man. If through the one act of disobedience all men had a personal participation in that act without any act of volition upon their part at all, then through "the second Adam's" act of obedience all men could and would be saved or constituted righteous with no act of choice upon their part. This is a parallel and such would have to be the conclusion. The only pos-

118. What is the thought of "condemnation unto all men in vs. 18?"

119. What is the import of the thought "made sinners" in vs. 19?

sible sense in which all men could be constituted sinners through Adam's disobedience would be that they sinned "in Adam" and in this sense were constituted sinners, and hence suffer physical death. 5:18-19

### *Text*

5:20-21. And the law came in besides, that the trespass might abound; but where sin abounded, grace did abound more exceedingly: 21 that, as sin reigned in death, even so might grace reign through righteousness unto eternal life through Jesus Christ our Lord.

### REALIZING ROMANS, 5:20-21

225. The law made sin abound. In what sense? Isn't it wrong to associate sin with God's law?
226. Grace overcame sin by what process? In what sense is grace superabounding?
227. Sin reigned through its king. Grace reigned through its king. Name the kings. Explain.
228. What "law" is meant by 20a? Try to be as sure as possible in your answer. This will require thinking through the section. Do it!

### *Paraphrase*

5:20-21. But when Adam was allowed to live, law secretly entered into the world as the rule of man's conduct, even the law written on his heart, so that the offence hath abounded. However, where sin hath abounded, through the entrance of law, the goodness of God in the new covenant hath superabounded, through the gift of pardon granted to all penitent believers:

21 That as sin, both original and actual, hath tyrannized over mankind by introducing and continuing death in the world, with its train of sorrows and miseries; so also the goodness of God might reign, that is effectually exercises its power, through righteousness, (ver. 16.), even the righteousness of faith, followed with eternal life, through Jesus Christ our Lord.

### *Summary*

The law entered that sin might increase. But the law did not increase sin by creating it. It increased it merely by discovering to men certain acts as sins, which before they had not known to be sins. But the more sin thus increased, the more favor to those committing it abounded. Sin, like a monster, reigned formerly and still reigns unnaturally in death. Favor, on the contrary, now reigns chiefly through or by means of justification. Hereafter it will reign in and through eternal life.

*Comment*

This whole section has discussed but one thought: the analogy of Christ and Adam. The Jew had ever before his mind "the law", so Paul answers the question of the Jewish mind and shows the relation of the law to this circumstance. Sin entered the world and the results of sin immediately followed. Now, in addition to sin and its results, the law came. For what purpose was it given? Well, we have been discussing sin, so what relation does the law have to sin? It came that "the trespass might abound." It came, not to cause men to sin, but to emphasize the sinfulness of transgression and to lay before the mind and conscience of man many more prohibitions or laws, the violation of which would be sin. In stepping across God's law, man did sin, and after the giving of the law sin surely did abound *in the number of violations*. Thus did the law cause the trespass to abound. "But where sin did abound grace did abound more exceedingly." Thus does the apostle point out the answer of God through Christ to man's sin. (In this case it was most especially pointed out to those under the law.) 5:20

Once more the view of the two kings is brought to our attention. This time it is the personification of "sin" and "grace." Sin could occupy the throne of the world and hold sway over each individual upon the earth, for into his hand had been given the power of death. This sentence had been pronounced upon every man; thus were all his slaves. But there is another king, "King Grace." In his scepter he holds the power of "righteousness", which means that God has provided to free man from the guilt of Adam's sin and to deliver him from physical death; yes, much more, to free man from his personal sins and deliver him from spiritual death into eternal life. This king (King Grace) reigns only because of Jesus Christ our Lord; yes, he reigns "through" him. 5:21

*Rethinking in Outline Form*

3. Results of Justification. 5:1-5
  - a. Peace with God through our Lord Jesus Christ. vs. 1b
  - b. Access into the covenant of grace. 2a
  - c. Rejoicing in the hope of the glory of God. 2b
  - d. Rejoicing in tribulations, since they will result in steadfastness, approvedness and hope. 3-4. This hope will be fulfilled because:
  - e. God loves us. This love of God for us is shown by the gift of the Holy Spirit. 5

120. What is the alternative to the interpretation that we give?

121. Explain verse 20.

122. Name the two kings of vs. 21 and describe briefly the reign of each.

4. A Review of our state before justification. 5:6-11
  - a. *We were weak and ungodly*, yet Christ died for us. vs. 6
  - b. While yet *sinners* Christ expressed the love of God in dying for those for whom no man would think of risking his life. 7-8
  - c. *We were under the guilt and punishment of sin*. Through the death of Christ we are released both from the guilt and punishment. 9-10
  - d. *We were desperately in need of reconciliation*. Now that we have received it, our hearts are full of rejoicing. vs. 11
5. Adam and Christ Compared and Contrasted. 5:12-21
  - a. A description of Adam and his work. 12-14
    - (1) Sin entered the world through Adam. 12a
    - (2) Death came as a result of his sin. 12b
    - (3) Death spread to all men, for all were in Adam when he sinned.
    - (4) Sin was in the world before the law, but no penalty of death was attached to sin. vs. 13
    - (5) Even so, death did reign from Adam to Moses, not because of the sinfulness of individual persons, but because of Adam's sin. vs. 14
  - b. The Comparison and Contrast. 5:15-19

## ADAM

Brought the trespass. vs. 15a  
Through the trespass the many died 15b

One sinned and brought the judgment of condemnation upon himself. 16

Death reigned through the trespass. vs. 17

Through one came the judgment to condemnation—i.e., physical death, for all men. vs. 18

Through one act of disobedience the many were made sinners; i.e., they had to pay the physical death penalty for Adam's sin. vs. 19

## CHRIST

Brought the free gift.  
Through the free gift "much more" given—life physical and eternal.

Through the free gift of Christ justification was provided for the many who trespassed.

"Much more" was given through Christ's abundant grace.

Through the free gift came justification to physical life for all men.

Through the obedience of the one the many were made righteous, i.e., were freed from the penalty of death and given an opportunity for justification.



- c. The purpose of the law in its relation to the above comparison and contrast. vs. 20-21

*Text*

6:1-11. What shall we say then? Shall we continue in sin, that grace may abound? 2 God forbid. We who died to sin, how shall we any longer live therein? 3 Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death? 4 We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. 5 For if we have become united with him in the likeness of his death, we shall be also in the likeness of his resurrection; 6 knowing this, that our old man was crucified with him, that the body of sin might be done away, that so we should no longer be in bondage to sin; 7 for he that hath died is justified from sin. 8 But if we died with Christ, we believe that we shall also live with him; 9 knowing that Christ being raised from the dead dieth no more; death no more hath dominon over him. 10 For the death that he died, he died unto sin once: but the life that he liveth, he liveth unto God. 11 Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus.

REALIZING ROMANS, 6:1-11

229. How would grace abound by our continuing in sin?  
 230. Who believes that sin makes grace abound?  
 231. Is this belief a temptation today? Why?  
 232. When did we die to sin? Did we die when Christ died? cf. Gal. 2:20. Did we also die later?  
 233. What is the point of the argument of vs. 2?  
 234. In what sense could we say the saints in Rome were ignorant?  
 235. In what sense were we baptized into Christ?  
 236. How does being baptized into the death of Christ hinder sinning?  
 237. Into what were we buried? Is there any objection to saying this represents Holy Spirit baptism?  
 238. In what way (specify) is the Christian life new?  
 239. We were united with Christ. Where and when?  
 240. What resurrection is discussed in vs. 5?  
 241. What is "the old man" of vs. 6? Where was he crucified with Christ?  
 242. What is "the body of sin"?  
 243. We are in bondage to sin when we continue in it, but we cannot continue in sin, for we are dead. Is that the argument of vs. 7?