

Romans-Chapter 5

Rom 5:1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

- Therefore- In conclusion to Paul's previous comments to Jewish converts on Abraham's faith being the origin of his righteousness, and not through the covenant of circumcision, he states that their justification, and thus spiritual lineage, was granted via their *reliance* on the blood of Christ to save them. Only then did they become Abraham's spiritual seed.

Gal 3:23 Now before faith came, we were held captive under the Law, imprisoned until the coming (*Gk.3195- [through the idea of expectation]; to intend, that is, be about to be*) faith (*Gk.4102- [Gospel]*) would be revealed. 24 So then, the Law **was** our guardian **until** Christ came, **in order that** we might be justified **by faith**. 25 **But now** that faith has come, we are no longer under a guardian, 26 for **in** Christ Jesus you are all sons of God, **through** faith. 27 For as many of you as were baptized **into** Christ have put on Christ. 28 There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one **in** Christ Jesus. 29 And if you are Christ's, then you are Abraham's offspring, heirs according to promise. (*Emp. added*)

- justified- Gk.1344- to *render* (that is, *show* or *regard* as) *just* or *innocent*. Our relationship with God, once we've received justification through the blood of the New Covenant (*Rev 7:14*), can only exist in peace through our *reliance* upon Christ for salvation.

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Rom 5:2 By Whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

- access- Gk.4318- *admission*. Our *admission into this grace* is like the cost of a ticket that's required to get in to see a movie at the theatre, without which we can't get in. Our ticket of *admission*, here as it pertains to God's *favor*, is Holy Spirit "Who is the guarantee of our inheritance until we acquire possession of it" (*Eph 1:14*). The price of admission cost Christ His life on the cross in order to obtain it. He purchased it while we enjoy the benefits through our *reliance* on Him for our salvation. See also the notes on *Rev 2:17* and the "white stone" (*Gk.5586*).

- hope- Gk.1680- (to *anticipate*, usually with pleasure); *expectation* or *confidence*.

1Pe 4:13 But rejoice insofar as you share Christ's sufferings, that you may also rejoice and be glad when His glory is revealed.

- glory of God- Thayer: "*the glorious condition of blessedness into which it is appointed and promised that true Christians shall enter after their Savior's return from Heaven; which condition begins to be enjoyed even now through the devout contemplation of the divine majesty of Christ, and its influence upon those who contemplate it; and this condition will include not only the*

blessedness of the soul, but also the gain of a more excellent body (1 Cor 15:43; Phil 3:21); which God bestows”.

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Rom 5:3 And not only so, but we glory in tribulations also: knowing that tribulation worketh patience;

- If tribulations (*Gk.2347- pressure*) in this life increase our expectation of a life in a place where the opposite will exist, shouldn't that cause us to glory (*Gk.2744- to boast*)?
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- worketh- *Gk.2716-* to *work fully*, that is, *accomplish*; by implication to *finish*. Such pressures of life are to produce, in the faithful Christian, a (*Gk.5281*) cheerful (or hopeful) patience.

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Rom 5:4 And patience, experience; and experience, hope:

- experience- *Gk.1382-* by implication *trustiness*; which in turn produces (*Gk.1680*) *anticipation* (usually with pleasure), *expectation* or *confidence*.

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

- If we have such *confidence* in the expected reward for living a life of Godliness, whether in the public eye, among the brethren or in the privacy of our homes, we should never be made ashamed (*Gk.2617- disgrace or put to blush*). Read also Jer 6:18; 8:12. As difficult as it can be, discouragement should never apply to a faithful Christian whose life is centered around pleasing God and not self. We often get so disappointed when focused on the self, when it is a fact that the self will usually come up short whereas trusting in God never will. Why?
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- because- The simple answer is that because of the love of God's He "is able to do far more abundantly than all we ask or think, according to the **power at work within us**" (*Eph 3:20*)(*Emp. added*). That power within originates with the Holy Spirit Who is given unto us. Given denotes that at a specific time we received this gift.

Act 2:38 And Peter said to them, "Repent and be baptized every one of you in the Name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit.

- shed abroad in our hearts (*Gk.2588- thoughts or feelings [mind]*)- This is the proof we have of belonging to God. It is a mindset, not miraculous in nature according to 1 Cor 13:10 but according to His word (*Eph 3:4-6, 6:17*) as we "grow in the grace and knowledge of our Lord and Savior Jesus Christ" (*2 Pet 3:18*).

Eph 1:13 In Him you also, when you heard the word of truth, the Gospel of your salvation, and believed in Him, were **sealed** with the promised Holy Spirit, 14

Who is the guarantee of our inheritance until we acquire possession of it, to the praise of His glory. (*Emp. added*)

Rom 8:16 The Spirit Himself bears witness with our spirit that we are children of God,

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Rom 5:6 For when we were yet without strength, in due time Christ died for the ungodly.

- For- Denotes reason for our hope. Man is unable to justify himself. Thayer defines without strength here as “*sluggish in doing right*”. It doesn’t mean man was (*is*) incapable of doing right, according to Calvinism, as much as it means that the most important ‘right thing’ man was (*and is*) incapable of doing was (*is*) to be able to justify himself before God with “a good conscience” but “through the resurrection of Jesus Christ” (*1 Pet 3:21*).
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- in due time- There is much to be said about Jesus coming when He did during the era of Roman rule (*Gal 4:4; Eph 1:7-10*). Rome built an infrastructure that was second to none at that time. With such roads the Gospel was more able to be preached “in Jerusalem and in Samaria, and to the end of the earth” (*Act 1:8*). Rome was also responsible for perfecting the most heinous and barbaric means of execution inflicted on their non-citizens; crucifixion (*Act 22:25 and Php 2:17 where Paul was about to be beheaded and not crucified*). Had Jesus come in the 20th century and been executed via lethal injection, hanging or even the electric chair, how would His death have been recalled? As necessary as the death penalty is to punish acts of lawlessness (*Ecc 8:11; Rom 13:4*), such modern day methods would not cause such a picture in the mind that Christ’s death on that cruel Roman cross displayed. Nor would it have had the same impact concerning the extent at which He went, out of His love for His creation.
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- All done for (*as substitute*) the ungodly- Gk.765- *irreverent*, that is, *impious* or *wicked*. (*3:23; Lk 17:10*)

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Rom 5:7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

- In the eyes of the world, man is judged on the basis of a humanistic world view as to what is right or wrong, holy or irreverent, rich or poor, etc., but are “deprived of the truth, imagining that godliness is a means of gain” (*1 Tim 6:5*). Christ on the other hand does not see or judge man as man sees or judges man (*Jn 7:24*), thus He was able to “give His life as a ransom for many (*Gk.4183- Thayer: “a large part of mankind”*)” (*Mat 20:28*), i.e., “all who did receive Him, who believed in His Name (*Gk.3686- authority*), He gave the right to become children of God” (*Jn 1:12*). And not that such a gift wasn’t offered to all either (*Jn 3:16-17*).
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- scarcely- Gk.3433- *with difficulty*; peradventure- Gk.5029- *possibly*. It is not likely that people will give their lives for even a friend let alone someone who is *innocent* of whatever crime. There have been those who threw themselves on grenades as an example of something done in the spur of the moment, but to

know you could decide your fate to not suffer the excruciating agony of a Roman cross in the stead of those who mocked you? Faithful Christians understand the fate that awaits them and are more likely to give their lives for brethren, family and friends than anyone else would. That isn't who Paul is speaking of here. He is contrasting God's love with the average human being's. But still, only Christ's blood could redeem mankind from an eternity in Hell.

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Rom 5:8 But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us.

“God’s love and man’s status as a sinner are both described in the present tense. It was as if there was a battle between man’s on-going sin and God’s on-going love, and heaven’s love has won that war.”

Brad Price

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Rom 5:9 Much more then, being now justified by His blood, we shall be saved from wrath through Him.

- Much more- Rendered “*much therefore (Gk.3767- certainly) more*” in the Interlinear. The Mosaic Law showed “that sin by the Commandment might become exceeding sinful” (7:14). Speaking here of the O.T. Law as “holy and righteous and good” (7:13), Paul wrote that it could not, nor ever did, justify anyone. Transgressors of it suffered God’s wrath and no Jew or convert to Judaism could keep every precept in it (Jas 2:10). ‘*Certainly*’ definitely describes the result of the impact Christ’s blood made on the O.T. when He fulfilled what the Law could not do (Heb 10:4), yet demanded, i.e., you sin you die, by going to the cross as the sacrifice that ended all sacrifices (Heb 7:27) “in order that the righteous requirement of the law (Mat 22:37-40) might be fulfilled in us” (8:4).
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- now- Gk.3568- (as adverb of date, a transition or emphasis); also as noun or adjective *present* or *immediate*. Shows an exact time in which there was a transition between what was (*O.T. sacrificial system which was never meant to justify anyone*) and what took its place, justification via the blood of Christ by which He alone can protect us from wrath through Him.

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Rom 5:10 For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life.

- It can truly be said in this passage that God loves the souls of sinners.
- Eze 33:11 Say to them, As I live, declares the Lord GOD, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live; turn back, turn back from your evil ways, for why will you die, O house of Israel?
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- when we were- Gk.5607- *being*. When presently enemies of God, it took the death of His Son to initiate the redemptive process.
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- we- As in v.6, “weak” and v.8, “sinners, enemies” (*Gk.2190- usually as a noun, an adversary*) here it denotes a condition that exists between God and unrepentant sinners.

- Stating we were reconciled (*Gk.2644*) here, Paul is obviously speaking to Christians who at a specific moment became such. Thayer: “*to be restored to the favor of God, to recover God’s favor*”. It is the same word Paul used when addressing married couples who separate. That’s okay to do but they “should remain unmarried or else be reconciled” (*1 Cor 7:11*). Since all are innocent before God when as a child, the time comes when we lose such innocence and need to be reunited as a wife does to her husband. (*2 Cor 5:18-20*) It took obedience through the redemptive process, i.e. the Gospel, which resulted in the resurrection of Christ. If Jesus never would have resurrected than none of us could be saved since it was His life, i.e. His resurrection, that resulted in our being able to obtain a “good conscience” (*1 Pet 3:21*) in order to stand before God at the resurrection.

Heb 10:10 And by that Will (*The New Covenant*) we have been sanctified through the offering of the body of Jesus Christ once for all.

Rom 6:9 We know that Christ, being raised from the dead, will never die again; death no longer has dominion over Him. (*Thus “in Him” death no longer has dominion over the faithful Christian. -Heb 2:15*)

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Rom 5:11 And not only so, but we also joy in God through our Lord Jesus Christ, by Whom we have now received the atonement.

- We also make *boast* in God because of what He has done through Jesus Christ. In no other but Christ could we have received the atonement (*Gk.2643- restoration to [the Divine] favor*). Reconciliation leads to atonement.

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Rom 5:12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

- Adam was the first to sin in not being the head of Eve in protecting her from the deception of the serpent (*2 Cor 11:3*). He “was with her” (*Gen 3:6*) and should have reminded her of the consequence of even going near the tree. It was in this way that he was responsible for introducing sin into the world and sin is what separates man from God, thus bringing spiritual death (*Jas 1:15*).

Isa 59:2 but your iniquities have made a separation between you and your God, and your sins have hidden His face from you so that He does not hear.

- passed upon all men- There actually is an ‘age of accountability’ which differs from one individual to another. Children (*and those with mentalities of such*) are considered innocent and thus safe until they reach an age in youth when they understand good and evil (*Gen 2:17*). It is at that age, when rebellious intentions evolve that are at odds with the righteousness of God and result in being separated from Him bringing spiritual death.

Gen 8:21 And when the LORD smelled the pleasing aroma, the LORD said in His heart, "I will never again curse the ground because of man, for the intention of man's heart is evil **from his youth**. Neither will I ever again strike down every living creature as I have done. (*Emp. added*)

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Verses 13-17 are a parenthetical statement.

Rom 5:13 (For until the Law sin was in the world: but sin is not imputed when there is no law.)

- There has always been a moral law which defined sin and thus gave consequences for disobedience to it. Absence of law is chaos and no society ever prospered under such anarchy. The Mosaic Law, here under discussion, didn't exist until Moses, and then only given to Israel.

"The existence of sin proves that *there was law* before the time of Moses."

Brad Price

- If there wasn't a law against murder in God's eyes than murder wouldn't be considered a sin (*Gen 4:9-11*). As a matter of fact, it would be encouraged.

Gal 5:22 But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, 23 gentleness, self-control; against such things there is no law.

That there is no law against the above list, gives an idea of Heaven and what it's like there without carnal precepts, only spiritual that all there will be able to live by. Paul said "the Law is spiritual, but I am of the flesh, sold under sin" (*7:14*). The Mosaic Law, being weak because of human nature (*8:3*) and not because of any fault by God, was "set aside, [and nailed] to the cross (*of Christ*)" (*Col 2:14*). What Paul meant by sin...not imputed when there is no law shows his understanding that law has always existed, or choice wouldn't exist and all would be mind-numbed robots.

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Rom 5:14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of Him that was to come.

- Not that death stopped once the Mosaic Law began. It had existed since Adam and Eve were cast out of Eden. Paul pointed out that death was not a product of the Law but that the Law defined transgression more in detail, specifically to the Jews, under its sacrificial system as it pertained to their status as the chosen of God (*Deu 7:6*). By it none were justified (*Gal 2:16*) but it should have prepared them to accept the final sacrifice of "the precious blood of Christ, like that of a lamb without blemish or spot" (*1 Pet 1:19*).

- the similitude of Adam's transgression- There was nothing in Adam's environment that would cause him to be disobedient, i.e., he was created in a

sinless environment and thus had no rhyme or reason to sin (*Gen 1:31*). He was as pure as Christ when first created by Him. On the contrary, those who existed (*and even now exist*) in sinful, worldly environments don't have that same luxury. Sin is still sin and choices we make will either separate man from God or bring him into a covenant relationship with Him.

- figure- Thayer: “*in a doctrinal sense, a type i.e. a person or thing prefiguring a future (Messianic) person or thing; in this sense Adam is called ‘ a figure of the coming [one]’, i.e. of Jesus Christ, each of the two having exercised a pre-eminent influence upon the human race (the former destructive, the latter saving)*”.

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Rom 5:15 But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by One man, Jesus Christ, hath abounded unto many.

- Christ's positive influence on the world was though the free gift which is in stark contrast to Adam's negative influence through the offense (*Gk.3900- trespass*).

- many be dead- (*v. 18 “all men”*) See notes on verse 12 concerning children (*Mat 19:14*) and the mentally immature. These are the accountable yet rebellious that includes people the world considers religious and good but have not “become obedient from the heart to the standard of teaching to which [they] were committed” (*6:17-18*). And the Gospel has been committed to all of mankind no matter their indifference to it so there is no excuse, nor will there be on the Day of Judgment. Man's responsibility is to seek God in order to receive His salvation (*Mat 7:7*) as He, through Jeremiah to Babylonian exiles, told Israel to “seek Me with all your heart” (*Jer 29:13*).

- The grace of God- God doesn't just give His *favor* away without expecting obedience in return. He favors those who are in Christ so therefore that free gift (*eternal life in Christ Jesus- 6:23*) that He gives, cost Jesus His life. And if we wish to be in Christ we need to share in His death, burial and resurrection out of obedience through scriptural baptism (*immersion for remission*). Lk 12:47-48

- abounded- *Gk.4052- be in excess*. This Divine grace is in such quantity that there's more than enough for all who “have sinned and fall short of the glory of God” (*3:23*) even though all will not accept it. Likewise, Noah was told to build the ark in such a way that there would have been more than enough room for more than just his family.

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Rom 5:16 And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification.

- There are two gifts mentioned in this verse; the effects of Adam's sin and of Christ's righteousness on the souls of mankind. The first gift- *Gk.1432- a bestowment*, the second a free gift- *Gk.5486- a (Divine) gratuity*, that is, *deliverance* (from danger or passion). The result of Adam's sin brought spiritual

death upon all those accountable who will not take advantage of the *deliverance* God *bestows* through the offering of Christ.

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- offences- Gk.3900- a *side slip (lapse or deviation)*, that is, (unintentional) *error* or (willful) *transgression*. (3:23)
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- justification- Thayer: “a *judicial decision, sentence; of God- either the favorable judgment by which He acquits men and declares them acceptable to Him, Rom 5:16; or unfavorable: sentence of condemnation, Rev 15:4, (punishment)*”. Either way God is just in His decision. Here His *judgment* is *favorable* on those who have been obedient and are in a Covenant relationship with Him.

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Rom 5:17 For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by One, Jesus Christ.)

- Again, Paul alludes to the stark difference in comparing Adam to Christ. Because Adam’s sin not only brought a spiritual separation between God and man it also brought physical death because access to the “tree of life” was denied. Man could not physically, in his sinful state, according to “the LORD God... live forever” (*Gen 3:22*). The fact that death reigned shows that man, without Christ, “through [his] fear of death [is] subject to lifelong slavery” (*Heb 2:15*). But...
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- they which receive abundance of grace and the gift of righteousness shall reign in life- (*Mat 5:5, Rev 1:6; 5:10*) There is no fear of death to the faithful in Christ since death, to those outside His protection, brings “condemnation” (*8:1*).

1Jn 4:16 So we have come to know and to believe the love that God has for us. God is love, and whoever abides in love abides in God, and God abides in him. 17 By this is **love perfected with us**, so that we may **have confidence** for the Day of Judgment, because as He is so also are we in this world. 18 There is no fear in love, but perfect love casts out fear. For **fear has to do with punishment**, and whoever fears has not been perfected in love. (*Emp. added*)

Joh 5:24 Truly, truly, I say to you, whoever hears My word and believes (*a synecdoche for obedience to the Gospel; Gk.4100- to entrust [especially one’s spiritual wellbeing to Christ]*) Him Who sent Me has eternal life. He does not come into judgment, but has **passed from death to life**. (*Emp. added*)

Thus ending the parenthetical statement of verses 13-17.

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Rom 5:18 Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of One the free gift came upon all men unto justification of life.

- As ‘free agent’, man has to determine his eternal fate. Either as the offspring of Adam (*Heb 2:8, 15*) or the offspring of Christ (*Isa 53:10-11*). Why would anyone want to spend an eternity in Hell? The choice is simple; live a life of obedience which leads to justification and live eternally with God, or, live a life of denial

(“I’m good to go since I am a good ‘Sunday-go-to-meeting’ type of person and God accepts me as I am”.) which leads to condemnation and suffer for eternity since “if anyone’s name [is] not found written in the book of life [he will be] thrown into the lake of fire” (*Rev 20:15*).

If we aren’t passionate about the understanding of the reality of Hell to the point of making it known (*through love- Eph 4:15*) then we don’t share the same level of concern for the lost that Christ had as shared via the inspired writers.

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Rom 5:19 For as by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous.

- disobedience- Gk.3876- *inattention*. Adam’s careless distraction (*whether it was because of Eve’s beauty and charm or otherwise*) caused negligence to God’s command to not eat “of the tree of the knowledge of good and evil” (*Gen 2:17*).

- Because of that one infraction many (*Gk.4183- Thayer: “the many: those contrasted with [i.e. both with Adam and with Christ], according to the context equivalent to the rest of mankind.”*) were made (*Gk.2525- to designate [not born]*) sinners (*see notes on v. 12*) who became such via accountability.

- obedience- Gk.5218- *attentive hearkening*, that is, (by implication) *compliance or submission*. In contrast to Adam’s *inattention*, Jesus submitted Himself to God’s plan to redeem man back to Himself by making “many to be accounted righteous” because “He [bore] their iniquities” (*Isa 53:11*). What Adam brought upon all of mankind (*i.e., God’s wrath*), Jesus was able to counteract by making God’s grace available to all.

Php 2:8 And being found in human form, He humbled Himself by becoming obedient to the point of death, even death on a cross.

Heb 2:18 For because He Himself has suffered when tempted, He is able to help those who are being tempted.

Heb 5:8 Although He was a Son, He **learned obedience** through what He suffered. 9 And being made perfect, He became the **source of eternal salvation to all who obey Him**, (*Emp. added*)

Heb 10:7 Then I said, 'Behold, I have come to do Your will, O God, as it is written of Me in the scroll of the book.'"
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Rom 5:20 Moreover the Law entered, that the offence might abound. But where sin abounded, grace did much more abound:

- Law by contrast defines lawlessness. It distinguishes between right and wrong. Thus the whole purpose of introducing the Law was to define sin. It entered- Gk.3922- *to come in alongside*, that is, *supervene additionally or stealthily*. It was never intended to be the focus of the plan of salvation. Its purpose was to show contrast between the result of sin abound(ing) and how God is able to

redeem man via His grace which did much more abound. The blood of Christ is able to cover a multitude of sins no matter the extent to which they are committed, which shows the extent at which God's grace is able to increase, above and beyond the consequence of sin's significance.

Of course God's grace does not pertain to the "unpardonable sin" that Jesus spoke about in Mat 12:31-32 and Lk 12:10. That sin, which presently cannot be committed, was blasphemy against Holy Spirit during the "age of miracles" when the Pharisees credited Jesus' miracles to "Beelzebub" (*Satan*).

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Rom 5:21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

- Once again, man has a choice. He can either continue to be controlled by sin (*which "through fear of death [makes him] subject to lifelong slavery"- Heb 2:15*) and suffer the "second death" (*see notes Rev 20:5*) which is to be eternally separated spiritually from God, or be a "slave of righteousness" (*6:18*), allowing God's *graciousness* to rule through *justification*, which will result in a perpetual life in the presence of God only made possible by Jesus Christ our Lord (*Jn 14:6*). This second choice is the result (*even so*) of the abundance of grace mentioned in the previous verse.

Joh 14:6 Jesus said to him (*Thomas*), "I am the way, and the truth, and the life. No one comes to the Father except through Me.

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