

Comments on Romans 5

Jesus died for us when we did not deserve it, and we are made righteous by his sacrifice (v. 1-11). Death and sin came from one man, Adam, and eternal life comes from one man, Jesus (v. 12-21).

Both halves of this chapter are highly textually structured. See below for the proposed arrangement. The inverted parallelism of the second half of the chapter is a means of self-interpreting the text, as the paralleled strophes comment on each other.

The IV/JST for [this chapter](#) has some changes on v. 14-15 that clarify the text over the KJV, see below for comments on those verses.

¹ Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: ² By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. ³ And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; ⁴ And patience, experience; and experience, hope: 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.

⁶ For when we were yet without strength, in due time Christ died for the ungodly. ⁷ For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. ⁸ But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

⁹ Much more then, being now justified by his blood, we shall be saved from wrath through him. 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. ¹¹ And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

v1-12 We can have peace with God the Father by being made righteous by the Lord Jesus Christ (v. 1). The Lord gives us His Grace by having faith in Him, and we can rejoice in the hope that we can return into the Father's glory (v. 2). We can also rejoice in the effect all of the suffering of mortality has on us (v. 3-4), as it sanctifies us, because the Father loves us and sends the Holy Spirit to help us (v. 5).

Because we are helpless, the Lord died for us (v. 6), because the best mortal humans can do isn't good enough (v. 7). So, the Father shows His love for us, even though we are sinners, by sending His Son to die for us (v. 8).

We are made righteous by the Son's blood, and are spared the punishment of the Father (v. 9). Even though we are sinners, we can be reconciled to the Father through the sacrifice of His Son, and we can be saved by the life He gave up (v. 10). Thus, we can rejoice and celebrate the Father because of the Son, who has reconciled us to Him (v. 11).

v3-4 The list here is the inverse of 2:21-23. Here, the trials and tribulations of the faithful individuals sanctifies them and fills them with hope, as the Father pours out the Holy Spirit on them, because of their faith in Christ. In 2:21-23, the hypocrisy of failing to live the Law of Moses condemns the individual and offends the Father.

v5 "hope maketh not ashamed", ct. 2:23-24, cp. 9:33, 10:11.

v7 The righteous man and good man in v. 7 is obviously contrasted with the ungodly man in v. 6 and the sinner of v. 8, whom the Lord has died for.

For the purpose of Paul's argument, the righteous man is represented by Abraham and the good man is represented by David, as these two are discussed in the preceding chapter. Paul uses the Gen. 15:16 quote three times in ch. 4 and closely ties it with Abraham's faith and being deemed righteous because of it.

Paul references David in 4:6-8, when he quotes Psalm 32:1-2, noting that David defers to the Lord as being the one who forgives sin. Given David's history, Paul doesn't declare him "righteous", but none will argue against him being deemed "good".

Both Abraham and David are considered great men of the Old Testament, but neither of them sacrificed their lives for someone else. Abraham nearly sacrificed his son Isaac, but the Lord stopped it by His messenger. Abraham was also involved in military activities in the rescue of Lot (cf. Gen. 14). But, none died for Abraham, in his behalf, the closest was Isaac, who was spared.

However, quite a few people died for or because of David. The most egregious case is Uriah, Bathsheba's husband (cf. 2 Sam. 11-12). Owing to David's military activities, there were clearly others who died at his hands (e.g., Goliath), or because of his involvement (e.g., Uriah). But, that is not what the second half of the verse is referring to. The idea is that of a person willingly dying or risking death for another, in their protection or cause, which was the case with David (cf. 2 Sam 23, 1 Chron. 11). Still, none died for David, in his place, and he didn't die for them.

And in both cases of Abraham and David, these men explicitly had faith in the Lord and identified Him as being the source of their righteousness, the One who forgives them and establishes a covenant with them.

Paul's intention is to present these two prominent men of the Hebrew scripture, the best righteous man and the best good man, to show that neither of them died for another, and no man died for them in their place. This is the best mortal men can do, and it does not accomplish what needs to be done. It had to be something else entirely, something more than even the greatest men of Hebrew scripture could do or have done by others around them. It had to be something beyond the temporal thing of humans on earth, something transcendent with eternal effects, which is then discussed in v. 12-21.

v9-10 The inverse of 2:17-20. We were enemies of God because of our sins and pride, but we can humble ourselves and accept the Son's sacrifice.

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: 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 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. 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.

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. 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.)

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. ¹⁹ For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. ²⁰ Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: ²¹ That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

v12-21 Sin and death came about because of one man, Adam (v. 12). Sin increased in the world with the introduction of the Law of Moses, because it codifies more sins (v. 13). Sin and death was in the world from Adam to Moses, because the effects

of the Fall are inherited and universal, with Adam being a type of Christ (v. 14). While Adam is a type of Christ, the Fall is the opposite of the free gift of Grace. Many died because of the Fall of Adam, and the gift of Grace is available to many because of Jesus Christ (v. 15).

Adam's sin is the opposite of the gift of Grace. Adam's sin brought about divine judgement and condemnation. The free gift of Grace brings about forgiveness and righteousness out of many sins (v. 16). If death rules over all because of Adam's sin, then how much greater will be it be when those who receive abundant Grace and are declared righteous will receive eternal life because of Jesus Christ (v. 17).

Adam's sin results in divine judgement and conviction of all, but because of the righteousness of Jesus Christ, the free gift of Grace is made available to all to be declared righteous and worthy of eternal life (v. 18). Adam disobedience made men sinners, Jesus' obedience shall make many men righteous (v. 19). The Law of Moses caused sin to increase, but when sin increased, Grace overwhelmed it even more (v. 20). As sin ruled over all men and caused spiritual and physical death, the Grace of Christ will rule in righteousness in bring mankind to eternal life, through the Lord Jesus Christ's sacrifice (v. 21).

v13 Paul is saying that sinful behavior was in the world before the Law of Moses, but it wasn't accounted the same way in the absence of the Law of Moses. Paul's point is the particulars of the Law of Moses make more sins explicit. Prior to the Law of Moses there were other sets of covenants and commandments, so the people were accountable for breaking those covenants and commandments. But, prior to the Law of Moses, nobody would have been held accountable for all of the particulars of the Law of Moses. Paul is not suggesting there was no sin before the Law of Moses. He is saying the many rules and regulations of the Law of Moses create more opportunities for sin.

The counter to this is v. 20, where while the Law creates many opportunities for sin, then Grace is even more available to cover all of the sins. There is no limit on the number of sins Grace will cover, Grace will cover it all.

v14-15 The IV/JST clarifies the text, as follows:

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. *For I say, that through the offense, death reigned over all.* 15 But the offense is not as the free gift, for

the gift aboundeth. For, if through the offense of one, many be dead; much more the grace of God, and the gift by grace, hath abounded by one man, Jesus Christ, unto many.

Smith inserts a couple of phrases for clarity, one in each verse, neither of which change the meaning. Smith's rearrangement on the first phrase in v. 15 is common to modern translations. Smith also doubles the use of "abound" for clarity on what is increasing, and then relocates the second appearance of the term "abound" to identify Who is the cause of that increase "unto many". It is not increasing because there are many who are taking advantage of Grace, it is increasing because of the Grace of the one man Christ who overcame death and sin.

v14 "after the similitude of Adam's transgression", all mortals after Adam and Eve didn't have to commit the exact same set of sins Adam and Eve did. All mortals inherit the after-effects of the Fall, namely sin and death. And so, all mortals inherit the opportunity to be redeemed by Christ. Paul is saying the universal effects of the Fall affect all of humanity, so the effects of the Atonement are similarly universal. The Fall wasn't a one-off at an individual level, and neither is the Atonement.

"the figure of him that was to come", Adam is a type, or foreshadowing, of Christ. How so? Verse 19 answers this question. Just as all fell into sin and death because of Adam, all can be redeemed from sin and death by Christ. They are antithesis, both essential opposites. Adam takes mankind out of God's presence for the mortal experience, and Christ brings them back in for eternal life.

v16-17 One transgression (i.e., the Fall of Adam) brought about sin, divine judgement and condemnation upon all of Adam and Eve's children, across all of humanity. Divine Grace (i.e., the undeserved gift of the Atonement of Christ) is the righteousness that covers these many sins. The forgiveness of sins expiates the demands of divine justice, and sanctification (i.e., the subject of ch. 6), helps the individual to abandon sin in their life.

Adam's one sin caused an enormous cascade of sin and death. That atonement takes all that sin and death and turns it into righteousness and eternal life. It brings about the end of sin through the sanctification of the individual.

v17 "reign in life", cp. Rev. 22:5.

Poetical Arrangement of Romans 5

The lists of ch. 5 are related to the lists of ch. 2. The text of 5:3-4 are the inverse of 2:21-23, and 5:9-10 are the inverse of 2:17-20.

Where the lists of ch. 2 result in a failure of *kauchaomai* that results in a self-indictment. The *kauchaomai* in ch. 5 is genuine, as the list in 5:3-4 result in the person being made righteous through the justification by faith, instead of condemned by the failure to live the Law of Moses (cf. 2:23-24, 5:5).

The poetical arrangements of ch. 5 are meant to emphasize the necessity of Christ' unique sacrifice in doing what no mortal could do (v. 1-11), to undo what the first mortal man did (v. 12-21). Adam brought sin and death into the mortal world, and no mortal man since has been able to transcend that sin and death (hence the connection to the lists of ch. 2). The result is the Lord Himself must come down and overcome both sin and death, so all others of the descendants of Adam could too.

Romans 2

¹⁷ Behold, thou art called a Jew, and
 retest in the law, and
makest thy boast [*kauchaomai*] of God,¹⁸ And
 knowest his will, and
approvest the things that are more excellent, being
 instructed out of the law;¹⁹ And
art confident that thou thyself art a guide of the blind, a
 light of them which are in darkness,²⁰ An
instructor of the foolish, a
 teacher of babes,
which hast the form of knowledge and of
 the truth in the law.

²¹ Thou therefore which teachest another,
 teachest thou not thyself?
thou that preachest a man should not steal,
 dost thou steal?

²² Thou that sayest a man should not commit adultery,
 dost thou commit adultery?
thou that abhorrest idols,
 dost thou commit sacrilege?

²³ Thou that makest thy boast [*kauchaomai*] of the law,
 through breaking the law dishonourest thou God?

²⁴ For the name of God is blasphemed among the Gentiles through you,

as it is written.

Romans 5

1 Therefore being justified by faith,
we have peace with God through our Lord Jesus Christ: 2
By whom also we have access by faith
into this grace wherein we stand,

and rejoice [*kauchaomai*] in hope of the glory of God.

3 And not only so,
but we glory [*kauchaomai*] in tribulations also:

knowing that tribulation
worketh patience; 4 And
patience,
experience; and
experience,
hope: 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. 6
For when we were yet without strength [*asthenes* 4:19],
in due time Christ died for the ungodly [*asebes* 4:5].

7 For scarcely for a righteous man [*Abraham*, 4:3]
will one die:

yet peradventure for a good man [*David*, 4:6]
some would even dare to die.

8 But God commendeth his love toward us, in that,
while we were yet sinners [*hamartolos* 5:19],
Christ died for us.

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

11 And not only so,
but we also joy [*kauchaomai*] in God

through our Lord Jesus Christ,

by whom we have now received the atonement.

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:

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 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.

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.

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.

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.)

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.

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

20 Moreover the law entered,

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

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

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