

## Romans 5

### Introduction

Chapter Five of Romans is known for its five “much mores.” They are showing Christ to be *much more* when compared to the natural life and what our lives have been under the old creation. Also there is the very important subject of the two men who are the Heads; Adam the Head of the first creation and Christ the Head of the second creation

### Verse Commentary

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

The Apostle is building on the conclusions drawn in previous chapters. This is why he uses the word “*Therefore*.” Being justified by faith is called a state of being. Having believed God, we enter into a relationship with the Almighty that will not ever change. In one place, Paul says we are seated in the heavenlies. (**Ephesians 1:3**) In another, we read that He gave us power to become sons of God. (**John 1:12**) We now are part of the great Kingdom of God., a very exclusive club. We become part of this kingdom only by the new birth. Members of this Kingdom have many privileges, such as eternal life, we are made holy, we are accepted in the Beloved and *much more*. In our verse 1, we are taught that we have peace with God. We need never to fear being separated from God, ever, under any circumstance! Our present position as taught in Romans does not infringe on the blessed truth of sanctification. It only supports and helps us understand. Knowing God will never impute sin to his people is a blessed place we have in Christ.

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

Because we are now joined to Christ, we have access by faith into the Grace of God. We enjoy the unmerited favor of God, His love, and His mercy which is a never ending blessing. This is foundational for us and it brings peace for us everyday and hope for all eternity. The basis for this grace and peace was made at the cross by the blood of Christ. We look forward to the glory which is part of our great blessing given us by Christ.

- **John 17:22** *And the Glory which thou gavest me I have given them; that they may be one, even as we are one;*

**Verse 3 and 4** *And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; 4 And patience, experience; and experience, hope:*

To hear someone teach we can glory in tribulation is, to say the least, a bit unusual. However, Paul is telling us that these pressures are good for us and are working patience in us. He also taught us that these persecutions and distresses helped him to express the life of Christ in his mortal body; these afflictions taught him how to prove himself as a minister of God.

- **2 Corinthians 4:8-10.** *We are troubled on every side, yet not distressed; we are perplexed, but not in despair; 9. Persecuted, but not forsaken; cast down, but not destroyed; 10. Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.*

He even learned to take pleasure in them!

- **2 Corinthians 6:4.** *But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses,*

Patience means to remain under, bearing up, endurance under pressure. To show the real value of patience, we read:

- **Revelation 3:10** Because thou hast kept the Word of my patience, I also will keep thee from the hour of temptation which shall come upon all the world to try them that dwell upon the earth."

This patience teaches us hope.

**Verse 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.*

No matter how much the world pushes at us, we have this blessed hope in us that makes us not ashamed. Shame comes from the feeling of disgrace or dishonor for what we perceive as failure or from various kinds of persecutions. The devil is very adept at accusing the believer. In fact, it is his primary objective to defeat either through shame, or self condemnation. This is why this verse clearly tells us that the Love of God is shed abroad in our hearts, to be a God given defense against this effort of the enemy. There are times when the accusations are so intense that we absolutely must have this sweet comfort of the blessed Holy Spirit.

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

This verse reinforces the blessed truth of verse 5; God wants to prove His total involvement in our lives by saying when we were without strength, in due time Christ died for the ungodly. So if God sent His Son to die for us when we were ungodly, how *much more* will He send His Comforter to us when we are in trials?

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

The word "scarcely" translates as "with difficulty, with labor." This word is describing how difficult it would be to die for someone. This is a comparison of how a natural man would die for another with how God loved us and gave His Son to die for us.

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

"But God". This phrase is very expressive. It is saying God has appeared on the scene and our circumstance will never be the same again. God is saying by the word "commendeth" to compare His love with man's love and see the vast difference. Jesus died for sinners.

- **Romans 4:5** *But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.*

He justified the ungodly. God's love has no earthly comparison; His love for us was while we were sinners. There is no cause in us to motivate His love to us. This is pure grace.

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

"Much more". This is the first of five "much mores" in Chapter 5 of Romans. The intent here is to say if God commended His love to us while we were yet sinners, and we were justified, how **much more** will He save us from wrath. What great love is given us.

**Verse 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.*

“Enemies” by definition in this place is a stronger word than sinner. “Enemies” mean hated, enmity, opposed to love, to hate another, adverse to Him, adversary. The word “*sinner*” means to err from the way, stray from divine law, to transgress.

But God reconciled us to Himself while we were enemies. He revealed to us the death of His Son. The word “*reconciled*” means to change against anything, to change a person to any one. In our reference, *reconcile* is on the part of one only. There are no two sides involved, only one. God is NOT reconciled ever because He is perfect, without mistakes. Therefore the change is on the part of one only.

- **Romans 10:8** *But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach;*

The word is “nigh thee”. This is the blessed Holy Spirit changing our minds to receive God’s salvation. Note also it is called a word of faith. **Verse 17.** *Faith comes by hearing and hearing by the word of God.*

All of this is God bringing man to the point of receiving the Gospel and being saved through reconciliation. This is the second “*much more*”, and showing that God was so graciously sovereign to reconcile us when we were enemies.

In verse 10, we read, “we shall be saved by His life.” This is not referring to our justification, because we were reconciled by the death of His Son. So this is saying we are saved in His life. This is telling us it is in His life that we live and move and have our being.

- **Galatians 2:20** *I am crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me. And the life which I now live in the flesh I live by the faith of the Son of God who loved me and gave Himself for me.*

**Verse 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 see another result of justification; “we joy in God”. This is expressing some of the qualities of life in Christ. It is anything but boring or tedious. Some find their lives to be this way, but it is only because they are double minded.

- **1 John 1:3-4** *That which we have seen and heard declare we unto you, That ye also may have fellowship with us; and truly our fellowship is with the Father, and with His Son Jesus Christ. And these things write we unto you, that your joy may be full.*

This assures us there is joy in our fellowship with the Lord, by whom we have now received the atonement. Rather than the word “atonement” this should read “reconciliation”. The word “Atonement” isn’t wrong, it just isn’t the best wording.

**Verse 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:*

This verse, with its subject matter, should be read following:

- **Romans 3:19** *Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.*

In chapters 1-4, we have studied about the sins of man and that all are guilty of sin. All have sinned and come short of the Glory of God.

Now we want to see the origin of this sin and its' prevalence over the human race. The key word in the last ten verses of this chapter is "one" which is used 14 times. We find that sin came into this world by *one* man, Adam. Adam acted for all the human race. In that act of disobedience, all have sinned. We must realize that when we say all are guilty of sin, we are referring to Adam's sin. Verse 12 says, "in that all have sinned". This is consistent with the first part of the verse, "by one man sin entered the world." One acting for all. This verse says death passed upon all men. This death is a result of Adam's sin. This principle of one for all is very important to understand the teachings of later chapters.

Example: **Romans 6:6** *Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin.*

One acting for all does not mean that the human race is not guilty of personal sins, or that they will not suffer for their transgressions. This principle has ramifications throughout the scriptures, Notice further **verse 18**: by the offense of one, judgment came upon all men to condemnation. In **verse 19**: By the disobedience of one, many were made sinners.

In conclusion, we are saying that when Adam sinned, we all sinned. But also note the following: When one Man died for us, we were all there. When He was raised from the dead, we were there.

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

Now we have the remarkable statement that although sin was in the world from Adam to Moses, it was not put to their account when there is no law. King James says it is not "imputed." The particular Greek word used here for impute or reckon is used in only one other place:

- **Philemon 18** If he hath wronged thee, or oweth thee ought, put that on mine account". The different word used for "put" in other references means to regard a person.
- In **Romans 5:13**, it is "to regard a thing or an item to be charged to."

**Verse 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.*

Though sin was not imputed from Adam to Moses, yet death reigned. Adam was a figure or type of Him that was to come. In another place, Paul said "as in Adam all die, so also in Christ shall all be made alive. The first man, Adam, is of the earth; the second man, Christ, heavenly.

We see from these verses, two men that were heads of their race of people; Adam-head of the first creation and Christ, the head of the second creation. We learn that we are no longer connected to Adam's group in which we were born, but we are joined to the new creation of which Christ is the head.

**Verse 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.*

We find from verses 15-17 the two Adam's are contrasted. In verse 15, we also find our third "*much more*". Through the offense or fall of Adam, many be dead, *much more* the Grace of God and the gift by grace which is by one man, Christ has abounded unto many.

**Verse 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.*

By one man, Adam, came condemnation but the free gift of righteousness is of many offenses unto justification.

Note: Those who reject the free gift of Christ will experience condemnation. But those that receive the free gift will become righteous. This is abundance of Grace.

**Verse 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.)*

By the offense of one man, Adam, death reigned as king. This is the sense of the word death. It has affected all of the human race. Now we find the fourth “*much more*”. Those who receive abundance of grace and the gift of righteousness shall reign in life by one Christ Jesus. We can reign as kings in this life. Paul said, “If by any means I might attain unto the resurrection out from among the dead. In **Revelation 3:21**, we are offered to sit with Christ on His Father’s throne. If we reign in life, we will also reign with Christ.

**Verse 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.*

Again, contrasting the first Adam with the second Adam, we see judgment comes upon all men because of the offense of one. So also, by the righteousness of one, the free gift came upon all men unto justification of life. **Psalm 103:12** tells us that “so far as the East is from the West has He removed our sins from us, never to remember them against us anymore”. We are forgiven. There is nothing to stop us from reigning as kings in this life That is justification of life.

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

The contrast of the two Adams’ continues. By the disobedience of one, many were made sinners. However, by the obedience of one, many shall be made righteous.

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

The Law was given to show the sinfulness of sin, causing the offense and the fall to be seen for what it really was. Paul said it this way: “There is no good thing in the flesh.” (Romans 3: However where sin was proven to be the culprit that it is, grace did *much more* abound. This is the fifth “*much more*” and the last of this chapter.

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

In the first creation, sin has reigned unto death. No one was able to avoid this death. Even so might grace reign through righteousness unto eternal life by Christ Jesus. It should be abundantly clear that the Christian has been given all the tools necessary to win this race. I pray it be so.