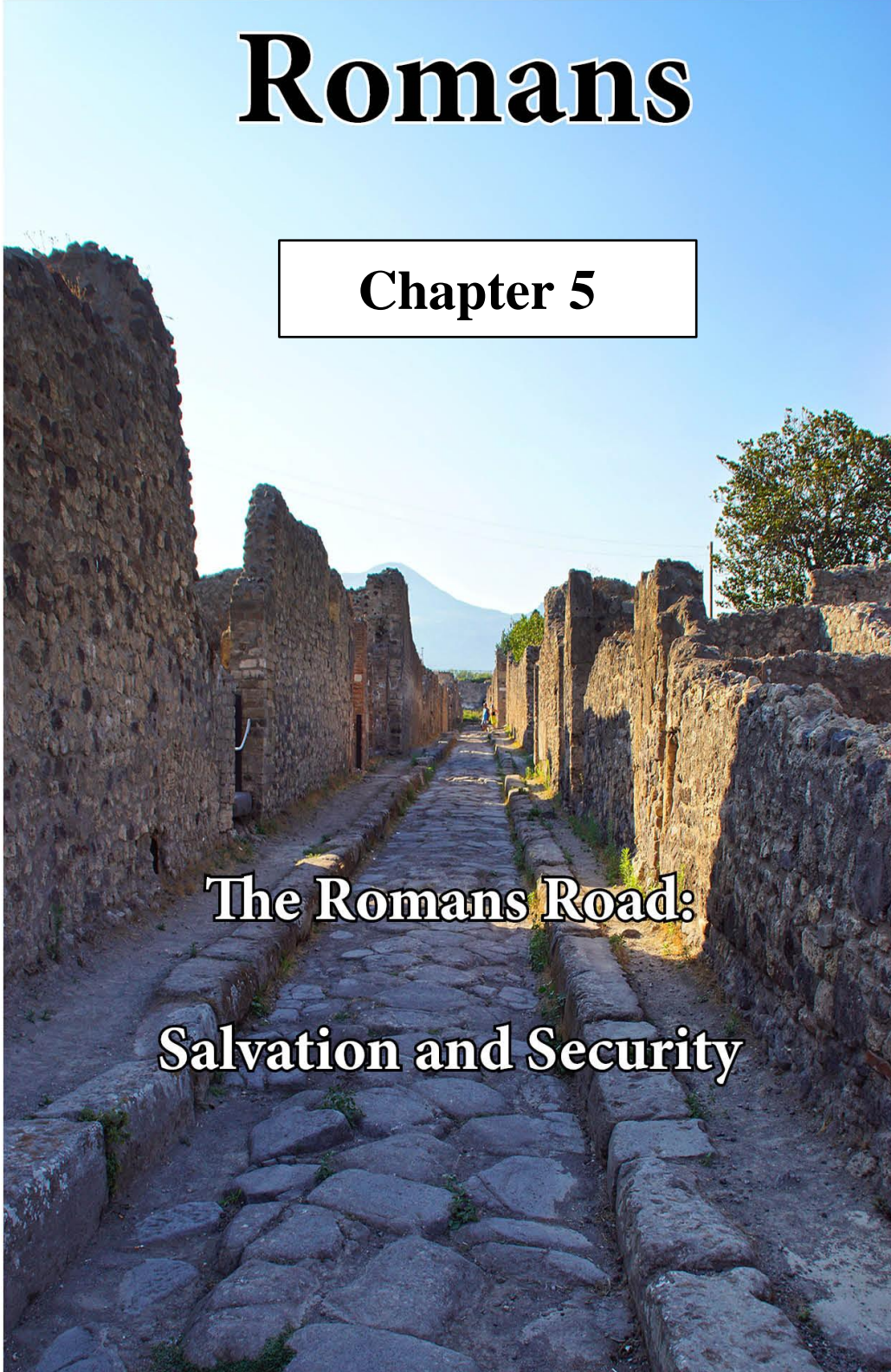


*Journeys With God*

# Romans

## Chapter 5

**The Romans Road:  
Salvation and Security**



**Romans**

**Chapter 5 Summary**

## Romans 5:1 - Peace Through Faith

Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ,

### Truth to Learn

Salvation by faith produces peace with God.

### Behind the Words

“We have” is from the Greek verb *echō*, meaning “to hold” or “to possess.” However, there is a variation in the form of this verb depending on which Greek manuscripts are used. Some texts have this in the indicative mood indicating it as a present fact (“we have” as it is translated here). Other texts have this verb expressed in either the subjunctive mood (“we may have” or “we should have”) or the imperative mood (“let us have” as a command). The difference in the readings is only the difference between an omicron (short o) and an omega (long ō). In spite of these differences, the reading of “we have peace” is justified by the fact that the parallel verbs (“we have” and “we rejoice”) in the following verse are both in the indicative mood.

The word translated “peace” is *eirēnē*, which does, in fact, mean “peace.” However, this is not so much an expression of contentment, satisfaction, and quiet, as it is “a state of reconciliation with God.”

### Meaning Explained

In the previous chapters the Apostle Paul has shown:

- 1) That all have sinned and come short of the glory of God.
- 2) That this applies to both Jews and Gentiles.
- 3) That there was no way to obtain righteousness (become justified) except by pardon; not by personal merit, but by grace, through faith.
- 4) That this was also the manner in which Abraham and David were accepted before God.

He will now show us a couple of the effects, or fruits, of this justification that we have. The first is: because we have been justified by faith, we have peace with God. About this peace, Matthew Henry in his *Commentary on the Whole Bible* said,

It is sin that breeds the quarrel between us and God, creates not only a strangeness, but an enmity; the holy righteous God cannot in honor be at peace with a sinner while he continues under the guilt of sin. Justification takes away the guilt, and so makes way for peace. And such are the benignity and good-will of God to man that, immediately upon the removing of that obstacle, the peace is made. By faith we lay hold of God's arm and of his strength, and so are at peace ...

Those who try to work for their salvation can never have peace because they never know whether they have done enough (which they never can) and so are always worried about it. In contrast to that, Paul says that because our salvation is given to us as a result of our faith by a loving God who will never take it away, we have peace and assurance.

Next, Paul will show us what else we have as a result of our justification by grace.

### **Application**

Do you have peace with God? Can you stand in His presence assured that He is at peace with you? You can have this peace through faith in Jesus Christ as Lord and Savior.

## Romans 5:2 - Glorious Access

through whom also we have access by faith into this grace in which we stand, and rejoice in hope of the glory of God.

### Truth to Learn

We have access to God's grace and look forward to being in His presence.

### Behind the Words

The word translated "access" is *prosaḡōgē*, which is made up of *pros*, meaning "to or toward" and a form of *agō*, which means "to lead, to bring, or to come." Hence, *prosaḡōgē* means "bring near or access." The concept of access has two aspects to it. The first is the ability to get somewhere or to have something and the other is the authority or right to get somewhere or to have something. This Greek word means both, but the emphasis is on the latter, the authority.

"Have" is translated from the Greek word *echo*, which means "to have, as if to hold in one's hand." In other words, the access we just described is something which we possess. This possession is even more significant because *echo* is expressed in the perfect tense. This particular tense has no direct equivalent in English. It signifies a completed past action with a resultant ongoing state of being, the primary emphasis being on the ongoing state of being. In other words, this privilege of access is something we now possess as a result of something already completed. We no longer have to do anything to gain it or to continue to possess it. It is ours to keep!

"Stand" is translated from the Greek verb *histēmi*, which means "to stand." It is also expressed in the Greek perfect tense indicating that we stood in the past and as a result we are now standing.

The word "hope" is translated from *elpis*, which we have looked at before. It means "hope, with confident expectation of receiving that which is hoped for."

### Meaning Explained

In the previous verse we noted that one result of our being justified by grace is that we are at peace with God. If you haven't thought much about that since reading the previous verse, think about it now. You have a relationship of peace with the God of all creation and the Judge of the world. That is a marvelous thing! That peace is through Jesus Christ who is now our Lord, that is to say, our master, our owner. We belong to Him because He has paid for us with His blood.

Most people in the world today very much value freedom and don't like to think about being owned by anyone or anything. We want to be our own lord and we don't want to bow to anyone else. God's lordship over us, however, has some wonderful benefits, one of which is identified in the current verse. Because Jesus Christ is our Lord, this verse says that we "have access by faith into this grace ..."

We now have access to God's grace bestowed upon us: this free gift of salvation. And, although we didn't (and still don't) deserve it; salvation is freely given to us. It is ours to keep. As a result we rejoice! That's what Paul says. We rejoice in the hope (remember that means confident expectation) of the glory of God. We rejoice because we are confident that we will be bathed in God's glory as a result of our being in His presence, knowing that He is our Lord, not our Judge!

### **Application**

Let us rejoice! Not only do we no longer fear the wrath of a righteous God, we actually look forward to being in His presence as our Lord! How great is God's grace through which righteousness is imputed to us when we believe His promise!

## Romans 5:3 - Joyful Tribulation

**And not only *that*, but we also rejoice in tribulations, knowing that tribulation produces perseverance;**

### Truth to Learn

We also rejoice in difficult times because these are the times when we learn to endure hardship.

### Behind the Words

The Greek word that is translated “rejoice” in the current verse is the word *kauchomai*, which means “to boast (either in a good or a bad sense)” or “to rejoice.” In some translations it is written as “glory.” However, in the previous verse the word translated “glory” is a different Greek word. It is the word *doxes*, which primarily means “thought or opinion, especially favorable human opinion,” and thus in a secondary sense “reputation, praise or honor.” But the word in the previous verse that is translated “rejoice” is *kauchomai*, as it is here. Therefore, to be consistent in our translation, we see that the word which some translations have as “glory” in the current verse should be translated “rejoice.”

“Tribulations” is translated from *thlipsis*, which is derived from the verb *thlibō*, meaning “to crush, compress, or squeeze.” Hence, we can see that *thlipsis* refers to “pressure, affliction, distress, or tribulation.”

The word translated “perseverance” is *hupomonē*, which is made up of *hupo* (or *hypo*), meaning “under or beneath” and a form of *menō*, which means “to stay or to remain.” It is a picture of a beast of burden who, when loaded with a heavy burden, remains under the load. That is, he perseveres under the load with patience.

### Meaning Explained

Paul now tells us that not only do we rejoice in our confident expectation of standing in the glory of God one day, but we also rejoice in afflictions.

But that doesn't make sense, does it? When we are in the midst of tribulation, do we feel like rejoicing? No! But Paul says that we should. Why? Because when we are undergoing trials and tribulations and we realize that Jesus went through even greater trials and tribulation (leading up to and while on the cross), we can identify with Him and gain some comfort in the fact that He knows what we are going through. This, then, helps us endure the tribulation, and by enduring it we learn patience.

Patience is one of those things that everyone wants to have without having to earn it. Unfortunately, though, patience can only be learned and fully developed under trying circumstances, and even then only by trusting in God to carry us through. James teaches us a very similar thing regarding trials which test our faith:

My brothers, consider it all joy when you fall into various trials, knowing that the proving of your faith brings about patience. (**James 1:2-3**)

The word translated “patience” in James' letter is the same word as the one translated “perseverance” in today's verse.

### **Application**

Beware of asking God for patience unless you're really serious. God may very well give it to you by giving you trying or distressing situations through which you will develop patience, if you remain under the load.

## Romans 5:4 - Rejoice in Hope

and perseverance, character; and character, hope.

### Truth to Learn

Difficulties should give us hope and assurance of our salvation.

### Behind the Words

“Character” is translated from the Greek word *dokimē*, which is derived from the verb *dokimadzō*, meaning “to test for the purpose of finding good.” It is the word used of testing gold to ascertain its value. Hence, *dokimē* refers to the quality that a person has after they have been tested and proven to be good or worthy. In that sense it means “proof of genuineness, trustworthiness or character (as it is translated here).”

This word “hope” is from a Greek word that we have looked at recently. It is the word *elpida*, which is a form of *elpis*, meaning “the desire of obtaining something good with the full expectation of obtaining it.” It is the type of hope that Christians have of being resurrected to eternal life. We certainly desire it and we have full expectation that it will happen because God has promised it to us.

### Meaning Explained

Paul has been describing for us the effects of the justification we have through grace. One effect is that we have peace with God. Another is that we have access into grace, that is the throne of grace and the eternal effects of grace by which we have access to the mercy and presence of God. Also, because of our justification by grace, we can rejoice in tribulation, which produces patience in us.

Paul now tells us that the patience we develop in times of tribulation, as it gets reinforced over and over again, produces character. Patiently enduring tribulation is a proof to us that the righteousness that God has bestowed on us is genuine.

This character, or proof of genuineness, then creates hope in us. Hence, the patient enduring of tribulation produces a proof of the genuineness of our faith (our righteousness) and knowing that this is genuine, we have a confident expectation that what God has promised He will certainly do.

If you think about it, believing His promise is what we did initially that resulted in God declaring us righteous. So, patiently enduring tribulation strengthens our faith. That’s why we can rejoice in tribulation! It is through tribulation and trials that our faith grows and we are being made more Christ-like.

In a sense, the trials that continually come our way are a confirmation that our salvation is real. And, as we encounter trials, we turn to our Heavenly Father for strength and wisdom, thus drawing us closer to Him. God does not isolate His children from difficulties; He graciously allows trials to help us grow.

In his letter to the Philippians, Paul tells us that God will continue His work on us until the day He comes back:

being confident of this very thing, that He who has begun a good work in you will perform it until the day of Jesus Christ; (Philippians 1:6)

### **Application**

The next time you go through a difficult situation (perhaps it's right now), be patient. Give thanks to God that He loves you and wants you to grow stronger, becoming more like Christ. And, when these trials come, rejoice!

## Romans 5:5 - Unimaginable Love

Now hope does not make one ashamed, because the love of God is poured out in our hearts by the Holy Spirit who was given to us.

### Truth to Learn

God has abundantly shown His love for us.

### Behind the Words

The word translated “disappoint” is *kataischunō*, which is a compound word made up of *kata*, meaning “down” but often denoting “badness” and a form of *aischuno*, which means “to cause shame.” Hence the word means “abundant shame, extreme dishonor, or utter disgrace.”

“Is poured out” is from the Greek word *ekcheō*, which is a compound word made up of *ek*, meaning “out” or “out of” and the verb *cheō*, meaning “to pour.” Hence, this word means “to pour out.” It is expressed in the perfect tense meaning a completed action in the past with an ongoing effect.

The words “was given” are from the verb *didōmi*, which means “to give of one’s own accord.” It’s not just a passive handing over of something, but an action that is voluntarily initiated through the giver’s own good will.

### Meaning Explained

We have been learning from Paul some of the wonderful benefits of salvation by faith: peace, access to God’s grace, patience in trials, assurance of God’s trustworthiness, and confident expectation. He now tells us that this hope (confident expectation) does not make us ashamed. Paul says that because we have this confident expectation, God will surely fulfill His promises to us; we will not be “embarrassingly ashamed” with regard to our faith and our God.

Someday everyone will stand before the Creator of the universe. Those who have rejected Christ, who have not believed the promises of God, and have not humbled themselves before Him to receive his gracious gift of salvation, will stand before the Judge of the Universe. They will be ashamed of what they have done and of what they have believed. Then they will be cast into the lake of fire where they will experience eternal torment! We who have trusted Jesus Christ as Lord and Savior, however, will also stand before Him and we will receive rewards for all that we have done in His behalf. We will not be ashamed. We will then be ushered into heaven to be eternally in His presence and to experience the wonders He has created for us!

And Paul says the reason that we will not be ashamed is because the love of God has been poured out in our hearts. This is not the love that we have for God, rather it is the love that God has for us. Do you see? God did not simply give us a sip or a taste of his love; He poured it out in abundance directly from His heart to ours. And He has done this through the Holy Spirit whom he has given to us as a guarantee and a seal of our salvation, never to be taken away. Both the Apostle John and the Apostle Paul describe this love God has for us:

But God, being rich in mercy, because of His great love with which He loved us ...  
(**Ephesians 2:4**)

In this is love, not that we loved God, but that He loved us and sent His Son *to be* the covering for our sins. (**1 John 4:10**)

Without this unimaginable love we are lost forever.

**Application**

Let us give our praise to God for the great love with which He loves us even though we are so unlovely!

## Romans 5:6 - Irreverent and Undeserving

For we being still without strength, in due time Christ died for the ungodly.

### Truth to Learn

God did it all for us in spite of the fact that we didn't deserve it.

### Behind the Words

The word translated “without strength” is the Greek word *asthenēs*, which is made up of the privative *a*, meaning “not” or “without” and a form of *sthenos*, meaning “strength.” Hence, *asthenēs* means “without strength, powerless, or without ability.”

This word “ungodly” is from *asebēs*. This is made up of *a*, meaning “not” or “without” and a form of *sebomai*, meaning “to revere or worship.” So, we see that *asebēs* means, “without reverence, or one who does not worship.”

Word Order – In Greek, word order is used for emphasis. A word-order literal translation of this verse is “for Christ, we being powerless, in due time for the ungodly died.” The emphasis of this verse is on Christ.

### Meaning Explained

In Romans chapter four Paul showed us that it is not through works that we are justified before God, rather it is through faith. Because we believe the promise of God, He chose to declare us righteous (even though we aren't righteous, He chose to declare us so). Paul ended the last chapter with the statement that Christ was delivered on account of our offenses and He was raised again to provide for our justification. In the first five verses of this chapter, we learned that there are a number of benefits to this justification by faith.

He now goes back to the subject of Christ's death so that we can understand better why Christ died for us. He sets this up by pointing out that we couldn't do it ourselves. Because of our own lack of righteousness (remember, there is none righteous, not even one) we were without strength or ability. Because of our sinfulness we were unable to stand in the presence of a sinless God, and we did not possess the ability to make ourselves righteous. As a result, because God is a righteous God and must punish the guilty sinner (that means you and me), we would have stood condemned in His presence unless someone who is righteous was willing to pay our penalty for us.

Which is exactly what Paul says happened. The last half of this verse says that Christ (the sinless, righteous one) died for the ungodly. We were irreverent sinners who would stand condemned before God when Christ gave Himself for us.

It's easy to imagine a wealthy benefactor giving money to a poor child who does nice things for others in spite of his or her own poverty. However, it's hard to imagine that this same wealthy benefactor would give money to an obnoxious, mean, spiteful young child no matter how poor. What Paul is saying in this and the following verses is that in spite of our being obnoxious, mean, and spiteful (a.k.a. sinful) and without the ability to change ourselves, Jesus the Christ (the anointed one) died for us so that we can stand as sinless and righteous before our Holy God.

### Application

It's easy to get cavalier about our salvation until we realize how much God did for us, how ungodly we are without Him, how powerless we are to save ourselves, and how undeserving we are. In spite of all this, while we were ungodly and unable to do anything about it, Christ died for us. Hallelujah!

## Romans 5:7 - Unreasonable Sacrifice

**For hardly for a righteous man will one die; yet perhaps for a good man someone would even dare to die.**

### Truth to Learn

It's not reasonable that anyone would die for us.

### Behind the Words

The word “hardly” is translated from the Greek word *molis*. It is derived from *mōlos*, which refers to “the pain produced by hard labor.” Hence, *molis* refers to something that is painful or difficult. As used in this verse it is often translated as “hardly, or scarcely.”

“Righteous man” is translated from *dikios*, meaning “one who always does what is right in God’s eyes.”

“Perhaps” is from the Greek word *tacha*, meaning “probably, possibly, or perhaps.”

The word translated “good man” is the Greek word *agathos*, meaning “someone possessing general goodness or benevolence.” This word refers to someone who has a reputation for doing good things to and for others.

“Dare” is from the Greek *talma*, meaning “courage, boldness, or confidence to do something.” It is often used in a negative sense such as, “they did not dare oppose him.”

### Meaning Explained

In the previous verse we learned that it was while we were without the ability to do anything for our own justification that Christ died for us. I like the way Matthew Henry put it in his *Commentary on the Whole Bible*:

He died for the ungodly; not only helpless creatures, and therefore likely to perish, but guilty sinful creatures, and therefore deserving to perish

In this verse Paul is telling us why it is so amazing that Christ would die for us. The Jews made a three-fold division of mankind around the notions of goodness and righteousness:

- A righteous person was one who adhered strictly to the Law of Moses and always did what was demanded of him or her; a person who was respected and looked up to.
- A good person was someone who went beyond a strict adherence to the Law. In addition to being righteous, this person was liberal in giving to others, full of love and compassion. This type of person was not only respected but admired by all.
- A sinner was one who was ungodly and wicked; one who had no regard for godliness or for others.

Paul tells us that it is unlikely that anyone would be willing to give up his own life for someone else, even though that person might be outwardly religious. He goes on to say that it is possible that someone would be willing to give up his life for a good person; someone who in not only outwardly religious but kind, benevolent, and generous. The implication is that it is highly unlikely that anyone would be willing to die for sinful scumbags like you and me.

### **Application**

Christ died for us when we were condemned and powerless to do anything about it. We were, in fact, neither good nor righteous. Do you realize how worthless, helpless, and condemned we are without Christ? Let's all take a moment to thank God for His great love with which He loves us!

## Romans 5:8 - Death for Sinners

**But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us.**

### Truth to Learn

Christ died for sinners. That means you and me!

### Behind the Words

The word translated, “demonstrates” is from the Greek word *sunistēmi*, which is a compound word made up of *sun*, meaning “together” or “with” and *histēmi*, meaning “to set or place something.” Therefore, in its root meaning, *sunistēmi* means “to place things together.” But figuratively it means “to set something before someone.” That is to say, “to declare, show, or to make known and conspicuous.” Hence, we see the translation here being “demonstrates.”

There are two different words translated “love” in the New Testament. The first is *phileō* and the other is *agapaō*. The verb *phileō* is based on the word *philos*, meaning “a friend or someone you are endeared to.” Therefore, *phileō* refers to a *feeling* of endearment as you would feel toward a special friend. *Agapaō*, the word used in the current verse, refers to an *act of the will* in which one places the welfare of another of greater importance than one’s own welfare. It is a self-sacrificing love like God showed to us.

The words “we were still sinners” are translated from the Greek expression *eti hamartōlōn ontōn hēmōn*, which literally translates to, “we still being sinners.” The verb tense indicates that it is present continuous action. It is not something that ceased happening in the past.

### Meaning Explained

In the last verse Paul said that it is unlikely that anyone would be willing to die for a person who is outwardly religious. But, he said that it is possible that someone would be willing to die for someone else who is not only outwardly religious but kind, benevolent, and generous. However, he implied that it is highly unlikely that anyone would be willing to die for unrighteous and undeserving sinners like you and me. Now he tells us how God’s love operates.

God, with His agape love, is willing to sacrifice for us. No one else would be willing to die for sinners like you and me. But God demonstrates how marvelous His self-sacrificing love for us is; even though we are still sinners, Christ died for us! He didn’t wait for us to become righteous by ourselves because we are without the ability to do so! And though we may have accepted Christ as Lord and Savior, we are still sinners. However because of our faith, as we saw in the previous chapter, God has declared us righteous. We didn’t actually stop being sinners when we got saved, but God stopped seeing us as sinners. He now sees us having the righteousness of Jesus Christ because the death of His Son paid the penalty for our sins, and He credited righteousness to us in His record book.

The Apostle John puts the capstone on this and offers up a challenge to us:

Beloved, if God so loved us, we also ought to love one another. (1 John 4:11)

### Application

Thank you God, for loving a sinner like me and for giving the precious life of your only begotten Son to pay for my sinfulness! Because I am so undeserving, I am eternally grateful!

## Romans 5:9 - Saved from Wrath

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

### Truth to Learn

Christians will not experience the effect of God's wrath.

### Behind the Words

The words “**we shall be saved**” are translated from the Greek verb *sōdzō*, meaning “to save, deliver, make whole, or preserve safe from danger.” It is written here in the future tense and passive voice, indicating something that will be done to us some time in the future.

“**Wrath**” is from the Greek word *orgē*, which refers to “wrath or anger as a state of mind.” Aristotle said that *orgē*, is strong desire with grief. Another word sometimes translated as “wrath” is *thumos*, which refers to “indignation, the outburst of angry actions stemming from wrath.” Thus we see that *orgē* refers to the angry feeling, not the action that stems from it.

### Meaning Explained

In the previous verse Paul showed us the greatness of God's love for us. Though we are sinners and not good or righteous people, Christ died for us. Paul continues with, “**Much more then ...**” In other words, the statement to follow is of even greater significance.

He then says, “**having now been justified by His blood.**” At first appearance this may seem contradictory to what Paul has just taught us in the previous chapter, that we are justified by grace, through faith. Actually, these are fully in agreement with each other because the shedding of blood is what fulfills God's law of justice making it possible for Him to mark us as righteous in His record book. As it says in **Hebrews 9:22**, “**without shedding of blood there is no remission (of sins)**”

Even though God is all powerful, He can only do what is consistent with His own righteousness and law of justice. That law requires that sin must be paid for with the shedding of blood. Therefore, it is the shedding of Christ's blood on the cross, the giving of His perfect life as substitutionary payment for our sins, that permits God to declare us righteous.

But Paul doesn't stop there. The “**Much more then**” comment doesn't refer to the shedding of Christ's blood but to the fact that, “**through Him we shall be saved from wrath.**” Remember, while we are still sinners Christ died for us. But much greater than the fact that He died for us while we are still sinners is the fact that because of His blood we will be saved!

Once again this appears a little confusing since we refer to ourselves as having already been saved. You see, there are two aspects of our salvation. As a past and completed action we have already been marked in God's book as righteous, and legally we have already been saved from the penalty of our sins. And, as a result, in the future we will be saved from the wrath of the Almighty Judge who will judge all men. That is to say, we will appear at the Bema Seat Judgment of Christ where we will be rewarded for the things we have done for Him, not at the Great White Throne Judgment where unsaved sinners will suffer the result of the wrath of God in the lake of fire.

### **Application**

For a Christian, being saved doesn't mean being saved from sin, it means being saved from the consequence of sin. It means that we will not experience God's indignation. What a blessed truth!

## Romans 5:10 - Living Salvation

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

### Truth to Learn

Our debt was paid by Jesus' death, but it is his resurrection to life that secures our salvation.

### Behind the Words

“**Enemies**” is from *echthros*, which means “hatred, enmity, hostility, or antagonism.” In Greek, this word is expressed in the nominative, plural. Therefore, a literal translation is “hated ones” or “enemies.”

The word translated “**reconciled**” is the Greek word *katallassō*, which is made up of *kata*, used as an intensifier and *allasso*, meaning “to change the form or nature of something.” In the New Testament this word is used to indicate the change that God makes in man through conversion so that he may be reconciled to our holy God.

The words “**much more**” are *pollō mallon* in the Greek. *Mallon* is a comparative indicating “more in quality or quantity” and *pollō* means “much in quantity or amount.” The word *pollō* has its own comparative form, indicating more of one thing than another. The fact that both words are used together indicates an emphasis in the comparison, that is, “a whole lot more!”

### Meaning Explained

This verse represents one of the pinnacles of great theological truth found in the book of Romans. In the previous verse we learned that we were justified by the shedding of His (God the Son's) blood and, as a result, we will be saved from His (God, the Father's) wrath at the judgment. Now we see that it was through the death of Jesus Christ that this reconciliation took place. And now that we have been reconciled, of even greater importance is the fact that we shall be saved (from the wrath to come) by His life.

There is a subtle statement here that we don't want to read past without recognizing. Yes, we will be saved from the wrath of God (from the Great White Throne Judgment and the lake of fire) which we discussed in the previous verse, and this is a particular point that Paul wants us to understand. The previous verse said that we will be saved from the wrath through Him. However, this verse amplifies that statement by saying that we will be saved through “**His life.**” Do you see that? It is the blood that satisfies God's justice but it is Jesus' resurrected life, the fact that he lives to intercede for us, that guarantees we will be saved and live eternally. That is the essence of the gospel which we must believe to be saved; Jesus died on the cross to pay the penalty for our sins, and He was raised from the dead (given life) that we might be saved from the Wrath of God. His eternal life is the guarantee that we, too, will be given eternal life. We must believe both in the death and the resurrection, for according to Paul, it is this resurrection and the life that He now possesses by which we will be saved.

Jesus gave His life to pay the penalty of our sins, and God the Father gave that life back to Him so that we might be saved from the wrath of our sins, if we believe in it.

### Application

Do you believe it? If so, you will be saved from the wrath that you deserve. However, if you don't believe in the death **and** resurrection of Jesus Christ, you will suffer the wrath that God says we so justly deserve.

## Romans 5:11 - Bragging Rights

**And not only that, but we also are rejoicing in God through our Lord Jesus Christ, through whom we have now received the reconciliation.**

### Truth to Learn

We have the right to rejoice and brag about God our Father.

### Behind the Words

The word translated “rejoicing” is the Greek word *kauchaomai*. This word is derived from *auchen*, meaning “the neck,” which vain people are apt to carry in a proud manner. Hence, the meaning has come to be recognized as “prideful or boastful either in a good or a bad sense.” As a result, some interpret this word as meaning to rejoice in a celebratory manner.

The word translated “we have now received” is *lambanō*, meaning “to take, to accept, or to receive.” It is expressed in the aorist indicative tense indicating something that was completed at a point in time in the past.

“Reconciliation” is from the Greek word *katallagē*, which is based on the verb *katallassō*, meaning “to exchange or to restore to a former state.” Hence, *katallagē* refers to “a restoration or a reconciliation.”

### Meaning Explained

Not only have we been justified by the death of Jesus and we will be saved from the wrath of God by the life of Jesus, but we now are rejoicing in God because of it, according to Paul.

My friends, Christians should be the most joy-filled and rejoicing people on the face of the earth! Why? Because we have been justified (declared righteous) by God and have been promised that we will not suffer His wrath in the future. This justification allows us to fellowship with Almighty God right now, and the promise allows us to patiently endure the trials of this life knowing that we will not see His wrath.

But, I believe the root meaning of the word *kauchaomai* (to boast or to brag) is what Paul is trying to show us. There isn't a child alive who, because he or she loves his or her father, won't brag about him to his or her friends. It's a natural thing to do. Christians, because we no longer have to fear the wrath of God (our Father), will naturally boast or brag about the greatness, the power, the infinite wisdom, the grace, the love ... (I could go on for quite a while) of our Father. And we do so through the person of Jesus Christ who is the visible manifestation of the Father, for Jesus said, “He who has seen me has seen the Father.” (John 14:9)

Finally, Paul says that it is through Jesus Christ that we have received the reconciliation. Don't miss this, now! The Greek verb *lambanō*, translated “received,” is in the aorist tense. In Greek that means action that was completed at a point in time in the past. Paul says that now, at the present time, we have already received the reconciliation (completed at a point in time in the past). That's why we can boast about Him, because we are now, and always will be, reconciled with, and at peace with, our Heavenly Father. And since we are reconciled with Him and will

never have to know His wrath, we brag about Him as the greatest there ever was or ever could be!

### **Application**

The next time you sing a song of praise to God, remember that we have eternal bragging rights. We can brag about our Father and rejoice because we have been completely reconciled to Him, forever and ever!

## Romans 5:12 - Ancestral Sin

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

### Truth to Learn

Our sinfulness is a result of our being a descendant of Adam.

### Behind the Words

The words “just as” are translated from the Greek word *hōsper*, which is used to introduce the first member of a comparison. However, Paul never grammatically introduces the second member, although it is clear that he is comparing the sin-producing work of Adam with the atoning work of Christ.

“Entered” is from the Greek *eiserchomai*, which is composed of *eis*, meaning “into” or “unto” and *erchomai*, meaning “to come” or “to go.” Hence, it means “to come into.” It is expressed in the aorist tense indicating an action that was completed at a point in time in the past.

The word “spread” is *dierchomai*, which is composed of a form of *dia*, meaning “through” or “throughout” and *erchomai*, meaning “to come” or “to go.” This word is immediately followed by the preposition *epi*, meaning “upon.” So, we see that Paul is saying that death “came through upon” or “spread to” all of mankind.

### Meaning Explained

This passage, beginning here and continuing through verse twenty-one, has been described as one of the most difficult parts of the New Testament. Unfortunately the brevity of these daily devotional studies will prevent us from going into the depth necessary to have a full understanding of this passage.

The first thing we see in this verse is that sin entered this world through one man, Adam. Adam was commanded not to eat of the fruit of the tree of the knowledge of good and evil. Adam disobeyed, thus sinning against God. Up until that time sin had not existed in our physical world.

The second thing we see is that death entered into this world by this sin. Paul will tell us in the next chapter that the result of sin is death. Here he tells us that it was through Adam’s sin that death became a reality to us all. We see by implication that had Adam never sinned, he never would have died. In fact, God warned him about death being the consequence of disobedience when He first commanded Adam not to eat of that tree, “for in the day that you eat of it you shall surely die.” [**Genesis 2:17**]

The third thing we see in this verse is that from Adam’s sin, death spread to all of us. There is no disputing that all men die. Paul is simply telling us here that this death that Adam suffered as a result of his sin is passed on to all of his descendants. The reason that we all die is because we all sinned.

In this passage Paul does not say whether he is referring to physical death or spiritual death, though his implication is physical death based on the next few verses.

Now, hang in there because there’s more to come in the following verses.

### **Application**

We are sinners because we are descendants from Adam. We can blame Adam for our sinfulness, but we can't blame Adam for our sins. That's why we need a Savior.

## Romans 5:13 - Sinless Without Law?

**For until the law sin was in the world, but sin is not imputed when there is no law.**

### Truth to Learn

We don't have to break the Law of Moses to be sinners.

### Behind the Words

“World” is from the Greek word *kosmos*, which is probably derived from *komeō*, meaning “to take care of.” *Kosmos* specifically refers to “an orderly arrangement.” This word is used in the New Testament to refer to the world system, not the physical world.

The word “imputed” is similar to a word we saw in the previous chapter. It was the word *logidzomai*, meaning “to credit to someone’s account.” This word is *ellogēō*, which is sometimes used synonymously but it has a subtly different meaning. It means “to take into account” or “to take into consideration.”

### Meaning Explained

Remember that this letter was originally written to Christians in Rome who were predominantly Jewish and who were still tied to keeping the Law, even after their conversion to Christianity. Throughout this letter Paul has been showing them (and us) that righteousness before God is not attained by keeping the Law but by the free, gracious gift of God, which comes only after we believe His promises.

In the previous verse Paul told us that sin (and death as a result) entered the world through Adam, and death passed on to all of us because all of us have sinned. Since the recipients of this letter were convinced that sin was a result of not keeping the Law, Paul now points out to them that sin existed in this world even before the Law was delivered to Moses. In other words, sin did not commence with the Law, sin commenced with Adam.

Now look at this carefully! Paul then says that sin is not imputed (taken into consideration) when there is no law. If we read this too quickly we might want to respond, “If sin is not imputed where there is no law then it wasn’t imputed to those who lived before the Law was delivered!” This is precisely the argument that Paul is refuting. You see, since death is the penalty of sin and death passed on all men after Adam, then all have sinned. Therefore there must have been a “law” (not “the Law”) that was transgressed even before the Law of Moses was delivered.

For those of you who think we Christians have to keep the Law (the Ten Commandments) in order to be “right” with God, you will find that Paul is arguing against you. Keeping the Law (or even keeping God’s higher moral law) is not what makes us acceptable (righteous) in God’s sight (for all have sinned and come short of the glory of God [**Romans 3:23**]). Only the righteousness that God gives to us when we believe in the death and resurrection of Jesus Christ as payment for our sins can make us acceptable in His sight.

### Application

We don't have to keep the Law of Moses to be righteous, but we don't have to break the Law of Moses to be sinners either. However, if you know that you are a sinner and believe that Jesus died to pay the penalty of your sin, then you are reckoned as righteous in God's record book.

## Romans 5:14 - Sin on the Throne?

but death reigned from Adam to Moses, even on those who had not sinned in to the likeness of the transgression of Adam, who is a type of Him who is coming.

### Truth to Learn

Even those who lived before the Law were sinners and suffered death as a result.

### Behind the Words

“Reigned” is from *basileuō*, which is the verb form of the noun *basileus*, meaning “a king.” Thus we see that *basileuō* literally means “to be king” or as we have it in this verse, “to reign.”

The word “likeness” is translated from *homoiōma*, which is derived from the verb *homoioō*, meaning “to make like.” Hence, *homoiōma* means “a resemblance” or “a likeness.” This word does not imply any relationship between the two things, only a similarity in appearance or function.

The word translated “transgression” is the Greek word *parabasis*, meaning “to go beyond, cross over, or overstep.” It is most often used to indicate an overstepping of a legal limit. Hence, it usually means “to violate a law or regulation.”

“Type” is translated from the Greek word *tupos*, which literally refers to “a die or a stamp that is used to make similar impressions or representations.” Figuratively, it refers to something that has the form or resemblance of something else.

### Meaning Explained

Paul is now driving home the fact that we discussed in the previous verse. That is, that death was visited upon all men from Adam all the way up until the Law was delivered by Moses. Therefore, all the people who lived before the Law must have been sinners.

Just to help us all with a little bit of perspective: the time from Adam to Moses is around 2500 years. That’s longer than from the time of Christ until the present. The period of “the Law,” the time from the giving of the Law until the death of Christ, is about 1300 years. So the amount of time between Adam and Moses is roughly 40% of the entire history of mankind.

Paul here says that death reigned over mankind before the Law even though these people didn’t sin in the same manner as Adam. Sin is sin no matter how great or how small, and it doesn’t matter whether a person sinned once or many, many times. Everyone who descended from Adam, even before the Law was delivered, is a sinner and suffers death as a result of their sin.

The closing statement in this verse is a significant transitional statement. It says that Adam was a “type” of the one who is coming (referring to Christ). In other words, Jesus Christ is a type of Adam. Paul gives a description of what he means by this in **1Corinthians15:45-49** where he refers to Christ as the “last Adam.” But here, Paul will compare, or more correctly, contrast, the two men (Adam and Jesus) to show us how the conduct of both Adam and Jesus has a lasting effect on each one of us personally. But he will also show us the distinct difference in the results of their actions.

### Application

While it's true we can all blame Adam for our sinfulness, we can't blame him for our sins. Because of our sins we face death. However, because of Jesus Christ, we can experience eternal life, even though we may experience physical death.

## Romans 5:15 - More Than Enough

**But the free gift is not like the offense. For if by the one man's offense many died, much more the grace of God and the gift by grace which is of the one Man, Jesus Christ, abounded to many.**

### Truth to Learn

God's free gift of grace is more than enough for our sins.

### Behind the Words

The words "free gift" are from the Greek word *charisma*, a noun based on the verb *charidzomai*, meaning "to show a favor" or "to be kind to." *Charisma*, therefore, refers specifically to the kindness or favor shown. It typically refers to "an undeserved gift or favor."

"Offense" is translated from *paraptōma*, which is the noun form of the verb *parapipto*, meaning "to fall by the wayside" or "to fall away." Some claim that this word indicates accidental or unintentional sin. The common usage of this word in Koinē Greek, however, does not support this interpretation.

The word "abounded" is from the Greek word *perisseuō*, which does not just mean abounded but "superabounded" or "was in excess." In other words, it was more than enough. Hence, Paul is saying that the gracious gift of God in Jesus Christ was more than enough for all the sins of all mankind.

### Meaning Explained

In this verse Paul begins his contrasting of the consequences of the actions of Adam and Christ. Paul says that God's gift of grace (the free gift) is not like the offense (Adam's sin.) He doesn't explain how it is different; he merely states it as a fact.

He then goes on to show that the work of grace of God through the Messiah is much greater than the offense of Adam. The next statement, "For if by the one man's offense many died" is a Greek first-class conditional expression, which means it is assumed to be true. Some would contend that it could, therefore, be translated as "For since by the one man's offense many died." That is, as a result of Adam's offense many (all of mankind) have died (and will die). Because of Adam's sin we have all become sinners and, as a result, we all die (physically).

He now goes on to say that the grace of God, and His gift of eternal life which is given to us by that grace, is greater than the offense that brought sin and death to us all. Paul is simply telling us that God's gift (salvation through faith) is offered to all freely (by grace) and that it is more than enough to counter the sin that we commit as a result of being Adam's descendants. And, this gracious gift is given through one man, Jesus Christ. We receive this gift not by obedience to the Law but by belief in the sacrificial death of the one innocent man, Jesus, the Christ.

The final phrase in this verse should be translated as "abounded to the many." The words "the many" are referring back to the first part of this sentence which says, "For if by the one man's offense many died" so it is also referring to all of mankind. In other words, the gift of grace "superabounds," or "is more than enough" for the many (all of mankind) who have sinned.

### **Application**

You may consider yourself as a decent person who slips-up occasionally, or you may consider yourself as a wretched sinner who deserves all that Hell can deliver. It really doesn't matter because the blood of Christ, and God's free gift of salvation through faith in that blood, is more than enough to cover your sins.

## Romans 5:16 - One for the Many

**Again, the gift of God is not like the result of the one man's sin. For the judgment which came from one man's sin resulted in condemnation, but the free gift which came from many offenses resulted in justification.**

### Truth to Learn

God's free gift of righteousness takes care of all our sins.

### Behind the Words

The word "sin" is translated from the Greek word *hamartanō*, which means "to miss the mark."

As if making a play on words, in this verse Paul repeatedly uses nouns that end in *ma*. In each cast it indicates the result of an action. These words include:

- The word translated "gift" - *dōrēma*, derived from the verb *dōreō*, meaning "to bestow a gift." Hence, it refers to a gift.
- "Judgment" – from *krima*, which is derived from *krinō*, meaning "to decide" or "to judge." Whereas, it can refer to a decision of innocence or guilt, it is most often used in relation to a guilty judgment.
- The word translated "condemnation" – *katakrima*. The prefix *kata* means "down" or "against" and *krima*, as we just saw, means a judgment. Hence, this word means "a judgment against" or "condemnation" as we have it in this verse.
- "Justification" – from *dikiōma*, which is based on the verb *dikaioō* meaning "to declare righteous" or "to declare innocent." Hence *dikiōma* refers to the result of the declaration. That is, our righteousness or justification.

### Meaning Explained

This is a tough verse, so follow closely. It's the second time Paul is contrasting the effects of the deeds of Adam and Jesus. Previously, he said that death (the consequence of sin) flowed from Adam but that the gift of grace flowed from Jesus.

A literal word-by-word translation of the first phrase in this verse is, "And the gift not like through the one having sinned." A couple of words have been added in our translation in order to make the verse more clear. What Paul is saying is that the free gift is not like the one sin of Adam.

Paul now shows why the one sin is not like the free gift. Here's what the remainder of this verse says,

for (on the one hand) the judgment is out of one (deed) resulting in condemnation, but  
(on the other hand) the free gift is out of many transgressions resulting in justification.

Though the grammatical construction is a bit awkward in English, Paul is saying: "on the one hand the judgment that came from one deed resulted in condemnation, but on the other hand the one free gift that handles many transgressions results in justification."

If we were to sum up this verse it would be to say that death (the consequence of sin) flowed from one transgression (one sin), but the one gift of grace is effective over many transgressions resulting in our justification.

### **Application**

Once again, we should be driven to our knees in prayer giving thanks for the gift of the sinless life of Jesus and the gift of grace whereby we will one day stand in the presence of God as righteous saints, not as condemned sinners!

## Romans 5:17 - A Reigning Gift

**For if by one offence death reigned through one *man*, much more those who are receiving an abundance of grace and the gift of righteousness will reign in life through one *man*, Jesus Christ.**

### Truth to Learn

We will reign with Christ because of what He has done for us.

### Behind the Words

“Offence” is from the word *paraptōma*, which we saw a couple verses back meaning “a falling by the wayside.”

“Death” is a word we haven’t looked at yet. It is from the Greek word *thanatos*, which is based on the verb *thaneskō*, meaning “to die.” *Thanatos* is actually an adjective in form but it is a noun in usage. It is used to refer to physical death (the death of our physical bodies) as well as spiritual death (exclusion from the presence and favor of God). The base meaning of this word implies separation. Regarding physical death it is the separation of the soul and spirit from the body. With respect to spiritual death is the separation of the spirit from the presence and favor of God.

The word “receiving” is translated from the Greek word *lambanō*, meaning “to take, to accept, or to receive.” It is expressed here as a participle (**who are receiving**). We are continually receiving the abundance of God’s grace.

The word translated “abundance” is *perisseia*, which is based on the verb *perisseuō*, which we also saw a couple of verses back. *Perisseia* roughly means “more than enough” or “an overflowing.”

### Meaning Explained

Paul now combines and summarizes the previous two verses in a single statement. He starts off with, “**For if by one offense death reigned through one.**” This is another first class conditional phrase as we saw two verses back, so we can read it as, “**For since by one offense death reigned through one (man).**” Paul says death has reigned as a result of one offense by one man.

The next phrase starts out with “**much more.**” In other words, this phrase is of even greater impact than the previous phrase. This phrase, “**those who are receiving an abundance of grace and of the gift of righteousness,**” is talking about those of us who have been saved by grace through faith.

He now makes a play on words in the midst of this very difficult passage. In the first part of this verse, Paul talked about **death reigning** over all of mankind as a result of sin. Now he says that we who are saved **will reign in life**; that is, in heaven we will reign with Christ in a state of eternal life. And that reign of ours, with Christ, will be as a result of one man, Jesus Christ.

Now let’s read this entire verse: “**For since by one offense death reigned through one *man*, much more those who are receiving an abundance of grace and the gift of righteousness will reign in life through one *man*, Jesus Christ.**”

### **Application**

Death reigns over us because of what Adam did, and no matter how much good we try to do, we cannot earn our way out of it. Our eternal reign with Christ, however, is God's overflowing gift to us because of what Jesus Christ has done for us.

## **Romans 5:18, 19 - Summing it Up**

**Therefore, as through one offense condemnation *came* to all men, so also through one righteous act, justification of life *comes* to all men. For as through one man's disobedience many were made sinners, so also by one man's obedience many will be made righteous.**

### **Truth to Learn**

We all deserve God's wrath, but we can be saved from it by believing in the death of Jesus Christ as payment for us.

### **Behind the Words**

This verse starts off with "Therefore" which is a translation of the Greek words *ara oun*. These two words form what in Greek is called an "inferential conjunction," implying that the following is a summary of that which preceded it. Hence, these two verses are a summarization of what Paul has already said several different ways in the previous verses.

### **Meaning Explained**

These verses are a summary statement of what Paul has been saying since verse twelve. He has stated this almost repeatedly since then, so we won't belabor it further.

However, let's do our own quick summary of Paul's letter so far to put this all into context. He started out by declaring that God is evident to all men, but because some refused to recognize God for who He is, He gave them up to a depraved mind so as to not only do ungodly things but also to approve of others who do the same thing.

In chapter two he showed that God judges impartially, and to those who do well He will give eternal life, but to those who are self-seeking and unrighteous He will show His wrath. He also began his argument that circumcision of the flesh and obedience to the Law do not produce righteousness.

In chapter three he went on to show that in spite of circumcision, the Jews are no better than Gentiles because, as it has been written, "There is none righteous, no, not one." We are all sinners deserving of God's wrath. He continues by saying that the righteousness of God has been revealed, and it is the righteousness that only comes from faith in Jesus Christ.

In chapter four Paul cited Abraham as an example. He showed that Abraham was justified by faith when he believed God's promise and his faith was credited to him for righteousness. Then, Paul went on to point out that Abraham was declared righteous years before he was circumcised. Obedience came after righteousness-producing faith, not the other way around.

Now in this chapter he points out that while we were still sinners, Christ died for us, the Godly for the ungodly. And he said that we rejoice in God through our Lord Jesus Christ. Why? Because just as the sin of one man (Adam) caused us all to be sinners (and now there is none righteous, no not one), so the righteous act of one man (Jesus) results in righteousness (justification) being available to all men. By Adam's disobedience all were made sinners and by Jesus' obedience many (those who believe) will be made righteous.

### **Application**

In spite of all your good intentions and good deeds, God says that you are unrighteous and deserving of His wrath. But, by believing in the sacrificial death of Jesus Christ as payment for your sins, He will declare you to be righteous. Do you believe?

## Romans 5:20 - More Than Plenty

**And law entered that the offense might increase. But where sin abounded, grace abounded much much more,**

### Truth to Learn

God's grace easily covers the glaring presence of our sin.

### Behind the Words

The word translated "entered" is the Greek word *pareiserchomai*. This is a double compound word made up of *para*, meaning "alongside," *eis*, meaning "into," and *erchomai*, which means "to come or to go." Hence, it means "to come in alongside."

"Abound" is from the word *pleonadzō*, which means "to make more or to increase."

The words "abounded much more" are translated from the Greek word *hyperperisseuō*, which is a compound of *hyper* (or *hyper*), meaning "over or above" and *perisseuō*, meaning "to be in excess or to superabound." Hence *hyperperisseuō* means "to be more than in excess," that is, "to more than superabound" or abounded much much more.

### Meaning Explained

In these two final verses in the fifth chapter of Romans, Paul seems to anticipate an objection that might be raised against the argument he has been making. The objection would be, "If sin was already in the world and man was already condemned, then what purpose did the Law serve?" That is the question that Paul is going to answer here.

From the word that Paul used we can see that the Law came in alongside. You see, God did not deliver the Law as something new or to replace something else. It was delivered to stand alongside the sin guilt that already existed in man.

The real question is, "Why?" According to Paul, the Law was delivered so that the offense might "abound" or "increase." Did it actually create more sin? No, it simply made it more obvious. It's like turning-on a light in a dirty, dusty room. With the light off, the filth is there but it can't be seen. When the light is turned on, the dirt and dust become obvious and undeniable. That was the purpose of the Law, to make our sinfulness obvious.

The greatest news in this verse, is that where sin was in abundance as a result of having had the light turned on, the grace of God did not simply more abound, it more than superabounded. When God bestows His grace to us, it is not just barely enough to cover our sin guilt, it is way more than enough. There is no question that it is more than sufficient. It was necessary for us to see our sinfulness in the light of God's presence so that we could not deny it and so that God's grace would be even more evident when He saved us from that sinfulness.

Once again, we see that God did not leave us out in the dark but provided us a way to freely come into the light!

### Application

Anyone who has honestly faced the fact of their own sinfulness knows that they are not just a little bit of a sinner. We know how great our own personal sinfulness really is. But God's grace is more than enough to cover all of our filthy sinfulness. Praise God!

## Romans 5:21 - Eternal – Death or Life

so that, just as sin reigned in death, so also grace might reign through righteousness to bring eternal life through Jesus Christ our Lord.

### Truth to Learn

Even though we were ruled over by sin in the past, God's grace will reign over us because of the righteousness that He imputes to us when we submit to Him as our Lord.

### Behind the Words

The words “reigned” and “might reign” are translated from *basileuō*, meaning “to reign” or “to be king” as we saw back in verse fourteen. The verb forms in this verse are very telling.

“Reigned” is in the aorist, active, indicative indicating a past action occurring at a point in time. Hence, it could be translated as “began to reign” or “reigned” as we have it in this translation. However, “might reign” is an aorist, active, subjunctive, which implies something that is not necessarily occurring at the moment but that might occur in the future.

“Eternal” is translated from the Greek word *aiōnios*, which is from *aiōn*, meaning “an age” or “a long period of time.” Hence, *aiōnios* means “perpetual, everlasting, or eternal.”

The word translated “Lord” is *kurios*, which comes from the noun *kuros*, meaning “might or power.” The word *kurios* means “one who is supreme in authority or power, a master, or an owner.” When we refer to Jesus Christ as our Lord we are saying that he is our owner, the one who has supreme authority over all that we do, and that we have submitted our will to His.

### Meaning Explained

Paul now ties-up the entire chapter in this one verse. Previously Paul taught us that the Law came in to make the presence of sin much more evident. It was the spotlight that made sin undeniable. And he said that where sin was more apparent, grace was even more so. That is, as the knowledge of sin became greater, the recognition of the immenseness of the grace became even greater. To use a military analogy, the greater and more powerful the enemy, the greater is the reputation of the army that conquers that enemy.

Paul now makes the final comparison. On the one hand, sin has reigned unbeatable in the past, producing death. From 2 Thessalonians we know that this death is everlasting:

... and on those who are not obeying the gospel of our Lord Jesus Christ. These will be punished with everlasting destruction from the presence of the Lord and from the glory of His power, (2 Thessalonians 1:8-9)

But in the final showdown, grace will defeat the enemy. It will reign over death and through righteousness (imputed by that grace) it will produce in us eternal life. This grace which allows righteousness to be imputed to us is only made possible through Jesus Christ our Lord!

### Application

Thank you, Heavenly Father for helping me see my sinfulness and for your gracious gift, the blood of your only begotten son that paid for my sins. Thank you, Heavenly Father, for the promise of eternal life rather than the eternal punishment that I deserve. Truly, you are worthy of my worship and my praise! You are my Owner, my Master, and my Lord, and I willingly submit