

The Letter of Paul to the Romans

Chapter 5 - Notes

Hope as a Result of Righteousness by Faith (Romans 5.1-8.39)

The central theme of chs 5-8 is that believers in Christ, who are righteous in God's sight, have a certain hope of future glory and life eternal.

- Assurance of hope (5.1-11)
- Hope in Christ's triumph over Adam's sin (5.12-21) *ESV Study Bible*

Peace with God Through Faith

5.1 Justified by faith

The Christian no longer lives under the fear of judgment and the wrath of God but has peace with God, which is not merely a subjective feeling but an objective reality. *ESV*

Before Jesus came, no man could ever be really close to God.

William Barclay

5.2 Access to grace

Rejoice in hope of the glory of God

The grace in which we stand refers to the secure position of the believer's standing and the hope of the glory of God refers to the promise that Christians will be glorified and perfected at the last day—a hope that results in joy. *ESV*

Because of Jesus we have entry to the presence of the King of Kings and entry to the haven of God's grace. *Barclay*

Faith in Christ brings us nearer to God and gives us a greater share in his glory. This in turn produces the hope that what God has begun in us he will bring to completion at the last day. *Ancient Christian Commentary (ACC)*

5.3 Rejoice in sufferings→endurance→character→hope

The word Paul uses for *character* is used of metal which has been passed through the fire so that everything base has been purged out of it. It is used of coinage as we use the word *sterling*. When affliction is met with fortitude, out of the battle a man emerges stronger, and purer, and better, and nearer God. *Barclay*

For those who are well prepared, tribulations are like certain foods and exercises for athletes which lead the contestant on to the inheritance of glory. *Basil of Caesarea (ACC)*

Who can hurt such a man? Who can subdue him? In prosperity he makes moral progress, and in adversity he learns to know the progress he has made. When he has an abundance of mutable goods he does not put his trust in them, and when they are taken away he gets to know whether or not they have taken him captive. *Augustine (ACC)*

5.5 God's love in our hearts

5.10 We were reconciled to God by the death of his Son

The fact that Jesus Christ died for us is the final proof of God's love. Jesus did not come to change God's attitude to men; he came to show what it is and always was. He came to prove unanswerably that God is love. *Barclay*

Through Jesus our *status* with God was changed. Sinners though we were, we were put into a right relationship with God. But that is not enough. Not only our *status* must be changed but our *state*. The saved sinner cannot go on being a sinner; he must become good. Christ's death changed our *status* [**justification**]; his risen life changes our *state* [**sanctification**]. He is not dead but alive; he is with us always to help us and guide us, to fill us with his strength so as to overcome temptation, to clothe our lives with something of his radiance. Jesus begins by putting sinners into a right relationship with God even when they are still sinners; he goes on, by his grace, to enable them to quit their sin and become good men. *Barclay*

Death in Adam, Life in Christ

Eve sinned before Adam, but she is not culpable in the way that Adam is because Adam is the head of the human race. The result is that we all have inherited a state of sinfulness from which there is no escape. *ACC*

5.12 Sin came into the world through one man, and death through sin

...is contrary to secular thought that regards death as a "natural" part of human life. In the biblical sense, death is never natural but is "the last enemy" (1 Cor 15.26) that will be conquered finally and forever at the return of Christ (Rev 21.4). *ESV*

5.13 Sin indeed was in the world before the law was given.

Sin was in the world before the law of Moses came, and it was counted, though not according to that law. Rather it was counted according to the law of nature, by which we have learned to distinguish good and evil.

Diodore of Tarsus (ACC)

5.14 Adam is a **type of Christ, for both Adam and Christ are covenantal heads of the human race, so that all people are either “in Adam” or “in Christ”. All are in Adam by physical birth, while only those with the new birth are in Christ. *ESV***

Adam was a type of Christ not with respect to his sin or his righteousness—in this respect the two men were opposites—but with respect to the effects of what he did. For just as Adam’s sin spread to all men, so Christ’s life also spread to all men. *Diodore of Tarsus (ACC)*

5.18 As one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men.

Rephrased: “By the sin of Adam all men became sinners and were alienated from God; by the righteousness of Jesus Christ all men became righteous and are restored to a right relationship with God.” (cf. 1 Cor. 15.21) *Barclay*

“For the first Adam, bearing a wicked heart, transgressed and was overcome; and not only he but all they also who are born of him” (*2 Esdras 3.21*)

From its beginning in Adam humanity derived both its existence and its sinfulness. *Acacius of Caesarea (ACC)*

Death is the direct consequence of sin. “For God created mankind for incorruption [immortality] and made him in the image of his own character, but through the devil’s envy death entered the world, and those who belong to his party experience it.” (*Wisdom 2.23f*)

Death entered into the first man, and into the beginnings of our race, because of sin, and very soon it had corrupted the entire race. In addition to this, the serpent who invented sin, after he had conquered Adam because of the latter’s unfaithfulness, opened up a way for himself to enter the mind of man. *Cyril of Alexandria (ACC)*

Although through one man’s sin death has passed to all men, him who we do not refuse to acknowledge as the father of the human race we cannot refuse to acknowledge as also the author of death.... In Adam I fell, in Adam I was

cast out of paradise, in Adam I died. How shall God call me back, except he find me in Adam? For just as in Adam I am guilty of sin and owe a debt to death, so in Christ I am justified. *Ambrose of Milan (ACC)*

Man was ruined by sin and rescued by Christ (though union with Christ is something a man can accept or reject). *Barclay*

Some people think that because the condemnation was universal, the acquittal will also be universal. But this is not so, because not everyone believes. *Ambrosiaster (ACC)*

5.21 Grace reigns to eternal life

Paul shows that there are two kingdoms in man. In one of these, sin has taken control and leads to death. In the other, grace reigns through righteousness and leads to life. *Origen (ACC)*