



# Exulting in Eternal Life

*In the whole Bible there is hardly another chapter which can equal this triumphant text. The Apostle here most clearly describes God's grace and mercy and shows of what nature it is and how abundantly it has been poured out upon us.*

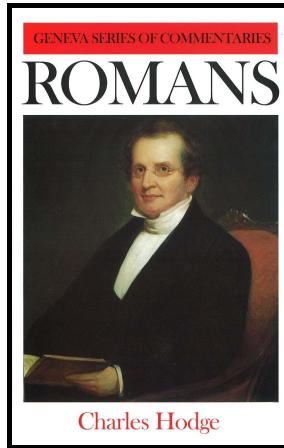
-- Martin Luther, Romans, p.72

## Study 6a: EXULTING in HOPE of the GLORY of GOD (5:1,2)

### 5:1-2 Why does only the true gospel bring peace, joy, even exultation?

Let us rejoice (kauchometha). "Let us exult." ... kauchomai [v.3] is more than "rejoice," rather "glory," "exult." -- A.T. Robertson, *Word Pictures in the N.T.* Vol.4, pp.355,356 (emphasis added)

The word he uses for introduction [access] is prosagoge ... it is the regular word for introducing or ushering someone into the presence of royalty; and it is the regular word for the approach of the worshipper to God ... But prosagoge has another picture in it. In late Greek it is the word for the place where ships come in, a **harbour** or a **haven**. If we take it that way, it means that so long as we tried to depend on our own efforts we were tempest-tossed, like mariners striving with a sea which threatened to overwhelm them completely, but now that we have have heard



the word of Christ, we have reached at last the haven of God's grace, and we know the calm of depending, not on what we can do for ourselves, but on what God has done for us. -- William Barclay, *Daily Study Bible: Romans*, p.73 (emphasis added)

Peace and joy are twin blessings of the gospel; as an old Scots preacher put it, "peace is joy resting; joy is peace dancing." -- F.F. Bruce, *op.cit.*, p.120

Justification has to do with our standing; sanctification has to do with our state. The child of a King can enter his Father's presence no matter how the child looks. ... "Peace with God" takes care of the past: He will no longer hold our sins against us. "Access to God" takes care of the present: we can come to him at any time for the help we need. "Hope of the glory of God" takes care of the future ... Warren Wiersbe, *Be Right* p.50

**"If Christ has died for his enemies, he will surely save his friends"** – CHARLES HODGE

## Study 6b: EXULTING even in TRIBULATIONS (5:3-5)

### 5:3-4 What false gospel is flattened by Paul's argument about suffering? (Heb. 12:1-13; 1 Peter 2:19-24; 4:1)

Let everyone be sure that he is no Christian but a Turk and an enemy of Christ who refuses to bear this cross; for here the Apostle speaks of all (believers) when he says: "We glory in tribulations." -- Martin Luther, *op.cit.*, p.75

Christians do not glory in suffering, as such, or for its own sake, but as the Bible teaches. 1. Because they consider it an honour to suffer for Christ. 2. Because they rejoice in being the occasion of manifesting his power in their support and deliverance; and, 3. Because suffering is made the means of their own sanctification and preparation for usefulness here, and for heaven hereafter.

-- Charles Hodge, *op.cit.*, p.210 (emphasis added)

### 5:5 Why would Paul hold back two such fundamentals as the love of God and (the gift of) the Holy Spirit until after establishing the truth of justification? (Matthew 22:35-40)

We are to see in the Atonement not only a guarantee that we have a valid title to a just acceptance. We are to see in it the love of the Father and the Son, so that not our security only but our bliss may be full. -- H.C.G. Moule, *op.cit.*, p.134

**NOTE:** The first 3 fruits of the Spirit, in reverse order (vv.5,2,1).

## Study 6c: EXULTING in GOD through JESUS CHRIST (5:6-11)

### 5:6-9 It is possible for a Christian to be legally justified before God and yet lack assurance. Where does Paul find additional evidence of the believer's security?

The whole confidence of the apostle in the continuance of this love (and therefore in the **final perseverance of the saints**) is founded on

its being thus gratuitous. If he loves us because we loved him, he would love us only so long as we love him, and on that condition; and then our salvation would depend on the constancy of our treacherous hearts. But as God loved us as sinners, as Christ died for us as ungodly, our salvation depends, as the apostle argues, not on our loveliness, but on the constancy of the love of God ... If the greater

benefit **has been** bestowed, the less will not be withheld. If Christ has died for his enemies, he will surely save his friends. -- **C. Hodge**, *op.cit.*, pp.213,215 (emphasis added)

**5:10-11 As if freedom from guilt was not gift great enough, as if the love of God were not grace enough, what else does God bestow upon the believer NOW?!** (vv.20,21; 8:1,10)

As he has advanced from the **law**-aspect of our acceptance to its **love**-aspect, so now with this latter he gives us at once the **life**-

aspect, our vital **incorporation** with our Redeemer, our part and lot in His resurrection-life. ... Thus the Apostle meets our need on every side. He shews us the holy Law satisfied for us. He shews us the eternal Love liberated upon us. He shews us the Lord's own Life clasped around us, imparted to us; "our life is hid in God with Christ, who is our Life" (Col. iii 3,4). -- **H. Moule**, *op.cit.*, pp.138-139 (emphasis added)

As a little Irish convert once said, "I often *trimble* on the Rock, but the Rock never *trumbles* under me." -- **W.H. Griffith Thomas**, *op.cit.*, p.200

## Study 6d: SERVING KINGS SIN and DEATH (5:12-17)

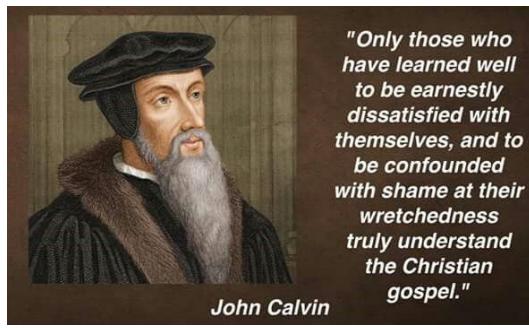
**5:12-14 Are children of Adam less guilty than Adam? (i.e. Is original sin a genetic inheritance?)**

No passage of the New Testament has had such an influence on theology as this; and no passage is more difficult for a modern mind to understand. ... The Jew never really thought of himself as an individual but always thought as part of a clan, a family, or a nation apart from which he had no real existence. To this day it is said that if an Australian aboriginal is asked his name, he gives the name of his tribe or clan. He does not think of himself as a person, but as a member of a society.

-- **W. Barclay**, *op.cit.*, pp.78,79

But what, then, is original sin? According to the Apostle it is not only the lack of a good quality in the will, nor merely the loss of man's righteousness and ability (to do good). It is rather the loss of his powers of body and soul, of his inclination to all that is evil, his aversion against that which is good, his antipathy against (spiritual) light and wisdom, his love for error and darkness, his flight from and his loathing of good works, and his seeking after that which is sinful. -- **M. Luther**, *op.cit.*, p.79

And therefore, in some sense which perhaps only the supreme Theologian Himself fully knows, but which we can follow a little way, all men offended in the First Man -- so favourably conditioned, so gently tested. The guilt contracted by him is possessed also by them. -- **H.C.G. Moule**, *op.cit.*, p.147



But we cannot grasp Paul's thought unless we observe that his view of man is quite different from the present individualistic and atomistic concept. Paul does not think of humanity as a chance gathering of individuals, comprehended under an inclusive concept. He sees mankind as an organic unity, a single body under a single head. It is in such a view that Adam has meaning for him. Adam is not merely a single individual who lived long ago. Adam is significant as the head of the "old" humanity, as the head of the present aeon (ο αιώνα). That which happened to the head involves the body also. ... Sin and death are in the world as tyrants, who do not ask man whether he will serve them, but rule autocratically. -- **Anders Nygren**, *op.cit.*, pp.213,215

**5:15-17 Is the atonement God's provision of justice for genetically-challenged children of Adam? How is JW's inadequate view of sin reflected in contrasting deaths for Adam and his offspring?**

... by Adam's sin we are not condemned through imputation alone, as though we were punished only for the sin of another; but we suffer his punishment, because we also ourselves are guilty; for as our nature is vitiated in him, it is regarded by God as having committed sin. -- **John Calvin**, *op.cit.*, p.210

## Study 6e: The TRIUMPH and REIGN of GRACE (5:18-21)

**5:18-21 Christians may well cluck condescendingly at the cults' inadequate views. Yet even by Christians Paul's teaching is often misunderstood. What confusion easily derives from v.19?**

Away then with those who confidently lay claim to the righteousness of works, which cannot otherwise exist than when there is a full and complete observance of the law; and it is certain that this is nowhere to be found. We also learn, that they are madly foolish who vaunt before God of works invented by themselves, which he regards as the filthiest things; for obedience is better than sacrifices. -- **John Calvin**, *op.cit.*, p.213

With these words he shows clearly that the Jews did not understand for what purpose the Law was given; for it was not given to make *sinners* alive -- it is (*divine*) grace alone which by faith makes alive -- but to show with what strong chains of sin those are bound and held

captive who arrogantly assert that the Law is to be kept by their own power. -- **Augustine in Luther**, *op.cit.*, p.82

... "Much more"; this phrase which occurs four times in the Greek (vers.9,10,15,17), and once in English (ver.20), is the key to the entire passage. Whatever we have derived from Adam, we derive "much more" from Christ. Whatever the past may have been in relation to sin, "much more" will be the present and the future by reason of Christ's marvellous grace. -- **W.H. Griffith Thomas**, *op.cit.*, p.212

Grace was not an addition to God's plan; grace was a part of God's plan from the very beginning. God dealt with Adam and Eve in grace; He dealt with the patriarchs in grace. He gave the law through Moses, not to replace His grace, but to reveal man's need for grace. Law was temporary, but grace is eternal. -- **Warren W. Wiersbe**, *op.cit.*, p.57

## Righteousness Revealed -- and its Seven Great Subthemes

It should be studied with special reference to its great theme, as stated in ch. i. 16,17. In these two verses there are seven terms which go through the entire Epistle and affect every part of it: God, Gospel, Power, Salvation, Righteousness, Faith, Life. So that the theme of Romans is man's reinstatement in righteousness by the provision found in the Gospel of Jesus Christ. Salvation is provided and made possible for sinful man by a righteousness which is not his own. Like the warp and woof of a piece of cloth, these great thoughts are the very substance of the Epistle. -- **W.H. Griffith Thomas** *op.cit.* p.19