

AN EXEGETICAL STUDY OF ROMANS 5:18-19

M. D. DABSON

ANDREWS UNIVERSITY
AVONDALE CAMPUS



ABSTRACT

AN EXEGETICAL STUDY OF ROMANS 5:18-19

by

Michael D. Dabson

Chairman: Arthur J. Ferch

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ABSTRACT OF GRADUATE STUDENT RESEARCH

Thesis

Andrews University

School of Graduate Studies

Avondale Campus

Title: AN EXEGETICAL STUDY OF ROMANS 5:18-19

Name of researcher: Michael D. Dabson

Name and degree of faculty adviser: Alwyn P. Salom, Ph.D.

Date completed: October 1983

Problem

Rom 5:18-19 raises a significant problem. Can the universal terms in these verses mean less than a universal salvation? If less than a universal salvation is allowed, on what basis is the text to be interpreted and the alternative chosen? The Reformed school of theology prefers to view justification in this passage as effective and the "all men" as less than a literal "all." The non-Reformed school by and large prefers to view justification as "potential" and the "all men" as literally all men. Another possibility is universalism. Which of the above options is preferable? Which is valid and faithful to the text? Is there another possibility other than a universal salvation that recognizes

universal terms and an effected justification in this passage? The purpose of this thesis is to approach these questions.

Method

An understanding of these verses was approached primarily from an exegesis of vv.18-19. This was done within the framework of a contextual study of Rom 1-5.

Procedure

Firstly, English literature was surveyed on the passage. Next, the context of the verses was considered in Rom 1-5. In chapter V the text was established and an exegesis of vv.18-19 followed. Finally, conclusions were drawn.

Results

It was discovered that the literature surveyed could, by and large, be divided into four categories on the basis of the understanding of the literalness of the universal terms and the effectiveness or potentiality of the justification by Christ. Secondly, it was found that an exegesis of the verses favoured both a literal "all men" and an effected justification. This option was seen to harmonize with Paul's view that salvation is only a potential for all men.

Conclusions

It was concluded that a prevenient acquittal for all men at Calvary was a possibility and that this was not identical to Paul's "justification by faith" formulation. Justification

by faith was seen as having significance beyond the acquitting act of Christ itself. The latter is nevertheless a real acquittal before faith, but this acquittal awaits the response of man's soul to carry it forward to eternal salvation.

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A Thesis

Presented in Partial Fulfillment
of the Requirements for the Degree
Master of Arts in Religion

by

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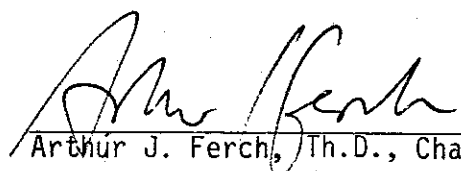
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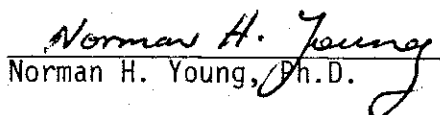
by

Michael D. Dabson

APPROVAL BY THE COMMITTEE:


Arthur J. Ferch, Th.D., Chairman


Alwyn P. Salom, Ph.D.


Norman H. Young, Ph.D.

November 1, 1983
Date approved

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CHAPTER I

INTRODUCTION

The Adam/Christ analogy of Romans 5 introduces in v.18 and v.19 the possibility of universal salvation. The terms Paul uses in these verses seem to be inclusive of all men. His parallel between Christ and Adam also seems to indicate that Christ effected acquittal and life to the degree that Adam effected condemnation and death. Indeed, grace is said to superabound in Christ beyond the effects of Adam's transgression. If a universal justification is present in these verses is the passage endorsing a universal salvation? How are these universal terms to be understood? These are the questions this thesis addresses.

The English literature survey of chapter II is found to reveal four main possibilities: i) Christ represented some men effectively; ii) Christ represented all men potentially; iii) Christ represented all men effectively but this is reversible; iv) Christ represented all men effectively and this is irreversible (universalism).

Chapter III focuses on the context of the first five chapters of Romans. The absence of explicit references to "faith" in the analogy will be considered and the reasons for this.

It can be argued that Paul's purpose in Rom 1-5 is to involve all mankind, Jew and Gentile alike, in the problem of sin

and the solution of grace. Paul's Adam/Christ analogy is to be understood in this context.

The identity of the "all men" and "the many" of vv.18-19 is examined (chapter IV). Also examined is the question of whether "justification" is potential for men by Christ and likewise whether "condemnation" is potential or effective.

It is not possible to determine the meaning of vv.18-19 simply by establishing the identity of the "all men" and "the many," or by settling whether the justification is effective or potential.

Paul is using an analogy which needs to be understood in terms of his overall theological perspectives. Paul's predominant "justification by faith" formulation cannot have been forgotten by him in these verses. As an analogy it may not be permissible to press the passage too far.

Thus, the context of vv.18-19, the exegesis of the text, the fact that vv.18-19 are part of an analogy, and each is considered in addressing the questions raised by the universal terms in these areas.

Of the four options found in the literature survey the third is proposed as being most consistent with the exegesis of the passage in the context of Rom 1-5. This option is that all men are acquitted by Christ's death and that this acquittal holds the potential of salvation for all men. This potential salvation is seen to be in harmony with Paul's overall theology. Also "justification by faith" is seen to retain primary significance for an individual's salvation. "Justification" and "salvation"

would in this understanding not be viewed as synonyms. A universal acquittal would thus not be equivalent to universal salvation.

Acquittal for all men by Christ's act is viewed as "justification at a standstill" which is, nevertheless, a reality. It is individual response to the Spirit of God by faith which can allow this reality of universal acquittal and pardon to move forward to its goal of salvation and eternal life for any individual.

CHAPTER II

SURVEY OF INTERPRETATIONS

This chapter surveys English language literature which is directly relevant to the identity of the "all" and "the many", focusing particularly on Rom 5:18-19. There is a dearth of journal articles on this question which is surprising, particularly when one notes the lack of consensus which this survey of interpretations reveals.

Among exegetes there seems to be general agreement that Adam is seen by Paul as a representative head of all mankind.¹ That such should also be the case with Christ brings some problems and dissenting voices. It is thought by some that "if the second 'all' is coextensive with the first, then the passage teaches a universalism that is contrary to the total testimony of Scripture."²

The "total testimony" of Scripture rules out any possibility of a universal salvation for the vast majority of exegetes.

¹There is a minority viewpoint that sees Adam as the representative of those finally lost and Christ as the representative of those who are saved. See F. F. Bruce, The Epistle of Paul to the Romans: An Introduction and Commentary, Tyndale New Testament Commentaries (Grand Rapids, Michigan: W. B. Eerdmans, 1963), p. 131.

²Geoffrey B. Wilson, Romans: A Digest of Reformed Comment (London: Banner of Truth Trust, 1977), p. 91.

The "all men" represented by Christ is interpreted generally in either of two ways. The first option is that this "all" only ever refers to an elect group--a part of the human race. Alternatively, the "all" is viewed as all the human race, but only potentially. Each of these options sees Adam as effective representative of all the world, and Christ as effective representative of less than all the world--usually the Church. Adam's representative role is effective apart from choice for all, while Christ's is only effective subsequent to an individual's choice.

There is also another possibility: that all the human family is represented by Christ prior to individual choice. For this representative acquittal to be eternal in its efficacy, each individual is required to give allegiance to the convictions brought to him by the Holy Spirit. This third possibility, along with universalism, presents the exegete with four basic choices outlined below:¹

<u>Adam represented:</u>	<u>Christ represented:</u>
(1) All effectively	(1) <u>Some</u> effectively
(2) " "	(2) All <u>potentially</u>
(3) " "	(3) All effectively (reversible)
(4) " "	(4) All effectively (irreversible-universalism)

Each of the above four positions agrees that the number

¹That neither Adam nor Christ represented all mankind is a minority view held by F. F. Bruce and J. C. O'Neil. See appendix 1.

included under Adam is all mankind and that a consequence of his act is effective condemnation for all the race. The four positions differ in their understanding of Christ's representation. This difference centres on two points of exegesis of the text: firstly, whether the justification is effective or potential; and secondly, whether literally all mankind is represented by Christ. These two central points are interpreted by the four positions as follows:

Position (1): Effective justification/not a literal "all"--therefore not all mankind is saved.

Position (2): Potential justification/literally "all mankind"--therefore not all mankind need be saved.

Position (3): Effective justification/literally "all mankind"--not universalism, however, as justification is reversible.

Position (4): Effective justification/literally "all mankind"--universalism.

The literature surveyed is grouped into these four divisions for the sake of convenience. The categorization is solely on the basis of the exegesis of Rom 5:12-21 and not on the authors' viewpoints expressed elsewhere. This categorization is not intended to be definitive of the author's overall theological viewpoint; it is attempted in order to allow the alternatives to come most clearly into focus.¹ Authors are considered chronologically in each group.

¹Some significant authors whose viewpoints on the "all" and "the many" are ambiguous at best [namely: Dodd, Brunner, Scroggs, and Best] are included in appendix 2.

Adam Represented All Mankind Effectively--
Christ Represented Some of Mankind
Effectively

John Calvin

John Calvin noted that one difference between Christ and Adam which Paul did not elucidate, as it was irrelevant to the discussion, was that

. . . the benefit of Christ hath not redounded unto all men, as Adam hath plunged all his progeny in condemnation. And the reason is at hand; for, seeing this malediction or curse which we draw from Adam is derived unto us by nature, it is no marvel though it comprehend the whole mass. But verily, that we may come into participation of the grace of Christ, we must be grafted unto him by faith. Therefore, to obtain the miserable inheritance of sin, it is enough to be a man; for it abideth in flesh and blood. But to obtain the righteousness of Christ, thou must needs be a faithful man; because that by faith his fellowship is obtained. It is communicated to infants by a special manner; for they have the privilege of adoption in the covenant, whereby they pass into the society of Christ. I speak of the children of the godly, unto whom the promise of grace is directed; for others are not exempted from the common estate.¹

Calvin viewed God's grace in Calvary as "common to all, because it is offered to all yet all do not receive him" by faith.² This statement of Calvin's that grace is "common to all, because it is offered to all" could mislead one to placing Calvin into the "potential all" of position (2). One would hesitate to do so because of Calvin's view of the elect. This view may be indicated in the above passage when he states that the promise

¹ John Calvin, Commentary upon the Epistle of Saint Paul to the Romans (London: John Harison and George Bishop, 1583; reprint ed., Edinburgh: Calvin Translation Society, 1844), p. 142.

² Ibid.

of grace is directed to the children of the godly while "others are not exempted from the common estate."

The inability of infants to exercise faith is bypassed by Calvin for those of Christian parentage. The Fatherhood of God, it seems, has less significance than the fatherhood of man for those without the opportunity of exercising faith. If Calvin allows justification without faith for the infants of believers, perhaps God, the Father of all, allows it for all infants. In either case, when is an infant's justification revoked so that the responsible individual can "become" re-justified upon the exercise of faith?

A Pandora's box of questions is let loose with the issue of the justification of infants.¹ This issue is approached by many commentators of earlier centuries which is not surprising in the environment of high infant mortality.

¹Can infants be effectively justified without faith, or prior to faith being exercised? For most reading this paper, and the one writing it, the normative understanding of justification only following faith has been an unexamined precept. If Calvin raises one exception, maybe there are other exceptions? What is the theological basis for justifying infants? Perhaps the last Adam of Rom 5 may inadvertantly provide a firm theological foundation for such a justification of infants? Thomas Chalmers spoke of this possibility:

For anything we know, the mediation of Christ may have affected in a most essential way the general state of humanity; and by some mode unexplained and inexplicable way it may have bettered the condition of those who die in infancy, or who die in unreached heathenism, and aggravated the condition of none but those who bring upon themselves the curse and the severity of a rejected gospel.

The "unexplained and inexplicable" he leaves as such, not seeking to tie it in any definite way with Paul's theology. Thomas

H..C..G. Moule

In 1895 H. C. G. Moule wrote:

'The many,' twice mentioned in this verse [v.15], are the whole company which in each case, stands related to the respective Representative. It is the whole race in the case of the Fall; it is the 'many brethren' of the Second Adam in the case of the Reconciliation. . . . The emphasis, the 'much rather,' the 'abundance,' lies not on the compared numbers, but on the amplitude of the blessing which overflows upon 'the many' from the justifying work of the One.¹

And commenting on verse 18:

Nor again are we to think, as we ponder ver. 18, that because 'the condemnation' was 'to all men' in the sense of their being not only condemnable but actually condemned therefore 'the justification of life' was 'to all men' in the sense that all mankind are actually justified.²

Moule's reason for this conclusion is not based on exegesis of the passage itself but on an appeal to "the whole Epistle, and the whole message of St. Paul."³

Moule's reasoning is: (1) Paul teaches all men are not saved; (2) justification is equivalent to salvation; (3) therefore all men are not justified; (4) therefore the "all" or "the many" (vv.15,18,19) while meaning "all the race" in once instance, means in the other instance "all who believe."

This reasoning is found among a multitude of commentators on this passage and is an appeal to Scripture

Chalmers, Lectures on the Epistle to the Romans, 2 vols. (Edinburgh: Thomas Constable and Company, 1854), p. 281.

¹Handley C. G. Moule, The Epistle of St Paul to the Romans (New York: George H. Doran Company, 1893), p. 149.

²Ibid., p. 151. Unless otherwise indicated, all italics in quotations are in the original printed text.

³Ibid.

external to the passage. It reflects something of the difficulties faced in the passage.

It is interesting that Moule stresses that the condemnation of all mankind in the first instance is a reality. He then associates an equal reality with the consequences of Christ's act: "If Adam brings death in fact on all concerned, Christ must bring life in fact on all concerned also."¹ "For through this whole context St Paul is dealing with results and fact, not with abstract theory."² For Moule this reality is eternal life.³

William Barclay

William Barclay viewed the two groups under Adam and Christ as not coextensive: "If there were a true connexion [parallel], then the obedience of Jesus Christ would make all men righteous as automatically as the sin of Adam made all men sinners."⁴ In his popular devotional commentary he expressed that this was "one great flaw" in Paul's argument.⁵

¹H. C. G. Moule, The Epistle of Paul the Apostle to the Romans, Cambridge Bible for Schools (Cambridge: Cambridge University Press, 1882), p. 109.

²Ibid.

³He does not consider that, in isolation from man's participation, this reality could be the effective annulment of the death sentence for the whole of mankind--the sentence that originally came by Adam's act. This of itself need not mean universal salvation. It could be a judicial verdict laying the basis for eternal life, and favouring eternal life for all mankind. Such a perspective could allow for equal reality to the consequences of the two acts and the coextensive nature of the two "alls."

⁴William Barclay, "Great Themes of the New Testament III: Romans V.12-21," Expository Times 70(1959):175.

⁵Idem, The Letter to the Romans, Daily Study Bible

Barclay also promotes the concept of "solidarity" or "corporate personality" as the explanation of Paul's Adam/Christ typology. For him this is the "realistic interpretation." According to this interpretation "the meaning of the passage is that quite literally all Adam's descendants sinned in Adam."¹ Solidarity for Barclay means that a whole family can be seen as one unit inseparable from each other, also a whole tribe, a whole nation; and thus by extension a whole world can be so viewed--in Adam.

John A. T. Robinson supports this concept stating that there is a unity and solidarity in sin which can be expressed "by saying not merely that all men are sinners but that man is a sinner."² Dodd ties this principle of solidarity largely (but not exclusively) to the forces of heredity and environment.³ For Barclay "all mankind literally and actually sinned in Adam."⁴ How this "solidarity" is comparable with man's solidarity with Christ is not clearly explained. Barclay asserts that mankind is "solid with Christ and is therefore acquitted to life."⁵

Concerning the corporate personality concept, Käsemann states that it is a "greatly overworked Semitic idea" which in

(Edinburgh: Saint Andrew Press, 1959), p. 81.

¹Barclay, "Great Themes," p. 173.

²John A. T. Robinson, Wrestling with Romans (London: SCM Press, 1979), p. 62.

³C. H. Dodd, The Epistle of Paul to the Romans, Moffat New Testament Commentary (London: Hodder and Stoughton, 1932), p. 62. See also Bruce, pp. 125-28.

⁴Barclay, The Letter to the Romans, p. 81.

⁵Ibid.

many circles "is regarded as a pat solution."¹

John Murray

John Murray in his two-volume commentary on Romans is very brief. He states that "the 'all' of the second clause is . . . restrictive in a way that the 'all' in the first clause is not."² His reason for taking this view is that Paul is not a universalist and that:

There is no possibility of escaping the conclusion that, if the apostle meant the apodosis to be as embrative in its scope as the protasis, then the whole human race must eventually attain to eternal life.³

He sees Meyer's objective and subjective classifications of justification as inadequate in avoiding this conclusion.⁴

David Steele and Curtis Thomas

David Steele and Curtis Thomas give a very clear interpretative outline of how the majority of Reformed theologians would understand Rom 5:12-21.⁵ Their two subheadings sum up the position: "A. Adam, the Head and Representative of the Race: . . . B. Jesus Christ, the Head and Representative of God's

¹Ernst Käsemann, Commentary on Romans (Grand Rapids, Michigan: W. B. Eerdmans, 1980), p. 142. He also notes that the concept was begun by H. W. Robinson's article--"The Hebrew Conception of Corporate Personality," *ibid.*, p. 140.

²John Murray, The Epistle to the Romans: the English Text with Introduction, Exposition and Notes, New International Commentary on the New Testament, 2 vols. (Grand Rapids, Michigan: W. B. Eerdmans, 1959), p. 203.

³*Ibid.*, p. 202. ⁴*Ibid.*, p. 21.

⁵David N. Steele and Curtis C. Thomas, Romans: An Interpretive Outline (Philadelphia: Presbyterian and Reformed Publishing Company, 1963), pp. 42-44. See appendix 3 for their

Elect.¹ The elect are determined before the foundation of the world.

Speaking of the two groups, Steele and Thomas say:

In the first, certainly, all mankind is meant. . . . we prefer [emphasis is mine] to take the second 'all men' with a limit, as meaning 'all who are connected with the second Adam;' 'all His brethren.'²

The weak point in their argument is that the language as it stands, without bringing theological parameters to bear on the passage, clearly has the two groups as coextensive, thus referring to all mankind.

The strong point of their argument is stated as follows:

Through this whole context St. Paul is dealing with results and facts, not with abstract theory. From the dreadful fact of the result of death from the Fall he reasons to the results of Christ's work; and the parallel would be most imperfect (and such as precisely to contradict the 'much more' of vs. 14,17) if while in the one case condemnation was a fact and act, Justification should be only a possibility in the other. If Adam brings death in fact on all concerned, Christ must bring life in fact on all concerned also.³

An interpretation of Rom 5:12-21 which recognizes the strength of this argument and the coextensive nature of the all must certainly be regarded seriously.

Most exegetes of the Reformed school would be placed in the first of the four categories.⁴

diagrammatic representation of Rom 5:12-21.

¹Ibid., p. 42. ²Ibid., p. 43. ³Ibid.

⁴See appendix 4 for the reasoning of three pre-20th century commentaries in support of position (1). This reasoning often underlies later exegetes who hold this position, though not always so clearly stated.

Adam Represented All Mankind Effectively--
Christ Represented All Mankind Potentially

Martin Luther

Martin Luther commented on the "all" of Rom 5:18.

Here the Apostle says "all"; first, because as all who are begotten of Adam are born again through (faith in) Christ; and secondly, because as there is no carnal begetting except through Adam, so also there is no spiritual begetting except through Christ.¹

And commenting on "the many" of v.19:

Here the Apostle speaks of "many" and not of "all," to show that in the preceding verse his emphasis is not on the number of the sinners or the righteous, but upon the power of sin and grace. If sin proved itself so powerful that a single transgression has perverted many, or rather all, then divine grace is much more powerful; for the one act of grace, (Christ's atonement) can save many, indeed all men, of many sins, if they only would desire it.²

Luther recognizes the universality of the "all" in the effects of the one transgression of Adam and the same universal potential in Christ's atonement. One act of sin perverted all, one act of grace can save all.

H. P. Liddon

H. P. Liddon sees $\pi\alpha\varsigma$ in v.18 as referring "to our Lord's intention, which, however, is not operative unless corresponded to by the faith of the $\delta\iota\kappa\alpha\iota\omicron\upsilon\mu\epsilon\nu\omicron\iota$."³ Again he sees "intention"

¹Martin Luther, Commentary on the Epistle to the Romans (Grand Rapids, Michigan: Zondervan, 1954), p. 81.

²Ibid., p. 82.

³H. P. Liddon, Explanatory Analysis of St Paul's Epistle to the Romans, 3d ed. (London: Longmans, Green, and Co., 1897), p. 106.

in "the many" of v.19: "οἱ πολλοί = πάντες, in reality as regards the work of Adam, in intention as regards the work of Christ.¹ No exegesis of the text is given in support of this differentiation.

James Denney

James Denney had a debate early this century with A. S. Peake in The Expositor over "the varied character" of Christ's act.²

Denney viewed Peake's "racial act" as a "fantastic abstraction."³ He saw it as having no reality to man's experience apart from faith. He viewed Peake's "racial act" interpretation as compelling us "to use the Pauline expression 'in Christ' in two different senses. On the one hand, the race is in Christ But this does not mean that anybody is saved. On the other hand, the believer is in Christ."⁴

Denney takes exception to this on the basis that the difference between these two conceptions of being in Christ is that the second is in contact with reality and the first is not. The second is an experience, the first has no basis in experience at all; it is a purely abstract conception which we have no means of verifying, and which certainly does not verify itself.⁵

He makes the unsubstantiated statement that "In every case in Rom 5:12-21 what is related to the act of Christ is

¹Ibid., p. 107.

²James Denney, "Adam and Christ in St Paul," The Expositor 9(1904):147-60; see also Arthur S. Peake, "A Reply to Mr. Denney," The Expositor 9(1904):47-66.

³Denney, p. 148. ⁴Ibid., p. 150. ⁵Ibid., pp. 150-151.

the complete Christian salvation."¹ He sees the way to avoid universalism in this passage as not being

to clip the act of Christ till we can invest the whole race in all the credit of it without securing the salvation of one of its members; but to recognize that neither that act itself nor any consequence of it has any significance for any member of the race apart from the condition of faith.²

W. Sanday and A. C. Headlam

Sanday and Headlam view the "all" and "the many" as embracing all mankind throughout Rom 5:12-21 potentially:

Redemption like the Fall . . . has its effects extend not only to 'many' but to 'all'--to 'all,' that is potentially, if they embrace the redemption which is offered them.

[Lightfoot quoting Bentley] . . . 'By this accurate version some hurtful mistakes about partial redemption and absolute reprobation had been happily prevented. Our English readers had then seen, what several of the Fathers saw and testified that οἱ πολλοί, the many, in an antithesis to the one, are equivalent to πάντες, all, in ver. 12, and comprehend the whole multitude, the entire species of mankind exclusive only of the one.'³

Sanday and Headlam are here opposing the Calvinist view of a limited atonement for the elect. The potential of the atonement is all mankind with none excluded by election. Redemption is offered to all and secured by those who embrace it by faith.

Anders Nygren

Anders Nygren seems to have real difficulties with this

¹Ibid., p. 150. ²Ibid.

³William Sanday and Arthur C. Headlam, A Critical and Exegetical Commentary on the Epistle to the Romans, International Critical Commentary, 5th ed. (Edinburgh: T. & T. Clark, 1902), p. 140.

passage. His commentary moves in a certain direction for several pages prior to an abrupt "jump" in his logic. He extols the headship of Christ over the whole human race surpassing the headship of Adam over all of mankind, then suddenly in one sentence he compresses the significance of Christ to the limited dimension of the church. He is worth following to see this jump:

All of mankind which was affected by what that man [Adam] did . . . that is all the world of humanity . . . decisive of the fate of all who belonged to his race. . . .

. . . Adam is the head of mankind. But precisely the same is true of Christ. . . . in Him mankind was saved. . . . Christ is the head of mankind, from which righteousness and life come to all the members. . . .

There is only one who can be compared with Him in universal significance, namely Adam; . . . But even he is not equal to that role, for Christ is infinitely greater. There is only one thing which can be compared with the blessing which Christ brings, namely, the condemnation that came by Adam. but that comparison also fails, for the blessing [justification?] which comes from Christ is incomparably greater.

. . . [Adam's] . . . action involved such consequences that the judgment it brought on him led to the condemnation of his whole race. But how much greater is the action of Christ.¹

Now comes the abrupt jump in Nygren's logic; in the next paragraph the gift is now no longer to the breadth of mankind affected by Adam's fall; "For the church can thereby see how great is the gift that has been bestowed on it."²

(Emphasis mine.)

¹ Anders Nygren, Commentary on Romans (Philadelphia: Fortress Press, 1972), pp. 215-20.

² Ibid., p. 221.

There is no transition of thought in Nygren's reasoning. The abrupt jump in his logic is an unwarranted assumption revealing again something of the difficulties that this passage presents to the exegete with its "incomprehensible consequences."

Nygren is obviously aware of the universal significance of the two Adams, but in the final analysis he has a very much limited "all" for God's action and gift in the person of his Son.

C. K. Barrett

C. K. Barrett saw the "justification for all" in v.18 as a logical difficulty with two possible ways out: "One is to suppose that when Paul says 'all men' he means 'all men who are "on Adam's side"' and 'all men who are "on Christ's side."' ¹ The other way out he sees as "harder to state but more probably true." He expresses it thus:

They may be considered 'in Adam' (cf. 1 Cor xv.22); that is, viewed as independent, self-explanatory persons, members of a race which has cut itself off from its Creator and wages war against him. This is the natural way of looking at the race, and the way in which it is natural for the race to consider itself. Viewed and understood in these terms it can have one end only. But it is also possible (by faith, for this is no human possibility) to see mankind 'in Christ' (cf. 1 Cor xv.22), the new Man. Men are then clothed in righteousness which is not their own, and in virtue of it they can and will be justified. Condemnation and justification are thus both of them universal possibilities, and even universal actualities, in the sense that they point to a dialectical truth which is valid for mankind as a whole, and for each individual man. The resolution of this dialectical duality lies ultimately not with man but with the merciful God.²

¹C. K. Barrett, A Commentary on the Epistle to the Romans (London: Adam & Charles Black, 1957), p. 116.

²Ibid.

Whatever merit one sees in Barrett's understanding here, he is, nevertheless, straying from Paul's frame of reference. Paul does not have mankind both "in Adam" and "in Christ" at one and the same time. In Paul's thinking in these verses, man is either judicially with Adam or Christ. His behaviour may be contrary to his position in Christ and on that level be part of "the Fall." Paul, however, is only addressing the issue of man's legal standing with God--condemnation or justification. He does not allow both condemnation and justification to be any man's lot at one and the same time. They are alternative and exclusive in global breadth.¹

In 1962 Barrett published From First Adam to Last: A Study in Pauline Theology. As the title indicates, this work is not primarily an exegesis of the text.

Barrett recognizes paradoxical language in Paul about "universal and limited salvation."² He sees some measure of resolution of this paradox by holding to a distinction between "two needful elements in redemption--the cosmic act of deliverance and the inner anthropological rectification of man's existence in the sight of God."³ There is a "universal scope or potentiality of Christ's work, not a universalist view of its results."⁴

He sees the victory over the evil powers of the cosmos as "decisive" but "not yet complete."⁵ The cosmic elements

¹See Käsemann, p. 147.

²C. K. Barrett, From First Adam to Last: A Study in Pauline Theology (London: Adam & Charles Black, 1962), p. 117.

³Ibid. ⁴Ibid., p. 114. ⁵Ibid., p. 94.

are still at work. At the anthropological level "the work of Jesus, though complete in itself, required extension and completion in space."¹ By this he simply means that all are not automatically saved.

Barrett draws a distinction between the anthropological and cosmic effects of Adam's act and Christ's act. Both are universal in the case of Adam;² with Christ his victory over the demonic cosmic powers is also universal but the same cannot be said of his anthropological victory.³

Here the question arises whether Barrett has broken Paul's parallelism at the very level where Paul wished to stress the effectiveness of Christ's victory over and against Adam's defeat. For Paul the victory at the anthropological level had overflowed to "the many" where precisely defeat and condemnation had come through Adam. Paul shows little concern for cosmic victory in Rom 5:12-21 (although he does elsewhere)⁴ and it is precisely a universal anthropological victory he has in view here⁵ (using Barrett's terminology).

¹Ibid., p. 93.

²Adam's universal defeat however did not apply to Christ.

³Barrett, First Adam, p. 73. ⁴e.g., Eph 1:20,21; Col 1:20.

⁵Rom 5 presents a victory over sin and death in man's sphere. The wider cosmic victory over sin, the devil and his angels, and principalities and powers is not considered by Paul in this chapter. The victory over sin and death is presented purely at the level of its effect upon mankind. Where the defeat and condemnation had been universal for man, the victory is now universal.

Barrett has much to offer; however, he does not resolve the problem of the possibility of arriving at universalism in this passage by an appeal to cosmic victory. "Cosmic" victory is not in Paul's thought here. Paul's view of victory in Rom 5: 12-21 is the rectification en toto of judicial standing in God's eyes of all the race.

Elsewhere Barrett talks of a "verdict of acquittal (justification) by anticipation" for all believers.¹ He says "no one is left out."² Adam "by the act he committed, affected all those who came after him; Jesus also, by his act, affected all mankind. The two stand in corresponding positions."³ He loses sight of these corresponding positions of defeat and victory at an anthropological level in his emphasis on cosmic redemption.

Rudolph Bultmann

In an essay, Rudolph Bultmann comments on Romans 5 and then gives a short critique of Barth's book Christ and Adam.⁴

His understanding of this passage is similar to Barclay's in that he sees a "disparity" in Paul's Adam-Christ parallel. This "disparity" is that man is connected to Adam without his choice, while connexion with Christ requires his choice.⁵ He

¹C. K. Barrett, Reading Through Romans (London: Epworth Press, 1963), p. 30.

²Ibid., p. 36. ³Ibid., p. 35.

⁴Rudolph Bultmann, "Adam and Christ According to Romans 5," in Current Issues in New Testament Interpretation: Essays in Honour of Otto A. Piper, ed. William Klassen and Graydon F. Snyder (New York: Harper, 1962), pp. 143-65.

⁵Ibid., p. 158.

views the "alls" as literal but with a difference. Adam's "all" is all in actuality; Christ's "all" is all only in possibility.

As with virtually all commentators, "righteousness" for Bultmann does not designate an ethical quality. He sees it as the relationship to God, as "a forensic-eschatological concept."¹ It would be interesting to have the forensic concept divorced from the eschatological concept; in other words, to have a view of justification that did not have automatically included with it the concept of completed salvation.

Matthew Black

Matthew Black bypasses the universal terminology in Rom 5:12-21 except to quote approvingly Richard Bentley's interpretation of "many" in v.15 as "the many" or "all": "'By this accurate version some hurtful mistakes about partial redemption and absolute reprobation have been happily prevented.'"²

His earlier article enlightens one no further on his understanding of the universal terms.³ In that article he looks at the background and development of Paul's two-Adam concept rather than exegeting the passage.

¹Ibid., p. 159.

²Matthew Black, Romans, New Century Bible (London: Oliphants, 1973), p. 90.

³Idem, "The Pauline Doctrine of the Second Adam," Scottish Journal of Theology 7(1954):170-79.

Donald Lake

Donald Lake presents a view of unlimited atonement. The relevance of his essay to the topic is his recognition that the universal terms of Rom 5 are indeed just that. He draws a distinction between potential universalism and an actual universalism.¹ The unforgiveable sin of rejecting the Son precludes universalism for Lake.²

Lake also draws attention to the fact that

Calvin's atonement passages do not deal with this text [Rom 5:15-21] at all! . . . But it must be emphasized that the question of the extent of Christ's redemptive grace had received no real examination by Calvin. For him the question is rather: does God will to save all men? That is a question of election, not of the atonement. This fact is all the more surprising, since Calvin is one of the Church's greatest exegetical theologians.³

Vernon Grounds

Vernon Grounds in the same volume recognizes the universal language of Rom 5. Quoting vv.17-21 along with John 1:29 and John 3:16 he states "A mere catena of passages discloses the fact, for fact it is, that the divine purpose in Jesus Christ embraces not a segment of the human family but the race en toto."⁴

¹Donald M. Lake, "He Died for All: The Universal Dimensions of the Atonement," in Grace Unlimited, ed. Clark H. Pinnock (Minneapolis: Bethany Fellowship, 1975), p. 41.

²Ibid., p. 47. ³Ibid., p. 33.

⁴Vernon C. Grounds, "God's Universal Salvific Grace," in Grace Unlimited, ed. Clark H. Pinnock (Minneapolis: Bethany Fellowship, 1975), p. 26.

Swee-Hwa Quek

Swee-Hwa Quek has written an essay which is an exegesis of 1 Cor 15:21-22, 45-49 and Rom 5:12-21. His conclusion is:

We reaffirm the importance of the Adam-Christ Analogy as a key concept in Paul's teaching. It is however not the centrum Paulinum. The Analogy proper is used with great reserve without any attempt to exploit every possible and imaginable theological significance.¹

Without this perspective he sees that "Paul's thinking moves in one direction only: what the representative did affected the rest."² He perceives that "Paul is silent on the question of individual responsibility for Adam's sin (or for that matter, for Christ's act of justification)."³

He introduces some very significant thoughts on v.19:

Does κατεστάθησαν . . . κατασταθήσονται signify loosely a pattern of behaviour corresponding with the distinctive action of each representative? Or does it mean strictly that all in each group became in actual fact sinners or will become righteous on account of each representative act? The latter seems to be more consistent with the tenor of the whole passage. In ἁμαρτωλοί, therefore, there is primary reference, not to the actual sins committed by man, but to the collective lostness of mankind in Adam. The fact that men do become sinners by actual sinning is outside the scope of the Adam-Christ Analogy proper.⁴

¹Swee-Hwa Quek, "Adam and Christ According to Paul," in Pauline Studies: Essays presented to F. F. Bruce on his 70th Birthday, ed. Donald A. Hagner and Murray J. Harris (Grand Rapids, Michigan: W. B. Eerdmans, 1980), p. 73.

²Ibid. ³Ibid.

⁴Ibid., p. 71. Of the assertion of this last sentence he elsewhere states: "That all men do actually sin knowingly and culpably is a fact he could not deny; he allowed this to intrude into his argument at several points; but he stuck tenaciously to the idea of a collective sin which he holds in dialectical tension with the concept of actual sinning." Ibid., p. 72-73.

If that is the case, one may be required to recognize that the issue of individuals actually becoming righteous ("saved") is also outside the scope of this passage. Should not the possibility be considered that the passage is speaking of the initiation of salvation for the whole race rather than the completion of salvation on the individual level? Swee-Hwa Quek finds it "noteworthy [that] in the two crucial passages, Romans 5 and 1 Cor 15 . . . Paul is virtually silent on the modus operandi of each solidarity."¹ This writer sees evidence throughout Rom 5 of the modus operandi: the language is forensic, the issue is man's standing in God's eyes. What may be indicated by this is that the modus operandi is immediate to the Divine judicial system or perspective, separate from and prior to man's individual involvement. This would also account for the absence of "faith" from Paul's argument.² Swee-Hwa Quek has given a concise exegesis of Rom 5:12-21 avoiding theological issues.³

The second position is a widely held view by exegetes of the non-Reformed school. The third and fourth positions are less widely held but have significant advocates.

¹Ibid.

²The next chapter considers οἱ λαμβάνοντες of v.17.

³Quek could belong in the first group. His placement in position (2) is tentative.

Adam Represented All Mankind Effectively--
Christ Represented All Mankind Effectively,
But Not All Are Therefore Saved

H. A. W. Meyer

H. A. W. Meyer gave consideration to the possibility that justification could be a reality, a fact, in God's eyes for all men before it is a reality, a fact, in the believer's eyes by faith:

The judicial verdict is given and has redounded once and for ever to justification of eternal life for all; that is the great historical fact of salvation, which Paul has in view and sets forth as a concrete even (not under the point of view of a timeless abstraction, as Rothe thought) without considering how far it is now or in the future appropriated through faith by the subjects--In both halves of the verse πάντες ἄνθρωποι is simply all men, as in ver. 12. At the same time it must be noted that in the second half the relation is conceived in its objectivity. On the part of God it has come to justification for all; thus the case stands objectively; the subjective attainment of this universal justification, the realisation of it for the individuals, depends upon whether the latter believingly apprehend the δικαίωμα for their own subjective δικαίωσις or unbelievingly reject it. This dependence on a subjective condition, however, did not belong to the scope of our passage, in which the only object was to set forth the all-embracing blessed objective consequence of the ἐν δικαίωμα in contrast to the all-destructive objective consequence of the ἐν παράπτωμα. Hence just as little can anything be deduced from our¹ passage as from xi. 32 in favour of a final ἀποκατάστασις.

Meyer here recognizes that the two "alls" are coextensive and that the justification is already a reality in Paul's argument and not just a possibility. His use of the terms "objective" and "subjective" is an attempt to recognize different realms

¹Heinrich August Wilhelm Meyer, Critical and Exegetical Handbook to the Romans, Critical and Exegetical Commentary on the New Testament, 2 vols., 5th ed. (Edinburgh: T. & T. Clark, 1879), 1:272-73.

or aspects of "justification" that would allow an exegesis of this passage without undue eisegesis from Paul's theology elsewhere. He is correct in stating that the subjective condition did not belong within the scope of this passage. Man's faith was not required for the reality of Calvary to take place, and is not considered in this passage.

F. Godet

F. Godet, a French theologian, also recognized the coextensive nature of the two "alls" and explained it in terms of a collective justification in contrast to an individual justification by faith.¹

It is therefore the one collective sentence of justification, which in consequence of the death of Christ has been pronounced in favour of all sinners. . . . The sentence already passed is destined for all men with a view to their personal justification. . . . The apostle does not say that all shall be individually justified; but he declares that, in virtue of the one grand sentence which has been passed, all may be so, on condition of faith.²

Godet, like Meyer, speaks of a "justification objectively [emphas- is mine] realized in Christ for the many (mankind), and apprehended by the faith of every receiver."³ Here different dimensions of justification are being hinted at. There is the objective justification of mankind at Calvary, the individual experience

¹This could still allow him to be placed in position (2) rather than in (3).

²F. Godet, Commentary on the Epistle to the Romans (New York: Funk & Wagnall, 1883; reprint ed., Grand Rapids, Michigan: Zondervan, 1969), pp. 224-25.

³Ibid., p. 222.

of justification by the response of faith, and as Godet (commenting on v.17) mentions, "justification in the absolute sense, as it will be pronounced in the day of judgment (ii.13)."¹ These three aspects or dimensions of justification may need to be considered in seeking an understanding of Paul's universal language of justification here in Rom 5:12-19.

A. S. Peake

A. S. Peake, in his debate with Denney, viewed the racial aspects of Christ's act as being related to physical death. Because of this perspective Peake, commenting on Rom 5:10, asserted strongly that "in the one act, as in the other, the element of choice on the part of men generally is wholly absent."²

His description or definition of a racial act was:

"If then, the act of Adam is also the act of the race, it may be correctly described as a racial act."³ He saw Christ's act as having the same significance in Rom 5:12-21; 1 Cor 15:22; 2 Cor 5:14, that is, racial significance.

God . . . sent His Son and constituted Him our racial Head. Over against . . . the First Adam rises the gracious and mighty figure of the Second Adam. Standing where He does, His acts, too lose their individuality and gain a racial significance. In His death the race dies and atones for its sin, is pronounced righteous by God, and therefore the physical death which fell on the race as the penalty of its acts in Adam is cancelled by the universal resurrection of the body.⁴

¹Ibid., p. 218. ²Peake, p. 54. ³Ibid., p. 51.

⁴Ibid., p. 53.

Peake differentiates between the racial representation by Christ and the individual union of the believer with Christ.¹ He puts aside coming "to close quarters with the crucial problem"² of what gives the racial acts done by Christ "a redemptive quality."³ His position is that the race "was justified by God [which] . . . secured the . . . reversal . . . of its sentence of physical death,"⁴ and was represented redemptively by Christ in a way he does not attempt to elucidate. This is all apart from personal involvement or choice by the individual. Personal choice, however, is required for the mystical union with Christ which he sees as separate from representation by Christ.⁵ He seems to be echoing Meyer's position of an objective universal justification subjectively realized by the believing individual. He states clearly: "It is only when the sinner believes in Christ that the racial experience of Calvary becomes his personal experience."⁶

In spite of the race being pronounced righteous in Christ, it seems that Peake still has the individual in his condemned status prior to faith.⁷ He fails to indicate how an individual could have a legal status different from that which the whole race was granted in the "gracious and mighty figure of the Second Adam,"⁸ its new representative head.

¹Ibid., pp. 60-63.

²Ibid., p. 60.

³Ibid.

⁴Ibid., p. 63.

⁵Ibid., p. 60.

⁶Ibid., p. 63.

⁷Ibid., p. 63-64.

⁸Ibid., p. 53.

C. E. B. Cranfield

C. E. B. Cranfield recognizes the two groups as coextensive in Rom 5:12-21. He stresses that in each the relation of the one to the all is the one real point of formal similarity in the parallel between Adam and Christ.¹ This one real point of likeness is the fact that in each instance the one man's action is "determinative of the existence of the many."² He states:

The existence of Jesus Christ does not only determine the existence of believers; it is also the innermost secret of the life of every man. Significantly the first person plural, used throughout vv.1-11, gives place to the third person plural.³

Cranfield understands that in Rom 5:12-21 "something has been accomplished by Christ which does not just concern believers but is as universal in its effects as was the sin of Adam."⁴

Again two pages later he states:

Something has been accomplished by Christ which is as universal in its effectiveness as was the sin of the first man. Paul is no longer speaking just about the church: his vision now includes the whole of humanity.⁵

It needs to be considered whether Cranfield would connect his two statements above with the following two statements:

(1) "the gift of God given through Jesus Christ is no mere equivalent of the result of Adam's sin,"⁶ and (2) "the judgment

¹C. E. B. Cranfield, A Critical and Exegetical Commentary to the Romans, International Critical Commentary. 2 vols (Edinburgh: T. & T. Clark, 1975), 1:288.

²Ibid., 1:287. ³Ibid., 1:269. ⁴Ibid.

⁵Ibid., 1:271. ⁶Ibid., 1:286.

pronounced on Adam issues in condemnation for all men, but the gift of God issues in justification."¹

Paul does connect such statements:

. . . how much more did God's grace and the gift that came . . . overflow to the many! Again, the gift of God . . . followed many trespasses and brought justification . . . the result of one act of righteousness was justification that brings life for all men.²

Cranfield should not be hesitant in connecting such concepts. This reflects Paul himself. The difficulty of the passage is that by these expressions universalism seems a possibility.

Cranfield may be approaching a "solution" in one paragraph in particular:

'How can Paul speak of both κατέκριμα and δικαίωσις as resulting for all men?' and 'Does he really mean "all"?' . . . κατέκριμα does indeed result for all men from Adam's sin but this κατέκριμα is no absolutely irreversible eternal fact: on the contrary, Christ has in fact already begun the process of its reversal, and therefore the πάντας of the protasis, while it really does mean 'all,' is no eternally unalterable quantity. What then of the πάντας of the apodosis? It will be wise to take it thoroughly seriously as really meaning 'all', to understand the implication to be that what Christ has done He has really done for all men. . . . at the same time to allow that this clause [εἰς πάντας ἀνθρώπους εἰς δικαίωσιν ζωῆς] does not foreclose the question whether in the end all will actually come to share it.³

Cranfield may (or may not) have in mind here the idea of a universally applied justification by Christ (not salvation) that can be reversed by the individual. He seems to hint at this.

¹Ibid., 1:287. ²Rom 5:15-16,18.

³Cranfield, 1:290.

However, in the sentence omitted in the paragraph quoted above he speaks of "what Christ has done He has really done for all men, that δικαίωσιν ζωῆς is truly offered to all, and all are to be summoned urgently to accept the proffered gift."¹ Is the acceptance by man to make it real (in God's eyes--in man's experience)? Or is it to make it final--of eternal validity? Cranfield leaves these issues unresolved.

His final paragraph in his comments on Rom 5:12-21 introduces a "highly significant implication of Paul's argument"² which is very "Barthian." The humanity of all men makes them a τύπος of Christ--"an authentic witness to the truth and grace of Jesus Christ."³

With these deeper philosophical perspectives Paul had little concern. Cranfield only introduces this at the very last. This is a note foreign to Paul's distinct focus on justification versus condemnation.

Otherwise Cranfield has done what few commentators have been prepared to do--he has recognized both: (1) that "all" and "the many" in the context refer, indeed, to all mankind; and at the same time, (2) that Christ's gift is in some way as (if not more) effective than was the condemnation Adam brought upon mankind.

Ernst Käsemann

Ernst Käsemann sees in the Adam-Christ analogy "the

¹Ibid.

²Ibid., 1:295.

change of aeons which has been affected with no cooperation on our part."¹ And again: "Adam and Christ are commensurable, not in terms of nature, but solely in terms of function; the world is changed by both."²

Of v.18 he asks: "Does not the hope of general restoration (*apokatastasis*) come to expression here . . . if we take seriously the πάντες of v.18b and the inclusive οἱ πολλοί of v.19b in antithetical correspondence to the first clauses."³ He answers:

Certainly believers are meant, yet they alone are not mentioned . . . and nothing justifies the assumption . . . that at the end only they remain for Paul. If conversely one asserts rhetorical overstatement, . . . one has still to clarify what it means. The parallels in 1 Cor 15:22, and particularly 11:32 should not be overlooked. Common to all these passages is that all-powerful grace is unthinkable without eschatological universalism . . . and that cosmology overshadows anthropology as its projection.⁴

Käsemann disagrees intensely with Barth's development of an anthropology of Jesus from this passage.⁵ "Anthropology as such is not at issue. Cosmic disaster and grace which universally intervenes and prevails over it are traced back" to Adam and Christ.⁶ "Only from Christology does the way lead to anthropology and ecclesiology, which for their part denote standing in the dominion of Christ."⁷

Käsemann is clear that the terms "the many" and "all" in vv.15 and 18 are universal.⁸ For him "the obedience of Christ, which cancelled the disobedience of the primal man, and

¹Käsemann, p. 156. ²Ibid., p. 144. ³Ibid., p. 157.

⁴Ibid. ⁵Ibid., pp. 142-43.

⁶Ibid. ⁷Ibid., p. 152. ⁸Ibid., p. 153.

reinstated history, stands at the beginning of the kingdom of fulfillment."¹ Whether this "reinstatement" means for Käsemann justification of all men is difficult to determine. He speaks of δικαίωμα as "rhetorical assimilation to other nouns with the same ending. . . . What is meant is the objective reality of the justification that results."²

He finds in v.16 "the basic work of grace already accomplished,"³ and shortly thereafter in the same paragraph speaks of "accomplished justification."⁴ He states that "participation in the basileia . . . is anticipated in justification."⁵ Is faith also anticipated in justification in Käsemann's thinking?

In v.17 he sees believers coming into view, albeit briefly.

The λαμβάνοντες are undoubtedly believers. These now take the place of the earlier "many." This implies no restriction since "all" are mentioned in v.18 and the "many" reappear in v.19. The point is that even under grace and as a believer a person remains dependent on the one who, with the expression διὰ τοῦ ἐνὸς Ἰησοῦ Χριστοῦ is with solemn emphasis opposed again to Adam as a bearer of destiny. For this reason it is doubtful whether one should (with Bultmann, "Adam and Christ," 68f.; Theology I, 302f.) understand the participle in terms of decision and choice and see in Christ the possibility open thereto.⁶

From his statement mentioned earlier⁷ and this one, Käsemann obviously sees more than believers in Paul's "all" who are justified. That he sees less than all the world is also

¹ Ibid., p. 158.

² Ibid., p. 154.

³ Ibid.

⁴ Ibid.

⁵ Ibid., p. 155.

⁶ Ibid.

⁷ See p. 33.

possible. Commenting on vv.12-17 and the "all men" of v.12 he states that this "is neither the sum of individuals nor the field of personal relations and decisions."¹ This conclusion is possible because he views the death of all men as related to the "forces of sin and death" and "definitely not . . . personal guilt or naturally necessary death." The style is "thoroughly mythological."²

Adam Represented All Mankind Effectively--
Christ Represented All Mankind Effectively
All Are Ultimately Saved--Universalism

Karl Barth

Karl Barth in his commentary on Romans published in 1933 did not directly address the coextensive nature of the two groups represented by Adam and Christ. However, in one sentence, he did give a clear indication of where he stood: "As a consequence of the righteousness of Christ there comes--justification of life--unto all men."³

In his later publication Christ and Adam Barth sees Christ as representative of all men, whether they know it or not, whether they want it or not.⁴ In both instances of representation

¹Ibid., p. 147.

²Ibid.

³Karl Barth, The Epistle to the Romans (Oxford: Oxford University Press, 1933), p. 182.

⁴Idem, Christ and Adam: Man and Humanity in Romans 5 (New York: Harper and Brothers, 1957), pp. 24-25, 89.

"there is the one, and in both, the many, all men."¹

Barth sees the two figures as revealing true human nature in two contexts:

Therefore the status of Adam is lower than the status of Christ, the sin of Adam counts for less than the righteousness of Christ. So also the relationship of the many to Adam is less significant than their other relationship to Christ. The only thing that is common to both relationships is that in two different contexts true human nature is revealed.²

Barth has man's justification "already objectively complete"³ with man's relationship to Christ more significant than to Adam. Believing is "only conforming to the decision about them that has already been made in Him."⁴ In other words "our standing as believers is as vv.1-11 have described it, because our standing is as vv.12-21 describe it."⁵ He continues:

We have come to Christ as believers and Christians, because we had already come from Christ, so that there was nothing else for us to do but believe in Him. . . . What is Christian is secretly but fundamentally identical with what is universally human. . . . Man's nature in Adam is not, as is usually assumed, his true and original nature; Vv. 12-21 are revolutionary in their insistence that what is true of Christians must also be true of all men.⁶

Barth recognizes an effective, universal representation by Christ. Because of his heritage of Reformed theology he carries the universal justification of Rom 5:12-21 to a seemingly irreversible destiny of ultimate salvation for all men.⁷ Barth

¹Ibid., p. 31.

²Ibid., p. 34.

³Ibid., p. 23.

⁴Ibid., p. 24.

⁵Ibid., p. 89.

⁶Ibid., pp. 89-90.

⁷Ibid., pp. 75, 85. See also Christie David Balzer, "Universalism and Particularism in the Atonement Theologies of

sees that "God's decision for us has here been made completely and entirely in opposition to us. 'All we like sheep have gone astray, we have turned every one to his own way, but the Lord hath laid on Him the iniquity of us all' (Is. 53:6)."¹

In recognizing from Rom 5:12-21 an effective justification for all men by Christ's representative act at Calvary, Barth interpreted this as an irresistible decree of God's will. He therefore interpreted Rom 5:12-21 as more than justification effectively inaugurated on behalf of all men. He saw this as the final destiny for all.²

That justification could be effectively inaugurated for all men solely by the last Adam's cooperation with God without man's participation, indeed, in opposition to man, may be almost a demand of this passage. However, it says nothing of faith or individual choice. It says nothing of the final outcome for man as an individual. Elsewhere, the Bible presents an eternal sin by individuals against the Holy Spirit, and a final judgment of individuals, and a second death. The lake of fire indeed is not God's will for man in the light of Calvary. It was prepared for the devil and his angels.³

However safe mankind's future (as a race) is with Christ, it may be that individuals can reject this secured destiny

John Calvin and Karl Barth" (M.Th. thesis, Central School of Religion, Surrey, England, 1980).

¹Ibid., p. 53.

²Balzer, pp. 85-120.

³Matt 5:21,22; 10:15; 12:36; 25:41; Mark 3:29; John 5:22; Rom 2:16; 3:6; Heb 9:27; 2 Pet 2:9; 3:7; Rev 20:13-15.

by their own choice. That is, God in His sovereignty may permit individual man to exercise and express a real freedom from His sovereignty. This is, however, not an option for Barth, whose Reformed background results in a "non-dogmatic universalism."¹ Barth thus holds that a sovereignly effective justification of all mankind by God at Calvary is ultimately irreversible by the individual.²

Barth actually denies the independent existence of the unbeliever. He writes:

Because Jesus Christ takes his [the rejected man's] place, He takes from him the right and possibility of his own independent being and gives him His own being. With Jesus Christ the rejected can only have been rejected. He cannot be rejected any more.³

There may be more truth in Barth's words than is first recognized. God may never reject man. That man as an individual may reject God continually against the will and approach of God to his soul is a consideration Barth does not allow. Raymond declares Barth is "agnostic with reference to the final outcome of the divine election of Grace."⁴

Barth may well be correct in his understanding of the soteriological initiative of Rom 5:12-21 for all men, though

¹Balzer, introductory abstract, n.p.

²The relevance of this point to the discussion should be noted. If Barth is correct in this view it would follow that a universal justification would necessitate universalism. If he is incorrect, then it would not require universalism.

³Karl Barth, Church Dogmatics, 6 vols (Edinburgh: T. & T. Clark, 1957), II/2:453.

⁴Robert L. Raymond, Barth's Soteriology (Philadelphia: Presbyterian and Reformed Publishing Company, 1967), p. 21.

at the same time he misses the eschatological conclusions of Scripture elsewhere that would modify the divine decree of Calvary for individuals (not for the race). Berkouwer has noted a significant feature in Barth's theology (which most likely has its roots in Rom 5:12-21):

Berkouwer when considering Barth's understanding of reconciliation, notes that mankind is tied up with the death of Christ as it happened, and not, as traditional theology had it, that the death occurred at one point in time and was subsequently applied to people who believed.¹

Barth's understanding on this feature may well be required by the text while his strongly universalist inclinations are not.

Bruce Malina

Bruce Malina's journal article is one of the very few that even touch on the identity of the "all" and "the many." He is tentatively placed in the fourth category but may well belong in the third.

Malina looks at Paul's use of traditional data in Rom 5:12-21.² Two of his main points have some relevance here. The two aspects of traditional data which he sees Paul applying in Rom 5:12-21 are his use of : (1) gal w^ehomer argumentation;³ and (2) the Pharisaic belief in (post factum) predestination⁴

¹Balzer, p. 91.

²Bruce J. Malina, "Some Observations on the Origin of Sin in Judaism and St. Paul," The Catholic Biblical Quarterly 31(1969): 18-34.

³Ibid., p. 27. The gal w^ehomer is an exegetical argument of a minori ad majus (or vice versa).

⁴By 'post factum' predestination, Malina means "a mitigated

coupled with an equally strong conviction of human free will.¹

Malina suggests that the gal w^ehomer argumentation has significance in understanding Paul's thought:

To understand Adam at all in the passage, we must first understand what Paul ascribes to Christ and be sure that Adam is significantly less. In other words, if the causality ascribed to Adam is equal to or greater than the causality ascribed to Christ, we certainly do violence to what Paul intends. Thus I believe we can safely say that for Paul if the life given by Christ does not reach all automatically, neither does the death brought by Adam. And if the free gift brought by Christ does not reach all automatically, neither does Adam's sin.²

He then adds:

What is the key to reconciling Paul's insistence on human freedom as well as on the universality of damnation before Christ and justification after Christ? The key would be that he assumes and applies the Pharisaic presupposition of post factum predestination and human free choice.³

Whether Paul was consciously aware of life by Christ automatically is a moot point. Such a possibility may be there but it is to be doubted. Paul may well have been deliberately using the gal w^ehomer style of argument; but even so it may have been for over-all perspective rather than the specific point Malina argues from it.

The Pharisaic commitment to a mitigated predestination and free will may have relevance also. It is not possible to know what part it played in Paul's thinking here. One can read it into Paul's mind, but one cannot determine from the passage

determinism, the knowledge of which comes only after the fact, i.e., man has no foreknowledge of what he is predestined to do or be, but finds out only after he does something or becomes something." Ibid., p. 21, footnote 11.

¹Ibid., pp. 21, 29. ²Ibid., pp. 28-29. ³Ibid.

the part this may have had. Malina seems to press his argument more definitely than the evidence warrants.

Conclusion

Of the authors surveyed in this chapter the majority view the requirement of faith as a limit to a universal "all" in man's acquittal. Some others, such as Dodd, Taylor, Brunner, and Black give no exegesis or opinion of the identity of "the many" or the "all." A few commentators see the acquittal of the last Adam as extending beyond those who exercise faith, e.g., Meyer, Barth, Cranfield, and Käsemann. Of this group, only Barth can be accused of universalism.

Of those who see faith as a requirement for acquittal the majority surveyed would nonetheless view the "all" as a literal "all" but the acquittal as only potential. Theologians of the Reformed school by and large see the acquittal being as effective as the condemnation and not only potentially effective. The "all" for them is "all who belong to Christ"--an elect group known in the predeterminate will of God.

Of those who see faith as a requirement for acquittal in both schools of thought (the Reformed school and the potential "all") some view infants as an acceptable exception.

A basic question that emerges from all this variation of interpretation is whether the acquittal brought about by Christ is a completed salvation or a reversible standing. Many equate justification with completed salvation. This is so for most theologians of a Calvinist predisposition. Apart from Calvinists,

most theologians view justification by faith as reversible by the individual. Commentators who view the acquittal as extending beyond the church, possibly to include all mankind, could likewise view this justification prior to faith as not a completed salvation but a reversible standing.

Theologians without the predisposition of Reformed theology consider justification reversible or able to be negated for those who renounce their position of faith. Logic would require of these theologians the recognition that justification is therefore not equivalent to a completed salvation, and therefore the statement of Paul in the passage that Christ brings justification for all men is not a statement of universal salvation even if the justification mentioned has effect universally.

Barth, because of his Reformed background, sees God's will for the individual as ultimately irresistible and therefore, in effect, irreversible. This combined with an exegesis that recognizes the identity of the "all" and "the many" as being all mankind is in effect universalism, although he hesitates to choose such a conclusion. Justification for Barth results in a completed salvation.

Attention needs to be given in exegeting the text to two questions: (1) Do the terms "all men" and "the many" refer literally to all mankind in all the instances that the terms are used in Rom 5:12-21, i.e., vv.12,15,18, and 19? (2) In this passage is the acquittal through Christ a potential acquittal or one that is active and effective?

These two different questions are addressed in the exegesis of the text in chapter IV.

CHAPTER III

THE CONTEXT OF ROMANS 5:18-19

This chapter seeks to understand Paul's thought in Rom 1-5 and how it relates to Rom 5:18-19.

In Romans Paul's thoughts are not "atomistic" but relate to a whole rather than being "a collection of aphorisms pertinent to life's varied situations."¹ Paul is always moving towards a goal (or goals) through the details of his arguments. The details must be seen as performing that function primarily, and only secondarily as statements apart from a whole, and then to be interpreted with care. This writer agrees with Nygren's description of the style of Paul's thought movement in Romans--

Paul never wrote such a collection of declarations [separate, independent statements] least of all in Romans. Step by step, persistently and consistently, he hews his way through the flood of thoughts which present themselves as he undertakes to explain the meaning of God's work in Christ.²

For Paul, God's work in Christ has a universal significance. This is one of his major concerns in Rom 1-5.³ This concern is apparent right from the first chapter.

¹Nygren, p. 27.

²Ibid.

³See Bruce, p. 67 for an outline of Rom 1-5. (He has three main subdivisions: (i) theme, 1:16,17; (ii) sin and

Chapter 1

After his prologue Paul introduces the theme of the whole book in vv.16-17. There seems to be a common consensus among commentators that these verses express the theme of the epistle.¹ The gospel "is the power of God for the salvation of everyone who believes--both Jew and Gentile. For in the gospel a righteousness from God is revealed, a righteousness that is by faith from first to last . . ."²

Two predominant aspects of Paul's thought are immediately apparent in these verses: Christ's significance for salvation is universally applicable--to Jew and Gentile; and this salvation is effective for everyone who believes. It is from faith to faith (ἐκ πίστεως εἰς πίστιν).

retribution: the universal need diagnosed (1:18-3:20); (iii) the way of righteousness: the universal need met (3:21-5:21).

A major purpose of Paul's thought in these chapters is to demonstrate the significance of Christ to all men--Jew and Gentile alike. See Rom 1:16; 2:9,10; 3:9,10,19,22-24,29; 4:9; 5:12,15,18. This purpose noticeably ceases following Rom 5; although universal terms somewhat similar to those occurring in Rom 1-5 are reintroduced by Paul in Rom 10-11 where he is concerned with Israel's fate. See Rom 10:12; 11:32; also the "all" of Rom 8:32--this is clearly an address to believers, although Scripture recognizes elsewhere that Christ was given to more than believers (e.g., John 3:16; 1 Tim 2:6).

¹For example: Bruce, p. 77f.; Cranfield, 1:87f.; Käsemann, p.21f.; Murray, 1:26f.; Nygren, p. 65f.; Sanday and Headlam, p. 22f.

²The NIV was chosen in preference to either the KJV or the RSV throughout this thesis as it translates οἱ πολλοί as "the many" rather than simply as "many." "Many" in English without the definite article automatically means "some" and excludes "all", which is at issue in this thesis. It appears preferable

In Cranfield's words what Paul is saying here is that

the gospel is God's effective power active in the world of men to bring about deliverance from His wrath in the final judgment and reinstatement in that glory of God which was lost through sin--that is, an eschatological salvation which reflects its splendour back into the present of those who are to share it. . . . The gospel is this by virtue of its content, its subject, Jesus Christ. It is He Himself who is its effectiveness. His work was God's decisive act for men's salvation . . .

. . . For all who do respond with faith the gospel is effective unto salvation.¹

The gospel is Jesus Christ who is its effectiveness. This is the power of God unto salvation, but it "is not unconditionally and universally operative unto salvation"²--the response required is one of faith.

Paul demonstrates in the latter part of chapter I that the Gentiles are worthy of death (v.32). They are notorious

to translate οἱ πολλοί with the neutral expression "the many."

¹Cranfield, 1:89-90. Cranfield goes on to describe "faith" in these words:

"Faith, in the sense in which the term is used here, can exist only as response to the gospel (or its OT foreshadowing), And it is also wrongly conceived, if it is thought of as being, as a man's response to the gospel, a contribution from his side which, by fulfilling a condition imposed by God, enables the gospel to be unto salvation for him. . . . the faith spoken of here is the openness to the gospel which God Himself creates, . . . yet his faith, . . . is . . . the man's own personal decision." Ibid.

It is important to note that faith, as Cranfield sees it, is not a condition that enables the gospel to be unto salvation but rather a response to Christ who is the content of the gospel that allows the gospel to be unto salvation. Compare Käsemann's statement: "But the old conflict [of the Reformation] still arises when justification is regarded as the consequence rather than the content of the gospel," p. 24.

²Murray, 1:27.

for vice and idolatry, which is indisputable evidence of their rebellion against their Creator (vv.18-32).

Chapter 2

This chapter reveals that the Jews are worthy of death also. Jews and those who would criticize the failings of pagan society and claim to be superior to it, and expect to escape God's anger will, however, face that anger. The statement of v.11 that "God does not show favoritism" is an expression of Paul's argument that God will treat all men equally in the judgment. He stresses that God looks on the heart (v.29), which should have been operated on by his Spirit, rather than looking at the outward written codes of Judaism. The Jew who breaks the law (vv.23,25) has reason therefore to fear "the day when God will judge men's secrets through Jesus Christ" (v.16).

Chapter 3

Paul has demonstrated in chapter 2 that some Jews were unfaithful and can expect God's anger on the day of judgment (vv.5, 8,10). In vv.1-20 of this chapter he goes beyond this to implicate all the world in sin by an appeal to Old Testament scripture (vv.10-18). By this "every mouth may be silenced and the whole world held accountable to God" (v.19). "There is no one righteous, not even one" (v.10). "Therefore no one will be declared righteous in his sight by observing the law; rather, through the law we become conscious of sin" (v.20).

Paul now turns to the way of righteousness and how the

universal need is met. Rom 3:21-26 has well been described as the "centre and heart" of Rom 1-5 if not "the whole of Rom 1:16b-15:13."¹ It is seen as the "doctrinal key to the whole Epistle."² Käsemann terms it "the thesis" of the epistle.³ Here the "universal gift corresponds to the universal need."⁴ Man's need is righteousness; the provision of this is Jesus Christ, received through faith, faith in the "sacrifice of atonement" (v.25). This righteousness for man is "by an act of His own free favour" through "the Great Deliverance wrought at the price of the death of Jesus."⁵

Vv.27-31 indicate that this way of righteousness removes any possibility of boasting because "this righteousness is not one which has been gained, but bestowed."⁶ It is received "by faith apart from observing the law" (v.28).

Chapter 4

To reinforce that the way to righteousness is apart from the law and by faith Paul appeals to the Old Testament record of Abraham; with a brief look at the experience of David.

Abraham's acceptance with God was clearly not based on his works, good as they were. Paul's argument is not merely textual and verbal, dependent on a selection of Genesis xv.6 in preference to other texts from those chapters in Genesis which might have pointed in the other direction. For Abraham's good works, his obedience to the divine commandments,

¹Cranfield, 1:199.

²Donald Guthrie, New Testament Introduction, 3d ed., rev. (London: Tyndale Press, 1970), p. 415.

³Käsemann, p. 91. ⁴Sanday and Headlam, p. 81.

⁵Ibid. ⁶Brunner, p. 31.

were the fruits of his unquestioning faith in God; had he not first believed the promises of God he would never have conducted his life from then on in the light of what he knew of God's will. . . . he simply took God at His word, and acted accordingly.¹

Abraham's acceptance with God was essentially on the basis of his trust in God. Texts such as Gen 26:5 which described Abraham's obedience to God's commandments were to be seen as the outworking of a faith and trust. Circumcision could not be anything to do with Abraham's acceptance with God because the promise was given before he was circumcised (vv.9-12). The promise is by faith, and this is guaranteed to all Abraham's offspring, "to those who are of the faith of Abraham" (v.16); these are they who now "believe in him who raised Jesus our Lord from the dead. He was delivered over to death for our sins and was raised to life for our justification" (vv.24-25).

Romans 5

Martin Luther said of Rom 5 that "in the whole Bible there is hardly another chapter which can equal this triumphant text."² Rom 5 emphasizes the peacemaking, reconciling, justifying activity of God. His grace is active to bring eternal life to man. The predominance of God's activity for men unites the two quite different sections of the chapter (vv.1-11 and vv.12-21). Käsemann says of Rom 5:12-21 that "if one does not from the beginning deny to the apostle the systematizing power which is evident throughout the epistle, there is no reason to characterize the passage as an

¹Bruce, p. 110. ²Luther, p. 72.

erratic block."¹ Nygren goes further to view vv.12-21 as the "best place" to begin, for an inclusive view of the meaning of Romans."² Rom 5:12-21 for Nygren is not an erratic block either within the epistle or this chapter. He sees it as most clearly giving expression "to the basic positions taken for granted by Paul and manifest throughout the letter."³ He sees it as a passage where Paul clearly discloses the presuppositions on which he builds his epistle.

The whole of Rom 5 can be seen as a description, in two quite different modes, of the activity of God to move man from the status and state of enmity, condemnation, and death, to that of peace, reconciliation, justification, and life. It is this activity of God in each of the two sections of this chapter that is now in focus. This focus is concerned specifically with any reality that attends God's saving work prior to man's faith.

Rom 5:1-11

Rom 5:1-11 can be divided into two sections: (1) vv.1-5 describe the experience of the believer. The believer rejoices in the hope of the glory of God, and also in life's troubles because of the certainty of the peace and reconciliation brought about by Christ, and the pouring out of God's love into men's hearts; (2) vv.6-11 continue the theme of the certainty of the peace and reconciliation of the believer with God and reinforce

¹Käsemann, p. 141. ²Nygren, p. 27.

³Ibid., p. 19. (Nygren interprets the whole of Romans in the perspective of the two aeons, thus his emphasis.)

it. Paul stresses that this reconciliation took place while believers were yet God's enemies, not after they became God's friends. This latter section of vv.6-11 invites attention for an understanding of the significance of Calvary prior to the believer's response or participation by faith. How reconciliation and justification relate in vv.9-10 is of importance for this understanding.

At the outset of chapter 5 Paul reiterates his justification-by-faith formulation. He uses the first person plural in vv.1-11, referring always here to Christian believers (this usage ceases at v.11 and for the rest of Rom 5¹). The "peace" of v.1 "denotes, not subjective feelings of peace (though these may indeed result), but the objective state of being at peace instead of being enemies."²

In v.2 Paul states that access to the grace in which the believers stand is brought about by faith. Faith, for Paul, allows grace to be active (Rom 4:16) whereas righteousness by works of the law is contradictory to the activity of grace.³ Grace, nevertheless, really precedes man's accession to it by faith.⁴ Paul's "justification by faith" formula is very much present in this first section of Rom 5.

Paul after describing the believers' experience in vv.1-5 moves into a description of God's activity for man in vv.6-11.

¹With the exception of the last word of the last verse.

²Cranfield, p. 258.

³See Rom 4:4; 11:6; Gal 2:16; 5:14.

⁴See Rom 2:4; Gal 1:15; 2:21; Eph 2:5; Titus 2:11.

Vv.6-10 contain a series of parallel ideas.¹

The death of Christ is the common denominator in each of these parallels. The parallels follow two patterns which interconnect in v.10. Vv.6,8 and 10 focus on the condition of believers when Christ died for them. Vv.9-10 relate the reconciliation and possibly justification as having taken place while believers were in the state described in vv.6,8,10. Because of this fact there is great assurance for the believers' future salvation at the time of wrath (day of judgment). If the death of God's own Son accomplished reconciliation and judgment when believers were enemies, how much more will they be saved in the future from wrath (the day of judgment) now that God's own Son lives (and they are believers and friends rather than actual enemies). "For those who are reconciled in that way the future has no more terrors."²

The designations used for those who are hostile to God and as such are the objects of both God's love and the sacrifice of His own Son allow no escape from the obvious meaning of this passage which depicts an incomprehensible love.³ It is crucial to note for a right understanding of the nature of God's grace

¹See appendix 5.

²Käsemann, p. 139. Chrysostom notes: "For how will he who has given the greater thing to enemies [the death of Christ], not give the least things to friends? ('Ο γὰρ τὸ μείζον τοῖς ἐχθροῖς δεδοκώς πῶς τὰ ἐλάττωνα οὐ δώσει τοῖς φιλοῖς;) Cranfield 1:268.

³See G. Stählin, "ἄσθενης," TDNT, 1:492; W. Foerster "ἄσεβής," TDNT, 7:188; Käsemann, p. 137; Foerster, "ἐχθρός," TDNT, 2:813-14.

that it acted in favour of mankind while men were still at enmity towards God--impious, ungodly, and "sinners." This is emphasized three times in the parallel verses (vv.6,8 and 10).¹

After stating that Christ died for "us" while "we" were ungodly, v.10 goes on to describe what this death accomplishes. This may have a direct bearing on the Adam/Christ analogy. "We were reconciled" to God through the death of His Son while still enemies.² The parallels in vv.6 and 8 make it clear that the death and reconciliation thus accomplished were not consequent to a man's faith. Some (Lightfoot, Westcott, Ritschl) view the reconciliation spoken of in this passage as taking place in man's experience only. This is adequately refuted by Sanday and Headlam.³

Büchsel states that this

reconciliation comes about through the death of Jesus (R.5:10), which is obviously not merely something which takes place to our advantage, nor simply the revelation of the love of God (R.5:8), but representative substitution for us (2 Cor 5:20, 14f.). . . . although Paul brings faith into the closest connection with justification, he does not mention it in relation to reconciliation in either R.5 or 2 C.⁴

It has been shown that in Rom 5 the act of being reconciled took place while men were "rebels" (v.10);⁵ when weak and impious (v.6); while yet sinners (v.8). "The concept does not

¹Cranfield, 1:264.

²"The premise of verse 10 is that we have been reconciled to God while we were still enemies" Murray, 1:169.

³See Sanday and Headlam, pp. 129-130.

⁴F. Büchsel, "καταλλάσσω," (TDNT), 1:257-8.

⁵Käsemann, p. 139.

refer . . . to an inner event but to the objective ending of enmity."¹ This reconciliation Paul recognizes in Corinthians as being effected in the death of Christ for all men. "Christ's love compels us, because we are convinced that one died for all, and therefore all died. . . . God was reconciling the world to himself in Christ not counting men's sins against them" (2 Cor 5:14,20).

However, Büchsel notes that

'Our' reconciliation is concluded, and Paul can speak of it in the aorist (R. 5:9,10; 2 C. 5:18). But this is not so with the reconciliation of the world. The phrase ἣν καταλλάσσω in 2 C. 5:19 does not denote a concluded work . . . The reconciliation of the world is as little finished as the ἀποβολή of the Jews. Both have been begun in the cross of Christ, and both are in course of fulfilment.²

Büchsel apparently overlooks the fact that the "concluded" reconciliation spoken of by Paul in the aorist in Rom 5:9-10 was concluded while believers were yet God's enemies. It was an objective ending of enmity, he notes, not an inner event. It is the actual inner event of reconciliation on man's part which is as little finished as the rejection of the Jews. The objective reconciliation is completed. This objective reconciliation simply means that the world's sins were effectively put to the account of Christ and not to the account of men (2 Cor 5:19 cf. Rom 3:25b).

The substitutionary nature of Christ's death is revealed in the use of ὑπὲρ with the genitive in vv.6-8:³

¹Ibid., p. 138.

²Büchsel, p. 257. If ἣν is not taken periphrastically with a participle (Büchsel) but with "God" (i.e., God was in Christ) then the participle does not necessarily mean a continuing process beyond the death of Christ.

³F. W. Gingrich, Shorter Lexicon of the Greek New Testament

Christ died on behalf of impious ones . . . hardly on behalf of a just man . . . on behalf of a good man perhaps someone even dares to die . . . while we were yet sinners Christ died on our behalf. Christ's death . . . involves substitution . . . and the characteristic ὑπὲρ ἡμῶν means both 'on behalf of' and 'in place of,' substantively at any rate 'without us.'¹

The parallel between justification and reconciliation in vv.9 and 10² may indicate that there is an aspect of justification that has some significance prior to man's faith being exercised.

Murray recognizes this possibility:

We have been frequently confronted with the subject of justification in the earlier parts of the epistle. And it had been used uniformly of that forensic act of God by which we are declared to be righteous and accepted as such with God, the justification inseparable from faith on the part of the subject. It is possible, however, that in this instance the term is used in a sense coordinate with the reconciliation of verses 10 and 11 and in that event applies not to actual justification by faith but to the objective ground established by the death of Christ. Paul uses the substantive derived from this same term in that sense in verse 18 . . . the parallelism in verses 9 and 10 would create some presumption in favour of regarding justification in verse 9 as similar to reconciliation in verse 10. On this interpretation the blood of Christ would be construed as having in itself, objectively, a justifying effect and the justification in view would consist in the obedience and righteousness of Christ which is the ground of actual justification through faith.³

(Chicago: University of Chicago Press, 1957), p. 223.

¹Käsemann, p. 138.

²"Verse 10 repeats the statement [of v.9] in somewhat altered terminology. . . . As πολλὰ μᾶλλον and σωθησόμεθα both recur, διὰ τοῦ θανάτου τοῦ υἱοῦ αὐτοῦ interprets the phrase about the blood of Jesus. There is a rhetorical change of prepositions; both, however, are instrumental. From all this it follows that "to justify" and "to reconcile" are also the same in content (Schlatter; Nygren; Barrett; Kuss; Bultmann, 'Adam and Christ,' 51; Furnish, *Ethics*, 149; though cf. Sanday and Headlam; Büchsel, *TDNT*, I, 255; Dupont, "Reconciliation," 20ff.)." Ibid.

³Murray 1:170.

The comparison in vv.9-10 between justification/reconciliation and future salvation (σωθησόμεθα) now calls for some attention.

The underlying theme of Rom 5:1-11 is Christian assurance based on the love of God shown forth in the death of Christ. Vv.9-10 are Paul's climax to his argument for assurance. The assurance for future salvation lies in two interconnected arguments: (1) God's favour was extended to man in the death of His Son. How much more can he expect future favour (salvation) in the life of the Son (i.e., the resurrected life).¹ (2) God's favour was extended to men while they were enemies. How much more, now that "we" (believers) are friends, can men be sure of salvation.

The rabbinic qal w^ehomer method of argumentation used in v.7 is present both in v.9 and v.10. It is also present in the later section of the chapter (vv.15,17,20). Its repeated use indicates a unity of theme between the two sections of the chapter. Paul is endeavouring to show in both sections the great outworkings of grace on behalf of men. Grace is for all mankind, who should properly be regarded as God's enemies, but whom God chooses to regard in no such way.

The two-fold argument employs qal w^ehomer in the first instance to refer to the themes of favour shown through death, therefore, how much more favour can be expected through life. The death and life are of no less a person than God's own Son. V.9 uses "by his blood" to refer to Christ's death and simply "through him"

¹Käsemann, p. 139.

to refer to his life. The extended meaning of the latter term is only clear in light of the parallel in v.10: "we shall be saved by his life." That the life here referred to is Christ's earthly life may be argued, but Rom 4:25 and 8:32-34 would seem to favour his Resurrection life. Christian believers should not lose sight of the force of this argument. If the forgiveness of God came through the very horror of the death of His Son, certainly the resurrected Son makes possible all God's grace (Rom 8:32-34).

The second argument Paul has included in v.10 refers to the fact that the favour of God did not come while men were friends towards God but while men were hostile. Therefore, how much more can the believer, having in actual fact become reconciled in his attitude to God, be certain of the favour of God. This favour extends to reach his future eternal salvation.

Paul assures the believer of a future salvation on the day of judgment.¹ The basis of this assurance in this passage is that Christ's death had reconciling/justifying validity when men were God's enemies. The initially effected verdict is for men as enemies. The finally validated verdict is for those who respond to the call of God to their hearts in repentance, faith, and obedience to His will.

Some significance of Rom 5:6-11 to one's understanding of the Adam/Christ analogy, and in particular vv.18-19, may be found in the fact that God's activity in the form of reconciliation (and justification) of man, on His part, had validity prior to

¹See Rom 5:9 cf. Rom 2:5,7,8.

man's faith while men were enemies and alienated from God. This state of reconciliation and justification is real and active on God's part before men express friendship to God by becoming believers. Thus, as Murray noted, the justification of v.9 may not apply to "actual justification by faith."¹ If this is possible here it may also be possible in v.18 where a seemingly universal justification is spoken of. This could thus refer to a universal acquittal effected by God, without contradicting Paul's normal description of justification.

Rom 5:12-21

Rom 5:12-21 puts the capstone on Paul's argument for an equally universal problem for all men and an equally universal solution for all men. The comparison between Adam and Christ reveals that "the universality of sin through the former [vv.1, 15,16,17,18,19] is outmatched by the abundance of grace through the latter [vv.15,16,17,18,19]."² Since Adam, mankind is universally found "in the power of sin and death, even before and outside that law . . ."³ (vv.12-14).

The sentence pronounced upon Adam took its rise in the act of a single man, and had for its result a sweeping verdict of condemnation. But the gift bestowed by God inverts this procedure.⁴

The undercurrent of chapters 3-5 is that God has forgiven the world, and man has only to accept that forgiveness by means

¹Murray, 1:170. ²Guthrie, p. 415. ³Käsemann, p. 150.

⁴Sanday and Headlam, p. 139.

of faith in Christ. It is to be noted that Rom 5:12-21 contains the same basic factors present in Rom 3:21-31¹--the universal sin problem and grace solution, and the inadequacy of the law. Rom 5:12-21 must be seen as a continuation of Paul's concerns in Rom 3:21-31 after his exploration of law versus faith in chapter 4. It is the fact that he has dealt with faith in chapter 4 that explains its explicit absence from Rom 5:12-21. Faith is basic to his argument in Rom 3:21-31 but noticeably absent in Rom 5:12-21. Paul could have considered faith adequately explored in Rom 3; 4; 5:1-2 so as not to require further explicit treatment in Rom 5:12-21.

In addition it is possible that, although faith is not explicitly mentioned in Rom 5:12-21, the term οἱ λαμβάνοντες of v.17 pulls in all the dimensions of faith's reception of justification described by Paul elsewhere, thus adequately qualifying statements of universal justification.

Conclusion

This chapter has revealed that justification by faith is primary for Paul. It has also revealed that justification/reconciliation on God's part took place before men exercise faith. God's way of salvation extended to all men, Jew and Gentile alike. The question should be raised regarding "justification" in Rom 5:18. Is this Paul's normal use of the term or is he, as in Rom 5:9, referring to God's act of acquittal at the death of Christ? The implication of the latter would be that this act of God comes independently of, and prior to, man's personal response of faith.

¹Similar to those of the theme verses: Rom 1:16-17.

Does this mean that this acquittal could be universal? The exegesis of vv.18-19 in the next chapter may find answers to these questions.

CHAPTER IV

TRANSLATION AND EXEGESIS OF ROMANS 5:18-19

This chapter looks at the text, translation, and exegesis of Rom 5:18-19. It works from the Novum Testamentum Graece¹ of Nestle-Aland and the English translation of the New International Version.²

The Text

Codex Sinaiticus has inserted ἀνθρώπου in Rom 5:18 between ἐνός and παραπτώματος thus changing "through one offence" to "through (the) offence of one man." Codex Bezae inserts ἀνθρώπου in v.19 between ἐνός and δίκαιοι to read "through the obedience of the one man." Neither variation can be said to be significant. Later manuscripts read τὸ παράπτωμα for παραπτώματος and τὸ δικαιώματα and δικαιώματος in v.18. These minor variants are of no import for this thesis. Variant readings in this passage (vv.12-21) outside vv.18-19 are also of little significance.²

¹Novum Testamentum Graece, 26th ed. (Stuttgart: Deutsche Bibelstiftung, 1979).

²See also Bruce M. Metzger, A Textual Commentary on the Greek New Testament (London: United Bible Societies, 1975), pp. 512-13.

Translation

Nestle-Aland reads as follows:

¹⁸Ἀρα οὖν ὥς δι' ἑνὸς παραπτώματος εἰς πάντας ἀνθρώπους εἰς κατάκριμα, οὕτως καὶ δι' ἑνὸς δικαιώματος εἰς πάντας ἀνθρώπους εἰς δικαίωσιν ζωῆς·

¹⁹ὥσπερ γὰρ διὰ τῆς παρακοῆς τοῦ ἑνὸς ἀνθρώπου ἁμαρτωλοὶ κατεστάθησαν οἱ πολλοὶ οὕτως καὶ διὰ τῆς ὑπακοῆς τοῦ ἑνὸς δίκαιοι κατασταθήσονται οἱ πολλοί.

The NIV translates Rom 5:18-19 as follows:

¹⁸Consequently, just as the result of one trespass was condemnation for all men, so also the result of one act of righteousness was justification that brings life for all men.

¹⁹For just as through the disobedience of the one man the many were made sinners, so also through the obedience of the one man the many will be made righteous.

There is no difficulty in translating v.19. However, v.18 presents the translator with options. This verse is a verbless sentence in the Greek and the verbs need to be supplied for the English. The Greek reads literally: "So therefore as through one offence to all men to condemnation, so also through one righteous act to all men to justification of life."

The ellipsis in v.18 provides the opportunity for translators and exegetes to find various solutions. An acceptable solution, however, should grow out of the Pauline argument in its context.

As v.18 has four verses (vv.15,16,17, and 19) paralleling its content to varying degrees, one can look to them for some assistance in determining the tense of the verb in the ellipsis of v.18b.

V.15 has the result of the act of each representative man coming to "the many" in the past--both ἀπέθανον and ἐπερίσσευσεν are in the aorist indicative. V.16, like v.18, is verbless thus giving no assistance. In v.17 "the ones receiving the abundance of the grace of righteousness" enjoy its results in the future. Βασιλεύσουσιν is in the future indicative. The present participle (λαμβάνοντες) refers to the reception of the gift of grace. The "reign in life" promised in the future could be identified with the eternal life that results from the reign of grace in v.21. The tenses of v.17 do little to clarify the tense that should be supplied for v.18b. This is particularly so when it is noted that the "abundant provision of grace and of the gift of righteousness" referred to in v.17 is parallel¹ to "God's grace and the gift that came by the grace of the one man" which is described in v.15 by an aorist tense (ἐπερίσσευσεν).

In v.19 κατεστάθησαν (referring to those made sinners) is aorist indicative, translated as a past action in English.²

¹Johannes P. Louw, "Discourse Analysis and the Greek New Testament," The Bible Translator 24(1973): 115.

²There are thirteen occurrences of the aorist indicative in Rom 5:12-21 which are translated by the RSV and NIV as a past tense; the same applies to the KJV with the exception of ἀπέθανον in v.15. Robertson notes the difficulty of translating the Greek aorist into English: "The Greek aorist takes no note of any interval between itself and the moment of speaking, while the English past takes note of the interval. The Greek aorist and the English past do not exactly correspond. . . . The Greek aorist covers much more ground than the English past." He stated earlier: "The caution must be once more repeated that in these sub-divisions of the aorist indicative we have only one tense and one root-idea (punctiliar action)." "The aorist describes an event as a single whole, without the time taken in its accomplishment." A. T. Robertson, A Grammar of the Greek New Testament in the Light of

However, referring to those made righteous, the future κατασταθήσονται is used. Thus the verses parallel to v.18 do not readily answer the question relative to which tense should be provided in the translation of the latter part of the verse.

Rom 5:12-19 clearly presents the entry of sin/condemnation/death through Adam as an action of the past.¹ The passage is less clear about the justification/righteousness/life that results from Christ.

If "justification" is equivalent to the "gift of grace" of v.15, then v.18b could be translated with the aorist. This would be supported by the fact that "justification" and "reconciliation" are in the aorist earlier in Rom 5 (v.9 and v.10 have δικαιωθέντες and κατηλλάγημεν, respectively). The possibility of an aorist tense in v.18b is weakened by the use of a future (κατασταθήσονται) in v.19b. Furthermore, a futuristic present for v.18b is favoured by the RSV: "one man's act of righteousness leads to acquittal and life for all men."²

Historical Research (London: Hodder and Stoughton, 1919), pp. 840, 835, 832.

- ¹v.12: through one man sin εἰσῆλθεν (aorist indicative);
so to all men death διῆλθεν (aorist indicative).
v.15: by the one man's offence the many ἀπέθανον (aorist indicative).
v.17: by the one offence death ἐβασίλευσεν (aorist indicative).
v.19: through the one man's disobedience the many κατεστάθησαν (aorist indicative) sinners. (For a discussion on the use of the aorist see Robertson, p. 825.)

²See Robert W. Funk, A Greek Grammar of the New Testament and other Early Christian Literature (Cambridge: Cambridge University Press, 1961), p. 168.

Thus, the parallel verses to v.18 present the option of a future or an aorist. The difficulty of the tenses in the ellipsis of v.18b must remain unresolved.¹ How this affects the search for an understanding of the "all" and "the many" remains to be seen. Apart from this the translation of the passage presents no real difficulties.

Exegesis

The question Cranfield asks: "How can Paul speak of both κατήκριμα and δικαίωσις as resulting for all men?"² is a puzzle that an exegesis of this passage needs to address. If Paul were a universalist³ this question would not be asked. Rom 5:12-21 standing alone does give strong suggestions of universalism. V.17 is the only verse implying otherwise. It indicates that for those who receive the abundance of the grace it has future validity.

The exegesis of Rom 5:18-19 includes consideration of the key clauses and phrases together with references to other verses in the context (vv.12-21) which have immediate relevance.

Verse 18

1. δι' ἑνὸς παραπτώματος ("as the result of one trespass").
The offence referred to is "the trespass of the one man" (v.15),

¹It may be argued that the γάρ of v.19 links it closely to v.18 and thus the future (κατασταθήσονται) in v.19 must determine the tense of the verb to be provided in v.18b.

²Cranfield, 1:290.

³Universalist and universalism here refer to the belief that all men are ultimately saved.

namely, Adam. Adam, and his one offence by which sin entered the world, is a type of Christ and his significance for the race (vv.12,14). The type/antitype parallel between Adam and Christ, specifically mentioned in v.14, is the motif of vv.12-21.¹ δι' ἑνὸς παραπτώματος is contrasted later in the verse by δι' ἑνὸς δικαιώματος. Διὰ with the genitive means "Through"--of space, time, agent, or abstract word.²

Ἐνός with διὰ occurs six times in vv.12-21 and refers to the following: the one man, Adam (vv.12,16,17);³ the one, Jesus Christ (vv.17); and here in v.18 to the one trespass and the one δικαιώματος. Διὰ occurs in the last verse of the chapter referring directly to Jesus Christ as the agent through whom grace has reigned "through righteousness" to eternal life. This last use of διὰ in vv.12-21 is appropriate. The first occurrence (v.12) was where "through one man" sin and death had entered into the world.

It is to be noted that here in v.18 (and v.16) the NIV

¹Louw, p. 112. Johannes P. Louw is a major collaborator in the forthcoming UBS New Testament Wordbook. His article "Discourse Analysis and the Greek New Testament" focuses on Luke 9:57-62 and Rom 5:12-21.

²Funk, p. 119. The agent can be conceived "as coming in between the non-attainment and the attainment of the object in view" and Robertson quotes some examples: Acts 15:23; 1 Cor 14:9; 2 Cor 5:10; 2 Cor 6:7; 2 Thess 2:2; 2 Pet 3:5; 3 John 13. In each the context reveals whether this is so or not. Also Robertson, p. 582.

³διὰ τοῦ ἑνός in v.17 does not apply to the trespass but corresponds with διὰ τοῦ ἑνός Ἰησοῦ Χριστοῦ at the end of the verse and therefore must apply to the one "man" (Adam).

interprets διὰ with the genitive as: "the result of." This note is indeed present in this construction and accurately reflects the cause/effect relationship to be found in these verses.¹

The singular παράπτωμα in this verse and in vv.15,17,20 "is justified, since Paul undoubtedly has in view the one actual sin of Gn 3."² Literally it means "'a slip or fall sideways,' 'a false step,' 'a lapse': hence metaphorically in a sense not very dissimilar to ἀμάρτημα (which is properly 'missing a mark')."³ Sanday and Headlam see the use of παράπτωμα as appropriate for Adam's "fall" or first deflection from uprightness, "just as ἀμάρτημα is used of the failure of efforts towards recovery."⁴

2. εἰς πάντας ἀνθρώπους εἰς κατάκριμα ("condemnation for all men"). The absence of the verb in the sentence becomes apparent with this second clause. The aorist indicative can be properly supplied as noted earlier because every verb in Rom 5:12-21 which refers to Adam's action or its consequences is in this tense and mood.⁵ The result of Adam's act was "condemnation for all men."

Κατάκριμα outside the NT refers not only to "condemnation" but also to "the punishment following sentence, punishment, doom." This is its meaning also in Rom 5:18.⁶ Thus condemnation and

¹See A. Oepke, "διὰ," TDNT, 2:68.

²W. Michaelis, "παράπτωμα," TDNT, 6:170.

³Sanday and Headlam, p. 139-40. ⁴Ibid., p. 140.

⁵v.12 εἰσῆλθεν, διῆλθεν, ἥμαρτον; v.14 ἐβασίλευσεν; v.15 ἀπέθανον; v.17 ἐβασίλευσεν; v.19 κατεστάθησαν; v.20 ἐπλεόνασεν; v.21 ἐβασίλευσεν.

⁶William F. Arndt, and Wilbur F. Gingrich. A Greek-English

death are both bound up in κατάκριμα. Arndt and Gingrich see κατάκριμα as a play on words with κρίμα in v.16.¹ Κρίμα "means the decision of the judge. . . . Usually the decision is unfavourable, and it thus bears the sense of condemnation."²

The -μα suffixes are significant in understanding the Adam-Christ analogy and should here be noted. Funk states that "derivatives in -μα . . . specify the result of the action for the most part."³ Κατάκριμα here in Rom 5:16,18 "refers not merely to the divine sentence but also to its actual results."⁴ Of other -μα nouns in the passage Conzelmann states:

The totality of the conferred gift of salvation is χάρισμα in 2 C. 1:11. This is also the sense in R. 5:15f. in the context of the Adam-Christ typology, . . . the saving act with all its effects. . . .¹⁹ . . .

. . . .⁵ ¹⁹On the opp. side are παράπτωμα, κρίμα, κατάκριμα

It is worthy to note that χάρισμα in v.15 is indirectly described, through following synonymous phrases, as having abounded to "the many" (ἐπερίσσευσεν, aorist indicative). This point is used by exegetes of the Reformed school to restrict "the many" to the elect who are finally saved, as noted earlier in chapter II.⁶

Lexicon of the New Testament and Other Early Christian Literature (Chicago: University of Chicago Press, 1957), p. 413. Cf. Liddell and Scott, "punishment, fine, damage, . . . Ep. Rom 5:16, 8:1." Henry George Liddell and Robert Scott, A Greek English Lexicon, 9th ed. 2 vols. (Oxford: Clarendon Press, 1940), 1:896.

¹Arndt and Gingrich, p. 412.

²Büchsel, "κρίμα," TDNT, 3:952. ³Funk, p. 59.

⁴Büchsel, "κατάκριμα," TDNT, 3:592.

⁵H. Conzelmann, "χάρισμα," TDNT, 9:404. ⁶See pp. 16-17.

The full efficacy indicated by the -μα derivatives on the Adam-side of the analogy passes over to their antonyms on the Christ-side of the analogy. Concerning v.16 (where δικαίωμα is used instead of δικαίωσις for stylistic reasons¹), Schrenk notes "that in the one sure place where δικαίωμα is used for the sentence of justification the antonym κατάκριμα makes it plain that this sentence is conceived in its full efficacy."² (This applies also to δικαίωσις in v.18 which is also the antonym of κατάκριμα).³ Κατάκριμα in the sense of both condemnation and punishment (death) came with full efficacy (actual effectiveness) through the one offence of Adam to all men.⁴ Can this εἰς πάντας ἄνθρωπους refer to literally "all men"? Πᾶς occurs twice in v.18 and once in v.12. In each instance it is the adjective attached to ἄνθρωπος. Πᾶς and ἄνθρωπος, when together as adjective and noun in the plural and

¹Funk, p. 259, see also Käsemann, p. 154.

²Schrenk, "δικαίωμα," TDNT, 2:222. That δικαίωσις in v.18 determines the meaning of δικαίωμα as a sentence of justification, of acquittal; see also: G. Abbott-Smith, A Manual Greek Lexicon of the New Testament (Edinburgh: T. & T. Clark, 1937), p. 117; Arndt and Gingrich, p. 198; Liddell and Scott, 1:429.

³Arndt and Gingrich, p. 631.

⁴Some would argue that Rom 5:12 ("in this way death came to all men, because all sinned") means that Adam did not effect death upon all men by his one act. This view, however, is inconsistent with the analogy:

"The polemic of this epistle is directed against the thesis that we are justified by works, . . . How contradictory would be the appeal to the parallel obtaining on the side of condemnation and death if Paul finds the basis of the condemnation and death of all in the actual transgression of each individual" (Murray, p. 184. For Murray's fuller argumentation in this regard see pp. 182-86).

without the article mean "all men, everyone."¹ That the term "all men" can be used to refer to different groups is shown by the following examples:

a. Rom 12:18 ". . . live peaceably with all men (πάντων ἀνθρώπων)." This presumably means all whom one has day to day dealings with; less than all mankind.

b. 2 Cor 3:2 ". . . You are our epistle . . . read by all men (πάντως ἀνθρώπων)." Again less than all mankind is meant, only those who see the Christian converts.

c. 1 Tim 2:4 "[God] who wishes all men to be saved (πάντας ἀνθρώπους)." Presumably the reference here is to all mankind without exception.

d. 1 Tim 4:10 ". . . God who is Saviour of all men especially of believers (πάντων ἀνθρώπων)." This usage is clearly all mankind. It is saying that God is the only Saviour for all the race--the One whose relationship to all mankind is that of Saviour, and this relationship is specially valid for believers.

e. Titus 3:2 ". . . showing forth all meekness to all men (πάντας ἀνθρώπους)." Here "all men" means in effect all one meets, it is not a term inclusive of all mankind.

These illustrations show clearly that the context determines how all-embracing the term "all men" is. It is to be noted that it never means "some" of the group, but always all the group without exceptions. For example, see 2 Cor 3:2 where believers are the epistle read by all men must mean: "all who observe or

¹Arndt and Gingrich, p. 631.

are able to observe a Christian." It does not mean "some of the group who are able to observe a Christian." It means all of that unstated group embraced by the term "all men." Therefore "all men" can be less than all mankind where the context indicates that less than all mankind is meant, but it cannot be less than all mankind if that is the extent of the "group" indicated by the context of the passage. If a usage has a context which is ambiguous or unclear then a definite conclusion cannot be reached.

What is the context of πάντας ἀνθρώπους in Rom 5:18?

Rom 5:12 is a parallel passage. In fact v.18 is clearly a return to the thought of v.12 after a digression by Paul in vv.13-17.¹

That sin and death are the lot of all mankind, both from the standpoints of Scripture and human experience, needs no elucidation. The context therefore of v.18 is "all men" who are involved in the sin experience and the death experience. This is all mankind with the exception in Scripture of Jesus Christ who entered the experience of death, but in whom there was no sin (Heb 4:15).

Paul's argument here in Rom 5:12-21 is that just as Adam's act had significance for all the human race (all sin, all die) even so Christ's act as the new representative man has significance for the same group, namely, all mankind. The context here indicates no less than all mankind is meant by the phrase πάντας ἀνθρώπους in its double occurrence in v.18.

¹Cranfield says of this: "Verses 13 and 14 are a necessary explanation of the use of the verb 'sin' at the end of v.12; and

3. δὲ ἐνὸς δικαιώματος ("the result of one act of righteousness"). The obvious parallel with δὲ ἐνὸς παραπτώματος indicates something of Paul's basic approach to the Adam/Christ analogy. Paul has the significance of Christ replacing the significance of Adam for all men.¹ This takes place in a positive direction where Adam's significance for all men is that he had brought condemnation to all. This whole movement of Paul's argument is indicated by the combined recurrences of διὰ, εἰς, and εἰς. These three words occur thirty-two times in Rom 5:12-21, and of these occurrences, twenty-five are in vv.15-19 where the Adam/Christ parallel is repeated in each of these verses. The effect of their combined and continued usage throughout Rom 5:12-21 is apparent when viewed together:

v.12 "just as sin entered the world through one man . . . in this way death came to all men . . ."

v.15 "the many died by the trespass of the one man, how much more . . . by the grace of the one . . . to the many!"

v.16 "one man's sin: The judgment followed one sin and brought condemnation [lit. "to condemnation," there is no verb in the Greek], but the gift followed many trespasses and brought

vv.15-17 drive home the dissimilarity between Christ and Adam. Then in v.18 Paul repeats in a briefer form the substance of v.12 and now [v.18] completes it with the long-delayed apodosis." 1:270. The parenthesis in the KJV reflects this fact.

¹"The purpose of the comparison is to make clear the universal range of what Christ has done . . . [Paul] is here concerned with Adam only as the man who has affected all other men disastrously but whose effectiveness for ill has been far surpassed by Christ's effectiveness for good." Cranfield, 1:281.

justification [lit. "to justification," there is no verb in the Greek]."

v.17 "by the trespass of the one man death reigned through that one man, . . . reign in life through the one man, Jesus Christ."

v.18 "the result of one trespass was condemnation for [lit. "to"] all men, so also the result of one act of righteousness was justification that brings life for [lit. "to"] all men."

v.19 "as through the disobedience of the one man . . . so also through the obedience of the one man . . ."

v.21 "so also grace might reign through righteousness to bring eternal life through Jesus Christ . . ."

Adam through one act moves mankind in one direction; Christ through 'one act of righteousness' moves mankind in the opposite direction. Ἀὐ ἐνὸς δικαίωματος ("through one righteous act")¹ is the opposite of δι' ἐνὸς παραπτώματος. Says Schrenk:

In v.19 it is replaced or explained by ὑπακοή (opp. παρακοή). The δι' ἐνὸς, which elsewhere in vv.12-19 . . . is always masc., is best related here, too, to Adam and Christ, so that in 18b as well the reference is to the right action or conduct of Christ. . . . by obedience even to death.²

Δικαίωμα is used to describe "a 'right act' in fulfilment of legal requirement. . . . [The] total life [of Christ] is δικαίωμα, i.e., a perfect fulfilment of the divine requirement."³ The δι' ἐνὸς δικαίωματος here more likely focuses on Christ's death than His righteous life (although that cannot be excluded). Earlier

¹Abbott-Smith, p. 117. ²Schrenk, p. 221. ³Ibid.

in Rom 5 Paul lays much emphasis on the death of Christ, as that which justifies and reconciles (vv.6-10) and it is probable that this is still in his mind in this phrase.¹ The description of Christ's obedience to death in Phil 2:8 would, with the parallel ὑπακοῆς in v.19, lend support to this understanding. For Paul in Rom 3:23-25, the reversal of man's sin problem was by means of the free justification of grace through Christ's act of redemption. The one act of Christ's ministry which determined mankind's destiny in full contrast to Adam's one act of sin is His death on Calvary. It was not the overall righteous life of Christ that reversed man's destiny in Paul's thinking; it was His death and resurrection.² Sanday and Headlam view δικαίωμα in this verse as the merit of that death rather than simply the act of His death. They do not see a strict parallel with παράπτωμα in the first phrase of v.18, but see δικαίωμα as opposite to κατάνκριμα in v.18 as also in v.16. Δι' ἑνὸς δικαιώματος would thus be interpreted as "through one sentence of justification."³ Schrenk's interpretation of δικαίωμα as a "right act"⁴ is to be preferred because of its faithfulness to what is obviously a series of precise parallels in vv.18 and 19.⁵ If it is allowed that for Paul "God's sentence and the act of Christ are so inseparable that the one may be used in

¹This understanding is supported by the interpretation "act of δικαίωσις . . . Ep. Rom 5:16." Liddell and Scott, 1:429.

²Rom 5:10; 6:5; Col 1:22.

³Sanday and Headlam, pp. 141-42. ⁴Schrenk, p. 221.

⁵Sanday and Headlam, p. 142.

the antithesis as naturally as the other,"¹ then δι' ἑνὸς δικαίωματος could fall somewhere in between the interpretations of Schrenk and Sanday and Headlam: "through one justifying act." This would adhere to the precise parallels and also embody the "inseparable nature" of justification and the death of Christ in the statement without including the sentence of justification, which is contradictory to the parallelism.²

4. εἰς πάντας ἀνθρώπους εἰς δικαίωσιν ζωῆς ("justification that brings life for all men"). Πάντας ἀνθρώπους means no less than all mankind. Εἰς δικαίωσιν ζωῆς is the contrasting parallel to εἰς κατάκριμα in the first part of v.18. Δικαίωσις occurs only once more in the NT (Rom 4:25).

The NIV and KJV translate it as "justification," the RSV as "justification" and "acquittal." The εἰς δικαίωσιν ζωῆς is literally "acquittal unto life." Life is the purpose, goal, and the end result of this acquittal.

The NT usage of δικαίωσις is "the act of justification by the divine acquittal (5:18, opp. κατάκριμα) and with reference to the whole existence of man before God."³

¹Cranfield sets aside Sanday and Headlam's doubt on "whether δικαίωμα can quite = 'a righteous act.'" "We take it that by Christ's δικαίωμα Paul means not just his atoning death but the obedience of His life as a whole" (1:289). Käsemann disagrees with this: "As in v.16c δικαίωμα in antithesis to παράπτωμα cannot be the legal requirement or the fulfilment thereof in a legal order . . . , nor can it mean the verdict of justification . . . nor the righteous conduct of Christ throughout his life" (p. 156).

²See Arndt and Gingrich, p. 198; also Liddell and Scott, 1:429, "making or accounting righteous, justification, Ep. Rom 4:25, etc."

³Schrenk, "δικαίωσις," TDNT, 2:223.

Of the phrase εἰς δικαίωσιν ζωῆς in v.18, Schrenk states:

... the reference is again to the actualisation of the divine sentence of justification by the blessing of believers. The attributive ζωῆς tells us that justification and life are correlative, that the content of δικαίωσις is life, that it entails life in the full sense, that life is the eternal result and goal, just as the final end of transgression consists in κατάκριμα. V.17 and v.21 show plainly that ζωῆ must be understood throughout in an eschatological sense. Paul's use of ζωῆ elsewhere (R. 6:4; 8:2,6, 10) shows also that this life begins now in the justified. Nevertheless, the phrase δικαίωσις ζωῆς, like the δίκαιοι κατασταθήσονται of v.19, confirms the view that in Paul justification looks to the consummation in which alone it will attain its τέλος and final establishment.¹

Sanday and Headlam state simply "'Life' is both the immediate and the ultimate result of that state of things into which the Christian enters when he is declared 'righteous' or receives his sentence of absolution."² Cranfield notes that δικαίωσις here signifies not just the act of justification but also the condition resulting from it of possessing a status of righteousness before God."³ Ζωῆς is a "genitive of result" and therefore "this righteous status has life, eternal life, for its result."⁴ Each of the above three authors sees in v.18 a justification that has eternal life as its ultimate goal.⁵

The life brought about by the righteous act of Christ is

¹Ibid., p. 224. It should be noted that Schrenk's statement that "the actualisation of the divine sentence of justification [is] by the blessing of the believers" assumes that only believers are in Paul's mind. His later references (Rom 6:4; 8:2,6,10) could properly be qualified in this way; from their contexts it is obvious that Paul here has believers in mind.

²Sanday and Headlam, p. 142. ³Cranfield, 1:289. ⁴Ibid.

⁵Käsemann, however, sees ζωῆς as a genitive that "is qualitative and not one of direction." He also cites a number of scholars opposed to this understanding. Käsemann, p. 156.

the overturning of the death brought about by Adam. Adam brought about a condemnation which meant death; Christ brings about a justification or acquittal which is unto life for all men. The nature of the death that resulted from the condemnation may aid in understanding the nature of the life brought about by righteous act.¹

"Death" in the NT can mean natural death, death as a penalty, the death of Christ, natural death as a divine punishment, and spiritual death. It can be personified, and, it can mean eternal death or the final or "second death."² Rom 5:12 has in mind natural (physical) death as divine punishment and Rom 5:14 personifies death.³ Spiritual death is in operation in anyone who is not receiving the Spirit which is life.⁴ But the reception of the Spirit excludes eternal death and overturns natural death.⁵ Spiritual death is caused by sin's reign which causes "natural" death and eternal death. They are closely interrelated as cause and effect. Thus the meaning of death as spiritual or eternal cannot always be clearly distinguished. The context of vv.17 and 21 indicates that it is the death of v.12 that is referred to, and this is natural death.⁶

"Justification of life," as a justification unto life, is an act that also reaches out to give spiritual and eternal life to its recipients. As the overturning of the death sentence

¹Ibid., p. 205. ²Arndt and Gingrich, p. 51. ³Ibid.

⁴John 6:63; Rom 8:2,10. See Arndt and Gingrich, p. 351.

⁵Rom 8:10,11. ⁶Arndt and Gingrich, p. 351.

on mankind that came by Adam this writer sees it as able to be universal in its effect without man's participation. Spiritual life and eternal life can only be effected with man's cooperation. (The aorist of Calvary is effected--the future is full of potential.)

Interpreting δικαίωσιν ζωῆς as above allows some harmony with the fully effective nature of the "condemnation" that came through Adam. In both instances it can also be allowed to be universal.

If the "justification of life" is fully effected and if πάντας ἀνθρώπους is literally all men, as it would seem to be, then εἰς δικαίωσιν ζωῆς of v.18 cannot be the equivalent of eternal life, otherwise all men would be saved. Εἰς δικαίωσιν ζωῆς is either: (a) fully effective from the beginning for all who are saved (i.e., the elect); (b) only ever potentially effective for all men, and thus effective only for those who accept it; or, (c) fully effective for all initially by Christ's death but never able to reach its full outworking in eternal life for all (for some reason).

These are the three main options to avoid universalism. The first is attractive for Calvinists but ignores the context. The second is more attractive to non-Calvinists but involves an understanding that εἰς δικαίωσιν ζωῆς would not be as effective as κατάκριμα. A future tense in v.18 could move the fully effective nature of the acquittal into the future thus paralleling v.19. "All men" would then be all who accept the opportunity of the gift. However, this means that acquittal unto life, was never

effected for "all men" as was the condemnation. If the third option is chosen, the reason the initial efficacy of the acquittal is unable to reach its full outworking for all men to a spiritual and eternal life is that its fulfilment requires that men receive it. In v.17 οἱ λαμβάνοντες limits the results of Calvary in its eternal goals, but not in its initial settlement of man's death penalty. All men are justified to life in full by that sacrifice. That settlement was fully efficacious for all men.

Another approach that can be argued is that Paul intended his Adam/Christ analogy to be but "broad sweeps of the brush" indicating in general terms that Christ had replaced Adam as the determiner of the race's destiny. Käsemann describes it as a "change of aeons which has been effected with no cooperation on our part."¹ This approach would be a general expression of a universally effective grace that was the solution to man's universal need. As such Paul's qualifying statements of vv.17 and 21 are more than adequate qualification of other statements in vv.12-21. This would be so in view of his over-riding preoccupation to demonstrate Christ's supremacy over the consequences of Adam's act.

There is both a strength and a weakness in this approach. The strength is that Paul's argument is a focus on the universal nature of Calvary's accomplishments as a movement from death to life; and analogies are not to be pressed to their limits. Paul

¹Käsemann, p. 145. Also: "The obedience of Christ, which cancelled the disobedience of the primal man, and reinstated history, stands at the beginning of the kingdom of fulfilment" (p. 158).

digressed in v.12 almost as soon as he had started the analogy to make qualifications that would maintain the validity of the analogy.¹ If he had spent all his time making every possible detail of the analogy fit each conceivable problem, then the analogy would have become lost in such qualifications. It is the nature of analogies to present "broad strokes of the brush," and not to remove every point of tension. Therefore the details need not be pressed.

The weakness is that the analogy is not an abstract illustration but one describing realities. Death did come from the progenitor of the race; sin is a cause-effect reality that destroys life in God's universe. Literally all men do die because sin entered the world. An infinite sacrifice was made. Thus, if the analogy is to be limited in the extent of its "real" effects, the magnitude of the results of the death of the infinite Christ are more likely to surpass the finite man of Paul's analogy than fall short of it.² This does not ipso facto prove such to be the case; however, the universal nature of God's outreach to a lost world should be only restricted with caution lest the exegete does despite to the grace of God. "Where sin increased, grace increased all the more" (v.20).

¹V.12: Individual responsibility for sin had to be maintained. Vv.13-14: The written law had to be discounted as the universal cause of death; the mere statement that Adam alone brought death could have later been qualified by relating death to the law.

²Nygren correctly notes that "Paul does not move from Adam to Christ, but from Christ" (p.20). The realities encompassed by all that Christ is and all that his death means are confined by the type rather than expanded by it.

V.18b may be, therefore, a description of a reality of Calvary's universal effectiveness which extends beyond the analogy; or, it may be a "broad brush stroke," appropriate to analogy, that does not attempt a fine harmony of all its details with Paul's theological formulations elsewhere.

A future tense alone applied to v.18b (parallel to v.19b) would mean that "justification that brings life" incorporates the fuller aspects of justification indicated in v.21. It would, however, distance this expression from the act of grace which has abounded to the many (v.15). The RSV interprets v.18b as: "one man's act of righteousness leads to acquittal and life for all men." Supplying even a futuristic present tense means the "acquittal" has a less immediate association with the "one man's act of righteousness." There is a degree of separation suggested. This surely strains the parallel within v.18 where the condemnation came through the one trespass. The one trespass did not lead to condemnation, it was immediate. Paul's whole analogy is endeavouring to show the immediacy, the closeness, the inseparableness of "justification of life" with the righteous act of Christ. To then distance justification from the "one act of righteousness" that causes it, by a futuristic present, as does the RSV, seems to this writer to rob the analogy of some of its intended force.

It could well be that the verbless v.18 incorporates justification reality that is associated with the act of grace in v.15 (aorist) and the reception of it (present) in v.17 and its future outworking to glory in the eschaton. V.15, with v.19,

clearly indicate that the act of grace that justifies and is actually reaching men includes past and future action. Perhaps v.18b should be left verbless as in the Greek and the possibility of both tenses be recognized. The future tense would be seen by this writer as referring to potential salvation for all men while the aorist would incorporate the reality of an effected acquittal by Christ at Calvary for all men.¹ Whatever interpretation is adopted there are tensions that remain unresolved.

Verse 19

1. διὰ τῆς παρακοῆς τοῦ ἑνὸς ἀνθρώπου ("through the disobedience of the one man"). Παρακοή is an "unwillingness to hear, disobedience."² In the NT it always means "'bad hearing' in consequence of unwillingness to hear . . . , and therefore in the guilty sense of disobedience."³ It refers to the disobedience of Adam in Gen 3. Ὑπακοή (v:19b) is opposite to παρακοή

¹An effected acquittal means in practical terms that Christ's righteousness is to man's account in God's eyes because of His Son's death. The account is real because of the transaction that placed Christ's righteousness to man's account (Christ's death). What this means experientially must still be described in terms of faith. To say that God's effected acquittal of man means nothing for him before he knows of it does not change its reality in God's eyes. The riches of Christ's righteousness have abounded to the whole human race in full effect by Christ's death. His death is a reality that can be expressed only partially in forensic or accounting terms. It is nonetheless an effected reality on behalf of everyone.

²Arndt and Gingrich, p. 618.

³G. Kittel, "παρακοή," TDNT, 1:223.

and refers to Christ's one righteous act (δι' ενός δικαίωματος, v.18) in the sacrificial death.

Τοῦ ἑνὸς ἀνθρώπου is a subjective genitive, therefore "the one man" disobeyed. This disobedience of the one man parallels closely the first phrase of v.18. By this act "the many were made sinners."

2. ἁμαρτωλοὶ κατεστάθησαν οἱ πολλοί ("the many were made sinners"). Who are "the many" described here by Paul as being made sinners? One finds that πολὺς with the definite article and in the plural occurs twice in v.19 and also twice in v.15. In v.15 the parallel with πάντας ἀνθρώπους (v.12) who died, is obvious (οἱ πολλοὶ ἀπέθανον).

Arndt and Gingrich state that πολλοί with the article means: "the many, of whatever appears in the context. Mk 6:2 (the many people who were present in the synagogue): 9:26b (the whole crowd). Opp. ὁ εἷς Rom. 5:15a, c, 19a, b."¹ In v.15 "the many" who died is in the context of the "all" who experience death (and sin) of v.12, namely, the whole human race. This carries through as the same group meant by οἱ πολλοί of v.19.

J. Jeremias refers at length to the meaning of οἱ πολλοί in this verse. He states that apart from Matt 24:12 and 2 Cor 2:17 οἱ πολλοί is always used inclusively:

The classical example is R. 5:15b οἱ πολλοὶ ἀπέθανον (=πάντες ἄνθρωποι v.12 = πάντες 1 C. 15:22) "all (descended from Adam) had to die"; here both meaning and context agree in supporting an inclusive understanding of οἱ πολλοί. As far as the other Pauline references are concerned this understanding is

¹Arndt and Gingrich, p. 688.

established by the alternatives: R. 5:15c ἡ χάρις τοῦ θεοῦ . . . εἰς τοὺς πολλοὺς ἐπερίσσευσεν (= εἰς πάντας ἀνθρώπους, v.18b); v.19a ἁμαρτωλοὶ κατεστάθησαν οἱ πολλοί . . . 19b: δίκαιοι κατασταθήσονται οἱ πολλοί (= πάντες ἀνθρώποι v.18ab = οἱ πάντες 11:32ab).¹

Jeremias further expounds at length on οἱ πολλοί:

οἱ πολλοί occurs twice in connection with statements concerning the saving work of Jesus. R. 5:15c: ἡ χάρις τοῦ θεοῦ καὶ ἡ δωρεὰ ἐν χάριτι τῇ τοῦ ἐνὸς ἀνθρώπου Ἰησοῦ Χριστοῦ εἰς τοὺς πολλοὺς ἐπερίσσευσεν. v.19b: διὰ τῆς ὑπακοῆς τοῦ ἐνὸς δίκαιοι κατασταθήσονται οἱ πολλοί. Paul himself interprets these two sayings when he uses οἱ πολλοί interchangeably with πάντες ἄνθρωποι, v.18b. He thus ascribes the greatest conceivable breadth to οἱ πολλοί; Christ's obedience affects mankind in the same way as does Adam's disobedience. R. 5:19b (δίκαιοι κατασταθήσονται οἱ πολλοί) is a rendering of Is. 53:11c . . . the "many" are all men. R. 5:16 takes the מְרִבָּה of Is. 53:12e. (without art.) no less inclusively. . . . In his reading of Is. 53 Paul thus applied both מְרִבָּה and מְרִבָּה without distinction to all mankind.²

It is very misleading to translating οἱ πολλοί, as the KJV does, ignoring the article:³ "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." "The many" are all men not some men.

Κατεστάθησαν is the aorist indicative of καθίστημι--"to set in order, appoint, make, constitute."⁴ "To make, to cause (someone to become something)", is the meaning here in both instances in v.19.⁵ Oepke expands this noting that in v.19 there is hardly any linguistic or material difference between κατεστάθησαν and ἐγένοντο.⁶ The significance of κατεστάθησαν merits a lengthy quotation from Oepke:

¹J. Jeremias, "πολλοί," TDNT, 6:540-41.

²Ibid., p. 542-43. ³Sanday and Headlam, p. 140.

⁴Abbott-Smith, p. 224. ⁵Arndt and Gingrich, p. 391.

⁶Oepke, "καθίστημι," TDNT, 3:445.

The meaning is that "as the many became sinners through the disobedience of the one man, so the many become righteous through the obedience of the one." This does not imply that the forensic element is absent. 2 C. 5:21 and Gl. 3:13 show that in Paul ποιεῖν and γίνεσθαι do not necessarily bear an effective sense; they may also have an affective. The context decides. In R. 5 the forensic element is evident at v.18 (κατάκριμα--δικαίωσις). Vv. 13f also show that in the judgment of God the thing which counts is not exclusively the nature of the individual but the dominant character of the old (or the new) creation. . . . God's sovereign sentence decides both destiny and quality. To be sure, guilt is involved yet it is in Adam that the many, and virtually all, became sinners. Conversely, the many, again virtually all, but in fact believers, become righteous in Christ in spite of their own sin (δικαιοῦντα τὸν ἄσεβῆ, R. 4:5). They will stand forth as righteous in God's judgment. Pronounced righteous, they will then normally become righteous in fact as well (Rom. 8:3f). Here, however, the emphasis is on the judicial sentence of God, which on the basis of the act of the head determines the destiny of all. The subtleties which have rightly been found in the passage lie in the teaching rather than the wording.¹

3. διὰ τῆς ὑπακοῆς τοῦ ἑνός ("through the obedience of the one"). This is again closely parallel to v.18 (δι' ἑνός δικαιώματος). "The obedience of the one"² would refer primarily to Christ's death, if the parallel with v.18 is seen as interpreting v.19. However, it could include the broader scope of Christ's life of obedience (compare Phil 2:8). Οὕτως καὶ introducing this phrase, combined with the ὥστε which introduced the first sentence of v.19, does not warrant the

assumption of many that Paul's ὥστε . . . , οὕτως καὶ . . . implies that he thought that the ways in which Adam's sin and Christ's obedience were effective for other men must correspond exactly. All that is implied surely is that

¹Ibid., pp. 445-46.

²Τοῦ ἑνός is a subjective genitive, therefore "the one" is doing the obeying.

in both cases what one man does affects all other men and is determinative of their existence.¹

That this is the case is seen by a comparison with the ὥσπερ . . . , οὕτως καὶ sequence in v.21. The parallels lack equality: ἐν τῷ θανάτῳ is parallel to three distinct phrases.

Corresponding to the single phrase ἐν τῷ θανάτῳ in the protasis are three distinct phrases in the apodosis. διὰ δικαιοσύνης indicates that it is through the gift to men of righteousness (i.e. of a status of righteousness before God)² that grace reigns; εἰς ζωὴν αἰώνιον indicates the result of its reign; and διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν indicates that it is through Christ that the reign of grace is both established and sustained.

²That this is the sense of δικαιοσύνη here is clear in view of vv.16,17,18 and 19. . . ."²

4. δίκαιοι κατασταθήσονται οἱ πολλοί ("the many will be made righteous"). Extra-biblical sources throw little light on the deeper NT significance of δίκαιος.³ The general meaning is "upright, just, righteous."⁴

The "act of making righteous" is placed in the future by Paul in v.19. Arndt and Gingrich see this as a reference to the last judgment for those who stand the test.⁵ Schrenk likewise sees v.19b as looking to the last judgment when they (the many) "will be presented righteous or made righteous by God's sentence . . . he does not say that we are now δίκαιοι."⁶

¹Cranfield, 1:291. ²Ibid., p. 294.

³J. H. Moulton and G. Milligan, The Vocabulary of the Greek Testament (Grand Rapids, Michigan: W. B. Eerdmans, 1930), p. 162.

⁴Arndt and Gingrich, p. 195. ⁵Ibid.

⁶Schrenk, "δίκαιος," TDNT, 2:191.

καθίστημι is in the future indicative in v.19b which, according to Cranfield, "could refer to the final judgment, [but] it is probably better understood, in agreement with 5:1 and 9, as referring to the present life of believers."¹ Or it could refer to neither the last judgment nor to the present life of believers "but to future generations of Christians."² Käsemann states:

After the past form [tense] in the first clause the verb in the second clause, as in v.17b, [καθιστάναι] is not in the logical [future] (Sanday and Headlam . . .) but the eschatological future. . . . We thus have a parallel to Gal 5:5, where righteousness is awaited as a gift of the consummation.³

This writer would favour understanding κατασταθήσονται as referring to the consummation when "all men" who are then declared righteous are all those who are finally saved. At that stage justification of life reaches its fulfilment: (a) forensically, (b) spiritually, and (c) eternally for man. This is the full goal of Calvary. "Justification of life" can be viewed as reaching eternal life for man in three stages: (a) "life" forensically at Calvary by Christ's death; (b) "life" forensically and experientially by faith, and (c) "life" forensically, experientially, and eternally at the judgment.

If v.19b is viewed as referring primarily to the eschaton this would find some parallel in v.21: "so also grace might

¹Cranfield, 1:291. ²Sanday and Headlam, p. 142.

³Käsemann, p. 157. "Naturally this does not mean that suddenly there is doubt as to the reality of accomplished justification, or that this is restricted" (ibid).

reign through righteousness to bring eternal life . . ." This would also be so of v.18b in the sense that the acquittal of all men there has carried through continuously to the goal of eternal life (for some) thus it is a "justification that leads to eternal life."

This understanding has modified the "all men" who initially and effectively are acquitted in v.18b to less than "all men" on the day of judgment. The effective acquittal of Calvary is reduced on (and before?) the day of judgment through men failing to receive the kingdom of Christ into their lives. This kingdom, fully inaugurated by Calvary, is one to which all men have a share and an entitlement. However, it is necessary for them to receive it.

Calvary is God's absolute favour expressed towards mankind; a reconciliation that refuses to place sin to man's account.¹ Grace is both absolute and universal at Calvary and far outweighs the act of Adam both in its significance and effect for all men. It brings forgiveness where a penalty should be properly exercised.

Resting upon the human race is the grace and favour of Calvary. Grace has abounded (v.15) with divine initiative to all. That the gift of grace at Calvary abounds to believers only, in its inauguration of salvation, seems untenable.² That this grace, however, in its goal of bringing eternal life, is realized only

¹2 Cor 5:19.

²John 3:16; Rom 4:5, 5:9-10. (cf. Rom 5:25 with 2 Cor 5:14). Rom 5:15 states: "How much more did God's grace and the gift that came by the grace of the one man, Jesus Christ, overflow [ἐπερίσσευσεν, aorist indicative] to the many."

for believers (v.21) remains a possibility.

Paul has addressed a great reality in this passage, the reality of acquittal at three points of history: Calvary, the time of belief, and the eschaton. He did not seek to clarify, and may have been unaware of these aspects that he was touching upon. Nonetheless, Rom 5:12-21 deals with the significance of Christ's justification at the point of Calvary (v.18b), at the point of faith, and at the time of the eschaton (v.19). Paul primarily had in view, however, the movement from death by Adam to life by Christ and the significance of this for all men.

In Matt 24 there is the instance of a writer failing to clarify issues inherent within the matters he was discussing. The confusion between Jerusalem's destruction and the end of the world, while a prophecy and not paralleling the issues of Rom 5:12-21, may allow one to credit Paul with describing realities that he did not readily distinguish as having separate significance. Therefore though this exegesis suggests that the acquittal of "all men" was effected at Calvary, many do reverse this acquittal by their own choice. The original universal nature of Calvary is restricted by man's response.

"Justification that brings life" (v.18) is a justification that has incipient within it the seeds of spiritual and eternal life. That seed calls forth faith which is the "receiving" of the gift (v.17) that foreshadows its validity at the last judgment and the eschaton.

Such an interpretation as the foregoing allows a fully effected acquittal of "all men" as compelled by the text, while

avoiding universalism. It also allows Paul's "justification by faith" formula elsewhere to be central for the reality of justification that brings salvation.

The one area of the text which is "interpreted" to suit this scheme is the conditional element imposed on the οἱ πολλοί in v.19b. V.17 is seen as the basis for this. The same cannot apply to the grace that came in v.15 or the justification that comes in v.18.¹ Neither of these is in the future and therefore cannot be dependent upon man's actions for their initial validity.

¹It can apply to the ζῶης of v.18 if that is viewed as a future result of justification.

CHAPTER V

CONCLUSION

The literature surveyed revealed four possible interpretations of Rom 5:18-19. Of these four this writer concludes that the exegesis of the passage favours the third. The third view is that Adam represented literally all men effectively and likewise that Christ represented all men effectively. This view preserves a basic harmony in the Adam/Christ parallel.

The result of Adam's sin (forensically) was condemnation for all; the result of Christ's one righteous act was acquittal for all men to the same extent that condemnation had actually come by Adam. This, however, is far removed from any universal salvation. Salvation is more than God's act on behalf of man in the death of Christ. Salvation is man's reception of the gift of grace into his life (v.17), which gift can then reign to eternal life for the believer. Faith is man's response to God's gift that enables an acquittal to become actual salvation to eternal life for any individual. Rom 1-5 revealed the importance of faith for realizing justification to its goal of eternal life.

Rom 5:6-11 revealed a reconciling/justifying activity of God on behalf of men before they were believers. This was by the death of Christ which was for all men. Murray noted

that the justification of these verses may not be the equivalent of Paul's "justification by faith" presentation earlier in the epistle.¹ This being so, a universal "justification" that is descriptive of a prevenient acquittal on God's part for all men and not equivalent to "justification by faith" should be recognized as a possibility in v.18.

If Paul sees "justification" in v.9 in a manner that is not subsequent to man's faith (Paul's normal view) then this must be allowed as a possibility in v.18b. If this is so a universal salvation in v.18 need not be indicated by an effected acquittal and the universal terms. The conditional nature of a successful reign of grace to salvation and eternal life for any individual is apparent in vv.17 and 21.

Thus on the God-ward side of the plan of salvation God may regard all men acquitted by His Son's death. He now wishes to take men individually into eternal life through their faith and trust in Him. The acquittal in God's eyes is real before man's faith, but this acquittal awaits the response of man's soul to carry it forward to eternal salvation. It could be termed "justification at a standstill"--real, but not indicating whether man will finally be saved or lost. As Adam's act was one that could be reversed by Christ, Christ's acquittal is one that can be reversed by the individual. Thus universalism is not required by an effected acquittal at Calvary for all men.

The implications of this for other areas of theological

¹See Murray, 1:170.

understanding are beyond the scope of this thesis. However, this writer recognizes that there are a number such as: How saved or lost is man before faith?¹ Are all men "in Christ?" Can men be saved without preaching the gospel?

If the passage is treated as a general analogy not requiring the details to fit or be pressed home, one may rightly ask which details are not pertinent to the analogy. Neither the reality of justification nor the extent of the one act of Adam should be viewed as irrelevant to the analogy.

If salvation is not viewed as being incorporated under the universal terms of v.18, the analogy can retain an effected acquittal that reversed the condemnation that came by Adam and also allows it to be universal as was the first man's act.

In God's eyes any condemnation that extended to men universally and forensically by the one act of Adam has been surely reversed by the death of his infinite Son at Calvary.

The Adam/Christ analogy is operating in terms largely descriptive of forensic realities and not experiential ones. An acquittal, by substitution, can be real to God in His law court before it is experienced by man and leads to his salvation.

¹ See appendix 6.

APPENDIX 1

F. F. BRUCE AND J. C. O'NEIL ON ROMANS 5:18-19

F. F. BRUCE AND J. C. O'NEIL ON ROMANS 5:18-19

F. F. Bruce diverged from the four basic interpretations outlined in this paper by seeing Adam as representing less than all the human race. Commenting on "the many" of v.15 (and v.19) he states:

It is a natural inference from these words 'that the grace procured by Christ belongs to a greater number than the condemnation contracted by the first man.' So Calvin put it-- which may surprise those who imagine that he envisaged the elect as a small minority.¹

J. C. O'Neil shares this viewpoint. His reasoning in arriving at this conclusion is worth following:

'many': the word 'many' in vv.15 and 19 has caused difficulty to commentators from the time of the Fathers onwards. Origen and the Greek Fathers generally took 'many' to be different from 'all,' but Didymus of Alexandria, Theodore of Mopsuestia, Chrysostom, and Augustine understood 'many' to mean all. In the present verse the meaning "all" might seem to be required by v.12, where the writer said that all died. But three things count against this interpretation. First, it is unlikely that a writer would use "many" in a context where he also uses "all" if he believed them to be interchangeable terms. "Many" may possibly not exclude the possibility that all are included, in a context where "many" is contrasted with "one" or "some", but hardly in a context where "all" is also used. Second, it is unlikely that the last part of this verse is meant to teach that all men will in fact receive the grace of God and inherit eternal life. Finally, the aorist tense of the verbs 'died' and 'abounded' suggest an observable contrast; the present tense would be more natural if the author had wished to state that although

¹F. F. Bruce, The Epistle of Paul to the Romans: An Introduction and Commentary Tyndale New Testament Commentaries (Grand Rapids, Michigan: W. B. Eerdmans, 1963), p. 131.

all die grace abounds for all. I conclude that the death of many here referred to is the rule of death, eternal death, which is contrasted with the eternal life graciously given to many by the grace of the one man Jesus Christ. The many who died and the many to whom grace has abounded are different people.¹

'condemnation for all men . . . acquittal and life for all men': the previous verse, which speaks of men's receiving grace, makes it highly unlikely that the author means that all men are both condemned and acquitted. He means that condemnation and acquittal are possibilities for all men; Adam's sin and Christ's resurrection are the two events that open up eternal death or eternal life for men.²

¹J. C. O'Neil, Paul's Letter to the Romans (Harmondsworth, Middlesex: Penguin Books Ltd, 1975), p. 103-4.

²Ibid., p. 106.

APPENDIX 2

DODD, BRUNNER, SCROGGS, AND BEST ON ROMANS 5:12-21

C. H. Dodd

C. H. Dodd makes no attempt to identify "the many" or the "all" in Rom 5. His viewpoint is highly interpretative rather than exegetical. He discounts Paul's reasons for condemnation and death.

Obviously, we cannot accept such a speculation as an account of the origin of death, which is a natural process inseparable from organic existence in the world we know, and devoid of any moral significance.¹

Dodd views Christ's life and suffering as a moral example affecting the 'corporate personality' of mankind. The "corporate racial wrongness which infects human society as we know it"² is the problem. For Dodd, Christ came to change the former solidarity of mankind under Adam, the corporate wrongness, into a "new order in which goodness is as powerful and dominant as was sin in the order represented by Adam; or rather, it is far more powerful and dominant."³

Dodd's heavy emphasis on the moral influence of the atonement is at the expense of Paul's own emphasis on representative substitution which is dominant throughout the whole fifth chapter of Romans.⁴ Dodd's approach must be discounted as of little

¹C. H. Dodd, The Epistle of Paul to the Romans, Moffat New Testament Commentary (London: Hodder and Stoughton, 1932), p. 81.

²Ibid., p. 80. ³Ibid., p. 82. ⁴See pp. 60-62ff, 92.

significance to a better understanding of Paul's meaning of the "all" and "the many" in this passage.

Emil Brunner

Emil Brunner presents an overview of Rom 5. He sees Christ as more than undoing the damage done by Adam. He also states:

Through Jesus Christ man has been placed on a different ground, he has a new position. . . . This has come about simply through the divine sovereign acquittal, in the same way as a slave is set free by the stroke of his master's pen.¹

Elsewhere Brunner, describing grace, states:

The thought underlying grace is always that of judicial verdict. Grace is pardon, acquittal from that punishment which we deserved by right and which would be to our eternal ruin (Rom 3:24f). Grace therefore is also exemption from merited condemnation (Rom 5:16).²

One is left wondering whether Brunner would hold to this description of grace in the preceding verse: "How much more did God's grace [pardon, acquittal] . . . overflow to the many;"³ and whether Brunner would have taken "the many" to mean all mankind.

Robin Scroggs

Robin Scroggs looks at the possible background to Paul's two-Adam typology. He indicates his reasons why Christ as the Second Adam should be viewed against a backdrop of Judaism rather

¹Emil Brunner, The Letter to the Romans (London: Lutterworth Press, 1959), p. 48.

²Ibid., p. 144.

³Rom 5:15.



than Hellenism. Scroggs views Christ as the mediator of true humanity.¹ This restoration of life "is for the believer."²

Scroggs views Rom 5:12-21 as a great contrast between death and life.³ He does not give an exegesis of the "all" or "the many." (Interestingly, along with J. A. T. Robinson, Scroggs understands τοῦ μέλλοντος of v.14 as applying not to Christ but to Moses.)⁴

Ernest Best

Ernest Best in his commentary is most concerned with the experienced results of Calvary in the "new life" rather than the forensic representative nature of the actions of Adam and Christ. He gives little attention to Paul's parallelism of ideas from vv.15-19 in terms of the universality of each. He sees that "'Inasmuch as all men have sinned' (v.12) all are subject to death, but inasmuch as all do not have faith all do not receive life"⁵ . . . "by which Paul means spiritual or eternal life."⁶

Best does not explain the gift that abounded to the many (v.15), he limits it, however, by describing it as "the gift that comes to so many."⁷ He recognizes the equivalence of the

¹Robin Scroggs, The Last Adam (Oxford: Basil Blackwell, 1966), pp. 102-8.

²Ibid., p. 82. ³Ibid., p. 81.

⁴Ibid. See also J. A. T. Robinson, The Body: A Study in Pauline Theology (London: SCM, 1952), p. 35n.

⁵Ernest Best, The Letter of Paul to the Romans (Cambridge: Cambridge University Press, 1967), p. 63.

⁶Ibid., p. 61. ⁷Ibid., p. 63.

two terms "the many" and "all" as meaning all men.¹ He sees Adam as "typifying" all men in that all follow him in sin and thus in death. "We are responsible for our own sins and not guilty because Adam sinned."² For Best, Christ "represents or typifies" all men "as open to receive life."³

It is to be questioned whether Best recognizes the full depth and significance that Paul gives to the representative role of both Adam and Christ. The phrase: "represents or typifies"--used by Best--hardly does justice to Paul's thought. Adam's sin may be typical of man but the gift of grace and justification was not typifying man in any way. This gracious gift was foreign to mankind and not representative of man "as open to receive life." Rather it was a representation for mankind to entitle all men to life.⁴

The question remains unaddressed by Best whether Christ actually gave justification of life to all men by His own death.

¹Ibid. ²Ibid., p. 60. ³Ibid., p. 63.

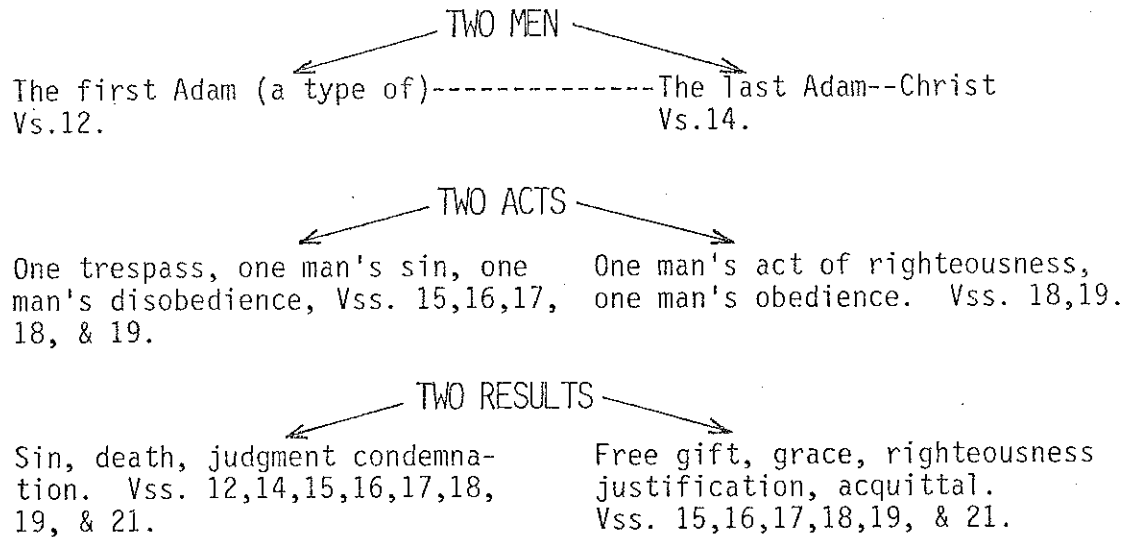
⁴Paul states in this same chapter of Romans that a man may die for a good man, but that the gift of grace from God in the person and death of Christ was for the "ungodly," "sinners," and "enemies" (Rom 5:6-8,10). The gracious gift was foreign to man's way of behaving, definitely not representative of it.

APPENDIX 3

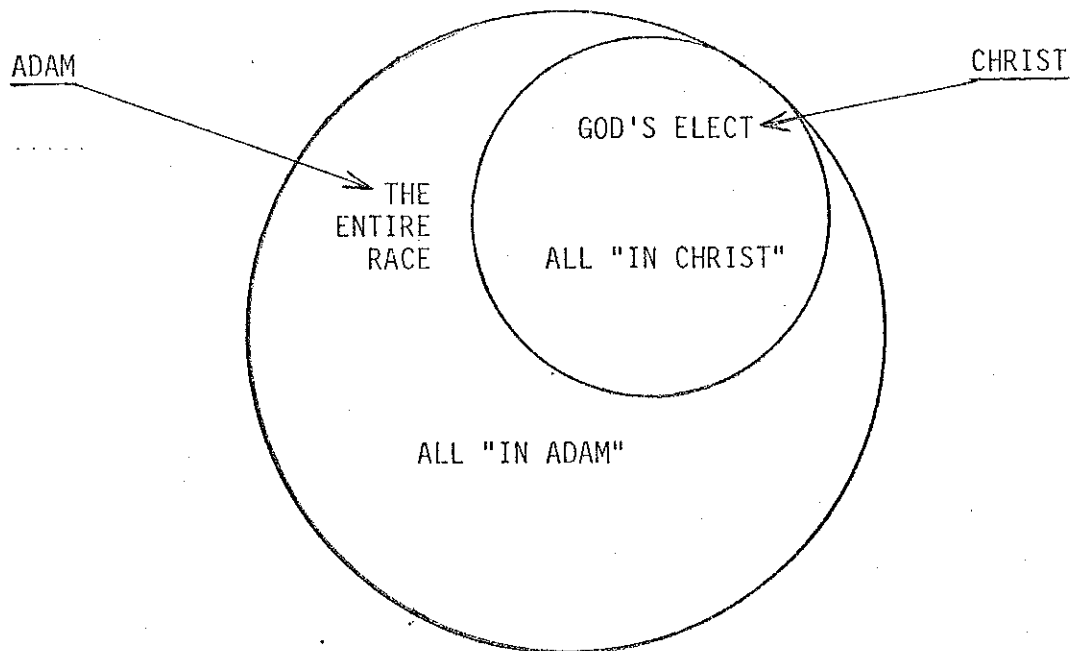
THE PARALLEL BETWEEN THE WORK
OF THE FIRST ADAM AND
THE LAST ADAM

THE PARALLEL BETWEEN THE WORK OF THE FIRST ADAM AND THE LAST ADAM¹

Romans 5:12-21



Each REPRESENTED His People



¹David N. Steele and Curtis C. Thomas, Romans: An Interpretive Outline (Philadelphia: The Presbyterian and Reformed Publishing Company, 1963), p. 44.

APPENDIX 4

THREE PRE-20TH CENTURY AUTHORS WHO
SUPPORT POSITION (1)

THREE PRE-20TH CENTURY AUTHORS WHO
SUPPORT POSITION (1)

Robert Haldane

Robert Haldane's understanding of the passage was that because all men are not saved, and because justification equals salvation, therefore all men cannot be justified. "The 'all men' here said to be justified, are evidently the 'all' of every nation, tribe, and kindred, . . . represented by Christ."¹ Haldane does not see Christ as the representative head of all mankind: "Christ is not the head of all mankind, but of the Church."² "Although the whole of mankind are comprehended in the first number of the comparison, only the elect are included in the second."³ John 12:32 and 2 Cor 3:2 are mentioned in favour of a general meaning for 'all'; although he concedes, v.18 gives no obvious reason why such a usage should be applicable here. Haldane is quite clear that "only a part of those who were ruined [in Adam] are benefitted [in Christ]."⁴ The superabundance of grace exercised towards sinners expressed in v.15 towards "the many" he understands as the number of transgressions rather than the

¹Robert Haldane, The Epistle to the Romans (n.p.: n.p., 1816; reprint ed., London: Banner of Truth Trust, 1966), p. 217.

²Ibid., p. 219. ³Ibid., p. 218. ⁴Ibid., p. 214.

number of transgressors.¹ This is an interpretation open to question.

Charles Hodge

Charles Hodge, in 1864, published his commentary on Romans. He stated:

If the all in the latter part of the verse is coextensive with the all in the former, the passage of necessity teaches universal salvation; for it is impossible that to be justified, constituted righteous, can mean simply that justification is offered to all men. The all who are justified are saved. If therefore the all means, all men, the apostle teaches that all men are saved. And this is the use to which many Universalists have put the passage. As, however, not only the Scriptures generally, but Paul himself, distinctly teach that all men are not saved, as in 2 Thes 1:19, this interpretation cannot be admitted by any who acknowledge the inspiration of the Bible.²

He quotes approvingly the German commentator Philippi: "The limitation of the πάντες ἄνθρωποι is of necessity to be assumed. It can only mean all who believe."³ Hodge sees the term "all" as a general term such as "all the world should be taxed." He states that "in a multitude of cases, the words all, all things, mean the all spoken of in the context, and not all, without exception."⁴ He fails to recognize the fact that in the passage he himself applies the first "all" to the whole race and the context may well support the same understanding of the second "all."

¹Ibid., p. 218.

²Charles Hodge, Commentary on the Epistle to the Romans (Edinburgh: Andrew Elliott & James Thin, 1864), p. 172.

³Ibid. ⁴Ibid., p. 171.

In support of the general use of "all" Hodge quotes 1 Cor 15:22, 51; 2 Cor 5:14; Eph 1:10; and Col 1:20. These verses, with the exception of 1 Cor 15:51, which is clearly directed to all "brethren" (see v.50), and perhaps 1 Cor 15:22, would be seen by non-Calvinists as not in the least supportive of his argument.

Friedrich Philippi

Friedrich Philippi's commentary on the New Testament was published in the English language in 1878. His position is similar to Chalmers and Hodge: "There follows here as matter of course the qualification, that by πάντες ἄνθρωποι are only meant all that believe."¹ There is no universalism in Paul's theology elsewhere. The justification here presented is not "merely the possibility or offer, but the real experience of justification."² Therefore it must be only believers.

It should be noted that for Philippi (and many others) justification is equated with eternal life. That justification may have different aspects, dimensions, or applications is not given consideration. He does not consider whether justification could be a reality, a fact, in God's eyes for all men before it is a reality, a fact, in the believer's eyes by faith.³

¹Friedrich Adolph Philippi, Clarke's Foreign Theological Library: Commentary on St Paul's Epistle to the Romans, 2 vols. (Edinburgh: T. & T. Clark, 1878), 1:280.

²Ibid.

³Calvinists would hold that it is a reality, by predestination, before faith for the elect.

APPENDIX 5

PARALLELS IN ROMANS 5:6-10

PARALLELS IN ROMANS 5:6-10

v.6

when we were still → Christ died ← for [us] the ungodly
powerless
(ἥσθενης)

v.8

while we were still → Christ died ← for us [sinners]
sinners
(ἁματωλοί)

v.10

when we were God's → we were
enemies reconciled to
(ἐχθρός) him through the
death of his son → how much more having
been reconciled, shall
we be saved through
his life!

v.9

since we have → how much more shall
now been justi- we be saved from God's
fied by his wrath through him!
blood

APPENDIX 6

IS MAN LOST OR SAVED BEFORE FAITH?

IS MAN LOST OR SAVED BEFORE FAITH?

This thesis has proposed a universal acquittal at Calvary, but not a universal salvation at any time in earth's history. Justification at Calvary is not equivalent to salvation. It is only potential salvation at this point. Salvation can only be made effective with man's cooperation.¹ The pronouncement of acquittal from the God-ward side is possible without man's individual participation, however, salvation from sin is not. No confusion should exist in this regard. How lost or saved is man therefore prior to the exercise of personal faith? Romans 5:18 suggests that, from the God-ward point of view, an acquittal of all man has been achieved at Calvary. Thus, before the individual man exercises faith, acquittal has been effected.

It will be seen in the following pages that according to the NT man is being saved or lost in the present and similarly that he will be saved or lost in the future. But there seems to be no suggestion that he was saved or lost prior to his individual choice.

In Rom 2:12 Paul states that all who sin apart from the law will also perish apart from the law. "Perish" is used synonymously with κρίνω in this verse,² pointing to a future

¹2 Cor 5:20; Phil 2:12,13.

²A. Oepke, "ἀπόλλυμι," TDNT, 1:395.

judgment. Here man's actions of the present (his sins) reveal him to be lost in the judgment day.

The NIV correctly translates the present participle in 1 Cor 1:18: "For the message of the cross is foolishness to those who are perishing [ἀπολλυμένοις], but to us who are being saved [σωζομένοις] it is the power of God."

It is to be noted that ἀπόλλυμι is the antonym for σώζω. The ones to whom the message of the cross is foolishness are in the process of being lost, while those to whom it is a revelation of the grace of God are in the process of being saved. Neither group is already saved nor already lost. Depending on their faith, or lack of it, they are moving in one direction or the other.

The present participles are again significant in 2 Cor 2:15-16. "For we are to God the aroma of Christ among those who are being saved [σωζομένοις] and those who are perishing [ἀπολλυμένοις]. To the one we are the smell of death; to the other, the fragrance of life." Again, the participles indicate that the process of being saved or lost are contemporaneous and they coincide with this life.

2 Cor 4:3: "And even if our gospel is veiled, it is veiled to those who are perishing [ἀπολλυμένοις]." This verse indicates that the gospel is hidden to those who are "being lost." Being lost is a process which takes place during life.

2 Thess 2:10: "And in every sort of evil that deceives those who are perishing [ἀπολλυμένοις]. They perish because

they refused to love the truth and so be saved [σωθῆναι]." This verse has only one occurrence of ἀπόλλυμι (contrary to NIV), and reads literally: "and with all deceit of unrighteousness with respect to the ones perishing because they did not receive the love of the truth in order that they might be saved." The ones perishing are in the process of perishing because of what is transpiring in their lives in the present.

The above passages indicate that during this present life man is being lost as much as he is being saved.¹ The response to the gospel reveals which direction man is already going. As an indicator of that response repentance may change the direction in which a man is moving. This latter fact is indicated in 2 Peter 3:9 ("The Lord is not slow in keeping his promise as some understand slowness. He is patient with you, not wanting anyone to perish [ἀπολέσθαι], but everyone to come to repentance").²

This thesis suggests that Rom 5 indicates that God sees the acquittal of "all men" as being effected from Calvary; that is prior to the exercise of faith by the individual. But this does not require the conclusion that man is "saved" until he rejects the gospel. The passage above indicates that man is neither lost nor saved before the gospel comes. Man's "lostness" and "savedness" are dependent on the direction he is taking in his life--towards God and righteousness or away from God and

¹Note especially 2 Cor 2:16. ²Cf. also Luke 13:3,5.

toward unrighteousness. This is evidenced by Jesus' statement of John 3:16,19-21. Vv.20-21 contain the following statements: "For everyone doing [πράσσω: present participle] evil things hates the light and does not come to the light, . . . but the [one] doing [ποιῶν: present participle] the truth comes to the light." John 3:16 itself states "that whoever believes in him should not perish [aorist subjunctive] but have everlasting life" (KJV). Perishing or "lostness" is opposed to eternal life. Eternal "lostness" need not be man's lot. What man is doing in this life determines his "lostness" or "savedness" [cf. πιστεύων in John 3:16: present participle].

Those who believe in Christ are given by Jesus Himself the assurance that they shall never perish (" . . . and they shall never perish" John 10:28). That this is equivalent to receiving eternal life is seen in the parallel statement within the verse ("I have given them eternal life").

From the foregoing it appears that man's "lostness" or "savedness" is not determined separately from, or prior to, what he as an individual is doing in his life.

A universal prevenient acquittal is a judgment of heaven's lawcourt and must not be seen as the totality of what man's actual "savedness" or "lostness" is. A prevenient "lawcourt" decision by God is outside of man's actual condition of wickedness or righteousness and thus cannot be descriptive of where a man is in his responses to the Spirit of God. It is the latter that determines whether man is finally eternally lost or eternally saved and whether now he is in the process of "being saved" or

"being lost." While a divine acquittal is not a statement about man's "savedness" or "lostness," it reveals God's absolute lack of neutrality for the final outcome. By providing "acquittal in advance" He "prejudges" all men in the direction of salvation by His own Son's death. He is "not wanting anyone to perish but everyone to come to repentance"(2 Pet 3:9).. The nature of the gift of Calvary is the bestowal of absolute favour on the whole human race without one exception. Divine acquittal favours man's salvation, but it does not foreshadow or define man's "lostness" or "savedness." Such depends on man himself and how he individually relates to God's approach to his soul.

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