

Evaluating an Evangelical Universalist Interpretation of Romans  
5:12–21

By

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## **DECLARATION**

I, the undersigned, hereby declare that the work contained in this thesis is my own original work and has not previously in its entirety or in part been submitted to any university for a degree.

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## ABBREVIATIONS

ASV	<i>American Standard Version</i>
BAGD	W. Bauer, W.F. Arndt, F.W. Gingrich and F.W. Danker, <i>A Greek-English Lexicon of the New Testament and Other Early Christian Literature</i>
CEB	<i>Common English Bible</i>
CEV	<i>Contemporary English Version</i>
EDNT	<i>Exegetical Dictionary of the New Testament</i>
ESV	<i>English Standard Version</i>
GCI	<i>Grace Communion International</i>
HCSB	<i>Holman Christian Standard Bible</i>
KJV	<i>King James Version</i>
Ms/s	<i>Manuscript/s</i>
NA28	<i>Novum Testamentum Graece, 28<sup>th</sup> ed.</i>
NET	<i>New English Translation</i>
NEB	<i>New English Bible</i>
NIEBW	L. O. Richards, <i>New International Encyclopaedia of Bible Words</i>
NIV	<i>New International Version</i>
NKJV	<i>New King James Version</i>
NLT	<i>New Living Translation</i>
NRSV	<i>New Revised Standard Version</i>
NT	<i>New Testament</i>

## ABBREVIATIONS

OT	<i>Old Testament</i>
P46	<i>Papyrus</i>
RSV	<i>Revised Standard Version</i>
SSA	<i>Semantic Structure Analysis</i>
TDNT	G. Kittel and G. Friedrich, <i>Theological Dictionary of the New Testament</i>
TD	<i>Trinitarian Doctrine</i>

# CHAPTER 1: INTRODUCTION

## 1. Background to the problem

### 1.1. My interest in the topic

I am the leader of a local church with a strong emphasis on preaching grace. We enjoy relational links with like-minded churches, which has given rise to what might loosely be called a *grace movement*. While these *grace-churches* are diverse in orthopraxy, they share a common testimony about the positive impact that the current grace teaching is having on people in their churches, especially in terms of the way people relate to the Father, ‘do church’, reach the lost, and live their lives.<sup>1</sup>

The universal inclusion views expressed in Trinitarian Doctrine<sup>2</sup> (TD) have gained a following on the fringes of this grace movement. TD has a strong emphasis on the love of God, according to which it seems incompatible to hold that God could love all people but ultimately condemn some to Hell. Unlike some other forms of universalism, which hold that all human beings will ultimately be saved, TD believes everyone has already been saved, but not everyone is yet aware of it. A high view of the love and grace of God produces a theological impetus that leans toward the belief that God will ultimately save all and condemn none.

TD teachings are gaining influence in the circles in which my local church moves. Our leaders and members are being exposed to these teachings, which have some resonance with our emphasis on the grace of God. The danger of this “all inclusive” view is that it promotes a false assurance of salvation by positing a post mortem salvation. The danger for the church is that it can lose focus on reaching the lost

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<sup>1</sup> International preachers who are teaching along these lines include Andrew Wommack, Joseph Prince, Rob Rufus, Danny Silk, Paul Ellis, Andrew Farley and many others. These men are not necessarily connected along ecclesiastical lines, and have some dissimilarity, but share a common message on grace.

<sup>2</sup> This is the name given to a current group of theologians and Bible teachers who hold views of universal inclusion.

(with an insistence on personal faith in Christ), because in this view our task is reduced to merely informing people of salvation as *fait accompli*.

On the whole, TD is congruent with evangelical doctrine (see, Grace Communion International [GCI] 2010:25), except in its view that all are already saved. In some respects, the grace movement shares similarities with TD teaching. We both strongly emphasise the finished work of the cross, i.e., God dealt with all our sins once and for all at the cross (Heb 10:12), and consequently God remembers our sins no more (Heb 10:17); those united with Christ are holy and righteous (1 Cor 1:30). It is precisely these similarities, which make grace churches susceptible to doctrines advocated by TD.

## 1.2. The emergence of TD

In researching Universalism, I have come to observe a wide diversity of views, ranging from pluralism<sup>3</sup> found in the Unitarianism movement of the 1800's (cf. Cairns 1954:418), all the way to current "evangelical" forms. In this later view, adherents of other religions will also be saved, although it is only Jesus Christ who saves them (cf. Crowder 2013, chapter 1).

The first Unitarian church was formed in America in 1785. These churches opposed evangelical Christian beliefs. The American Unitarian Association was formed in 1825 (cf. Cairns 1954:418–419). According to ChristianUniversalist.org,<sup>4</sup> the Universalist Church of America and the American Unitarian Association merged in 1961 and became known as the Unitarian Universalist Association. Due to the American Unitarian Association's rejection of core biblical principles, many modern "evangelical" Universalists did not want to be associated with them.

There are also variations within "evangelical" universalism, but on the whole it is conservative and reformed in most of its beliefs, except in views on universal inclusion and Hell. Modern "evangelical" Universalists go by the names: 'Ultimate

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<sup>3</sup> The belief that salvation is found in all religions

<sup>4</sup> Online resource obtained at [www.christianuniversalist.org/about/faq](http://www.christianuniversalist.org/about/faq), 25/02/2014.

Reconciliation’, ‘Universal Inclusion’, ‘Trinitarianism’ (cf. Kruger 2001; Capon 2002; Crowder 2013).

Modern-day advocates of TD do not see themselves as espousing a new doctrine. They claim that the church fathers Irenaeus (AD 130–202), Origen (AD 185–254), Athanasius (AD 296–373), and Gregory of Nazianzus (AD 330–390) laid the groundwork (cf. GCI 2010:3–5; MacDonald 2012, chapter 7), and that theologians throughout the ages have held to this as the biblical view. In recent times, the writings of Karl Barth (AD 1886–1968), Robert Capon (AD 1925–2013), and Thomas Torrance (AD 1913–2007) are cited in support of TD.

Grace Communion International published the book *Trinitarian Conversations* in 2013. It contains contributions from ten current theologians who espouse some form of TD doctrine. The ten include Ray S. Anderson,<sup>5</sup> Elmer Colyer,<sup>6</sup> Gary Deddo,<sup>7</sup> Christian Kettler,<sup>8</sup> C. Baxter Kruger,<sup>9</sup> and John McKenna.<sup>10</sup> The influence of the professors James and Thomas Torrance is a recurring theme in the biographies of these scholars. According to Christian Kettler in Chapter 5 of *Trinitarian Conversations* (2013), Thomas Torrance was himself mentored by Karl Barth.

Perhaps the most influential recent book on the subject is Gregory MacDonald’s *The Evangelical Universalist* (2012), published under a pseudonym in 2005, which has already made significant inroads into evangelical thinking. According to MacDonald,

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<sup>5</sup> Ray Anderson earned his PhD under Thomas Torrance at the University of Edinburgh, and served for many years as a Professor of Theology at Fuller Theological Seminary.

<sup>6</sup> Elmer Colyer (PhD from Boston College), Professor of Historical Theology at the University of Dubuque Theological Seminary, is a world authority on the theology of Thomas Torrance.

<sup>7</sup> Gary Deddo is a Senior Editor at Inter-Varsity Press. He earned his PhD at the University of Aberdeen under Prof. James Torrance.

<sup>8</sup> Christian Kettler (PhD from Fuller Theological Seminary) is Professor of Religion at Friends University in Kansas.

<sup>9</sup> Baxter Kruger earned his PhD at the University of Edinburgh under Prof. James Torrance. He is a leading spokesperson for TD.

<sup>10</sup> John McKenna (PhD from Fuller Theological Seminary) is the Vice-President and Professor of Old Testament at World Mission University. He studied under Prof. Thomas Torrance at the University of Edinburgh.

universalism does not entail denying any central evangelical doctrines like the Trinity, creation, fall, inspiration of scripture, the incarnation, salvation, or world evangelism (cf. 2012, chapter 7). His only real point of departure is his view that Hell is not an eternal condition. This belief about Hell forms the basis of the departure of TD from evangelical Christian doctrine. The rationale for this view will be briefly discussed in the next chapter. The publications of Grace Communion International (2010; 2013) have been influential in spreading TD beliefs.

In this mini-thesis, I will discuss “evangelical” Universalism broadly, and Trinitarianism doctrine (TD) specifically.

### **1.3. The origin of the term *Trinitarianism***

Where did the name *Trinitarianism* originate? Emphasis is placed on the doctrine of the Trinity as the centre of its doctrinal views. A spokesman for TD says:

Trinitarian theology sees the doctrine of the Trinity as the central and foundational doctrine that forms the basis for how we read the Bible and how we understand all points of theology (GCI, 2010:1–2).

Possibly this name was coined to differentiate it from the less evangelical forms of universalism.

James Torrance (1996) states that from a *Trinitarian* perspective, the sacraments, our sonship, our intercession, our worship, our mission in the world are “gifts of participating through the Spirit in the incarnate Sons communion with the Father”. This view, according to Torrance, “enshrines the gospel of grace—that God our Father, in the gift of his Son and the gift of the Spirit, gives us what he demands—the worship of our hearts and minds. He lifts us out of ourselves to participate in the very life and communion of the Godhead, that life of communion for which we were created” (p. 22). In this view, God meets mankind’s need through a “double movement of grace,” in which Christ is a) the God-humanward movement, and b) the human-Godward movement. This “double movement of grace” is the heart of the “dialogue between God and humanity” (p. 32).

#### 1.4. The TD view on faith and conversion

Proponents of TD are not saying we don't need to exercise faith at all. They insist that our salvation is a done deal before we believe. Believing is our response to this *fait accompli*.

According to Torrance (1992), Jesus stepped into the place of man's unfaithfulness and proved faithful. For us to have faith means that we trust in the faithfulness he demonstrated for us (as us) (cf. pp. 82–83). This is another way of saying that we trust more in God's grip on us than we do on our grip on him. But in stressing this does not constitute us as entirely passive, as Torrance says, "Through his incarnational and atoning union with us our faith is implicated, far from being depersonalised or dehumanised, it is made to issue freely and spontaneously out of our own human life before God ... our faith is altogether grounded in him who is 'the author and finisher of our faith', on whom faith depends from start to finish" (p. 84).

Torrance's (1992) emphasis is on the role that *the faith of Christ* plays in our salvation. Torrance is not denying the importance of our faith. Speaking of the "staggering act of God in which he gives himself to us and adopts us," Torrance affirms that this "cognitive union with Christ" is "sustained through faith" (p. 64). He states that while it is true that Christ represented us all in his humanity "but to those who receive and believe in him he is the One in whom and through whom they may be born anew as sons and daughters of the heavenly father" (p. 72). Based on what Christ did there is an offer made to all humanity, Torrance states, "on the grounds of his atoning self-sacrifice once for all offered this is a vicarious way of response which is available for all mankind" (p. 77). Speaking of the love of God, he says, "even if you refuse him and damn yourself in hell his love will never cease," and then adds, "Therefore, repent and believe in Jesus Christ as your Lord and Saviour" (p. 94). Speaking of the access we have in the New Covenant to approach the very throne of God, Torrance adds, "It is through faith in Jesus Christ that we are justified and have peace with God—otherwise we remain in our sins, unforgiven, and alienated from his grace, with only the fearful prospect of divine judgment before us" (p. 109).

According to Torrance (1992), what is more important in our conversion than the 'decision' we make is our total trust and dependence on the 'decision' Jesus made

for me. My “decision” itself is actually “holding up” the decision Jesus made to be my substitute in his life and death (see p. 84).

A central theme in TD, with respect to faith, is that it is a response to Christ’s work, “Our repentance,” says Torrance (1996), “is thus a response to grace, not a condition of grace” (p. 56). However, he goes on to add, “God’s grace is unconditionally free, but it summons us to receive it unconditionally in faith and penitence, in love and obedience” (p. 57).

Torrance’s view is not very different from some Reformed doctrine as shown in the practice of infant baptism, “we believe that in faith we are doing something for the child, long before the child comes to faith, in acknowledgement of what Christ did for all of us nineteen hundred years ago before we were born. But in faith we pray that Christ in his faithfulness, and in his own time, will bring this child to personal faith” (pp. 80–81).

An analysis of Torrance’s doctrine, as it informs current TD, is outside the scope of this paper. But I mention these things to show that he and proponents of TD are brothers in Christ who regard as of supreme importance the Triune God, the Word of God, and what Christ accomplished through his death, burial and resurrection. Like evangelical theologians, they seek to ground their beliefs in responsible exegesis of biblical texts. The differences between us pertaining to universal inclusion will be discussed in this paper. Prominent biblical passages to which TD appeals to support its view include: John 1:29, 3:17, 12:32; Romans 8:32; 2 Corinthians 5:18–19; Galatians 3:26–27; Colossians 1:19–20; 1 Timothy 2:3–6, 4:9–10; Titus 2:11; Hebrews 2:9; 1 John 2:2, 4:1

However, it is Romans 5:12–21 that is arguably the most important single text in the debate. This pericope magnificently illustrates the essence of the gospel. In this Adam-Christ typology, Paul expounds the gospel he has been developing since chapter one, showing that in last Adam, as in first Adam, we get what we do not deserve. In last Adam, as in first Adam, it is not our work or behaviour which qualifies us to receive each respective gift. In Last Adam, as in first Adam, none of our performance (good or bad) can change our condition (good or bad).

Today, Romans 5:12–21 enriches our understanding of the gospel as it did those to whom it was written; it illustrates the imputation of Christ’s righteousness to all who are his, and offers salvation to the whole world. TD advances that Romans 5 unconditionally guarantees the saving power of Christ’s death to all humanity, believers and unbelievers alike. It is the key text used to support the claim of TD (cf. Crowder 2013, ch. 3). And it is precisely at this point I disagree with TD.

For this reason, Romans 5:12–21 is the focus of this study. To a significant extent, the credibility of TD depends on whether this pericope can reasonably be interpreted as supporting the view that all people are automatically included in the death of Christ.

Much of the debate centres on the question, “who is saved”? How we answer this question has serious implications for those who are not saved. And this is where a conflict emerges. *How can a loving God, who is omnipotent and omniscient, permit people to spend eternity in Hell?*

Evangelicals, non-evangelicals and “evangelical” universalists (such as advocates of TD) approach this conflict differently. Each system of theology endeavours to resolve this dissonance in a way that is capable of accounting for the widest sweep of scripture. Unlike Calvinism, Arminianism and Eastern Orthodoxy, TD solves the dilemma created by advocating post mortem salvation (see next chapter). This is based on the belief that *all* were included in Christ’s salvation. In this view, *faith* is a merely a response to *fait accompli* salvation, and grace is demonstrated by the unconditional inclusiveness of *all* in Christ’s work at the cross. According to TD, some will discover salvation in this life, and others in the next.

The overall purpose of this thesis is to examine the TD interpretation of Romans 5:12–21.

In order to establish the credibility of a new reading of a text that has significant doctrinal implications, one must first understand how the new interpretation relates to major historical interpretations, that is, where it agrees and where it diverges. This will be the focus of chapter two. In the third chapter, we will analyse Romans 5:12–21, noting various interpretive options. Exegesis of the pericope alone is not sufficient to evaluate TD. (i.e., if the pericope is read in isolation, it *can* lend itself to a

TD interpretation). Only as we place this passage within the broader context of Romans are we capable of making responsible choices between the various interpretative options.

## **2. The Research Problem**

The objective of this study is to evaluate the claims of Trinitarian Universalism to the effect that Romans 5:12–21 teaches that all human beings were included in Christ’s atoning death and, therefore, that all people are already reconciled to God.

In order to achieve this objective, the study will seek to answer three major questions:

1. How does a Trinitarian Universalist reading of Romans 5:12–21 compare with other theological readings?
2. How does a Trinitarian Universalist reading of Romans 5:12–21 account for the discourse structure of the pericope?
3. How does a Trinitarian Universalist reading of Romans 5:12–21 correlate with the macro-context of the pericope?

## **3. The Research Plan**

The proposed research requires a literary methodology; specifically, in-depth exegesis of the Greek text of Romans 5:12–21. This pericope will be read in its immediate, book, and theological contexts in an attempt to assess whether Paul intended it to convey the central implications advanced by Trinitarian Universalists, namely, whether it teaches that all people are already saved by their inclusion in the death of Christ.

The study is envisaged to require three content chapters, in addition to its introduction and conclusion. This yields the following outline:

1. Introduction
2. Literature Review
3. The Meaning of Romans 5:12–21
4. The Message of Romans

## 5. Conclusion

The first chapter, the Literature Review, serves to contextualise the TU reading of Romans 5:12-21 in the light of the history of research and interpretation. The next three chapters analyse the coherence of the TU interpretation of the pericope, moving progressively outward from the immediate to the canonical context.

The methodology for each chapter can now be presented in greater detail.

**Chapter 1: Introduction.** This chapter will include, inter alia, a brief orientation to the rise of TU within the framework of the so-called grace movement. It will orient uninformed readers to what it is and where it comes from.

**Chapter 2: Literature Review.** This chapter endeavours to answer the first key question, namely, "How does a Trinitarian Universalist reading of Romans 5:12–21 compare with other evangelical readings?" Due to the limited scope of this mini-thesis, the review of literature must be extremely selective. The researcher will select representative voices from three major interpretive traditions (Calvinism, Arminianism and Catholicism) and summarise how their leading spokespersons interpret Romans 5:12–21. The points of similarity and dissimilarity between historical interpretations and the interpretation advanced by advocates of TU will be noted.

**Chapter 3: The Meaning of Romans 5:12–21.** This chapter attempts to answer the second key question, namely: "How does a Trinitarian Universalist reading of Romans 5:12–21 account for the discourse structure of the pericope?" This will be the largest chapter, and constitutes the main focus of the study. The researcher will examine the pericope using selected techniques in the domain of *discourse analysis*. In particular, the method known as semantic structure analysis will be used, based primarily on the techniques outlined by Guthrie and Duval (1998). Working from the Greek text (NA28), the pericope will be divided into propositional units and the semantic relationships between the propositions will be represented in diagram form. The researcher will then discuss each pair of propositions, evaluating the interpretive possibilities. In this chapter, the researcher will also discuss salient features of the Greek text, including textual variants, the meanings of key words, and aspects of syntax that influence interpretation. The essential materials for this chapter are

standard lexicons, grammars, and commentaries (e.g. Aland 1989; BDAG 2001; Kittel 1985; Moulton and Milligan 1930; Metzger 1994; Wallace 1996).

**Chapter 4: The Message of Romans.** This chapter tackles the third key question: "How does a Trinitarian Universalist reading of Romans 5:12–21 correlate with the macro-context of the pericope?" After a detailed analysis of the pericope itself, attention shifts to its position and function in the book of Romans. Once again the technique of semantic structure analysis will be deployed, but this time at the macro level of book structure. The overall structure of the book of Romans will be represented in diagram form and then the influence of the broader context of Romans 5:12–21 will be brought to bear on selecting amongst alternate readings of the pericope. The essential resources for this chapter will be scholarly works that explore the structure and argument of Romans (e.g. Boice 1991; Beiley 2012; Bruce 1963; Cranfield 1985; Dunn 1988; Grudem 1994; Hodge 1994; Kruse 1992; Kruse 2012; Matera 2010; Moo 2000; Mounce 1995; Morris 1988).

**Conclusion.** The concluding chapter will offer a brief review of the objectives of the research, the arguments advanced, and the conclusions reached.

The logic of the above design is that in order to establish the credibility of a new reading of text that has significant doctrinal implications, one must first understand how the new interpretation relates to major historical interpretations, that is, where it agrees and where it diverges (Chapter 2). One must then evaluate the extent to which the new reading makes for a coherent interpretation of (a) the pericope itself (Chapter 3), (b) the book to which the pericope belongs (Chapter 4). Ideally, one would also examine the broader framework of New Testament theology, but the scope of this mini-thesis does not permit the extra level of analysis. Chapter 2 thus describes the TU interpretation in relation to existing ones, Chapter 3 critiques the extent to which the TU interpretation is coherent at the pericope level, and Chapter 4 tests coherence at the book level.

## CHAPTER 2: LITERATURE REVIEW

The thought that some will die and face eternity separated from God, in Hell, is too terrible to contemplate. This creates a conflict, which different systems of theology attempt to resolve. In this chapter, I will consider some of these different approaches. My reason for this consideration is that these different approaches to the conflict impact on how Romans 5 is interpreted. Then I will compare these theological systems to the three main points of interpretations in Romans 5:12–21, which are relevant to my thesis, namely: (a) The view that all are included in Christ's mediation of righteousness, just as we were all included in Adam's mediation of sin, (b) interpretation of words like *all* as implying universal inclusion, and (c) the view that believing is merely the passive response of those who have already been included.

In this chapter, I will discuss (a) evangelical views, (b) TD views, and (c) other views. By *evangelical* I am broadly including both Calvinist and Arminian doctrine. I will only differentiate between these two when a distinction needs to be made. By *TD* I am referring to Trinitarian doctrine and so-called evangelical universalism. By *other* I am referring to Roman Catholic, Eastern Orthodox, and other systems of theology outside mainstream evangelical doctrine.

### 1. Non-evangelical theology (Roman Catholic and Eastern Orthodox)

The history of the church traces back to the apostles of our Lord and the subsequent church fathers in the Western and Eastern Church. Those in the West between the council of Nicaea (AD 325) and Chalcedon (AD 451) are known as the ante-Nicene fathers. Those in the East were associated with the Alexandrian and Antiochene schools of interpretation (Cairns 1954:141).

The first Bishop of Rome was Gregory I inaugurated in AD 590 (Cairns 1954:166). The Eastern Orthodox Church divided from Rome in 1054. Constantinople in the East recognised the eastern patriarchs; the Roman Catholic Church recognises only its patriarch, the pope. Rome believes its patriarch speaks *ex cathedra*; while the

Eastern Church does not believe this. In most other doctrine views they are similar (Stamoolis 2004:14).

In this paper, I will make more mention of Eastern Orthodox theology than of Roman Catholic theology. This is due to the similarity between Eastern Orthodoxy and TD in referencing the teachings of the Eastern Church fathers. TD appears to share an affinity with the theology of the Eastern Church, especially with the early church fathers like Athanasius and the Cappadocian fathers. Eastern Orthodox theologian, Bradley Nassif, notes that Western theologians like James Torrance are “drawing on Cappadocian Trinitarian thought by encouraging reform in a more Patristic direction” (Stamoolis 2004:183). In describing these views, Bradley Nassif states, “This Trinitarian approach to salvation ... means that worship is the gift of participating in the incarnate Son’s communion with the Father through the Spirit. It also means participating, in union with Christ, in what Christ has done for us ... and what he continues to do for us. ... The Cappadocian approach ... invites individuals to join in the church’s participation in the Trinitarian life of God” (Stamoolis 2004:41–42).

A key hermeneutical approach adopted in Eastern Orthodox theology is termed “mystical union.” This was “worked out by Clement of Alexandria (350 AD), refined by Origen and taken up by the Cappadocian Fathers in the fourth century” (Stamoolis 2004:41). The term “mystical union” *inter alia* refers to the inclusion of all mankind in Christ’s incarnation, death and resurrection (Stamoolis 2004, Chaps. 2). Eastern Orthodox theologians were not alone in this perspective of Christology. Calvin also developed the doctrine of mystical union with Christ. But in Calvin this was balanced with forensic categories (cf. p. 137).

TD literature resonates with much of the terminology and thinking expressed in Eastern Orthodox theology. Although the two theologies sound similar on the surface, they are diametrically different. For Eastern Orthodoxy, those who “participate” are those who have been received into the church through faith, baptism and participation in the sacraments. Eastern Orthodox theology would object to being placed in the same theological camp as TD (and *visa versa*). I only make

comparison to show the thread back to Patristic minds. But that is where the comparison ends.<sup>11</sup>

Evangelicals, as did the Reformers, consider the views of the Church Fathers valuable and important. But unlike their Eastern counterparts, they would not hesitate to correct or reject them if they felt they contradicted scripture.

The influence of Athanasius (AD 293–373) is seen in both Eastern Orthodox and TD literature. It was Athanasius’s interpretation of salvation as *theosis*, or *deification* (i.e., the process whereby we are progressively conformed into the image of Christ), which “provided the unifying theme underlying the entire history of Eastern thought in the age of the ecumenical councils from AD 325 to AD 787” (Stamoolis 2004:45, *parentheses mine*).

Some today have misinterpreted Athanasius’ claim, that, “God became human so that humans might become divine” (St. Athanasius, *On the Incarnation of the Word*) to mean more than what he meant, construing a kind of *we are divine* nuance to his words. But his claim must be kept within the Arian conflict with which he was contending. In fact, “Athanasius is careful to point out that ... we do not become *divine* in the same sense in which Christ himself was God” (Stamoolis 2004:46).

In discussing differences between evangelical and Eastern Orthodox doctrine with respect to justification by faith, Bradley Nassif (2004) observes that there is, “unnecessary division that has been created by some one-sided evangelicals and misinformed Orthodox who wish to see the believers receipt of the imputed righteousness of Christ as irreconcilable with participation language” and then adds his opinion, “the reason the righteousness of Christ can even be imputed to us in the first place is that we have been enabled by faith to participate in Christ” (p. 42).

In the eastern patristic minds there seems to be an emphasis placed on the need for *dead* people to be made *alive* (correctly in my opinion). This emphasis is different to the Western emphasis of *guilty* people needing to be *forgiven*. While both aspects

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<sup>11</sup> i.e., TD does not share the same views on matters like transubstantiation, baptismal regeneration, veneration of relics, or papal infallibility.

are included, the emphasis is different. Nassif (2004) summarizes this sentiment, “The starting point of the fallen human predicament is death from sin, not guilt, and so life through Christ is the only appropriate redemption” (p. 45).

In Western theology the emphasis on the cross and resurrection is the apex of human redemption. In Eastern theology the emphasis falls on the incarnation itself. It may be an oversimplification, but it is true that, in Western theological systems the emphasis is on the work and persons of the Trinity, and in Eastern theology it is on their perichoretic unity,<sup>12</sup> and hypostatic union<sup>13</sup> of the God-Man (cf. Stamoolis 2004:117).

In TD literature similar incarnational Trinitarian terminology is used with respect to our inclusion in Christ. However, in some TD literature it is emphasised that because we were in Christ *before* the creation of the world, we were forgiven even *before* Adam sinned (cf. GCI 2010; Crowder 2014; Kruger 2001).

## 2. Evangelical theology

Evangelicalism comes in many shapes and sizes. The Angus Reid Group of Toronto conducted a survey to discover the core beliefs held by those who call themselves evangelical. Mark Noll (2001) alludes to this survey as,

an extensive, highly sophisticated survey conducted ... on a number of evangelical constituencies in thirty three countries around the world. ... these features of evangelicalism appear to be the most critically reliable criteria for defining evangelical identity.

Four broad distinctive doctrines include: (1) the centrality of the cross, (2) the infallibility of the Bible, (3) the need for personal conversion, and (4) the mandate for world evangelism (cf. Noll 2001:13, quoted in Stamoolis 2004:88). This definition is

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<sup>12</sup> The mystery of inter-relationship and interpenetration of the divine Persons, a mutual indwelling without loss of personal identity (GCI 2010:23).

<sup>13</sup> The union of divine and human nature in one Person, namely Christ.

broad enough to include Roman Catholic and Eastern Orthodox theology. However, in this mini-thesis I have subsumed the latter under *Non-Evangelicals*.

Evangelical doctrine can be divided along Calvinistic and Arminian lines of interpretation.

### **2.1. Calvinism**

Calvinism is a system of theology that was developed from the teachings of the Protestant reformer John Calvin (1509–1564). In this view,<sup>14</sup> Christ died for a select group of people (limited atonement).<sup>15</sup> The sovereignty of God is emphasized in this view. God's love is directed to the elect. Due to the depravity of man's will, only those who are drawn by irresistible grace are included in Christ (cf. Cairns 1953:309–312).

### **2.2. Arminianism**

Arminianism is a system of theology that was taught by the Protestant reformer, Jacob Arminius (1560–1609). This view holds that Jesus died for all humanity, and therefore, all people can be saved. Salvation is conditional on placing personal faith in Christ. The individual's *freed will*<sup>16</sup> plays an active role in this view (cf. Cairns 1953:324–325).

Both Calvinism and Arminianism accept that the consequence of Adam's sin results in death for all. But not all agree on *who* benefits as a result of Christ's death. Romans 5:12–21 is an important passage in this discussion.

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<sup>14</sup> It is disputed whether Calvin himself believed in limited atonement.

<sup>15</sup> Although there is some debate as to whether Calvin himself taught limited atonement, this tenet has become a standard feature of Calvinism.

<sup>16</sup> Classical Arminians do not argue that fallen humans have a free will, but that their will is freed by the Holy Spirit when they encounter the gospel, so that they can receive or resist His grace.

### 3. A conflict emerges

God is love, omnipresent, omniscient and omnipotent, and yet many will go to Hell. This creates a conflict (see Crowder 2013, chap. 4). Thomas Talbot (1999, cited by MacDonald 2012, chap. 2, italics mine) summarises this conflict by stating three concepts in juxtaposition:

1. It is God's redemptive *purpose* for the world (and therefore his *will*) to reconcile all sinners.
2. It is within God's *power* to achieve his redemptive purpose for the world.
3. Some sinners will never be reconciled to God, and God will therefore either consign them to place of eternal punishment, from which there will be no hope of escape, or put them out of existence all together.

Referring to this conflict, MacDonald (2012, chap. 2) states, "either we affirm that the Bible is contradictory, or we must attempt to reinterpret one of these three. ... Thus we find the classical division within evangelicalism between Calvinists and Armenians."

There is no argument between evangelicals and TD when it comes to believing and proclaiming that *God is love*. The point of departure is the belief, *because God is a God of love, he cannot allow anyone to suffer eternal separation in Hell*. I do not want to spend a lot of space here defending a particular view of Hell. I will merely introduce them.

#### 3.1. Traditional views on Hell

1. A literal place of fire. The damned will suffer eternal conscious torment. (Gundry 2010, chap. 1). A variation of this view is an annihilationist position, in which all those in Hell will be ultimately terminated. Theologians like John Stott (1988) have given some credibility to the annihilation view.
2. A metaphorical Hell. Suffering is real but is not literally fire and brimstone. The pain may be physical, emotional or spiritual (Gundry 2010, chap. 2).
3. Conditional view. Souls are punished until retributive justice is met or accomplished, after which some of these punished souls are annihilated (Gundry 2010, chap. 4; cf. Stott 1988).

4. Purgatory. This doctrine is the taught in Roman Catholicism. In this view, those who met certain conditions in the Church (i.e., have participated in confirmation and the sacraments) are cleansed and made ready for heaven. It is a place of rehabilitation, correction, and retribution (cf. Gundry 2010, chap. 3).

### 3.2. Different approaches to resolving this conflict.

1. Calvinists advance the doctrine of limited atonement. Those who are not predestined to go to heaven are inevitably destined for Hell.
2. Arminianism posits a salvation which is available to all. The responsibility is placed on the individual to receive or resist God's grace.<sup>17</sup> Rejection of this grace will result in eternal damnation.
3. Roman Catholicism posits that God, in his love, has created a temporary place for purging the Christian sinner before they enter heaven. The unbeliever is condemned to eternal fire.
4. Eastern Orthodoxy holds a literal view of Hell. There are some who consider Hell as a place where God's love and mercy allows those who continue to reject him to live forever (cf. Crowder 2013, chap. 4, quoting a Byzantine theologian).
5. TD resolves the above tension by reinterpreting scriptures about Hell: (a) Some advocates of TD deny Hell's existence altogether, (b) while others view it as a condition of unbelief (Crowder 2013, chap. 4). (c) Most believe that some may go to Hell if they so choose. In this view there is post-mortem hope of salvation (MacDonald 2012; GCI 2010:16).

MacDonald in his book *The Evangelical Universalist* (2012, chap. 7) is of the opinion that the doctrine of Hell

can be removed and replaced without doing harm to Christian theology. ... once we remove it and replace it with a universalistic view of Hell, we have a much more coherent web of beliefs than we had before.

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<sup>17</sup> Some would see this as a Calvinist misrepresentation of Arminian theology

According to TD, people *only go to Hell* because they choose to. And those who choose Hell are assured that the gates of heaven remain open should they ever want to enter (cf. Rev 21:25; 22:12–15). Supporting this position, Crowder (2014) in his introduction quotes Capon (1967:9) as saying,

I take with utter seriousness everything that Jesus had to say about Hell, including the eternal torment that such a foolish non-acceptance of his already-given acceptance must entail. ... But I will not—because Jesus did not—locate Hell outside the realm of grace. Grace is forever sovereign, even in Jesus' parables of judgment.

Crowder (2013, chap. 4) articulates his view, "(Hell) is simply allowing you to face the consequences of refusing the free gift until you relent to the wonder of His goodness."

Evangelical Christianity stands diametrically opposed to this view. Evangelicals believe people *only get saved* and *avoid Hell*, because they place their faith in Christ.

With this understanding of how theological systems resolve the above conflict, we will consider a few other views which impact on the interpretive framework in which evangelicalism and TD agree and disagree. These doctrines include (1) the scope of salvation, (2) the role of the will, (3) meaning of the atonement, (4) imputation and (5) justification views.

## **4. Doctrinal views**

### **4.1. The scope of salvation**

Calvinism and TD agree on the sovereignty of God's election. The main disagreement is over the scope of this election.

While Trinitarian theology rejects the restrictive extent of "limited atonement" and the determinism of "irresistible grace," it agrees with Calvinism that forgiveness, reconciliation, redemption, justification, etc. were all accomplished effectively by what Christ did (GCI 2010:22).

TD would agree with Arminian doctrine that Christ died to provide unlimited atonement. But there is disagreement over the scope of who is saved:

TD theology differs from Arminianism over the effectiveness of the reconciliation. Atonement is only a hypothetical possibility for Arminians; it does not become an accomplished actuality until one's decision of faith. Trinitarian theology, however, teaches that the atonement and reconciliation is objectively true even before it has been subjectively accepted and experienced (cf. GCI 2010:23).

TD combines the non-Calvinist's *inclusiveness* and the Calvinist's *election*. The result is an election that is universal. Everyone is forgiven; everyone is saved, because a truly loving God could never allow His creation to be separated from him.

#### **4.2. The role of free will**

Calvinism advances that man's free will was corrupted as a result of Adam's sin. Arminianism and Eastern Orthodoxy, on the other hand, believe mankind has still retained a measure of free will. TD finds a middle road to advance their view

While the integrity of our God-given human freedom must be maintained, it must also be maintained that human beings do not start from a neutral point where they may equally and freely choose to love or reject God ... We do not "decide for Christ" in the sense that our personal decision causes our salvation. Rather, we accept what is ours already in Christ, placing our trust in the one who has already trusted for us in our place. (GCI 2010:10).

Concurring with this view, MacDonald (2012, chap. 1) cites Talbot (1990) as "objecting to the whole notion that a person can make a fully informed free decision to reject the gospel." For Talbot, rejecting something as wonderful as the gospel would be evidence of *not* having a free will, for such a denial would indicate the person is ignorant, misinformed or deceived; in which case, they are not *refusing* the gospel as such.

The TD position on free will is similar to the Arminian and Eastern Orthodox view. However, they posit that God is able to (and will) engineer circumstances in our life

to bring us to the point where *we will* use our free will to accept his salvation. In this way, God saves all people without violating their free will (cf. MacDonald 2012).

In Eastern Orthodox doctrine, mankind is still capable and responsible to receive salvation (cf. Stamoolis 2004:73). In this view, salvation is obtained through faith in Christ, and this salvation involves inclusion in the Church by means of baptism and the participation in the sacraments. The convert then begins a journey of *being saved* through a life of corresponding good works and obedience (cf. Stamoolis 2004:128–131, 248).

### 4.3. Meaning of the atonement

The interpretation of **ἱλαστήριον**, *atonement*, has been the source of much debate. Interpretations include (a) appeasement of divine wrath, (b) a ransom paid to the devil, (c) moral influence, and (d) judicial satisfaction (Richards 1999, s.v. Atonement). English Bibles translate this: *atonement* (NIV, NRSV), *propitiation* (ASV, ESV, HCSB, NKJV), *mercy seat* (NET).

The notes in the NET Bible state:

The word **ἱλαστήριον** (*hilastērion*) may carry the general sense "place of satisfaction," referring to the place where God's wrath toward sin is satisfied. More likely, though, it refers specifically to the "mercy seat," i. e., the covering of the ark where the blood was sprinkled in the OT ritual on the Day of Atonement.

The TD understanding of the atonement finds convergence with Eastern Orthodoxy. Both concur with the patristic sentiment, which rejects the idea of propitiation.<sup>18</sup>

Much of the debate about propitiation traces back to Anselm (AD 1033–1109). His view of penal substitution<sup>19</sup> ended the patristic ransom view<sup>20</sup> (Cairns 1954:35). But some have misconstrued this as implying Christ saved us from God's anger toward us. Anselm himself did not teach that Jesus was punished to satisfy God's anger

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<sup>18</sup> Jesus averted the God's wrath toward sinners.

<sup>19</sup> The payment Christ made on our behalf.

<sup>20</sup> A ransom paid to Satan on our behalf (cf. Col 2:15).

toward us. On the contrary, Jesus' death was to satisfy the love of God (Jn 3:16). Anselm of Canterbury states the view held in Eastern Orthodox theology

Jesus' death was substitutionary. God's justice demands that sin's debt be paid. God's love sent Jesus to pay this debt for us" (Richards 1999, s.v. 5 Atonement).

The *Evangelical Dictionary of Theology* (Elwell 2001, s.v. Atonement) states:

We are not to think of a loving Son wringing salvation from a just but stern Father. It is the will of the Father that all be saved, and salvation is accomplished—not with a wave of the hand, so to speak—but by what God has done in Christ.

#### 4.4. Views on Imputation

To impute simply means *to credit or charge to someone's account* (Moo 2000; Boice 2005; Kruse 2012). Pecota (1987:110–111) lists two kinds of imputation: (a) "Real" Imputation. This refers to what we do (cf. 2 Sam 19:19) and (b) "Judicial" Imputation. This refers to what *another* (representative) does for us (cf. Gen 15:1–6; Rom 4:1–25; 1 Cor 1:30; 2 Cor 5:21; 1Pet 2:21–24; 1 Jn 3:5).

In the following definitions, the first two views reflect *Real* imputation. The third represents *Judicial* imputation.

##### 4.4.1. The Mediate Imputation View.

Sin is a sickness with which we are infected and this makes us guilty. "We are not corrupt because we are guilty in Adam, but we are guilty because we are corrupt. Adam's depravity is the cause ... and has been passed on through natural generation" (Pecota 1987:115).

Some commentators suggest this view is a *middle term* between a primary and secondary cause for death (cf. Moo 2000; Boice 2005; Kruse 2012). Here it is argued that when Adam sinned we were corrupted. Now we sin as a result of this corruption, and are constituted guilty when we sin. Corruption is what connects them, and sin is passed to us all because we have been corrupted. This view is held by

evangelical (see Stott 1994, citing John Murray and C. K. Barrett) and Eastern Orthodox theologians (see Stamoolis 2004).

#### 4.4.2. *The Realistic View.*

The entire human race was in our first earthly father and, therefore, we are sinners by participation. This corresponds to the sense that Levi was in the loins of Abraham (Heb 7:9–10). In this view, Adam is *everyman*, i.e., everyone is his or her own Adam (cf. Stott 1994, quoting Ziester 1989:147).

Augustine and some of the early reformers held this view (cf. Pecota 1987:116).

#### 4.4.3. *The Federal Headship view*

Adam acted as the representative for the entire human race. When God tested Adam, he was testing mankind. As the head of the human race, his act was not only for himself but also for his future descendants. His fall was the fall of the whole of humankind. When God punished Adam, we were all likewise punished *in him* (Pecota 1987:118; cf. Moo 2000; Hodge 1994; Morris 1988).

Evangelical commentators seem to favour the Federal Headship view. However, this sentiment does not imply that we are not conscious of, or responsible for, our sin. We are judged for both our own conscious sinning and the sin imputed to us from Adam. Scripture teaches that we are constituted sinners because of *our identification* with Adam (cf. Osborne 2004; Moo 2000; Dunn 1988; Bruce 1963; Cranfield 1985; Morris 1988; Mounce 1995; Boice 2005).

Grudem (2004, chap. 24) notes some fluidity between these views:

Not all evangelical theologians agree that we are counted guilty because of Adam's sin. Some, especially Arminian theologians, think this to be unfair of God and do not believe that it is taught in Romans 5. However, evangelicals of all persuasions do agree that we receive a sinful disposition, or a tendency, to sin as an inheritance from Adam."

A key emphasis in TD is that Christ's work was not a distant work that only applies to us in a forensic way.

Torrance (1992) combines a Representative view with a Substitution view. As our representative, Jesus Christ died for us; stands on behalf of us. In this view, “He is the leader of humanity in humanity’s act of response to God,” adding, as our substitute, “he acts in our stead in an external, formal or forensic way” (p. 80).

According to Torrance, when these two concepts are combined we have a “truer grasp of the vicarious humanity in the mediatorship of Christ” who acts on our behalf but also as “our actual human being” (p. 81). In this view, Christ’s Incarnation involved his putting on human flesh with the result that “He changed it in himself, reversed its direction and converted it back in obedience and faith and love to God the Father” (p. 84). This resonates with the eastern fathers emphasis that Atonement is something which happens in Christ’s being and not apart from him in a merely forensic<sup>21</sup> manner.

In Western Christianity the atonement tends to be interpreted almost exclusively in terms of external forensic relations as a judicial transaction in the transference of the penalty for the sinner to the sin-bearer. In ... the early patristic tradition, however, as we have seen, the Incarnation and the atonement are internally linked, for atoning expiation and propitiation are worked out in the ontological depths of human being and existence into which the Son of God penetrated” (Torrance 1992:41).

#### **4.5. Views on Justification**

Some writers for TD differentiate between the Justification categories posited by the early Eastern and Western Church Fathers (cf. Crowder 2013). Augustine is seen as shaping Western theology with his legal and forensic concepts, while Athanasius and other Eastern theologians place emphasis on mystical union with its relational emphasis of the Trinity (cf. Crowder 2013).

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<sup>21</sup> Although Torrance does affirm that, “profound forensic elements were involved (p. 85).

#### 4.5.1. *The Western Church Fathers.*

Augustine is purported to have commenced his theology with the fallen condition and guilt of man, and then preceded to the answer found in Christ's redemption. This position is considered too individualistic for Eastern theologians (Stamoolis 2004:20).

Explaining the different emphasis of Eastern and Western theology with respect to salvation, Bradley Nassif (quoted in Stamoolis 2004:40) states, "very simply, the classical evangelical tradition developed a "transactional" model of redemption in which emphasis is placed on what Christ did *for* me (i.e., the work of Christ) ... the East adopted a "transformational" model that places emphasis on *who* Christ is (i.e., the person of Christ).

Horton's view is that

Western theology focuses on the *work* of the Persons than on the *perichoretic*<sup>22</sup> unity and the nature of the hypostatic union<sup>23</sup> of the God-Man" (quoted in Stamoolis 2004:117).

Furthermore, according to Horton, a weakness in Western theology, is that it misses the eschatological and cosmic dimensions of the incarnation

The Cappadocian fathers recognised there is an unmistakable emphasis in scripture on the cosmic conquest of the God-Man over the *powers and principalities* that have held God's world in bondage (quoted in Stamoolis 2004:124).

Crowder's (2013, chap. 2) observation is worth noting here, "We have clinically reduced the Gospel to a mere legal exchange. The cross was not about law; it was about love."

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<sup>22</sup> The view of the Trinity where each is contained within the others; they dwell in one another (cf. GCI 2010:23).

<sup>23</sup> The two natures of Christ.

#### 4.5.2. *The Eastern Church Fathers.*

Athanasius is credited with beginning his theology with the hypostatic nature of Christ and mystical union demonstrated in the incarnation. In this view, Christ was the embodiment of all humanity, in himself, at the cross. This results in the salvation of the entire cosmos. Only once this truth of universal inclusion is established does man's personal acceptance or rejection of Christ's work enter the equation (cf. Crowder 2013, chap. 3; Stamoolis 2004:210; Barth 1956). TD adopts this view to undergird its doctrine of universal inclusion. However, while the Eastern Orthodox interpretation believes that *all* were included in Christ at the cross, it holds that only those who are received into His Body, the Church, through faith and observing the sacraments are assured salvation.

Evangelicals consider the doctrine of the imputation of Christ's righteousness the central doctrine in Christianity. In this view, the righteousness of Jesus is imputed to us at the moment we put our faith in Christ and are born again. In the new birth, we enjoy the change of status which Romans 5:12–21 exemplifies (cf. Beiley 2012, chapter 3–4).

Roman Catholic doctrine advocates that we are forgiven at the moment of regeneration, but then insists that we need *good works* to accompany this forgiveness in order to produce our ultimate justification. Personal transformation, rather than the imputation of righteousness by faith, is their central tenet (cf. Beiley 2012, chap. 7). Cairns (1954:399) observes that, "Catholic exaltations of the sacraments are considered important factors in [their view of] justification."

Eastern Orthodox doctrine holds a view of *deification* (becoming Christ-like). In this view, the imputation of righteousness is progressively realized and will only be complete at the advent of Christ (cf. Beiley 2012, chap. 6). With respect to the Eastern Orthodox position on Justification, Stamoolis (2004:137), quoting Clendenin, comments, "it is startling to observe the near total absence of any idea of Justification by faith." In my opinion, it is the Eastern Orthodox interpretation of Athanasius's view on deification (progressive transformation), which collapses its view of justification into sanctification.

Because the writings of Karl Barth<sup>24</sup> are a recurring theme in TD literature it is relevant to this discussion to briefly note what was Barth's take on Romans 5:12–21.

In his book *Christ and Adam: Man and Humanity in Romans 5*, Barth (1956) sets out to prove that Christ is the “essential nature” of man. This applies to both the nature of believers and unbelievers (see p. 74, 78).

With respect to this *true nature of man*, Barth (1956) posits, “It is in His humanity that we have to recognize true human nature in the condition and character in which it was willed and created by God” (p. 82).

Barth (1956) sees Paul as using Adam as a type of, and comparison to Christ, only to demonstrate Adam's subordinate role to Christ, and our dissimilarity in Adam from our “essential nature” in Christ. Concerning the comparison Paul makes between Adam and Christ, Barth says, “It is only in this disparity of status and in this disproportion that they can be compared” (p. 80).

He insists that Adam “cannot determine their (mankind's) life and destiny,” but only anticipate it, “in so far as he is the first man among many others” (p. 81, *bracket mine*). In this view, because our true nature is in Christ, our fallen nature is only a “provisional copy” of our “essential nature” (see p. 23).

This is summed up in the statement:

The human nature of Christ is the final revelation of the true nature of man  
(1956:78).

In this view, the only thing common between Adam and Christ's relationship to humanity is that, “in two different contexts true human nature is revealed, and that in two different ways. ... our relationship to Adam is only a type ... of our relationship to Christ.” And then concludes, “The same human nature appears in both but the humanity of Adam is only real and genuine in so far as it reflects and corresponds to the humanity of Christ” (p. 22).

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<sup>24</sup> Karl Barth (1886-1968) a Swiss Reformed professor who taught in Basel until 1962.

In this view, Adam doesn't "represent" us any more or less than anyone else would also represents him. Adam represented us as just being one of us (see pp. 78–79).

Because Adam is a type of Christ (and therefor subordinate), his representation of who we are is only a "parenthesis in time" of what we have always been in our "true identity with Christ." Our unity with Adam, "belongs not to the perversion of his nature but to its original constitution ... because it was given first and primarily in Christ" (p. 81).

Barth (1956) views the *all* in 5:12–21 as including *all* mankind without exception (see p.78). In this view, Adam and humanity are similar in every way, but Christ represents us as we really are. This superiority of Christ over Adam is the guarantee for the *how much more* (5:12–21) to apply to *all* mankind.

In this view, we *all* stand in *both* men. Adam "represents" us in our fallen-ness, and Christ in our perfection; in Adam we identify with our fallen nature, and in Christ, with our true nature.

Barth (1956) refers to *faith* as being the response to what is already true about all mankind. His view is that, "In believing in Him they are acknowledging that when He died and rose again, they, too, died and rose again in Him." Our believing is the response to what He has already done, "that which afterward they can only acknowledge and carry out in their own decision" (p. 13).

Regarding the mention of faith in Romans 5:1–11, he posits that if this pericope is read in isolation from 5:12–21 we may conclude that, "Christ's manhood is significant only for those who are united to him in faith" (p. 75). He then points out that there is no mention of faith in 5:12–21 and concludes from this that, "what is said here applies generally and universally, and not merely to one limited group of men" (p. 76).

In the next chapter I will attempt to answer the question: "How does a Trinitarian Universalist reading of Romans 5:12–21 account for the discourse structure of the pericope?" This will be the largest chapter, and will constitute the main focus of the study.

## CHAPTER 3: THE MEANING OF ROMANS 5:12–21

In this chapter, I will examine the sixteen variants identified in the NA 28 (pp. 490–491) consulting Aland (1989) for manuscript information, categories and methodology. I will also discuss salient features of the Greek text, including textual variants, the meanings of key words, and aspects of syntax that influence interpretation. Then I will produce my own English translation with corresponding translation notes. I will examine the pericope using selected techniques in the domain of *discourse analysis*. In particular, the method known as semantic structure analysis will be used. Working from the Greek text (NA28), the pericope will be divided into propositional units and the semantic relationships between the propositions will be represented in diagram form. I will then discuss each pair of propositions, evaluating the interpretive possibilities. I will make these observations in consultation with various commentaries. After I have observed how TD interprets this pericope, I will conclude with an evaluation of their views.

### 1. The main thought in Romans 5:12–21

A contrast is made between the sin of Adam and its consequences for all mankind, and the obedience of Christ and its consequences for all those who receive his abundant grace and the gift of righteousness.

Romans 5:12–21 is one of the clearest passages in the New Testament explaining the imputation of sin on the one hand and righteousness on the other. A plain reading of the text clearly shows that both men did one thing that affected all men: (a) Adam was the source of sin (v. 12); Jesus is the source of righteousness (v. 17). (b) Adam's trespass brought death and condemnation to all men (v. 18); Jesus' one act of righteousness brings life to all men (v. 19). (c) Many were made sinners through the disobedience of first Adam (v. 19a); many are made righteous through the obedience of Jesus (v. 19b).

## 2. The structure of Romans 5:12–21

In this pericope, we observe a series of contrasts and comparisons between Adam and Christ, which led to condemnation and death on the one hand, and life, righteousness and grace on the other. Coherence<sup>25</sup> and prominence<sup>26</sup> (cf. Young 1994:254–262) is seen in the inferred and stated repetition of *Adam* (12x), *sin* (6x), and *Christ* (4x).

In Romans 5:1–21 there are two pericopes (vv. 1–11 and vv. 12–21) which are sandwiched<sup>27</sup> between three mentions of **τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ**, *our Lord Jesus Christ*, (vv. 1, 11, and 21). Referential clues are seen in the first-person span<sup>28</sup> in 5:1–11, and the third-person span in 5:12–21 (cf. Young 1994). The pericope in verse 12–21 is introduced by the prepositional phrase **Διὰ τοῦτο**, *so then*, which provides the grounds for the previous passage (vv. 1–11) using an analogy of Adam and Christ. The analogy begins in verse 12, but then breaks off with an explanatory five-verse parenthesis (vv. 13–17). In 5:18, **Ἀρα οὕτως**, *therefore just as*, resumes and completes the contrast begun in verse 12.

## 3. Textual commentary

### 3.1. Textual variants

Witnesses for Romans 5:12–21 include the second century P 46 (retaining vv. 17–21). Uncials 01, 02, 03, 04, 05, 012, 018, 020, 025, 044, and numerous reliable minuscules contain the entire passage.

5:12 The external evidence for **ὁ θάνατος**, *the death*, is compelling (Aleph, A, B, C). However, some later important uncials (D, F, G), minuscule (1505), early third

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<sup>25</sup> A chain of discourse elements that forms a linear thread throughout the whole discourse (cf. Young 1994:254).

<sup>26</sup> Elements which are semantically more significant for the development of the discourse (cf. Young 1994:262).

<sup>27</sup> For sandwich structure see Young 1994:252.

<sup>28</sup> A stretch of text that has some kind of grammatical, lexical or informational uniformity (cf. Young 1994:252).

century version (it), and church father (Ambroster) omit **ὁ θάνατος**. This reading most probably arose as these MSS had a strong Latin influence which may have prompted the omission in translation, as, *the death*, seemed explicit in the context, and reads smoother (cf. Aland 1989).

5:13 The support of **ἐλλογεῖται** is early and widespread (A, B, C, 33, 81, 104, pm). However the important Aleph (01) has **ἐλλογαται** instead of **ἐλλογεῖται**. According to BDAG (2001, s.v. **ἐλλογεω**) this may have arisen through confusion of the inflection types—**εῖν** and **ᾶν**.

5:14 Evidence for including **μὴ** before **ἁμαρτήσαντας**, *those who did not sin*, is early and widespread (Aleph, A, B, C, 33, 81, 104, pm). However, the important minuscule 1739 omits **μὴ**. This is probably due to accidental scribal error, or, the scribe intentionally wanted to liken men's sins to Adams.

5:15 Evidence for including **καὶ** in the phrase **οὕτως καὶ τὸ χάρισμα**, *so also the gift*, is strong (Aleph, A, C, 33, 81, 104, pm) with the notable exception of the important B uncial. This is most likely due to a lapse in the scribe's concentration.

5:16 A 6<sup>th</sup> century scribe (D) and subsequent Latin manuscripts (VG MSS) added **ζωῆς**, *of life*, at the end of the verse after **εἰς δικαίωμα**, *to righteousness*. This was either motivated by the attempt to achieve conformity with verse 18, or due to the scribes eye drifting forward in the text, i.e., the error referred to as homoeoteleuton (Metzger 2005:302–304).

5:17 Some later Mss (1739, 1881) and (A, D, F, G) replace **τῷ τοῦ ἑνός**, *by the one*, with **ἐν ἑνός**, *by one*, and **τῆς δωρεᾶς** with **τῆν δωρεᾶν** respectively. This is probably due to the scribe wanting to smooth out the sequence of genitives (cf. Dunn 1988, quoting Metzger 1994.).

5:18 The support in the consistently cited MSS to omit **ἀνθρώπου**, *man*, is substantial. However, with the exception of the important Aleph (01) which adds **ἀνθρώπου** between **Ἄρα οὖν ὡς δι' ἑνός**, *therefore, as through the one*, and **παραπτώματος**, *sinning (one)*. This could have been due to homoeoteleuton (i.e., later in the verse where **ἀνθρώπους** is followed by **εἰς**), or an attempt of the scribe to simply make the obvious clear (see also v. 19).

5:18 In uncials (D, F, G) the article τὸ is inserted before παραπτώματος, *trespass*, and δικαίωματος, *righteousness*, respectively. The scribes wanting to emphasise the act rather than the person most likely motivated this. (i.e., the particularising use of the article [see Wallace 1996:216]).

My observation from this textual analysis is that the consistently cited witnesses that support the text of the NA28 are sufficiently compelling to ensure that the text before us is reliable.

It is interesting to note that Romans 5:20–21 boasts *two* of the 4999 variant-free verses in the New Testament (Aland 1989:29). It is remarkable that a text comprising 39 words in length can survive fifteen hundred years, across several thousand manuscripts, and arrive today unchanged.<sup>29</sup>

### 3.2. Translation of Romans 5:12–21

12 So then [a], just as sin entered the world through one man, and death through sin, so death *came* [b] to all men because [c] all sinned—[d].

13 For sin was in the world before the law *was given* [e], but sin is not counted [f] when [g] there is no law.

14 But death reigned from Adam to Moses, even over those who had not sinned in the same way Adam transgressed, who is a type of the one to come. 15 But the free [h] gift is not like the trespass. For if by the one man's trespass the many died, much more have the grace of God and the gift by the one man Jesus Christ abounded to the many.

16 And the free gift is [i] not like that which came through one man's [j] sin. For the judgment followed one sin and led to condemnation, but the free gift following many trespasses brings justification. 17 For, if by the transgression of the one man death reigned through that one [k], how much more will those who receive the abundance

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<sup>29</sup> Metzger and Ehrman (2005) point out that variant-free texts indicate where scribes had the least amount of conflict, and these are the most helpful in determining the theology, vocabulary and style of the author.

of grace and the free gift of righteousness reign in life through the one man Jesus Christ. 18 Therefore, just as one trespass led to condemnation for all men, so through the one righteous act righteousness of life [l] came to all men. 19 For just as by the disobedience of the one man many were made sinners, so through the obedience of the one man the many will be made righteous.

20 Now the law came [m] in that the trespass may increase, but where sin increased, grace increased all the more. 21 So that, just as sin reigned in death, the result is that grace will rule through God's righteousness [n], leading [o] to eternal life through Jesus Christ our Lord.

### Translation notes

[a] See discussion under Semantic Structure Analysis (SSA).

[b] The word *came* is implied in the context.

[c] See discussion on the phrase ἐφ' ᾧ in the next section (SSA)

[d] The em-dash indicates that Paul breaks off in the middle of his thought to begin a parenthetical discussion on sin and death. Most English translations reflect this with an em-dash (ESV, NRSV, NKJV, NIV, CEB, NET, NLT).

[e] The words *was given* are added for clarity.

[f] ἐλλογεῖται *to charge to someone's account* (EDNT)

[g] The word *when* has been added for clarity.

[h] The word *free* has been added here and at verse 16 (BDAG s.v. χάρισμα; cf. Morris 1988).

[i] The verb *is* is implied in the Greek.

[j] The word *man* is implied in the context (also vv. 17b, 19b).

[k] Greek, *the one man*.

[l] (5:18c) Working from Wallace’s categories (1996:86–119), the genitive phrase **δικαίωσιν ζωῆς**, *righteousness of life*, yields several options: (1) Attributive genitive *living righteously* (cf. Morris 1988; Bruce 1963); (2) Objective genitive: *a righteous life* (cf. Morris 1988, quoting Leenhardt); (3) Appositional genitive: *justification, which is life* (cf. Mounce 1995); (4) Attributed genitive: *righteous living*; (5) Genitive of product: *justification that brings life* (cf. Mounce 1995). I concur with Dunn (1988), “the ambiguity of the genitive form allows a richer sense which need not necessarily exclude any of the particular meanings,” and have thus rendered it a Genitive of description: *righteousness of life*.

[m] See discussion under SSA

[n] Here I have followed the CEV

[o] The word *leading* is added for clarity.

In this next section I will consider TD’s interpretation of Romans 5:12–21 and conclude with an analysis of the pericope and a response to their views.

#### 4. TD interpretation of Romans 5:12–21

TD adopts a view similar to that found in Reformed theology. The main difference is that in Reformed doctrine election is limited, and in TD election is universal. In its views on the mediation of Christ TD draws extensively from the Eastern patriarchs. The influence of Athanasius and the Cappadocian fathers is observed in their writings (cf. Kruger; Crowder 2014) and in the writings of those TD references (i.e., Karl Barth; Thomas Torrance; James Torrance).

A contemporary proponent of TD, Baxter Kruger (2001), represents the view of TD, stating what Jesus accomplished in his death, “The fallen Adam existence died with him ... now and forever at-one with the Father, living in union and communion with the Father” and then adds

The deepest joy of the New Testament lies precisely in the fact that it sees that in this one man, Jesus Christ, God was dealing not just with Adam or with a general Adamic existence, but with the whole human race ... crucified with

Christ, and raised up with him, and seated with him at the Father's right hand (chapter 1; cf. Barth 1956).

TD makes three overarching assumptions that form the essence of its interpretation of this passage: (1) We are all included in Christ's imputation of righteousness, *just* as we were all included in Adam's imputation of sin (v. 19), (2) the use of the word *all* is proof of universal inclusion (v. 18), and (3) to *receive* the gift of grace is merely the passive response of those who have *already* been included (v. 17).

#### **4.1. We are all included in Christ's imputation of righteousness, just as we were all included in Adam's imputation of sin.**

For 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 (Rom 5:19, NIV, italics mine).

TD insists that Romans 5:15–19 shows that Christ's act of obedience has totally reversed the consequence of Adam's disobedience for all humanity because the consequence of both Adam's and Christ's act included everyone. In Adam we were all *made* sinners and in Christ we were all *made* righteous.

This view is stated in GCI (2010:7–10)

Therefore, we understand from Scripture that ... When Jesus died, all humanity died with him. When Jesus rose, all humanity rose to new life with him. When Jesus ascended, all humanity ascended and became seated with him at the Father's side (Ephesians 2:4–6). When people become believers, they begin to know Christ and enjoy their relationship with him ... (namely) our union with Christ in his life, death, resurrection and ascension. ... Paul asserts that just as we are dead already in the mystery of Jesus' substitutionary death, we have also already been "made alive together with him" and we are "raised up together with him" and "seated together with him in the heavenly realms." All this comes from God's grace. God's union with humanity in Christ includes every human being, even those who lived before Jesus came ... The gospel declares not the *possibility* or the *potential* of these things being true for us, but a reality that we are urged to accept.

In this view, Adam and Christ were “all mankind” (cf. Barth 1956). The implications of this interpretation are seen in the following three assumptions: (1) All humanity has already been co-crucified with Christ (GCI 2010:7–10; cf. Crowder 2013, chap. 3), (2) we do not need to repent,<sup>30</sup> because Jesus already repented for us (GCI 2010:14; cf. GCI 2013, chap. 1; Crowder 2013, chap. 7), (3) we do not need to confess our sin because Jesus has confessed everyone’s sin at the cross (cf. GCI 2013, chap. 2).

Kruger (2001, chap. 1) articulates this view:

The reason the New Testament is so preoccupied with what became of the Son of God is that it knows that something was becoming of us, the human race, in him. ... it want us to see what became of the human race in his life and death and the resurrection and ascension. ... The heart of the gospel is the news that in his death and resurrection, something was happening to you and to me and to the human race. When he died, we died. And when he rose, we rose to new life, there and then 2000 years ago.

#### **4.2. The use of the word all is proof of universal inclusion.**

Consequently, 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 (Rom 5:18, NIV, italics mine).

According to TD, “The scope of Christ’s vicarious human life extends to all who have ever lived. Likewise, the Bible declares that Jesus died for *everyone*—and that his death applies to *everyone now*” (GCI 2010:6). MacDonald (2012) reinforces this position, “Adam’s sin brought condemnation and death to all people. Christ’s righteous act brings justification and eternal life to all people” (Chapter 1; cf. GCI 2013, chap. 8) Variations of this view are also held by some evangelicals (Murray 1960:192; Cranfield 1985:269–290; Hultgren 1987:54–55; Crowder 2013, chap. 4).

Crowder (2014, chap. 3, italics added) states his agreement with this sentiment

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<sup>30</sup> Here what is meant is that we do not need to repent or confess as a *condition* of justification, though the *value* of repentance and confession are not disputed.

This entire Romans 5 passage clearly connects and includes *all* of mankind as recipients of life in Jesus Christ—a fact that is fundamentally side-lined by the Western evangelical Church. Paul here is most clearly not talking about Christians only.

Furthering the view that *all* means *all without exception*, Macdonald (2012, chapter 5 quoting De Rose) states:

The quantifier phrase of natural language (“all,” “most,” “some,” etc.) are to be understood, on an occasion of use, relative to a contextually determined domain.

The conclusion Macdonald reaches is that, “If Paul had meant to imply *all kinds of people without distinction*, then he would have had to indicate contextually that this is what he had in mind.” Macdonald continues:

This is also the sentiment of De Boer who states, “Unless the universalism of vv. 18–19 is taken strictly, as I think it should and must be, how much more is turned into how much less, for death is then given the last word over the vast majority of human beings” (Macdonald 2012, quoting De Boer, *Defeat* p. 175).

#### **4.3. Faith is merely the response of those who have already been included.**

For if, by the trespass of the one man, death reigned through that one man, how much more will those who *receive* God’s abundant provision of grace and of the gift of righteousness reign in life through the one man, Jesus Christ (Rom 5:17, NIV, italics mine).

Advocates of TD consider *faith in Christ* as merely our becoming aware, discovering, or awakening to the reality that we are already saved (Crowder 2013, chap. 3). In making this point, they appeal to the *objective* and *subjective* aspects of what Christ achieved. Their argument goes like this:

*Objectively*, all people, past, present and future, are justified already; all are sanctified ... however, although all people are already objectively redeemed by Jesus Christ, not all have yet personally and *subjectively* awakened to and accepted what God has done for them. They do not yet know who they truly

are in union with Jesus. What is objectively true for everyone must be subjectively and personally received and experienced through repentance and faith. Repentance and faith do not cause a person’s salvation, but salvation cannot be experienced and enjoyed without them. Repentance and faith are themselves gifts of God (GCI 2010:11, italics mine).

To get around Paul’s insistence that justification belongs to those who have faith, Macdonald (2012, chap. 5) says, “This reference in v. 17 is not to anything people do to get saved. It refers to God’s making us recipients of grace and it makes no limits on the universal statements in vv. 18–19, for those who receive God’s abundant provision of grace could eventually be everyone.” Macdonald continues to posit that while the need for faith is true, “Paul needs only to believe that one day all will believe ... this enables him to maintain that salvation is only for believers, that not all are currently believers, and also that *the many will be made righteous*. ... demonstrating that salvation only comes by faith is no objection to universalism in Romans 5:18–19 unless one can show that Paul did not think that all would one day believe.”

Crowder (2014, chap. 3) adds to the TD view, quoting Barth, “In his own death He makes (mankind’s) peace with God-before they themselves have decided for this peace and quite apart from that decision. In believing, they are only conforming to the decision about them that has already been made in Him.”

TD advocates that central to the discussion on faith is the question, “*whose* faith is the Bible referring to?” The author of GCI (2010), to advancing his view, quotes David Torrance

We are saved by Christ’s faith and obedience to the Father, not ours. ... Translators, like those of the New International Version, apparently because they found it so difficult to believe we can live by Christ’s faith rather than our faith, have altered the text to make it read, “I live by faith in the Son of God”! – something altogether different! That translation takes away from the vicarious nature of Christ’s life of faith. It is by his faith [not ours] that we are saved and live! Our faith is a thankful response to his faith (GCI 2010:8–9).

TD interpretation posits an objective translation of the genitive to strengthen their argument (cf. Crowder 2013 chap. 5). But is this convincing? (Anticipating a discussion in my following response).

In order to respond to the above assumptions I will produce a semantic analysis of the pericope. I will note the grammatical and lexical nuances as they inform my response. Then I will conclude with a brief response to these assumptions.

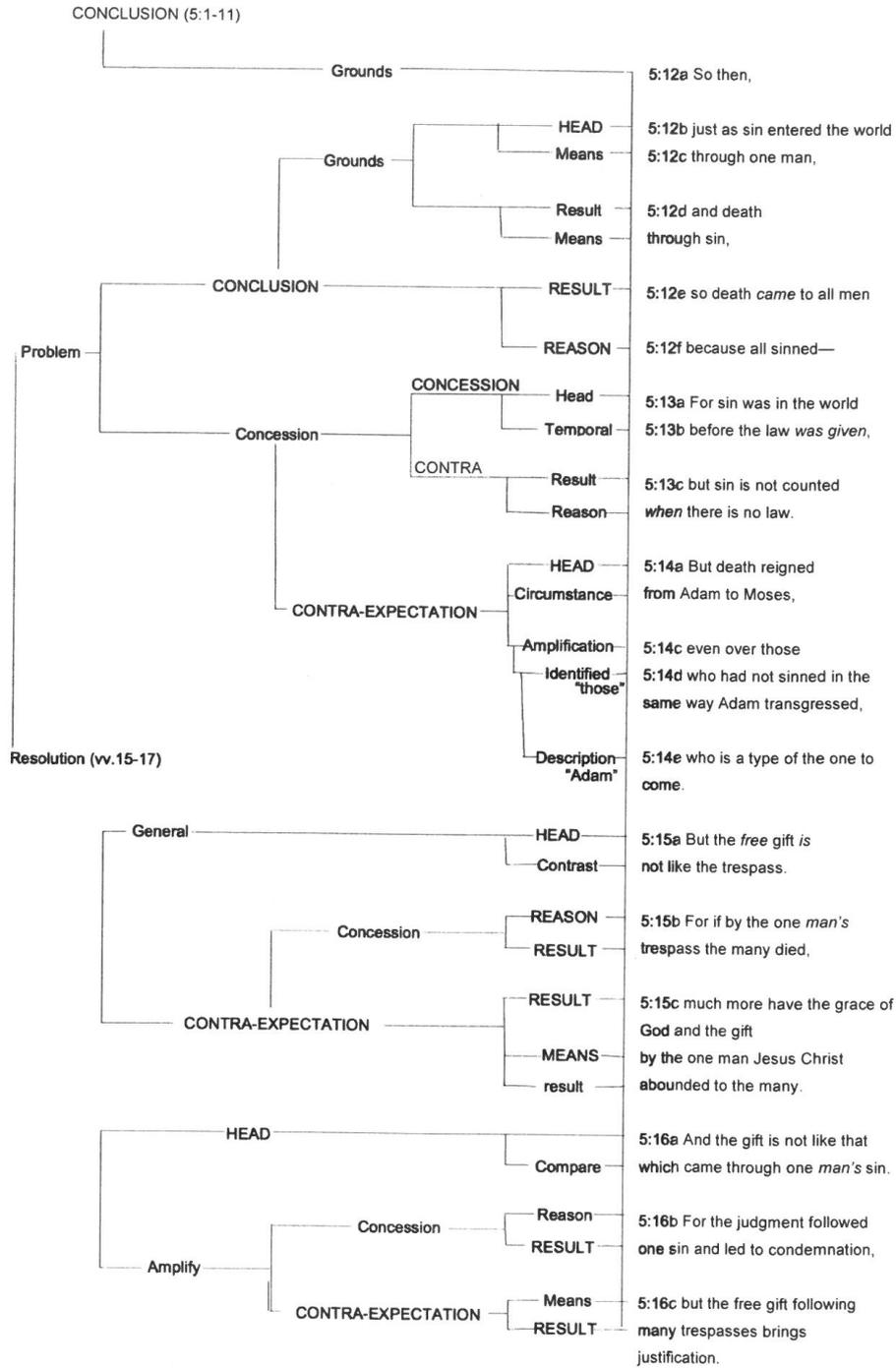
## **5. Semantic Structure Analysis (SSA) of Romans 5:12–21**

In this SSA, I will use the approach and methodology outlined by Young (1994, chaps. 17–18). I will also reference Guthrie and Duvall (1998:39–53).

1. The propositions in the right column reflect my English translation.
2. Word's not in the original text are italicised.
3. The relational structure is in the left hand column.
4. Uppercase shows prominence. Natural prominence usually follows the contours of coordinate and subordinate clauses. Sometimes, as Young (1994:263) states, "The author may use various devices in the surface structure to highlight portions of the discourse." He then lists several of these (see pp. 263–264).

In my SSA notes, I will only qualify prominent propositions that do not correspond to surface structure.

# CHAPTER 3: THE MEANING OF ROMANS 5:12-21





## 6. Semantic Structure Analysis Notes

(5:12a) **Διὰ τοῦτο**, *so then*.

Commentators are divided on the place 5:12–21 holds in Romans. Does it conclude what proceeds, anticipate what is to follow, or both? Commentators suggest:

1. Romans 5:12–21 is referring to the preceding passage/s (Moo 2000; Osborne 2004; Mounce 1995; Boice 2005). Moo (2000) identifies several passages where **διὰ τοῦτο** introduces a “final cause” (cf. 2 Cor 13:10; Col 1:9; 2 Thess 2:11; 1 Tim 1:16; 2 Tim 2:10; Phlm 15).
2. Some, like Dunn (1988), suggest this includes the overall argument of chapters 1–11, places chapter 5 thematically along with 1:18–4:25. He argues that Paul is positing the solution in Christ to the human problem in Adam. On the one hand, Adam as a type, is the head over *all* condemned humanity, while Christ is the head over *all* new humanity (cf. 5:1–11) ... Paul presents the history of humanity as a drama in two parts—two epochs dominated by two figures, Adam the tragic hero, and Christ the redeemer hero (cf. 5:12–21).
3. Witherington (2004) and Cranfield (1985) argue that Paul is using the Adam and Christ parallelism to prepare for his discussion in Romans 6–8 with respect to those who no longer live under the reign of sin, but under the reign in Christ.
4. Stott (1994) posits that verses 9–10 are begging the question as to how one person’s sacrifice could bring blessing to so many. In his opinion, Paul answers this question in verses 12–21 with his Adam and Christ typology.

All of these views are plausible (cf. Moo 2000). However, the *role* of **διὰ τοῦτο** as introducing 5:12–21 as the grounds for the hope enjoyed by those in 5:1–11 who are justified by faith is a clear and simple way to read this in the context. In other words, “Christ’s obedience described in 5:12–21 is the basis for the hope that believers celebrate in vv. 1–11” (Matera 2010).

In my display I have represented **Διὰ τοῦτο** as connecting Romans 5:12–21 with 5:1–11 in a grounds-CONCLUSION relationship.

My reasons for this choice:

1. The prepositional phrase **διὰ τοῦτο** has a wider semantic range than the more commonly used Greek word translated *therefore* (**οὖν** [49x]), **ἄρα** (11x) and **διὸ** (5x). **διὰ τοῦτο** is translated in Romans 1:26; 4:16; 13:6; 15:9 as *because of this, for this reason, therefore, so then, that is why, so, when, for this cause* (cf. NIV, ESV, ASV, NLT, NKJV, NET). NET translates 5:12a **διὰ τοῦτο** *so then*.
2. It is consistent with the genre schema of expository discourse for *evidence* to support the *thesis* (Young 1994:249).
3. In the grounds-CONCLUSION relationship, according to Young (1994), the ground proposition presents the basis or evidence for a conclusion (p. 260). While **οὖν** is often used to introduce a conclusion (260), **διὰ τοῦτο** (translated *so then*) is introducing the grounds for the conclusion. The prominence of 5:1–11 in the passage is an important point in noting the contribution vv. 12–21 has in a subordinate role of grounding the argument.

The shift from the first person plural in 5:1–11 to third person plural also seems to show Paul's purpose of using Adam-Christ typology in 5:12–21 is to illustrate the grounds on which those believers mentioned in 5:1 were imputed with righteousness.

This view finds support from Osborne (2004), who proposes a chiasmic diagram of Romans 5—Romans 8 in which 5:12–21 is the basis for our assurance in 5:1–11.

A Assurance of future glory (Romans 5:1– 11).

B Basis for assurance—work of Christ (Romans 5:12– 21).

C The problem of sin (Romans 6:1– 23).

C 'The problem of sin and the law (Romans 7:1– 25).

B' Basis for assurance—work of Christ through the Spirit (Romans 8:1– 17).

A Assurance of future glory (Romans 8:18–39).

I have spent considerable space on this point. This is due to the importance of establishing *who* Paul had in mind in 5:12–21. In my opinion, interpreting 5:12–21 as

the grounds for 5:1–11 makes grammatically and semantically sense in the context. In this view, those mentioned in 5:1–11 are the beneficiaries, through faith (5:1), of what was accomplished in vv. 12–21.

(5:12b) Paul introduces the contrast (shown as HEAD in the display) to this Adam-Christ typology in the protasis with **ὥσπερ**, *just as*, but then breaks off in the middle of the verse, leaving the thought hanging, and takes five verses to resolve any misunderstandings before completing and expanding the thought in verse 18 (cf. Cranfield 1985; Sproul 2009; Kruse 2012; Bruce 1963; Dunn 1988; Boice 2005; Moo 2000; Morris 1988; Mounce 1995.).

(5:12c) Paul explicitly states that Adam was the means **δι’ ἐνὸς ἀνθρώπου**, *through one man*, through whom death came. *Means* is a common use of the preposition **διὰ** with a genitive (Wallace 1996:368). This resulted in mankind *actually* becoming sinners, as Hodge (1994), comments, “men became sinners ... this includes guilt, depravity, and actual transgression.”

(5:12d) Sin is the means for death coming into the world expressed by the preposition **διὰ** with the genitive **τῆς ἁμαρτίας ὁ θάνατος**, *through sin the death*.

(5:12e) Death is the result of sin. **θάνατος διήλθεν εἰς πάντας ἀνθρώπους**, *death came to all men*. The Bible reveals three kinds of death (1) spiritual death (cf. Gen 2:17; Rom 8:13; Eph 2:1); (2) physical death (cf. Gen 5; Eze 18:4; Rom 6:23); (3) eternal death (cf. Rev 2:11; 20:6; 21:8). The death spoken of here is spiritual death, which ultimately leads to the physical and eternal death of all mankind (cf. 1 Cor 15:22).

(5:12f) I have rendered **ἐφ’ ᾧ πάντες ἥμαρτον**, *because all sinned*, as the reason for death. The NET note says, “The translation of the phrase **ἐφ’ ᾧ** has been heavily debated. ... Only a few of the major options can be mentioned here: (1) the phrase can be taken as a relative clause in which the pronoun refers to Adam, *death spread to all people in whom [Adam] all sinned*, (2) the phrase can be taken with consecutive (resultative) force, meaning *death spread to all people with the result that all sinned*, and (3) others take the phrase as causal in force: *death spread to all people because all sinned*.” These three options lend themselves to the different views on original sin (See discussion in chapter 1).

Response to these options:

#1. Wallace (1996:342–343) points out that this is unlikely as the antecedent is “too great for this to be natural reading.” He further comments, “ἐφ’ ᾧ does not look back at any antecedent, but explains how death passed to all,” adding, “The force of ἐφ’ ᾧ ought to be taken as conjunctive since it is both well established in Greek literature and makes excellent sense here.”

#2. In considering this option Kruse (2012) comments, “There is now a tendency among a number of scholars ... to identify a primary and a secondary cause for human beings becoming subject to death. The primary cause is Adam’s disobedience ... the secondary cause is the sin of disobedience of all human beings, who likewise bring death upon themselves” (also Moo 1996).

#3. The relative ᾧ has no clearly expressed antecedent. When used with the preposition, elsewhere ἐπί is causal (cf. 2 Cor. 5:4). Most English Translations render this causal, *because all sinned* (ESV, NRSV, NKJV, NIV, NET, NLT). CEB translates this, *with the result that all sinned*.

Some have considered οὕτως in verse 12 as completing the comparison begun in that verse. However, as Hodges (2013) states, this explanation is, “unnecessary and unsatisfactory,” and then clarifies, “καὶ οὕτως, *and so*, is not equivalent to τοῦτο καὶ, *so also*, elsewhere in the New Testament.”

Most English translations reflect this anacoluthon with an em-dash (ESV, NRSV, NKJV, NIV, CEB, NET, NLT).

The use of chiasmus (cf. Black 1995) can indicate that this verse is prominent in the argument (cf. Young 1994:263), possibly intended to be a summary statement of the Adam-Christ typology presented in the pericope.

In my display (fig 1.) I have shown Adam’s sin in 5:12a–d as the grounds<sup>31</sup> for the death and subsequent sin mankind experienced in 15:12e–f.

(5:13a) **γὰρ**, *for*, introduces the next clause to clarify (Head) what has been said in v. 12. Boice (2005) refers to this as a “parenthesis within a parenthesis.” The reason the writer has broken off at the end of 5:12 is to explain what has just been said. There is a sense of concession in this clause, [although] *sin was in the world*; the adversative **δὲ**, *but*, introduces the counter-expectation, [however] *sin is not counted*.

(5:13b) **ἄχρι**, *until*, indicates the temporal aspect of the clause: *until the law* was introduced. **ἐν κόσμῳ**, *in the world*. The dative is used to indicate the sphere (Wallace 1996:154) in which sin operated.

(5:13c) **ἐλλογεῖται** has also been translated *reckoned* (NRSV), *imputed* (NKJV), *counted* (ESV), *taken into account* (NIV). Kittel (1985) states, “The argument here is that all are sinners prior to the giving of the law, and death reigns as a destiny posited in Adam, but until God’s will is declared in the law sin is not transgression of the law and hence it is not counted or charged in the same way as it is after Moses” (s.v. ἔλλογεῖται).

(5:13d) **μὴ ὄντος νόμου**, *not being law*. Although the genitive absolute usually functions temporally, it can also act causally (Wallace 1996:653–655): *because there was no law*. This is indicated in the display as the reason for sin not being *counted* (**ἐλλογεῖται**).

Barth (1956) makes an interesting comment on this verse, “where there is no election, there can be no sin committed in unfaithfulness to it ... The sins of men outside Israel are, then, the same, and yet not the same, as the sin of Adam ... because these men are not confronted with God, as Adam was, and so act, not less badly, but in complete ignorance of the badness of what they do” (pp. 52–53).

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<sup>31</sup> This would be contra to Barth (1956:78-79) and some subsequent TD views that Adam *represents* us only in the sense that we also represent him (see chapter 2), and not that his sin made us sinners. Torrance himself (1992) seems to hold a reformed position on the entrance of sin into the world.

(5:14a) **ἀλλὰ**, *but*, is a strong adversative introducing the contrast (Head) depicting the *reign of death* (**ἐβασίλευσεν ὁ θάνατος**). A sense of CONTRA-EXPECTATION here corresponds to the previous verse and makes this phrase prominent in the argument. Temporal circumstance is shown to be *from Adam to Moses* (**ἀπὸ Ἀδὰμ μέχρι Μωϋσέως**).

Paul qualifies the reign of death *from Adam to Moses* in order to clarify that, “The violation of the law of Moses will not account for the universality of death, because men died before that law was given.” And therefore, “it follows that men are subject to penal evils because of the sin of Adam” (Hodge 1994).

(5:14c) **καὶ**, *even*, is functioning ascensive in the phrase **ἐπὶ τοὺς μὴ ἁμαρτήσαντας ἐπὶ τῷ ὁμοιώματι τῆς παραβάσεως Ἀδὰμ**, *over those who had not sinned in the same way Adam transgressed*, and is amplifying the proposition that, *death reigned* (**ἐβασίλευσεν ὁ θάνατος**). Those are identified as the ones *who had not sinned in the same way Adam transgressed*. Opinions vary as to what Adam’s sin was. The NLT explicates this as, *who did not disobey an explicit commandment of God*.

Morris (1988) offers some insight here, “One cannot be a lawbreaker if there is no law to break (cf. 4:15). Despite this, sin was indeed present in the world. This has been interpreted in two ways: (1) it shows that there is a more comprehensive law than that of Moses. There is a law written on people’s hearts (2:15), and (2) it points out that Paul is emphasizing what Adam did; he may thus mean that it was that one sin that brought death to all.” Morris then posits his assessment, “Neither view can be said to be proved or to be impossible given our present state of knowledge, but perhaps the context points to the second.” (so Bruce 1963; Boice 2005; Morris 1988; contra Gundry 2010).

Hodge (1994) insightfully cautions, “It is, of course, not implied in this statement or argument that men are not now, or were not from Adam to Moses, punishable for their own sins, but simply that they are subject to penal evils which cannot be accounted for by their personal transgressions or their hereditary depravity.”

(5:14e) The relative pronoun ὃς introduces a subordinate clause describing the role of Adam as a **τύπος τοῦ μέλλοντος**, *type of the coming one*, referring to Christ.

Explaining what the phrase *Christ as the coming one* means, Dunn (1988) proposes, “**μέλλοντος** has an eschatological ring, but it is the realized eschatology of what Christ has already accomplished (as in Gal 3:23; Col 2:17), rather than the eschatology of what is yet to come (as in 8:18).” In order that there will be no misunderstanding here regarding Paul’s promoting Adam as a type of Christ, Kruse (2012) states, “he will spend the next three verses (15–17) highlighting the differences, before completing the comparison of the effects of the acts of Adam and Christ (18–19).”

Kent (1991) states, “Adam could also be called an anti-type of Christ because what is true of Adam is only true of Christ in the opposite sense.”

In answering the question, *how was Adam a pattern of the one to come?* Boice (1991) answers succinctly, “(1) Both Adam and Jesus Christ were appointed by God to be representatives for other men. (2) Both Adam and Jesus Christ became heads of particular bodies of people, a race or descendants. (3) Both Adam and Jesus Christ had covenants made with them by God. (4) Both Adam and Jesus Christ passed on to others the effects of their disobedience or obedience.” Boice continues, and quotes Martyn Lloyd Jones, “Jones, who has an excellent summary of these important similarities, says, “Adam’s sin and its consequences was passed on to us all without exception: Christ’s obedience and righteousness is passed on to all who believe in him.”

Romans 5:12–14 presented the *problem*, which precipitates the *resolution* stated in vv. 15–17 (cf. Young 1994:259).

(5:15a) Ἄλλ’, *but*, is a strong adversative introducing the contrast between gift (**χάρισμα**) and trespass (**παράπτωμα**). This is an example where an adversative (usually syntactically coordinate) can introduce a semantically prominent proposition as shown in the display (cf. Young 1998:261).

Moo (2000) refers to verse 15 as a contrast of *degree*, where Christ's work is shown to be greater than Adam's, and verses 16–17 as a contrast of *consequence*, where the consequence of their actions is highlighted.

(5:15b) **εἰ γὰρ**, *for if*. A first-class condition states a fact from the author's point of view. It is not translated *since* as it is intended to draw the reader into the conversation (cf. Wallace 1996). **εἰ**, *if*, is could be introducing a condition-consequence relationship. But this does not make best sense here. The conditional clause provides the reason for the resultant death.

(5:15c) The relationship to **πολλῷ μᾶλλον**, *much more*, shows CONTRA-EXPECTATION to the concessory sense in the conditional clause [*although*] *the many died* (**πολλοὶ ἀπέθανον**). The dative **τῷ**, *by*, in the clause **τοῦ ἑνὸς ἀνθρώπου Ἰησοῦ Χριστοῦ**, [*through*] *the one man, Jesus Christ*, shows a means-result relationship with *the grace of God* (**ἡ χάρις τοῦ θεοῦ**).

(5:15e) **ἐπερίσσευσεν**, *abound*. The preposition compounds the verb to give **περισσεύω** an emphatic sense. This *abounding* is the result of the **πολλῷ μᾶλλον**, *much more*, earlier in the phrase. Both means and result are prominent in the display.

(5:16a) **οὐχ ὡς δι' ἑνὸς ἀμαρτήσαντος τὸ δῶρημα**, *not as through one sinning the gift*. **οὐχ ὡς** is introducing a negative comparison between gift (**δῶρημα**) and sin (**ἀμαρτήσαντος**).

The anarthrous participle in **δι' ἑνὸς ἀμαρτήσαντος** is tricky here. Some translations emphasise the result of the sinning (ESV, NRSV, NKJV, NIV, CEB, NLT) and others the one who sinned (NET). Hodge (1994) says,

Here, *one* could be either by *one man* or by *one offense*. As trespass is the correct reading in the preceding clause, most modern commentators say that one must be masculine, and so mean "by one man." The antithesis, however, between one and many is so obvious that it is more natural to supply trespasses from the next clause, since in Hebrew parallelisms an ellipsis in the first part must at times be supplied from the second. ... Luther, Beza, Olshausen, Rothe, and others take one as neuter, *one offense*.

(5:16b) **γὰρ**, *for*, introduces the reason for the resultant **κατάκριμα**, judgment. The second means-result relationship in this clause is self-evident.

(5:16c) There is a sense of concession in the correlative conjunction **μὲν ... δὲ**, [*although*] *on the one hand*. **τὸ κρίμα**, *the judgment* ... [however] *on the other hand*, **τὸ χάρισμα**, *the gift*. The word **κρίμα** could be translated *verdict* in the sense of being guilty (BDAG s.v. **κρίμα** 4.a), and the word **κατάκριμα**, judgment includes the sense of punishment (BDAG s.v. **κατάκριμα**).

(5:16c) The entire phrase in 5:16b amplifies **τὸ χάρισμα**, *the gift* by means of a negative contrast.

An interesting point to note here is if one sin leads to judgment, what would we expect a multitude of sinning to lead to? Abundant judgment? Is Paul using this irregularity in grammar to emphasise his point?

Regarding this irony, Gundry (2010) comment

Astonishingly ... the contrast between the judgment sentence and the sentence of justification doesn't lie in the difference of origin between a trespass and non-trespass, rather, between *one* trespass and *many* trespasses."

(5:17a) **γὰρ εἰ**, *for if*, introduces a first class conditional phrase, which is assumed true for the sake of argument (Wallace 1996). The apodosis states the comparison **πολλῷ μᾶλλον**, *much more*. This yields both a condition-consequence (*if ... then*) and concession-CONTRA-EXPECTATION (*although ... how much more*) relationship. In my opinion, the second option conveys the implied meaning more accurately. **τῷ τοῦ ἑνὸς παραπτώματι**, *by the transgression of the one*, is reemphasising the reason for death.

(5:17b) **οἱ ... λαμβάνοντες**, *the receiving ones*, are identified as those who receive the free gift of **τὴν περισσείαν τῆς χάριτος καὶ τῆς δωρεᾶς τῆς δικαιοσύνης**, *the abundance of grace and the gift of righteousness*.

The importance of the word *receive* (**λαμβάνω**) to this study cannot be overstated. **λαμβάνω** has the semantic range of meaning, "grasp, take, seize" either peacefully

or violently” ... and has the characteristic of request paraenesis in connection with the demand for faith (EDNT **λαμβάνω** s.v. 1; cf. Mark 11:24).

It may be affirmed that the variety of NT attestations of **λαμβάνω** are indications of the verb's breadth of meaning. They are, however, concentrated with a significant theological emphasis: The meaning *accept*, *receive* is predominant, esp. in theologically significant verses. From this it is apparent how strongly the New Testament views the relation of man to God as that of recipient and Giver” (EDNT, s.v. **λαμβάνω**, 3).

Although the word *faith* does not appear in this pericope and the word *receive* has a passive sense here, in the next chapter I aim to show that consistently through Romans it is only through faith that we are given the assurance or *receiving* this gift of righteousness (contra Barth 1956)<sup>32</sup>.

(5:17c) **ὁ θάνατος ἐβασίλευσεν**, *death reigned*, is contrasted with **ἐν ζωῇ βασιλεύσουσιν**, *shall reign in life*. The reign of death and life are clearly pitted against one another.

Moo (2000) makes a stunning comment in this regard

Paul breaks the parallelism of the sentence in another significant way: while the result of Adam’s act is the subject in the first clause—“death reigned through the one” —it is human beings who are the subject in the second—“those who receive the abundance of grace and the gift of righteousness.” This change underscores an important difference between the reigns of death and life. The former has the character of fate; while, as v. 12 has shown, not unrelated to our own act of sin, death is—originally—not a consciously chosen destiny. The reign of life, on the other hand, is experienced through choice and personal decision; it is for those who “receive” the gift. *The importance of this qualification can hardly be overemphasized* (italics mine).

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<sup>32</sup> Barth (1956) concurs that if 5:1-11 is read in isolation from 5:12-21 we may conclude that, “Christ’s manhood is significant only for those who are united to him in faith” (p. 75). He then points out that there is no mention in faith in 5:12-21 and concludes from this that, “ what is said here applies generally and universally, and not merely to one limited group of men” (p.76).

According to Young (1994:263), prominence is sometimes indicated a) by superlatives (*how much more*), b) rhetorical questions (*for, if ...*), and c) any element before the main verb. All three of these features are present in verse 17. Could this three-fold prominence be indicative of the importance this verse has for the pericope? If this assumption is true, it confirms the centrality of *the abundance of grace and free gift of righteousness*, which we *receive* (through believing) in this passage.

(5:17d) **βασιλεύσουσιν**, *shall reign*, is in the future tense. According to Moo (2000) “The future tense may be, in other words, something of a “logical” future; future not so much in time as Paul writes but future from the standpoint of the reign of death in Adam.”

(5:18a) **Ἄρα οὖν**, *therefore*, is resuming Paul’s argument begun in verse 12, with **ὡς** corresponding to **ὥσπερ** from that verse. **Οὕτως καὶ** introduces the long-delayed apodosis (so Moo 1996; Kruse 2012; Bruce 1963; Dunn 1988; Boice 2005; Morris 1988; Mounce 1995). Morris (1988) observes, “**ἄρα οὖν** ... is peculiar to Paul. ... The combination indicates a strong, if not strictly grammatical connection, like *wherefore therefore*. Like **διὰ τοῦτο** (v. 12), it refers to the previous discussion, but stresses the logical connection more strongly.” Some English Translations render **δι’ ἑνὸς δικαιοῦματος**, *through one righteous act* (ESV, NET, NIV). Others have it as *one man’s act of righteousness* (NRSV, NKJV, CEB, NLT). In discussing these two interpretations, Osborne (2004) states, “The act of righteousness could refer to the act of justifying people (so Sanday and Headlam 1902; Morris 1988) but more likely refers to the righteous act of Jesus’ sacrificial death (so Murray 1968; Cranfield 1975; Dunn 1988a; Schreiner 1998).” Hodge (1994) sees this as referring to the act, “This does not materially alter the sense, and it is favoured by the absence of the article before *one* in the Greek.” One trespass (**ἐνὸς παραπτώματος**) was the reason for the resultant condemnation. One righteous act is the means by which we received righteousness. In my display I have shown verse 18 pointing back to verse 12 in generic-SPECIFIC relationship (cf. Young 1994).

Boice (2005) lists the contrast between Adam and Christ which have been made since verse 12: (a) trespass versus gift v. 15, (b) death versus eternal life, (c) condemnation versus justification v. 16a, (d) one versus many v. 16b, (e) sin versus

righteousness v. 17. The comparisons continue in verses 18–21: (f) Adam’s disobedience versus Christ’s obedience v. 19a, (g) sinners versus those who have been made righteous v. 19b, (h) law versus grace v. 20. Boice concludes with a stunning comment regarding verse 21, “The final idea, the triumph of grace over law and the “reign” of grace, is a climax to which the entire chapter moves.” And with respect to the various contrasts in the pericope, he states his opinion, that “the greatest is the one between condemnation and justification, since this is what the chapter has been dealing with in one way or another all along.”

Moo (1996) refers to this as, “the negative comparisons of vv. 15, 16a, and 16b, and the qualitative contrasts (“how much more”) in vv. 15b and 17, *before* Paul returns to the simple comparative structure of v. 12.”

(5:18b) **οὕτως καὶ**, *and so*, expands the comparison begun in 18a. Regarding the different rendering of **δίκαιοι** here and in verse 6, Hodge (1994) offers an explanation, “In verse 16, the Greek word **δίκαιοι** is rendered *justification* because it is in antithesis to condemnation, whereas in this verse it is translated *act of righteousness* because it is in antithesis to trespass and because what is here expressed by righteousness is in verse 19 expressed by obedience”.

Moo (1996) agrees with this observation, “We are faced with a choice between an inexact antithesis and using the word in two different senses in the same passage without explanation (cf. Parry). It seems better to retain consistency both in the way the word is used generally and in the way it is used in verse 16 (so SH, Lenski, and others).”

(5:19a) **ὥσπερ γὰρ**, *for just as*, introduces a restatement of 5:18 by means of a comparison. **γὰρ**, *for*, presents **τῆς παρακοῆς τοῦ ἑνὸς ἀνθρώπου**, *the disobedience of the one man* as the reason for the resultant, *the many made sinners* (**οἱ πολλοὶ κατεστάθησαν ἁμαρτωλοὶ**). In this sentence, both *sinners* and *righteous* are forefronted and thus prominent in the display.

(5: 19b) **οὕτως**, *so*, continues the comparison between sinners (**ἁμαρτωλοὶ**) and righteous (**δίκαιοι**).

The doctrine of imputation finds support in this phrase: *Many were made sinners* (ἀμαρτωλοὶ κατεστάθησαν) and *will be made righteous* (δίκαιοι κατασταθήσονται). This verse makes the point Paul has been wanting to make in order to explain the means by which the justification given in 5:1 comes to believers.

Commenting on the imputation posited in Romans 5:19, Boice (2005) states, “The etymology of the word justification is misleading to most English speakers. The reason is that “justification” actually refers not to a righteousness attained by or produced in an individual, but to the act of God by which the righteousness of Christ is credited to that person. ... Even though the etymology would suggest that justification means, “to make just or righteous,” the term actually means “to declare one to be in a right standing before God’s law.” (so, Morris 1988; Mounce 1995; Moo 2000).

BDAG makes an interesting comment on the word κατεστάθησαν, “to be constituted as or become members of that class known as” (s.v. καθίστημι 3).

Are the *many* who are made righteous the same *many* as who were made sinners, i.e., many without exception? (so Barth 1956; Torrance 1992; Kruger 2001; GCI 2010), or, many without distinction? (so Morris 1988; Mounce 1995; Moo 2000). This question will need to be addressed in the next chapter where we examine this question in the broader context of Romans.

(5:20) The function of δὲ has been translated variously: *and* (ASV), *now* (NET, ESV), *moreover* (NKJV), *the* (NIV), *but* (NRSV). The NLT, NASB and CEB have left it un-translated. Here δὲ, *now*, has a logical rather than a temporal sense.

(5:20a) ἵνα, *that*, can be translated as a purpose or result clause. However, in Romans 3:19–20 and Galatians 3:19 Paul uses the clause to show purpose (cf. Morris 1988). My display shows νόμος δὲ παρεισήλθεν, [although] *the law entered in*, as a concession-CONTRA EXPECTATION relationship, to the circumstance (HEAD) phrase in 5:20b, ὑπερπερίσσευσεν ἡ χάρις, *grace increased all the more*.

Concerning the word περισσεύω, *abound*, Moo (1996) states, “Paul has used περισσεύω in v. 15. That verb means “abound”; with ὑπέρ prefixed we have the

thought of “superabound”.” The prominence of **ὑπερπερίσσευσεν** in the sentence (i.e., *although* sin increased, GRACE SUPER ABOUNDED) is shown in the display.

(5: 20b) **οὗ**, *where*, is showing the place where sin increased. Some suggest this could be referring to Israel (cf. Barth 1956:70). But this is unlikely (cf. Cranfield 1985; Moo 2000; Dunn 1988).

In stating the purpose of the law here, Boice (2005) says

God sent the law to be *alongside of sin* ... the law was meant to exist in relationship to the sin that was already there. In other words, it does not cause sin, but rather does something to it. Since the sentence goes on to say that this was done “so that the trespass might increase,” it must mean that the law somehow brought out the true nature and magnitude of sin so that it could be seen for what it truly is.”

Moo (1996) sums it up well,

(Paul’s) point is simply that the law’s negative purpose in radicalizing the power of sin has been more than fully met by the provisions of God’s grace.”

The purpose of the law is succinctly stated by Barth (1956), “The wound had to stay open or it could not be healed” (p. 57).

With respect to the law *coming in*, TDNT (s.v. **παρεισῆλθεν**) makes this observation:

This is a significant word in Rom 5:20, where the law has “come in” as it were parenthetically (to increase sin), and in Gal. 2:4, where false brethren (the Judaizers) have slipped into the churches to spy out and reverse their freedom. This word is used in 1 Tim. 5:13 for the gadding about of younger widows and in Heb. 11:37 for the wanderings of persecuted heroes of faith.”

English translations: *was added* (NIV), *came in* (ESV, NRSV), *entered* (NKJV) *stepped in* (CEB) *was given* (NLT).

(5:21a) **ὥσπερ ... οὕτως**, *just as ... so*, makes the final comparison between two assertions: (a) *sin reigned* (**ἡ ἁμαρτία ἐβασίλευσεν**), and, (b) *grace reigned* (**καὶ ἡ χάρις βασιλεύσῃ**).

In the Greek, the words *so also grace* (**οὕτως καὶ ἡ χάρις**) are forefronted. I have followed the CEB in rendering this verse *The result is that grace will rule through God's righteousness*. The display shows the prominence. I will discuss the significance of the future tense of **βασιλεύση**, *will reign*, in my conclusion to this chapter.

(5:21b) **οὕτως**, *so*, states the result of the comparison (Head) that the increase of grace found in verse 20 has. Grace reigns (**χάρις βασιλεύση**) by means of *righteousness* (**διὰ δικαιοσύνης**).

In this verse both *sin* and *grace* are personified as kings (cf. Cranfield 1985; Moo 2000; Dunn 1988): (1) Sin reigned **ἐν τῷ θανάτῳ**, *in death*. The sense of **ἐν** with the dative refers to *the realm of death* (cf. Wallace 1996:140–171), and (2) Grace reigned **διὰ δικαιοσύνης ... εἰς ζωὴν αἰώνιον**, *through righteousness ... into eternal life*. This *righteousness*, as seen in the context, is not referring to our living righteously but to God's declaring us righteous. Dunn (1988) notes a proviso, "Here again the sense should not be forcibly confined to the sense "status of righteousness" (Cranfield), but must at least include the sense of God's action—**δικαιοσύνη**—as the means by which grace achieves its effect as well as the effect itself."

(5:21c) **εἰς ζωὴν αἰώνιον**, *into eternal life*. What is interesting to note, is that in this contrast, **θανάτῳ**, *death*, is not contrasted with **δικαιοσύνης**, *righteousness*, but with **εἰς ζωὴν αἰώνιον**, thus showing the purpose of the reign of grace (cf. Boice 2005).

(5:21d) Here the dative **διὰ**, *through*, shows the means by which this resultant free gift comes to us: *through Jesus Christ our Lord* (**διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν**). The repetition of the phrase *through Jesus Christ our Lord* in this passage completes the sandwich structure begun in 5:1. This prominence is indicated in the display.

Moo (1996) brings this pericope to a smooth landing with this astute reminder:

And “all of this”, Paul reminds us in conclusion, is “through Jesus Christ our Lord”—ending this marvellous paragraph on the same Christological theme as the preceding one (5:11).

## 7. A response to TD interpretation of Romans 5:12–21

Where we place Romans 5:12–21 in the context of Romans 5 is significant for our interpretation of the pericope.

In the above SSA I argued that the prepositional phrase (5:12) **διὰ τοῦτο**, *so then*, is introducing the grounds (vv. 12–21) for the conclusion stated in 5:1.<sup>33</sup> Those mentioned in 5:1–11 are the beneficiaries, through faith (5:1), because of what is illustrated in vv. 12–21.

In 5:12–21 Paul uses Adam-Christ typology to show that *just as* the act of one man (Adam) resulted in sin and death for *all* mankind, so the act of one man (Christ) results in righteousness and life for *all* who have *received* the abundance of grace and the gift of righteousness (v. 17). The point Paul is making is that God’s righteousness is imputed to those represented *in Christ* (v. 1) in the same way sin was imputed to those represented *in Adam* (v. 12).

The implication of what is stated above is that in verses 1–11 Paul has already emphasised the importance of faith as the means for justification. And therefore, those made righteous in 5:19 are the same as those who are made righteous by faith in verses 1–2.

The prominence of verses 1–11 is shown over against verses 12–21 by its length in the chapter (cf. Young 1994:262). This prominence is an important contextual feature when interpreting verses 12–21, because it shows that not only is there a relationship between the two passages, but that the second pericope is subordinate to the first.

Now I will respond to the 3 assumptions

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<sup>33</sup> Notwithstanding that 5:1 is also an inference from the previous section of Romans.

**First assumption: We are all included in Christ's imputation of righteousness, just as we were all included in Adam's imputation of sin.**

Reformed, Evangelical, Catholic and Eastern Orthodox Christians all agree that what Adam and Christ *did* affect all mankind, but hold different views regarding *how* Adam and Christ's act affected humanity.

In chapter 2, I discussed views of imputation. TD holds views resonating with those of the Eastern fathers. In this view, humanity was included in the incarnation and atonement in a *real*<sup>34</sup> sense. TD takes this one step further, insisting that *all* humanity is unconditionally included.

Evangelicals, broadly speaking, adopt variations of the *representative* view. These variations range from purely *forensic* categories, to those, which included *mediate* and *real* views. In this latter view, there is a vital union of the individual with Christ in his incarnation and vicarious atonement.

In the representative view, Christ is acting on behalf of us. Christ is punished in our stead. Christ does something *for* us. What he did for us is credited to us in a *forensic* manner and we are *counted* righteous when his work is appropriated through faith.

Paul's Adam-Christ typology does not need to be taken as an exact comparison. In other words, I can believe that my identification with Adam was *real* or *judicial*,<sup>35</sup> and this does not change the fact that I physically came from him and have been impacted by what he did. On the other hand, Christ's atonement is not comparable in the same sense, because I did not come directly from him. The one is not an exact correlation to the other. In the case of Adam I can accept *real* imputation, and with Christ I can accept *judicial* imputation without contradiction.

The contention with TD is not so much over what view we adopt, but as to *when* we were included. TD posits that our inclusion has already happened in the Atonement and is thus complete. In this it seems to be implying an exact comparison of the imputation resulting from the actions of Adam and Christ.

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<sup>34</sup> Charging to us what is already ours.

<sup>35</sup> Charging to us what is not already ours.

The opinion of most evangelicals is that the *potential* for all mankind to be imputed with Christ's righteousness was made available at the cross (where our sins have already been forgiven) but there is still the need for all mankind to appropriate through faith (anticipating a later discussion) what was made *available* by Christ in his death (cf. Moo 2000; Dunn 1988; Bruce 1963; Hodge 1994; Osborne 2004; Morris 1988.).

Interestingly, *reigned* (ἐβασίλευσεν) in Romans 5:21 *just as sin reigned in death* is an aorist tense verb, translated *has reigned* (KJV) or *sin reigned* (ASV; ESV). But, in respect to grace reigning, the word *reign* (βασιλεύση) is in the subjunctive mood, translated *might reign* (KJV; ESV; NIV), *would reign* (ASV), or *will reign* (HCSB).

A similar turn of tense is found in the verb καθίστημι, *made*. In respect to becoming sinners, the aorist κατεστάθησαν, *were made*, is used, and regarding the gift of righteousness, the future tense κατεστάθησαν, *will be made*, is used. The future tense is conveying a logical (as apposed to a chronological) future with respect to the work Christ does (see Rom 5:17d in SSA discussion).

Could the combination of the future tense *will be made* (v. 19) and the subjunctive *might reign* (v. 21) be referring to what happens in the life of an individual at a future point, as a result of what Christ completed, whereas the result of Adam sin was imputed to humanity (we were *in* him) in the actual moment of Adam's sinning? I find this quite probable.

### **Second assumption: The use of the word all is proof of universal inclusion?**

Moo (1996) observes, "a growing number of scholars believe that we must conclude Paul meant Christ's act actually brought justification and life for *everyone*, just as Adam's brought condemnation to *all*." Moo (1996) then clarifies this view, "That *all* does not always mean *every single human being* is clear from many passages ... often being clearly limited in context." This consideration will be observed in the next chapter.

Other evangelical theologians (Dunn 1988; Bruce 1964; Hodge 1994) emphasise an important contextual point, namely, Paul is using the parallel between Adam and

Christ to explain the *scope* of redemption in Christ, that justification and new life comes for *both* Jew and Gentile.

In commenting on the *all* referred to in Romans 5:12–21, Kruse (2012) notes:

The main theme running through 3:21–5:21, that is, that there are no distinctions between Jews and Gentiles in the matter of salvation ... Christ's death has humanity-wide implications (cf. Hodge 1994).

The issue at hand is whether the *all* mentioned in 5:12–21 is *all* without distinction or *all* without exception. Both views are coherent in 5:12–21 if this pericope is interpreted in isolation, but only one view is coherent in the context of the whole book. This will be taken up in the next chapter.

**Third assumption: Faith is merely the response of those who have *already* been included?**

Proponents of TD are *not* saying we don't need to have faith at all. They are saying that our salvation is a done deal before we believe. And believing is our response to this *fait accompli*.

Central to the debate is the chicken-or-egg question of what comes first—faith or inclusion.

In some evangelical teaching emphasis is placed on *believing* as something *I do*. Here grace seems to be the result of faith. In Calvinism it is posited that the believer is brought to faith through irresistible grace; faith is a response to grace.

In a similar vein to TD, some reformed doctrine also shows its anticipation of grace through its doctrine of child baptism.<sup>36</sup> In this regard, Reformed and Eastern Orthodox teaching finds some convergence with TD's emphasis on faith (and repentance) being a response to the grace of God, and not vice-versa. But Reformed teaching diverges from TD's belief in post mortem salvation.

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<sup>36</sup> i.e., the child's inclusion in the Church comes before participating in faith (cf. Torrance<sup>36</sup> 1996:90).

I find convergence with TD in some areas. I agree with TD that *everybody* was represented *and* included in Christ's vicarious substitution—the sins of all mankind have been forgiven. I agree that faith is a gift from God and is grounded in *his* faithfulness. I agree there is a sense in which faith is awakened by the message, as Mounce (1995) states:

Although it is true that faith is our response to the gospel, it is also true that the message itself awakens and makes faith possible. God is at work even in our response to his gracious offer of forgiveness (s.v. Rom 10:17).

But I find no agreement with the insistence of TD, that because all were included in what Christ did all are saved and that this salvation will be realised either in this life or after death. This undermines the context of Romans (see next chapter) and abundant scripture to the contrary.

In this debate proponents of TD claim that they are emphasizing what *Christ did* for mankind, and our part as *participating* in Christ's work. TD would accuse evangelicals of placing too much emphasis on what the individual has to *do* to obtain salvation.

Evangelicals would accuse TD of neglecting the biblical emphasis regarding the need to apply faith to what Christ achieved for us. TD would respond to this by saying they also insist that we have to believe to be saved. But, in their view, if this believing does not happen in this life, there will be an opportunity after death to place our faith in Christ (cf. MacDonald; GCI). They insist that this shows the superiority of *grace* over sin.

This raises the question: What is the relationship between *faith* and *grace*? Romans 5:15 shows the superiority of grace over sin, but nothing is said about *how* this grace comes—only that it does. The previous mention of the word *grace* is in 5:1b where Paul clearly established its connection to faith, *through whom we have gained access by faith into this grace in which we now stand* (NIV). Paul has already established the connection between faith and grace in the context it is not necessary for him to repeat it again.

TD insists that Romans 5:12–21 advocates unconditional universal inclusion. Those who disagree with this view are seen to be elevating what Adam did above what Christ did. I do not find this argument convincing, as evangelicals throughout the ages have celebrated *how much more* Christ achieved over what Adam did.

But contrary to TD insistence that this means *everyone is saved*, evangelicals argue that the phrase *how much more* relates to the superiority of Christ's work over Adam's.

How is his work superior?

1. Life is greater than death (vv.15, 21).
2. The gift of justification is better than the judgment that brought condemnation (v.16).
3. We have a superior right standing with God than Adam had. Adam only had his own, but we have Christ's! (v.17a).
4. Death reigned over us, now we reign in life (v.17b).
5. In Adam we were *made* sinners, In Christ we are *made* righteous (v.19).
6. Where sin increased, grace increased abundantly more (v. 20).
7. We are no longer under the law for righteousness (vv. 20–21. cf. Romans 7).

Romans 5:12 states that there is nothing we can *do* to become sinners. We are born sinners (or corrupt) because of what Adam did. Now, we sin *because* we are sinners. But scripture is clear that there is something we *do* to become righteous.

Righteousness is something we receive by faith. Although faith is not mentioned explicitly in 5:12–21, we will see in the next chapter that the broader context of Romans is abundantly clear that we receive the gift of righteousness through faith.

## CHAPTER 4: THE MESSAGE OF ROMANS

In this chapter, I will introduce the situational context of Romans. Then I will discuss the three overarching assumptions TD make in 5:12–21 within the context of Romans, and conclude with a summary.

### 1. Broad Background of the Book of Romans

#### 1.1. The setting

Paul is undoubtedly the author of Romans (Rom 1:1). The majority of commentaries (e.g., Bruce 1963; Moo 1996; Dunn 1988) believe the date to be early AD 57.

Paul addressed his epistle to the church in Rome (Rom 1:7).

In discussing where this church came from, most commentaries (e.g., Bruce 1963; Moo 1996; Dunn 1988; MacArthur 1991; Hodge 1994; Morris 1988; Kruse 2012) agree that the pilgrims who were present in Jerusalem for the Pentecost festival of AD 30 started this church. The crowd that heard Peter preach the gospel, included *visitors from Rome, both Jews and proselytes* (Acts 2:10 ASV). Commentators also agree that there was a Jewish community in Rome as early as second century BC (so, Bruce 1963; Moo 1996; Dunn 1988; MacArthur 1991; Hodge 1994; Morris 1988; Kruse 2012). In AD 19 the Jews were expelled by Emperor Tiberius, but within a few years they returned, only to be expelled from Rome again in AD 41–45 by Emperor Claudius (Bruce 1963:13–14). This may be the same expulsion mentioned in Acts 18:2. Claudius' expulsion would have directly affected the Jewish Christians. They returned in AD 54, three years after Claudius' death. By this time the church would have been predominately Gentile. This would undoubtedly have created tension for the Jewish Christians who returned.

Moo (1996), in his introduction to Romans explains

The church in Rome was made up of a diverse group. There were Gentiles who had come from pagan backgrounds, and devout Jews. This caused many problems among the believers. The Jewish Christians were adamant that the Gentiles had to convert to Judaism by being circumcised. Paul felt an

obligation, as the apostle to the Gentiles (Ro 11:13), to provide them with the teaching they needed to defuse this situation.

## **1.2. Theme**

Although there is some disagreement amongst commentators, this study accepts the mostly widely held view that the main thesis advanced in Romans is that in the gospel, the righteousness of God is revealed (1:16–17). Other themes include: justification; sanctification; reconciliation; the work of the Holy Spirit; Gentiles being included with Jews as the people of God; salvation history; Christ as the centre of redemptive history; eschatology; the triumph of God; union with Christ (so Moo 2000; Dunn; Cranfield; Kruse 2012; Hodge 1994; Morris 1988).

## **1.3. The Purpose**

A key purpose Paul had for writing this epistle was to carefully sketch out the central tenets of the gospel, and in the process clarify differences between the Jewish and Gentile believers (Rom 1:16, 2:17–3:8, 9:1–11:32, 14:1–15:13). Muck (1996) states this succinctly

He [Paul] makes clear in the sixteen chapters of Romans that the healing of divisions in the church comes from getting in touch with God's plan for humankind.

It was necessary for Paul to address this division in preparation for his upcoming journey to Jerusalem where he intended to deliver the gift he had collected from the Gentile churches (Rom 15:30–31; c.f. Dunn 1988; Moo 2000; Hodge 1994). Then he planned to visit Rome to preach and reap a harvest of souls among the Gentiles in Rome (1:13–15). Healing this rift would also serve his ultimate purpose of using Rome as a beachhead to continue his evangelistic campaign West (15:24, 32), to preach the gospel where no one had gone before (15:20).

### 1.4. Structure and cohesion

Introduction and greeting (1:1-15).

God's righteousness revealed (1:16,17).

Man's problem (1:18- 3:20).

1. The Gentiles are trapped in sin (1:18-32).
2. The Jews are trapped in sin (2:1-3:8).
3. All mankind is trapped in sin (3:9-20).

God's solution (3:21- 5:21).

1. Righteousness through Christ (3:21-31).
2. Illustrated in Abraham (4:1-5, 9-25).
3. Illustrated in David (4:6-8).
4. Justification by faith (5:1-11).
5. Christ's triumph over Adam's sin (5:12-21).

Alive in Christ (6:1-23).

1. Dead to sin (6:1-2).
2. The meaning of Baptism (6:3-14).
3. Slaves to righteousness (6:15-23).

The triumph of grace over law (7:1-25).

1. An example from marriage under the law (7:1-6).
2. An example of a personal struggle under law (7:7-25).

No condemnation (8:1-39).

1. Freedom in the Spirit (8:1-17).
2. Promise of Glory (8:18-27).
3. More than Conquerors (8:28-39).

Israel in God's plan (9:1- 11:36).

1. God's choice of Israel (9:1-29).
2. God's righteousness explained (9:30-10:13).
3. God's word to the world (10:14-18).
4. God's purpose for Israel (10:19-11:36).

Living as a Christian (12:1- 15:13).

1. Living as a Christian in relation to God (12:1-2).
2. Living as a Christian in relation to the church (12:3-21).
3. Living as a Christian in relation to rulers (13:1-7).

4. Loving one another (13:8-14).
5. Love does not judge the other (14:1- 15:13).

Exhortation and final greetings (15:14-16:27).

1. Paul's plan to visit Rome (15:23-33).
2. Personal greeting (16:1-24).
3. Parting Doxology (16: 25-27).

## **2. Is the TD interpretation of Romans 5:12–21 coherent with the broader context of Romans?**

TD makes three overarching assumptions that form the essence of its interpretation of 5:12–21:

1. To *receive* the gift of grace is merely the passive response of those who have *already* been included (v. 17).
2. The use of the word *all* is proof of universal inclusion (v. 18).
3. We are all included in Christ's imputation of righteousness, *just as* we were all included in Adam's imputation of sin (v. 19).

I will now examine and evaluate the coherence of these assumptions within Romans. I will introduce each assumption and then evaluate it systematically through Romans 1–16.<sup>37</sup> I will end this systematic overview with a summary conclusion.

### **2.1. First assumption: to receive the gift of grace is merely the passive response of those who have *already* been included (v. 17).**

My response to the first assumption will be the longest. In a sense, the second and third assumptions are subsumed in this discussion, since if faith is a requirement for salvation then *all* mankind cannot *already* be included and therefore saved. The first two TD assumptions are interconnected. However, here I will focus on the first assumption, namely, faith is a requisite for salvation), and under the next point I will discuss the second assumption: *all* who are mentioned could be referring to either all without *exception* or all without *distinction*.

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<sup>37</sup> I will be working from the ESV and the NA28.

The word faith does not appear in Romans 5:12–21, but the context of Romans is abundantly clear that faith is a prerequisite to our salvation.

*Romans 1*

In 1:5 Paul states the purpose of his apostleship: *to bring about the obedience of faith*. He ends the epistle with this same objective in mind (16:26).

The *all* (παῖς) Paul is referring to in Rome (5:7b) are the ones he is commending for having *faith* (v. 8).

1:16–17 is central to Paul’s argument in Romans. Paul states that *everyone* (παντι) who *believes* (πιστεύοντι) experiences the *salvation* held out in the gospel (v. 16a).

Morris (1988) articulates this well

But if *everyone* marks the universality, a restriction is indicated by *who believes*. The powerful salvation of which Paul writes is not the possession of any unbeliever. Each person must make it his own by his act of faith. This does not mean that faith is like another kind of law, but easier, as though God and man were cooperating to bring about salvation. It is not *man’s faith* that gives the gospel its power; quite the contrary, it is the *power of the gospel* that makes it possible for one to believe (italics mine).

1:17 makes 3 statements regarding the relationship between faith and righteousness.

Firstly, righteousness is ἐκ πίστεως, *from faith* (v. 17b)

The argument throughout Romans consistently demonstrates the necessity of faith for righteousness (3:20, 22, 24, 28; 4:2–3, 13; 5:1; 10:4). Faith is mentioned 4 times before we get to v. 17 (vv. 5, 8, 12, 16). Osborne (2004) points out that, “The verb *believe* and its cognate, the noun *faith*, occur four times in these two verses. Faith and only faith is the basis for our righteousness (so Murray 1968; Cranfield 1975; Moo 1996).”

*What is faith?* In explaining that faith is a) not a *work*, and b) not merely a *passive response* to what is already true about us, Moo (1996) states, a) “Pauline (and NT) faith is not (primarily) agreement with a set of doctrines but trust in a person,” and b)

“Though not explicit here, another focus of Romans is the insistence that faith is in no sense a *work*.” Moo concludes from this

Therefore, although we must never go to the extreme of making the person a totally passive instrument through whom “believing” occurs—for Paul makes clear that people are responsible to believe—we must also insist that believing is not something we do (in the sense of “works”) but is always a response, an accepting of the gift God holds out to us in his grace (see especially 4:1–8). ... “Believing,” then, while a genuinely human activity, possesses no “merit” or worth for which God is somehow bound to reward us; for salvation is, from first to last, God’s work.

In explaining what faith is, Morris (1988) quotes Dodd<sup>38</sup> as remarking that for Paul, “Faith is that attitude in which, acknowledging our complete insufficiency for any of the high ends of life, we rely utterly on the sufficiency of God. It is to cease from all assertion of the self, even by way of effort after righteousness, and to make room for the divine initiative.” In this same vein, Osborne (2004) states, “The act of belief involves surrender to God, mental assent and the commitment of the will.”

Secondly, righteousness is **ἐκ πίστεως εἰς πίστιν**, *from faith to faith* (v. 17c)

Morris (1988) offers the 4 possible interpretations of this clause: (1) the gospel spreads by a process in which the faith of one reaches out to bring another to faith, (2) the words are pointing to growth in faith, (3) others that faith is both ground and goal, (4) from an Old Testament faith to a New Testament faith.” He then concludes, “(it is) likely that Paul is simply emphasizing the place of faith: “faith through and through.” According to Hodge (1994), “Righteousness then is by faith and unto faith; that is, it is granted unto or bestowed upon believers.”

Thirdly, **ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται**, *the righteous shall live by faith* (v. 17d)

Dunn (1988) states, “There is some ambiguity as to the genitive modifying (1) the noun *the righteous one*, rendering, *the one who is righteous through faith will live* (cf. Bruce 1963, Cranfield 1975; Stott 1994; Moo 1996) or (2) modifies the verb, *shall*

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<sup>38</sup> C. H. Dodd: *The Epistle of Paul to the Romans* (London, 1944)

*live*, rendering, *the one who is righteous shall live by faith.*” Dunn (1988) suggests that this ambiguity may be intended. “This seems viable. On the one hand, we receive our righteousness by faith, and then those who are righteous live by faith (i.e., trust in God as a lifestyle).”

While no one would deny that it is the sovereign work of God in us that produces faith when we hear the gospel, these above definitions show us the overwhelming sentiment among Bible scholar that faith precedes salvation.

### *Romans 3*

3:22 describes the means by which the righteousness of God comes to us: *through faith in Jesus Christ* (διὰ πίστεως Ἰησοῦ Χριστοῦ). The scope of this righteousness includes *to all who believe* (πάντας τοὺς πιστεύοντας).

The genitive is capable of double duty here: *faith in Jesus Christ* (objective genitive) or as *the faithfulness of Jesus Christ* (subjective genitive). While either is possible, the objective genitive is preferred (so Moo 1996; Osborne 2004; Hodge 1994; Morris 1988) as in the immediate context the contrast is between finding the righteousness from God through the law or through grace.

And throughout Romans 2:1–3:8 it has been argued that there is only one way to experience God’s righteousness—through faith not works—and this is available to all who put their faith *in* Christ.

The sinners mentioned in 3:23 *are justified by his grace* (3:24a) ... *to be received by faith* (3:25b). Paul states God’s part and our part in order for this justification to be imputed to us: *so that he* (God) *might be just and the justifier of the one who has faith in Jesus* (3:26b).

Morris (1988) makes an excellent observation

This is the first time in this epistle that faith is specifically linked to Christ. Paul is not referring to faith in general terms, or seeing it as a general trust in God’s overruling; he is linking faith to the one who came to earth to die for sinners, and, as he will make clear in the succeeding verses, thus brought about justification and redemption and propitiation.

To drive this point home to those most prone to being prideful of their inclusion (Jews), Paul asks: *Where, then, is boasting?* (3:27).

Dunn (1988) makes an insightful comment

The very fact that Paul follows on v 26 with just this question is clear confirmation that all the while Paul has in view Jewish overconfidence in their privileged status. It is precisely the assertion that God's saving act is for *all who believe*, without distinction (v 22), which puts a question mark against what would otherwise be just cause for confidence and gratitude (italics mine).

In concluding this section, Paul reiterates that justification by *faith* is for *all* people, defining this as *Jews and Gentiles* (3:29–31).

#### *Romans 4*

Paul addresses the question, that was no doubt in his Jewish audience's mind, regarding the relationship of righteousness to law and faith. To answer this, Paul uses Abraham as a pre-law illustration: *Abraham believed God, and it was counted to him as righteousness* (v. 3).

In the gospel, this *righteousness* is for all those who *believe in him* (v. 5b). Paul wants to demonstrate that the result of this *faith* is *counted as righteousness* (v. 5c).

In 4:9–11 Paul, insists that this *blessing* (righteousness through faith) Abraham received is for the Jew and Gentile alike, and then proclaims the purpose: *The purpose was to make him the father of all who believe without being circumcised, so that righteousness would be counted to them as well, and to make him the father of the circumcised* (4:11b–12a). Here the *all* (πάντων) are limited to those who *believe*, namely, *Circumcised* (περιτομῆς) and *Uncircumcised* (ἀκροβυστίας).

In 4:16 Paul repeats that this *promise* is for *all* (παντί) Abraham's *offspring*. Who are the *all* referred to here? *Not only to the adherent of the law but also to the one who shares the faith of Abraham, who is the father of us all*. Here the *all* Paul is referring to are *all-without-distinction*.

That this *righteousness* came to Abraham by *faith* is repeated six times in the next six verses (vv. 17–22).

The point Paul is stressing here is that this promise of righteousness was not *written for his (Abraham) sake alone but for ours also* (v. 24a) as verse 24b–25 explains, *It will be counted to us who believe in him who raised from the dead Jesus our Lord...for our justification.*

Moo (1996) points out that, “The main point in Romans 4:1ff. is to show that Abraham ceases to be the father of Jews exclusively but the father of *all who believe.*” And, “the “reckoning” of Abraham’s faith as righteousness means “to account to him a righteousness that does not inherently belong to him.” Moo (1996) insightfully states

God’s plan was made to rest upon faith on man’s side in order that on God’s side it might be a matter of grace. ... Blessing would not have come to pass if it had depended on human “works” or obedience to the law; but because faith grasps the absolutely sure promise of God, a promise that he has determined freely to give, the inheritance God has promised can become a reality, and a reality for anyone who believes. ... as is the case throughout Romans, and certainly in chap. 4, Paul’s “universalism” is a “qualified” universalism that gives the Gentiles the same opportunity as Jews to respond to the gospel and to become part of the people whom God is calling out of the world in the last days.

### *Romans 5*

In 5:1–2a Paul refers to the argument he has gone to great lengths to emphasise in the previous section with the words: *Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ. Through him we have also obtained access by faith into this grace in which we stand.*

Paul continues with the first person plural (mentioned 5x in 4:24–25) 11 times in the next eleven verses. Paul is referring to himself and those who have placed faith in Christ.

The perfect tenses, **ἔσχηκαμεν**, *have gained*, and **ἑστήκαμεν**, *now stand*, are used for prominence<sup>39</sup> and express an event, which, completed in the past has results existing on the present time (Wallace 1996). Osborne (2004) sums up this significance, “This grace includes our new status as justified and also all the blessings enumerated in Romans 5:1–11” (cf. Morris 1988; Dunn 1988).

It is into this context that Paul introduces his Adam-Christ typology (5:12–21) as a pre-Abraham illustration. He uses it to show the grounds on which the blessings of 5:1–11 are achieved (see chapter 3). To show this parenthesis in his argument, Paul’s moves away from the first person plural used thus far in his argument and groups this illustration in the third person plural.<sup>40</sup>

### *Romans 6*

Having observed the role of faith for righteousness in the previous chapters, now in chapter 6 we note an important distinction between: a) those who believe and b) those who do not believe.

Firstly, Paul returns to the first person plural he left off in 5:11–21 to elaborate the condition of *those* who have been justified by faith: 1) **we** *who died to sin* (v. 2), 2) **we** *were buried therefore with him by baptism into death* (v. 3), 3) **we** *too might walk in newness of life* (v. 4), 4) **we** *have been united with him in a death* (v. 5a), 5) **we** *shall certainly be united with him in a resurrection* (v. 5b), 6) **we** *know that our old self was crucified with him* (v. 6), 7) **we** *would no longer be enslaved to sin* (v. 6b). Paul clearly identifies these who have been set free from sin in vv. 12–17 as: *you who were once slaves of sin have become obedient from the heart to the standard of teaching to which you were committed* (v. 17).

Secondly, Paul uses very specific language to describe their condition before they believed his message: 1) *For just as **you once** presented your members as slaves to impurity and to lawlessness leading to more lawlessness* (v. 19b), 2) *For when*

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<sup>39</sup> Prominence is seen in the use of the perfect tense (See, Young 1994:263).

<sup>40</sup> Young (1994) points out this as one of several ways the author can help the reader isolate groupings in a discourse (p. 252).

***you were slaves of sin, you were free in regard to righteousness*** (v. 20), 3) ***the things of which you are now ashamed*** (v. 21b), 4) ***the end of those things is death*** (v. 21c).

Paul is addressing people who 1) had formerly presented themselves to impurity, 2) but now had become obedient to the teaching they had heard in the gospel. This is not everyone-is-saved language. Those whom Paul is speaking about here *did* something. They *became obedient* (ὕπηκούσατε) to a message (διδαχή) they had heard. No doubt, to the same message he introduced in 1:5 and has been emphasising throughout the whole epistle.

That some are included in Christ and some are not included in Christ is seen in the phrase *all of us who have been baptized into Christ Jesus* (6:3b). This has a close parallel in Galatians 3: 26b–29

For in Christ Jesus you are all sons of God, through faith. 27 For as many of you as were baptized into Christ have put on Christ. 28 There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus. 29 And if you are Christ's, then you are Abraham's offspring, heirs according to promise.

In terms of the baptism mentioned here, Dunn (1988a:314) states, “Baptism is not the means of salvation; in Paul our faith in Christ’s atoning work is the means. But it represents our death to sin and rising in Christ, and it is a very real participation in what Christ has accomplished.”

Paul concludes his discussion of, *inter alia*, believers and unbelievers in 6:23 with the words that resonate with his Adam-Christ typology found in 5:12–21: *for the wages of sin is death* (i.e., our identification to Adam), *but the free gift of God is eternal life in Christ Jesus our Lord* (i.e., our identification with Christ).

### *Romans 9*

Paul commences this pericope with the words *What shall we say, then?* (v. 30).

This statement introduces prominence<sup>41</sup> to what he is about to say (the theme that has been of primary importance to Paul throughout his letter): *That Gentiles who did not pursue righteousness have attained it, that is, a righteousness that is by faith; but that Israel who pursued a law that would lead to righteousness did not succeed in reaching that law* (vv. 30b–31). And then he states the reason: *because they did not pursue it by faith* (v 32).

Moo notes (1996) that this section is dominated by two concepts, righteousness (six times here but nowhere else in chapters 9–11) and faith/believe (twelve times here and only once in Romans 11:20 in the rest of the section).

Referring to righteousness through faith, not through works (Romans 9:30–10:4), Osborne (2004) states

Righteousness was the key concept in Romans 1:16–17 and Romans 3:21–26, where it referred in a forensic sense to the judicial act of God in declaring us innocent and in “right” standing with him. Paul introduces this idea once more to explain why the Gentiles rather than Israel have come into God’s family. In her ignorance Israel is zealous (Romans 10:2) for the wrong thing, namely, their own (Romans 10:3) works righteousness centred on the law rather than God’s righteousness that can only come via faith.

With respect to Israel trying to attain righteousness by law, Mounce (1995) sums up, “Our separation from God is so great that only he can bridge the gap. He chooses to do it entirely on his own. Our only responsibility is to accept by faith the finished work of Christ on behalf of sinners.”

### *Romans 10*

Paul continues to express his concern for his fellow Jews, “*For, being ignorant of the righteousness of God, and seeking to establish their own, they did not submit to God's righteousness. For Christ is the end of the law for righteousness to everyone who believes*” (10:3–4).

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<sup>41</sup> See Young’s list of prominence indicators (1994:263)

Moo (2000) states, “Jews failed to seek a relationship with God in the right way. ... Israel’s pursuit of a righteousness based on the law completely misses the point that the era of the law has ended.” This finds a parallel where Paul refers to the idea of one’s own righteousness in Philippians 3:9, “Not having a righteousness of my own that comes from the law, but that which comes through faith in Christ, the righteousness from God that depends on faith.” Paul does not advocate that everyone is saved. On the contrary, in Romans 10:9–10 he states the condition for salvation, “If you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For with the heart one believes and is justified, and with the mouth one confesses and is saved.

In discussing the meaning of *confess* (ὁμολογέω), Morris (1988) comments, “The verb translated confess has a wide variety of meanings, but confessing Christ is clearly a solemn religious act. It is a public declaration of commitment to Christ and of faith in him.” He continues, “To Paul it matters *that* we believe, but it also matters *what* we believe. Here he speaks of believing that God raised him from the dead” (italics mine).

Romans 10:11–13 says, “For the Scripture says, ‘Everyone who believes in him will not be put to shame.’ For there is no distinction between Jew and Greek; for the same Lord is Lord of all, bestowing his riches on all who call on him. For ‘everyone who calls on the name of the Lord will be saved.’”

The word *everyone* (πᾶς) in verse 11 is elaborated in verse 12 as *Jew and Greek*. That this is an important contextual consideration is stated succinctly by Morris (1988)

Paul has been emphasizing the importance of faith as the one way to God. This in itself implies that Jews and Gentiles are saved in exactly the same way, but the apostle now becomes explicit on this point. There is no difference, he says. Earlier he made the point that there is no difference in sin (3:22); now he says there is no difference in salvation.

This is the fifth time Paul has linked *Jew and Greek* with respect to those who have faith in the gospel (see also 1:16; 2:9, 10; 3:9).

*Conclusion*

Although the word *faith* (πίστις) does not appear in Romans 5:12–21, the context of Romans is abundantly clear that faith is required for salvation. The manner in which TD would get around this is by 1) redefining faith to mean our becoming *subjectively* aware of what is already *objectively* true, and 2) by questioning *who's* faith is required.

With respect to the appeal TD makes to the objective and subjective aspects of what Christ achieved (see discussion in chap. 2, p. 40), Ellis (2012) comments

The objective/subjective distinction is not the proper way to frame this issue. This is all about perspective. From God's side we are reconciled. ... From our side, we still need to be reconciled (Part 1 p. 6).

While it is true that Jesus' death for us is an objective reality—and in that sense is true irrespective of whether we believe it or not, and yes, it is true that we experience it subjectively when we appropriate it through faith, however, faith *is* necessary to appropriate the free gift of salvation to our lives. Faith is more than merely becoming aware that we are already saved. In this respect TD is correct in what they affirm (repentance and faith are necessary to *experience* salvation) but wrong in what they deny (that repentance and faith are not necessary *in order to* receive salvation).

From God's perspective our death with Christ happened 2000 years ago at the cross. But from our perspective, it is only appropriated when we believe in Christ. For the Inclusionists, *receiving* and *believing* sound too much like *salvation by works*. But I am not saying that faith *compels* God to give us salvation, only that it enables us to receive God's free gift of salvation that has already been provided. Faith is not only *discovering* what is already true (although it includes that), but faith is a positive response to *receive* what Jesus Christ accomplished.

Jesus *represented* all mankind when he died on the cross. When we put our faith in his death we *participate* in that death personally, and then we can declare with Paul in Galatians 2:20, *I have been crucified with Christ. It is no longer I who live, but*

*Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me.*

Evangelical and Orthodox Christians, throughout church history, have believed that it is only when we respond in personal faith to what Christ did on the cross that we are saved (cf. Moo 2000; Hodge 1994; Osborne 2004; Sproul 2009).

The second way TD tries to get around faith being a prerequisite for salvation is by insisting that it is *Christ's* and not *our* faith that is needed.

Much of this argument hinges around the interpretation of the genitive in the verse **ὁ δὲ νῦν ζῶ ἐν σαρκί, ἐν πίστει ζῶ τῆ τοῦ υἱοῦ τοῦ θεοῦ**, *and the life I now live in the flesh I live by faith in the Son of God* (Gal 2:20b). Most commentators (Moo; Hodge; Dunn; Morris) agree that the genitive *faith of the Son of God* (Gal 2:20) is capable of double-duty. This is seen in various English Translations: (1) *I live in faith, the faith which is in the Son of God* (ASV). (2) *I live by the faith of the Son of God* (KJV; RSV). (3) *I live by faith in the Son of God* (ESV; NIV; NLT). (4) *I live because of the faithfulness of the Son of God* (NET; CEB).

Both uses of the genitive are valid: (1) the objective genitive emphasises *his* faithfulness, while (2) the subjective genitive emphasises *who* we have faith in. Both these interpretations can be accommodated in evangelical interpretations, (a) option #1 does not negate the many other clear passages in Paul's teaching regarding justification through *our* faith, and (b) passages translated as subjective genitives (#2) don't diminish Christ's faithfulness.

On the other hand, TD's insistence that this is an objective genitive is to undergird their emphasis that it is Christ's faith alone, which saves us. In this they fail to account convincingly for many other passages to the contrary.

While it is true that we are saved by Christ's faithfulness (Rom. 3:21–22; Phil. 3:9), we are not saved *merely* by his faithfulness; we are saved by *believing in his faithfulness*, and in so doing we receive the benefit of his faithfulness. My faith is a

response to his faithfulness! His faithfulness is worthy of my trust. Jesus' saving work is complete, but not everyone has received it. And therefore, not everyone is saved.

Our faith does not save us in the sense that it has intrinsic power in and of itself. Our faith doesn't *make* God forgive, save, or reconcile us, or heal us. Faith only receives what grace has *already* provided (Rom 3:21–22; 5:1; 10:9–10).

Jesus came to earth with the express purpose to save the world (John 3:17). Did he achieve his purpose? Absolutely! Now everyone who wants to be saved can be saved. And who is saved? Whoever believes that Jesus is the Christ will be saved (Jn 3:16–18).

## **2.2. Second assumption: the use of the word *all* is proof of universal inclusion (5:18)**

In Romans 5:12–21 the word *all* can either be interpreted as: a) all without exception, or b) all without distinction. It is only in the broader context of Romans that a strong case can be made for the latter.

### *Romans 1*

Concerning the statement *all who believe* (1:16a), Moo (1996) states, “This phrase occurs four other times in Romans (3:22; 4:11; 10:4, 11), in each case with particular reference to the breaking down of barriers between Jew and Gentile. Romans 1:16b clarifies that this salvation is offered to the *Jew first and also to the Greek*. Regarding the mention of *Jew and Gentile*, Morris (1988) notes, “The combination stands for the totality of mankind. The gospel is for all and knows no limitation by race.” This is underscored by the fact that throughout this letter Paul has both Jews and Gentiles in mind (1:16; 2:9–10; 3:9, 29; 4:9, 16; 7:1; 9:1–3, 30–31; 10:12; 11:1–2, 13–23; 15:8–9, 25, 31)

### *Romans 2–3*

Mankind's fallen (unrighteous) condition is outlined between 1:18–3:23 and is summarized accurately in the words, *for all have sinned and fall short of the glory of God* (3:23). Paul implicates “Jews and Greeks” in this fallen, sinful, unrighteous condition (2:9, 10, 17, 28; 3:1, 9). It is against this bankrupt condition caused by sin

that Paul wants to portray the amazing gift of God's righteousness to *all* people (without distinction)—Jews and Greeks.

In the statement *For we have already charged that all, both Jews and Greeks, are under sin* (3:9), Paul has limited the *all* (πάντας) he has in mind as referring to *both Jews and Greeks*. Paul makes it clear to his readers with respect to this *righteousness of God* (3:21), that, *there is no distinction* (3:22b), and states the condition of these two groups: *for all have sinned* (3:23) referring to these he has been speaking of (1:18–3:20), namely, Jews and Greeks. Here the words *no distinction* apply to all without distinction. Because both (all) Jews and Gentiles stand before God as sinners in need of grace (3:23), and both (all) are justified in the same way, namely, by faith (3:24).

Regarding the participle *justified* (δικαιούμενοι) in 3:24, Moo (1996) states

Scholars suggest several other ways of relating this participle to its context, but perhaps the best suggestion is Cranfield's. He argues that "being justified" is dependent on v. 23, to the extent that it has as its subject "all," but that it also picks up and continues the main theme of the paragraph from vv. 21–22a.

This is another example where the context can demonstrate *all* without *distinction* and not *all* without *exception*.

In concluding this section, Paul reiterates that this justification by faith is for all people, *Jews and Gentiles* (3:29–31).

#### *Romans 4–10*

Under point 1 above regarding TD's first assumption (see discussion on Romans 4:9–11, 16; 9:30; 10:11), we observed that Paul's words, *no distinction between Jew and Greek*, was with respect to the *all* he was speaking of in the context (10:11–12). And, *the everyone* who are saved, are the *all* who have called on the name of the Lord—both Jew and Greek (10:13).

There are also other examples in the New Testament that show *all* does not necessarily mean *every single human being*:

1. Jesus did not come to save only *Jewish* people; he came to save *all* people: (Lk 2:10; Luke 2:30–31; John 4:42).
2. Peter proclaims that God promised to pour out His Spirit on *all* flesh (Act 2:17).
3. Luke claims that *all* in the province of Asia heard the word of God (Act 19:10).
4. John's disciples said of Christ, *everyone is going to him* (John 3:26).
5. Jesus Christ said, *when I am lifted up from the earth, I will draw all men to myself* (John 12:32).

### *Conclusion*

In Romans 5:12–21 the word *all* can be interpreted as all without *exception* or all without *distinction*. It is only in the broader context of Romans that a strong case can be made for the later. In addressing the first assumption I showed that faith is required for righteousness, and contrasted *believers* and *unbelievers*. In light of that observation, and the argument presented here, it is more coherent with Paul's argument throughout the context of Romans to interpret the *all* of 5:18 as referring to *all* without distinction than all without exception.

### **2.3. Third assumption: we are all included in Christ's imputation of righteousness, just as we were all included in Adam's imputation of sin (v. 19)**

Different views of imputation were discussed at length in chapter 3.

Adam's sin affected us all because sin came into the world through Adam and we are *born* in his lineage (Rom 5:12). On the one hand, the Bible is clear that all are included in Adam in that *all have sinned* (Rom 3:23). But Christ's righteousness is only something we receive when we place our faith in his finished work (Rom 5:1–2) and are *born* again (John 3:3; 1 Pet 1:23).

### *Romans 16*

In his final words of the epistle, Paul sends greeting to his beloved Epaenetus, *who was the first convert to Christ in Asia* (v. 5b). Literally, first *in Christ* (εἰς Χριστόν). The implication of this is that there was a time when Epaenetus was not *in* Christ.

This is contrary to the universal notion that all are already included in Christ in the same way we are all in Adam.

### **Conclusion**

In this chapter I have examined the three overarching assumptions of TD's interpretation of Romans 5:12–21 within the broader context of Romans. The conclusions I have arrived at are: 1) faith is required for salvation, and therefore, *those who receive the abundance of grace and the free gift of righteousness (5:17b)* are the ones who have placed their faith in Christ (cf. 5:1–2), 2) the *all* in 5:18 has strong evidence in the wider context of Romans to suggest Paul is referring to all without *distinction*, and 3) our inclusion in Christ (5:17) is not an exact correspondence to our inclusion in Adam (5:12).

In the next chapter I will consolidate the observations I have made in this thesis regarding TD's interpretation of Romans 5:12–21.

## **CHAPTER 5: CONCLUSION**

In this concluding chapter I will offer a brief review of the objectives, methods and findings of my research, and conclude with a personal reflection.

### **1. Objective**

The objective of this study has been to evaluate the claims of Trinitarian doctrine (TD) to the effect that Romans 5:12–21 teaches that all human beings were included in Christ’s atoning death and, therefore, that all people are already reconciled to God.

The reason Romans 5:12–21 was the focus of this study is that to a significant extent, the credibility of TD depends on whether this pericope can reasonably be interpreted as supporting the view that all people are automatically included in the death of Christ, and that those who do not get saved in this life will have an opportunity in the next.

My goal has been to orient uninformed readers, particularly in our church and the churches I am in relationship with, to the errors and inherent dangers of this interpretation.

### **2. Method**

My approach to this research involved an examination of TD in relation to evangelical and non-evangelical doctrine, and an in-depth exegesis of the Greek text of Romans 5:12–21. The pericope was read in its immediate and book contexts, in an attempt to assess whether Paul intended it to convey the central assumptions advanced by TD.

### 3. Findings

#### 3.1. How does a TD reading of Romans 5:12–21 compare with other theological readings?

TD shares an affinity with the theology of the Eastern patristic minds, especially with early church fathers like Athanasius, and the Cappadocian fathers. Neither of these views is right or wrong, but each is a different theological starting point. Eastern patristic theology emphasises a “transformational” model that places emphasis on *who* Christ is, and this is demonstrated a) in the incarnation, through the “hypostatic” and “mystical union” of Christ, and culminates in mankind’s adoption into the Trinitarian relationship. Western theology begins with a “transactional” or “forensic” model of redemption where a) the emphasis is placed on the “fall of man” and *what* Christ did for me, and b) my personal acceptance of this through faith.

TD draws extensively from the theology of professors Thomas and James Torrance, and Karl Barth, leading theologians who embrace views of universal inclusion.

In this view, Christ was the “essential human nature” of which Adam was an “inferior copy.” Adam and Christ *were* “all mankind.” Christ embodied *all* humanity in himself at the cross, which results in the salvation of the entire cosmos. The atonement is unconditional and unlimited, and mankind’s acceptance of Christ’s work is merely the acceptance of what is already true about them. Some will come to accept this in this life and others will come to accept it after they die.

TD agrees with most evangelical doctrine, but disagrees on the matter of universal inclusion—a digression that has a number of significant doctrinal corollaries. Convergence and divergence are seen in (1) the scope of salvation, (2) the role of the will, (3) meaning of the atonement, (4) imputation and (5) justification views. This is seen by how TD combines the non-Calvinist’s *inclusiveness* and the Calvinist’s *election*. The result is an election that is universal. The TD position on free will is similar to the Arminian and Eastern Orthodox view. However, they posit that God is able to (and will) engineer circumstances in our life to bring us to the point where we *will* use our free will to accept his salvation. In this way, God saves all people without violating their free will (cf. MacDonald 2012). TD’s understanding of the atonement

finds convergence with Eastern Orthodoxy. Both concur with the patristic sentiment, which rejects the idea of propitiation.

### **3.2. How does a Trinitarian Universalist reading of Romans 5:12–21 account for the discourse structure of the pericope and the macro-context of Romans?**

TD makes three overarching assumptions in Romans 5:12–21, namely, 1) We are all included in Christ's imputation of righteousness, *just as* we were all included in Adam's imputation of sin (v. 19), 2) the use of the word *all* is proof of universal inclusion (v. 18), and 3) to *receive* the gift of grace is merely the passive response of those who have *already* been included (v. 17).

The first assumption is based on the Eastern theological position discussed in chapter 2 of this paper. In this view, Adam's sin was *all mankind sinning*, and Christ's act was likewise the act of all mankind.

The second assumption made in Romans 5:12–21 is that *all* refers to all-without-exception. When taken in isolation, Romans 5:12–21 is open to this interpretation. However, in the broader context of Romans a strong case is made that *all* refers to all without distinction.

However, it is the third assumption regarding faith that provides the strongest argument against the claims of TD. The logic here is that because faith in Romans is prerequisite to salvation, and that there is a clear difference between *believers* and *unbelievers*, the argument that everyone is unconditionally included, must be rejected. And in this case the argument that a) Adam's sin and Christ's righteousness were imputed to us identically, and b) the use of *all* implies universal inclusion, is not coherent with Paul's message in Romans.

Proponents of TD are not saying we don't need faith at all. But they insist that our salvation is a done deal before we believe. In this view, believing is our response to *fait accompli*.

Paul's intention in Romans 5:12–21 was not to advance the doctrine of universal inclusion. On the contrary, this pericope provides the grounds for the blessing of righteousness given to the *believers* in 5:1–11. This pericope coheres within the

chapter and the book by illustrating the means by which God imputes righteousness. Paul makes his point by contrasting and comparing the sin of Adam, and its consequences for all mankind, with the obedience of Christ, and its consequences for all those who have received this gift (v. 17). In the same way Adam represented all mankind when he sinned, Jesus represented all mankind when he died on the cross. And now the benefits of Christ's obedience are available to all, but only apply to those who receive them by faith.

#### **4. Personal reflections**

This research has provided me with an informed understanding of how to engage with TD's assumptions in Romans 5:12–21. This is largely due to: 1) a better understanding of the divergence and convergence between TD, evangelical and non-evangelical doctrine, and 2) having engaged responsibly with the Greek text.

My primary concern regarding the implications of TD for the local church is that it encourages a passive acceptance of God's plan in human destiny. When we tell people they are already saved we empty the gospel of its power to transform the lives of those who desperately need salvation, and the consequence of getting this wrong is catastrophic! The eternal salvation of souls is at stake.

In conclusion I will leave the reader with this sobering warning

If we teach particularism and we are wrong, the infinite goods of universalism are realised; so there is infinite gain and no infinite cost. If we teach universalism and we are right, there is infinite gain and no infinite cost. However, if universalism is false and we teach it, the costs are infinite; for we fail to proclaim the gospel to those in need of it, and the number of the saved will be diminished (Macdonald 2012, chapter 7 quoting Richards 2001:216).

Pastors and Bible teachers who are genuinely concerned for the Church of Jesus Christ should take this warning seriously.

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