

CHAPTER 5

The apostle, having made good his point, and fully proved justification by faith, in this chapter proceeds in the explication, illustration, and application of that truth.

I. He shows the fruits of justification (v. 1-5).

II. He shows the fountain and foundation of justification in the death of Jesus Christ, which he discourses of at large in the rest of the chapter.

<B11>ROMANS 5:1-5

JUSTIFICATION AND ITS EFFECTS

The precious benefits and privileges which flow from justification are such as should quicken us all to give diligence to make it sure to ourselves that we are justified, and then to take the comfort it renders to us, and to do the duty it calls for from us. The fruits of this tree of life are exceedingly precious.

I. *We have peace with God*, v. 1. It is sin that breeds the quarrel between us and God, creates not only a strangeness, but an enmity; the holy righteous God cannot in honour be at peace with a sinner while he continues under the guilt of sin. Justification takes away the guilt, and so makes way for peace. And such are the benignity and good-will of God to man that, immediately upon the removing of that obstacle, the peace is made. By faith we lay hold of God's arm and of his strength, and so are at peace, <B270>Isaiah 27:4, 5. There is more in this peace than barely a cessation of enmity, there is friendship and loving-kindness, for God is either the worst enemy or the best friend. Abraham, being justified by faith, was called *the friend of God* (<B302>James 2:23), which was his honour, but not his peculiar honour: Christ has called his disciples *friends*, <B653>John 15:13-15. And surely a man needs no more to make him happy than to have God his friend! But this is *through our Lord Jesus Christ* — through him as the great peace-maker, *the Mediator between God and man*, that blessed Day's-man that has laid his hand upon us both. Adam, in innocency, had

peace with God immediately; there needed no such mediator. But to guilty sinful man it is a very dreadful thing to think of God out of Christ; *for he is our peace*, ^{<4024>}Ephesians 2:14, not only the maker, but the matter and maintainer, of our peace, ^{<500>}Colossians 1:20.

II. *We have access by faith into this grace wherein we stand*, v. 2. This is a further privilege, not only peace, but grace, that is, this favour. Observe,

1. The saints' happy state. It is a state of grace, God's loving-kindness to us and our conformity to God; he that hath God's love and God's likeness is in a state of grace. Now into this grace we have access *prosagogen* — *an introduction*, which implies that we were not born in this state; we are *by nature children of wrath*, and *the carnal mind is enmity against God*; but we are brought into it. We could not have got into it of ourselves, nor have conquered the difficulties in the way, but we have a manuduction, a leading by the hand, — are led into it as blind, or lame, or weak people are led, — are introduced as pardoned offenders, — are introduced by some favourite at court to kiss the king's hand, as strangers, that are to have audience, are conducted. *Prosagogen eschekamen* — *We have had access*. He speaks of those that have been already brought out of a state of nature into a state of grace. Paul, in his conversion, had this access; then he was made nigh. Barnabas introduced him *to the apostles* (^{<4427>}Acts 9:27), and there were others *that led him by the hand to Damascus* (v. 8), but it was Christ that introduced and led him by the hand into this grace. *By whom we have access by faith*. By Christ as the author and principal agent, by faith as the means of this access. Not by Christ in consideration of any merit or desert of ours, but in consideration of our believing dependence upon him and resignation of ourselves to him.

2. Their happy standing in this state: *wherein we stand*. Not only wherein we are, but wherein we stand, a posture that denotes our discharge from guilt; *we stand in the judgment* (^{<4015>}Psalm 1:5), not cast, as convicted criminals, but our dignity and honour secured, not thrown to the ground, as abjects. The phrase denotes also our progress; while we stand, we are going. We must not lie down, as if we had already attained, but stand as those that are pressing forward, stand as servants attending on Christ our master. The phrase denotes, further, our perseverance: we stand firmly and safely, upheld by the power of God; stand as soldiers stand, that keep their ground, not borne down by the power of the enemy. It denotes not only our admission to, but our confirmation in, the favour of God. It is not in

the court of heaven as in earthly courts, where high places are slippery places: but we stand in a humble confidence of this very thing *that he who has begun the good work will perform it*, ^{<1006>}Philippians 1:6.

III. *We rejoice in hope of the glory of God.* Besides the happiness in hand, there is a happiness in hope, *the glory of God*, the glory which God will put upon the saints in heaven, glory which will consist in the vision and fruition of God.

1. Those, and those only, that have access by faith into the grace of God now may hope for the glory of God hereafter. There is no good hope of glory but what is founded in grace; grace is glory begun, the earnest and assurance of glory. *He will give grace and glory*, ^{<3881>}Psalm 84:11.

2. Those who hope for the glory of God hereafter have enough to rejoice in now. It is the duty of those that hope for heaven to rejoice in that hope.

IV. *We glory in tribulations also;* not only notwithstanding our tribulations (these do not hinder our rejoicing in hope of the glory of God), but even in our tribulations, as they are working for us the weight of glory, ^{<4047>}2 Corinthians 4:17. Observe, What a growing increasing happiness the happiness of the saints is: *Not only so*. One would think such peace, such grace, such glory, and such a joy in hope of it, were more than such poor undeserving creatures as we are could pretend to; and yet it is *not only so*: there are more instances of our happiness — *we glory in tribulations also*, especially tribulations for righteousness' sake, which seemed the greatest objection against the saints' happiness, whereas really their happiness did not only consist with, but take rise from, those tribulations. *They rejoiced that they were counted worthy to suffer*, ^{<4451>}Acts 5:41. This being the hardest point, he sets himself to show the grounds and reasons of it. How come we to glory in tribulations? Why, because tribulations, by a chain of causes, greatly befriend hope, which he shows in the method of its influence.

1. *Tribulation worketh patience*, not in and of itself, but the powerful grace of God working in and with the tribulation. It proves, and by proving improves, patience, as parts and gifts increase by exercise. It is not the efficient cause, but yields the occasion, as steel is hardened by the fire. See how God brings meat out of the eater, and sweetness out of the strong. That which worketh patience is matter of joy; for patience does us more

good than tribulations can do us hurt. Tribulation in itself worketh impatience; but, as it is sanctified to the saints, it worketh patience.

2. *Patience experience*, v. 4. It works an experience of God, and the songs he gives in the night; the patient sufferers have the greatest experience of the divine consolations, which abound as afflictions abound. It works an experience of ourselves. It is by tribulation that we make an experiment of our own sincerity, and therefore such tribulations are called trials. It works, *dokimen* — *an approbation*, as he is approved that has passed the test. Thus Job's tribulation wrought patience, and that patience produced an approbation, that still he *holds fast his integrity*, ^{<RB>}Job 2:3.

3. *Experience hope*. He who, being thus tried, comes forth as gold, will thereby be encouraged to hope. This experiment, or approbation, is not so much the ground, as the evidence, of our hope, and a special friend to it. Experience of God is a prop to our hope; he that hath delivered doth and will. Experience of ourselves helps to evidence our sincerity.

4. This *hope maketh not ashamed*; that is, it is a hope that will not deceive us. Nothing confounds more than disappointment. Everlasting shame and confusion will be caused by the perishing of the expectation of the wicked, *but the hope of the righteous shall be gladness*, ^{<RB>}Proverbs 10:28. See ^{<RB>}Psalms 22:5; 71:1. Or, It maketh not ashamed of our sufferings. Though *we are counted as the offscouring of all things, and trodden under foot as the mire in the streets*, yet, having hopes of glory, we are not ashamed of these sufferings. It is in a good cause, for a good Master, and in good hope; and therefore we are not ashamed. We will never think ourselves disparaged by sufferings that are likely to end so well. *Because the love of God is shed abroad*. This hope will not disappoint us, because it is sealed with the Holy Spirit as a Spirit of love. It is the gracious work of the blessed Spirit to shed abroad the love of God in the hearts of all the saints. *The love of God*, that is, the sense of God's love to us, drawing out love in us to him again. Or, The great effects of his love:

(1.) Special grace; and,

(2.) The pleasant gust or sense of it. *It is shed abroad*, as sweet ointment, perfuming the soul, as rain watering it and making it fruitful. The ground of all our comfort and holiness, and perseverance in both, is laid in the *shedding abroad of the love of God in our hearts*; it is this which constrains us, ^{<RB>}2 Corinthians 5:14. Thus are we drawn and held by the

bonds of love. Sense of God's love to us will make us not ashamed, either of our hope in him or our sufferings for him.

◀◀ ROMANS 5:6-21

THE FIRST AND THE SECOND ADAM

The apostle here describes the fountain and foundation of justification, laid in the death of the Lord Jesus. The streams are very sweet, but, if you run them up to the spring-head, you will find it to be Christ's dying for us; it is in the precious stream of Christ's blood that all these privileges come flowing to us: and therefore he enlarges upon this instance of the love of God which is shed abroad. Three things he takes notice of for the explication and illustration of this doctrine: —

1. The persons he died for, v. 6-8.
 2. The precious fruits of his death, v. 9-11.
 3. The parallel he runs between the communication of sin and death by the first Adam and of righteousness and life by the second Adam, v. 12, to the end.
- I. The character we were under when Christ died for us.
1. *We were without strength* (v. 6), in a sad condition; and, which is worse, altogether unable to help ourselves out of that condition — lost, and no visible way open for our recovery — our condition deplorable, and in a manner desperate; and, therefore our salvation is here said to come *in due time*. God's time to help and save is when those that are to be saved are without strength, that his own power and grace may be the more magnified, ◀◀ Deuteronomy 32:36. It is the manner of God to help at a dead lift,
 2. *He died for the ungodly*; not only helpless creatures, and therefore likely to perish, but guilty sinful creatures, and therefore deserving to perish; not only mean and worthless, but vile and obnoxious, unworthy of such favour with the holy God. Being ungodly, they had need of one to die for them, to satisfy for guilt, and to bring in a righteousness. This he illustrates (v. 7, 8)

as an unparalleled instance of love; herein God's thoughts and ways were above ours. Compare ^{<663>}John 15:13, 14, *Greater love has no man.*

(1.) One would hardly *die for a righteous man*, that is, an innocent man, one that is unjustly condemned; every body will pity such a one, but few will put such a value upon his life as either to hazard, or much less to deposit, their own in his stead.

(2.) It may be, one might perhaps be persuaded *to die for a good man*, that is, a useful man, who is more than barely a righteous man. Many that are good themselves yet do but little good to others; but those that are useful commonly get themselves well beloved, and meet with some that in a case of necessity would venture to be their *antipsychoi* — *would engage life for life*, would be their bail, body for body. Paul was, in this sense, a very good man, one that was very useful, and he met with some that for his life laid down their own necks, ^{<664>}Romans 16:4. And yet observe how he qualifies this: it is but some that would do so, and it is a daring act if they do it, it must be some bold venturing soul; and, after all, it is but a *peradventure*.

(3.) *But Christ died for sinners* (v. 8), neither righteous nor good; not only such as were useless, but such as were guilty and obnoxious; not only such as there would be no loss of should they perish, but such whose destruction would greatly redound to the glory of God's justice, being malefactors and criminals that ought to die. Some think he alludes to a common distinction the Jews had of their people into *ndyqym* — *righteous*, *hsdym* — *merciful* (compare ^{<211>}Isaiah 17:1), and *rssym* — *wicked*. Now herein *God commended his love*, not only proved or evidenced his love (he might have done that at a cheaper rate), but magnified it and made it illustrious. This circumstance did greatly magnify and advance his love, not only put it past dispute, but rendered it the object of the greatest wonder and admiration: “Now my creatures shall see that I love them, I will give them such an instance of it as shall be without parallel.” *Commendeth his love*, as merchants commend their goods when they would put them off. This commending of his love was in order to the shedding abroad of his love in our hearts by the Holy Ghost. He evinces his love in the most winning, affecting, endearing way imaginable. *While we were yet sinners*, implying that we were not to be always sinners, there should be a change wrought; for he died to save us, not in our sins, but from our sins; but we were yet sinners when he died for us.

(4.) Nay, which is more, *we were enemies* (v. 10), not only malefactors, but traitors and rebels, in arms against the government; the worst kind of malefactors and of all malefactors the most obnoxious. The carnal mind is not only an enemy to God, but enmity itself, ~~618E~~Romans 8:7; ~~612E~~Colossians 1:21. This enmity is a mutual enmity, God loathing the sinner, and the sinner loathing God, ~~618E~~Zechariah 11:8. And that for such as these Christ should die is such a mystery, such a paradox, such an unprecedented instance of love, that it may well be our business to eternity to adore and wonder at it. This is a commendation of love indeed. Justly might he who had thus loved us make it one of the laws of his kingdom that we should love our enemies.

II. The precious fruits of his death.

1. Justification and reconciliation are the first and primary fruit of the death of Christ: *We are justified by his blood* (v. 9), *reconciled by his death*, v. 10. Sin is pardoned, the sinner accepted as righteous, the quarrel taken up, the enmity slain, an end made of iniquity, and an everlasting righteousness brought in. This is done, that is, Christ has done all that was requisite on his part to be done in order hereunto, and, immediately upon our believing, we are actually put into a state of justification and reconciliation. *Justified by his blood*. Our justification is ascribed to the blood of Christ because *without blood there is no remission* ~~612E~~Hebrews 9:22. *The blood is the life*, and that must go to make atonement. In all the propitiatory sacrifices, the sprinkling of the blood was of the essence of the sacrifice. It was *the blood that made an atonement for the soul*, ~~617E~~Leviticus 17:11.

2. Hence results salvation from wrath: *Saved from wrath* (v. 9), *saved by his life*, v. 10. When that which hinders our salvation is taken away, the salvation must needs follow. Nay, the argument holds very strongly; if God justified and reconciled us when we were enemies, and put himself to so much charge to do it, much more will he save us when we are justified and reconciled. He that has done the greater, which is of enemies to make us friends, will certainly the less, which is when we are friends to use us friendly and to be kind to us. And therefore the apostle, once and again, speaks of it with a *much more*. He that hath digged so deep to lay the foundation will no doubt build upon that foundation. — *We shall be saved from wrath*, from hell and damnation. It is the wrath of God that is the fire of hell; *the wrath to come*, so it is called, ~~611E~~1 Thessalonians 1:10. The

final justification and absolution of believers at the great day, together with the fitting and preparing of them for it, are the salvation from wrath here spoken of; it is the perfecting of the work of grace. — *Reconciled by his death, saved by his life.* His life here spoken of is not to be understood of his life in the flesh, but his life in heaven, that life which ensued after his death. Compare ^{<5149>}Romans 14:9. *He was dead, and is alive,* ^{<6118>}Revelation 1:18. We are reconciled by Christ humbled, we are saved by Christ exalted. The dying Jesus laid the foundation, in satisfying for sin, and slaying the enmity, and so making us salvable; thus is the partition-wall broken down, atonement made, and the attainder reversed; but it is the living Jesus that perfects the work: *he lives to make intercession,* ^{<3025>}Hebrews 7:25. It is Christ, in his exaltation, that by his word and Spirit effectually calls, and changes, and reconciles us to God, is our Advocate with the Father, and so completes and consummates our salvation. Compare ^{<8025>}Romans 4:25 and 8:34. Christ dying was the testator, who bequeathed us the legacy; but Christ living is the executor, who pays it. Now the arguing is very strong. He that puts himself to the charge of purchasing our salvation will not decline the trouble of applying it.

3. All this produces, as a further privilege, our *joy in God*, v. 11. God is now so far from being a terror to us that he is our *joy, and our hope in the day of evil,* ^{<2477>}Jeremiah 17:17. *We are reconciled and saved from wrath.* Iniquity, blessed be God, *shall not be our ruin. And not only so,* there is more in it yet, a constant stream of favours; we not only go to heaven, but go to heaven triumphantly; not only get into the harbour, but come in with full sail: *We joy in God,* not only saved from his wrath, but solacing ourselves in his love, and this through Jesus Christ, who is the Alpha and the Omega, the foundation-stone and the top-stone of all our comforts and hopes — not only *our salvation, but our strength and our song;* and all this (which he repeats as a string he loved to be harping upon) by virtue of the atonement, for by him we Christians, we believers, have now, now in gospel times, or now in this life, *received the atonement,* which was typified by the sacrifices under thee law, and is an earnest of our happiness in heaven. True believers do by Jesus Christ receive the atonement. Receiving the atonement is our actual reconciliation to God in justification, grounded upon Christ's satisfaction. To *receive the atonement* is,

(1.) To give our consent to the atonement, approving of, and agreeing to, those methods which Infinite Wisdom has taken of saving a guilty world

by the blood of a crucified Jesus, being willing and glad to be saved in a gospel way and upon gospel terms.

(2.) To take the comfort of the atonement, which is the fountain and the foundation of our joy in God. Now *we joy in God*, now we do indeed *receive the atonement, kauchomenoi* — *glorying* in it. God hath received the atonement (⁴⁰⁸⁷Matthew 3:17; 17:5; 28:2): if we but receive it, the work is done.

III. The parallel that the apostle runs between the communication of sin and death by the first Adam and of righteousness and life by the second Adam (v. 12, to the end), which not only illustrates the truth he is discoursing of, but tends very much to the commending of the love of God and the comforting of the hearts of true believers, in showing a correspondence between our fall and our recovery, and not only a like, but a much greater power in the second Adam to make us happy, than there was in the first to make us miserable. Now, for the opening of this, observe,

1. A general truth laid down as the foundation of his discourse — that Adam was a type of Christ (v. 14): *Who is the figure of him that was to come*. Christ is therefore called the *last Adam*, ⁴⁶⁵⁵1 Corinthians 15:45. Compare v. 22. In this Adam was a type of Christ, that in the covenant-transactions that were between God and him, and in the consequent events of those transactions, Adam was a public person. God dealt with Adam and Adam acted as such a one, as a common father and factor, root and representative, of and for all his posterity; so that what he did in that station, as agent for us, we may be said to have done in him, and what was done to him may be said to have been done to us in him. Thus Jesus Christ, the Mediator, acted as a public person, the head of all the elect, dealt with God for them, as their father, factor, root, and representative — died for them, rose for them, entered within the veil for them, did all for them. When Adam failed, we failed with him; when Christ performed, he performed for us. Thus was Adam *typos tou mellontos* — *the figure of him that was to come*, to come to repair that breach which Adam had made.

2. A more particular explication of the parallel, in which observe,

(1.) How Adam, as a public person, communicated sin and death to all his posterity (v. 12): *By one man sin entered*. We see the world under a deluge of sin and death, full of iniquities and full of calamities. Now, it is worth

while to enquire what is the spring that feeds it, and you will find it to be the general corruption of nature; and at what gap it entered, and you will find it to have been Adam's first sin. It was *by one man*, and he the first man (for if any had been before him they would have been free), that one man from whom, as from the root, we all spring.

[1.] By him *sin entered*. When God pronounced all very good (^{<003>}Genesis 1:31) there was no sin in the world; it was when Adam ate forbidden fruit that sin made its entry. Sin had before entered into the world of angels, when many of them revolted from their allegiance and left their first estate; but it never entered into the world of mankind till Adam sinned. Then it entered as an enemy, to kill and destroy, as a thief, to rob and despoil; and a dismal entry it was. Then entered the guilt of Adam's sin imputed to posterity, and a general corruption and depravedness of nature. *Eph' ho* — *for that* (so we read it), rather *in whom, all have sinned*. Sin entered into the world by Adam, for in him we all sinned. As, ^{<462>}1 Corinthians 15:22, *in Adam all die; so here, in him all have sinned*; for it is agreeable to the law of all nations that the acts of a public person be accounted theirs whom they represent; and what a whole body does every member of the same body may be said to do. Now Adam acted thus as a public person, by the sovereign ordination and appointment of God, and yet that founded upon a natural necessity; for God, as the author of nature, had made this the law of nature, that man should beget in his own likeness, and so the other creatures. In Adam therefore, as in a common receptacle, the whole nature of man was repositied, from him to flow down in a channel to his posterity; for all mankind are made *of one blood* (^{<417>}Acts 17:26), so that according as this nature proves through his standing or falling, before he puts it out of his hands, accordingly it is propagated from him. Adam therefore sinning and falling, the nature became guilty and corrupt, and is so derived. Thus in him all have sinned.

[2.] *Death by sin*, for death is the wages of sin. Sin, when it is finished, brings forth death. When sin came, of course death came with it. Death is here put for all that misery which is the due desert of sin, temporal, spiritual, eternal death. If Adam had not sinned, he had not died; the threatening was, *In the day thou eatest thou shall surely die*, ^{<007>}Genesis 2:17.

[3.] *So death passed*, that is, a sentence of death was passed, as upon a criminal, *drielthen* — *passed through* all men, as an infectious disease

passes through a town, so that none escape it. It is the universal fate, without exception: death passes upon all. There are common calamities incident to human life which do abundantly prove this. *Death reigned*, v. 14. He speaks of death as a mighty prince, and his monarchy the most absolute, universal, and lasting monarchy. None are exempted from its sceptre; it is a monarchy that will survive all other earthly rule, authority, and power, for it is the last enemy, ~~415~~ 1 Corinthians 15:26. Those sons of Belial that will be subject to no other rule cannot avoid being subject to this. Now all this we may thank Adam for; from him sin and death descend. Well may we say, as that good man, observing the change that a fit of sickness had made in his countenance, *O Adam!* what hast thou done?

Further, to clear this, he shows that sin did not commence with the law of Moses, but was *in the world until*, or *before*, that law; therefore that law of Moses is not the only rule of life, for there was a rule, and that rule was transgressed, before the law was given. It likewise intimates that we cannot be justified by our obedience to the law of Moses, any more than we were condemned by and for our disobedience to it. Sin was in the world before the law; witness Cain's murder, the apostasy of the old world, the wickedness of Sodom. His inference hence is, Therefore there was a law; for *sin is not imputed where there is no law*. Original sin is a want of conformity to, and actual sin is a transgression of, the law of God: therefore all were under some law. His proof of it is, *Death reigned from Adam to Moses*, v. 14. It is certain that death could not have reigned if sin had not set up the throne for him. This proves that sin was in the world before the law, and original sin, for death reigned over those that had not sinned any actual sin, that *had not sinned after the similitude of Adam's transgression*, never sinned in their own persons as Adam did — which is to be understood of infants, that were never guilty of actual sin, and yet died, because Adam's sin was imputed to them. This reign of death seems especially to refer to those violent and extraordinary judgments which were long before Moses, as the deluge and the destruction of Sodom, which involved infants. It is a great proof of original sin that little children, who were never guilty of any actual transgression, are yet liable to very terrible diseases, casualties, and deaths, which could by no means be reconciled with the justice and righteousness of God if they were not chargeable with guilt.

(2.) How, in correspondence to this, Christ, as a public person, communicates righteousness and life to all true believers, who are his spiritual seed. And in this he shows not only wherein the resemblance holds, but, *ex abundantia*, wherein the communication of grace and love by Christ *goes beyond* the communication of guilt and wrath by Adam. Observe,

[1.] Wherein the resemblance holds. This is laid down most fully, v. 18, 19.

First, By the offence and disobedience of one many were made sinners, and judgment came upon all men to condemnation. Here observe,

1. That Adam's sin was disobedience, disobedience to a plain and express command: and it was a command of trial. The thing he did was therefore evil because it was forbidden, and not otherwise; but this opened the door to other sins, though itself seemingly small.
2. That the malignity and poison of sin are very strong and spreading, else the guilt of Adam's sin would not have reached so far, nor have been so deep and long a stream. Who would think there should be so much evil in sin?
3. That by Adam's sin many are made sinners: *many*, that is, all his posterity; said to be many, in opposition to the one that offended, *Made sinners, katestathesav*. It denotes the making of us such by a judicial act: we were cast as sinners by due course of law.
4. That judgment is come to condemnation upon all those that by Adam's disobedience were made sinners. Being convicted, we are condemned. All the race of mankind lie under a sentence, like an attainder upon a family. There is judgment given and recorded against us in the court of heaven; and, if the judgment be not reversed, we are likely to sink under it to eternity.

Secondly, In like manner, by the righteousness and obedience of one (and that one is Jesus Christ, the second Adam), are many made righteous, and so the free gift comes upon all. It is observable how the apostle inculcates this truth, and repeats it again and again, as a truth of very great consequence. Here observe,

1. The nature of Christ's righteousness, how it is brought in; it is by his obedience. The disobedience of the first Adam ruined us, the obedience of the second Adam saves us, — his obedience to the law of mediation, which was that he should fulfil all righteousness, and then make his soul an offering for sin. By his obedience to this law he wrought out a righteousness for us, satisfied God's justice, and so made way for us into his favour.

2. The fruit of it.

(1.) There is a *free gift come upon all men*, that is, it is made and offered promiscuously to all. The salvation wrought is a *common salvation*; the proposals are general, the tender free; whoever will may come, and take of these waters of life. This free gift is to all believers, upon their believing, *unto justification of life*. It is not only a justification that frees from death, but that entitles to life.

(2.) *Many shall be made righteous* — many compared with one, or as many as belong to the election of grace, which, though but a few as they are scattered up and down in the world, yet will be a great many when they come all together. *Katatahesontai* — *they shall be constituted* righteous, as by letters patent. Now the antithesis between these two, our ruin by Adam and our recovery by Christ, is obvious enough.

[2.] Wherein the communication of grace and love by Christ goes beyond the communication of guilt and wrath by Adam; and this he shows, v. 15-17. It is designed for the magnifying of the riches of Christ's love, and for the comfort and encouragement of believers, who, considering what a wound Adam's sin has made, might begin to despair of a proportionable remedy. His expressions are a little intricate, but this he seems to intend: — *First*, If guilt and wrath be communicated, much more shall grace and love; for it is agreeable to the idea we have of the divine goodness to suppose that he should be more ready to save upon an imputed righteousness than to condemn upon an imputed guilt: *Much more the grace of God, and the gift by grace*. God's goodness is, of all his attributes, in a special manner his glory, and it is that grace that is the root (his favour to us in Christ), and the gift is by grace. We know that God is rather inclined to show mercy; punishing is his strange work. *Secondly*, If there was so much power and efficacy, as it seems there was, in the sin of a man, who was of the earth, earthy, to condemn us, much more are there

power and efficacy in the righteousness and grace of Christ, who is the Lord from heaven, to justify and save us. The *one man* that saves us is Jesus Christ. Surely Adam could not propagate so strong a poison but Jesus Christ could propagate as strong an antidote, and much stronger.

3. It is but the guilt of one single offence of Adam's that is laid to our charge: *The judgment was **ex henos eis katakrima**, by one*, that is, by one offence, v. 16, 17. *Margin.* But from Jesus Christ we receive and derive an *abundance of grace, and of the gift of righteousness*. The stream of grace and righteousness is deeper and broader than the stream of guilt; for this righteousness does not only take away the guilt of that one offence, but of many other offences, even of all. God in Christ forgives all trespasses, ****Colossians 2:13.

4. By Adam's sin *death reigned*; but by Christ's righteousness there is not only a period put to the reign of death, but believers are preferred to *reign of life*, v. 17. In and by the righteousness of Christ we have not only a charter of pardon, but a patent of honour, are not only freed from our chains, but, like Joseph, advanced to the second chariot, and made unto our God kings and priests — not only pardoned, but preferred. See this observed, ****Revelation 1:5, 6; 5:9, 10. We are by Christ and his righteousness entitled to, and instated in, more and greater privileges than we lost by the offence of Adam. The plaster is wider than the wound, and more healing than the wound is killing.

IV. In the last two verses the apostle seems to anticipate an objection which is expressed, ****Galatians 3:19, *Wherefore then serveth the law?* Answer,

1. *The law entered that the offence might abound.* Not to make sin to abound the more in itself, otherwise than as sin takes occasion by the commandment, but to discover the abounding sinfulness of it. The glass discovers the spots, but does not cause them. When the commandment came into the world sin revived, as the letting of a clearer light into a room discovers the dust and filth which were there before, but were not seen. It was like the searching of a wound, which is necessary to the cure. *The offence, to paraptoma* — *that offence*, the sin of Adam, the extending of the guilt of it to us, and the effect of the corruption in us, are the abounding of that offence which appeared upon the entry of the law.

2. *That grace might much more abound* — that the terrors of the law might make gospel-comforts so much the sweeter. Sin abounded among the Jews; and, to those of them that were converted to the faith of Christ, did not grace much more abound in the remitting of so much guilt and the subduing of so much corruption? The greater the strength of the enemy, the greater the honour of the conqueror. This abounding of grace he illustrates, v. 21. As the reign of a tyrant and oppressor is a foil to set off the succeeding reign of a just and gentle prince and to make it the more illustrious, so doth the reign of sin set off the reign of grace. *Sin reigned unto death*; it was a cruel bloody reign. But *grace reigns to life, eternal life*, and this *through righteousness*, righteousness imputed to us for justification, implanted in us for sanctification; and both by *Jesus Christ our Lord*, through the power and efficacy of Christ, the great prophet, priest, and king, of his church.