

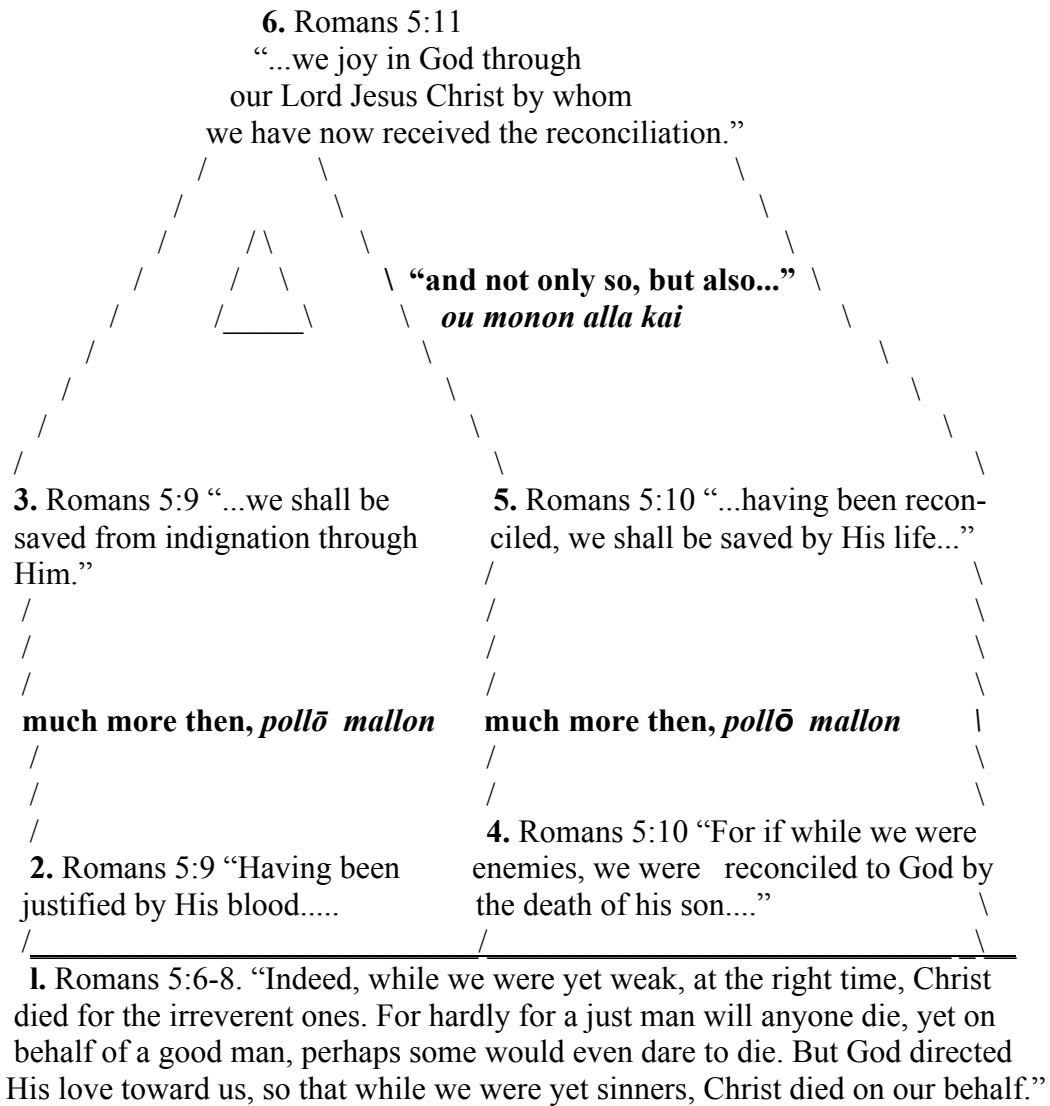
“NOT ONLY BUT ALSO” and “MUCH MORE”

**TWO IMPORTANT GREEK PHRASES: *OU MONON ALLA KAI* and *POLLŌ MALLON*
Romans 5:6-11**

Introduction

There are several occasions in the New Testament where the terms “much more” or “much more than” (Greek: *pollō mallon*) and “not only...but also” (*ou monon alla kai*) are used. I Those two words often have a close link to statements about the ultimate reconciliation of all people. The following diagram of Paul's logic, portrayed in the shape of a house, can be followed by starting with the foundation passage Romans 5:6-8 (see number 1, below) and going through each numbered scripture in the sequence, culminating in numnber 6, Romans 5:11.

A Heuristic House



A House that God Built

The house-like structure is obviously not part of the biblical text, but is merely a mnemonic tool demonstrating an underlying ideological hierarchy found right here in Romans 5:6-11. The “much rather” or “much more then” phrase indicates that the words which follow it are in some way superior. And the “not only...but also” demonstrates that the preceding ideas are somehow incomplete, without the remarks that follow it. Thus our salvation from upcoming wrath (number **3**) is “much more than” (over and above) our “having been justified by His blood” (number **2**). It is marvelous, obviously, to be justified by Christ's blood, but Paul insisted that the freedom from future indignation, which such justification affords, is something even greater. There is a sense in which number **2** lays the groundwork for **3**, in which **4** is the foundation for number **5**, and wherein **1** is the basis for the whole thought structure above it.

It is marvelous that when we were enemies, we were reconciled to God by His Son's death (**number 4**). But it is even greater that the life we live as Christians, is actually God living in and through us! We are, in a very real sense, “**being saved**” every day by the life of Christ (**5**) because Jesus is changing and molding our lives to make them useful in His kingdom (see verse 10 and also Galatians 2:20.)

Numbers **5** and **6** deserve their own separate discussion too. We ought not to stop with satisfaction in realizing that our Christian life is God at work in us. “Not only so, but also” (ou monon alla kai) we ought to be continually rejoicing in God, through our Lord Jesus Christ, by Whom we have received the reconciliation (Romans 5:11). Expressing joy “in God through our Lord Jesus Christ” (**6**) is a meaningful act into which this whole preceding train of thought culminates. In good times and in bad, a believer practices this “joy in God” as the great fulfillment of the Christian life.

The Reconciliation of All People

The foundational beneath this ideological building (number **1**) says that Christ died for the people who are weak, ungodly, and sinful. Such sweeping words clearly prove that He died for **all**, since everyone apart from God is without strength, irreverent, and evil. The same Christ who died for all is going to monitor and ensure their progress through the whole procedure, ultimately saving every last, dead or alive. Likewise, the text says that He does all this at the right time (in the fullness of times.)

Paul used the word **we** (“while we were yet sinners...”) without any qualifications. The “we” word must mean all mankind because Paul considered himself to be the “chief of sinners” (I Timothy 1:15). Paul could have written: “Christ died for the **elect**, while they were yet sinners...” if he was trying to show that only the “elect” will ever get saved. Or he might have said “Christ died for the ones who would **believe** in Him before they die...” But no such limitations were placed on ultimate salvation. The death of Christ for those without strength, the irreverent, and the people laden with sin are words that cover all humans, living or dead. Paul made this godly plan to save all people unmistakably plain throughout Romans 5:15-19.

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