

# Romans

## Justification Explained [5:1-21]

### • **Justification Results in Hope [5:1-5]**

- Therefore, having been justified as a result of faith, we have peace with God  
Δικαιωθέντες οὖν ἐκ πίστεως εἰρήνην ἔχομεν πρὸς τὸν θεὸν
  - The phrase “having been justified” is an aorist participle of δικαιοῶ (dikaioō) which means “justify” or “vindicate”.
  - The basic meaning is “render a favorable verdict”.
  - The phrase “by faith” is ἐκ πίστεως (ek pisteōs).
  - As we have done before, we will translate this phrase “as a result of faith”.
  - The phrase “peace with God” is literally “peace alongside God”.
  - When the object of the preposition πρὸς (pros) is a person, it means “with” [2 Cor 5:8; 1 John 2:1].
- through our Lord Jesus Christ,  
διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ
  - The phrase “our Lord” indicates that the people who have peace with God are believers.
  - The peace (reconciliation) believers have with God is only possible through the person and work of Jesus Christ.
- through whom we have also obtained access  
δι’ οὗ καὶ τὴν προσαγωγὴν ἐσχήκαμεν [τῇ πίστει]
  - The phrase “through whom also” indicates that, through Christ, we have obtained even more than peace with God.
  - The word “introduction” is from προσαγωγή (prosagōgē) meaning “access” [Eph 2:18; 3:12].
  - The phrase “by faith” is the dative phrase τῇ πίστει (tē pistei) which means “by faith”.
  - This phrase is not in the best Greek manuscripts, but it is easy to see why it would be added here.
- to this grace in which we stand; and we rejoice in hope of the glory of God.  
εἰς τὴν χάριν ταύτην ἐν ἣ ἑστήκαμεν καὶ καυχώμεθα ἐπ’ ἐλπίδι τῆς δόξης τοῦ θεοῦ.
  - The word “into” is εἰς (eis) which means “to”, “toward” or “into”.
  - Given that we changed “introduced” to “access” this should be translated “to” here.
  - The word “stand” is from ἵστημι (histēmi) which means “set”, “establish”, “stand” or “stand firm”.
  - This word describes a position of stability and strength in which God has established us.
  - The word “exult” is from καυχάομαι (kauchaomai) which means “boast” or “take pride”.
  - This word is used in the sense of exultation or rejoicing here.
  - The phrase “in hope of the glory of God” refers to our confident expectation (ἐλπίς, elpis) that we will one day be in heaven in the presence of God’s glory [Rom 8:18].

- And not only this, but we also rejoice in our tribulations,  
οὐ μόνον δέ, ἀλλὰ καὶ καυχώμεθα ἐν ταῖς θλίψεσιν,
  - Again, the word “exult” is from καυχάομαι (kauchaomai) and is used in the sense of exultation or rejoicing here.
  - The word “tribulations” is from θλίψις (thlipsis) which means “affliction” or “tribulation”.
  - This word describes a kind of trouble that inflicts distress.
- knowing well that tribulation brings about perseverance;  
εἰδότες ὅτι ἡ θλίψις ὑπομονὴν κατεργάζεται,
  - The word “knowing” is from οἶδα (oida) which means “know” or “understand”.
  - This word indicates that something is well known.
  - The word “perseverance” is from ὑπομονή (hupomonē) which means “endurance”, “steadfastness” or “perseverance”.
  - This word describes being able to bear up in the face of difficulty.
- and perseverance, proven character; and proven character, hope;  
ἡ δὲ ὑπομονὴ δοκιμὴν, ἡ δὲ δοκιμὴ ἐλπίδα.
  - The phrases “proven character” are from δοκιμή (dokimē) which means “standing a test” or “tested character”.
  - This is a cognate of δοκιμάζω (dokimazō) which means “test for approval” [1 Cor 3:13].
  - The word “hope” is from ἐλπίς (elpis) which means “hope” or “expectation”.
  - This word describes a confident expectation respecting some type of fulfillment.
- and hope does not disappoint,  
ἡ δὲ ἐλπίς οὐ καταισχύνει,
  - The word “disappoint” is from καταισχύνω (kataischunō) which means “dishonor” or “disappoint”.
  - This word describes shame that comes from humiliation or disappointment.
- because God’s love has been poured out generously within our hearts  
ὅτι ἡ ἀγάπη τοῦ θεοῦ ἐκκέχυται ἐν ταῖς καρδίαις ἡμῶν
  - The phrase “the love of God” could be the believer’s love for God or God’s love itself.
  - This is God’s perfect ἀγάπη (agapē) love which is manifest in the believer’s heart and can then be directed back toward God or toward people.
  - The phrase “has been poured out” is from ἐκχέω (ekcheō) which means “pour out”.
  - This word describes a pouring out in quantity – to the fullest measure.
- through the Holy Spirit who was given to us.  
διὰ πνεύματος ἁγίου τοῦ δοθέντος ἡμῖν.
  - The phrase “through the Holy Spirit” is language of agency.
  - God the Holy Spirit is the divine agent who manifests God’s love within our hearts.
  - The phrase “who was given to us” describes the indwelling of the Holy Spirit in the believer that takes place at the moment of salvation.

- Principles of Romans 5:1-5
  - Our salvation marks the beginning of a new life in Christ [John 5:24; 1 Jn 3:14; 2 Cor 5:17; Phil 1:6].
  - This new life of the justified is a life characterized by peace with God [Rom 14:17].
    - This was known prior to the Law [Job 22:21-23].
    - This is celebrated in the Psalms [Psalm 85:8-10].
    - This was granted to us by Christ [John 14:27].
  - As believers our standing is in grace [1 Cor 15:1-2; 1 Pet 5:12].
  - As we stand in His grace we will boast (rejoice) in the things of the Lord [Jer 9:23-24; 1 Cor 1:30-31; 2 Cor 10:17-18].
  - Our rejoicing will be in the hope of eternal glory [Rom 8:17-18; 2 Cor 4:17; Col 3:4; 1 Thess 2:12].
  - Our rejoicing will also be in our present tribulations [Rom 8:35-37; Matt 5:10-12; 1 Pet 3:14; 4:14-16; Jas 1:2-3, 12].
  - As we endure the tribulations of this life through the application of the word of God, we develop perseverance [Rom 15:4; Heb 10:36; Jas 5:11].
  - Character is developed and proven in those who endure their testing [Phil 2:22], but not in those who flee from tribulation [John 10:12-13].
  - The hope that develops as we mature in the faith (persevering through trials) is hope in that which is not seen [Rom 8:24-25; 2 Cor 5:7; Heb 11:1].
  - This maturation process is possible in the life of the believer only when he walks in fellowship and partakes of the fruit of the Spirit [Gal 5:22-23].
  - The love of God has been poured out in the hearts of believers who are to abide in it so that His love might be perfected in them [1 John 4:16-18].

- **Christ Died for the Ungodly [5:6-8]**

- For while in the position of being powerless, at the perfect time Christ died in place of the ungodly.

Ἔτι γὰρ Χριστὸς ὄντων ἡμῶν ἀσθενῶν ἔτι κατὰ καιρὸν ὑπὲρ ἀσεβῶν ἀπέθανεν.

- The phrase “while we were still” is Ἔτι ... ὄντων ἡμῶν (eti .. ontōn hēmōn).
- This phrase is best translated “while in the position of being” here.
- The word “helpless” is from ἀσθενής (asthenēs) which means “sick” or “weak”.
- This word means “powerless” here in the sense of being unable to save ourselves.
- The phrase “the right time” is from καιρός (kairos) which means “proper/appropriate time”.
- The idea here is that Christ went to the cross at the perfect time in God’s A to Ω plan.
- The word “for” is ὑπὲρ (huper) which means “for” or “on behalf of”.
- It is used in the substitutionary sense “in place of” here.
- The word “ungodly” is from ἀσεβής (asebēs) which means “irreverent” or “ungodly”.
- This word is used of unbelievers in the N.T. [Rom 4:5; 1 Tim 1:8-9; 2 Pet 2:5-6; 3:7].
- For one will hardly ever die for a righteous man; though perhaps in place of the good man someone would dare even to die.

μόλις γὰρ ὑπὲρ δικαίου τις ἀποθανεῖται· ὑπὲρ γὰρ τοῦ ἀγαθοῦ τάχα τις καὶ τολμᾷ ἀποθανεῖν·

- The word “hardly” is μόλις (molis) which means “with difficulty” or “only rarely”.
- This should be translated “hardly ever” here.
- The word “perhaps” is τάχα (tacha) which means “possibly” or “perhaps”.
- The only other N.T. use of this word is Philem 15.
- As in verse 6, the word ὑπὲρ (huper) is used in the substitutionary sense “in place of” here.
- The word “dare” is from τολμάω (tolmaō) which means “dare” or “be brave enough”.
- The idea is to have the courage to do something.
- But God demonstrates His own love toward us,

συνίστησιν δὲ τὴν ἑαυτοῦ ἀγάπην εἰς ἡμᾶς ὁ θεός,

- The word “demonstrates” is from συνίστημι (sunistēmi) which means “show” or “demonstrate”.
- This word means to provide evidence of a personal characteristic through action.
- This word is in the present tense meaning that this evidence of God’s love continues to be provided today, almost 2,000 years after the cross.
- The phrase “His own love” describes God’s personal, integrity-based love for everyone.
- This is particularly apparent given that powerless, ungodly sinners are in view.

- in that while in the position of being sinners, Christ died in our place.

ὅτι ἔτι ἀμαρτωλῶν ὄντων ἡμῶν Χριστὸς ὑπὲρ ἡμῶν ἀπέθανεν.

- The phrase “while we were yet” is the same phrase we saw in verse 6.
- As we did before, we will translate this “while in the position of being” here.
- The word “sinners” is from ἀμαρτωλός (hamartōlos) which means “behavior that misses the mark” regarding righteousness.
- This word describes the people sinning here.

- As in verses 6 & 7, the word ὑπὲρ (huper) is used in the substitutionary sense “in place of” here.
- Given that, we will translate the prepositional phrase “for us” as “in our place”.
- Principles of Romans 5:6-8
  - Unbelievers are powerless to save themselves from their spiritually dead position [Eph 2:1-9].
  - In God’s A to Ω plan for the ages God the Son came to this earth at the perfect time and went to the cross to redeem us [Gal 4:4-5].
  - Jesus died for the ungodly so that they might be saved and live a godly life [Eph 2:10; Tit 2:11-14].
  - If placed in a position of trading one’s own life for the life of a righteous person, some people would have the courage to make that sacrifice.
  - If placed in a position of trading one’s own life for the life of an unrighteous person, almost no one would be willing to make that sacrifice.
  - God did what man would not do (and could not do), sending His own Son to die in our place while we were unrighteous, ungodly sinners [Rom 8:32].
  - This stands as a demonstration of God’s ἀγάπη love and serves to illustrate how God’s plan is beyond explanation according to human wisdom [Isa 55:8-9; 1 Cor 2:3-9].
  - When Christ gave Himself up for us by dying in our place and on our behalf, He endured our iniquity (a detestable thing to God [Isa 1:13]) so that we might become the righteousness of God through faith in Him [2 Cor 5:21].

## • **Justified and Reconciled [5:9-11]**

- Much more then, having now been justified by means of His blood,  
πολλῷ ὄν μᾶλλον δικαιωθέντες νῦν ἐν τῷ αἵματι αὐτοῦ
  - Paul uses the phrase “much more” four times in this chapter as he highlights a “much more” concept [vv. 9, 10, 15, 17].
  - This is Paul employing the *a fortiori* principle that for God, having accomplished the more difficult, unenjoyable work, the lesser and more enjoyable work is understood to be even more certain.
  - The phrase “having now been justified” is a reference to the position that believers are blessed to be in simply because they have placed their faith in Jesus Christ as their Savior.
  - The phrase “by His blood” is literally “in His blood” and refers to the means by which we were saved.
  - The blood of Christ is not His physical blood or physical death, but His spiritual death on the cross.
- we shall be saved from the wrath *of God* through Him.  
σωθησόμεθα δι’ αὐτοῦ ἀπὸ τῆς ὀργῆς.
  - The phrase “we shall be saved” is σωθησόμεθα (sōthēsometha) which means “we will be saved”.
  - This is the exact same word used in the second half of verse 10.
  - This verb is in the future tense which some take to mean that this is specifically talking about salvation from the wrath of God at the last judgment.
  - The better way to read this is that believers are no longer subject to wrath on this earth and beyond.
  - The phrase “from the wrath of God” is actually just “from the wrath”.
  - It is understood to be the wrath of God because of the context of being justified in the sight of God.
  - The phrase “through Him” is speaking of our salvation through Christ.
  - In every way that we are saved, it is always through Christ and through no other agent, including ourselves.
- For since while we were enemies we were reconciled to God through the death of His Son,  
εἰ γὰρ ἐχθροὶ ὄντες καταλλάγημεν τῷ θεῷ διὰ τοῦ θανάτου τοῦ υἱοῦ αὐτοῦ,
  - The word “if” here is a first-class conditional here meaning “if, and it is true”.
  - We will translate this as “since” to best communicate this meaning.
  - The word “enemies” is from ἐχθρός (echthros) which means “hating” or “hostile”.
  - This word is often used of a hostile force and is translated “enemy” [1 Cor 15:25-26; 2 Th 2:14-15].
  - The word “reconciled” is from καταλλάσσω (katallassō) which means “reconcile”.
  - The core meaning of this word is to exchange hostility for a harmonious relationship.
  - The phrase “through the death of His Son” is in parallel with “by His blood” in verse 9.

- As before this does not refer to His physical death, but His spiritual death on the cross [John 19:30].
- much more, having been reconciled, we shall be saved by means of His life.  
πολλῷ μᾶλλον καταλλαγέντες σωθησόμεθα ἐν τῇ ζωῇ αὐτοῦ·
  - Here again we see Paul using the phrase “much more” as he did in verse 9 to delineate the *a fortiori* principle.
  - In verse 9 the *a fortiori* example was “having now been justified ... we shall be saved” and here it is “having been reconciled, we shall be saved”.
  - The phrase “by His life” is literally “in His life” and refers to the means by which we are saved.
  - This is the ζωή (zōē) life of Christ which refers to His life right now seated at the Father’s right hand.
  - We are being saved from the power of sin in this world by the ζωή (zōē) life of Christ as He intercedes for us in heaven [Rom 8:34; Heb 7:25].
- And not only this, but we also rejoice in God through our Lord Jesus Christ,  
οὐ μόνον δέ, ἀλλὰ καὶ καυχώμενοι ἐν τῷ θεῷ διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ
  - The word “exult” is from καυχάομαι (kauchaomai) which means “boast” or “take pride”.
  - As in verse 2 of this chapter, this word is used in the sense of exultation or rejoicing here.
  - Paul makes it clear that it is through our Lord Jesus Christ that we have gone from a position of hostility with God to a position of rejoicing in God.
- through whom we have now received the reconciliation.  
δι’ οὗ νῦν τὴν καταλλαγὴν ἐλάβομεν.
  - This is the third time in this passage Paul has highlighted what we have through Christ.
  - Through Christ we shall be saved from wrath [v. 9], we rejoice in God [v. 11] and we have received reconciliation [v. 11].
  - This verse parallels the message of verse 10 which says we were reconciled to God through the death of Christ.
  - The phrase “received the reconciliation” is a periphrasis for the passive phrase “been reconciled”.
  - This phrase vividly communicates that God had to reconcile us to Himself – we could not do it.

- Principles of Romans 5:9-11
  - When an unbeliever places his faith in Jesus as his Savior, he is immediately justified in God's sight by means of the substitutionary, sacrificial death of Christ on the cross [Rom 3:25; 5:1].
  - Having done what was necessary to accomplish our justification, God is able to save us from the consequences of His wrath.
  - This includes present wrath on this earth [Rom 1:18], Tribulational wrath [1 Thess 1:10] and the wrath of the day of judgment [Rom 2:5].
  - As unbelievers we were enemies of God, but as believers we have been reconciled through the death of His Son [Col 1:21-22].
  - Having done what was necessary to accomplish our reconciliation, God is able to give us a new life in Christ [Rom 6:4, 11-14].
  - It is because of this new life in Christ that we are able to live in a way that is pleasing to God [Eph 5:10; Col 1:9-10].
  - As believers we have the capability to please God, but we must choose to live in a way that is good and acceptable and perfect [Rom 12:2].
  - In order to live that life that pleases God we must first desire to please Him [2 Cor 5:9] and then receive instruction as to how to walk [1 Thess 4:1].
  - As believers who have been reconciled to God, we have been given the ministry of reconciliation as ambassadors of Christ [2 Cor 5:17-21].
  - We also have the blessing of being able to rejoice in God and praise Him because of His glory and grace [Eph 1:5-14].



- **In Adam vs. In Christ [5:12-19]**

- Therefore, just as through one man sin entered into the world, and death through sin,  
Διὰ τοῦτο ὡσπερ δι' ἑνὸς ἀνθρώπου ἡ ἁμαρτία εἰς τὸν κόσμον εἰσηλθεν καὶ διὰ τῆς ἁμαρτίας ὁ θάνατος,
- Paul begins a comparison here in verse 12 but gets sidetracked in the next couple of verses.
- Paul revisits this thought in verse 15.
- The phrase one man is a reference to the first human being - Adam.
- Through the actions of Adam, the world was forever changed.
- The word “sin” is from ἁμαρτία (hamartia) which means “miss the mark” regarding righteousness.
- This word is in the singular here and refers to the estate of sin rather than individual sins.
- The word “entered” is from εἰσέρχομαι (eiserchomai) which means “come into a space”.
- When Adam ate of the fruit, the estate of sin came into existence in the world.
- The word “world” is from κόσμος (kosmos) which means “orderly arrangement” or “world”.
- Sin had already entered into the universe when Satan fell, so this refers to the human realm here.
- The word “death” is θάνατος (thanatos) which means “death”.
- As in verses 6 and 8 this is a reference to spiritual death here.
- and in this manner death encompassed all of mankind, because all sinned—  
καὶ οὕτως εἰς πάντας ἀνθρώπους ὁ θάνατος διήλθεν, ἐφ' ᾧ πάντες ἥμαρτον.
- The word “so” is οὕτως (houtōs) which means “thus”, “so” or “in this manner”.
- Paul is describing the manner in which death spread to all men here.
- The word “spread” is from διέρχομαι (dierchomai) which means “move through an area”.
- This word is used to describe a complete and thorough coverage of something here.
- The word “men” is from ἄνθρωπος (anthrōpos) which means “human being” or “person”.
- In this context the best way to translate this is “mankind”.
- The phrase “because all sinned” does not refer to our personal sins.
- This phrase describes the corporate involvement in the original sin of Adam.
- The NASB translators added a dash at the end of verse 12 because in verses 13 and 14 Paul goes down a sanctified rabbit trail.
- for before the Law came sin was in the world, but personal sin is not taken into account when there is no law.  
ἄχρι γὰρ νόμου ἁμαρτία ἦν ἐν κόσμῳ, ἁμαρτία δὲ οὐκ ἐλλογεῖται μὴ ὄντος νόμου,
- The word “until” is ἄχρι (achri) which means “until” or “until the time when”.
- We are going to use a bit of a loose translation to communicate what Paul was saying here.
- The word “sin” is once again found in the singular both times in this verse.
- The first instance refers to the estate of sin in a continuation of Paul’s thought from verse 12.

- Unless we have a good reason to do so, we would not typically treat the second instance differently.
- In this case, the second half of this verse is a reference back to Rom 4:15.
- In Rom 4:15 Paul is talking about personal sins and the lack of transgression without the Law.
- By this, we understand that the second instance here is talking about personal sin.
- The second half of this verse along with verse 14 establishes that personal sins are not in view regarding the condemnation of the Adamic race.
- The word “imputed” is from ἐλλογέω (ellogēō) which means “charge to someone’s account”.
- The only other N.T. occurrence is in Philem 18.
- Here the best way to translate this is “taken into account”.
- Paul is not saying that sin is not sinful without Law.
- He is merely pointing out that sin is a matter of conscience without a set of rules to follow.
- Nevertheless death reigned from the time when Adam fell until Moses delivered the Law to Israel,  
ἀλλὰ ἐβασίλευσεν ὁ θάνατος ἀπὸ Ἀδὰμ μέχρι Μωϋσέως
  - The word “Nevertheless” is ἀλλά (alla) which means “but”, “yet” or “rather”.
  - This word forms a sharp contrast which here could be translated “and yet”.
  - The word “Nevertheless” communicates this idea which is why the NASB uses it here and in other verse such as 1 Cor 10:5, Eph 5:33, etc.
  - As in verse 12, the word “death” here refers to spiritual death, not physical death.
  - The word “reigned” is from βασιλεύω (basileuō) which means “exercise authority” or “rule”.
  - This word is typically used of kings and their reign over some realm [Matt 2:22; Luke 1:33].
  - Here in Romans Paul uses this word to speak of something rather than someone reigning [Rom 5:14, 17, 21; 6:12].
  - The key here is that the spiritual death of mankind did not simply exist after the fall – it reigned.
  - This was particularly evident in the time of Noah.
  - The phrase “from Adam until Moses” frames the time period from the fall of Adam up to the time when Moses was given the Law.
- even over those who had not sinned in the same way Adam transgressed,  
καὶ ἐπὶ τοὺς μὴ ἁμαρτήσαντας ἐπὶ τῷ ὁμοιώματι τῆς παραβάσεως Ἀδὰμ
  - The word “likeness” is from ὁμοίωμα (homoiōma) which means “likeness” or “form”.
  - Here this describes sinning in the same way that Adam did in the garden.
  - The word “offense” is from παράβασις (parabasis) which means “transgression”.
  - We will use a little bit of a loose translation to communicate what Paul was saying here.

- who is a type of Him who was to come.  
ὅς ἐστιν τύπος τοῦ μέλλοντος.
  - The word “type” is τύπος (tupos) which means “type” or “pattern”.
  - Adam is a type of Christ in that both are corporate heads of a group of people: Adam, the fallen human race and Christ, the Church.
  - The phrase “Him who was to come” is a clear reference to Jesus Christ.
- Principles of Romans 5:12-14
  - Adam’s original sin introduced the sphere/estate of human sin and spiritual death [Gen 2:16-17].
  - Every descendant of Adam experienced this spiritual death because every descendant of Adam committed this sin while in Adam [1 Cor 15:21-22].
  - Physical death was not caused by Adams original sin [Gen 3:4-7].
  - Physical death came about as a consequence of being separated from the Tree of Life [Gen 3:21-24; 5:3-5].
  - Before the Law humanity was under condemnation for their position in Adam and received God’s temporal wrath by the standard of conscience [Jude 14-16; Job 40:2; cf. Rom 2:15; 4:15].
  - The universal condemnation of spiritual death produces a universal reign of operational death over the human race [Rom 6:11-14].
  - Operational death is the realm in which people – believers and unbelievers – operate according to the sin nature for the commission of their personal sins [Rom 8:6-13; 1 Tim 5:6; Jas 1:15].
  - Adam is a type of Christ...
    - Adam is the corporate head of the human race.
    - Christ is the corporate head of the Church [Eph 5:23; Col 1:18].
  - Other Bible typologies [John 3:14; 1 Cor 5:7]
    - Exodus 12:46 cf. Psalm 34:20; John 19:31-36
    - 1 Cor 10:1-11

- But the free gift is not like the transgression.  
 Ἀλλ' οὐχ ὡς τὸ παράπτωμα, οὕτως καὶ τὸ χάρισμα·
  - After the sanctified rabbit trail in verses 13 and 14, here in verse 15 Paul returns to the line of thinking he began in verse 12.
  - He begins by highlighting a contrast between what Adam did and what Christ has done.
  - The phrase “free gift” is χάρισμα (charisma) which means “that which is freely and graciously given”.
  - This word is often used of spiritual gifts [Rom 12:6; 1 Cor 12:4; 1 Tim 4:14; 1 Pet 4:10], but Paul is referring to the gift of eternal life here [Rom 6:23].
  - As Paul resumes his train of thought from verse 12, he clarifies his statement regarding Adam being a type of Christ in verse 14.
  - Typology highlights similarities, but Paul makes it clear that what Christ has made available to us is unlike what Adam brought upon us.
- For since by means of the transgression of the one man many people died,  
 εἰ γὰρ τῷ τοῦ ἐνὸς παραπτώματι οἱ πολλοὶ ἀπέθανον,
  - The word “if” here is a first-class conditional in the Greek.
  - We will translate this as “since”.
  - The phrase “by the transgression of the one” is a clear reference to Adam’s original sin.
  - This phrase is a dative of means.
  - The phrase “the many” is from πολὺς (polus) which means “a large number”.
  - This refers to the entirety of the human race that died spiritually because Adam sinned.
- much more did the grace of God and the free gift by means of the grace of the one Man, Jesus Christ, overflow to many people.  
 πολλῶ μᾶλλον ἢ χάρις τοῦ θεοῦ καὶ ἡ δωρεὰ ἐν χάριτι τῆ τοῦ ἐνὸς ἀνθρώπου Ἰησοῦ Χριστοῦ εἰς τοὺς πολλοὺς ἐπερίσσευσεν.
  - As we saw in verses 9 and 10, Paul employs the *a fortiori* principle here.
  - In those verses the conclusion was certain since God had already done the more difficult thing.
  - Here, the conclusion is certain because God’s grace is far greater than mankind’s failures.
  - Paul mentions the grace of God twice in this “much more” clause.
  - The grace of the one Man, Jesus Christ, trumps the transgression of the one man, Adam.
  - The phrase “by the grace of the one Man, Jesus Christ” is a dative of means here as well.
  - The word “gift” in this verse is δωρεά (dōrea) which means “that which is given freely to another”.
  - Even though this is not χάρισμα (charisma), we will still translate this as “free gift”.
  - The word “abound” is from περισσεύω (perisseuō), which means “be in abundance” or “overflow”.
  - As we did in the first part of this verse we will translate “the many” as “many people”.
  - Here “many people” refers to everyone who receives the free gift through faith in Jesus Christ.

- The free gift is not like *what came* through the one who sinned; καὶ οὐχ ὡς δι' ἐνὸς ἁμαρτήσαντος τὸ δῶρημα.
  - The word “gift” in this verse is from δῶρημα (dōrēma) which means “gift” or “present”.
  - This is a cognate of δωρεά (dōrea), so we will translate this “free gift” as before.
  - The phrase “that which came” is not in the Greek and was added by the NASB translators.
  - The problem with this wording is it makes it sound like a gift of some kind came through the one who sinned, so we will use “what came”.
  - The phrase “the one who sinned” is a clear reference to Adam and his original sin.
- for on the one hand judgment *arose* from one *transgression* resulting in condemnation, τὸ μὲν γὰρ κρίμα ἐξ ἐνὸς εἰς κατάκριμα,
  - The phrase “on the one hand” is the first half of a μὲν (men) – δὲ (de) construction in the Greek.
  - The second half of the construction is “on the other hand” in the last part of this verse.
  - The phrase “the judgment” is κρίμα (krima) which means “judgment” or “judicial verdict”.
  - There is no definite article here, so this should just be translated “judgment”.
  - The word “arose” is not in the Greek but is implied by the sentence construction.
  - The word “one” is ἐνὸς (henos) which is a neuter adjective here meaning “one thing”.
  - The NASB translators added “transgression” because it is implied by the sentence construction.
  - The phrase “resulting in condemnation” explains the end result of the judgment which arose from Adam’s original sin.
- but on the other hand the free gift *arose* from many transgressions resulting in justification. τὸ δὲ χάρισμα ἐκ πολλῶν παραπτωμάτων εἰς δικαίωμα.
  - The phrase “on the other hand” is the second half of a μὲν (men) – δὲ (de) construction in the Greek.
  - This construction forms a contrast between the two clauses which follow.
  - The phrase “free gift” is χάρισμα (charisma) as we saw in verse 15 to mean “that which is freely and graciously given”.
  - The word “arose” is not in the Greek but is implied by the sentence construction.
  - The phrase “from many transgressions” tells us that all transgressions (not just Adam’s original sin) were dealt with when Jesus died on the cross to provide us the free gift of salvation.
  - The phrase “resulting in justification” explains the end result of the free gift which arose from the sacrifice made for all of our transgressions.

- For since by means of the transgression of the one man, death reigned through the one man,  
εἰ γὰρ τῷ τοῦ ἑνὸς παραπτώματι ὁ θάνατος ἐβασίλευσεν διὰ τοῦ ἑνός,
  - The word “if” here is a first-class conditional in the Greek.
  - We will translate this as “since”.
  - As in verse 15 the phrase “by the transgression of the one” is a clear reference to Adam’s original sin.
  - This phrase is a dative of means.
  - As in verses 12 and 14, the word “death” here refers to spiritual death, not physical death.
  - As in verse 14 the spiritual death of mankind did not simply exist after the fall – it reigned.
  - The word “one” at the end of this phrase is the same as the earlier instance.
  - Both are masculine adjectives referring to the one man - Adam.
- much more those who receive the abundance of grace and of the free gift of righteousness.  
πολλῷ μᾶλλον οἱ τὴν περισσεῖαν τῆς χάριτος καὶ τῆς δωρεᾶς τῆς δικαιοσύνης λαμβάνοντες
  - As we saw in verses 9, 10 and 15, Paul employs the *a fortiori* principle here.
  - As in verse 15, the conclusion is certain because God’s grace is far greater than mankind’s failures.
  - The phrase “those who receive” is a participle of λαμβάνω (lambanō).
  - This is the same word used of receiving Christ by believing in His name [John 1:12].
  - The phrase “the abundance of grace and of the gift of righteousness” refers to God’s salvation grace package which includes imputed righteousness.
  - As in verse 15, the word “gift” in this verse is from δωρεά (dōrea) which means “that which is given freely to another”.
  - As before, we will translate this “free gift”.
- will reign in life through the One Man, Jesus Christ.  
ἐν ζωῇ βασιλεύσουσιν διὰ τοῦ ἑνὸς Ἰησοῦ Χριστοῦ.
  - The word “reign” is from βασιλεύω (basileuō) which means “exercise authority” or “rule”.
  - This is the same word found in verse 14 and earlier in this verse speaking of the reign of spiritual death.
  - The word “life” is from ζωή (zōē) which means “life”.
  - This word can mean physical life but is most often used of spiritual life in the Bible as it is here.
  - Just as spiritual death has reigned over people through Adam, people can reign in spiritual life through Jesus Christ.
  - The word “One” is a masculine adjective which was used to refer to the one man - Adam.
  - Here it is used to refer to the One Man, Jesus Christ.

- Principles of Romans 5:15-17
  - Although Adam was a type of Christ, the contrast between Adam's transgression and Christ's free gift cannot be overemphasized.
  - Even though Adam's original sin put the entire human race under condemnation, the grace of God trumps Adam's failure by releasing all who believe from that sentence [John 3:18; Rom 8:1].
  - Adam's original sin brought the estate of spiritual death and its reign over the entire human race.
  - Unbelievers are under this ruthless ruler that reigns over them in operational death.
  - Jesus Christ's sacrificial death on the cross for everyone's sins brings the estate of spiritual life to all who believe in Him [John 3:16; 2 Cor 5:21].
  - Those who receive the free gift of eternal life through Christ are able to reign in that life.
  - Our reign in life through Christ is in accordance with our submission to our Lord Jesus Christ.
  - However, believers are also able to voluntarily submit to their old ruler and walk in operational death just like an unbeliever [2 Pet 2:20-22].

- So then as through one transgression there resulted condemnation to all people,  
Ἄρα οὖν ὡς δι' ἑνὸς παραπτώματος εἰς πάντας ἀνθρώπους εἰς κατάκριμα,
  - The phrase “So then” is a phrase Paul uses fairly often [Rom 7:3, 25; 8:12; 9:16, 18; ...].
  - Paul typically uses this phrase to introduce a summary statement of some kind.
  - Paul summarizes everything from verses 12 through 17 here in verses 18 and 19.
  - In verse 18 and verse 19 he makes an “as... even so...” comparison.
  - The first thing Paul highlights in his summary statement is the condemnation that resulted from Adam’s original transgression.
  - The phrase “to all men” is literally “to all people”.
- even so through one act of righteousness there resulted justification of life to all people.  
οὕτως καὶ δι' ἑνὸς δικαιώματος εἰς πάντας ἀνθρώπους εἰς δικαίωσιν ζωῆς·
  - Paul then presents the “even so” contrasting conclusion regarding Christ and His act.
  - The “one act of righteousness” refers to Christ’s sacrificial death on the cross.
  - The phrase “justification of life” refers to the justification that accompanies eternal life.
  - Justification of life is available to all people, but verse 17 says it comes to “those who receive”.
  - Adam’s transgression brought death whereas Jesus Christ’s act of righteousness brings life.
  - As before, the phrase “to all men” is literally “to all people”.
- For as through the one man’s disobedience many people were rendered sinners,  
ὡσπερ γὰρ διὰ τῆς παρακοῆς τοῦ ἑνὸς ἀνθρώπου ἁμαρτωλοὶ κατεστάθησαν οἱ πολλοί,
  - Paul begins another “as... even so...” comparison here in verse 19.
  - This time part of the contrast is between disobedience and obedience.
  - These verses make it clear that Paul uses “the many” and “all people” to refer to the same groups.
  - As before, we will translate “the many” as “many people” since πολλοί (polloi) is masculine.
  - The word “made” is from καθίστημι (kathistēmi) which means “cause to be”.
  - The best translation here might be “render” as we saw in 2 Pet 1:8.
  - Verse 18 highlights the condemnation that came from Adam’s transgression.
  - Verse 19 highlights that Adam’s disobedience led to an entire race of those who sin against God.
- even so through the obedience of the One many people will be rendered righteous.  
οὕτως καὶ διὰ τῆς ὑπακοῆς τοῦ ἑνὸς δίκαιοι κατασταθήσονται οἱ πολλοί.
  - Paul then presents the “even so” contrasting conclusion regarding Christ’s obedience.
  - Christ’s obedience refers to His willingness to do the Father’s will in going to the cross [Lk 22:41-42].
  - The verb for “made” is in the future tense here.
  - This is a contrast between what “was” because of Adam’s disobedience and what “will be” because of Christ’s obedience.
  - To be “made righteous” here involves the imputed righteousness of salvation.



- The future aspect of this highlights the fact that condemned sinners are being saved over time.
- In the context of the comparison Paul is making here, experiential righteousness is also in view because it is the direct contrast to the “sinners” in the first half of this verse.
- As before, we will translate “the many” as “many people” since πολλοί (polloi) is masculine.
- As before, we will translate καθίστημι (kathistēmi) as “rendered”.
- Principles of Romans 5:18-19
  - Adam’s original sin of disobedience put the entire human race under condemnation.
  - Adam’s original sin also put the entire human race under spiritual death.
  - Spiritual death reigns over the entire human race in operational death – we are all sinners.
  - These things were true for all of us because we were all identified with Adam at physical birth.
  - Christ’s obedient act of righteousness brings the possibility of salvation – positional righteousness, resultant justification and eternal life – to everyone.
  - Christ’s righteous act also brings the possibility of experiential righteousness to everyone.
  - These things are true for everyone who is identified with Christ at spiritual birth.
  - Disobedience to the Gospel associates a person with the disobedience of the first Adam [Jn 3:36].
  - Obedience to the Gospel associates a person with the obedience of the last Adam [Heb 5:9].

- **Grace Overcomes Sin [5:20-21]**

- The Law came in so that the transgression would increase;  
νόμος δὲ παρεῖσθληθεν, ἵνα πλεονάσῃ τὸ παράπτωμα.
  - The phrase “came in” is from παρεῖσέρχομαι (pareiserchomai) which means “slip/come in”.
  - The only other use of this word is in Gal 2:4 where it is translated “sneaked in”.
  - The basic meaning of this word is “come in on the side” or “come in as a side issue”.
  - This tells us that sin was already an issue for mankind and the Law came along to highlight it.
  - This verse tells us that the purpose of the Law was to increase transgression.
  - Transgression would necessarily increase under Law because through Law comes the knowledge (awareness) of sin [Rom 3:20].
  - The word “transgression” is παράπτωμα (paraptōma) which means “a violation of moral standards”.
  - This is the word Paul has used for transgressing the Law throughout Romans.
  - The word “increase” is from πλεονάζω (pleonazō) which means “become more and more so as to be in abundance”.
- but where sin increased, grace abounded all the more,  
οὗ δὲ ἐπλεόνασεν ἡ ἁμαρτία, ὑπερπερίσσευσεν ἡ χάρις,
  - The word “sin” is ἁμαρτία (hamartia) which means “miss the mark” regarding God’s righteousness.
  - The “transgression” of the first half of this verse is equated with “sin” in the second half of this verse.
  - The word “increased” in the second half of this verse is also from πλεονάζω (pleonazō).
  - This word’s connection to “abundance” ties together with the verb “abounded” here.
  - The phrase “abounded all the more” is from ὑπερπερισσεύω (hyperperisseuō).
  - This is a “hyper” version of περισσεύω (perisseuō) which means “abound” or “overflow”.
- so that, as sin reigned in death, even so grace would reign through righteousness  
ἵνα ὡς περ ἐβασίλευσεν ἡ ἁμαρτία ἐν τῷ θανάτῳ, οὕτως καὶ ἡ χάρις βασιλεύσῃ διὰ δικαιοσύνης
  - Paul uses another “as... even so...” comparison here as he had done in verses 18 and 19.
  - This time the contrast has to do with the reign of sin versus the reign of grace.
  - The phrase “sin reigned in death” refers back to the reign of death in verses 14 and 17.
  - Adam’s original sin brought spiritual death which reigns over the human race in operational death.
  - The word “reigned” is an indicative of βασιλεύω (basileuō) which means “rule” or “reign”.
  - The indicative highlights the present reality of sin’s reign in death.
  - The phrase “grace would reign through righteousness” refers back to the reign of those who receive the abundance of grace in verse 17.
  - In this verse grace is personified as reigning.
  - The phrase “would reign” here is a subjunctive of βασιλεύω (basileuō).

- The subjunctive highlights the potential for grace to reign, but only for those who believe in Jesus.
- The word “righteousness” here could refer to imputed or experiential righteousness.
- Given the remainder of this verse, imputed righteousness is in view.
- to eternal life through Jesus Christ our Lord.
  - εἰς ζωὴν αἰώνιον διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν.
  - The phrase “to eternal life” is connected to the word “righteousness” that precedes it.
  - The entire phrase “righteousness to eternal life” sums up the grace blessings we receive at the moment of our salvation.
  - These verses tell us that grace has a superior reign compared to that of sin through the super abundance of blessings poured out upon all who believe in Jesus.
  - This reign of grace (and those who receive that grace) is possible only through the one-and-only Savior Jesus Christ.
- Principles of Romans 5:20-21
  - The Law came in, not as a solution to sin, but to highlight sin and its utter sinfulness [Rom 3:20; 4:15; 5:13; 7:7, 13].
  - The Law was powerless to overcome the reign of sin through operational death [Rom 8:3; Col 2:23].
  - But where transgression and sin increased, God’s grace was super abundant [1 Tim 1:12-14].
  - Sin may have its grip on the human race through its reign of operational death, but God’s grace has a superior reign through righteousness and life.
  - This grace victory over the rule of sin can only come through Jesus Christ [John 1:17; Rom 6:23].
  - The once-and-for-all grace victory achieved at our salvation should be manifest in us day-by-day.
  - It is incumbent upon those who have received the victory over the reign of sin to walk by means of the Spirit [Gal 5:16], put on the armor of God [Eph 6:10-17], walk in the Light of Christ [1 John 1:7], take every thought captive [2 Cor 10:5] and walk in a worthy manner [Eph 4:1; Col 1:10; 1 Thess 2:12].
  - All these are made possible through God’s grace.