

Romans 5:18-21

“So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men. 19 For as through the one man's disobedience the many were made sinners, even so through the obedience of the One the many will be made righteous. 20 The Law came in so that the transgression would increase; but where sin increased, grace abounded all the more, 21 so that, as sin reigned in death, even so grace would reign through righteousness to eternal life through Jesus Christ our Lord.”

So then as through one transgression

- “so then” [ἄρα οὖν; ara oun] – “therefore, so then”; “accordingly therefore/then”
- “Under these circumstances something is so or becomes so” (Thayer’s)
ἄρα and οὖν are coordinating conjunctions, which usually appear separately
- Only in Paul’s writings do they appear together (ἄρα used 11 times* in Romans; 9 of 11 with οὖν)

* all word counts are from NA27

So then as through one transgression

- Verse 18 is going to summarize what Paul has said from Verses 12-17

So then as through one transgression

- Verse 12
“Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned”

So then as through one transgression

- Verse 13-14 (parenthetical)
“for until the Law sin was in the world, but sin is not imputed when there is no law. 14 Nevertheless death reigned from Adam until Moses, even over those who had not sinned in the likeness of the offense of Adam, who is a type of Him who was to come.”

So then as through one transgression

- Verses 15-17

“But the free gift is not like the transgression. For if by the transgression of the one the many died, much more did the grace of God and the gift by the grace of the one Man, Jesus Christ, abound to the many. 16 The gift is not like that which came through the one who sinned; for on the one hand the judgment arose from one transgression resulting in condemnation, but on the other hand the free gift arose from many transgressions resulting in justification. 17 For if by the transgression of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.”

So then as through one transgression

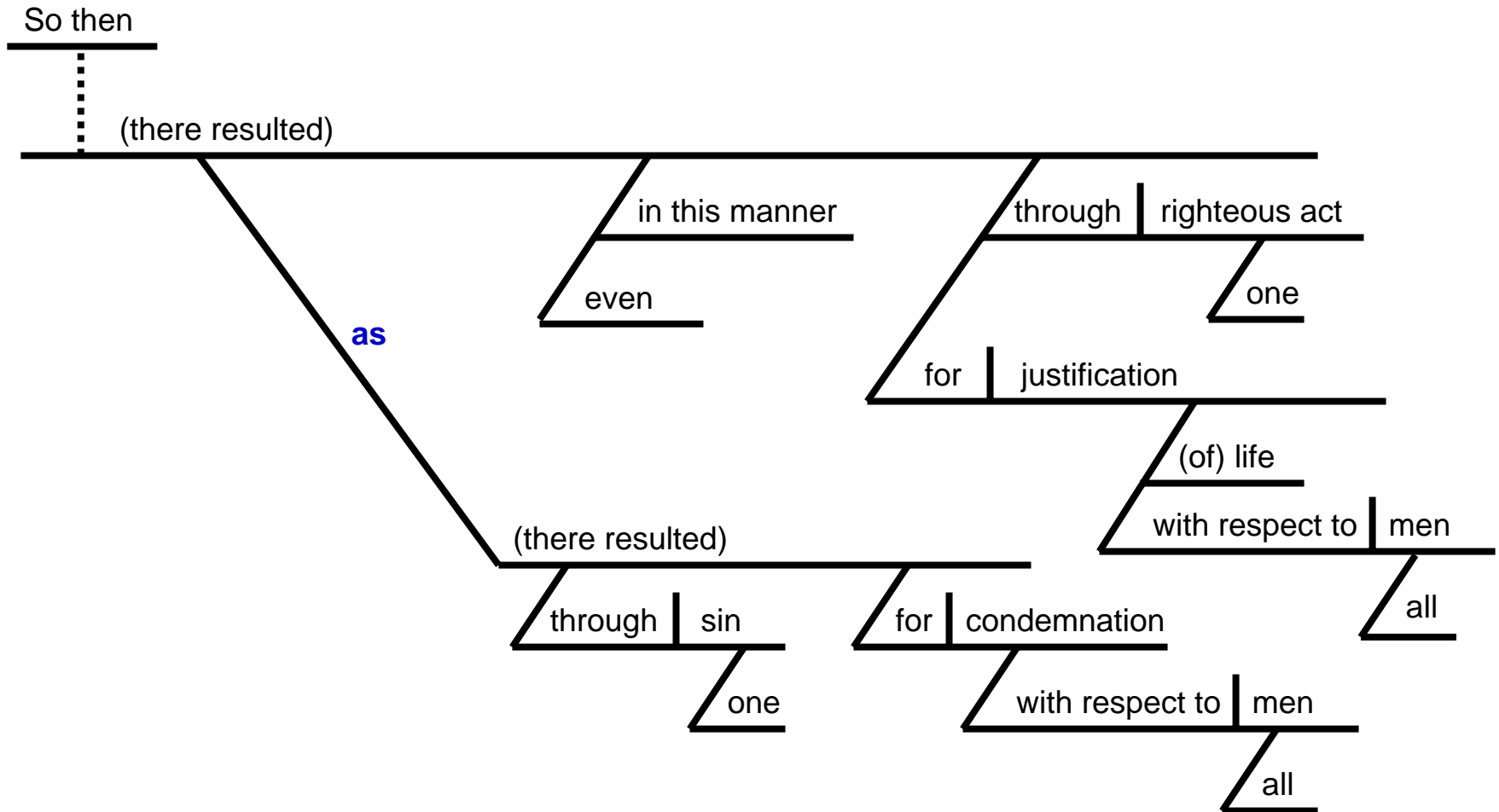
- Verse 18 is going to summarize what Paul has said from Verses 12-17
- The summary of Verse 18:
“So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men.”

So then **as** through one transgression

- “as” [ὡς; hoos] – “as, like as, even as, in the same manner as”
- A particle of comparison
- In Verse 18 it is used as a subordinating conjunction, which links this subordinating clause with the main clause of the sentence

So then **as** through one transgression

- Graphically:



So then **as** through one transgression

- In verses 18-21 Paul will make three comparisons between Adam and Christ
 - Verse 18 “as ... so”
 - Verse 19 “just as ... so”
 - Verse 21 “just as ... so”

So then as **through** one transgression

- “through” [διά; dia] – “through, by”
- Preposition that shows “means” or “instrumentality” in this instance
- It indicates the means or instrumentality by which the verbal action is accomplished (Wallace)
- **How** has condemnation come to all men?
- “**by** one transgression”

So then as through one **transgression**

- “one” [εἷς; heis] – “one”
- An adjective
- “transgression” [τὸ παράπτωμα; to paraptoma] – “sin, transgression”
- Literally, a fall beside or near something
- Figuratively, a sin or deviation from truth
- Used 9 times in Romans
- This is a synonym of ἁμαρτία [hamartia]

So then as through one **transgression**

- What is the “one transgression” that is being referred to?
- Adam’s sin

there resulted condemnation

- “there resulted”
- Guess what?
- In the Greek text there are no verbs in Verse 18!
- “There resulted” is provided in place of the preposition εἰς [eis]
- Literally, the sentence reads: “Therefore, as through one sin with respect to all men **for** condemnation”

there resulted condemnation

- “there resulted” [εἰς; eis] – “so that, with the result that, for”
- In this instance the preposition denotes *result*
- What was the result of the one sin?
- Condemnation to all men!

there resulted *for* **condemnation**

- “condemnation” [τὸ κατάκριμα; to katakrima] – “damnatory sentence, condemnation”
- Only found three times in the NT (Rom. 5:16, 18; 8:1)
- Rom. 5:16b
“... for on the one hand the judgment arose from one transgression resulting in **condemnation** ...”
- This is a condemnation **of death** (v.12)

to all men,

- “to” [εἰς; eis] – “into, toward, in”
- In this instance the preposition implies *motion*
- The condemnation [of death] *passes* (verb from Verse 12) **to** all men

to **all** men,

- “to” [εἰς; eis] – “into, toward, in”
- In this instance the preposition implies *motion*
- The condemnation [of death] *passes* (verb from Verse 16) **to** all men
- “all” [πᾶς; pas] – “all”
- Adjective
- Did this condemnation spread only to *some*? The really bad ones?

to all **men**,

- “men” [ὁ ἄνθρωπος; ho anthroopos] – “human being, man, mankind”
- Plural noun: “human beings” (men and women)
- Used 27 times in Romans

even so **through** one act of righteousness

- “even so” [οὕτως καί; houtoos kai] – “even so”
- These two particles are used adverbially
- Literally, “in this manner, even”
- “through” [διά; dia] – “through, by”
- It indicates the means or instrumentality by which the verbal action is accomplished (Wallace)

even so through **one** act of righteousness

- “one” [εἷς; heis] – “one”
- Same adjective as in the previous clause

even so through one **act of righteousness**

- “one” [εἷς; heis] – “one”
- Same adjective as in the previous clause
- “act of righteousness” [τὸ δικαίωμα; to dikaiooma] – “a righteous act or deed”
- Used 5 times in Romans
- What “act of righteousness” is this referring to?
- Christ’s death on the cross

even so through one **act of righteousness**

- Philippians 2:8
“Being found in appearance as a man,
He humbled Himself by becoming
obedient to the point of death, even
death on a cross.”
- It was Christ’s sacrifice on the Cross that
satisfied the Father’s wrath toward sin
and enabled God to justly confer
righteousness to those who believe

there resulted justification of life

- “there resulted”
- This verb is also added since there are no verbs in Verse 18
- In the Greek text there is actually the same preposition εἰς [eis]
- Literally: “so even by one act of righteousness to all men for justification of life”

there resulted justification of life

- “there resulted” [εἰς; eis] – “so that, with the result that, for”
- In this instance the preposition denotes *result*
- What was the result of the one act of righteousness?
- Justification of life to all men!!

there resulted **justification** of life

- “justification” [ἡ δικαίωσις ; hee dikaiosis] – “justification; the act of declaring righteous”
- Used only twice in the NT (Rom. 4:25; 5:18)
- Rom. 4:25
“He who was delivered over because of our transgressions, and was raised because of our **justification.**”

there resulted **justification** of life

- The moment anyone believes the Gospel that one is “declared righteous” by God
- The key doctrine of “Justification by Faith” was recovered from Scripture by Martin Luther and the other Reformers
- The Roman Catholic Church of course rejected this teaching of “Justification by Faith” as promoted by the Reformers
- The RCC taught/teaches that “justification” refers to God’s justness and is not given to man

there resulted **justification** of life

- Do you know there is also a movement within “evangelicalism” called “New Perspectivism”, which teaches that God does not declare men righteous by faith
- Their “perspective” is not *new* but is similar to the RCC
- Both groups teach that the Reformers were wrong to interpret Romans as teaching “Justification by Faith”

there resulted **justification** of life

- Despite the critics of our “So Great Salvation”, our passage this morning clearly teaches that, because of Christ’s death on the Cross, justification of life is made available to all men

there resulted justification **of life**

- “of life” [ἡ ζωή; hee zooee] – “life”
ζωή [zooee] here denotes “spiritual life”
- Used 14 times in Romans
- “of life” modifies “justification”
- When one is declared righteous by God he is also at the same time given eternal life
- Rom. 6:23 “For the wages of sin is death, but the free gift of God is **eternal life** in Christ Jesus our Lord.”

there resulted justification **of life**

- Jesus is of course our Life

- John 6:47-48

“Truly, truly, I say to you, he who believes has eternal life. 48 I am the bread of life.”

- Col. 3:4a

“When Christ, who is our Life...”

- See also John 17:3

to **all** men.

- “to” [εἰς; eis] – “into, toward, in”
- In this instance the preposition implies *motion*
- The justification of life is given **to** all men
- “all” [πᾶς; pas] – “all”
- Adjective

to all **men**.

- “men” [ὁ ἄνθρωπος; ho anthroopos] –
“human being, man, mankind”
- Same as in the previous clause
- “All human beings”

to all men.

- Is this teaching that all men are justified?
- No
- Scripture is clear that salvation (justification, forgiveness of sins, redemption, etc...) is available to all men, but it must be individually received by faith
- Eph 2:8
“For by grace you have been saved **through faith**; and that [salvation] not of yourselves, it is the gift of God”

Verse 18 Summary

So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men.

- Let's summarize 18
- We have noted that Verses 18-21 are really a summary of Verses 12-17
- In Verse 18 Paul compares Adam's sin with Christ's work on the Cross

Verse 18 Summary

- This section in Romans teaches “Federal Headship”
- Adam’s sin resulted in the condemnation of all men, because he was the Federal Head or Representative Man for all of mankind
- Christ’s work on the cross resulted in justification of life made available to all men who believe the Gospel, because He is the new Federal Head or Representative Man for all who believe

Romans 5:18-21

“So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men. 19 For as through the one man's disobedience the many were made sinners, even so through the obedience of the One the many will be made righteous. 20 The Law came in so that the transgression would increase; but where sin increased, grace abounded all the more, 21 so that, as sin reigned in death, even so grace would reign through righteousness to eternal life through Jesus Christ our Lord.”

For as through the one man's disobedience

- “for” [γάρ; gar] – “for, truly therefore”
- Paul is going to explain Verse 18 in further detail
- Isn't Paul amazing? He explains a truth and then summarizes it. Only to go on and give more details of his summary.
- Paul (ultimately God who inspired the epistle) really wanted the Romans to understand the inner workings of Federal Headship

For **as** through the one man's disobedience

- “as” [ὡσπερ; hoosper] – “just as, even as”
- A particle of comparison
- In Verse 19 it is used as a subordinating conjunction, which links this subordinating clause with the main clause of the sentence
- Simply:

Through the obedience of the one the many will be made righteous

just as

Through the disobedience of the one man the many will be made sinners

For as **through** the one man's disobedience

- “through” [διά; dia] – “through, by”
- Preposition that indicates the means or instrumentality by which the verbal action is accomplished (Wallace)
- **How** have the many been made sinners?
- “**through** the one man's disobedience”

For as through **the one man's** disobedience

- “the one man” [τοῦ ἑνὸς ἀνθρώπου; tou henos anthropou] – “the one man”
- Already this morning we’ve seen both “one” [εἷς; heis] and “man” [ὁ ἄνθρωπος; ho anthropos]
- Who is “the one man”?
- Adam

For as through the one man's **disobedience**

- “disobedience” [ἡ παρακοή; hee parakoee] – “disobedience”
- Literally, unwillingness to hear
- In Verse 18 we had the phrase “through one sin”
- Here we have “through the one man’s disobedience”
- These are parallel statements called generally a Hebraism
- Have you noticed Paul doing this often?

the many were made sinners,

- “the many” [πολύς; polus] – “much, many”
- Adjective
- This refers to the “all men” of Verse 18

the many **were made** sinners,

- “were made” [καθίστημι; kathisteemi] – “to constitute, to declare, to show to be”
- Yes, we have a verb!
- Aorist tense; Indicative mood; Passive voice
- Because of the Aorist/Indicative verb we know that all men were declared sinners by God when Adam sinned in the garden
- What a horrible inheritance!

the many were made **sinners**,

- “sinners” [ἁμαρτωλός; hamartoolos] – “sinful, a sinner”
- Used 4 times in Romans (3:7; 5:8, 19; 7:13)
- This refers to mankind’s *position* as sinners in Adam

even so through the obedience of the One

- “even so” [οὕτως καί; houtoos kai] –
- There are actually two adverbs here:
 - οὕτως - in this manner
 - καί - even

even so **through** the obedience of the One

- “through” [διά; dia] – “through, by”
- Preposition that indicates the means or instrumentality by which the verbal action is accomplished (Wallace)
- **How** will the many be made righteous?
- “**through** the obedience of the One”

even so through **the obedience** of the One

- “the obedience” [ἡ ὑπακοή ; hee hupakoee] – “obedience, submission”
- Literally, “the act of listening under”
- Used 7 times in Romans
- This refers to Christ’s death on the Cross (remember Phil. 2:8; see also Heb. 5:8)

even so through the obedience **of the One**

- “of the One” [εἷς; heis] – “one”
- Refers to Christ

the many will be made righteous.

- “the many” [πολύς; polus] – “much, many”
- Adjective
- This word corresponds to the “all men” of Verse 18
- Will *all* mankind be made righteous?
- No.
- By comparing Scripture with Scripture, we understand that this is speaking of the many **who will believe** the Gospel (see The Gospel of John)

the many **will be made** righteous.

- “will be made” [καθίστημι; kathisteemi] – “to constitute, to declare, to show to be”
- Future tense; Indicative mood; Passive voice
- Future tense? Oh no! Am I not already justified?
- Yes, we who believe have been justified (declared righteous) by God
- And Paul has spent much of Chapters 3 & 4 teaching exactly this (3:22, 28; 4:5)

the many **will be made** righteous.

- So, why the future/indicative if we have already (past tense) been justified?
- Simply this: What about all those who have yet to believe the Gospel?
- Their justification will occur *in the future* as they believe the Gospel
- This phrase is shows **result**
- The *result* of Adam's sin is that all men are positionally sinners; the *result* of Christ's death is that all who *will believe will be* positionally righteous

the many will be made **righteous**.

- “righteous” [δίκαιος; dikaios] – “righteous; just”
- Adjective
- Used 7 times in Romans
- As been mentioned, in this instance “righteous” [δίκαιος; dikaios] refers to our position of being righteous
- Other verses admonish us to live righteously in our condition by faith (i.e., Eph. 6:1)

Verse 19 Summary

For as through the one man's disobedience the many were made sinners, even so through the obedience of the One the many will be made righteous.

- Let's summarize 19
- Again Verse 19 explains in other words what Paul had said in Verse 18
- Although all men are constituted sinners in Adam, only those who believe will be constituted righteous in Christ

Romans 5:18-21

“So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men. 19 For as through the one man's disobedience the many were made sinners, even so through the obedience of the One the many will be made righteous. 20 The Law came in so that the transgression would increase; but where sin increased, grace abounded all the more, 21 so that, as sin reigned in death, even so grace would reign through righteousness to eternal life through Jesus Christ our Lord.”

The law came in so that

- “The Law” [ὁ νόμος; ho nomos] – “law, principle”
- Used 74 times in Romans
- In Romans “law” [ὁ νόμος] can refer to a principle (Rom. 3:27; 7:21) or the Mosaic Law (Rom. 2:12f; Rom. 7:1f)
- Outside of Romans “law” [ὁ νόμος] is also used to refer to “the law of Christ” (Gal. 6:2), which applies to Christians under Grace

The law came in so that

- Here in 5:20 “law” speaks of “the Mosaic Law”

The law **came in** so that

- “came in” [παρεισέρχομαι; pareiserchomai] – “to come in beside, to enter in addition”
- The Law *came in beside* sin
- Sin existed before the Law was given to Israel, but God wanted to officially demonstrate to the world His holiness and man’s sinfulness (cf. Rom. 5:13)
- God gave the Law to the Nation of Israel through Moses (~1440 BC)

The law came in **so that**

- “so that” [ἵνα; hina] – “so that”
ἵνα plus the subjunctive verb expresses several different ideas in Koine Greek:
 - Purpose
 - Result
 - Purpose-Result
 - Substantival (as the subject, direct object or apposition)
- Here in 5:20 ἵνα declares the *purpose* that the Law came in

the transgression would increase;

- “the transgression” [τὸ παράπτωμα; to paraptoma] – “sin, transgression”
- This is the same word we saw in Verse 18 that was used to describe Adam’s sin in the Garden
- In the NT παράπτωμα refers to sinful acts (not the sin nature)
- It’s synonym ἁμαρτία [hamartia] can refer to either the sin nature or sinful acts depending on the context

the transgression **would increase**;

- “would increase” [πλεονάζω; pleonazoo] – “to make to increase”
- Used 3 times in Romans (5:20 twice; 6:1)
- Aorist tense; Active voice; Subjunctive mood
- So, the purpose God gave the Jews the Law was so that sin would increase
- This is stated elsewhere in Scripture

the transgression would increase;

- Rom. 3:20b
“for through the Law comes the knowledge of sin.”
- Gal. 3:19
“Why the Law then? It was added because of [for the sake of defining] transgressions, having been ordained through angels by the agency of a mediator, until the seed would come to whom the promise had been made.”

the transgression would increase;

- As was stated earlier, God put the Israelites under Law to show the world (and you in the Church) His holiness and man's utter sinfulness

but **where** sin increased,

- “but” [δέ; de] – “but, moreover”
- Coordinating conjunction
- “where” [οὗ; hou] – “where, to which”
- Subordinating conjunction

but where **sin** increased,

- “sin” [ἡ ἁμαρτία; hee hamartia] – “sin, sin nature”
- Literally, to miss the mark
- However, in the NT it always refers to sin
- Used 48 times in Romans
- Synonym of τὸ παράπτωμα [to paraptoma]

but where sin **increased**,

- “increased” [πλεονάζω; pleonazoo] – “to make to increase”
- Same verb as in the previous phrase
- Aorist tense; Active voice; Indicative mood
- God’s purpose was achieved!
- He gave the Jews the Law so that sin would increase, and it did just that

grace abounded all the more,

- “grace” [ἡ χάρις; hee charis] – “grace, unmerited favor”
- Used 24 times in Romans
- This grace belongs to God (Rom. 5:15)
- By the Law God had revealed His holiness and man’s utter sinfulness, which created an abysmal gulf between God and man
- What would God do next?
- Show Grace to all who trust in Him

grace abounded all the more,

- God's grace entered the dismal scene and provided forgiveness of sins, justification, eternal life, redemption, freedom from the power of the indwelling sin nature, power for living the Christian Life, etc...

grace abounded all the more,

- “abounded all the more” [ὑπερπερισσεύω; huperperisseuoo] – “to abound beyond measure, to abound exceedingly”
- Used only three times in the NT (Rom. 5:20; 15:22; 2 Cor. 7:4)
- Sin *increased* when the Law was given to man
- God’s grace doesn’t merely *increase* when it enters the scene – it super abounds beyond measure!

grace abounded all the more,

- God's grace didn't merely "fix" the problem of separation between God and man, which sin definitely created
- God by His grace forgives those sins, declares righteous the sinner, blesses him with all spiritual blessings in the heavenlies, places him in His Son, places His Spirit permanently in him, provides him freedom from the power of the indwelling sin nature, will reward him for everything done by trusting, etc ...

Verse 20 Summary

The Law came in so that the transgression would increase; but where sin increased, grace abounded all the more,

- Let's summarize 20
- The Law was given to expose the sin of mankind
- This it did and left mankind hopelessly lost and in need of a Savior
- God in His Grace saves (past, present, future) all who trust in Him

Romans 5:18-21

“So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men. 19 For as through the one man's disobedience the many were made sinners, even so through the obedience of the One the many will be made righteous. 20 The Law came in so that the transgression would increase; but where sin increased, grace abounded all the more, 21 so that, as sin reigned in death, even so grace would reign through righteousness to eternal life through Jesus Christ our Lord.”

so that, as sin reigned in death,

- “so that” [ἵνα; hina] – “so that”
ἵνα plus the subjunctive verb expresses several different ideas in Koine Greek:
 - Purpose
 - Result
 - Purpose-Result
 - Substantival (as the subject, direct object or apposition)
- Here in 5:21 ἵνα explains the *purpose-result* of grace super abounding

so that, **as** sin reigned in death,

- “as” [ὡσπερ; hoosper] – “just as, even as”
- A particle of comparison
- In Verse 21 it is used as a subordinating conjunction, which links this subordinating clause with the main clause of the sentence
- Simply:

Grace would reign through righteousness to eternal life through Jesus Christ our Lord

just as

sin reigned in death

so that, as **sin** reigned in death,

- “sin” [ἡ ἁμαρτία; hee hamartia] – “sin, sin nature”
- Same word as in the previous verses
- From what I can tell, this is the first reference to the indwelling sin nature
- Reasons:
 1. The definite article is present (this is the least significant of reasons, because the definite article has been present already in the *prior* context to describe Adam’s sin)

so that, as **sin reigned in death,**

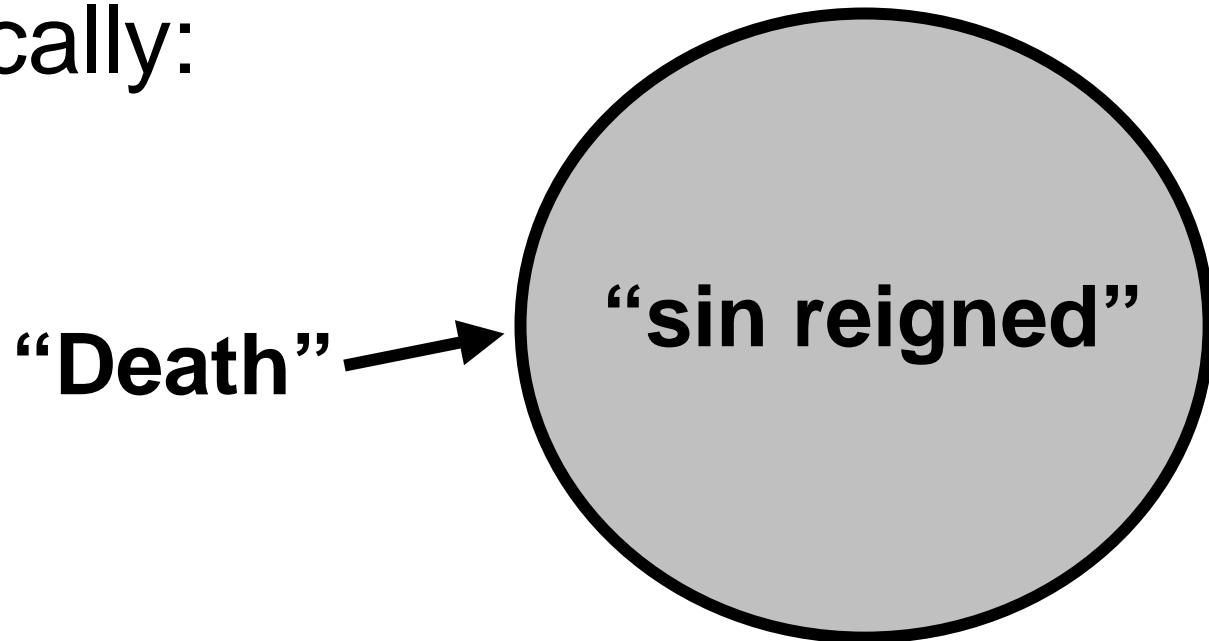
2. The sin nature and our freedom from its power is the main subject of Chapter 6
3. Romans 6:12 says, “Therefore **do** not **let sin reign** in your mortal body so that you obey its lusts.”
 - In this command, “**do let reign**” is the same word for “reign” as in 5:21
 - “**sin**” is clearly “the sin nature” in 6:12

so that, as sin **reigned** in death,

- “reigned” [βασιλεύω; basileuoo] – “to rule, to be king, to exercise kingly power”
- Used 6 times in Romans
- This is the first time in our context that “sin” reigns; earlier in 5:14-17 “death” reigns
- Wait until Chapter 6 to find out God’s way of freedom from this indwelling tyrant!
- Aorist tense; Active voice; Indicative mood

so that, as sin reigned in death,

- “in death” [ἐν τῷ θανάτῳ; en too thanatoo] – “in death”
- This prepositional phrase speaks of the sphere in which sin reigned
- Graphically:



even so grace would reign

- “even so” [οὕτως καί; houtoos kai] –
- There are again actually two adverbs here:

οὕτως - in this manner

καί - even

even so grace **would reign**

- “grace” [ἡ χάρις; hee charis] – “grace, unmerited favor”
- Same word as in Verse 20
- “would reign” [βασιλεύω; basileuoo] – “to rule, to be king, to exercise kingly power”
- Same verb as earlier in Verse 21
- Aorist tense; Active voice; Subjunctive mood

even so grace would reign

- This is the last comparison (and verse) of Chapter 5
- Due to Adam's sin, the sin nature reigned as king over all who were positionally in Adam
- Due to Christ's work on the Cross, grace now reigns as king and never ceases to super over abound for the believer
- But wait there's more to Verse 21...

through righteousness to eternal life

- “through” [διά; dia] – “through, by”
- Preposition that indicates the means or instrumentality by which the verbal action is accomplished (Wallace)
- **How** will grace reign?
- “**through** righteousness”

through **righteousness** to eternal life

- “righteousness” [ἡ δικαιοσύνη; hee dikaiosunee] – “righteousness; the quality or state of one who is righteous”
- Used 34 times in Romans
- Romans 5:17
“For if by the transgression of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of **righteousness** will reign in life through the One, Jesus Christ.”

through **righteousness** to eternal life

- We have been justified or given the gift of righteousness (5:17), and because of this grace is able to reign in our lives

through righteousness **to** eternal life

- “to” [εἰς; eis] – “in”
- The preposition εἰς has many different usages

εἰς can be used in the place of εἰν

- It seems best to translate εἰς as “in” (“grace would reign ... **in** eternal life”), because:
 1. “In” best matches the comparison of “sin reigned **in** death”

through righteousness **to** eternal life

2. “In” best fits Verse 17 which is parallel to Verse 21

“For if by the transgression of the one, **death reigned** through the one, much more those who receive the abundance of **grace** and of the gift of **righteousness will reign in life through** the One, **Jesus Christ.**”

(the **red text** marks words that appear in Verse 21)

through righteousness **to** eternal life

3. “Eternal life” is not merely eternity or time with out end (though it includes this).

Eternal Life is a Person (Jesus Christ) and as believers we are **in Him**. Grace reigns in Christ.

- Rom. 6:23

“For the wages of sin is death, but the free gift of God is **eternal life** in Christ Jesus our Lord.”

- See also John 6:47-48; 17:3; Col. 3:4

through righteousness to **eternal life**

- “eternal life” [ζωὴν αἰώνιον; zoeen aioonion] – “eternal life”
- As mentioned in the previous slide, “eternal life” is in Jesus Christ

through Jesus Christ our Lord.

- “through” [διά; dia] – “through, by”
- Here the preposition διά indicates the *personal* agent by whom the action in view is accomplished (Wallace)
- ***Through Whom*** will grace reign?
- “**through** Jesus Christ our Lord”

through **Jesus Christ** our Lord.

- “Jesus Christ” [Ἰησοῦν Χριστόν; Ieesoun Christon]
- This title for the Second Person of the Trinity occurs 135 times in the NT and 29 times in Romans
- “Jesus” is a transliteration of the Hebrew “Joshua”, which means “Jehovah saved” (Mat. 1:21)
- “Christ” means “the anointed one” and denotes his work as Messiah to physically and spiritually save the Nation of Israel (John 4:25-26)

through **Jesus Christ our Lord.**

- “our” [ἡμῶν; heemoon] – “our”
- Personal pronoun
- “Lord” [ὁ κύριος; ho kurios] – “lord”
κύριος is a title of honor, expressive of respect and reverence, with which servants salute their master
- Whose Lord is Jesus Christ? **Ours!**

Verse 21 Summary

so that, as sin reigned in death, even so grace would reign through righteousness to eternal life through Jesus Christ our Lord.

- Let's summarize 21
- Verse 20 taught us that, where sin increased, grace super abounded
- Verse 21 gives us the result-purpose for grace super abounding

Verse 21 Summary

- So that GRACE WOULD REIGN!
- Because of Adam's sin in the Garden, the sin nature reigned as king in the sphere of death (spiritual separation from God)
- However, because of Christ's work on the Cross and the righteousness conferred to us, Grace reigns as king in the sphere of eternal life through Jesus Christ our Lord

Romans 5:18-21

“So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men. 19 For as through the one man's disobedience the many were made sinners, even so through the obedience of the One the many will be made righteous. 20 The Law came in so that the transgression would increase; but where sin increased, grace abounded all the more, 21 so that, as sin reigned in death, even so grace would reign through righteousness to eternal life through Jesus Christ our Lord.”