Romans 5:15-16

Romans 5:15-The Contrast Between the Essence of Adam’s Disobedience and Christ’s Obedience

We have noted in Romans 5:12a that the sin nature and spiritual death entered the human race through the disobedience of one man, Adam. In Romans 5:12b, we noted that each and every member of the human race received the imputation of Adam’s sin at the moment of physical birth. In Romans 5:12c, we studied that Adam is the “federal” and “seminal” or “natural” head of the human race.

Then, in Romans 5:13, we read that sin was universal prior to the giving of the Law to Moses on Mount Sinai but was never charged to the sinner’s account. We studied in Romans 5:14a that spiritual death reigned as king over the entire human race from the Fall of Adam to the giving of the Law to Moses at Mount Sinai. In this passage, Paul teaches that spiritual death reigned as a king over those who lived between the fall of Adam and the giving of the Law to Moses even though they did not disobey the same exact command given to Adam.

Then, we noted in Romans 5:14b that Adam is an illustration of Christ. However, in Romans 5:15-21, the apostle Paul presents seven contrasts between Adam and Christ in order to prevent any misunderstanding of what he meant that Adam is an illustration of Christ.

In his study of Romans 5:15-21, Dr. Thomas L. Constable identifies seven different types of contrasts between Christ and Adam: (1) Essence (2) Verdict (3) Consequences (4) Extent (5) Issues (6) Significance (7) Dominion (Constable’s Expository Notes on the Bible; pages 57-59).

In Romans 5:15, Paul presents the contrast between the “essence” of Adam’s act of disobedience and Christ’s act of obedience. The former was a transgression and the latter was an act of God’s grace.

Then, in Romans 5:16, Paul presents the contrast between the “verdict” following Adam’s disobedience and Christ’s obedience. The former was judgment and condemnation whereas the latter was justification.

In Romans 5:17, he then contrasts the “consequences” of Adam’s disobedience and Christ’s obedience. Spiritual death reigned as king over the entire human race as a result of Adam’s disobedience whereas eternal life will reign as king through Jesus Christ.

In Romans 5:18, Paul completes his thought that began in Romans 5:12 by noting the contrast between the “extent” of Adam’s act and that of Christ’s act. The entire human race was condemned because of Adam’s act whereas all those who trusted in Jesus Christ as Savior were declared justified by God.
Then, in Romans 5:19, the apostle contrasts the “issues” involved in Adam’s act and Christ’s act. Adam disobeyed God whereas Christ obeyed.

Paul in Romans 5:20 contrasts the “significance” of Adam’s disobedience with Christ’s obedience. The Law revealed the “significance” of Adam’s sin more clearly while on the other hand, God the Father’s gift of His Son to the entire human race reveals the “significance” of His grace more clearly.

Lastly, in Romans 5:21, Paul contrasts the “dominions” of Adam’s act and Christ’s act. In the former, sin reigned as king in spiritual death while, in the latter, grace would reign through righteousness to eternal life.

In Romans 5:15a, Paul teaches that Adam’s act is absolutely not identical in essence with Christ’s act. The former was transgression and the latter was an act of God’s grace.

In Romans 5:15b, Paul employs a first class conditional statement, and the a fortiori principle to teach us that Christ’s act of obedience produced infinitely superior results than Adam’s act of disobedience in that the gift of righteousness has been generously and graciously offered by God to the entire human race on the basis of His grace policy and specifically, on the basis of Christ’s obedience.

Romans 5:15, “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.”

“But” is the adversative use of the conjunction alla (ἀλλὰ) (al-lah), which introduces a statement that stands in direct contrast with Paul’s statement at the end of Romans 5:14, hos estin tupos tou mellontos, “who (Adam) is, as an eternal spiritual truth, an illustration of the One destined to come.”

The relative pronoun hos, “who” refers to Adam since it agrees in gender and number with its antecedent, the genitive masculine singular form of the noun Adam, “Adam,” which appears in Romans 5:14.

Romans 5:14, “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.”

In this relative pronoun phrase at the end of Romans 5:14, the expression tou mellontos, “the One who was to come” refers to the Lord Jesus Christ since Romans 5:12-21 presents a comparison between the results of Adam’s disobedience and Christ’s obedience.

Furthermore, a comparison of 1 Corinthians 15:22 and 45-49 also indicates that the participle form of the mello in Romans 5:14 is a reference to Christ.

1 Corinthians 15:22, “For as in Adam all die, so also in Christ all will be made alive.”

1 Corinthians 15:45-49, “So also it is written, ‘The first MAN, Adam, BECAME A LIVING SOUL.’ The last Adam became a life-giving spirit.
However, the spiritual is not first, but the natural; then the spiritual. The first man is from the earth, earthy; the second man is from heaven. As is the earthy, so also are those who are earthy; and as is the heavenly, so also are those who are heavenly. Just as we have borne the image of the earthy, we will also bear the image of the heavenly.”

Therefore, in Romans 5:14, the verb *mello* is used from the perspective of Adam and refers to the inevitability of Christ’s first advent and His becoming the head of the new creation.

In Romans 5:14, the noun *tupos* (τοῦπος), “a type,” which is used by Paul to describe Adam as an illustration of Christ. As we noted in our study of Romans 5:14, many expositors interpret Adam as a type of Christ but this is not entirely accurate since he did not point predictively to Christ because of his act of disobedience. Rather the word denotes that Adam was an example or illustration of Christ in that Adam was the head of the old creation and Christ, the head of the new creation.

Also, Adam was an example or illustration of Christ in that his act of disobedience in the Garden of Eden had universal impact in that it brought a curse and condemnation upon his posterity, i.e. the entire human race. Christ’s act of obedience to the Father’s will in going to the Cross and dying a substitutionary spiritual death for all mankind also had universal impact in that it brought blessing and justification to all those who trust in Him as Savior. Therefore, *tupos* denotes that just as Adam’s act of disobedience had universal impact so Christ’s act of obedience had universal impact.

Adam’s act of disobedience, which had universal impact prefigured Christ’s act of obedience, which also had universal impact. Adam and Christ are similar to each other only in the sense that what each did affected others. Therefore, in Romans 5:14, the noun *tupos* draws a parallel between Adam and Christ, not in a comparative sense but rather in a contrastive sense.

The entire human race is under the corporate or federal headship of Adam by virtue of physical birth whereas those members of the human race who have been declared justified by means of faith in Jesus Christ as their Savior are under the corporate or federal headship of Christ by virtue of their spiritual birth. Adam brought a curse and condemnation to the entire human race, i.e. his posterity whereas Christ brought blessing and justification. Therefore, in Romans 5:15, the conjunction *alla* introduces a statement that stands in direct contrast with Paul’s statement that Adam is an illustration of Christ. The word introduces seven different statements that present seven different ways in which Christ is “not” like Adam. *Alla* serves to warn the reader not to misunderstand the nature of the illustration between Adam and Christ.
We will translate the strong adversative conjunction *alla*, “**However, on the other hand.**”

*Romans 5:15, “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.”**

“The free gift” is the articular nominative neuter singular form of the noun *charisma* (χάρισμα) (khar-is-mah), which refers to the obedience of Christ to the Father’s will in going to the Cross and dying a substitutionary spiritual death for all of sinful mankind.

The noun *charisma* is related to the verb *charizomai*, “to show favor.” The term is rare in classical Greek and appears late in Greek antiquity. It does not appear in the canonical writings of the Septuagint.

The word appears 17 times in the Greek New Testament where except for one instance in 1 Peter 4:10, is exclusively a part of the Pauline vocabulary.

The New Thayer’s Greek-English Lexicon presents the following meanings for the word, “a gift of grace; a favor which one receives without any merit of his own; the gift of divine grace; to denote extraordinary powers, distinguishing certain Christians and enabling them to serve the church of Christ, the reception of which is due to the power of divine grace operating in their souls by the Holy Spirit; spec. the sum of those powers requisite for the discharge of the office of an evangelist” (page 667).

The Analytical Greek Lexicon Revised lists the following meanings for the word, “a free favor, free gift; benefit; a divinely-conferred endowment” (page 434).

A Greek-English Lexicon of the New Testament and Other Early Christian Literature defines the word, “a gift (freely and graciously given), a favor bestowed” (page 878).

Greek-English Lexicon of the New Testament Based on Semantic Domains defines charisma, “that which is given freely and generously’ – ‘gift, gracious gift’” (volume 2, page 569).


Commenting on the term, Vine writes, “**Charisma, ‘a gift of grace, a gift involving grace’ (charis) on the part of God as the donor, is used (a) of His free bestowments upon sinners, Rom 5:15,16; 6:23; 11:29; (b) of His endowments upon believers by the operation of the Holy Spirit in the churches, Rom 12:6; 1 Cor 1:7; 12:4,9,28,30,31; 1 Tim 4:14; 2 Tim 1:6; 1 Peter 4:10; (c) of that which is imparted through human instruction, Rom 1:11; (d) of the natural ‘gift’ of continence, consequent upon the grace of God as Creator, 1 Cor 7:7; (e) of gracious
deliverances granted in answer to the prayers of fellow believers, 2 Cor 1:11
(Vine’s Expository Dictionary of Biblical Words, Copyright (c)1985, Thomas
Nelson Publishers).

The noun *charisma* appears in Romans 6:23 where Paul clearly identifies it as
the gift of eternal life.

**Romans 6:23, “For the wages of sin is death, but the free gift of God is
eternal life in Christ Jesus our Lord.”**

It is found in Romans 11:29 for the irrevocable gifts that the Father bestows on
those who trust in Jesus Christ as their Savior.

In Romans 12:6, 1 Corinthians 12:4, 9, 28, 30, 31, 1 Timothy 4:14; 2 Timothy
1:6, and 1 Peter 4:10, the word is used of the various spiritual gifts that the Holy
Spirit gives to those who trust in Jesus Christ as their Savior in the church age.

The noun *charisma* appeared in Romans 1:11 where it meant “spiritual gift”
and was a reference to the communication of the Word of God in the form of some
spiritual insight that Paul received from the Holy Spirit since in Romans 10:17
Paul teaches that faith comes by hearing the Word of Christ.

**Romans 1:11, “For I have been and continue up to the present moment to
earnestly desire to visit all of you that I might impart a spiritual blessing to all
of you with the result that all of you might be stabilized and strengthened.”**

“Spiritual gift” is the noun *charisma* (*χάρισμα*), “spiritual” and the adjective
*pneumatikos* (*πνευματικός*), “gift.”

The expression *charisma pneumatikon*, “spiritual gift” does “not” refer to the
spiritual gifts that Paul spoke of in 1 Corinthians 12 or in Romans 12 since they
were given to the believers in Rome at the moment of their salvation by God the
Holy Spirit (See 1 Corinthians 12).

The Lord Jesus Christ authorizes the Holy Spirit to distribute to the believer at
the moment of his salvation one spiritual gift according to a comparison of
Ephesians 4:1-16 and 1 Peter 4:10.

**1 Corinthians 12:7, “But to each one is given the manifestation of the Spirit
for the common good.”**

**1 Peter 4:10, “As each one has received a special gift, employ it in serving
one another as good stewards of the manifold grace of God.”**

In Romans 1:12, Paul expresses his desire that the faith of the believers in
Rome and his faith would receive encouragement through the impartation of this
“spiritual gift.”

This indicates that the “spiritual gift” is a reference to the communication of
the Word of God in the form of some spiritual insight that Paul received from the
Holy Spirit since in Romans 10:17 Paul teaches that faith comes by hearing the
Word of Christ.
Romans 10:17, “So faith comes from hearing, and hearing by the word of Christ.”

The faith of the believers in Rome would be strengthened and in turn they would be encouraged by Paul communicating the Word of God to them. This would fulfill the purpose for which the Lord Jesus Christ gave him the spiritual gift of apostleship, which he writes in Romans 1:5, was to bring about faith among the Gentiles, which produces obedience to God. Therefore, Paul’s purpose for wanting to visit the believers in Rome was to exercise his spiritual gift on behalf of them.

The expression “spiritual gift” in Romans 1:11 can be translated “spiritual blessing.” This translation is supported by Paul’s statement in Romans 15:29, “I know that when I come to you, I will come in the fullness of the blessing of Christ.”

To be “blessed” means, “to be endued with power to fulfill a particular purpose.” The Christian is blessed in the sense that he is endued with power by hearing the Word of God, which is alive and powerful according to Hebrews 4:12.

Hebrews 4:12, “The Word of God is alive and powerful, sharper than any two-edged sword, piercing even to the dividing asunder of the soul and the spirit, and of the joints and the marrow, and is a critic of thoughts and intents of the heart.”

The Word of God enables the believer to grow in respect to his salvation.

1 Peter 2:2, “like newborn babies, long for the pure milk of the word, so that by it you may grow in respect to salvation.”

The believer is sanctified by the Word of God.

John 17:17, “Sanctify them in the truth; Your word is truth.”

Therefore, we can see that in the writings of Paul, the noun charisma is used to denote a gift from God given to the person who trusts in Jesus Christ as Savior or a spiritual blessing imparted to the believer through the communication of the Word of God. However, in Romans 5:15, the noun charisma does not refer to a spiritual gift from God given to the sinner who trusts in Jesus Christ as their Savior or the communication of the Word of God. Rather, the word refers to Christ’s “gracious act” of obedience to the Father’s will in dying a substitutionary spiritual death for the entire human race. This is indicated in that the noun is used in contrast with the noun paraptoma, “the transgression,” which refers to Adam’s act of disobedience to the Lord’s command to not eat from the tree of the knowledge of good and evil.

The “comparative” adverb of manner hos (ὁς), “like” clearly indicates that the noun charisma is being compared to the noun paraptoma, thus indicating that Christ’s “gracious act” of obedience is being compared to Adam’s act of disobedience. Therefore, in Romans 5:15, the noun charisma does not refer to the effects of Christ’s act of obedience and thus does not refer to the gifts of salvation,
righteousness or even eternal life as it does in Romans 6:23 since the word is used in comparison with the noun *paraptoma*, which refers to Adam’s disobedience.

Paul employs *charisma* in this fashion since he is presenting the contrast between the “essence” of Adam’s act of disobedience and Christ’s act of obedience. The former was a transgression and the latter was an act of God’s grace.

Douglas Moo commenting on the usage of the noun *charisma* in Romans 5:15, writes, “In this verse, then, ‘gift’ denotes not the gift given to the believer (as it usually the case in Paul), but the act of Christ himself considered as a ‘work of grace.’ Paul chooses this unusual way of designating the work of Christ to accentuate its gracious character and its power: Christ’s act, being a work of God’s grace (*charis*), is far more potent than Adam’s act” (The Epistle to the Romans, page 335; William B. Eerdmans Publishing Company; Grand Rapids, Michigan/Cambridge, U.K.).

James D. G. Dunn writes, “Here the act of Christ is characterized as an embodiment of grace” (Word Biblical Commentary, volume 38; Romans 1-8, page 279; Thomas Nelson).

The noun *charisma* functions grammatically as a “predicate nominative” and the noun *paraptoma* as the “nominative subject.” The nominative subject will be either a pronoun, whether stated or implied, articular or will be a proper name.

When two words have these same grammatical tags, the word order will determine which is the subject and that which is the predicate nominative. Therefore, since *paraptoma* comes before *charisma* in the sentence, it functions as the nominative subject. So in Romans 5:14, the noun *charisma* functions as the predicate nominative indicating it is making an assertion about the subject, which is *paraptoma*.

Paul is making an assertion about *paraptoma*, which refers to Adam’s act of disobedience. Therefore, *charisma* as the predicate nominative is making the assertion that the essence of Adam’s act of disobedience is emphatically not like Christ’s act of obedience.

The articular construction of the noun *charisma* emphasizes that this gracious act is “in a class by itself” since it was performed by the perfect God-Man, Jesus Christ on behalf of His enemies!

We will translate *charisma*, “the gracious act.”

**Romans 5:15**, “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.”

“Is” does not appear in the original Greek text of Romans 5:15 but is correctly added by the translators in order to make for a smoother translation. The apostle
Paul deliberately omits the 3rd person singular present active indicative form of the verb *eimi* (ἐσμι) (i-mee) since he is employing the figure of ellipsis.

The verb *eimi* functions as a copula uniting the subject, which is the articular nominative form of the noun *paraptoma*, “the transgression,” and the articular nominative form of the noun *charisma*, “the gracious act” which functions as a predicate nominative.

The present tense of the verb is “gnomic” used of a general timeless fact indicating an eternal spiritual truth or spiritual axiom. Therefore, Paul is saying that Adam’s act of disobedience is “as an eternal spiritual truth” emphatically not like Christ’s gracious act of obedience in going to the Cross and dying a substitutionary spiritual death for the entire human race.

The active voice is “stative” indicating that the subject exists in the state indicated by the verb *eimi*. Therefore, the “stative” active voice indicates that Adam’s transgression emphatically does not “exist in the state of being” like the Christ’s gracious act of obedience to the Father’s will.

The indicative mood is “declarative” presenting this assertion as an unqualified statement of fact or Bible doctrine.

We will translate the verb *eimi*, “is, as an eternal spiritual truth.”

Romans 5:15, “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.”

Next, we have four words in the Greek text that form a comparative clause. We have the emphatic objective negative particle *ou* (οὐ), which is coupled with the relative adverb of manner *hos* (ὁς). Then, we have the adverb of manner *houtos* (οὗτος) (hoo-tos), which is employed with the adjunctive use of the conjunction *kai*.

These four words emphatically state that Adam’s transgression was absolutely not like Christ’s act of obedience.

The emphatic negative adverb *ou* (οὐ) (oo) is used to deny the reality of an alleged fact and is the clear cut, point-blank negative, objective, final. It emphatically negates the idea that Adam’s act of disobedience and Christ’s act of obedience are identical in essence. We will translate the word, “absolutely not.”

The relative adverb of manner *hos* (ὁς), which functions as a particle of comparison introducing the model for comparison. The model for comparison in our context is Christ’s gracious act of obedience to the Father’s will in dying a substitutionary spiritual death for all mankind. This is indicated in that *charisma*, which denotes Christ’s gracious act functions as the predicate nominative and *paraptoma*, which refers to Adam’s transgression functions as the nominative subject as we noted earlier. Therefore, *hos* functions as a particle of comparison.
introducing Christ’s act of obedience as the model to be compared with Adam’s transgression in the Garden of Eden. We will translate hos, “like.”

The “adjunctive” use of the conjunction kai (καί) introduces an “additional” statement about Adam’s transgression, which emphatically does not hold true with Christ’s act of obedience. We will translate kai, “also.”

The adverb of manner houtos (ὁδὸς) (hoo-tos) is drawing a comparison from the essence of the previous historical fact of Adam’s transgression with the essence of another historical fact that is to follow, namely, Christ’s act of obedience. We will translate houtos, “in the same way.”

Romans 5:15, “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.”

“The transgression” is the articular nominative neuter singular form of the noun paraptoma (παραπτώμα) (para-ap-to-mah).

The noun paraptoma is a compound word that is composed of the preposition para, “aside” and the verb pipto, “to fall,” thus the word literally means, “a fall beside.”

From Polybius onwards, paraptoma means, “oversight, error, an unintentional mistake.” In classical Greek, the word is used in reference to deliberately falling or hurling oneself toward an enemy (Liddell and Scott, page 1322).

Figuratively, the word describes a deviation from the right path or deviation from the truth or that which is correct.

According to Trench, paraptoma is “falling where one should have stood upright” (Synonyms of the New Testament, page 224).

The word translates six different Hebrew terms that express conscious and deliberate sinning against God. There is only one isolated instance in which the word is used with reference to unintentional sins committed in weakness (Psalm 19:12 [LXX 18:12]).

Paraptoma appears 23 times in the Greek New Testament. In the Greek New Testament, paraptoma is used with reference to obstinate and intentional sin that has no excuse. It is an intended violation of that which is correct and because of the guilt it produces it is often used in connection with forgiveness (Matthew 6:14-15; Ephesians 1:7; Colossians 2:13).

Greek-English Lexicon of the New Testament Based on Semantic Domains defines paraptoma, “what a person has done in transgressing the will and law of God by some false step or failure – transgression, sin” (volume 2, page 774).

The Analytical Greek Lexicon Revised lists the following meaning for the word, “a stumbling aside, a false step; a trespass, fault, offence, transgression; a fall, defalcation in faith” (Page 305).
A Greek-English Lexicon of the New Testament and Other Early Christian Literature: (1) Of transgressions against men (2) As a rule of sins against God (a) Of Adam’s transgression (b) Collectively, of Israel (c) Mostly plural (Page 621).

The New Thayer’s Greek-English Lexicon: (1) A fall beside or near something (2) A lapse or deviation from truth and uprightness; a sin, misdeed (Page 485).

In Romans 5:15, the noun *paraptoma* is in the singular and the context clearly indicates that the word refers to Adam’s deliberate and intentional violation of the Lord’s prohibition in the Garden of Eden to not eat from the tree of the knowledge of good and evil.

We noted in Romans 5:12a that the sin nature and spiritual death entered the human race through the disobedience of one man, Adam. In Romans 5:12b, we noted that each and every member of the human race received the imputation of Adam’s sin at the moment of physical birth. In Romans 5:12c, we studied that Adam is the “federal” and “seminal” or “natural” head of the human race.

**Romans 5:12, “Therefore, based on this (principle), just as, through one man, the sin nature entered into the human race so that spiritual death entered through this sin nature. Thus, in this manner, spiritual death spread to each and every member of the human race without exception because each and every member of the human race sinned (the moment Adam sinned).”**

“**Through one man**” is an obvious reference to the first man, Adam, as indicated in that Paul states in Romans 5:12 that sin entered the world through this one man, which Genesis 3:1-14 identifies as Adam. Although, Adam’s wife actually committed the first sin, Adam is mentioned here since he was in authority over his wife and thus responsible for his wife.

We studied in Romans 5:14a that spiritual death reigned as king over the entire human race from the Fall of Adam to the giving of the Law to Moses at Mount Sinai. In this passage, Paul teaches that spiritual death reigned as a king over those who lived between the fall of Adam and the giving of the Law to Moses even though they did not disobey the same exact command given to Adam. Then, we noted in Romans 5:14b that Adam is an illustration of Christ.

**Romans 5:13-14, “For you see, prior to the giving of the Law, personal sin was habitually taking place among the individual members of the human race however personal sin is never, as an eternal spiritual truth, charged to one’s account while the Law does not exist. Yet, in spite of this, spiritual death reigned as king from the fall of Adam to the giving of the Law to Moses, specifically, over those who had not sinned according to the same exact transgression committed by Adam, who is, as an eternal spiritual truth, an illustration of the One destined to come.”**

Therefore, in Romans 5:15, the noun *paraptoma* denotes that Adam’s disobedience to the Lord’s prohibition to not eat from the tree of the knowledge of
good and evil was “intentional” and “deliberate” and done in full awareness of the consequences of his action since the Lord told him that he would die if he disobeyed.

The apostle Paul teaches Timothy that the Woman was deceived and fell into the transgression but that Adam disobeyed knowingly.

1 Timothy 2:9-15, “Likewise, I want women to adorn themselves with proper clothing, modestly and discreetly, not with braided hair and gold or pearls or costly garments, but rather by means of good works, as is proper for women making a claim to godliness. A woman must quietly receive instruction with entire submissiveness. But I do not allow a woman to teach or exercise authority over a man, but to remain quiet. For it was Adam who was first created, and then Eve. And it was not Adam who was deceived, but the woman being deceived, fell into transgression. But women will be preserved through the bearing of children if they continue in faith and love and sanctity with self-restraint.”

The noun paraptoma should be translated “transgression” since this English word accurately reflects the meaning of this Greek word. To “transgress” means, “to pass over or go beyond a limit or boundary, to go beyond the limits imposed by a law or command, to break or violate a law, command, moral code.”

Adam’s passed over and went beyond a boundary and limit imposed on him by the Lord’s command to not eat from the tree of the knowledge of good and evil. He broke the Lord’s command.

The definite article preceding the noun paraptoma is “anaphoric” meaning that Adam’s transgression is mentioned previously in Romans 5:14. The force of the article in this case can be translated with the pronoun “this.”

Also, the article emphasizes that this transgression is “in a class by itself” since it was the first sin committed in the human race and that plunged the entire human race into real spiritual death and placed the under God’s righteous indignation.

Therefore, we will translate paraptoma, “this transgression.”

Corrected translation thus far of Romans 5:15: “However, on the other hand, absolutely not like this transgression is, as an eternal spiritual truth, also, in the same way, the gracious act.”

Romans 5:15, “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.”

“For” is the “explanatory” use of the post-positive conjunction gar (γὰρ), which introduces a statement that “explains why” Adam’s transgression is absolutely not like the gracious act of obedience performed by Jesus Christ at the Cross. We will translate the word, “for.”
Romans 5:15, “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.”

“If” is the conditional particle ei (εἰ) (i), which introduces a protasis of a first class condition that indicates the assumption of truth for the sake of argument.

The word is employed with the indicative mood of the verb apothnesko, “died.” Together, they explicitly convey a protasis of a first class condition that indicates the assumption of truth for the sake of argument. However, the apodasis is introduced implicitly meaning without a structural marker, thus we will insert the word “then” into our translation before the apodasis statement in order to account for this.

The basic relation that the protasis has to the apodasis is “evidence-inference.”

The evidence: If one man’s sin brought spiritual death resulting in physical death. The inference: Then, how much more will the unique God-Man’s obedience result in not only blessing for those in the human race who trust in Him and His Work on the Cross but also will restore and bless the earth.

If an ordinary man’s (Adam) sin brought death and condemnation to the entire human race, “how much more” will God’s grace flow to the entire human race through the sinless God-Man, Jesus Christ’s unselfish, self-sacrificial act of obedience on the Cross. So the act of the sinless God-Man is infinitely superior and more powerful than the act of an ordinary man.

1 Corinthians 15:22, “For as in Adam all die, so also in Christ all will be made alive.”

The results of Christ’s obedience is superior to results produced by Adam’s disobedience in that the former was an act of total unselfishness and the latter was an act of total selfishness. Christ’s act of obedience was one of total self-sacrifice. Adam thought only of himself whereas Christ was thinking of others. Thus, the very essence or nature of Christ’s obedience is totally superior to that of Adam’s disobedience.

If Adam’s disobedience resulted in his posterity being spiritually dead, then how much more certain must be the results of Christ’s obedience, which were the result of unselfishness and self-sacrifice. This principle also emphasizes that if one man’s disobedience could have universal consequences “how much more” will be the results of Christ’s obedience that was for the sake of others and done out of unselfishness and self-sacrifice.

Paul is reassuring his readers that if God condemned to death Adam’s posterity due to his sin, then they can be certain that God’s grace will abound also to the entire human race as a result of Christ’s unselfish, self-sacrificial act of obedience in going to the Cross to die spiritually as a substitute for the entire human race.
So, we will translate the conditional particle *ei*, “if, and let us assume that it is true for the sake of argument...Of course we know this is true...Then...”

Corrected translation thus far of Romans 5:15: “However, on the other hand, absolutely not like this transgression is, as an eternal spiritual truth, also, in the same way, the gracious act. For if and let us assume that it is true for the sake of argument that...Of course, we know this is true...then...”

Romans 5:15, “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.”

“By the transgression” is the articular dative neuter singular form of the noun *paraptoma* (παραπτώμα) (para-ap-to-mah), which refers once again to Adam’s deliberate and intentional violation of the Lord’s prohibition in the Garden of Eden to not eat from the tree of the knowledge of good and evil.

The definite article preceding the noun *paraptoma* is “anaphoric” meaning that Adam’s transgression is mentioned previously in this verse. The force of the article in this case can be translated with the pronoun “this.”

The word functions as a “dative instrumental of means,” which indicates the means by which the verbal action is accomplished. Therefore, the entire human race died spiritually “by means of” Adam’s transgression.

Thus, we will translate *paraptoma*, “by means of this transgression.”

Corrected translation thus far of Romans 5:15: “However, on the other hand, absolutely not like this transgression is, as an eternal spiritual truth, also, in the same way, the gracious act. For if and let us assume that it is true for the sake of argument that by means of this transgression...Of course, we know this is true...then...”

Romans 5:15, “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.”

“Of the one” is the articular genitive masculine singular form of the cardinal number *heis* (εἷς), which is an obvious reference to the first man, Adam since according to Genesis 3:1-14, the first sin in the human race was committed by him and this is confirmed by Romans 5:12.

The definite article preceding word is “anaphoric” meaning that Adam was previously mentioned in Romans 5:14. The force of the article in this case can be translated with the pronoun “this.”

Also, the article emphasizes that Adam is “in a class by himself” since he is the progenitor of the human race who committed the first sin committed in the human race that plunged the entire human race into real spiritual death.

The word functions as a “genitive of production,” which takes place when the genitive substantive “produces” the noun to which it stands related. In Romans
5:15, the articular cardinal number *heis* stands related to and produces the noun *parabasis*, “transgression.”

The cardinal number *heis* expresses a relation to the verbal noun *parabasis*, “transgression” that is better translated as “produced by” or even “committed by” because of the meaning of *parabasis*. Therefore, as a “genitive of production,” the cardinal number *heis* indicates that this transgression was “produced by” Adam or we could say, “committed by” Adam.

We will translate *Adam*, “committed by the one.”

Corrected translation thus far of Romans 5:15: “**However, on the other hand, absolutely not like this transgression is, as an eternal spiritual truth, also, in the same way, the gracious act. For if and let us assume that it is true for the sake of argument that by means of this transgression committed by the one…Of course, we know this is true…then…**”

Romans 5:15, “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.”

“**The many**” is the articular nominative masculine plural form of the adjective *polus* (πολύς) (pol-oos), which refers to the entire human race with the exception of course, of the God-Man, the Lord Jesus Christ since He did not have a human father to pass down the sin nature to Him since the Holy Spirit impregnated Mary.

The word identifies the totality of mankind. It refers to the entire human race without exception or distinction. This is indicated by Paul’s statements in Romans 5:18 that Adam’s transgression condemned all men.

**Romans 5:18, “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.”**

The definite article preceding the adjective *polus* functions as a substantivizer meaning that it converts the adjective into a substantive. The article also identifies the adjective *polus* as the “nominative subject” meaning that it is performing the action of the verb *apothnesko*, “died.” This indicates that by means of Adam’s disobedience, the entire human race died spiritually and then eventually physically.

We will translate the articular nominative form of the adjective *polus*, “the entire human race.”

Corrected translation thus far of Romans 5:15: “**However, on the other hand, absolutely not like this transgression is, as an eternal spiritual truth, also, in the same way, the gracious act. For if and let us assume that it is true for the sake of argument that by means of this transgression committed by the one, the entire human race…Of course, we know this is true…then…**”
Romans 5:15, “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.”

“Died” is the 3rd person singular aorist active indicative form of the verb
apothnesko (ἀποθνῄσκω) (ap-oth-nace-ko), which to the entire human race dying
spiritually the moment Adam disobeyed the Lord’s command to not eat from the
tree of the knowledge of good and evil.

Paul is reiterating what he stated in Romans 5:12 that when Adam sinned, the
entire human race sinned.

Romans 5:12, “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.”

“All sinned” is composed of the adjective pas (πᾶς), “all” and the third person
plural aorist active indicative form of the verb hamartano (ἁμαρτάνω) (ham-ar-
tan-o), “sinned.”

The adjective pas is again used in a distributive sense referring to “each and
every” member of the human race without exception, both Jew and Gentile. The
verb hamartano is used intransitively (without a direct object) and refers to any
mental, verbal or overt act of sin that is contrary to the will and law of God.

The distributive of pas along with this constative aorist tense of the verb
hamartano indicates that Paul is teaching that each and every member of the
human race sinned when Adam sinned. Adam is both the “federal” and “semital”
head of the human race, we thus became sinners by nature, the moment Adam
sinned.

The verb hamartano means, “to miss the mark,” and which mark is the absolute
perfection of God’s character, which is His holiness. Each and every member of
the human race has missed the mark of the absolute perfection of God’s character,
i.e. His holiness that was perfectly manifested by the Lord Jesus Christ during His
First Advent.

The aorist tense of the verb hamartano is a “constative” aorist describing in
summary fashion that the entire human race without exception or distinction sinned
the exact moment Adam disobeyed the Lord’s prohibition to not eat from the tree
of the knowledge of good and evil and which disobedience involved his posterity.

The active voice emphasizes the entire human race without exception and
distinction sinned the moment Adam sinned because Adam is the seminal and
federal head of the human race.

The indicative mood is “declarative” presenting as an unqualified assertion of
Bible doctrine that each and every member of the human race sinned when Adam
sinned.
This interpretation emphasizes that Adam’s sin brought condemnation upon Adam’s posterity and the only way to be delivered from this condemnation is through One Man, Jesus Christ.

So when Paul says that “all sinned” he is referring to the fact that when Adam sinned, he not only died spiritually and then eventually physically but also his posterity did the same.

Corrected translation of Romans 5:12: “Therefore, based on this (principle), just as, through one man, the sin nature entered into the human race so that spiritual death entered through this sin nature. Thus, in this manner, spiritual death spread to each and every member of the human race without exception because each and every member of the human race sinned (the moment Adam sinned).”

Therefore, in Romans 5:12, Paul is saying that because of Adam’s act of disobedience each and every member of the human race possesses a sin nature, which through the function of human volition produces mental, verbal and overt acts of sin resulting in spiritual death.

In Romans 5:12-21, Paul presents Adam and Christ as “federal heads” of two groups of people. God condemned the human race through one man so that He could save the human race through one man.

Now in Romans 5:15, the verb apothnesko also denotes that the entire human race died spiritually the moment Adam disobeyed the Lord’s command to not eat from the tree of the knowledge of good and evil.

“Real spiritual death” is result of the imputation of Adam’s sin to our genetically formed old sin nature at the moment of physical birth resulting in spiritual death or the total inability to have a relationship with God in time (Gen. 2:17; Prov. 14:12; Ezek. 18:20; Rom. 5:12; 6:23; 1 Cor. 15:22; Eph. 2:1, 5).

“Spiritual death” means that every member of the human race is separated from God and has absolutely no capacity to have a relationship with God who is holy.

There are five major consequences for “Spiritual death”: (1) Slavery to the sin nature and the devil and his cosmic system. (2) Physical death (Genesis 5:5). (3) Imprisonment in Torments after physical death prior to the Great White Throne Judgment (Luke 16:19-31). (4) Eternal condemnation in the Lake of Fire (Revelation 20:11-15). (5) Unique voluntary substitutionary spiritual death of the impeccable humanity of Christ in hypostatic union on the cross (Matt. 27:45-46; Mark 15:34; Phlp. 2:8; Hb. 2:9, 14).

Spiritual death in the human race resulted in the Father sending His Son to die spiritually as a substitute for members of the human race in order to deliver them from spiritual death.
The problem of “real spiritual death” is resolved when God gives life to those members of the human race who exercise faith alone in Christ alone (John 3:16-18).

Spiritual death resulted in three other categories of death: (1) Physical death is the separation of the human soul (and in the case of the believer, the human spirit also) from the body (Matt. 8:22; Rom. 8:38-39; 2 Cor. 5:1-8; Phil. 1:20-21; 2:27, 30). (2) Second death is the perpetuation of spiritual death into eternity or eternal separation from God and it is the final judgment of the unbelievers in the human race and fallen angels whereby they are cast in the Lake of Fire (Matt. 25:41; Heb. 9:27; Rev. 20:12-15). (3) Unique voluntary substitutionary spiritual death of the impeccable humanity of Christ in hypostatic union on the cross (Matt. 27:45-46; Mark 15:34; Phlp. 2:8; Hb. 2:9, 14).

Christ’s spiritual death was needed to resolve the first three categories of death since physical death and the second death are the result of spiritual death.

The aorist tense of the verb ἀποθνῄσκω like ἁμαρτάνω in Romans 5:12 is a “constative” aorist describing in summary fashion that the entire human race without exception or distinction died spiritually the exact moment Adam disobeyed the Lord’s prohibition to not eat from the tree of the knowledge of good and evil.

The active voice emphasizes the entire human race without exception and distinction died spiritually the moment Adam sinned because Adam is the seminal and federal head of the human race.

The indicative mood is “declarative” presenting as an unqualified assertion of Bible doctrine that each and every member of the human race died spiritually when Adam sinned.

This interpretation emphasizes that Adam’s sin resulted in his posterity being spiritually dead. Therefore, Paul is saying that because of Adam’s act of disobedience each and every member of the human race died spiritually.

We will translate ἀποθνῄσκω, “died.”

Corrected translation thus far of Romans 5:15: “However, on the other hand, absolutely not like this transgression is, as an eternal spiritual truth, also, in the same way, the gracious act. For if and let us assume that it is true for the sake of argument that by means of this transgression committed by the one, the entire human race died. Of course, we know this is true, then…”

As we noted earlier in our study of the conditional particle εἰ (εἰ) (i), introduces a protasis of a first class condition that indicates the assumption of truth for the sake of argument. The word is employed with the indicative mood of the verb ἀποθνῄσκω, “died.” Together, they explicitly convey a protasis of a first class condition that indicates the assumption of truth for the sake of argument. However, the apodasis is introduced implicitly meaning without a structural marker, thus we
will insert the word “then” into our translation before the apodasis statement in order to account for this.

Romans 5:15, “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.”

“Much more” is composed of the dative neuter singular form of the adjective polus (πολύς) (po-loos), “much” and the comparative adverb mallon (μᾶλλον) (mal-lon), “more.”

In Romans 5:15, the adjective polus is joined with the comparative adverb mallon in order to increase or intensify its comparative force. The word is used as a positive adjective of degree and is employed with the comparative adverb mallon denoting degree, increasing the adverb’s comparative force.

Mallon means “more, to a greater degree,” and denotes an increase, greater quantity, a larger measure, a higher degree.

The positive adjective of degree polus functions grammatically as a “dative of measure” or “degree of difference.” This type of dative occurs when the dative substantive precedes or follows a comparative adjective or adverb as is the case in Romans 5:15 where polus precedes the comparative adverb mallon. This type of dative may be used to indicate the extent to which the comparison is true or the degree of difference that exists in the comparison.

In Romans 5:15, the positive adjective of degree polus functions as a “dative of measure” indicating the degree of difference between the results of Adam’s transgression and Christ’s obedience.

The adjective of degree polus and the comparative adverb mallon form the logical argument called a fortiori, which is a Latin phrase meaning “with stronger reason” and is an idiom of greater degree.

A fortiori has two parts: (1) The greater (2) The lesser. What requires a greater degree of effort is used as the basis for showing what requires less effort. It is a conclusion compared with some other conclusion or recognized fact, as inferred to be even more certain or inescapable than the two conclusions it combines.

Webster's Ninth New Collegiate Dictionary defines a fortiori, “with greater reason or more convincing force-used in drawing a conclusion that is inferred to be even more certain than another.”

A fortiori uses an inferential conclusion as being more conclusive than another reasoned conclusion. It is a system of argumentation or debate which takes an accepted fact and by a comparison produces an inescapable fact and confident conclusion.

Therefore, in Romans 5:15, the adjective polus and the comparative adverb mallon form the principle of a fortiori. They emphasize that if by means of Adam’s
transgression the entire human race died spiritually, then how much more greater were the results of Christ’s obedience.

The expression *pollo mallon* introduces the argument that the results of Christ’s obedience were infinitely superior to the results of Adam’s disobedience. In other words, the results of God’s gracious gift of His Son and His Son’s gracious act in dying a substitutionary spiritual death for all mankind was infinitely greater for good than the evil resulting from Adam’s transgression.

So the logical argument of *a fortiori* as expressed by the words *pollo mallon* emphasizes that the obedience of Christ not only cancelled the effects of Adam’s transgression but also it provided infinitely more than Adam lost or even possessed when he disobeyed. It emphasizes that the obedience of Christ was infinitely more powerful than the disobedience of Adam.

The results of Christ’s obedience is superior to results produced by Adam’s disobedience in that the former was an act of total unselfishness and the latter was an act of total selfishness. Christ’s act of obedience was one of total self-sacrifice. Adam thought only of himself whereas Christ was thinking of others. Thus, the very essence or nature of Christ’s obedience is totally superior to that of Adam’s disobedience.

Therefore, the principle of *a fortiori* as expressed through the words *pollo mallon*, “much more” emphasize that the very essence of Christ’s act was infinitely superior to Adam’s act in that it was one of self-sacrifice and unselfishness.

In Romans 5:15, this principle of *a fortiori* also emphasizes the certainty that if Adam’s disobedience resulted in his posterity being spiritually dead, then how much more certain must be the results of Christ’s obedience, which were the result of unselfishness and self-sacrifice. This principle also emphasizes that if one man’s disobedience could have universal consequences “how much more” will be the results of Christ’s obedience that was for the sake of others and done out of unselfishness and self-sacrifice.

Paul is reassuring his readers that if God condemned to death Adam’s posterity due to his sin, then they can be certain that God’s grace will abound also to the entire human race as a result of Christ’s unselfish, self-sacrificial act of obedience in going to the Cross to die spiritually as a substitute for the entire human race.

Charles Haddon Spurgeon wrote, “Think awhile and it will seem strange, yet strangely true, that the hope of Paradise regained should be argued and justified by the fact of Paradise lost, that the absolute certainty that one man ruined us should give us an abounding guarantee that one glorious Man has in very deed effectually saved all those who by faith accept the efficacy of His work.”

If one man’s sin brought spiritual death resulting in physical death and a curse to not only the human race but also the earth, how much more will the unique God-
Man’s obedience result in not only blessing for those in the human race who trust in Him and His Work on the Cross but also will restore and bless the earth.

If an ordinary man’s (Adam) sin brought death and condemnation to the entire human race, “how much more” will God’s grace flow to the entire human race through the sinless God-Man, Jesus Christ’s unselfish, self-sacrificial act of obedience on the Cross.

So the act of the sinless God-Man is infinitely superior and more powerful than the act of an ordinary man. Therefore, the principle of a fortiori in Romans 5:15 emphasizes that Christ’s act of obedience is infinitely greater for good for the entire human race than the death and condemnation resulting from Adam’s transgression.

Robert Mounce writes, “Although sin extends to all who are in Adam (and all are by birth), the grace of God transforms for eternity the life and destiny of all who are in Christ (and all who turn to Him in faith are)” (The New American Commentary, An Exegetical and Theological Exposition of Holy Scripture, volume 27, Romans, page 143).

C.E.B. Cranfield commenting on pollo mallon in Romans 5:15, writes, “The pollo mallon here rests on the fact that what stands over against the sin of Adam is nothing less than the grace of God. How could God not be infinitely stronger than man, and His grace infinitely more effective than man’s sin?” (A Critical and Exegetical Commentary on the Epistle to the Romans, volume 1, page 285; T & T Clark, New York-London).

We will translate the expression pollo mallon, “how much more.”

Corrected translation thus far of Romans 5:15: “However, on the other hand, absolutely not like this transgression is, as an eternal spiritual truth, also, in the same way, the gracious act. For if and let us assume that it is true for the sake of argument that by means of this transgression committed by the one, the entire human race died. Of course, we know this is true, how much more then…”

Romans 5:15, “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.”

“The grace” is the articular nominative feminine singular form of the noun charis (χάρις) (khar-ece).

Grace is all that God is free to do in imparting unmerited blessings to those who trust in Jesus Christ as Savior based upon the merits of Christ and His death on the Cross. It is God treating us in a manner that we don’t deserve and excludes any human works in order to acquire eternal salvation or blessing from God.

Grace means that God saved us and blessed us despite ourselves and not according to anything that we do but rather saved us and blessed us because of the...
merits of Christ and His work on the Cross. It excludes any human merit in salvation and blessing (Eph. 2:8-9; Titus 3:5) and gives the Creator all the credit and the creature none.

By means of faith, we accept the grace of God, which is a non-meritorious system of perception, which is in total accord with the grace of God. Grace and faith are totally compatible with each other and inseparable (1 Tim. 1:14) and complement one another (Rom. 4:16; Eph. 2:8). Grace, faith and salvation are all the gift of God and totally exclude all human works and ability (Eph. 2:8-9).

Ephesians 2:8-9, “For by grace you have been saved through faith; and that not of yourselves, it is the gift of God, not as a result of works, so that no one may boast.”

Titus 3:5, “He saved us, not on the basis of deeds, which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit.”

The unique Person of the Lord Jesus Christ and His finished work on the Cross is the source of grace (2 Cor. 8:9) and He is a gift from the Father (2 Cor. 9:15).

2 Corinthians 8:9, “For you know the grace of our Lord Jesus Christ that though He was rich, yet for your sake He became poor, so that you through His poverty might become rich.”

2 Corinthians 9:15, “Thanks be to God for His indescribable gift!”

Jesus Christ was full of “grace and truth” (John 1:17) and the believer receives the grace of God through Him (John 1:16).

John 1:16-17, “For of His fullness we have all received, and grace upon grace. For the Law was given through Moses; grace and truth were realized through Jesus Christ.”

It is by the grace of God that Jesus Christ died a substitutionary spiritual death for all mankind (Heb. 2:9). Therefore, the throne in which Christ sits is a “throne of grace” (Heb. 4:16).

Hebrews 2:10, “But we do see Him who was made for a little while lower than the angels, namely, Jesus, because of the suffering of death crowned with glory and honor, so that by the grace of God He might taste death for everyone.”

Hebrews 4:14-16, “Therefore, since we have a great high priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession. For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as we are, yet without sin. Therefore let us draw near with confidence to the throne of grace, so that we may receive mercy and find grace to help in time of need.”

The grace of God has been extended to every member of the human race because of the act of love and justice on the Cross. At the Cross, the Father
imputed the sins of every person in history-past, present and future to the impeccable humanity of Christ in hypostatic union on the Cross and judged Him as a substitute for the entire human race (Titus 2:11).

**Titus 2:11, “For the grace of God has appeared, bringing salvation to all men.”**

The message of God’s saving act in Christ is described as the “gospel of the grace of God” (Acts 20:24), and the “word of His grace” (Acts 20:32; cf. 14:3).

By His grace, God justifies the undeserving and unworthy through faith in His Son Jesus Christ (Rom. 3:24).

**Romans 3:23-24, “For each and every person has sinned consequently, they are always failing to measure up to the glory originating from God with the result that they might, as an eternal spiritual truth, be undeservedly justified based upon His grace by means of the redemption, which is by means of the spiritual death of Christ who is Jesus.”**

Grace is an absolute and is no longer grace if we are saved on the basis of human works (Rom. 11:6).

**Romans 11:6, “But if it is by grace, it is no longer on the basis of works, otherwise grace is no longer grace.”**

Believers in the Lord Jesus Christ are the recipients of three categories of grace: (1) “Antecedent” grace: The Father’s work in eternity past. (2) “Living” grace: Our spiritual life and its accompanying invisible assets. (3) “Eschatological” grace: Resurrection bodies and our eternal inheritance.

**Ephesians 1:3-14, “Worthy of praise and glorification is the God and Father of our Lord Jesus Christ, the One who has blessed with every spiritual blessing in the heavenlies in the Person of Christ. When He elected us to privilege in Him before the foundation of the world for the purpose of being holy and blameless before Him. By means of divine love He has predestined us for the purpose of adoption for Himself according to grace purpose of His will. For the praise of the glory of His grace by means of which (grace) He has graced us out in the Person of the Beloved. In whom (the Beloved) we have the redemption through His blood (Christ’s substitutionary spiritual death), the forgiveness of sins according to the riches of His grace. From which (riches of His grace) He has directed infinite wealth toward all of us by means of all wisdom and perfect judgment. When He made known to all of us the mystery of His will according to His grace purpose, which He (the Father) purposed in Him (Christ). With respect to the dispensation of the fullness of the times to unite all things in the Person of Christ those in heaven and those on earth by means of Him (Christ). In whom also we have obtained an inheritance when we were predestined according to the purpose of the One who works all things according to the counsel of His will. For the purpose of us being for the praise...”**
of His glory, those of us who have confidently placed their trust in the Person of Christ. In whom (the Person of Christ) you have confidently placed your trust after hearing the word of truth, namely, the gospel of your salvation, in the Person of whom (Christ), in fact, when you had trusted, you were sealed with the Holy Spirit who is the Promise who (the Holy Spirit) is the guarantee of our inheritance until the deliverance of the purchase possession (church) for the praise of His glory.”

Therefore, since God has dealt graciously with the believer, the believer is in turn commanded to be gracious with all members of the human race, both believers and unbelievers (Eph. 4:32; Col. 3:13; 4:6; 1 Thess. 3:12).

Colossians 3:12-13, “So, as those who have been chosen of God, holy and beloved, put on a heart of compassion, kindness, humility, gentleness and patience; bearing with one another, and forgiving each other, whoever has a complaint against anyone; just as the Lord forgave you, so also should you.”

A Christian is someone who is a “partaker” of the grace of God (Phil. 1:7) and he is to live by the same principle of grace after salvation (Col. 2:6; Rom. 6:4). Grace is the Christian’s sphere of existence (Rom. 1:7; 1 Cor. 1:3; Col. 1:2). The believer who rejects this principle is said to have “fallen from grace,” (Gal. 5:1-5).

God in His grace and love disciplines the believer in order to get the believer back in fellowship with Himself (Heb. 12:5-12). He also trains the believer through undeserved suffering in order to achieve spiritual growth (2 Cor. 12:7-11).

2 Corinthians 12:9, “And He has said to me, ‘My grace is sufficient for you, for power is perfected in weakness.’ Most gladly, therefore, I will rather boast about my weaknesses, so that the power of Christ may dwell in me.”

The believer is commanded to “grow in the grace and knowledge of our Lord Jesus Christ” (2 Pet. 3:18).

The believer experiences the grace of God while in fellowship with God, which is accomplished by obedience to the Word of God. God in His grace has given the believer the ability to learn and apply bible doctrine through the ministry of God the Holy Spirit in order to achieve spiritual maturity (Jn. 16:13-15; 1 Cor. 2:9-16).

God in His grace has provided the church with the spiritual gift of pastor-teacher to communicate the mystery doctrine for the church age, which produces spiritual growth (Eph. 3:1-5; 4:8-12, 16).

The Christian life from beginning to end is built upon God's policy of grace (2 Cor. 6:1-9; Rom. 5:2; John 1:16).

The grace of God has been manifested and revealed to the entire human race in time through the following: (1) Unique Theanthropic Person of Jesus Christ (2) Salvation work of Christ on the Cross (3) Word of God (4) Holy Spirit’s various salvation and post-salvation ministries.
God the Father according to His grace policy has provided the *unbeliever* the spiritual gift of evangelism and the royal ambassadorship of believers as the vehicles that God the Holy Spirit employs to communicate the Gospel of Jesus Christ for their salvation (Jn. 16:7-11; Eph. 4:11; 2 Cor. 5:17-21).

God the Father according to His grace policy has provided the *believer* with the spiritual gift of pastor-teacher as the vehicle, which the Holy Spirit employs to communicate the Word of God, which produces spiritual growth (Eph. 3:1-5; 4:8-12, 16).

God the Father according to His grace policy has provided the human race the Word of God and the Spirit of God, which reveal His plan from eternity past (Word: 2 Pet. 1:20-21; 2 Tim. 3:15-16; Spirit: Jn. 16:13-15; 1 Cor. 2:9-16).

In relation to the unbeliever, God the Father’s gracious provision of salvation based upon faith in the merits of the Person and Work of Christ on the Cross-is revealed by the Holy Spirit through the communication of the Gospel.

In relation to the believer, the Holy Spirit through the communication of the Word of God reveals all the benefits of God the Father’s gracious provision for their salvation.

The Spirit of God through the communication of the Word of God reveals all that the Father has graciously done and provided for the believer to do His will. Therefore, we learn about the grace of God by listening to the Spirit’s voice, which is heard through the communication of the Word of God.

**Colossians 1:3-6**, “We give thanks to God, the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus and the love which you have for all the saints; because of the hope laid up for you in heaven, of which you previously heard by means of the word of truth, the gospel which has come to you, just as in all the world also it is constantly bearing fruit and increasing, even as {it has been doing} in you also since the day you heard {of it} and understood the grace of God by means of truth.”

The Word of God informs the believer of all that God the Father has provided for the believer through Person, Work and Life of the Lord Jesus Christ. The Holy Spirit reveals the will of the Father through the communication of the Word of God (Acts 21:11; 28:25; 1 Cor. 12:3; 1 Tim. 4:1; Heb. 3:7; Rev. 2:7, 11, 17; 3:6, 13, 22).

The grace of the Lord Jesus Christ is not only His impeccable unique Person and Work on the Cross but also it is the gift of His Words, His thoughts as communicated to the believer by the Holy Spirit.

**1 Corinthians 2:16**, “For WHO HAS KNOWN THE MIND OF THE LORD, THAT HE WILL INSTRUCT HIM? But we possess the mind of Christ.”
The Spirit does not operate independently from the Word of God when He is actively working on behalf of the believer.

John 16:13-15, “But when He, the Spirit of truth, comes, He will guide you into all the truth; for He will not speak on His own initiative, but whatever He hears, He will speak; and He will disclose to you what is to come. He will glorify Me, for He will take of Mine and will disclose {it} to you. All things that the Father has are Mine; therefore I said that He takes of Mine and will disclose {it} to you.”

God the Holy Spirit in common grace makes the Gospel message understandable to the unbeliever (John 16:7-11; 1 Cor. 2:10-15). God in His grace has to seek after spiritually dead human beings who have no ability to seek Him (Rom. 3:11; 5:6-11; Eph. 2:1-5).

In the Greek New Testament, the term *charis* is used in the expression “*grace and peace*” that appears in the introduction to his epistles.

Philippians 1:1-2, “Paul and Timothy, slaves owned by Christ Jesus, to all the saints in union with Christ who are presently located in Philippi including the overseers and deacons. Grace to all of you and peace from God our Father and the Lord Jesus Christ.”

Romans 1:7, “To those who are presently located in Rome, loved by God, set apart ones, elected to privilege: Grace to all of you and peace that originates from God our Father and the Lord Jesus who is the Christ.”

In Philippians 1:2 and Romans 1:7, *charis*, “*grace*” refers to the revelation of the blessings and benefits given to the believer at the moment of salvation, and which blessings and benefits are imparted by the Holy Spirit through the communication of the Word of God, which is the mind of Christ.

These blessings and benefits would include the revelation of the following: (1) character of God and the Lord Jesus Christ; (2) blessings effected by the work of the Trinity; (3) will of the Father; (4) provisions to perform the Father’s will, (5) rewards for executing the Father’s will.

The impartation of these blessings to the believer pivots off his obedience to the will of the Father. Both the believer and the unbeliever “learn” of the grace of God (i.e. His unmerited favor) by “listening” to the voice of the Spirit, which is heard through the communication of the Word of God.

The unbeliever receives the grace of God at the moment of salvation by obeying the voice of the Spirit, which is heard by the unbeliever through the communication of the Gospel for salvation by an evangelist or a believer operating under his royal ambassadorship.

The believer receives the grace of God by obeying the voice of the Spirit who speaks to the believer regarding the will of the Father through the communication
of the Word of God by the believer’s divinely ordained pastor-teacher, or fellow-believer.

The Holy Spirit reveals the Word of God to the believer making it understandable to the believer since the Word of God is spiritual phenomena (Jn. 16:13-15; 1 Cor. 2:10-16). The human race would have no knowledge of who and what God is, what He has graciously done for the human race through the death, resurrection, ascension and session of Jesus Christ if it were not for the Spirit of God. He inspired the Scriptures, which reveals these things and who speaks to humanity through the communication of the Word of God. Nor would the human race know the extent to which and manner in which God has loved the entire human race if it were not for the Spirit of God inspiring the Scripture which reveals these things and who speaks to humanity through the communication of the Word of God.

Believers would not know the deliverance that they can experience in time from Satan, his cosmic system and the old sin nature if it were not for the Spirit revealing through the communication of the Word of God the will of the Father and what the Father did on their behalf through Christ’s death and resurrection, ascension and session. They would know nothing of the fantastic future that the believer has if it were not for the Spirit revealing it to the believer through the communication of the Word of God (1 Cor. 2).

The believer could not experience fellowship with God if it were not for the Spirit and the Word. The believer is able to experience a relationship with His Master, the Lord Jesus Christ by obeying the Spirit’s voice, which is heard through the communication of the Word of God.

The believer experiences the blessings of having the character of Christ reproduced in their lives by obeying the Spirit’s revelation of the Father’s will, which is accomplished through the communication of the Word of God.

Obedience to the Father’s will as it is revealed by the Holy Spirit through the communication of the Word of God in turn enables the Holy Spirit to reproduce the life and character of Christ in the believer, which is the Father’s will for the believer from eternity past.

God the Father is the author of the salvation plan of God for sinful mankind that is based upon His grace policy and is executed by God the Son and revealed by the Holy Spirit.

The attributes of each member of the Trinity are involved in grace in that the grace of God is expressed through the harmonious function of all God’s divine attributes in relation to both men and angels.

God the Father, God the Son and God the Holy Spirit are co-equal, co-infinite and co-eternal and all with the same divine essence. God is not only a unity of three Persons, all with same divine essence but also the essence of God is a unity
of invisible attributes, never working independently of each other. If they did work independently of each other, this would corrupt the integrity of the divine essence.

Each of the divine attributes has a role to play in man’s salvation. Grace involves the attributes of each member of the Trinity providing in imparting unmerited blessings to the believer at the moment of salvation without compromising the divine integrity. They are also involved in providing the unbeliever the opportunity to receive these unmerited blessings by exposing them to the Gospel of grace.

The attributes of God in relation to the unbeliever: (1) Sovereignty: God desires for all men to be saved, therefore He sent the Son into the world. (2) Righteousness: God demanded that the sins of mankind be paid for. (3) Justice: God executed the judgment of the Son for the payment of those sins. (4) Love: God provided the sacrifice of the Son because of His care for all mankind. (5) Eternal life: God offers His eternal life to anyone who trusts in His Son for salvation. (6) Omnipotence: God’s power enabled Him through the Son to not only judge the sins of all mankind but to provide salvation for them as well. (7) Omniscience: God knew perfectly what would be needed in order to provide salvation for all mankind. (8) Omnipresence: God is always present with mankind and is thus intimately aware of the needs of all mankind. (9) Immutability: God’s attributes never change at any time in their function toward mankind. (10) Veracity: God is always honest with men and will always give to mankind the facts about Himself and His attitude toward them. (11) Mercy: God’s mercy is demonstrated toward all mankind in that He acted according to His grace policy and provided the sacrifice of the Son hopeless, helpless sinners. (12) Faithfulness: God fulfilled His promise to all mankind to provide a sacrifice for the sins of all mankind. (13) Goodness: God’s will always do what is best for all mankind according to His perfect character. (14) Unity: The divine attributes of all 3 members of the Trinity are united in their function toward the unbeliever.

The attributes of God in relation to the believer: (1) Sovereignty: God desires to have fellowship with the believer. (2) Righteousness: God demands that the believer acknowledge to Him in Jesus name in order to be restored to fellowship with him. (3) Justice: God restores the believer to fellowship when the believer meets the demands of His righteousness. (4) Love: God cares for the believer in that He provided the sacrifice of His Son that enables the believer to be restored to fellowship. (5) Eternal life: God’s life provides the believer with the capacity to live with Him and have fellowship with Him forever. (6) Omnipotence: God’s power not only enables Him to restore the believer to fellowship who appropriates the sacrifice of Christ on the Cross. (7) Omniscience: God knew perfectly what would be needed in order have fellowship with the believer. (8) Omnipresence: God is always present and thus always available to have fellowship with the
believer at any time. (9) Immutability: God’s attributes never change in their function toward the believer. (10) Veracity: God is always honest with the believer and will always give to the believer the facts about Himself and His attitude toward the believer. (11) Mercy: God’s mercy is demonstrated toward the believer in that He acted according to His grace policy and provided the sacrifice of the Son that enables the believer to be restored to fellowship. (12) Faithfulness: God fulfills His promise to restore the believer to fellowship when the believer acknowledges any know sin to the Father in the name of the Lord Jesus. (13) Goodness: God’s will always do what is best for the believer according to His perfect character. (14) Unity: The divine attributes of all 3 members of the Trinity are united in their function toward the believer.

Grace is God giving of Himself (His holiness) in order to benefit all mankind. Grace is the sum total of unmerited benefits, both temporal and spiritual, imparted to the sinner through the harmonious function of the sum total of divine attributes of each member of the Trinity as a result of the sinner making the non-meritorious decision to trust in the Person and Work of Christ on the Cross. This is why John writes the following: **John 1:16, “For of His fullness we have all received, and grace upon grace.”**

God in His grace has freely given *at least* 60 gifts to the believer at the moment of salvation. Grace is all that God is free to do for us based upon the merits of the Person and Finished Work of Jesus Christ on the Cross. Grace is the policy to bestow unmerited blessings upon mankind based upon the merits of the Person and Work of Jesus Christ on the Cross. The believer receives these grace gifts by exercising faith alone in Christ alone and they are imparted through the function of all of the divine attributes.

(1) Fellowship with God: At the moment of salvation the believer has been called into fellowship with the Triune God.

*1 Corinthians 1:9,* **“God is faithful, through whom you were called into fellowship with His Son, Jesus Christ our Lord.”**

*2 Corinthians 13:14,* **“The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, is with you all.”**

*1 John 1:3,* **“Who, we have witnessed and we have heard, we also are proclaiming (from God) at this particular time for the benefit of all of you in order that all of you without exception might also continue to experience fellowship and this fellowship is as an eternal spiritual truth with the Father and with His Son, Jesus who is the Christ.”**

Fellowship has 2 directions: (1) Vertical: Our communion and fellowship with the Lord through the Word, prayer, and the filling of the Holy Spirit, the abiding life. (2) Horizontal: Our communion and fellowship with the body of Christ, i.e. with other believers.
The believer cannot experience fellowship with other believers unless he is first experiencing fellowship with God.

Our horizontal fellowship includes the following: (1) Assembling ourselves together: (a) Assembly of the whole body (Acts. 2:42; Heb. 10:25). (b) Assembling in smaller groups (2 Tim. 2:2). (c) Meeting together one on one (1 Thess. 5:11).

Christian Fellowship denotes the following concepts: (1) Relationship with Christ: We are all permanently united together by the common (eternal) life that we share as a result of regeneration and the Baptism of the Spirit (Acts 2:42; 1 C. 1:9; 1 Jn. 1:3). (2) Partnership: We are to work together for a common purpose to obtain common objectives for the glory of God and the gospel of Jesus Christ (cf. Phil 1:27; Phlp. 1:5; Gal. 2:9; Heb. 1:9). (3) Companionship: We are to communicate with one another and have fellowship with one another sharing with one another the things (viewpoint and thinking) of Christ (Acts. 2:42; Heb. 10:25; 2 Tim. 2:2; 1 Thess. 5:11; Rom. 1:11-12; 2 Tim. 2:2; 1 Thess 5:11; Philem. 6). (4) Stewardship: We must recognize that all we have belongs to the Lord and has been given to us as trusts from God to invest for His purposes. Believers need to be willing to share their material possessions for the promotion of the gospel and to help those in need. Good stewardship stems from recognizing our relationship to Jesus Christ, but it also means recognizing our partnership in Christ’s enterprise on earth. (Rom. 12:13; 15:27; Gal. 6:6; Phil. 4:15; Rom. 15:26; 2 Cor. 8:4; 9:13; Heb. 13:16; 1 Tim. 6:18).

(2) Restoration to Fellowship Through the Confession of Sin

At the moment of salvation the believer has been given the provision of the merits of the Person and Work of Christ on the Cross in order to be restored to fellowship. The believer who confesses any known sin will be restored to fellowship with God.

1 John 1:9, “If any of us does at any time confess our sins, then, He (God the Father) is faithful and just with the result that He forgives us our sins and purifies us from each and every wrongdoing.”

(3) Completed Canon of Scripture

At the moment of salvation, the believer in the Lord Jesus Christ is the recipient and beneficiary of the completed canon of Scripture, which is the mind and thinking of the Lord Jesus Christ. The Word of God teaches the believer how to live the spiritual life; it reproofs, corrects and trains us in the spiritual life.

2 Timothy 3:16-17, “All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; so that the man of God may be adequate, equipped for every good work.”

2 Peter 1:20-21, “But know this first of all, that no prophecy of Scripture is a matter of one’s own interpretation, for no prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God.”
(4) Objects of Divine Love

We are objects of God eternal love, which He manifested to us when He sent His Son into the world to die for ours sins so that we might live with Him for eternity. The believer in the Lord Jesus Christ is the object of the immutable eternal unconditional self-sacrificial love of the Father, Son and the Holy Spirit.

The Greek adjective *agapetos* (ἀγαπητός), “beloved” expresses this fact. The believer in the Lord Jesus Christ is the object of divine love because he possesses imputed divine righteousness, which makes the believer as holy as God. Imputed righteousness and eternal life enable the believer to enjoy and experience fellowship with God after salvation.

Romans 5:6-11, “For while we were still helpless, at the right time Christ died for the ungodly. For one will hardly die for a righteous man; though perhaps for the good man someone would dare even to die. But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us. Much more then, having now been justified by His blood, we shall be saved from the wrath {of God} through Him. For if while we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life. And not only this, but we also exult in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

Romans 8:28-39, “And we know that God causes all things to work together for good to those who love God, to those who are called according to His purpose. For those whom He foreknew, He also predestined to become conformed to the image of His Son, so that He would be the firstborn among many brethren; and these whom He predestined, He also called; and these whom He called, He also justified; and these whom He justified, He also glorified. What then shall we say to these things? If God is for us, who is against us? He who did not spare His own Son, but delivered Him over for us all, how will He not also with Him freely give us all things? Who will bring a charge against God's elect? God is the one who justifies; who is the one who condemns? Christ Jesus is He who died, yes, rather who was raised, who is at the right hand of God, who also intercedes for us. Who will separate us from the love of Christ? Will tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Just as it is written, ‘FOR YOUR SAKE WE ARE BEING PUT TO DEATH ALL DAY LONG; WE WERE CONSIDERED AS SHEEP TO BE SLAUGHTERED.’ But in all these things we overwhelmingly conquer through Him who loved us. For I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other created
thing, will be able to separate us from the love of God, which is in Christ Jesus our Lord.”

Ephesians 2:4-7, “But God, being rich in mercy, because of His great love with which He loved us, even when we were dead in our transgressions, made us alive together with Christ (by grace you have been saved), and raised us up with Him, and seated us with Him in the heavenly places in Christ Jesus, so that in the ages to come He might show the surpassing riches of His grace in kindness toward us in Christ Jesus.”

1 John 4:13-21, “By this we know that we abide in Him and He in us, because He has given us of His Spirit. We have seen and testify that the Father has sent the Son to be the Savior of the world. Whoever confesses that Jesus is the Son of God, God abides in him, and he in God. We have come to know and have believed the love, which God has for us. God is love, and the one who abides in love abides in God, and God abides in him. By this, love is perfected with us, so that we may have confidence in the Day of Judgment; because as He is, so also are we in this world. There is no fear in love; but perfect love casts out fear, because fear involves punishment, and the one who fears is not perfected in love. We love, because He first loved us. If someone says, "I love God," and hates his brother, he is a liar; for the one who does not love his brother whom he has seen, cannot love God whom he has not seen. And this commandment we have from Him, that the one who loves God should love his brother also.”

(5) Mandate to Love

At the moment of salvation the believer has been given them mandate to love God and his neighbor, both believers and unbelievers.

Romans 13:8-10, “Owe nothing to anyone except to love one another; for he who loves his neighbor has fulfilled the law. For this, ‘YOU SHALL NOT COMMIT ADULTERY, YOU SHALL NOT MURDER, YOU SHALL NOT STEAL, YOU SHALL NOT COVET,’ and if there is any other commandment, it is summed up in this saying, ‘YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF.’ Love does no wrong to a neighbor; therefore love is the fulfillment of the law.”

“Love” is the noun agape (ἀγάπη) and in the New Testament it expresses a love that wills to initiate a relationship and show kindness and self-sacrifice toward an object regardless if the object is responsive or not, whether attractive or obnoxious, rather it is an expression of the nature and character of one who loves.

The Christian who operates in the love of God expresses the character and nature of God.


The following is a list of why we should love one another: (1) We are God’s children (Eph. 5:1). (2) We are brethren (Rm. 15:14). (3) We are members of one another (1 Cor. 12:25). (4) We are taught by God to love one another (1 Thess. 4:9). (5) God loves us (1 John 4:7). (6) It is the expression and fulfillment of God’s will (Mt. 22:35-40). (7) We want to glorify Him (1 Pet. 4:10-11).

Obedience to the following prohibitions will enable us to fulfill the mandate to love one another as the Lord loved us: (1) Do Not Judge One Another (Rm. 14:13) (2) Do Not have Lawsuits With One Another (1 Cor. 6:7) (3) Do Not Bite and Devour One Another (Gal. 5:15) (4) Do Not Challenge and Envy One Another (Gal. 5:26) (5) Do Not Speak Evil or Complain Against One Another (Jam. 4:11; 5:9) (6) Do Not Seek Glory from One Another (Jn. 5:44).

Obedience to the following commands will enable us to fulfill the mandate to love one another as the Lord loved us: (1) Devoted to One Another (Rm. 12:10) (2) The Same Mind Toward One Another (Rm. 12:16) (3) Build One Another Up (Rm. 14:19) (4) Accept One Another (Rm. 15:7) (5) Wait For One Another (1 Cor. 11:33) (6) Tolerate One Another (Eph. 4:2) (7) Kind, Tender-hearted and Forgiving to One Another (Eph. 4:32) (8) Speak to One Another with Spiritual Songs (Eph. 5:19) (9) Be Subject to One Another (Eph. 5:21) (10) Regard One Another as More Important than Yourself (Phlp. 2:3) (11) Bear with One Another (Col. 3:13) (12) Comfort One Another (1 Thess. 4:18) (13) Encourage One Another (1 Thess. 5:11) (14) Stimulate One Another to the Performance of Divine Good (Heb. 10:24) (15) Pray for One Another (Jam. 5:16) (16) Hospitable to One Another (1 Pet. 4:9) (17) Serve One Another (1 Pet. 4:10) (18) Humble toward One Another (1 Pet. 5:5).

We have a responsibility to love one another according to John 15:12, 17. Loving and caring for one another is not an option for the Christian but rather it is a mandate and is solid proof of our love for the Lord and our fellowship with Him.

**John 13:34** A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another.”

**John 15:12** This is My commandment, that you love one another, just as I have loved you.”

(6) Mandate to Serve the Lord and the Body of Christ
At the moment of salvation, the believer has also been given the mandate to serve the Lord and the body of Christ. The purpose for which the believer has been
purchased out of the slave market sin is to serve the Lord and other members of His body and not self.

The Lord Jesus Christ served us by redeeming us and by redeeming us, we as His purchased possession, have been given the opportunity and the privilege of serving Him who is now our Master. The believer must function according to the love of God in order for his Christian service to be acceptable to God.

**Galatians 5:13-14, “For you were called to freedom, brethren; only do not turn your freedom into an opportunity for the flesh, but through love serve one another. For the whole Law is fulfilled in one word, in the statement, ‘YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF.’”**

Christian service is directed toward both God and man with the former (serving God) acting as the motivation for the latter (serving man) (Eph. 6:5-9). The Servant of the Lord, the Lord Jesus Christ is the perfect example of servanthood and the believer is to imitate His example of self-sacrifice in order to serve God. Obedience to the will of God is essential in order to serve God (Col. 3:22-24).

The slave who obeys his master’s will is serving his master. The believer must possess a humble mental attitude and a servant’s mentality in order to serve God and this he acquires by learning and applying how the Lord Jesus Christ thinks which is revealed by the Holy Spirit through the Word of God (John 13:1-17).

Every believer has been given a spiritual gift at the moment of salvation, which is designed to serve the body of Christ (1 Pet. 4:10-19). The Church has been given the spiritual gift of pastor-teacher in order to provide believers the necessary divine power (Word of God) to operate in his spiritual gift (Eph. 4:12-16).

One of the Holy Spirit’s post-salvation ministries is to motivate the believer to serve and He motivates by means of the communication of the Word of God.

**Philippians 2:12-13, “Therefore, my divinely loved ones, in the same manner that all of you have consistently obeyed, not only when in my presence, but now, much more in my absence, you yourselves continue executing your own spiritual life by means of respect (for God) and with trembling. Since God (the Holy Spirit) is the One producing in all of you not only the determination but also the (resultant) production for the attainment of the grace purpose (of God the Father in eternity past).”**

**Philippians 3:1-3, “From now on, my brothers, all of you begin rejoicing and continue doing so because of the Lord: writing these same things for all of you is in fact never bothersome for me but safe for all of you. Beware of those dogs, beware of those evil workers, beware of the mutilation because we are the circumcision, those who are serving (God the Father) by means of the Spirit of God, who are priding themselves in the nature and doctrine of Christ Jesus, who have no confidence in the flesh.”**
Since the believer is to express self-sacrificial love towards both God and man, consequently, service has 2 directions: (1) Vertical: As an expression of self-sacrificial love toward God (2) Horizontal: As an expression of sacrificial love toward man.

Service Directed Toward God:

Deuteronomy 10:12, “Now, Israel, what does the LORD your God require from you, but to fear the LORD your God, to walk in all His ways and love Him, and to serve the LORD your God with all your heart and with all your soul.”

Matthew 23:10-12, “Neither be addressed leaders because Christ is your one Leader. In fact, the greatest among you shall be your servant and whoever will promote himself shall be humbled.”

The believer must never perform any work of service for men but rather he must perform his service to men as unto the Lord.

Colossians 3:17-24, “Whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks through Him to God the Father. Wives, be subject to your husbands, as is fitting in the Lord. Husbands, love your wives and do not be embittered against them. Children, be obedient to your parents in all things, for this is well-pleasing to the Lord. Fathers, do not exasperate your children, so that they will not lose heart. Slaves, in all things obey those who are your masters on earth, not with external service, as those who merely please men, but with sincerity of heart, fearing the Lord. Whatever you do, do your work heartily, as for the Lord rather than for men, knowing that from the Lord you will receive the reward of the inheritance. It is the Lord Christ whom you serve.

(7) Eternal Life

At the moment of salvation, God the Holy Spirit creates a human spirit in the believer for the imputation of eternal life by God the Father. This enables the believer to experience fellowship with God since he now has the life of God, which has no beginning and no end. If you're going to live with God forever, you must have the life of God, which is eternal life.

Eternal life is an attribute of God’s essence.

John 3:16, “For God so loved the world, that He gave His uniquely born Son, that whoever believes in Him shall not perish, but have eternal life.”

1 John 5:11-12, “And the testimony is this, that God has given us eternal life, and this life is in His Son. He who has the Son has the life; he who does not have the Son of God does not have the life.”

(8) Imputed Righteousness

At the moment of salvation, God the Father imputes His righteousness to the believer as well as the Son’s righteousness.
Romans 3:22, “even the righteousness of God through faith in Jesus Christ for all those who believe.”

1 Corinthians 1:30, “But by His doing you are in Christ Jesus, who became to us wisdom from God, and righteousness and sanctification, and redemption.”

2 Corinthians 5:21, “He (God the Father) made Him (the Lord Jesus Christ) who knew no sin to be sin on our behalf, that we might become the righteousness of God in Him.”

(9) Justification
We are now justified because of the righteousness, which God imputed to us at the moment we believed in the Lord Jesus Christ.

Galatians 2:16, “Nevertheless, knowing that a man is not justified by the works of the Law, but through faith in Christ Jesus, even we have believed in Christ Jesus that we may be justified by faith in Christ, and not by the works of the Law; For by the works of the Law no person will be justified.”

Justification is the judicial act of God declaring the sinner justified as a result of God acknowledges His righteousness in the sinner, which He imputed to the sinner the moment the sinner exercised faith in His Son Jesus Christ.

Romans 5:16, “In fact, the gift (Jesus Christ) is not like what occurred through the one who sinned (Adam); For on the one hand, the judicial verdict came by one transgression resulting in condemnation, but on the other hand, that gracious gift (Christ’s Incarnation and Atonement) because of the many transgressions resulting in a judicial act of justification.”

(10) Reconciliation
Reconciliation is God’s peace treaty with the entire human race and is appropriated by making the non-meritorious decision to believe in the Lord Jesus Christ for salvation. Reconciliation is the work of Jesus Christ on the cross that removes the barrier between God and man (2 Cor. 5:18; Eph. 2:16; Col. 1:20-21).

The Barrier (Eph. 2:14-16): (1) Mankind commits acts of sin (Isa. 64:6b; Rom. 3:23). (2) The penalty of sin is spiritual death (Rom. 5:12; 6:23a). (3) All are born spiritually dead at physical birth (Gen. 2:17; Rom. 5:12; Eph. 2:1). (4) Man’s relative righteousness cannot compare to God’s perfect righteousness (Isa. 64:6a; Rom. 9:30-33). (5) The character of God demands that our personal sins be judged (Isa. 46:9b; 64:6b; Rom. 8:8). (6) Man’s position in Adam as a result of the imputation of his sin (1 Cor. 15:22a).

The Removal of the Barrier: (1) Redemption resolves man’s problem with sin (1 Pet. 1:18-19; Eph. 1:7; Titus 2:14; 1 Tim. 2:6a). (2) The Unlimited Atonement also resolves man’s sin problem (1 John 2:2). (3) Expiation resolves man’s problem with the penalty of sin, which is spiritual death (Col. 2:14). (4) Regeneration resolves man’s problem with being born spiritually dead (John 3:1-
18). (5) Imputation resulting in justification resolves the problem of man’s relative righteousness (1 Cor. 1:30; 2 Cor. 5:21; Rom. 4:1-5; Gal. 2:16). (6) Propitiation resolves man’s problem with the perfect character of God (Rom. 3:22-26; 1 John 2:2). (7) Our position in Christ resolves man’s position in Adam (1 Cor. 5:22b; 2 Cor. 5:17).

2 Corinthians 5:19, “Namely that God, by means of Christ, reconciled the world to Himself by not imputing their sins to them.”

Romans 5:10, “For if, while we were enemies (spiritual death), we were reconciled to God by the (spiritual) death of His Son, much more now being reconciled, we shall be delivered by His life.”

Colossians 1:20, “And through Him (the Lord Jesus Christ) to reconcile all things to Himself, having made peace through the blood (metaphor for spiritual death) of the cross.”

Colossians 1:22, “Yet He has now reconciled you in the body of His flesh through death (substitutionary spiritual death), in order to present you before Him holy, blameless, and beyond reproach.”

(11) Propitiation

We are also beneficiaries of Christ’s propitiatory sacrifice. Propitiation means that the work of the Lord Jesus Christ on the Cross satisfied the justice of God. Propitiation means “satisfaction.” God the Father is satisfied with the work of God the Son on the cross. He is satisfied with His perfect Person and His perfect payment for our sins on the cross.

Romans 3:24-25, “Being justified as a gift by His grace, through the redemption that is in Christ Jesus; whom God the Father displayed publicly as a propitiation in His blood (substitutionary spiritual death) through faith. This was to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed (OT dispensations).”

1 John 2:2, “And He Himself (the Lord Jesus Christ) is the propitiation for our sins; and not for ours only, but also for those of the whole world.”

1 John 4:10, “In this is love, not that we loved God (the Father), but that He loved us and sent His Son to be the propitiation for our sins.”

(12) Expiation

The believer at the moment of salvation is the beneficiary of an aspect of Christ’s work on the Cross called expiation.

Colossians 2:14, “HAVING CANCELLED OUT THE CERTIFICATE OF DEBT consisting of decrees against us and which was hostile to us; and He has taken it out of the way, having nailed it to the cross.”

“Having cancelled out” is the Greek verb exaleipho which means, “to wipe out, to erase, to blot out, obliterated.” This verb is an intensified form of the verb aleipho, “to anoint, smear as with oil.”
The writer wishes to stress with his readers emphatically what the Lord Jesus Christ has done for us at the Cross; namely, the sins of the entire world have been completely obliterated by the Lord Jesus Christ’s spiritual death on the Cross.

Expiate means “to atone for,” or “to make amends for an offense.” Mankind could never repay his sin debt to God but the Lord Jesus Christ wiped that sin debt out with His death on the Cross.

(13) Unlimited Atonement

Christ’s death on the cross was for all men without exception.

2 Corinthians 5:14-15, “For the love of Christ motivates us, having concluded this, that one died for all, therefore all died; and HE DIED FOR ALL, that they who live (believe in Christ) should no longer live for themselves, but for Him who died and rose again on their behalf.”

1 Timothy 2:6, “Who gave Himself as a ransom FOR ALL, the testimony borne at the proper time.”

1 Timothy 4:10, “For it for this we labor and strive, because we have fixed our hope on the living God, who is the Savior of ALL MEN, especially of believers.”

Titus 2:11, “For the grace of God has appeared bringing salvation TO ALL MEN.”

1 John 2:2, “And He Himself is the propitiation for our sins; and not for ours only, but also for those of the WHOLE WORLD.”

(14) Redemption

We are also should be thankful for the fact that we have been redeemed from the slave market of sin by our Lord’s death at Calvary. The doctrine of redemption is defined as the saving work of Jesus Christ on the cross whereby all of humanity has been purchased out from the slave market of sin in which they were born spiritually dead and delivered to the freedom of grace. Redemption is the solution to mankind’s sin problem (Rom. 3:24; Eph. 1:7; Col. 1:14).

Ephesians 1:7, “In Him we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace.”

While reconciliation is directed toward man and propitiation towards God, unlimited atonement and redemption are directed toward sin (Gal. 3:13; Eph. 1:7; Titus 2:14; 1 Pet. 1:18-19).

1 Peter 1:18-19, “knowing that you were not redeemed with perishable things like silver or gold from your futile way of life inherited from your forefathers, but with precious blood, as of a lamb unblemished and spotless, the blood of Christ.”

Redemption of the soul in salvation leads to redemption of the body in resurrection (Eph. 1:14)
Ephesians 1:14, “who (the Holy Spirit) is given as a pledge of our inheritance, with a view to the redemption of God's own possession, to the praise of His glory.”

Redemption of the body is the ultimate status of the royal family of God forever (Rom. 8:23; Eph. 4:30).

Ephesians 4:30, “Do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption.”

The soul of the believer is redeemed at salvation (Job 19:25-26).

15 Mediatorship of Christ
At the moment of salvation we appropriate the Mediatorship of the Lord Jesus Christ who as the God-Man is the Peacemaker or Mediator between God and man (Eph. 2:14-16; 1 Tim. 2:5).

1 Timothy 2:5, “For there is one God, {and} one mediator also between God and men, {the} man Christ Jesus.”

16 Children of God
At the moment of salvation we become children of God and members of the royal family of God.

John 1:12-13, “But as many as received Him, to them He gave the right to become children of God, even to those who believe in His name, who were born, not of blood nor of the will of the flesh nor of the will of man, but of God.”

Romans 8:16-17, “The Spirit Himself testifies with our spirit that we are children of God, and if children, heirs also, heirs of God and fellow heirs with Christ, if indeed we suffer with Him so that we may also be glorified with Him.”

1 John 3:1-2, “See how great a love the Father has bestowed on us, that we would be called children of God; and such we are. For this reason the world does not know us, because it did not know Him. Beloved, now we are children of God, and it has not appeared as yet what we will be. We know that when He appears, we will be like Him, because we will see Him just as He is.”

17 Efficacious grace
Efficacious Grace is grace that God gives to those individuals who have made a non-meritorious decision to believe in Christ. Efficacious grace is God the Holy Spirit making our faith in Christ effective for salvation.

2 Corinthians 6:1-2, “And working together with Him, we also urge you not to receive the grace of God in vain-for He says, ‘At the acceptable time I listened to you, and on the day of salvation (the day that you believed in Christ) I (God the Holy Spirit) helped you,’ behold, now is 'the acceptable time,' behold, now is 'the day of salvation.'”
Salvation only becomes a reality when God the Holy Spirit makes a person’s faith in Christ effective for salvation. There is only the potential for salvation in common grace. Salvation becomes a reality at efficacious grace. So efficacious grace is when the omnipotence of God the Holy Spirit takes a spiritually dead person’s faith in Christ and makes it valid or effective for salvation.

(18) Filling of the Spirit

Also at the moment salvation, the believer receives the command to be influenced by means of the Holy Spirit, which is accomplished by the believer by obeying the Word of God.

Ephesians 5:18, “And do not permit yourselves to get into the habit of being drunk with wine because that is non-sensical behavior, but rather permit yourselves on a habitual basis to be influenced by means of the Spirit.”

(19) Sealing of God the Holy Spirit.

At the moment of salvation, God the Holy Spirit puts His invisible stamp on the believer, which guarantees salvation.

1 Corinthians 1:21-22a, “Now he, who establishes us with you in Christ (Baptism of the Spirit) and anointed us (Indwelling of the Spirit), is God, who has also sealed us.”

The Greek word for “sealed” is sphragizo, which means, “to mark with a seal as a means of identification.”

In the ancient world, seals: (1) Guaranteed transactions (2) Indicated ownership (3) Authenticated invoices (4) Contracts (5) Laws (6) Orders.

God the Holy Spirit puts His mark on us at the moment of salvation. This mark not only denotes ownership but also carries with it the protection of the owner. God not only owns us at the moment of salvation, but He is our protection. This sealing ministry of God the Holy Spirit is important because it guarantees our salvation.

Ephesians 1:13, “In whom also, when you heard the message of truth, the gospel of your salvation (common grace); In whom also, when you believed (efficacious grace), you were sealed by means of the Holy Spirit.”

2 Corinthians 1:22, “who also sealed us and gave us the Spirit in our hearts as the guarantee.”

Ephesians 4:30, “And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption.”

(20) Regeneration

Regeneration takes place at the moment of salvation when the omnipotence of God the Holy Spirit creates a human spirit for the purpose of the imputation of eternal life by God the Father.

Titus 3:5, “He (God the Holy Spirit) saved us, not on the basis of deeds (human works) which we have done in (human power) righteousness, but
according to His mercy, by the washing of regeneration and renewing by the Holy Spirit.”

(21) Baptism of the Spirit

At the moment we believed in Jesus Christ, the omnipotence of God the Holy Spirit entered us into union with Jesus Christ forever. The Greek verb for “to baptize” is the verb baptizo, which refers to “the act of identifying one thing with another resulting in a permanent change of condition.” At the moment of salvation, the omnipotence of God the Holy Spirit identifies the believer with Christ in His death and resurrection, which results in a permanent change of condition for the believer in that God views the believer as He views His Son in the sense that the believer is considered by God to be crucified, died and buried with Christ as well as raised and seated with Christ at His right hand.

1 Corinthians 12:13, “By means of one Spirit, we are all baptized into one body, whether Jews or Greek (Gentiles), slaves or free, and we are all made to drink into one Spirit.”

(22) Transferred from Position in Adam to our New Position in Christ

The baptism of the Spirit is the reason for the believer being transferred from his position in Adam to his new position in Christ. Adam was the representative “head” of the human race. When Adam sinned, we all sinned because of the imputation of Adam's original sin.

Romans 5:12, “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.”

Sin and spiritual death came upon the entire human race because Adam disobeyed God and ate from the tree of the knowledge of good and evil (Genesis 3; Romans 5:17-19). Therefore, it says in 1 Corinthians 15:22a, “For as in Adam all die (spiritually).”

Because of our position “in Adam” we were “excluded from the life of God” (Eph. 4:18). We are born into this position through physical birth. We cannot have a relationship with God because of our position in Adam. Our position in Adam means condemnation and death.

The moment we believe on the Lord Jesus Christ, God the Holy Spirit places us “in Christ.”

(23) New Spiritual Species

We are created a new spiritual species at the moment of salvation. The church age dispensation in which we live in is the only dispensation where believers in Christ are created a new spiritual species, thus making us totally unique.

2 Corinthians 5:17, “Therefore, if anyone is in Christ, He is a new spiritual species. The old things have lost their power; Behold, new things have come.”
Romans 13:14, “But put on the Lord Jesus Christ, and make no provision for the flesh in regard to its lusts.”

Galatians 3:27, “For all of you who were baptized into Christ have clothed yourselves with the nature of Christ.”

Galatians 6:15, “For neither is circumcision anything, nor uncircumcision; But a new spiritual species.”

Ephesians 4:24, “and clothe yourself with the new man (Christ nature), which in conformity with the nature of God has been created by means of righteousness and holiness from the truth.”

The nature of Christ is perfectly holy just as Christ is. The new Christ nature provides the believer the capacity to experience the holiness of God in his life and Christ-likeness is the production or the result of having a lifestyle of living in the new Christ nature. The new Christ nature functions when the believer is obedient to the voice of the Spirit, which is heard through the communication of the Word of God.

The old Adamic nature does not have the capacity to obey the Spirit, nor will it listen to the Spirit’s voice, i.e. the Word of God but only the new nature has the capacity. The believer sins because he disobeys the voice of the Spirit, which is heard through the Word of God and as a result lives in the old Adamic sin nature.

The new Christ nature gives the believer the capacity to experience and enjoy fellowship with God.

(24) Fruit-Producing (i.e. Christ-like character) Ministry of God the Holy Spirit.

At the moment of salvation the believer becomes the beneficiary of God the Holy Spirit’s post-salvation ministry in which He reproduces the life and character of Christ in the believer, which called the “fruit of the Spirit.”

Remember what Paul said in Galatians 4:19, “My children, with whom I am again in labor until the character of Christ is formed in all of you.”

The fruit of the Spirit is the production of Christ-like character.

Galatians 5:22-23, “But the fruit of the Spirit is divine-love, contentment, soul prosperity, patient-endurance, integrity, generosity, faithfulness, humility, discipline, against such things there is no law.”

(25) Mentorship of the Holy Spirit

At the moment of salvation, the believer becomes the beneficiary of another post-salvation ministry of the Holy Spirit, which is His mentorship where the Holy Spirit teaches the believer the doctrines of Christ, guides the believer and doing the Father’s will and in worshipping the Father.

John 14:26, “But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all that I said to you.”
John 15:26, “When the Helper comes, whom I will send to you from the Father, that is the Spirit of truth who proceeds from the Father, He will testify about Me.”

(26) Convicting Ministry of God the Holy Spirit

Another ministry of the Holy Spirit that the believer receives at the moment of salvation is the convicting ministry of the Holy Spirit where He convicts the believer of any known sin in His life for the purpose of restoring the believer to fellowship.

Philippians 3:15-16, “Therefore, as many as are mature, let us consistently think this. Nevertheless, if-and let us assume it is true for the sake of argument anyone of you are thinking otherwise at the present time then God the Holy Spirit as a rule will reveal this for your benefit. In any case, having progressed this far, let us continue to live in agreement according to the same code of conduct.”

(27) Empowerment Ministry of the Holy Spirit

At the moment of salvation the believer becomes the beneficiary of yet another post-salvation ministry of the Holy Spirit, which is that the Holy Spirit empowers the believer in executing the Father’s will. The believer who applies the Word of God enables the Holy Spirit to empower the believer in overcoming his sin nature and to execute the Father’s will.

Philippians 2:12-13, “Therefore, my divinely loved ones, in the same manner that all of you have consistently obeyed, not only when in my presence, but now, much more in my absence, you yourselves continue executing your own spiritual life by means of respect (for God) and with trembling. Since God (the Holy Spirit) is the one producing in all of you not only the determination but also the (resultant) production for the attainment of the grace purpose (of God the Father in eternity past).”

Galatians 5:16-26, “But I say, walk by the Spirit, and you will not carry out the desire of the flesh. For the flesh sets its desire against the Spirit, and the Spirit against the flesh; for these are in opposition to one another, so that you may not do the things that you please. But if you are led by the Spirit, you are not under the Law. Now the deeds of the flesh are evident, which are: immorality, impurity, sensuality, idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions, envying, drunkenness, carousing, and things like these, of which I forewarn you, just as I have forewarned you, that those who practice such things will not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law. Now those who belong to Christ Jesus have crucified the flesh with its passions and desires. If we live by the Spirit, let us also walk by the
Spirit. Let us not become boastful, challenging one another, envying one another.”

(28) Ascension of Christ

At the moment of salvation, the believer becomes a beneficiary of Christ’s ascension into heaven. Without the ascension of Christ, He would not be enthroned at the right hand of the Father as victor in the angelic conflict. Furthermore without the ascension, our Lord would not have received authority to dispatch the Spirit on the Day of Pentecost and the communication of gifts (apostles, prophets, evangelists and pastor-teachers) would not have been given to the church. Nor would the believer be the beneficiary of Christ’s intercessory ministry after salvation if it were not for our Lord’s ascension, nor would he be the beneficiary of current positional truth, which states that the believer is seated positionally with Christ at the right hand of the Father.

Ephesians 4:7-16, “But to each one of us grace was given according to the measure of Christ's gift. Therefore it says, ‘WHEN HE ASCENDED ON HIGH, HE LED CAPTIVE A HOST OF CAPTIVES, AND HE GAVE GIFTS TO MEN.’ (Now this expression, ‘He ascended,’ what does it mean except that He also had descended into the lower parts of the earth? He who descended is Himself also He who ascended far above all the heavens, so that He might fill all things.) And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, for the equipping of the saints for the work of service, to the building up of the body of Christ; until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness of Christ. As a result, we are no longer to be children, tossed here and there by waves and carried about by every wind of doctrine, by the trickery of men, by craftiness in deceitful scheming; but speaking the truth in love, we are to grow up in all aspects into Him who is the head, even Christ, from whom the whole body, being fitted and held together by what every joint supplies, according to the proper working of each individual part, causes the growth of the body for the building up of itself in love.”

Hebrews 4:14, “Therefore, since we have a great high priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession.”

Acts 1:1-11, “The first account I composed, Theophilus, about all that Jesus began to do and teach, until the day when He was taken up to heaven, after He had by the Holy Spirit given orders to the apostles whom He had chosen. To these He also presented Himself alive after His suffering, by many convincing proofs, appearing to them over a period of forty days and speaking of the things concerning the kingdom of God. Gathering them together, He
commanded them not to leave Jerusalem, but to wait for what the Father had promised, ‘Which,’ He said, ‘you heard of from Me; for John baptized with water, but you will be baptized with the Holy Spirit not many days from now.’ So when they had come together, they were asking Him, saying, ‘Lord, is it at this time You are restoring the kingdom to Israel?’ He said to them, ‘It is not for you to know times or epochs which the Father has fixed by His own authority; but you will receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth.’ And after He had said these things, He was lifted up while they were looking on, and a cloud received Him out of their sight. And as they were gazing intently into the sky while He was going, behold, two men in white clothing stood beside them. They also said, ‘Men of Galilee, why do you stand looking into the sky? This Jesus, who has been taken up from you into heaven, will come in just the same way as you have watched Him go into heaven.’”

(29) Session of Christ

The believer at the moment of salvation becomes the beneficiary of the present session of the Lord Jesus Christ at the Father’s right hand. The fact that the Lord Jesus Christ controls history is directly related to His present session, which completes the process of promoting Him as sovereign ruler of history.

The Lord Jesus Christ session at the right hand of the Father points to His kingship (Rev. 4:2). When our Lord arrived in heaven and was seated at the right hand of God the Father He received a new royal warrant, a 3rd royal title as the “King of kings and the Lord of lords” (1 Tim. 6:15; Rev. 19:16). This title has been granted to Him by the Father indicating His rulership over the Church of which He is the Head.

The Tribulation saints in heaven when singing the song of Moses proclaim our Lord as the “King of the nations” which He will assume at His 2nd Advent. The session of Christ is a public affirmation that our Lord is the victor in the angelic conflict (Heb. 1:13; 2:8).

Colossians 2:15 states that there was a triumphal procession by our Lord in heaven declaring Him publicly as Victor in the angelic conflict. Satan was publicly shown in heaven to be defeated when the humanity of Christ in hypostatic union sat down at the right hand of God the Father and was granted the power, rank and authority over the entire universe as ruler of the cosmos. If it were not for our Lord’s session, the believer would not have received the gift of the Holy Spirit, nor would spiritual gifts be authorized be given by the Holy Spirit at salvation. If it were not for our Lord’s session, He would not be the beneficiaries of His controlling history, nor His intercessory prayer ministry at the Father’s right hand,
nor would the believer be the beneficiary of current positional truth, which states that the believer is seated positionally with Christ at the Father’s right hand.

Colossians 3:1, “Therefore if you have been raised up with Christ, keep seeking the things above, where Christ is, seated at the right hand of God.”

(30) Jesus Christ Controls History

Now, that the believer is the beneficiary of the present session of Christ at the right hand of the Father, the believer then becomes the beneficiary of the fact that the Lord Jesus Christ controls history as victor in the angelic conflict. God wants us to have confidence and assurance that history is not a haphazard set of events but that through His Son Jesus Christ He has everything under control and is working out His eternal purpose that will ultimately glorify Him.

Psalm 103:19-22, “The LORD has established His throne in the heavens, and His sovereignty rules over all. Bless the LORD, you His angels, mighty in strength, who perform His word, obeying the voice of His word! Bless the LORD, all you His hosts, you who serve Him, doing His will. Bless the LORD, all you works of His, in all places of His dominion; Bless the LORD, O my soul!”

Isaiah 66:1-2, “Thus says the LORD, ‘Heaven is My throne and the earth is My footstool. Where then is a house you could build for Me? And where is a place that I may rest? For My hand made all these things, thus all these things came into being,' declares the LORD. But to this one I will look, to him who is humble and contrite of spirit, and who trembles at My word.'”

The doctrine of Jesus Christ controlling history contends that the humanity of Christ in hypostatic union has been promoted by God the Father as sovereign ruler of history as a result of His victory over Satan at the Cross. This was accomplished when in His humanity, Jesus Christ was obedient to the Father’s will by voluntarily dying a substitutionary spiritual death on the Cross for the entire world.

Philippians 2:5-11, “Everyone continue thinking this (according to humility) within yourselves, which was also in (the mind of) Christ Jesus, Who although existing from eternity past in the essence of God, He never regarded existing equally in essence with God an exploitable asset. On the contrary, He denied Himself of the independent function of His deity by having assumed the essence of a slave when He was born in the likeness of men. In fact, although He was discovered in outward appearance as a man, He humbled Himself by having entered into obedience to the point of spiritual death even death on a Cross. For this very reason in fact God the Father has promoted Him to the highest-ranking position and has awarded to Him the rank, which is superior to every rank. In order that in the sphere of this rank possessed by Jesus every person must bow, celestials and terrestrials and sub-terrestrials.
Also, every person must publicly acknowledge that Jesus Christ is Lord for the glory of God the Father.”

The resurrection, ascension, triumphal procession and session points to the fact that the incarnate Son of God has been promoted by God the Father as Sovereign Ruler over the following: (1) Creation (Matt. 28:18; Eph. 1:22; Col. 1:15-17; 2:10; 1 Pet. 3:22). (2) Angels (Col. 1:15-17; Heb. 1:2). (3) Church (1 Tim. 6:15; Rev. 17:14; 19:16). (4) Israel (Matt. 1:1; 20:30; Mark 10:47-48; Luke 1:32; 2 Tim. 2:8; Rev. 3:7; 5:5; 22:16).

The cosmic dimensions of the sovereign rulership of Christ are 3-fold: (1) Celestials (a) Elect angels functioning in the 1st, 2nd and 3rd heavens. (b) Fallen angels functioning in the 1st, 2nd and 3rd heavens. (c) OT saints located in the 3rd heaven. (d) The Church (Dead in Christ) located in the 3rd heaven. (2) Terrestrials (a) The Church (Regenerate human beings) functioning on planet earth. (b) Unregenerate human beings functioning on planet earth. (3) Sub terrestrials (a) Fallen angels imprisoned in Tartarus and in the Abyss. (b) Unregenerate humanity in the 2nd compartment of Hades called Torments.

(31) Great High Priesthood of Christ

At the moment of salvation, the believer appropriates for himself the Lord Jesus Christ’s Great High Priesthood, which is directly related to both His finished work on the cross and His present mediatorial work in heaven at the right hand of the Father. His responsibility as our Great High Priesthood is 2-fold: (1) Intercessory prayer for the believer (2) Defend the believer against the attacks of Satan.

He is our faithful High Priest (Heb. 2:17). Our Lord’s High Priesthood is permanent (Heb. 7:24). He performs His intercessory ministry for the believer in the Holy of Holies in heaven (Heb. 8:2). Our Lord’s high priesthood is after the order of Melchizedek (Heb. 5:9-10; 6:20). He entered into the veil in heaven as High Priest (Heb. 6:20). His ministry is superior to the Levitical high priests on earth during the dispensation of Israel since He did not have to offer sacrifices for Himself since He was impeccable (Heb. 7:26). In fact, He offered Himself up as a substitute for the entire human race as our High Priest (Heb. 7:28).

As our High Priest He is a mediator of a superior covenant for the 1st covenant with Israel under the Law has been abolished and He has replaced it with a new and superior one.

Hebrews 7:23-27, “The former priests, on the one hand, existed in greater numbers because they were prevented by death from continuing, but Jesus, on the other hand, because He continues forever, holds His priesthood permanently. Therefore He is able also to save forever those who draw near to God through Him, since He always lives to make intercession for them. For it was fitting for us to have such a high priest, holy, innocent, undefiled, separated from sinners and exalted above the heavens; who does not need
daily, like those high priests, to offer up sacrifices, first for His own sins and then for the sins of the people, because this He did once for all when He offered up Himself.”

1 John 2:1-2, “My little children, I am writing these things to you so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous; and He Himself is the propitiation for our sins; and not for ours only, but also for those of the whole world.”

(32) Intercessory Ministry of God the Holy Spirit

At the moment of salvation, the believer becomes the beneficiary of God the Holy Spirit’s intercessory ministry on his behalf.

Romans 8:26-27, “In the same way the Spirit also helps our weakness; for we do not know how to pray as we should, but the Spirit Himself intercedes for us with groanings too deep for words; and He who searches the hearts knows what the mind of the Spirit is, because He intercedes for the saints according to the will of God.”

(33) Intercessory Ministry of Fellow-Believer Priests

At the moment of salvation, the believer becomes the beneficiary of his fellow-believer priests’ intercessory prayer ministries.

Ephesians 6:18, “With all prayer and petition pray at all times in the Spirit, and with this in view, be on the alert with all perseverance and petition for all the saints.”

Colossians 4:2-3, “Devote yourselves to prayer, keeping alert in it with an attitude of thanksgiving; praying at the same time for us as well, that God will open up to us a door for the word, so that we may speak forth the mystery of Christ, for which I have also been imprisoned.”

(34) Adoption

At the moment of salvation, we became a member of the royal family of God. All believers of the church age belong to royalty (Rev. 1:6). We are “adopted” into the royal family of God.

In Roman adoption, a Roman aristocrat would select someone, often someone other than His own son, to become His heir. This is exactly what God did with us. We who were not of the family of God were adopted into God's family at the moment of salvation.

Ephesians 1:5-6, “He predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will, to the praise of the glory of His grace, which He freely bestowed on us in the Beloved.”

(35) Spiritual Freedom

At the moment of salvation, the believer receives spiritual freedom. He has been freed from the power of the old sin nature, which he was enslaved to before salvation and he has also been freed from the lies of the cosmic system. This
spiritual freedom is to free the believer in worshipping and serving the Lord and is not to be abused.

Galatians 5:1-13, “It was for freedom that Christ set us free; therefore keep standing firm and do not be subject again to a yoke of slavery. Behold I, Paul, say to you that if you receive circumcision, Christ will be of no benefit to you. And I testify again to every man who receives circumcision, that he is under obligation to keep the whole Law. You have been severed from Christ, you who are seeking to be justified by law; you have fallen from grace. For we through the Spirit, by faith, are waiting for the hope of righteousness. For in Christ Jesus neither circumcision nor uncircumcision means anything, but faith working through love. You were running well; who hindered you from obeying the truth? This persuasion did not come from Him who calls you. A little leaven leavens the whole lump of dough. I have confidence in you in the Lord that you will adopt no other view; but the one who is disturbing you will bear his judgment, whoever he is. But I, brethren, if I still preach circumcision, why am I still persecuted? Then the stumbling block of the cross has been abolished. I wish that those who are troubling you would even mutilate themselves. For you were called to freedom, brethren; only do not turn your freedom into an opportunity for the flesh, but through love serve one another.”

1 Peter 2:16, “Act as free men, and do not use your freedom as a covering for evil, but use it as bondslaves of God.”

(36) Four-Fold Stewardships

At the moment of salvation, the believer has been given a 4-fold stewardship. A steward is a manager, not an owner. He is one who manages the property of another. God is the owner and we are the managers of the various stewardships He has given. This includes the whole of life, of course. But to be good stewards of His grace, we must know the precise areas of stewardship for which God is holding us accountable.

Scripture breaks this down into a number of areas. The Scriptures teach that there are at least four areas of stewardship: (1) The stewardship of time—redeeming it for eternity. (2) The stewardship of talents—discovering and developing our spiritual gifts and natural talents for the blessing of others and for God’s glory. (3) The stewardship of God’s truth—multiplying ourselves through evangelism and discipleship. (4) The stewardship of our treasures—laying up treasures in heaven through financial faithfulness.

God has allotted twenty-four hours to each one of us. God has given us days not years.

Psalm 90:12, “So teach us to number our days, that we may present to You a heart of wisdom.”
Galatians 6:9-10, “Let us not lose heart in doing good, for in due time we will reap if we do not grow weary. So then, while we have opportunity, let us do good to all people, and especially to those who are of the household of the faith.”

A profitable servant of the Lord is a believer who operates in his spiritual gift or special talent that God has given him in order to serve the Lord and the body of Christ (1 Pet. 4:10-11). Every believer has been given a spiritual gift for the purpose of serving other members of the body of Christ.

The distribution of spiritual gifts was authorized by the Lord Jesus Christ as a result of His strategic victory over Satan at the cross during the dispensation of the hypostatic union, however, the actual appointment of the believer’s spiritual gift is made by God the Holy Spirit as per 1 Cor. 12:11. The distribution of spiritual gifts took place upon the ascension and session of the Lord Jesus Christ as victor in the angelic conflict (Eph. 4:7-11).

Spiritual gifts are assignments of position within the body of Christ. Identification of one’s spiritual gift is a direct result of spiritual growth which can only be achieved through the consistent and persistent learning and applying of the Word of God which in turn enables the Holy Spirit to identify for you, your spiritual gift. Maximum production of one’s spiritual gift is dependent upon maximum application of doctrine, which in turn enables the Holy Spirit to reproduce the character of Christ in the believer’s life.

1 Peter 4:10-11, “As each one has received a special gift, employ it in serving one another as good stewards of the manifold grace of God.”

We must understand that the Word of God is a treasure that has been entrusted to each one of us as believers in the Lord Jesus Christ.

2 Timothy 1:13-14, “Retain the standard of sound words which you have heard from me, in the faith and love which are in Christ Jesus. Guard, through the Holy Spirit who dwells in us, the treasure which has been entrusted to you.”

In 2 Timothy 2:2, Timothy is charged with the responsibility of entrusting what he had learned from Paul to other faithful men who in turn would teach others and so on, and so on.

2 Timothy 2:2, “The things which you have heard from me in the presence of many witnesses, entrust these to faithful men who will be able to teach others also.”

As stewards of God’s Word we must evangelize the unbeliever. We are not only royal priests but also royal ambassadors who have been entrusted with the privilege and responsibility of presenting the message of reconciliation, i.e. the Gospel to a lost and dying world.
2 Corinthians 5:14-21, “For the love of Christ controls us, having concluded this, that one died for all, therefore all died; and He died for all, so that they who live might no longer live for themselves, but for Him who died and rose again on their behalf. Therefore from now on we recognize no one according to the flesh; even though we have known Christ according to the flesh, yet now we know Him in this way no longer. Therefore if anyone is in Christ, he is a new creature; the old things passed away; behold, new things have come. Now all these things are from God, who reconciled us to Himself through Christ and gave us the ministry of reconciliation, namely, that God was in Christ reconciling the world to Himself, not counting their trespasses against them, and He has committed to us the word of reconciliation. Therefore, we are ambassadors for Christ, as though God were making an appeal through us; we beg you on behalf of Christ, be reconciled to God. He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him.”

The believer also must be a good steward with money. Money is an extremely important issue because a person’s attitude toward it is so determinative of his relationship with God, on fulfilling his purpose in this life, and on his character.

Financial planning is biblical and is a means to good stewardship, to freedom from the god of materialism, and a means of protection against the waste of the resources God has entrusted to our care (Prov. 27:23-24; Luke 14:28; 1 Cor. 14:40). Financial planning should be done in dependence on God’s direction and in faith while we rest in Him for security and happiness rather than in our own strategies (Prov. 16:1-4, 9; Psalm 37:1-10; 1 Tim. 6:17; Phil. 4:19).

Financial faithfulness ultimately flows out of the recognition that everything we are and have belongs to the Lord (1 Chron. 29:11-16; Rom. 14:7-9; 1 Cor. 6:19-20).

Life is a temporary sojourn in which Christians are to see themselves as aliens, temporary residents, who are here as stewards of God’s manifold grace. All we are and have—our talents, time, and treasures—are trusts given to us by God which we are to invest for God’s kingdom and glory (1 Pet. 1:17; 2:11; 4:10-11; Luke 19:11-26).

One of God’s basic ways to provide for our needs is through work—an occupation through which we earn a living so we can provide for ourselves and our families (2 Thess. 3:6-12; Prov. 25:27). The money we earn is also to be used as a means of supporting God’s work and helping those in need, first in God’s family and then for those outside the household of faith (Gal. 6:6-10; Eph. 4:28; 3 John 5-8).

(37) Equal Privilege and Equal Opportunity
Because of our union with the Lord Jesus Christ we now have equal privilege and equal opportunity to execute the plan of God for the church age. Equal privilege and equal opportunity is totally unique to the church age. It is like a starting line of a spiritual race.

The execution of the Plan of God for the church age is the finish line to that spiritual race. The Baptism of the Spirit provides the basis for equal privilege and equal opportunity for all church age believers (1 Cor. 12:13). The Baptism of the Spirit provides equality that does not exist in the world today.

Equal privilege and equal opportunity means that there are no distinctions among church age believers (Gal. 3:26-28; 6:15; Col. 3:9-11).

Galatians 3:26-28, “For you are all sons of God through faith in Christ Jesus. For all of you who were baptized into Christ have clothed yourselves with Christ. There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus.”

(38) Sanctification

Through the baptism of the Spirit, the believer has been set apart at the moment of salvation to serve God exclusively, which is called sanctification. There are three categories of sanctification in the Christian way of life: (1) Positional: Our union with the person of Christ at the moment of salvation. (2) Experiential: The spiritual life after salvation. (3) Ultimate: When we receive our resurrection bodies at the Rapture.

Positional sanctification is defined as the church age believer’s eternal union with Christ through the Baptism of the Spirit, which occurs at the moment of salvation.

1 Corinthians 1:30, “But by His doing you are in Christ Jesus, who became to us wisdom from God, and righteousness and sanctification, and redemption.”

There are two categories of positional truth: (1) Retroactive Positional Truth (2) Current Positional Truth.

Retroactive Positional Truth: The church age believer’s identification with Christ in His death (Rom. 6:3-11; Col. 2:12). Retroactive positional truth looks back to the Cross (Rom. 6:3-6). We have been buried with Him in Baptism (Rom. 6:3-4; Col. 2:12).

Current Positional Truth: The church age believer’s identification with Christ in His Resurrection, Ascension and Session (Col. 3:1-4). The believer is identified with Christ as He is currently seated in heaven. The believer is now positionally higher than angels (Heb. 1 and 2).

Experiential sanctification is the believer’s experience after salvation of experiencing fellowship with God by obeying the voice of the Holy Spirit, which is heard through the communication of the Word of God.
1 Thessalonians 4:3-7, “For this is the will of God, your sanctification; that is, that you abstain from sexual immorality; that each of you know how to possess his own vessel in sanctification and honor, not in lustful passion, like the Gentiles who do not know God; and that no man transgress and defraud his brother in the matter because the Lord is the avenger in all these things, just as we also told you before and solemnly warned you. For God has not called us for the purpose of impurity, but in sanctification.”

Ultimate sanctification is the believer’s in a resurrection body and is the completion of the plan of God for the believer (1 Corinthians 15:51-57).

(39) Election

God has also elected us to privilege in eternity past where in His omniscience the Father saw that you would believe in the Lord Jesus Christ and thus took this into account and devised a plan especially for you. Election is the expression of the sovereign will of God for the church age believer. God wills His highest and best for every believer.

Ephesians 1:4, “Just as He (God the Father) chose us in Him (the Lord Jesus Christ) before the foundation of the world (eternity past), that we should be holy and blameless before Him.”

(40) Predestination

Not only have we been elected but also we have been predestined. Predestination is the provision of the sovereign will of God for the church age believer.

Ephesians 1:5, “He (God the Father) predestined us to adoption as sons through Jesus Christ to Himself, according to His gracious sovereign will.”

Election and Predestination are two sides of the same coin. Election expresses the Father’s purpose that the believer be conformed to the image of His Son and predestination is the Father’s provision to achieve the Father’s purpose. God has predestinated us to be conformed to the image of His Son.

Romans 8:29-30, “For those whom He foreknew, He also predestined to become conformed to the image of His Son, so that He would be the firstborn among many brethren; and these whom He predestined, He also called; and these whom He called, He also justified; and these whom He justified, He also glorified.”

(41) Universal Royal Priesthood

Every believer in this church age dispensation is appointed by God as a royal priest at the moment of salvation.

1 Peter 2:5, “You also, as living stones, are being built up as a spiritual house for a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ.”
1 Peter 2:9a, “But you are a chosen race, a royal priesthood, a holy nation, a people for God's own possession.”

Revelation 1:6a, “And He made us to be a kingdom, priests to His God and Father.”

As a royal priest, every believer represents himself before God.

(42) Royal Ambassadorship

Church age believers are not only royal priests representing themselves before God, but have also been given a royal ambassadorship (2 Cor. 5:20).

2 Corinthians 5:20, “Therefore, we are ambassadors for Christ, as though God were making an appeal through us; we beg you on behalf of Christ, be reconciled to God.”

An ambassador is a high-ranking minister or member of royalty sent to represent his nation in a foreign country. As spiritual ambassadors, the church age believer represents the Lord Jesus Christ in the devil’s kingdom.

We represent the King of kings and Lord of lords, who is now absent from the earth because He sits at the right hand of God representing us before God the Father as our High Priest.

(43) Indwelling of the Father

God the Father has also indwelt us at the moment of salvation permanently (John 14:22-23; Eph. 4:6; Phil. 2:13; 1 John 4:15; 2 John 9).

(44) Indwelling of God the Son

The Son permanently indwells us as well (John 14:20; 17:22-23, 26; Rom. 8:10; 2 Cor. 13:5; Gal. 2:20a; Col. 1:27).

(45) Indwelling of God the Holy Spirit

At the moment of salvation, the Holy Spirit permanently indwells the believer (Rom. 8:11; 1 Cor. 3:16; 6:19-20; 2 Cor. 6:16).

(46) 100% Availability of Divine Power

At the moment of salvation, every church age believer has been given the 100% availability of divine power in order to execute the plan of God and to bring glory to God in the angelic conflict.

At the moment of salvation, we have three categories of divine power available to us: (1) Omnipotence of God the Father related to our invisible assets. (2) Omnipotence of God the Son related to the preservation and perpetuation of human history and the Word of God. (3) Omnipotence of God the Holy Spirit related to the execution of the Plan of God.

(47) Plan of God

We have been given a plan from the Father to execute, which is to become conformed to the image of the Lord Jesus Christ meaning become like Him experientially in thought, word and action.
Romans 8:28-30, “And we know that God causes all things to work together for good to those who love God, to those who are called according to His purpose. For those whom He foreknew, He also predestined to become conformed to the image of His Son, so that He would be the firstborn among many brethren; and these whom He predestined, He also called; and these whom He called, He also justified; and these whom He justified, He also glorified.”

Jeremiah 29:11, “For I know the plans that I have for you,' declares the LORD, ‘plans for welfare and not for calamity to give you a future and a hope.’”

(48) All judgment is removed at the moment we believe in the Lord Jesus Christ.

John 3:18, “He who believes on Him IS NOT JUDGED, but he who does not believe is judged already because he has not believed in the unique person of Jesus Christ.”

Romans 8:1, “There is, therefore, now NO JUDGEMENT to those who are in Christ Jesus.”

(49) Eternal inheritance

Ephesians 1:11, “In whom also we have obtained an inheritance when we were predestined according to the purpose of the One who works all things according to the counsel of His will.”

“We have obtained an inheritance” is the verb kleroo, which is in the passive voice meaning, “to receive an inheritance.”

God the Father at the moment of salvation qualified every church age believer to receive this inheritance, which is currently on deposit in heaven with the Person of Christ and will be given to the believer if he executes the Father’s plan in time.

Every church age believer has the opportunity to receive his eternal inheritance if he fulfills the condition of being faithful till death or the rapture whichever comes first and thus executes the Father’s will for his life. In this sense, the eternal inheritance is analogous to an escrow account in which the contents of the escrow are on deposit and are released to the grantee by the grantor when the conditions of the escrow are fulfilled.

God the Father is the grantor, the contents of the escrow are with the Person of Christ and the believer is the grantee and will receive the contents of the escrow when he fulfills the condition of the escrow, which is to execute the Father’s will.

Both the Old and New Testament’s speak of an inheritance, which could be forfeited due to unfaithfulness.

The inheritance in the Bible: (1) Related to God’s plan for the believer after salvation. (2) Added blessings to the Saved (i.e. Rewards on top of salvation). (3) Possession. (4) Is meritorious ownership of the kingdom (i.e. Millennium and
eternal state) (5) Conditioned on faithful obedience to the will of God. (6) Can be forfeited through habitual disobedience to the will of God. (7) 2 Types of inheritance (God and the possession of land in the Millennium) (Every believer receives God has His inheritance).

The moment we believed in Jesus Christ as our Savior, we were qualified to receive this eternal inheritance.

**Colossians 1:9-11**, “For this reason also, since the day we heard of it, we have not ceased to pray for you and to ask that you may be filled with the knowledge of His will in all spiritual wisdom and understanding so that you will walk in a manner worthy of the Lord, to please Him in all respects, bearing fruit in every good work and increasing in the knowledge of God, strengthened with all power, according to His glorious might, for the attaining of all steadfastness and patience; joyously giving thanks to the Father, who has qualified us to share in the inheritance of the saints in Light.”

In order to receive this eternal inheritance, we must do everything as unto the Lord.

**Colossians 3:23-25**, “Whatever you do, do your work heartily, as for the Lord rather than for men, knowing that from the Lord you will receive the reward of the inheritance. It is the Lord Christ whom you serve. For he who does wrong will receive the consequences of the wrong which he has done, and that without partiality.”

Although the believer’s salvation cannot be merited but is received when a person expresses faith alone in Christ alone (cf. Eph 2:8-9), the believer’s inheritance on the other hand is meritorious meaning he has to fulfill the condition of being faithfully obedient to the will of God till physical death or the rapture (i.e. resurrection of the Church). Because the church age believer can forfeit his eternal inheritance through unfaithfulness to the Lord, there are many warnings regarding being unfaithful.

**Hebrews 10:35-39**, “Therefore, do not throw away your confidence, which has a great reward. For you have need of endurance, so that when you have done the will of God, you may receive what was promised. FOR YET IN A VERY LITTLE WHILE, HE WHO IS COMING WILL COME, AND WILL NOT DELAY. BUT MY RIGHTEOUS ONE SHALL LIVE BY FAITH; AND IF HE SHRINKS BACK, MY SOUL HAS NO PLEASURE IN HIM. But we are not of those who shrink back to destruction, but of those who have faith to the preserving of the soul.”

**1 Corinthians 6:9-10**, “Or do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor homosexuals, nor thieves, nor
the covetous, nor drunkards, nor revilers, nor swindlers, will inherit the kingdom of God.”

The believer is promised that if he fulfills the condition of being faithful till death, he will be given the privilege to reign with Christ.

Romans 8:16-18, “The Spirit Himself bears witness with our human spirit that we are children of God and if children, heirs also, heirs of God and fellow heirs with Christ, if indeed we suffer with Him in order that we may also be glorified with Him. For I consider that the sufferings of this present time are not worthy to be compared with the glory that is to be revealed to us.”

The church age believer must be an overcomer in order to receive his eternal inheritance. This involves perseverance, which by way of definition is steady persistence in a course of action, a purpose, and a state. Perseverance is being steadfast and faithful in applying the Word of God despite the many obstacles and cares of life in the cosmic system of Satan.

The Christian way of life is characterized as a race to be run (1 Co. 9:24; He. 12:1; 2 Ti. 4:7). It is also described in Scripture as a struggle or athletic contest to be fought (1 Th. 2:2; 1 Ti. 4:9; 6:12; 2 Ti. 2:5; He. 10:32).

There are other terms such as labor or toil or work (1 Co. 3:8; 15:58; 2 Co. 11:27; 1 Th. 2:9; 2 Th. 3:8). The Word of God also characterizes the Christian way of life as testing or trials (Jam. 1:2-4; 1 Pet. 1:6; 4:12).

An overcomer is one who executes the Father’s plan for his life and overcomes the following: (1) Old sin nature (2) Cosmic system of Satan (3) Satan.

1 John 5:4, “For whatever is born of God overcomes the world; and this is the victory that has overcome the world -- our faith. Who is the one who overcomes the world, but he who believes that Jesus is the Son of God?”

Revelation 21:7, “He who overcomes will inherit these things, and I will be his God and he will be My son.”

The believer must fulfill the condition of executing God’s plan for his life if he is to receive his eternal inheritance. Failure to execute God’s plan does not result in loss of salvation but rather loss of rewards (1 Jn. 2:28; 1 Cor. 3:11-15)

(50) Delivered From The Kingdom Of Darkness And Transferred Into The Kingdom Of God.

At the moment of salvation through the baptism of the Spirit, the believer was transferred from the kingdom of darkness to the kingdom of God.

Colossians 1:13, “For He rescued us from the domain of darkness, and transferred us to the kingdom of His beloved Son.”

Ephesians 2:1-2, “And you (believers) were dead (spiritually) in your trespasses and sins, in which you formerly walked according to the course of this world (cosmic system of Satan), according to the prince of the air (Satan), of the spirit that is now working in the sons of disobedience (unbelievers).”
(51) We are a gift from God the Father to God the Son

We are a gift in that we are formed as the Royal Family of God (John 10:29; 17:2, 6, 9, 11). God the Father is forming a Royal Family for His Son with church age believers.

(52) Delivered From The Power Of The Old Sin Nature.

This is taught in such passages as Rom. 2:29; Phil. 3:3; Col. 2:11; Eph. 4:22. The believer receives a new nature at the point of salvation breaking the bonds of the old sin nature (2 Cor. 5:17). The believer now has an alternative to living in the cosmic system under the power of the old sin nature (Rom. 6:11-13). The believer now has a choice to live in either the old sin nature or the new spiritual species, which cannot sin (Rom. 6:19).

In the same way that the believer chooses to live in the old sin nature, he now can choose to live in new spiritual species. It is an act of volition on the part of the believer.

(53) Access To God In Prayer (Rom. 5:2; Eph. 2:18; 3:12).

Ephesians 2:18, “for through Him we both have our access in one Spirit to the Father.”

Ephesians 3:12, “in whom we have boldness and confident access through faith in Him.”

All prayer made by the believer-priest in the church age must be addressed to God the Father (John 14:13-14; 16:23-27; Rom. 8:15; Gal. 4:6; Eph. 2:18; 3:14; 5:20; Col. 1:3, 12; 3:17; 1 Pet. 1:17; Rev. 1:6). Prayer must be made in the name or Person of or through intermediate agency of the Lord Jesus Christ (John 14:13-14; 16:23-24; Eph. 5:20; Col. 3:17). Prayer must be made in the power of the Spirit or by means of the power of the Filling of the Spirit (Eph. 2:18; 6:18; Jude 20).

(54) Secure Foundation (1 Cor. 3:11; Eph. 2:20).

The believer’s salvation is built upon a secure foundation, namely the believer’s salvation and eternal security is based upon the merits of the Person and Work of Christ on the Cross.

Ephesians 2:19-22, “So then you are no longer strangers and aliens, but you are fellow citizens with the saints, and are of God's household, having been built on the foundation of the apostles and prophets, Christ Jesus Himself being the corner stone, in whom the whole building, being fitted together, is growing into a holy temple in the Lord, in whom you also are being built together into a dwelling of God in the Spirit.”

(55) At the moment of salvation through faith in Jesus Christ, the church age believer becomes related to God the Son through 8 special Biblical analogies or relationships: (1) The last Adam and the New Creation (1 Cor. 15:45; 2 Cor. 5:17a). (2) The Head and the Body (Col. 1:18a). (3) The Great Shepherd and the Sheep (Heb. 13:20). (4) The True Vine and the Branches (John 15:5a). (5) The

(56) Eternal Security

The believer was saved based upon the merits of Jesus Christ and His death on the Cross rather than any action on his part. Thus, since this is the case, there is no sin the believer could commit after salvation that could cause him to lose his salvation since he was not saved based upon his own merits but on the merits of Jesus Christ.

Also, the moment a person believes in Jesus Christ as his or her Savior, God the Father imputes Christ’s righteousness to the believer and declares the believer justified, which can never be rescinded due to any sin after salvation since the believer is declared righteous because he possesses Christ’s righteousness and God is a perfect judge.

Romans 8:32-39, “He who did not spare His own Son, but delivered Him over for us all, how will He not also with Him freely give us all things? Who will bring a charge against God's elect? God is the one who justifies; who is the one who condemns? Christ Jesus is He who died, yes, rather who was raised, who is at the right hand of God, who also intercedes for us. Who will separate us from the love of Christ? Will tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Just as it is written, ‘FOR YOUR SAKE WE ARE BEING PUT TO DEATH ALL DAY LONG; WE WERE CONSIDERED AS SHEEP TO BE SLAUGHTERED.’ But in all these things we overwhelmingly conquer through Him who loved us. For I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other created thing, will be able to separate us from the love of God, which is in Christ Jesus our Lord.”

(57) Resurrection Body

At the moment of salvation, the believer is guaranteed to receive a resurrection body at the rapture of the Church.

1 Corinthians 15:50-58, “Now I say this, brethren, that flesh and blood cannot inherit the kingdom of God; nor does the perishable inherit the imperishable. Behold, I tell you a mystery; we will not all sleep, but we will all be changed, in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet will sound, and the dead will be raised imperishable, and we will be changed. For this perishable must put on the imperishable, and this mortal must put on immortality. But when this perishable will have put on the imperishable, and this mortal will have put on immortality, then will come...
about the saying that is written, ‘DEATH IS SWALLOWED UP in victory. ‘O
DEATH, WHERE IS YOUR VICTORY? O  DEATH, WHERE IS YOUR
STING?’ The sting of death is sin, and the power of sin is the law; but thanks
be to God, who gives us the victory through our Lord Jesus Christ. Therefore,
my beloved brethren, be steadfast, immovable, always abounding in the work
of the Lord, knowing that your toil is not in vain in the Lord.”

(58) Heavenly Citizenship
At the moment of salvation, the believer has received a heavenly citizenship.

Philippians 3:20-21, “For our citizenship exists from eternity past in the
realm of the heavens, out from which also we ourselves at the present time are
eagerly anticipating as Savior, the Lord Jesus Christ. Who will cause our
humiliating body to be outwardly transformed to be identical in essence with
His glorious body because of the power that will enable Him to marshal all
things created to Himself.”

(59) Pastor-Teacher
At the moment of salvation every believer without exception has been assigned
to the authority of a pastor-teacher who is to provide the believer his spiritual food,
which produces spiritual growth and capacity to love and serve the body of Christ.

1 Peter 5:1-3, “Therefore, I exhort the elders among you, as your fellow
elder and witness of the sufferings of Christ, and a partaker also of the glory
that is to be revealed, shepherd the flock of God among you, exercising
oversight not under compulsion, but voluntarily, according to the will of God;
and not for sordid gain, but with eagerness; nor yet as lording it over those
allotted to your charge, but proving to be examples to the flock.”

1 Thessalonians 5:12-13, “But we request of you, brethren, that you
appreciate those who diligently labor among you, and have charge over you in
the Lord and give you instruction, and that you esteem them very highly in
love because of their work. Live in peace with one another.”

(60) Local Assembly
At the moment of salvation every believer has been assigned to a local
assembly that serves as the classroom for his receiving instruction in the Word of
God and to provide the believer a place to operate in his spiritual gift.

Hebrews 10:23-25, “Let us hold fast the confession of our hope without
wavering, for He who promised is faithful; and let us consider how to
stimulate one another to love and good deeds, not forsaking our own
assembling together, as is the habit of some, but encouraging one another; and
all the more as you see the day drawing near.”

In Romans 5:15, the noun charis denotes the sum total of unmerited benefits,
both temporal and spiritual, imparted to the sinner through the function of the sum
total of divine attributes of each member of the Trinity as a result of the sinner making the non-meritorious decision to trust in Jesus Christ as his or her Savior.

The word functions as a “nominative subject” meaning that it is the subject of the verb perisseuo, “did abound.” The active voice of the verb perisseuo and the noun charis indicates that the grace of God as the subject is performing the action of abounding to those sinners who trust in Jesus Christ as their Savior.

The definite article preceding the noun charis is a function marker to denote that the word is the subject of the verb perisseuo. The articular construction indicates a “monadic” notion meaning that this grace is “one of a kind” or “unique.” In fact, when the articular substantive has an adjunct or genitive expression, the entire expression suggests a monadic notion. Here the noun charis has articular genitive expression thou theou.

We will translate charis, “the grace.”

“Of God” is the articular genitive masculine singular form of the noun theos (θεός), which refers to God the Father, God the Son and God the Holy Spirit.

The word functions grammatically as a genitive of source indicating that the grace referred to in Romans 5:15 “originates” from the Trinity. Consequently, we will translate the noun theos accordingly as “originating from God.”

Corrected translation thus far of Romans 5:15: “However, on the other hand, absolutely not like this transgression is, as an eternal spiritual truth, also, in the same way, the gracious act. For if and let us assume that it is true for the sake of argument that by means of this transgression committed by the one, the entire human race died. Of course, we know this is true, how much more then…the grace originating from God…”

Romans 5:15, “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.”

“And” is the “connective” use of the conjunction kai (καί), which is used to connect the previous expression he charis tou theou, “the grace originating from God” and the one to follow, which is he dorea en chariti te tou henos anthropou Iesou Christou, “the gift by the grace of the one Man, Jesus Christ.”

The latter expression refers to the gift of righteousness as indicated by Paul’s statement in verse 17 that the “gift of righteousness will reign in life through the One, Jesus Christ.” Therefore, the conjunction kai is connecting the concepts of God’s grace and the gift of righteousness indicating that the offer of the gift of righteousness to sinful mankind is the result of God’s grace policy and an expression of it. The connective use of kai indicates that dorea like charis functions as a “nominative subject.”

We will translate kai, “and.”
Corrected translation thus far of Romans 5:15: “However, on the other hand, absolutely not like this transgression is, as an eternal spiritual truth, also, in the same way, the gracious act. For if and let us assume that it is true for the sake of argument that by means of this transgression committed by the one, the entire human race died. Of course, we know this is true, how much more then…the grace originating from God and…”

Romans 5:15, “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.”

“The gift” is the articular nominative feminine singular form of the noun dorea (δῶρεά) (do-reh-ah).

In classical Greek, the noun dorea referred to a “gift” or “present.” Josephus identified the laws Moses received from God as a “gift from God” (Antiquities 3.8.10). The papyri reveal that “gift” or “benefit” was understood in the vernacular as well (Moulton-Milligan, page 174). Dorea is closely related to the adverb dorean, “undeservedly.”

The word appears in the Septuagint and is used in the same fashion as in classical writings. The noun appears only 11 times in the Greek New Testament.

Louw and Nida in their work Greek-English Lexicon of the New Testament Based on Semantic Domains define the word, “that which is given or granted – ‘gift, present’” (volume 2, page 567).

The New Thayer’s Greek-English Lexicon defines the word, “a gift; adverbially, freely, for naught, gratis, gratuitously; without just cause, unnecessarily” (page 161).


Vine writes, “Dorea denotes ‘a free gift,’ stressing its gratuitous character; it is always used in the NT of a spiritual or supernatural gift, John 4:10; Acts 8:20; 11:17; Rom 5:15; 2 Cor 9:15; Eph 3:7; Heb 6:4; in Eph 4:7, ‘according to the measure of the gift of Christ,’ the ‘gift’ is that given by Christ; in Acts 2:28, ‘the gift of the Holy Ghost,’ the clause is epexegetical, the ‘gift’ being the Holy Ghost Himself; cf. 10:45; 11:17, and the phrase, ‘the gift of righteousness,’ Rom 5:17” (Vine’s Expository Dictionary of Biblical Words, Copyright (c)1985, Thomas Nelson Publishers).

In John 4:10, Acts 2:38, 8:20, 10:45, 11:17 and Hebrews 6:4, the noun dorea refers to the gift of the Holy Spirit, which is given to the believer the moment they trust in Jesus Christ as their Savior.

Dorea is used of the gift of the Savior, Jesus Christ in 2 Corinthians 9:15. It is used by Paul in Ephesians 3:7 with reference to the spiritual gift of apostleship that
he received at the moment of salvation. In Ephesians 4:7, *dorea* is used of the spiritual gifts that Jesus Christ authorizes the Holy Spirit to give to His body, the church at the moment of salvation.

In Romans 5:17, the noun refers to the “gift” of righteousness since this is clearly indicated by Paul’s statement in Romans 5:17, that the “*gift of righteousness will reign in life through the One, Jesus Christ.*”

The prepositional phrase *en chariti te tou henos anthropou Iesou Christou,* “by the grace of the one Man, Jesus Christ” emphasizes that the gift of righteousness is made available to the sinner by means of the grace of God, which comes to the sinner “exclusively” through the mediator between a holy God and sinful mankind, Jesus Christ.

The noun *dorea* emphasizes the gratuitous character of the gift or in other words, it stresses that the gift was not given to the recipient on the basis of merit. It refers to the gift of righteousness with emphasis upon the fact that the sinner receives it on a non-meritorious basis when he exercised faith in Jesus Christ as his or her Savior. The word emphasizes that the gift is received on the basis of God’s grace policy. Thus, we could translate *dorea,* “gracious gift.”

The noun *dorea* also functions as a “nominative subject” along with the articular nominative form of the noun *charis,* “the grace.” The active voice of the verb *perisseuo* and the noun *dorea* indicates that the gift of righteousness as the subject is performing the action of abounding to those sinners who trust in Jesus Christ as their Savior.

The definite article preceding the noun *charis* is a function marker to denote that the word is the subject of the verb *perisseuo.*

We will translate *dorea,* “the gracious gift.”

Corrected translation thus far of Romans 5:15: “However, on the other hand, absolutely not like this transgression is, as an eternal spiritual truth, also, in the same way, the gracious act. For if and let us assume that it is true for the sake of argument that by means of this transgression committed by the one, the entire human race died. Of course, we know this is true, how much more then…the grace originating from God and the gracious gift...”

Romans 5:15, “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.”

“By the grace” is composed of the preposition *en* (ἐν) and the dative feminine singular form of the noun *charis* (χάρις) (khar-ece).

Once again, the noun *charis* refers to God’s grace policy towards sinful mankind. The preposition *en* is not a “marker of means” and the noun *charis* is not an “instrumental of means” indicating that the grace of God and the gift of righteousness has abounded to the entire human race “by means of the grace,”
which is through the unique God-Man, Jesus Christ. Rather, the preposition *en* is a marker of marker of “cause” and the noun *charis* is a “dative of cause” since Paul is not emphasizing the “method” that the gift of righteousness has abounded to the entire human race but rather he is emphasizing the “basis.”

Paul is emphasizing that Jesus Christ’s act of obedience to the Father’s will in going to the Cross was the “basis” upon which the gift of righteousness has been generously and graciously offered to the entire human race. Paul is emphasizing “why” the gift of righteousness has been generously and graciously offered to the entire human race, which the dative of cause signifies. He is not emphasizing “how” the gift of righteousness has been generously and graciously offered to the entire human race, which the dative of means would signify.

Therefore the prepositional phrase *en chariti* emphasizes that the gift of righteousness has been generously and graciously offered to the entire human race “on the basis of” of God’s grace policy. Thus, Christ’s act of obedience in going to the Cross to die a substitutionary spiritual death for all of sinful mankind was an act or an expression of God’s grace policy towards sinful mankind.

We will translate the prepositional phrase *en chariti*, “on the basis of grace.”

Corrected translation thus far of Romans 5:15: “However, on the other hand, absolutely not like this transgression is, as an eternal spiritual truth, also, in the same way, the gracious act. For if and let us assume that it is true for the sake of argument that by means of this transgression committed by the one, the entire human race died. Of course, we know this is true, how much more then…the grace originating from God and the gracious gift on the basis of grace…”

In the original Greek text of Romans 5:15, the prepositional phrase *en chariti*, “by the grace” is followed by the dative feminine singular form of the definite article *ho* (ὁ).

The definite article is “anaphoric” meaning that it is pointing back to the dative form of the noun *charis* that functions as the object of the preposition *en*. The article retains the dative case in order to indicate that it is pointing back to the prepositional phrase *en chariti*, “on the basis of grace.”

The article precedes the genitive expression *tou henos anthropou Iesou Christou*, “of the one Man, Jesus Christ” for emphasis and secondarily for clarification. Therefore, the article is linking the grace of God as the basis upon which the gift of righteousness has been generously and graciously offered to the entire human race with Jesus Christ’s act of obedience to the Father’s will. Thus we can translate the article “which is on the basis of.”

Corrected translation thus far of Romans 5:15: “However, on the other hand, absolutely not like this transgression is, as an eternal spiritual truth, also, in the same way, the gracious act. For if and let us assume that it is true for the
sake of argument that by means of this transgression committed by the one, the entire human race died. Of course, we know this is true, how much more then…the grace originating from God and the gracious gift on the basis of grace, which is on the basis of…”

Romans 5:15, “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.”

“Of the one Man” is composed of the articular genitive masculine singular form of the cardinal number heis (εἷς), “of the one,” which is modifying the genitive masculine singular form of the noun anthropos (ἄνθρωπος) (anth-ro-pos), “Man.”

The noun anthropos signifies a member of the human race without reference to sex or racial background and is equivalent to “a person.” The cardinal number heis functions as an adjective modifying the noun anthropos, thus the word is describing a particular human being.

The genitive expression henos anthropou, “one man” is an obvious reference to the Last Adam, Jesus Christ as indicated by the genitive expression Iesou Christou, “Jesus Christ,” which follows it. This expression contains the figure of metonymy where Jesus Christ is put for His act of obedience to the Father’s will in going to the Cross to die a substitutionary spiritual death for all of sinful mankind. This is indicated in that earlier in verse 15, Paul employs the noun charisma, which refers to Jesus Christ’s “gracious” act in dying a substitutionary spiritual death for all mankind in obedience to the Father’s will.

As we noted charisma was used in contrast with paraptoma, which refers to Adam’s act of disobedience in the Garden of Eden.

The articular construction of the cardinal number heis emphasizes that the gift of righteousness has been generously and graciously offered to the entire human on “solely” on the basis of Jesus Christ’s act of obedience.

The cardinal number heis and the noun anthropos function as “epexegetical genitives,” which means that they “identify” or “define” the meaning of the prepositional phrase en chariti, “on the basis of grace.”

The epexegetical genitive expression tou henos anthropou “identifies” or “defines” that the gift of righteousness has been generously and graciously offered to the entire human race on the basis of God’s grace policy and “namely,” or “specifically” on the basis of one Man’s obedience, Jesus Christ.

Therefore, the genitive expression tou henos anthropou Iesou Christou emphasizes that the gift of righteousness has been generously and graciously offered to the entire human race on the basis of God’s grace policy, which is specifically, solely on the basis of Jesus Christ’s act of obedience.
We will translate the expression *tou henos anthropou*, “specifically, the obedience of the one Man.”

Corrected translation thus far of Romans 5:15: “However, on the other hand, absolutely not like this transgression is, as an eternal spiritual truth, also, in the same way, the gracious act. For if and let us assume that it is true for the sake of argument that by means of this transgression committed by the one, the entire human race died. Of course, we know this is true, how much more then…the grace originating from God and the gracious gift on the basis of grace, which is specifically, on the basis of the obedience of the one Man…”

**Romans 5:15**, “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.”

**“Jesus”** is the genitive masculine singular form of the proper name *Iesous* (Ἰησοῦς), which refers to the human nature of the incarnate Son of God, Jesus of Nazareth.

The proper name *Iesou* functions as a “genitive of simple apposition” meaning that it stands in apposition to the genitive expression *tou henos anthropos*, “the One Man” and “clarifies” for the reader that Jesus Christ is the One Man. He is the One Man through whom God expresses His grace towards the sinner and through whom He bestows the gift of righteousness to the sinner. Therefore, we will translate the proper name *Iesous*, “who is Jesus.”

**“Christ”** is the genitive masculine singular form of the proper name *Christos* (Χριστός), which is a technical word designating the humanity of our Lord as the promised Savior for all mankind who is unique as the incarnate Son of God and totally and completely guided and empowered by the Spirit as the Servant of the Father.

The word denotes the Messiahship of Jesus of Nazareth, thus He is the Deliverer of the human race in three areas through His death, resurrection, ascension and session: (1) Satan (2) Cosmic System (3) Old Sin Nature.

The word *Christos* also signifies the uniqueness of Jesus of Nazareth who is the God-Man and signifies His three-fold office: (1) Prophet (2) Priest (3) King.

The Lord’s Messiahship has a four-fold significance: (1) Separation unto God. (2) Authorization from God. (3) Divine enablement. (4) The coming Deliverer.

*Christos* signifies that Jesus of Nazareth served God the Father exclusively and this was manifested by His execution of the Father’s salvation plan which was accomplished by His voluntary substitutionary spiritual death on the Cross.

The word signifies that Jesus of Nazareth has been given authority by God the Father to forgive sins, give eternal life, and authority over all creation and every creature as a result of His execution of the Father’s salvation plan. It signifies that
Jesus of Nazareth was perpetually guided and empowered by God the Holy Spirit during His 1st Advent.

Lastly, Christos signifies that Jesus of Nazareth is the promised deliverer of the human race from the bondage of Satan, his cosmic system and the old Adamic sin nature.

The proper name Christou functions as a “genitive of simple apposition” meaning that it is “clarifying” for Paul’s readers, which Jesus Paul is speaking of. Therefore, we will translate the genitive of simple apposition Christou, “who is the Christ.”

Corrected translation thus far of Romans 5:15: “However, on the other hand, absolutely not like this transgression is, as an eternal spiritual truth, also, in the same way, the gracious act. For if and let us assume that it is true for the sake of argument that by means of this transgression committed by the one, the entire human race died. Of course, we know this is true, how much more then...the grace originating from God and the gracious gift on the basis of grace, which is specifically, on the basis of the one Man, who is Jesus, who is the Christ...”

Romans 5:15, “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.”

“Did abound” is the 3rd person singular aorist active indicative form of the verb perisseuo (περισσεύω) (per-is-soo-o).

Depending on the context, the verb perisseuo means “to have the abundant presence of something, to abound, to be extremely rich in something, to be abundant, to excel.” The verb perisseuo and its cognates suggest being present in a way that the given space is unable to obtain.

Perisseuo is used intransitively from the time of Hesiod in the sense of to be over and above, go beyond, outflank, be more than enough, remain over, abound.

In classical Greek, the -euo ending denotes the possession of quality, thus perisseuo indicates the abundant presence of something. Thucydides quotes Pericles as using the word for the “abundant” reason for his belief (Thucydides 2.65). It also used in the negative sense of a man’s excessive riches (Diogenes Oenoandensis 64).

In classical literature it is primarily used as an intransitive verb. Perisseuo when used intransitively of things means: (1) “to be more than enough, to be left over” (2) “to be present in abundance, to have something in abundance” (3) “to be extremely rich or abundant, to overflow” (4) “to grow, to increase.”

When used intransitively of persons, the word means: (1) “to have an abundance, to abound, to be rich in something” (2) “to be outstanding, to be prominent, to excel” (3) “to progress in something.”
When used transitively, the verb means: (1) “to cause to abound, to make super-rich” (20 “to furnish one richly so that he has an abundance.”

*Perisseuo* when used transitively of persons means: (1) “to receive something in great abundance” (2) “to cause someone to abound in something” (3) “to cause one to excel in something.”

The verb form of *perisseuo* is found infrequently in the LXX, but other related terms from the *periss-* stem occur with regularity, especially in Ecclesiastes. The LXX uses the *periss-* stem almost exclusively for the Hebrew root *yathar* (יָתָהּ), “to be left over, remain” (LXX 1 Kings 2:36). Most uses in the LXX refer to personal advantage or gain, which Solomon commonly uses in Ecclesiastes. *Perisseuo* means “to have precedence” (1 Macc. 3:30), “posterity” (1 S. 2:33, 36), but elsewhere “to have abundance” (Sir. 11:12).

The word is found 39 times in the Greek New Testament and is found primarily in the Synoptics and Pauline writings. The general meaning of the verb in the NT continues the classical and LXX usage. The verb occurs primarily in the Pauline corpus.

*Perisseuo* is used primarily in a quantitative sense meaning “to increase, to grow.”

Greek-English Lexicon of the New Testament Based on Semantic Domains (volume 2): (1) to be or exist in abundance, with the implication of being considerably more than what would be expected, thus “to abound, to be in abundance, to be a lot of, to exist in a large quantity, to be left over.” (2) to cause something to exist in an abundance, thus “to provide in abundance, to provide a great deal of, to cause to be abundant.” (3) to have such an abundance as to be more than sufficient, thus “to have (much) more than enough, to have an overabundance.” (4) a degree which is considerably in excess of some point on an implied or explicit scale of extent, thus “very great, excessive, extremely, emphatic, surpassing, all the more, much greater.” (5) to cause an increase in the degree of some experience or state, thus “to cause to be intense, to cause to be more, to cause to grow.” (6) to experience superior benefit or advantage, implying some type of comparison, thus “to have a greater benefit, to experience a superior advantage.”

Thayer’s Greek-English Lexicon (page 505): (1) Intransitively and prop. To exceed a fixed number or measure; to be over and above a certain number or measure (2) to be over, to remain (3) to exist or be at hand in abundance (4) to abound, overflow; to be abundantly furnished with, to have in abundance, abound in (a thing); to be in affluence; to be pre-eminent, to excel (5) Transitively, to make to abound (6) to furnish one richly so that he has abundance (7) to make abundant or excellent.
Vine's Expository Dictionary of Biblical Words, “perisseuo is used intransitively (a) ‘of exceeding a certain number, or measure, to be over, to remain,’ of the fragments after feeding the multitude (cf. perisseuma), Luke 9:17; John 6:12-13; ‘to exist in abundance’; as of wealth, Luke 12:15; 21:4; of food, 15:17. In this sense it is used also of consolation, 2 Cor 1:5, of the effect of a gift sent to meet the need of saints, 2 Cor 9:12; of rejoicing, Phil 1:26; of what comes or falls to the lot of a person in large measure, as of the grace of God and the gift by the grace of Christ, Rom 5:15, of the sufferers of Christ, 2 Cor 1:5. In Mark 12:44 and Luke 21:4, the RV has ‘superfluity.’ (b) ‘to redound to, or to turn out abundantly for something,’ as of the liberal effects of poverty, 2 Cor 8:2; in Rom 3:7, argumentatively of the effects of the truth of God, as to whether God's truthfulness becomes more conspicuous and His glory is increased through man's untruthfulness; of numerical increase, Acts 16:5. (c) ‘to be abundantly furnished, to abound in a thing,’ as of material benefits, Luke 12:15; Phil 4:18 of spiritual gifts; 1 Cor 14:12, or ‘to be pre-eminent, to excel, to be morally better off,’ as regards partaking of certain meats; 1 Cor 8:8, ‘are we the better’, ‘to abound’ in hope, Rom 15:13; the work of the Lord, 1 Cor 15:58; faith and grace, 2 Cor 8:7; thanksgiving, Col 2:7; walking so as to please God, Phil 1:9; 1 Thess 4:1,10; of righteousness, Matt 5:20; of the Gospel, as the ministration of righteousness 2 Cor 3:9, ‘exceed.’ It is used transitively, in the sense of ‘to make to abound,’ e. g., to provide a person richly so that he has ‘abundance,’ as of spiritual truth, Matt 13:12; the right use of what God has entrusted to us, 25:29; the power of God in conferring grace, 2 Cor 9:8; Eph 1:8; to ‘make abundant’ or to cause to excel, as of the effect of grace in regard to thanksgiving, 2 Cor 4:15; His power to make us ‘to abound’ in love, 1 Thess 3:12.”

A Greek-English Lexicon of the New Testament and Other Early Christian Literature (pages 650-651): (1) Intransitively (a) of things, be more than enough, be left over; be present in abundance; be extremely rich or abundant, overflow; grow (b) of persons, have an abundance, abound, be rich; be outstanding, be prominent, excel (2) Transitively, cause to abound, make extremely rich (a) of things, that one greatly increases (b) of persons who receive something in great abundance.

In Romans 5:15, the verb perisseuo means, “to make available something to someone in great abundance, to generously and graciously provide or offer something to someone.” The word is used transitively meaning that it has a direct object, which is the accusative articular form of the adjective polus, “the many.”

Perisseuo is used of the noun dorea, which refers to the gift of righteousness. Therefore, the verb denotes that on the basis of His grace policy and specifically on the basis of Jesus Christ’s act of obedience, God “has generously and graciously made available” or “offered” to the entire human race the gift of righteousness.
The aorist tense of the verb *perisseuo* is a “culminative” or “consummative” aorist tense emphasizing the cessation of an act or state. This type of aorist views an event in its entirety but regarding it from the viewpoint of its existing results. Therefore, the “culminative” aorist views God the Father generously and graciously offering on the basis of His grace policy and specifically on the basis of His Son’s obedience, the gift of righteousness to the entire human race in its entirety. But regards it from the standpoint of its existing results, which is that sinners are being declared justified by the Father as result of receiving this gift of righteousness through faith in His Son Jesus Christ. That results are being emphasized here with the aorist tense of the verb *perisseuo* is indicated by the Romans 5:12-21 is comparing the results of Christ’s obedience with the results of Adam’s disobedience.

The active voice means that the subject, which is the gift of righteousness, performs the action of being offered to the entire human race on the basis of God’s grace policy, and specifically on the basis of Christ’s act of obedience.

The indicative mood is “declarative” presenting this assertion as an unqualified statement of fact or Bible doctrine.

We will translate the verb *perisseuo*, “has been generously and graciously offered to.”

Corrected translation thus far of Romans 5:15: “However, on the other hand, absolutely not like this transgression is, as an eternal spiritual truth, also, in the same way, the gracious act. For if and let us assume that it is true for the sake of argument that by means of this transgression committed by the one, the entire human race died. Of course, we know this is true. How much more then has the grace originating from God and the gracious gift on the basis of grace, which is specifically, on the basis of the obedience of the one Man, who is Jesus, who is the Christ been generously and graciously offered to…”

Romans 5:15, “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.”

“To the many” is the articular accusative masculine plural form of the adjective *polus* (πολύς) (pol-oos), which once again refers to the entire human race. The word identifies the totality of mankind. It refers to the entire human race without exception or distinction. This is indicated by Paul’s statements in Romans 5:12 that the entire human race sinned the moment Adam sinned.

Romans 5:12, “Therefore, based on this (principle), just as, through one man, the sin nature entered into the human race so that spiritual death entered through this sin nature. Thus, in this manner, spiritual death spread to each and every member of the human race without exception because each and every member of the human race sinned (the moment Adam sinned).”
That the entire human race is denoted by the articular form of *polus* is indicated by Paul’s statement earlier in verse 15 that the entire human race died because of Adam’s transgression. It is also indicated by his statement in Romans 5:18 that Adam’s transgression condemned all men.

**Romans 5:18, “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.”**

The definite article preceding the adjective *polus* functions as a substantiver meaning that it converts the adjective into a substantive. It is also anaphoric meaning that the word was used in the protasis of the first class conditional clause.

The word functions as an “accusative direct object” meaning that the entire human race receives the action of being generously and graciously offered the gift of righteousness on the basis of God’s grace policy and specifically, on the basis of Jesus Christ’s obedience to the Father’s will.

We will translate the articular accusative form of the adjective *polus*, “the entire human race.”

Completed corrected translation of Romans 5:15: “However, on the other hand, absolutely not like this transgression is, as an eternal spiritual truth, also, in the same way, the gracious act. For if and let us assume that it is true for the sake of argument that by means of this transgression committed by the one, the entire human race died. Of course, we know this is true. How much more then has the grace originating from God and the gracious gift on the basis of grace, which is specifically, on the basis of the obedience of the one Man, who is Jesus, who is the Christ been generously and graciously offered to the entire human race.”

Therefore, since God condemned the entire human race through Adam’s disobedience, He has also generously and graciously offered His righteousness as a gift to the entire human race on the basis of His grace policy and specifically, on the basis of His Son’s obedience.
Romans 5:16—The Contrast Between the Verdict Following Adam’s Disobedience and Christ’s Obedience

In Romans 5:16, we will note the contrast between the “verdict” following Adam’s disobedience and Christ’s obedience. The former was judgment and condemnation whereas the latter was justification.

Romans 5:16, “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.”

The first word in the Greek text of Romans 5:16 is the “emphatic” use of the conjunction καί (καί), which is not translated by the New American Standard Updated Version whereas the New International Version translates the word, “again.” The conjunction introduces a statement that is not new in relation to the previous statement in Romans 5:14 but rather is connected to it and in fact explains further this statement and completes the idea.

Corrected translation of Romans 5:15: “However, on the other hand, absolutely not like this transgression is, as an eternal spiritual truth, also, in the same way, the gracious act. For if and let us assume that it is true for the sake of argument that by means of this transgression committed by the one, the entire human race died. Of course, we know this is true. How much more then has the grace originating from God and the gift on the basis of grace, which is specifically, on the basis of the obedience of the one Man, who is Jesus, who is the Christ been generously and graciously offered to the entire human race.”

In Romans 5:15, Paul employs a first class conditional statement, and the a fortiori principle to teach us that Christ’s act of obedience produced infinitely superior results than Adam’s act of disobedience. He teaches us that the gift of righteousness has been generously and graciously offered by God to the entire human race on the basis of His grace policy and specifically, on the basis of Christ’s obedience.

Then, here in Romans 5:16, Paul completes this thought by explaining that the entire human race was condemned because of Adam’s transgression. However, Christ’s act of obedience resulted in the forgiveness of the sins of every member of the human race-past, present and future. Christ’s act was greater since it dealt with the sins of the entire world whereas Adam’s bad decision was his own fault and affected his entire posterity. Thus, Christ’s death is far greater than the power of Adam’s single transgression.

Adam’s transgression can not be compared to Christ’s act of obedience. The judgment of God was the result of Adam’s one act of sin whereas the gift of
righteousness and the forgiveness of sins and justification was God’s answer to the sins of the entire world. Adam’s one transgression was followed by judgment and brought condemnation. The many trespasses (of all who stem from Adam) was followed by the gift that brought justification. Therefore, in Romans 5:16, the conjunction kai introduces a statement that further explains why there is no comparison between Adam’s disobedience and Christ’s obedience and the consequences that resulted from each act.

Therefore, we will translate the word “In fact.”

Romans 5:16, “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.”

“The gift” is the articular nominative neuter singular form of the noun dorema (δώρημα) (do-ray-mah).

The noun dorema is related to the noun dorea that appeared in Romans 5:15. In Romans 5:15, the noun dorea referred to the “gift” of righteousness as indicated by Paul’s statement in Romans 5:17, that the “gift of righteousness will reign in life through the One, Jesus Christ.”

The noun dorema refers to “a gift or present freely bestowed on someone.” The word rarely appears in classical Greek, being a poetic form of dorea. It occurs twice in the Greek New Testament (Romans 5:17; James 1:17). In James 1:17, dorema appears along with dosis, “gift,” in the phrase “every good dosis and every perfect dorema.”

J.B. Meyer notes that Philo (20 B.C. to 45 A.D.) used the words dosis and dorea together, giving dosis the sense of “giving” and dorea that of “gift”. Thus, dosis may refer to the “gradual giving of sustenance and guidance” and dorema as “the final gift of eternal life.”

The distinction between dorema and dorea is that the former is the “gift itself, that which is given” whereas the latter emphasizes the gratuitous character of the gift or in other words, it stresses that the gift was not given to the recipient on the basis of merit. Therefore, in Romans 5:15, the noun dorea means, “the gracious gift” since it refers to the gift of righteousness with emphasis upon the fact that the sinner receives it on a non-meritorious basis when he exercised faith in Jesus Christ as his or her Savior, which is in accordance with God’s grace policy towards sinners.

In Romans 5:16, the noun dorema once again refers to the gift of righteousness itself with no emphasis upon the nature or basis in which it is given.

The articular construction of the noun dorema is “anaphoric” meaning that it was previously mentioned in verse 15 with the noun dorea, “the gracious gift.” Also, it emphasizes that this gift is “in a class by itself” in that it is given by God to
sinners, who are His enemies, the moment they exercise faith in His Son as their Savior. Therefore, we will translate *dorema*, "the gift itself."

Romans 5:16, “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.”

This portion of Romans 5:16 is “elliptical” meaning that Paul is deliberately leaving words out for emphasis.

“*Is*” does not appear in the original Greek text of Romans 5:16 but is correctly added by the translators since Paul deliberately omits the 3rd person singular present active indicative form of the verb *eimi* (εἰμί) (i-mee) since he is employing the figure of ellipsis. In context, the verb means, “to be identical with.” This is indicated by the relative adverb of manner *hos* (ὁς), “like,” which functions as a particle of comparison introducing the model for comparison.

The meaning of the verb is negated by the emphatic negative adverb *ou* (οὐ) (oo) is used to deny the reality of an alleged fact and is the clear cut, point-blank negative, objective, final. It emphatically negates the idea that the condemnation as a result of Adam’s transgression is identical with the gift of righteousness that is made available to all of Adam’s posterity as a result of Christ’s obedience to the Father’s will.

We will translate the *ou*, “absolutely not.”

The model for comparison is the gift of righteousness that is made available to Adam’s posterity as a result of Christ’s obedience as indicated by the fact that the comparison is with the condemnation upon Adam’s posterity as a result of his transgression in the Garden of Eden.

The fact that the gift of righteousness is the model for comparison is indicated in that it functions as a predicate nominative and *katakrima*, “the condemnation,” which is omitted due to the figure of ellipsis but is implied, functions as the nominative subject for reasons we will note below. It is also indicated by the relative pronoun *hos*, which functions as a particle of comparison. Therefore, *hos* introduces the gift of righteousness that is made available to all of Adam’s posterity as a result of Christ’s obedience as the model to be compared with the condemnation upon Adam’s posterity as a result of his transgression. We will translate *hos*, “like.”

The verb *eimi* functions as a copula uniting the subject *katakrima*, “the condemnation” with the predicate nominative *dorema*, “the gift itself.”

Romans 5:16, “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.”
The expression “that which came” does not appear in the original but is correctly added by the translators since Paul deliberately omits the articular nominative neuter singular form of the noun *katakrima*, “the condemnation” due to his use of the figure of ellipsis.

The articular nominative neuter singular form of the noun *katakrima*, “the condemnation” is omitted but implied. It can be supplied from the following prepositional phrase *eis katakrima*, “resulting in condemnation” or like the New American Standard Updated Version translators, one can insert the phrase “that which came.”

The noun *dorema*, “the gracious gift” functions grammatically as a “predicate nominative” and the noun *katakrima*, “the condemnation” as the “nominative subject.”

Now, as we noted the noun *katakrima*, “the condemnation” is omitted due to the figure of ellipsis but is clearly implied. This construction at the beginning of Romans 5:16 is identical the construction at the beginning of Romans 5:15. In fact, the noun *dorema*, “the gift itself” in Romans 5:16 parallels the noun *charisma*, “the gracious act” in Romans 5:15 while on the other hand, the noun *katakrima*, “the condemnation” in Romans 5:16 parallels the noun *paraptoma*, “the transgression” in Romans 5:15.

In the latter, the articular nominative form of the noun *charisma*, “the gracious act” functioned as a predicate nominative and the articular nominative form of the noun *paraptoma*, “the transgression” functioned as the nominative subject.

Now, as we noted in Romans 5:15, the nominative subject will be either a pronoun, whether stated or implied, articular or will be a proper name. When two words have these same grammatical tags, the word order will determine which is the subject and that which is the predicate nominative. So in Romans 5:15, the noun *charisma*, “the gracious act” functioned as the predicate nominative indicating it made an assertion about the subject, which is *paraptoma*, “the transgression.”

Therefore, *charisma*, “the gracious act” as the predicate nominative was making the assertion that the essence of Adam’s act of disobedience was emphatically not like Christ’s act of obedience.

In Romans 5:16, the noun *katakrima*, “the condemnation” though omitted due to the figure of ellipsis functions as the nominative subject and the noun *dorema*, “the gift itself” as the predicate nominative.

Therefore, the noun *dorema*, “the gift itself” as the predicate nominative, is making the assertion about the subject, which is *katakrima*, “the condemnation.”

As the predicate nominative, the noun *dorema*, “the gift itself” is making the assertion that the condemnation that resulted from Adam’s transgression was emphatically not like the gift of righteousness that resulted from Christ’s
obedience. As the nominative subject, *katakrima*, “the condemnation” is performing the action of the verb *eimi*, “is, as an eternal spiritual truth,” which is also omitted due to the figure of ellipsis but is implied and is emphatically negated by the emphatic negative adverb *ou*, “absolutely not.”

Most of the English translations have *dorema* functioning as the nominative subject. If you interpret Paul as omitting the *katakrima* as the subject, the semantic relationship between the subject and predicate nominative is a “convertible proposition meaning there is an identical exchange between the two. Therefore, the meaning of the passage is not altered by interpreting *dorema* as the subject or by having *katakrima* as the subject since the point either way is that the condemnation that resulted from Adam’s transgression is emphatically not like the gift of righteousness that resulted from Christ’s obedience.

The present tense of the verb *eimi* is “gnomic” used of a general timeless fact indicating an eternal spiritual truth or spiritual axiom. Therefore, Paul is saying that the condemnation as a result of Adam’s sin is “as an eternal spiritual truth” emphatically not like the gift of righteousness that resulted from Christ’s obedience.

The active voice is “stative” indicating that the subject exists in the state indicated by the verb *eimi*. The subject is the condemnation as a result of Adam’s sin. The state is that of being identical with the gift of righteousness that was made available to all Adam’s posterity as a result of Christ’s obedience. Therefore, the “stative active voice” indicates that the condemnation as a result of Adam’s sin emphatically does not “exist in the state of being” identical with the gift of righteousness that was made available to all of Adam’s posterity as a result of Christ’s obedience.

The indicative mood is “declarative” presenting this assertion as an unqualified statement of fact or Bible doctrine.

We will translate the verb *eimi*, “is, as an eternal spiritual truth.”

Corrected translation thus far of Romans 5:16: “In fact, the condemnation is absolutely not, as an eternal spiritual truth, like the gift itself…

Romans 5:16, “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.”

“Through the one who sinned” is composed of the preposition *dia* (διά) (dee-ah), “through” and genitive masculine singular form of the cardinal number *heis* (ἡ), “the one who” and the genitive masculine singular aorist active participle form of the verb *hamartano* (ἁμάρτανο) (ham-ar-tan-o), “sinned.”
The cardinal number *heis* is an obvious reference to the first man, Adam since according to Genesis 3:1-14, the first sin in the human race was committed by him and this is confirmed by Romans 5:12. We can translate *heis*, “the one who.”

The preposition *dia* is used with the genitive form of the cardinal number *heis*, “the one” as a marker of personal intermediate agency. This indicates that the first man, Adam, was the personal intermediate agency by which all of his posterity was condemned by God. We will translate the preposition *dia*, “through.”

The verb *hamartano* is used intransitively (without a direct object) and refers to any mental, verbal or overt act of sin that is contrary to the will and law of God.

The verb *hamartano* means, “to miss the mark,” and which mark is the absolute perfection of God’s character, which is His holiness. When Adam disobeyed the Lord’s command to not eat from the tree of the knowledge of good and evil, he missed the mark of the absolute perfection of God’s character, i.e. His holiness that was perfectly manifested by the Lord Jesus Christ during His First Advent.

The aorist tense of the verb *hamartano* is a “constative” aorist describing in summary fashion that the moment Adam disobeyed the Lord’s command to not eat from the tree of the knowledge of good and evil.

The active voice emphasizes that Adam as the subject produced the action of sinning against the command of the Lord.

The verb *hamartano* functions as a “substantive” participle as indicated in that the cardinal number *heis* and the verb *hamartano* function as a noun as the object of the preposition *dia*.

The substantive participle use of the verb *hamartano* functions as a “genitive of agency” indicating that Adam was the personal intermediate agent that brought condemnation to all of his posterity by disobeying the Lord’s command to not eat from the tree of the knowledge of good and evil.

We will translate the verb “sinned.”

Therefore, the prepositional phrase *di’ henos hamartesantos* means, “through the one who sinned” and is thus correctly translated by the New American Standard Updated Version.

Corrected translation thus far of Romans 5:16: “In fact, the condemnation through the one who sinned is absolutely not, as an eternal spiritual truth, like the gift itself…

Romans 5:16, “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.”

“For” is the “explanatory” use of the post-positive conjunction *gar* (γάρ), which introduces a statement that “explains why” the condemnation through...
Adam’s sin is absolutely not like the gift of righteousness. We will translate the word, “for.”

Romans 5:16, “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.”

“On the one hand” is the conjunction men (μὲν) (men), which is employed with the conjunction de (δὲ) (deh), “but on the other hand” in a correlative sense to demonstrate the contrast between the verdict that resulted from Adam’s transgression and that which resulted from Christ’s obedience.

The conjunction men introduces the statement to krima ex henos eis katakrima, “the judgment arose from one transgression resulting in condemnation.” The conjunction de introduces the statement to chrisma ek pollon paraptomatton, “the free gift arose from many transgressions resulting in justification” that stands in contrast with the first statement introduced by men.

These conjunctions are used in a correlative sense to demonstrate the contrast between the verdict that resulted from Adam’s transgression and that which resulted from Christ’s obedience. Therefore, in Romans 5:16, the conjunctions men and de are used in a correlative sense to demonstrate the contrast between the verdict that resulted from Adam’s transgression and that which resulted from Christ’s obedience and thus should be translated “on the one hand...while on the other hand” respectively.

Corrected translation thus far of Romans 5:16: “In fact, the condemnation through the one who sinned is absolutely not, as an eternal spiritual truth, like the gift itself. On the one hand...while on the other hand...”

Romans 5:16, “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.”

“The judgment” is the articular nominative neuter singular form of the noun krima (κρίμα) (kree-mah), which is from the verb krino, “to judge” and the suffix –ma, “the result of,” thus the word denotes the result of judging.

The noun krima means, “judicial” or “legal verdict” and denotes the legal decision rendered by a judge, whether for or against the accused.

In Romans 5:16, the noun refers here to the verdict that God pronounced upon Adam and all of his posterity as a result of Adam’s disobedience to the prohibition to not eat from the tree of the knowledge of good and evil.

The definite article preceding the noun krima indicates that the word functions as the nominative subject. We will translate krima, “the verdict.”
Corrected translation thus far of Romans 5:16: “In fact, the condemnation through the one who sinned is absolutely not, as an eternal spiritual truth, like the gift itself. On the one hand, the verdict…while on the other hand…”

Romans 5:16, “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.”

“Arose from one” is composed of the preposition ek (ἐκ), “from” and the genitive neuter singular form of the cardinal number heis (ἕν), “one.”

The cardinal number heis, “one” does not refer to the first man as it did earlier in the verse. Rather, the word refers to the first sin committed by a human being when Adam disobeyed the Lord’s prohibition to not eat from the tree of the knowledge of good and evil since it is used in contrast with charisma, “the gracious act,” which refers to Christ’s act of obedience. We will translate heis, “one.”

“Transgression” does not translate a word in the original Greek text but is added by the translators since they interpret that Paul is using the figure of ellipsis and that the genitive neuter singular form of the noun paraptoma (παραπτώμα) (para-ap-to-mah) is implied.

The fact that paraptoma, “transgression” is implied is indicated by the prepositional phrase ek pollon paraptomaton, “arose from many transgressions,” which parallels the prepositional phrase ek henos (paraptoma), “from one transgression.”

The noun paraptoma, “transgression” refers to Adam’s deliberate and intentional violation of the Lord’s prohibition in the Garden of Eden to not eat from the tree of the knowledge of good and evil. We will also add the word to our translation.

The preposition ek, “from” is used with the genitive form of the cardinal number heis and the genitive form of the noun paraptoma, “transgression” as a marker of the source of an activity or state, with the implication of something proceeding from or out of the source.

The cardinal number heis, “one” and the genitive form of the noun paraptoma, “transgression” function as “genitives of source.” This indicates that the guilty verdict that the Lord pronounced upon Adam and all of his posterity “arose from” Adam’s act of disobeying the Lord’s command to not eat from the tree of the knowledge of good and evil. This resulted in the Lord pronouncing the penalty of eternal condemnation for both Adam and all of his posterity. We will translate ek, “arose from.”

Corrected translation thus far of Romans 5:16: “In fact, the condemnation through the one who sinned is absolutely not, as an eternal spiritual truth, like
the gift itself. On the one hand the verdict arose from one transgression …while on the other hand…”

Romans 5:16, “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.”

“Resulting in condemnation” is composed of the preposition eis (ἐἰς) (ice), “resulting in” and the accusative neuter singular form of the noun katakrima (κατακρίμα) (kat-ak-ree-mah), “condemnation.”

The noun katakrima is a compound word composed of the preposition kata, “against, down” and the verb krino, “to separate” and the suffix –ma, “the result of,” thus the word literally means, “the result of judgment coming down on someone.”

Katakrima means to judge someone as definitely guilty and thus subject to punishment. It is a legal technical term for the result of judging, including both the sentence and the execution or the sentence followed by a suggested punishment (The suffix -ma makes it the result of judgment).

The noun is always an adverse verdict since it relates to the sentencing for a crime, but its primary focus is not so much on the verdict as on the penalty that the verdict demands.

In Romans 5:16, where the noun krima denotes the “judicial decision or verdict handed down by a judge,” the noun katakrima on the other hand, refers to the penalty resulting from the verdict. Thus, katakrima refers to the penalty of real spiritual death, which results in physical death and then eventually, in the second death, i.e. eternal condemnation.

God rendered this penalty to all of Adam’s posterity as a result of his disobedience to the command to not eat from the tree of the knowledge of good and evil. Therefore, this condemnation is accomplished in three stages: (1) Real spiritual death: The total inability to establish and experience a relationship with God in time (Gen. 2:17; Prov. 14:12; Ezek. 18:20; Rom. 5:12; 6:23; 1 Cor. 15:22; Eph. 2:1, 5). (2) Physical death is the separation of the human soul (and in the case of the believer, the human spirit also) from the body (Matt. 8:22; Rom. 8:38-39; 2 Cor. 5:1-8; Phil. 1:20-21; 2:27, 30). (3) Second death is the perpetuation of spiritual death into eternity or eternal separation from God and it is the final judgment of the unbelievers in the human race and fallen angels whereby they are cast in the Lake of Fire (Matt. 25:41; Heb. 9:27; Rev. 20:12-15).

The preposition eis is employed with the accusative form of the noun katakrima as a marker of result. This indicates that the divine verdict that originated from Adam’s disobedience to the Lord’s command to not eat from the tree of the
knowledge of good and evil “resulted in” eternal condemnation for both Adam and all of his posterity.

We will translate the prepositional phrase *eis katakrima*, “resulting in condemnation.”

Corrected translation thus far of Romans 5:16: “In fact, the condemnation through the one who sinned is absolutely not, as an eternal spiritual truth, like the gift itself. On the one hand the verdict arose from one transgression resulting in condemnation while on the other hand…”

Romans 5:16, “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.”

“The free gift” is the articular nominative neuter singular form of the noun *charisma* (χαρισμα) (khar-is-mah), which appeared in Romans 5:15 and appears here in Romans 5:16 with reference to the obedience of Christ to the Father’s will in going to the Cross and dying a substitutionary spiritual death of all of sinful mankind. This is indicated in that the noun is used in contrast with the noun *paraptoma*, “the transgression,” which refers to Adam’s act of disobedience to the Lord’s command to not eat from the tree of the knowledge of good and evil. Christ’s act of obedience is the foundation or the basis for justification of sinners.

The noun *charisma* functions grammatically as the “nominative subject” in the adversative statement in the correlative clause.

The noun *charisma* is an “abstract” noun, which by their very nature focus on a quality. However, when such a noun is articular that quality is “defined more closely,” distinguished from other notions. Therefore, the articular construction of *charisma* defines and emphasizes more closely the “the gracious character” of Christ’s act of obedience.

We will translate *charisma*, “the gracious act.”

Corrected translation thus far of Romans 5:16: “In fact, the condemnation through the one who sinned is absolutely not, as an eternal spiritual truth, like the gift itself. On the one hand the verdict arose from one transgression resulting in condemnation while on the other hand, the gracious act…”

Romans 5:16, “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.”

“Arose from many transgressions” is composed of the preposition *ek* (ἐκ), “from” and the genitive neuter plural form of the adjective *polus* (πολύς) (pol-oo-s), “many” and the genitive neuter plural form of the noun *paraptoma* (παραπτώμα) (para-ap-to-mah), “transgressions.”
The noun *paraptoma* is used of the sins committed by every member of the human race-past, present and future. The word describes the actions of members of the human race as being “intentional” and “deliberate” violations of God’s Laws.

The adjective *polus* means, “*innumerable*” and is modifying the noun *paraptoma*, “*transgressions*” and is used of the number of sins committed by members of the human race.

The spiritual death of the impeccable human nature of Jesus Christ in hypostatic union propitiated the Father’s holiness that demanded that every person in human history-past, present and future be judged for committing these sins.

1 John 2:2, “Furthermore, He Himself is the propitiation with regards to our sins. In fact, He Himself is the propitiation not with regards to our sins only in contrast with the rest of unregenerate humanity, absolutely not, but also with regards to the entire world, without exception and without distinction.”

The preposition *ek*, “from” is used with the genitive form of the adjective *polus*, “*innumerable*” and the genitive plural form of the noun *paraptoma*, “*transgressions*” as a marker of the source of an activity or state, with the implication of something proceeding from or out of the source.

The adjective *polus*, “*innumerable*” and the genitive plural form of the noun *paraptoma*, “*transgressions*” function as “genitives of source.” This indicates that the gracious act of Jesus Christ dying a substitutionary spiritual death on the Cross for each and every member of the human race “arose from” the sins committed by every person in human history-past, present and future. We will translate *ek*, “*arose from*.”

Corrected translation thus far of Romans 5:16: “In fact, the condemnation through the one who sinned is absolutely not, as an eternal spiritual truth, like the gift itself. On the one hand the verdict arose from one transgression resulting in condemnation while on the other hand, the gracious act arose from innumerable transgressions…”

Romans 5:16, “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.”

“Resulting in justification” is composed of the preposition *eis* (ἐἰς) (ice), “*resulting in*” and the accusative neuter singular form of the noun *dikaioma* (δικαίωμα) (dik-ah-yo-mah), “*justification*.”

The noun *dikaiosune* means, “righteousness” emphasizes character. The verb *dikaioo* means, “to declare, pronounce as righteous.” The adjective *dikaios* means, “righteous” and describes the state or condition of a person being righteous. The noun *dikaiosis* denotes “the act of pronouncing righteous, justification, acquittal.”
The noun *dikaioma* is the legal status of a person being righteous as a result of a declaration that he is.

In Romans 5:16, the noun *dikaioma* is used in contrast with the noun *katakrima*, which we noted refers to the penalty of condemnation that resulted from the guilty verdict rendered by the Supreme Court of Heaven after Adam sinned. Thus, *katakrima* means, “condemnation” and refers to the legal status of the sinner being condemned under the penalty of real spiritual death, physical death and eternal condemnation. Therefore, the noun *dikaioma* means, “justification” and refers to the legal status of the sinner being righteous as a result of God declaring them righteous after imputing His righteousness to them the moment they trusted in Jesus Christ as their Savior.

The word refers to the doctrine of justification, which by way of definition, is a judicial act of God whereby He declares a person to be righteous as a result of crediting or imputing to that person His righteousness the moment they exercised faith in His Son Jesus Christ. Consequently, God accepts that person and enters that person into a relationship with Himself since they now possess His righteousness.

The mechanics of justification are as follows: (1) God condemns the sinner, which qualifies them to receive His grace. (2) The sinner believes in Jesus Christ as His Savior. (3) God imputes or credits Christ’s righteousness to the believer. (4) God declares that person as righteous as a result of acknowledging His Son’s righteousness in that person.

Justification is God declaring a person to be righteous as a result of acknowledging or recognizing His righteousness in that person, and which righteousness He imputed to that person as a result of their faith in His Son, Jesus Christ.

Justification causes no one to be righteous but rather is the recognition and declaration by God that one is righteous as He is. To be justified by God through faith alone in Christ alone means that God can never condemn us for our sins. It means that a believer can never lose his salvation because of any sin since God, who is a perfect judge, rendered a perfect decision when he declared righteous the person, who exercised faith in His Son Jesus Christ! Thus, Paul declares the following in Romans 8:1:

**Romans 8:1, “Therefore there is now no condemnation for those who are in Christ Jesus.”**

Romans 3:24 teaches that justification is a gift of God’s grace and is made possible by the work of redemption that Jesus Christ accomplished with His voluntary, substitutionary spiritual death on the Cross.

**Romans 3:23-24, “For each and every person has sinned consequently, they are always failing to measure up to the glory originating from God with the**
result that they might, as an eternal spiritual truth, be undeservedly justified based upon His grace by means of the redemption, which is by means of the spiritual death of Christ who is Jesus.”

No one in the human race is righteous before God since only the Lord Jesus Christ was sinless as manifested in that He was perfectly obedient to every aspect of the Mosaic Law. Since, the Lord Jesus Christ was impeccable. He was the only member of the human race who was truly righteous in the eyes of God and who truly loved God and His neighbor as Himself.

Again, there is absolutely no one in the human race that is in right relation to both God and man since there is no one righteous because of sin and disobedience to the commands to love God with one’s entire being and one’s neighbor as oneself. Only the Lord Jesus Christ was perfectly obedient to the Word of God, which can be summarized by the commands to love God with one’s entire being and one’s neighbor as oneself.

In Romans 2:13, Paul teaches that only the doers of the Law will be justified.

Romans 2:13: “For you see, the hearers of the Law are, as an eternal spiritual truth, absolutely never righteous before God but rather the doers of the Law will, as an eternal spiritual truth, be justified.”

No one in the human race is righteous before God and therefore justified before Him since no human being except Jesus Christ was ever perfectly obedient to the Law. The function of the volition in obeying the sin nature prevents any human being from keeping the Law perfectly.

Also, in Romans 3:9-20, Paul teaches that there is absolutely no one in the human race who can ever be accepted by a holy God and enjoy a relationship with Him by obeying the Law, i.e. the Old Testament Scriptures. The reason is that they can never be perfectly obedient because the entire human race is under the power of the old Adamic sin nature.

Romans 3:9-19, “What shall we conclude then? Are we (Christians) as an eternal spiritual truth, superior? By all means, absolutely not! Since, we have already previously indicted both Jew and Greek, with the result that each and every one is under the power of the sin nature. As it stands written for all of eternity, ‘there is, as an eternal spiritual truth, absolutely none righteous, not even one.’ There is, as an eternal spiritual truth, absolutely none who, at any time, comprehends. There is, as an eternal spiritual truth, absolutely none, who, at any time, diligently seeks after God. Each and every one has deviated from the way (of righteousness). Together, they have become useless. There is, as an eternal spiritual truth, absolutely none who, at any time performs an act of kindness. There is, as an eternal spiritual truth, absolutely none, so much as one. Their conversation is like an open grave. With their tongues they were always deceiving. Venom produced by poisonous snakes is always under their
lips. Whose mouth is always full of cursing and bitterness. Their feet are always swift to shed blood. Destruction and misery characterize their ways. Indeed, they totally refused to acknowledge the way, which is peace. There is, as an eternal spiritual truth, absolutely no reverence for God before their eyes. Now, we know for certain that whatever the Law says, it speaks for the benefit of those under the jurisdiction of the Law in order that each and every mouth may be silenced and in addition all the unsaved inhabitants of the cosmic system may be demonstrated as guilty in the judgment of God.”

Therefore, in order for man to be justified before God, God must treat him in grace and provide a way for him to be justified. Thus, justification is based upon God’s grace.

Titus 3:5-7, “He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit, whom He poured out upon us richly through Jesus Christ our Savior, so that being justified by His grace we would be made heirs according to the hope of eternal life.”

The voluntary substitutionary spiritual death of the impeccable humanity of Christ in hypostatic union on the Cross is the basis for justification since His unique spiritual death propitiated or satisfied the demands of God’s holiness, which required that sin be judged. This unique spiritual death also redeemed mankind out of the slave market of sin, fulfilled the righteous requirements of the Law and reconciled the human race to God.

Redemption and deliverance from the Law and reconciliation are appropriated through faith alone in Christ alone. The imputation of divine righteousness at the moment of faith in Christ and the believer’s resultant justification was made possible because the Lord Jesus Christ’s spiritual death on the Cross dealt with the issue of the sins of the world. It also fulfilled the righteous requirements of the Law that demanded that human sin be judged.

The perfection of Christ’s Person and Work are the foundation of the imputation of divine righteousness and resultant justification. The Scriptures teach that the only way that a member of the human race can ever be declared righteous by God is through receiving the gift of divine righteousness by grace through faith alone in Christ alone.

Romans 3:21-30, “But now apart from the Law the righteousness of God has been manifested, being witnessed by the Law and the Prophets, even the righteousness of God through faith in Jesus Christ for all those who believe; for there is no distinction; for all have sinned and fall short of the glory of God, being justified as a gift by His grace through the redemption which is in Christ Jesus; whom God displayed publicly as a propitiation in His blood through faith. This was to demonstrate His righteousness, because in the
forbearance of God He passed over the sins previously committed; for the demonstration, I say, of His righteousness at the present time, so that He would be just and the justifier of the one who has faith in Jesus. For we maintain that a man is justified by faith apart from works of the Law. Or is God the God of Jews only? Is He not the God of Gentiles also? Yes, of Gentiles also, since indeed God who will justify the circumcised by faith and the uncircumcised through faith is one.”

Romans 5:1, “Therefore, because we have been justified by means of faith as a source, we, as an eternal spiritual truth, always have peace in the presence of God through our Lord who is Jesus, who is the Christ.”

Galatians 2:16, “nevertheless knowing that a man is not justified by the works of the Law but through faith in Christ Jesus, even we have believed in Christ Jesus, so that we may be justified by faith in Christ and not by the works of the Law; since by the works of the Law no flesh will be justified.”

The preposition eis is employed with the accusative form of the noun dikaioma as a marker of result. This indicates that the gracious act of Jesus Christ dying a substitutionary spiritual death on the Cross for all of sinful mankind that arose from innumerable sins committed by the sinful humanity “resulted in” making available to the entire human race justification through faith in Jesus Christ.

We will translate the prepositional phrase eis dikaioma, “resulting in justification.”

Completed corrected translation of Romans 5:16: “In fact, the condemnation through the one who sinned is absolutely not, as an eternal spiritual truth, like the gift itself. On the one hand the verdict arose from one transgression resulting in condemnation while on the other hand, the gracious act arose from innumerable transgressions resulting in justification.”

The point Paul is making in Romans 5:16 is to contrast the verdicts that resulted from Adam’s disobedience and Christ’s obedience. The former resulted in condemnation whereas the latter resulted in justification. On one hand, the transgression of Adam in the Garden of Eden resulted in his condemnation as well as his posterity. On the other hand, Christ’s spiritual death, which dealt with the sins of the entire world-past, present and future resulted in the availability for all Adam’s posterity of justification through faith alone in Christ alone.

Paul is attempting to strengthen his readers’ faith in Romans 5:16 by accentuating the greatness of God’s grace policy towards sinners demonstrating how it goes far beyond God’s display of judgment.

In His grace, love and wisdom, God provided a Substitute, Jesus Christ whose spiritual death satisfied that which His holiness demanded, namely that transgression demanded condemnation and that many transgressions demanded even greater condemnation. He also provided a substitute righteousness in the
sense that because His Son was righteous for us, God can now declare us justified through faith in His Son despite our innumerable transgressions. God’s grace has triumphed over the sins committed by the entire human race because He provided a substitute righteousness for us in the Person of Jesus Christ.