

## Notes on the Greek New Testament Day 200 – July 19<sup>th</sup> – Romans 5:6-21

### Works frequently referenced in these notes on Romans

- Barrett, CK      *A Commentary on the Epistle to the Romans*, San Francisco, Harper & Row, 1957.  
 Dunn, JDG      *Romans*, Word Biblical Commentary Vols 38A, 38B, Dallas, Word, 1988.  
 Moo, Douglas, J      *Romans: The NIV Application Commentary*, Grand Rapids, Zondervan, 2000.  
 Muray, John      *The Epistle to the Romans*, 2 Vols, Grand Rapids, Eerdmans, 1959 & 1965.  
 Wright, NT      *The Letter to The Romans*, The New Interpreter's Bible, Vol 10, Nashville, Abingdon Press, 2002.

#### Verse 6

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

ἔτι still, yet, moreover  
ἀσθενεω see 4:19

Many MSS omit the second ἔτι. The initial ἔτι γὰρ also suffers a number of variants with various combinations of εἰ instead of ἔτι and δε instead of γὰρ. Many of these readings would seem to be attempts to improve the text by avoiding the awkward repetition.

κατὰ καιρὸν 'at the appointed time', i.e. here, at the time of human helplessness and need. Cf. Gal 4:4.

ἀσεβης, ες godless, impious

Cf. 4:5. "Sending his Son to die for people who refused to worship him (the basic connotation of 'ungodly') reveals the magnitude of God's love for us" Moo.

ἀπέθανεν Verb, aor act indic, 3s ἀποθνησκω  
die

#### Verse 7

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

μόλις adv hardly, scarcely  
ἀποθανεται Verb, fut midd dep indic, 3 s  
ἀποθνησκω

ἀγαθος, η, ον good

τάχα adv perhaps, possibly

τολμᾷ Verb, pres act indic, 3 s τολμαω  
dare, be brave

"Though the issue is disputed, a difference between a 'good man' and 'a righteous man' seems to be the key to the interpretation. A 'righteous' person is one we might respect, but a 'good' person is one we might love. Rarely will a person give his or her life for someone they merely respect; but occasionally a person dies for the sake of someone they love – a soldier for his buddies, a parent for her children. The awesome quality of God's love for us is seen in that Christ died for us while we were 'still sinners' – hating God, in rebellion against him (v.8)." Moo. Wright suggests that "The conventional, and perhaps safest, approach is to suggest that 'the good man' refers to someone's benefactor."

#### Verse 8

συνίστησιν δὲ τὴν ἑαυτοῦ ἀγάπην εἰς ἡμᾶς ὁ  
θεὸς ὅτι ἔτι ἁμαρτωλῶν ὄντων ἡμῶν Χριστὸς  
ὑπὲρ ἡμῶν ἀπέθανεν.

συνίστησιν Verb, pres act indic, 3 s  
συνιστημι commend, demonstrate

ἔτι see v.6

ἁμαρτωλος, ον sinful, sinner

ἀπέθανεν see v.6

#### Verses 9-10

The parallelism in vv 9-10 between 'justified' (v.9) and 'reconciled' (v.10) indicates not that the two are the same, but that they are different aspects of the one act of God.

"The love of God seen in action in the death of the Messiah is then the basis for a standard type of argument, the 'how much more': if God had done the difficult thing, how much more will the easy thing now be done. God has already done the unthinkable; how much more will God do something relatively obvious! Paul opens up this thought in two stages, first (v.9) offering a conclusion in terms of justification and salvation, and then (v. 10) explaining it in terms of God's reconciling love. This too, like so much in the present paragraph, is picked up at the end of the section (8:32)." Wright.

### Verse 9

πολλῷ ὄν μᾶλλον δικαιωθέντες νῦν ἐν τῷ αἵματι αὐτοῦ σωθησόμεθα δι' αὐτοῦ ἀπὸ τῆς ὀργῆς.

πολυς, πολλη, πολυ gen πολλου, ης, ου much  
μαλλον adv more; more than that  
δικαιωθέντες Verb, aor pass ptc, m nom pl  
δικαιοῶ justify, acquit

Murray believes that the phrase here echoes Is 53:11.

αἷμα, ατος f blood

Cf 3:25.

σωθησόμεθα Verb, fut pass indic, 1 pl σωζω  
save

The reference here is to final salvation – final destiny, cf. 13:11; 1 Cor 3:15; 5:5; Phil 2:12.

ὀργη, ης f wrath, anger

God's wrath in the day of judgement. There is no wrath left for the justified (cf. 8:1). Judgment day has become history for those in Christ, for it occurred at the cross.

### Verse 10

εἰ γὰρ ἐχθροὶ ὄντες καταλλάγημεν τῷ θεῷ διὰ τοῦ θανάτου τοῦ υἱοῦ αὐτοῦ, πολλῷ μᾶλλον καταλλαγέντες σωθησόμεθα ἐν τῇ ζωῇ αὐτοῦ·

ἐχθρος, α, ον enemy, one hated

Refers not to our active enmity against God but to God's hostility towards and alienation from us. "God's settled and sorrowful opposition to all that is evil included enmity against sinners. The fact that God's rescuing love has found a way of deliverance and reconciliation is part of the wonder of the gospel." Wright.

κατηλλάγημεν Verb, aor pass indic, 1 pl  
καταλασσω reconcile  
θανατος, ου m death

It is God who brings about reconciliation by dealing with that which alienates a holy God from sinful man; he provided an atonement for sin through the death of his Son. This reconciliation provided by God is the basis of gospel preaching which includes the exhortation, 'be reconciled to God' (cf. 2 Cor 5:18-20).

καταλλαγέντες Verb, aor pass ptc, m nom pl  
καταλασσω  
σωθησόμεθα see v.9  
ζωη, ης f life

Christ's resurrection life and presence now in glory on our behalf is the guarantee that we also shall have a place with him (cf. 8:34f).

### Verse 11

οὐ μόνον δέ, ἀλλὰ καὶ καυχόμενοι ἐν τῷ θεῷ διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, δι' οὗ νῦν τὴν καταλλαγὴν ἐλάβομεν.

καυχομαι boast, boast about, celebrate

Cf. 3:27-30. The participle here does not obviously belong with a particular main verb. Wright comments, "Those who believe in Jesus the Messiah are the true people of the creator God, the God of Abraham. That is what it means to 'boast in God,' to celebrate the reconciliation between the creator and those who bear the creator's image."

καταλλαγη, ης f reconciliation, being put into fellowship with God

ἐλάβομεν Verb, aor act indic, 1 pl λαμβανω

The focus here shifts from God's objective accomplishing of reconciliation through Christ's death to its personal application to the believer.

**Verses 12-21**

Paul is seeking to show that Jews and Gentiles have access to God in one and the same way – only through Christ. Previously he has shown that the promise of God to Abraham encompasses Gentiles as well as Jews and that it is possessed by faith and not through the law. Now he turns his attention even further back in the Genesis story, all the way back to Adam. Adam is viewed as the head of humankind (his name is more than a play on words). Jew and Gentile share a common headship in Adam and because of him are subject to sin, condemnation and death. Jesus is the head of a new humanity, a people who receive from him justification, righteousness and life. The primary focus of Paul's thought is upon the inescapable effect of the act of the one man upon all who are connected with him. He argues from the obvious – the effect of Adam's sin on all mankind (for this was indeed obvious to the Jew, cf. 1:18-25) to the point he now wishes to assert: Christ's act of redemption is effective for all who have a part in him.

Wright comments concerning 5:11-21, "The Messiah is set in parallel, and also in sharp contrast, with Adam. Adam, of course, was the one to whom, in Scripture, the whole creation was given as his inheritance. His 'glory' consisted not least in his rule over the rest of God's world. The result of the fall was that the inheritance and the glory were lost; this is the picture Paul drew in 1:18-32, and summed up in 3:23. Now, in the Messiah, inheritance and glory are given back to the human race. They are to become truly human at last. Romans 5:12-21 functions as a programmatic statement, awaiting the fuller explanation of 8:12-30... In Christ the human project, begun in Adam but never completed, has been brought to its intended goal... Christ has done what Israel was called to do."

Wright suggests that 5:12-21 has the following structure:

- 5:12 opening statement, awaiting completion: just as sin entered and brought death
- 5:13-14: first explanatory 'aside': sin and death between Adam and Moses
- 5:15-17: second explanatory 'aside': the imbalances between sin and grace
- 5:18: initial completion of opening statement: just as the trespass, so the act of righteousness
- 5:19: explanation and filling out of v. 18: disobedience and obedience
- 5:20: where the Law belongs on this map: intensifying the problem, but grace deals with this too

5:21: triumphant conclusion: the kingdom of grace triumphs over the kingdom of sin. Wright adds, "Within this, Paul introduces a theme almost unique in his writings, but very important within early Christianity: the clash of the kingdoms. Five out of the nine occurrences in his writings of βασιλεύω (*basileuo*, 'to rule as a king,' 'to reign') come in these verses; one of the others, picking up this passage, is at 6:12. Paul does not speak here of the kingdom of Satan, but instead personifies 'sin' and 'death,' speaking of each as 'reigning' (5:14, 17a, 21a). He does not speak here, either, of the reign of God, or even of Jesus; rather, as in the admittedly ironic 1 Cor 4:8, he speaks of believers as reigning (5:17b), and then finally of the reign of grace itself (5:21b). The last, clearly, is a personification, a periphrasis for God. This theme of kingly rule, coming so soon after the grand statement of justice, peace, and lordship (5:1), cannot but be seen as a further indication of Paul's overall mission: to announce the kingdom of God in the face of all the principalities and powers of the world, not least those of Rome itself (cf. 8:38-39 and the pregnant conclusion of Acts 28:30-31)."

**Verse 12**

Διὰ τοῦτο ὡςπερ δι' ἐνός ἀνθρώπου ἡ ἁμαρτία εἰς τὸν κόσμον εἰσῆλθεν καὶ διὰ τῆς ἁμαρτίας ὁ θάνατος, καὶ οὕτως εἰς πάντας ἀνθρώπους ὁ θάνατος διῆλθεν ἐφ' ᾧ πάντες ἥμαρτον –

δια τουτο 'therefore' seems here to be a loose connection rather than a logical connection with what precedes. Paul may be gathering up the arguments of the letter thus far and beginning a new section. But Moo thinks that there is a link with vv 1-11. "This argument functions naturally as the *basis* for what Paul has said in verses 1-11: Our hope of sharing God's glory is certain because we are in Christ, who has guaranteed life for us. This appears to be the best reading of the sequence of thoughts in chapter 5. We can therefore paraphrase the opening words of verse 12: 'in order to accomplish what I have just taught [e.g., the certainty of salvation]...'"

ὡςπερ *as*, even as, just as

The ὡςπερ points forward to the later οὕτως – though the thought is not really completed until the comparison is resumed in v.15 and completed in vv 18-19.

εἰς, μια, ἐν gen ἐνος, μιας, ἐνος one  
ἁμαρτια, ας f sin  
εἰσερχομαι enter, come in

Sin is viewed almost as a *power*.

θανατος, ου m death

A reference to Adam's sin and its consequences, cf. Gen 2:17; 3:19.

οὕτως thus, in this way

Some MSS omit the second ὁ θάνατος but the weight of evidence is for its inclusion. Wright comments, "In terms of his underlying new-exodus story, sin and death play the role of Pharaoh: Paul imagines them as alien powers, given access to God's world through the action of Adam. Once in, they have come to stay; staying, they seized royal power. Linked together as cause and effect, they now stride through their usurped domain, wreaking misery, decay, and corruption wherever they go. No one is exempt from their commanding authority.""

διερχομαι pass through, pass on  
ἐφ' ᾧ because, inasmuch as  
ἁμαρτανω sin, commit sin

παντες ἡμαρτων This phrase is the subject of much debate. There are three basic interpretations:

- i) The individual sins of each person are the reason for the death of each. In this case ἡμαρτων is treated as a 'gnomic' aorist – expressing a timeless truth.
- ii) Death has passed to every person as an inheritance along with the corrupt nature that we have inherited from Adam.
- iii) Paul views the sin of Adam (the head of all mankind), as a sin which belongs to all. All mankind is made guilty because of that sin and all are subject to its penalty.

The first of these interpretations fails in the face of the death of the unborn. The second fails to take account of the analogy between Adam and Christ which is the theme of this passage.

"The meaning of this much discussed pronouncement, if one takes into consideration the whole context of Romans 5, in our opinion cannot be in doubt. One man has given sin access into the world; he has, as it were, opened the gate of the world to sin. So sin has entered in, here represented as a personified power (cf. e.g. v.21); through and with sin death has come in as the inseparable follower and companion of sin. The words then follow 'and so [i.e. along with this way opened by the one man] death passed unto all men, for the reason that all sinned.' The final words give a further explanation as to how death, through one man, has passed and could pass to all men. This happened because 'all sinned,' namely, on account of their connection with the one man; therefore Adam's sin was the sin of all, and in that sense it can hold for them that they all sinned. This union of all with him and in the one is the governing idea of this pericope, and it is in that idea that Paul indicates the typical significance of Adam with respect to the 'Coming One'." Ridderbos, *Paul*.

#### Verses 13-14

Murray says that, "Verses 13-14 are meant as a demonstration or exemplification of the truth of v.12 that death came to all men, not by reason of their own natural transgression or individual sins, but because of their solidarity with Adam in his sin." But Moo thinks rather that, "Paul is *reinforcing* his teaching about the universality of death. Many Jews believed that there could be no sin or death apart from the law. They may have thought that Paul's claim in verse 12 that all people had sinned and died does not make sense. Thus, Paul affirms that, indeed, sin existed before the Mosaic law was given, and that people were condemned for their sin. The presence of positive law turns sin into 'transgression' (παράβασις, the word Paul uses in v.14 and which NIV translates 'by breaking a command'; see notes on 4:15). Sin may not be charged to one's individual account (v.13b) apart from the law. But sin is still sin and brings God's condemnation and wrath." Wright adds, "This is important for what it implies as well as what it denies. It denies that the generations between Adam and Moses, being lawless, were also sinless. But it also implies that those who come after Moses, and who do have Torah, do in fact imitate Adam. This will be further stated in 5:20, echoed in 6:14-15, and will become a major theme in chap. 7."

**Verse 13**

ἄχρι γὰρ νόμου ἁμαρτία ἦν ἐν κόσμῳ, ἁμαρτία δὲ οὐκ ἐλλογεῖται μὴ ὄντος νόμου,

ἄχρι prep with gen until

ἁμαρτία ἦν ἐν κόσμῳ cf. v.12

ἐλλογεω and ἐλλογαω charge to one's account, keep record of

**Verse 14**

ἀλλὰ ἐβασίλευσεν ὁ θάνατος ἀπὸ Ἀδάμ μέχρι Μωϋσέως καὶ ἐπὶ τοὺς μὴ ἁμαρτήσαντας ἐπὶ τῷ ὁμοιώματι τῆς παραβάσεως Ἀδάμ, ὅς ἐστιν τύπος τοῦ μέλλοντος.

βασίλευω rule, reign

μέχρι and μέχρις prep with gen until, to ἁμαρτήσαντας Verb, aor act ptc, m acc pl ἁμαρτανω

ὁμοίωμα, τος n likeness

παραβασίς, εως f transgression, sin

This is not the statement of an unexplained anomaly (Barrett) but proof supplied by Paul that Adam's sin brings death to all: it is not necessary first for them to sin in the same way that Adam did – i.e. transgression of an explicit commandment of God.

τύπος, ου m pattern, example, type

Cf. 1 Cor 10:6, 11. Adam prefigured Christ in certain respects. "Sinning 'according to the likeness of the trespass of Adam' is balanced by God's plan to bring Christians 'to conform to the image of his son' (8:29)." Wright.

μέλλω ptc. coming, future

Cf. 1 Cor 15:21f also Matt 11:3; Lk 7:19.

**Verse 15**

Ἄλλ' οὐχ ὡς τὸ παράπτωμα, οὕτως καὶ τὸ χάρισμα· εἰ γὰρ τῷ τοῦ ἐνὸς παραπτώματι οἱ πολλοὶ ἀπέθανον, πολλῶ μᾶλλον ἢ χάρις τοῦ θεοῦ καὶ ἡ δωρεὰ ἐν χάριτι τῇ τοῦ ἐνὸς ἀνθρώπου Ἰησοῦ Χριστοῦ εἰς τοὺς πολλοὺς ἐπερίσσευσεν.

παραπτωμα, τος n sin, wrongdoing

χάρισμα, τος n gift (from God)

ἐνος see v.12

ἀπέθανον Verb, aor act indic, 1s & 3pl

ἀποθνήσκω die

πολλῶ μᾶλλον how much more

It is not a simple analogy, it is also a contrast; grace not only matches sin, it utterly overbalances it, cf. vv. 20,21. "The two sequences are ... out of all proportion to each other: in the one case, sin bred death because that is what sin does; in the other, the gift of grace is nothing short of a new creation, creation not merely out of nothing but out of anti-creation, out of death itself." Wright.

χάρις, ιτος f grace

δωρεα, ας f gift

χάριτι Noun, dat s χάρις

περισσευω abound, excel

"The main point is that, like Adam, Christ is the progenitor of a race; only the blessings which the members of the new race derive from their Father are far greater than the curse which Adam handed down to his children." Barrett.

**Verse 16**

καὶ οὐχ ὡς δι' ἐνὸς ἁμαρτήσαντος τὸ δώρημα· τὸ μὲν γὰρ κρίμα ἐξ ἐνὸς εἰς κατάκριμα, τὸ δὲ χάρισμα ἐκ πολλῶν παραπτωμάτων εἰς δικαίωμα.

ἁμαρτανω sin, commit sin

δώρημα, τος n gift

κρίμα, τος n judgement, condemnation

κατάκριμα, τος n condemnation

χάρισμα see v.15

παραπτωμα, τος n sin, wrongdoing

δικαίωμα, τος n righteous deed, acquittal

"That one single misdeed should be answered by judgment, this is perfectly understandable: that the accumulated sins and guilt of all the ages should be answered by God's free gift, this is the miracle of miracles, utterly beyond human comprehension." Cranfield.

**Verse 17**

εἰ γὰρ τῷ τοῦ ἐνὸς παραπτώματι ὁ θάνατος ἐβασίλευσεν διὰ τοῦ ἐνός, πολλῶ μᾶλλον οἱ τὴν περισσεῖαν τῆς χάριτος καὶ τῆς δωρεᾶς τῆς δικαιοσύνης λαμβάνοντες ἐν ζωῇ βασιλεύσουσιν διὰ τοῦ ἐνός Ἰησοῦ Χριστοῦ.

βασίλευω see v.14

πολλῶ μᾶλλον see v.14

περισσεια, ας abundance

δωρεα see v.15

δικαιοσυνη, ης f righteousness

ζωη, ης f life

Those who were reigned over (enslaved) shall themselves reign. The theme of Adam's place in creation is implicit here. Adam and Eve, and therefore humankind, were created to reign over the creation under God. Through the entrance of sin, we have become subject to the vanity that typifies all of fallen creation. The Lord Jesus Christ has regained this kingly reign over all creation for man and he shares this reign with all who belong to him. See particularly Barrett, *From First Adam to Last*.

To 'reign in life' is to reign in God's kingdom (cf 1 Cor 4:8). "This refers, we assume, both to the resurrection state in which their final rule will take place and to the 'life' of the age to come, over which they will exercise dominion. Paul seems to have got from apocalyptic tradition the belief that God's final rule would be exercised through God's people. When the Ancient of Days takes the throne, the sovereignty is given to 'the people of the saints of the Most High' (Dan 7:27). Here, as throughout the passage, Paul is thinking in terms of the promised blessings that Israel hoped for in the age to come being achieved by the Messiah and shared with his people. (This, of course, is what makes 9:1-5 so poignant.)" Wright.

### Verse 18

Ἄρα οὖν ὡς δι' ἐνὸς παραπτώματος εἰς πάντας ἀνθρώπους εἰς κατάκριμα, οὕτως καὶ δι' ἐνὸς δικαιώματος εἰς πάντας ἀνθρώπους εἰς δικαίωσιν ζωῆς·

Paul now takes up the thought started but broken off in v. 12.

ἄρα οὖν so then  
παραπῶμα, τος n sin, wrongdoing  
κατάκριμα, τος n condemnation

I.e. eschatological or final judgment (cf. 2:5-11 and 8:1).

οὕτως adv. thus, in this way  
δικαίωμα see v.16

δικαιώματος to what does this refer? Murray thinks justification (as per v.16). But this does not seem to fit the context which, by way of contrast with Adam's transgression, would seem to require δικαιῶμα here to mean that righteous act by which Christ secured our justification, namely, his death on the cross. Wright comments, "Paul again draws on the thought of 3:21-26 and 5:9-10. Christ's *dikaioma* in the middle of history leads to God's *dikaiosis* on the last day. What was accomplished on the cross will be effective at the final judgment."

δικαιωσις, εως f putting into a right relationship (with God), acquittal

The construction here is elliptical, lacking a main verb. Moo speaks of Paul getting 'tangled up in his syntax' and not finishing his sentences. Wright comments, "There may be good theology behind this odd grammar: Paul is talking about an entire story over which he sets the creator God presiding. His non-use of subjects and verbs may have an air of reverence, as well as a positively Taciturn density."

### Verse 19

ὡςπερ γὰρ διὰ τῆς παρακοῆς τοῦ ἐνὸς ἀνθρώπου ἁμαρτωλοὶ κατεστάθησαν οἱ πολλοί, οὕτως καὶ διὰ τῆς ὑπακοῆς τοῦ ἐνὸς δίκαιοι κατασταθήσονται οἱ πολλοί.

ὡςπερ see v.12

παρακοη, ης f disobedience

ἁμαρτωλος, ον sinful, sinner

κατεστάθησαν Verb, aor pass indic, 3 pl

καθιστημι make (someone to be something)

Suggests appointment to a certain condition, 'constitute', confer a particular status upon.

ὑπακοη, ης f obedience

The NT lays particular emphasis on Jesus' obedience to the Father in his submission to the cross, cf. Jn 6:3,8,39; 10:17,18; 17:4,5; Gal 4:5; Phil 2:7,8; Heb 2:10; 5:8,9.

Wright speaks of the "audible overtones of Is 53:11" in this verse. "The Isaianic servant, to whom reference is being made, was obedient to the saving purposes of YHWH, the plan marked out for Israel from the beginning but that, through Israel's disobedience, only the servant, as an individual, can now accomplish. The 'obedience' of the Messiah in 5:19 therefore corresponds closely to the 'faithfulness' of the Messiah in 3:22. It refers to his obedience to God's commission (as in 3:2), to the plan to bring salvation to the world, rather than his amassing a treasury of merit through Torah obedience."

δίκαιος, α, ον righteous, just, conforming to the standard

κατασταθήσονται Verb, fut pass indic, 3 pl  
καθιστημι

"Adam's disobedience meant that men were born into a race which had separated itself from God. Similarly Christ's obedience meant that in Christ, men are related to the Father." Barrett. The emphasis is not on universality but upon efficacy of result: it is all *who are in Adam* who die and all *who are in Christ* who are given life.

### Verse 20

νόμος δὲ παρεισηλθεν ἵνα πλεονάσῃ τὸ παράπτωμα· οὗ δὲ ἐπλεόνασεν ἡ ἁμαρτία, ὑπερεπερίσσευσεν ἡ χάρις,

παραισερχομαι come in, slip in

Cf. Gal 2:4; 3:19. In the face of Jewish claims, Paul, in a bold and 'offensive' move (Moo, in the sense of launching an attack), claims that God intended the Mosaic law to have a *negative* role in salvation history. Paul anticipates the argument of 7:7-25.

πλεοναζω increase, grow

παραπῶμα, τος n sin, wrongdoing

Cf. 3:19-20. Adam's sin has been writ large in the story of Israel.

ἁμαρτία, ας f sin

ὑπερπερισσευω increase much more

Wright comments, "Grace has superabounded where sin abounded – that is, in Israel itself, where the full effects of Torah's magnification of Adam's sin were felt. The superabundance of grace in Israel is presumably a further reference to the messianic work, and particularly the messianic death, in which Jesus offered to Israel's God the faithful obedience that Israel had not. In Christ, God has come to where the Torah has magnified sin, and has dealt with it. This points ahead to 8:3-4."

### Verse 21

ἵνα ὡσπερ ἐβασίλευσεν ἡ ἁμαρτία ἐν τῷ θανάτῳ, οὕτως καὶ ἡ χάρις βασιλεύσῃ διὰ δικαιοσύνης εἰς ζωὴν αἰώνιον διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν.

βασίλευω rule, reign

θανάτος, ου m death

δικαιοσύνη, ης f righteousness

αἰώνιος, ον eternal, everlasting

Cf. the phrase at the end of v.18. This verse is Paul's conclusion to the whole argument. The kingdom of grace has triumphed over the kingdom of sin. "Grace (the sovereign, loving purpose of God) is ruling through covenant faithfulness (God's accomplishment in Christ of that which had been promised to Abraham), and the result is the ushering in of the age to come, 'eternal life,' or, better, the life of the coming age. And all has happened, of course, 'through Jesus the Messiah, our Lord.' The outstretched arms of the crucified one, embodying the love of the creator God, provide the ultimate balance of the paragraph, the place where the kingdom of sin did its worst and the kingdom of grace its triumphant best." Wright.