

## II. SALVATION—THE RIGHTEOUSNESS OF GOD REVEALED (3:21–8:39)

### A. Justification—declared righteous in Christ (3:21–5:21)

1. The Divine Method (3:21–31)
2. The OT Illustration of Justification by Faith (4:1–25)
3. The Blessings of Being Justified (5:1–11)
  - a. We have peace with God (5:1).
  - b. We have access to God's grace (5:2a).
  - c. We rejoice in the hope of the glory of God (5:2b).
  - d. We rejoice in our sufferings (5:3–8).
  - e. We have the assurance of God's love (5:6–8).
  - f. We have security (5:9–11). (continued from the previous section)

**5:8** *But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us.*

**5:9** *Much more then, having now been justified by His blood, we shall be saved from the wrath of God through Him.*

**5:10** *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.*

**5:11** *And not only this, but we also exult in God through our Lord Jesus Christ, through whom we have now received the reconciliation.*

Verses 9–11 draw the obvious inference from the freeness and greatness of God's love; how "much more . . . shall we be saved . . . from wrath." The "*much more*" arguments in verses 9 and 10 are arguments of analogy called *a fortiori*. An *a fortiori* argument takes the following general form:

- Premise 1:* The truth of A is admitted.  
*Premise 2:* The support for B is stronger than the support for A.  
*Conclusion:* Therefore, the truth of B must be admitted.

Jesus used this type of argumentation often. For example, when the synagogue officials were indignant that Jesus healed on the Sabbath, Jesus asked, "What man is there among you who has one sheep, and if it falls into a pit on the Sabbath, will not lay hold of it and lift it out? Of *how much more* value then is a man than a sheep? Therefore it is lawful to do good on the Sabbath." Then He said to the man, "Stretch out your hand." (Matt. 12:10–13). The argument is simple.

- Premise 1:* It is proper to help a sheep that falls in a pit on the Sabbath.  
*Premise 2:* A man is more valuable than a sheep.  
*Conclusion:* It is proper to help (heal) a man on the Sabbath.

In verses 9 and 10 Paul's logic is as follows:

- Premise 1:* God saves *sinner*s from wrath and reconciles His *enemies* through the death of Christ (Ro. 5:8, 10).
- Premise 2:* (implied) God looks upon the justified and reconciled with far greater favor than He would His enemies and sinners (Ro. 5:9, 10).
- Conclusion:* If God loved us to the extent that He gave us His Son to die for us when we were sinners, He will certainly save from wrath those whom He reconciled and declared righteous.

The meaning is simple: If Christ died to save sinners (5:8), He will surely save those whom He declared to be righteous (5:9). And If Christ was willing to die while we were enemies to secure our salvation (5:10a), now that He lives He will surely continue to provide salvation for us once our alienation from God has been removed (5:10b.).

Additional notes on verses 9–11:

- To be justified (5:9) means to be declared righteous because justice has been satisfied. But justification also includes being placed into a position of favor and receiving consequent blessings. Once the penalty for our sins has been paid we are delivered from God's wrath (5:9) and reconciled to God (5:10). All this comes about "by His blood" (i.e. through His death).
- When Paul says we shall be "saved by His life" (5:10), it demonstrates his fondness for antithetical (contrasting) statements (i.e. "saved by His life" is antithetical to "reconciled by His death").
- The benefits of salvation are not simply future. We *have been* justified and *have received* reconciliation. We can rejoice now, for justification and reconciliation are our possession today (5:9, 11).

#### 4. Two Humanities, in Adam and in Christ (5:12–21)

Paul now paints a bird's-eye picture of the history of salvation. All people stand in relationship to one of two men. Either they are related to Adam and are under the sentence of death, or they are related to Christ and are assured of eternal life (Moo, 314).

##### a. Adam, Sin, Death (5:12–14)

**5:12 *Therefore*** (based on all that has been said about the condemnation of man and the righteousness that is found in Christ), ***just as through one man*** (i.e. Adam) ***sin entered into the world, and death through sin, and so death spread to all men, because all sinned*** —

Verse 12 is an incomplete sentence. Paul says "just as. . ." but gives no conclusion. Even so, the point is plain—the effects of Adam's sin are transmitted to all his descendants.

Sin is personified as a hostile power that entered the world and obtained dominion over men. Elsewhere, Paul says that sin "reigns" (5:20; cf. 6:13, 14), can be "obeyed" (6:16–17), "pays"

wages (6:23), “seizes” opportunity (7:8, 11), “deceives” and “kills” (7:11, 13) (Moo, 319). It was the entrance of sin that brought the universality of death with it. Death includes the expiration of the body as well as the spiritual separation from God and the eternal consequences of punishment (Gen. 2:17; 3:19; Ezek. 18:4; Ro. 6:23 8:13; Ja. 1:15; Rev. 20:14, etc.).

Adam was the cause of all men becoming sinners, for it was through Adam that sin invaded the human race (the world; cf. Gen. 3). “Death (the punishment for sin) spread to all men because all have sinned” (5:12b). If Paul had stopped with that observation, we would be left with the impression that death is deserved because we sin just as Adam did. However, the manner in which “all sinned” is described quite differently than that in the following verses. Paul does not say that death spread to all men because all men imitate Adam’s sinful behavior. Rather, he shows that all sinned because Adam is the representative of all humanity. In other words, *Adam’s sinful act was regarded as ours in the same way that a president’s decisions represent a country* and affects those whom he governs. If the president declares war, the citizens are at war. They are viewed as the enemies of the other country by virtue of the president’s declaration, regardless of how they feel. In the same way, Adam, by his sinful decision made the whole human race sinners. When Adam sinned, we were also considered sinners. That’s what Paul means when he says, “death spread to all men, because all sinned.”

“This notion, rooted in the OT, held that actions of certain individuals could have a ‘representative’ character, being regarded as, in some sense, the actions of many other individuals at the same time” (Moo, 327). An example of this is found in Joshua. In Joshua 7:1 and 11 we see that the sin committed by Achan, one man, is said to be “*Israel’s sin*” and his sin is the reason for God’s anger burning against *Israel*. Even though all the people didn’t sin as Achan did, they are held responsible and will suffer the consequences for his action.

The entire passage makes it clear that “the sin of Adam is the judicial ground of the condemnation of his race” (Hodge).

- Romans 5:15: “by the *one man’s offense* many died”
- Romans 5:16: “the judgment came from *one man’s offense*”
- Romans 5:17: “by the *transgression of the one*, death reigned *through the one*”
- Romans 5:18 “*through one transgression* there resulted condemnation to all men”
- Romans 5:19 “*through the one man’s disobedience* the many were made sinners”

In sum, although it is strange to the western mind, the sin of Adam is viewed by God as a sin of all of mankind and death is a result of his transgression (see Murray, 183–186). Although we did not literally or actually sin when Adam did, there is solidarity within the human race in Adam. The concept is parallel to that of 2 Corinthians 5:14 where Paul, in speaking of Christ, says, “. . . if One died for all, then all died.” We did not actually die with Christ, but His death is seen by God as our death since He is our representative.

***5:13 for until the Law sin was in the world, but sin is not imputed when there is no law.  
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.***

Verses 13 and 14 prove how we know that Adam is the representative of the human race and that all men are subject to death because of *his* offense.

“To impute” is an accounting term that means to credit or charge something to someone’s account. Though men sinned before the law was given to Moses, sin could not technically be charged to someone as a transgression of the law when there was no law to break. That being so, men should not have experienced death prior to the existence of the law, for death is the penalty of transgressing the revealed will of God. Nevertheless, men died.

The fact that death existed even *before* the Law of Moses implies that all people were considered as sinners prior to the law. Although they “had not sinned in the likeness of the offense of Adam (5:14),” that is, although they did not violate a specific command of God as Adam did, they still died as Adam died.

The question that Paul is raising is this: if men couldn’t be charged with breaking the Law of Moses, nor could they be accused of disobeying a direct command as Adam had, *why should men incur the penalty of a sinner (death), when there was no specific command that they were breaking?*

The answer is that they couldn’t be charged with breaking a specific command.

So why did they die?

If they *didn’t* die from violating the Law or the spoken command of God as Adam did, there has to be another reason. The reason given in the verses that follow is that Adam’s offense and punishment was passed on to us because God appointed him as the representative of all men. It is “for the offense of one that many die” (5:15).

In this Paul sees a parallel to Christ. Adam is a “type of Him who was to come (Christ).” The word “type” literally means *a print or an impression made by a blow* as in John 20:25, “the print of the nails.” In a wider sense it means a *figure, form, or image*, either literally (Acts 7:43) or figuratively (Ro. 6:17—“a form of doctrine”). More commonly in the Bible it refers to a model after which something is made (Heb. 8:5), or a pattern to follow (Phi. 3:17). It also means a *type* in the sense of a prefiguration or counterpart, as the OT animal sacrifices prefigured the sacrifice of the Lamb of God. A type is not simply an historical parallel or incidental resemblance, but a resemblance that was designed; that is, it was predetermined and created purposefully by God (Hodge, 162).

*In what sense is Adam a type of Christ?*

Adam is a type of Christ in that both he and Christ are representatives of others, and as representatives, their actions affect those whom they represent. That is, just as God appointed Adam to be the representative of all men, so He appointed Christ as the representative of all who believe. Furthermore, Adam prefigures Christ in that both his action and Christ’s action affect a vast number of people (5:15, 17). But there are obviously huge differences between Adam and Christ. This is the subject of verses 15–17.

### b. The Contrast between Adam and Christ (5:15–17)

In verses 15–17, Paul expands upon the Adam/Christ typology, but he does so primarily by giving the particulars about how the analogy does not hold. Paul will return to how they are similar in verses 18 and 19, even though he will still use contrasts.

Although Adam is a type of Christ (5:14), the analogy is limited and needs further explanation; thus, verse 15 begins, “*but* the free gift is not like the offense.” In other words, verses 15–17 explain how the typology of Adam and his actions do not hold true to Christ.

***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.***

***5:16 The gift is not like that which came through the one who sinned; for on the one hand the judgment (i.e. the judicial sentence that pronounces us unrighteousness) arose from one transgression resulting in condemnation, but on the other hand the free gift arose from many transgressions resulting in justification.***

***5:17 For if by the transgression of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.***

“The free gift is not like the transgression.” The two differ in the nature of their acts, in the immediate results of their acts, and in the degree that Christ’s act is superior to Adam’s act.

The immediate results:

Adam’s transgression resulted in judgment, condemnation (5:16), and death (5:15); the gift resulted in justification (5:16) and life (5:17).

It is difficult to precisely determine what the gift is. The “gift” in the broadest terms is the gift of salvation. The gift could more specifically be the gift of righteousness (justification), as in Romans 6:23 and 5:17, or it could be the gift of eternal life (5:17), as life is the logical contrast to death. But it also appears that in verse 16 Jesus’ self-sacrifice on the cross is the gift that resulted in justification and life. In this case, the contrast would be between Adam’s act (his self-centered transgression that resulted in death) and Christ’s act (His self-giving sacrifice on the cross that resulted in life).

The degree to which Christ’s act is superior to Adam’s:

In verses 15 and 17 the superiority of Christ’s work to Adam’s is indicated by the words, “much more.” If Adam, a creature, can do so much against the race by his fall, how much more can God do for the race by His grace in Jesus Christ? (Stifler, 97–99).

Christ’s work is obviously superior to Adam’s in the results of His action but the judicial verdict associated with the number of sins also shows Christ’s work is greater than Adam’s in its extent. The condemnation we receive from Adam is for his *one* transgression. In contrast, the righteousness we receive from Christ is for our *many transgressions* (5:16).

Judgment for transgression is expected and one would have expected more sin to generate more judgment; but Christ does much more than cancel the curse pronounced on us due to Adam's one sin; He also secures justification for our innumerable offenses. When one considers the number of sins forgiven it makes the greatness of God's grace in Christ even more evident. It is much harder to reverse something that has already affected billions and billions of people for millennia than it is to commit a single personal transgression that has consequences for each succeeding generation due to representation. By way of analogy, to pour a bottle of poison in a lake is a small, though devastating, act for the entire body of water, but to filter the entire lake in order to make it pure again is a huge accomplishment.

Additional comments on these verses:

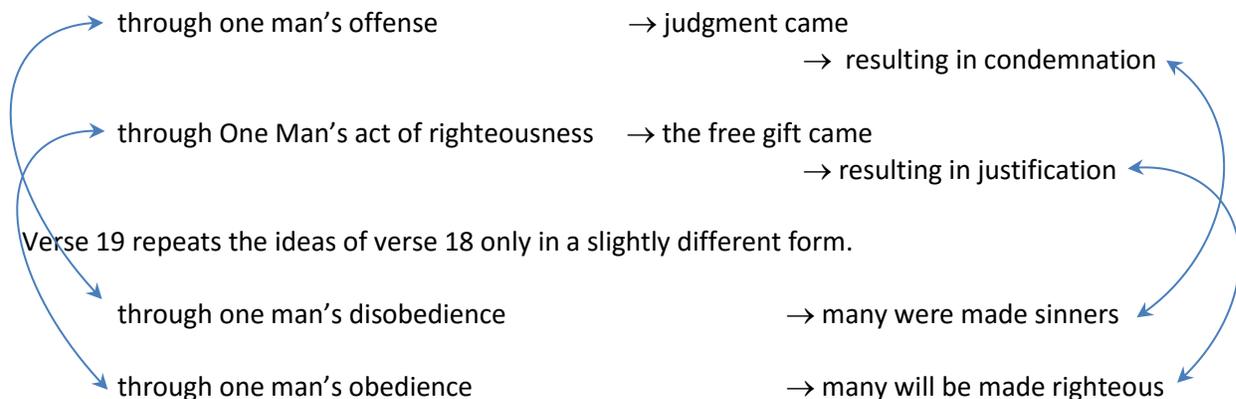
- Adam's sin is described as a "trespass" (transgression) or a "false step" (5:15). This step brought death to many. "Many" simply means "a great number of people"; how inclusive that number is depends on the context. In this context, "many died" would include every person; Paul had already said in verse 12 that death spread to all men. However, when Paul says that the gift abounds to "the many" at the end of verse 15, it must be a more limited group, for the gift must be received (5:17), and it is clear that not all receive it.
- In verse 17 the comparison is between the judgment that came on all men and the free gift. If death reigns through Adam, surely life will continue to reign through Christ.

### c. The Comparison between Adam and Christ (5:18–21)

**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.*  
**5:19** *For as through the one man's disobedience the many were made sinners, even so through the obedience of the One the many will be made righteous.*

"So then" shows that Paul is summarizing his basic argument in the paragraph; he does so by returning to the thought of how Adam is like Christ as a type (5:14b).

In verses 18 and 19 Christ and Adam are alike in that as single individuals they affected many.



Some believe that "all" in both occurrences of verse 18 speak of every human being. In other words, "all men" are condemned and "all men" will also be saved. But Bible students are well

aware that terms are limited by the nature of the subject and context. In many cases “all” simply means all in the context, not all without exception (see Jn. 3:26; Matt. 2:3–4; 3:5, etc.). Because the Bible clearly teaches that justification only comes by faith, the free gift must be limited to all who believe (cf. I Cor. 15:22).

In verse 19 one man’s disobedience refers to Adam’s first sin (Gen. 3). One man’s righteousness refers to the act of Christ fulfilling the law during His entire life.

Our Lord's obedience was just as deliberate as Adam's sin. His conduct is called “righteousness” and “obedience.” He came born of a woman under the law and was obedient to it all His life (Galatians 4:4). It was an obedience of purity unknown in anyone else in history, produced in the frailty of human flesh, against the temptations of Satan, and unassisted by the fellowship of His friends. It was produced in the fullness of the Spirit Whom God gave to Him without measure (Romans 8:3; John 3:34). The climax of that obedience was His offering on the cross (Philippians 2:8). So a key contrast in Romans 5 is the disobedience of Adam and the obedience of Christ. One Man acted in righteousness; the other committed a trespass. Both Adam’s sin and Christ’s righteousness are historical realities that occurred under the eye of God. Both brought a divine judicial declaration upon their actions, upon themselves, and upon their constituencies. (Dave Linden- [http://www.grebeweb.com/linden/two\\_men.html](http://www.grebeweb.com/linden/two_men.html))

Here, the word in Greek translated as “made” (*katestathesan*—κατεστάθησαν) is never used of changing the nature of someone into something different than it was before. It means to be declared to be something, or to be appointed to a position, or to be placed in a category. For example, in Acts 7:35 Stephen quotes when the Jews asked of Moses, “Who made you a ruler and a judge?” it means, “Who appointed you as ruler and judge?” (cf. Matt. 24:47; 25:21; Acts 6:3; 7:10; Titus 1:5; Heb. 5:1 etc., Hodge, 173). Therefore, when Paul says that men were “made” sinners he does not mean that they were made sinful, but rather that they were placed in the same category as Adam (Hodge). The same is true in relationship to Christ. Through Christ’s obedience we are placed in the class of the righteous (i.e., we shall be regarded as righteous and treated as such). It is not our righteousness that makes us righteous, but the imputation of Christ’s righteousness that makes us so (Hodge, 174).

Although Jesus’ death paid the penalty for our sin, we are still morally guilty. We have still transgressed the law even though we do not suffer the consequences for our transgression. The question may then arise as to how God can honestly declare us righteous (justify us) when we are not. The bridge between Christ’s death and its application to us is our union with Him. Just as what Adam did was seen by God as our actions, so by means of our union with Christ, the righteousness of Christ and His death is seen as ours. We are not just sinners who have had the penalty of our sin taken away, we have the perfect works of Christ transferred to our account. In other words, the “free gift of righteousness” (5:17) that we receive by grace is “the one man’s obedience” by which we are counted righteous. This is the ground and basis for our justification: Christ and his obedience.

As Dave Linden says,

We are saved by Christ’s obedience not ours. He was born under the law in His incarnation. He was tried and tempted. He obeyed and His obedience is perfect. His is

the sinless obedience of His entire human pilgrimage on this earth. The sacrifice on the cross is His final culminating act of righteousness in our place. Since this obedience is perfect, God approves of it fully. His is sinless, and ours is not. And His is an accomplished historical fact and not a repeat chapter to be played out in our experience.

...

So Adam's sin and Christ's obedience are parallel. We did not participate in the decision of Adam's act. Yet Adam disobeyed for us and the guilt of his act is ours by imputation because God set him up as the one who would represent us and act for us.

Christ, the new Adam, obeyed for us. We did not participate in His obedience whatsoever. Yet He acted for us, because God sent Him to be the new father of the redeemed race. And in this role, He chose for us that we would be what He is, righteous! The acceptance in which our new life in Christ begins, was secured for us by His obedience alone, and rests solely on His action, not ours. We receive the merit of this perfect obedience performed so long ago, by a faith that contributes nothing to it at all. It is a faith that receives. In the gospel God provides, and we receive.

***5:20(a) The Law came in so that the transgression would increase. . .***

The law does not make man a sinner; Adam did, but it provokes sin. The law doesn't erase or solve man's sinfulness; rather, when the law encounters the flesh, it reveals its evils and stimulates antagonism toward God which then leads to further disobedience. As antagonism toward God multiplies, so the need for grace increases and the luster of grace shines even brighter.

The word Paul uses to describe God's grace is a superlative of a superlative. (If *πλεονάζω* is comparative, then [*πλεον*] *περισσεύω* is superlative [Lightfoot]. However, the word here is *ὑπερπερισσεύω*; this would make it a superlative of a superlative. See *ὑπερπλεονάζω* in 1Tim. 1:14.) "The flood of grace surpassed the flood of sin, great as that sin was (and is)" (RWP). In other words, Paul isn't just speaking of grace, nor is he speaking of abundant grace, he is speaking of a super abundance of grace. The superabundance of the grace of God proved to be more productive in overcoming evil than sin was in creating it.

**5:20(b) ". . . but where sin abounded, grace abounded much more,  
5:21 so that as sin reigned in death, even so grace might reign through righteousness to eternal life through Jesus Christ our Lord" (5:20b–21).**

Sin is the absolute monarch of the sphere of death (death was the place where sin's triumph is most dramatically seen). But God allowed sin in order to display His glorious grace and dispense the blessings of redemption ("so that" is *hina* [*ἵνα*] in Greek, meaning "in order that" and expresses God's purpose in permitting sin and the superabundance of grace). "The design of God in permitting sin, and in allowing it to abound, was to bring good out of evil; to make it the occasion of the most wonderful display of His glory and grace, so that the benefits of redemption should infinitely transcend the evils of apostasy" (Hodge, 178).

The Lord Jesus Christ is the source from which this reign of grace comes.

**SUMMARY:** The doctrine of imputation is clearly taught in these verses, namely, that both sin and righteousness are credited to us. Sometimes that which is credited is foreign to us (i.e. Adam's sin), sometimes it is personally ours. By virtue of our union with Adam (both as our physical ancestor and as the representative of all humanity), his sin is the ground for our condemnation. Our own sins also condemn us; however, when we are united with Christ, His righteousness becomes the ground for our justification. As Boettner says, "Adam's sin is imputed to his descendants in the same way that Christ's righteousness is imputed to those who believe in Him. Adam's descendants are, of course, no more personally guilty of his sin than Christ's redeemed are personally meritorious of His righteousness."

[The way that Adam's sin is imputed is debated (Hodge 178 ff. has a lengthy discussion on the representative or federal headship theory; Ryrie, Basic Theology, 223 ff. briefly discusses the major views and holds to the realistic theory of imputation)]

### **ADDITIONAL NOTES**

I do not say we stand accused of Adam's specific sin, but that he represented us in such a way that we sinned in him and so we are justly condemned as a result of his sin. What we mean and do not mean is worth further consideration. When we are justified, we are not considered the ones who did the acts of Jesus' lifetime. We did not do the preaching, praying, healing, teaching, rebuking, and comforting that He did. We did not live His life of obedience, yet God grants us the righteousness of Christ without ever saying we did His righteousness. Neither are we viewed as those who actually ate the forbidden fruit. God does not make false statements by rewriting the facts of history. The sinner's condemnation is simply that God considers him to be what Adam became, namely "sinner", and then God treats sinners accordingly. The justified soul is justified apart from any obedience of his own, and without God ever claiming that Jesus' compliance with God's law is what we have actually done. In Christ we are declared obedient, righteous, and acceptable, so that we have that new standing before God. The imputation of Adam's sin is that identified with him, we are declared to be sinners. The imputation of Christ's righteousness involves no legal fiction, since in union with Him by faith we are simply declared to have as a gift the official status "righteous". For this reason, God then treats us as righteous. (sermon on Romans 5:12-21 by David H. Linden; [http://www.grebeweb.com/linden/two\\_men.html](http://www.grebeweb.com/linden/two_men.html))

### **Hodge explains Romans 5:12-21 as follows:**

The Apostle in Romans v. 12-21 teaches this doctrine in the most formal and explicit manner. The design of that passage is to illustrate the method of salvation. The Apostle had taught that all men are sinners, and the whole world guilty before God. All men being under the condemnation of the law, it is impossible that they should be justified by the law. The same law cannot both justify and condemn the same persons. As therefore no flesh can be justified by the works of the law, God sent his Son for our salvation. He assumed our nature, took our place, and obeyed and suffered in our stead, and thus wrought out for us a perfect and infinitely meritorious righteousness. On the ground of that righteousness, God can now be just in justifying the ungodly, if,

renouncing their own righteousness, they receive and trust upon this righteousness of God, freely offered to them in the Gospel. The fundamental doctrine of the Epistle to the Romans, as it is the fundamental doctrine of the Gospel, is, therefore, that the righteousness of one man, even Christ, can be and is so imputed to believers as to be the meritorious ground of their justification at the bar of God. To make this doctrine the more plain to his readers, the Apostle refers to the analogous case of the condemnation of the human race for the sin of Adam; and shows that as the sin of Adam is the judicial ground of the condemnation of all who were in him, i.e., of all represented by him, so the obedience of Christ is the judicial ground of the justification of all who are in Him. In the prosecution of his plan he first asserts the imputation of Adam's sin to his posterity. He then proves it. He then comments upon it. He then applies it; and finally draws inferences from it. Thus in every possible way, as it would seem, he sets forth the doctrine as part of the revelation of God. The assertion of the doctrine is contained in the twelfth verse of the chapter. It was by one man, He says, that sin and death passed upon all men; because all sinned. They sinned through, or in, that one man. His sin was the sin of all in virtue of the union between them and him. The proof of this doctrine is contained in verses thirteen and fourteen. The Apostle argues thus: Punishment supposes sin; sin supposes law; for sin is not imputed where there is no law. All men are punished; they are all subject to penal evils. They are, therefore, all chargeable with sin, and consequently are all guilty of violation of law. That law cannot be the law of Moses, for men died (i.e., were subject to the penalty of the law) before that law was given (p.203). It cannot be the law as written on the heart; for those die who have never committed any personal sin. There are penal evils, therefore, which come upon all mankind prior to anything in their state or conduct to merit such infliction. The ground of that infliction must therefore be sought out of themselves, i.e., in the sin of their first parent. Hence Adam is the type of Christ. As the one is the head and representative of his race, so the other is the head and representative of his people. As the sin of the one is the ground of the condemnation of his posterity, so the righteousness of the other is the ground of the justification of all who are in him. But although there is this grand analogy between the fall and the redemption of man, there are nevertheless certain points of difference, all in favor of the scheme of redemption. If we die for the offence of one man, much more shall grace abound unto many through one man. If for one offence the sentence of condemnation passed on all, the free justification is from many offences. If condemned for a sin in which we had no personal and voluntary participation, how much more shall we live on account of a righteousness, which we cordially receive. Wherefore, continues the Apostle, in the application of his illustration, if all men (in union with Adam) are condemned by the offence of one man, so also all (in union with Christ) shall be justified on the ground of the righteousness of one man. As one man's disobedience constituted us sinners, so the obedience of one man constitutes us righteous, (verses 18 and 19). From these premises the Apostle draws two conclusions: First, that the law was not designed for justification, but that sin might abound in the knowledge and consciousness of men; and secondly, that where sin hath abounded grace shall much more abound. The benefits and blessings of redemption shall far exceed all the evils of the apostasy.

(Hodge's Systematic Theology; vol. 3; "The Imputation of sin")