

**Current Positional Truth: Most Difficult Thing: Condemnation & Salvation; Less Difficult: Conveyance of Escrow in Time; Deposit: Eternity Past, Target: Imputed Righteousness, Conveyance: at Capacity**

- (38) The present tense of *lambanō* is perfective which indicates the continuation of existing results. It refers to what has come to be in the past – advance to spiritual maturity – but emphasizes the present reality – escrow blessings conveyed in time.
- (39) The active voice indicates that the mature believer produces the action by receiving escrow blessings in time from the justice of God.
- (40) The participle is circumstantial indicating that this conveyance is dependent upon positive volition by the believer which enables him to maintain interest in the study of the Word that in turn motivates his advance to maturity.
- (41) The first a fortiori reads, “much more they who receive in life. What they receive is escrow blessings in time indicated by the phrase: **τὴν περισσείαν τῆς χάριτος (tēn perisseian tēs charitos)**: “this abundance of grace.”
- (42) The phrase opens with the accusative singular direct object from the definite article **τὴν (tēn)** used as a demonstrative pronoun typical of classical Greek and is translated “this,” referring to something relatively near in context.
- (43) What “this” references is found in verse 15 where we read:  
**Romans 5:15c** - ... the grace of God and the gift of grace through the one Man, Jesus Christ, who provided superabundance of blessings [escrow conveyance in time and eternity] to the many who are mature believers.
- (44) What follows it in verse 17 are references to the two categories of escrow blessings. First mentioned are escrow blessings in time and the means of their conveyance.
- (45) The conveyance of the temporal escrow is found in the noun **περισσειά (perisseia)** and it refers to abundance or surplus.
- (46) At salvation all believers are imputed a multiplicity of assets which are to be utilized by them to facilitate becoming a good soldier for Christ. When escrow blessings are conveyed they are referred to as a surplus beyond assets imputed to all.
- (47) They are actually rewards for making the advance while at the same time their source is the grace of God indicated by the definite article **τῆς (tēs)** that indicates a reference to something in context: “the grace of God and the gift of grace” in Romans 5:15c.
- (48) The direct object is the ablative of source from the noun **χάρις (charis)** translated: “from the source of grace.”
- (49) A question may arise as to how a reward based on works can be considered grace. The answer is that each believer’s escrow account was imputed in eternity past by means of grace. The conveyance is dependent upon one’s spiritual growth, a process that itself is by means of grace:

**2 Peter 3:18** - Grow in the grace and knowledge of our Lord and Savior Jesus Christ. To Him be the glory both now and to the day of eternity.

(50) Here is the corrected and expanded translation for as far as we have gone:

**Romans 5:17** - For if by the transgression [ **Adam's original sin** ] of one, spiritual death ruled through that one, and it did, much more they who receive in life [ λαμβάνω (*lambanō*) plus ἐν ζωῇ (*en zōē*) ] this surplus from the source of grace [ τὴν περισσεΐαν τῆς χάριτος (*tēn perisseian tēs charitos*) ] ...

(51) The a-fortiori logic contends if God, from the requirement of His righteousness and the function of His justice, condemned Adam and the human race, it follows that He can do the less by conveying blessings in time to the mature believer.

NOTE: The unfathomable intellect of God created a tree whose fruit affected the DNA of any that ate it with the sinful nature. The planned divine response was universal condemnation.

(52) He makes this transfer from the escrow's depository in heaven by means of Jesus Christ who is the escrow officer. The conveyance is routed by divine justice down the grace pipeline to the believer's imputed righteousness.

(53) This process is referred to in the next phrase which is introduced by the ascensive conjunction **καί** (*kai*) which expresses a final addition or point of focus. The two statements are so closely related that they are linked together. It is usually translated "even."

(54) What follows is the phrase "the gift of righteousness." This reflects back to the introductory verse of the chapter:

**Romans 5:1** - Therefore, having been justified by faith, let us have prosperity, face-to-face with God through our Lord Jesus Christ.

(55) Justification occurs when the justice of God imputes divine righteousness to the believer at the moment of his salvation.

(56) For blessings to be conveyed to a believer there must be a target for the transfer. That target is imputed righteousness. Therefore, the believer has the target for the escrow established at the point of salvation but he must acquire capacity for it before they are conveyed.

(57) Perfect God can only bless a perfect object. The perfect operational divine dynasphere is a gift to the believer by God, proved reliable by Jesus Christ's true humanity during the Incarnation.