**The Reign of Grace!**

**A picture containing text

Description automatically generatedRomans 4:17-5:21**

**(Lesson #8)**

***17 as it is written, "I have made you the father of many nations" —  in the presence of the God in whom he believed, who gives life to the dead and calls into existence the things that do not exist. 18 In hope he believed against hope, that he should become the father of many nations, as he had been told, "So shall your offspring be." 19 He did not weaken in faith when he considered his own body, which was as good as dead (since he was about a hundred years old), or when he considered the barrenness of Sarah’s womb. 20 No unbelief made him waver concerning the promise of God, but he grew strong in his faith as he gave glory to God, 21 fully convinced that God was able to do what he had promised. 22 That is why his faith was "counted to him as righteousness." 23 ¶ But the words "it was counted to him" were not written for his sake alone, 24 but for ours also. It will be counted to us who believe in him who raised from the dead Jesus our Lord, 25 who was delivered up for our trespasses and raised for our justification.”***

We see the **fifth** use of the formula **“as it is written”** as Paul goes back to the Old Testament.

**Vs 17 - Here Paul quotes Gen 17:5:** *“No longer shall your name be called Abram, but your name shall be Abraham, for I have made you the father of a multitude of nations.” (Ge 17:5 ESV)*

God confirms here that He both made and considered Abraham, the father of all believers.

**The larger picture is clear, Paul was thinking of God giving life to Abraham’s old body, Sarah’s dead womb, and of God raising Jesus from the dead (4:24-25). All of these miracles were required or God’s promise to Abraham could never be fulfilled!**

Notice not only is this the God who gives life to the dead, He is also the God who calls things into being (like creation) that do not exist.

**APPLICATION:** This is the God you and I have placed faith in (through Jesus) and whom we serve. He is the God of endless possibility. Nothing is impossible with Him and nothing is too hard for Him. Today, he takes dead men and women (spiritually) and with the gospel calls them out of darkness and gives them eternal life when they place faith in His Son!

**Vs 18 -** Abraham had no possible (human) reason to believe that he and Sarah could have a child at their age. YET, he based his faith in a hope that was grounded on a promise from God, thus in the character of God.

He believed even against human hope that a man who was old and had no children, could be the father to many nations.

**Vs 19 -** He understood the realities of the situation. He understood his own old, tired, and worn-out body; he was 99 years old when God came to him in Genesis 17.

He understood that Sarah had passed the age of child bearing. He understood, humanly speaking this could not happened. **Understanding all of the scientific evidence of his day, He believed God!**

**That my brother and sister is what faith looks like.**

**Vs 20 –** No unbelief made him waver. In spite of the promise not being answered immediately, which we would initially guess will cause Abraham’s faith to weaken, it had the exact opposite effect.

Over time his faith grew, in spite of the promise not being fulfilled immediately, and this gave glory to God!

**Vs 22 - He believed, in spite of plenty of reasons not to believe and his faith was counted…**

Once again, we see the accounting term **λογίζομαι** (logizomai)**.** God **reckons**, **counts**, **accounts**, **computes**, **imputes**, puts in the **ledger** as **righteousness!**

**This is justification by faith!**

**Vs 23 -** But all of this from Genesis and here in Romans, that Abraham believed God and it as accounted to him for righteousness were not written just for his sake. **But for ours too.**

For, righteousness will be counted to us! Once again, we see the accounting term **λογίζομαι** (logizomai).

**Here Paul has built an iron-clad argument in justification by faith alone, in Jesus Christ.** We understand it is by grace and so does Paul. But he is hammering home the point that it is by faith.

**One other point before I shift gears a bit:** If the things written in the first book of the Bible, are written for our sakes (according to the apostle Paul), then we can be certain in our practice of jumping between the Old and the New Testaments, for it is all written for our admonition and to point us to Jesus and the gospel!

**THOUGHT:** The pastor used this term: **The minimum effective dosage**. So, what is the minimum effective dosage for a person to be saved. I believe this is one of the places Paul tells us:

I would say based on this and other passages that the **minimum effective dosage,** as you think about the gospel, that a man or woman needs to believe to be saved is:

1. **Vs 24** – **Jesus is our Lord.** He is the new boss of our life.
2. **Vs 25** - **Jesus was executed for our trespasses**, he died for our sins
3. **Vs 25** – **Jesus was raised from the grave**, for our justification

**Believe in the vicarious death and resurrection of Jesus, and that He is the Lord of your life, and you shall be saved. (Rom 10:9-10 and I Cor 15:3-4).**

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***5:1 Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ. 2 Through him we have also obtained access by faith into this grace in which we stand, and we rejoice in hope of the glory of God. 3 Not only that, but we rejoice in our sufferings, knowing that suffering produces endurance, 4 and endurance produces character, and character produces hope, 5 and hope does not put us to shame, because God’s love has been poured into our hearts through the Holy Spirit who has been given to us.***

**Vs 1 -** Having proven that all men are **dead in sin**, (with or without the law) under the judgement of God, and all men are without hope, Paul introduced the gospel, a method where men and women can be **“justified”** (we said that means both made and declared righteous) by faith and in that exchange, man is provided with the very righteousness of God.

Paul has proven that justification by faith has always been the plan and it is the only plan.

He then lumps all who have placed faith in Jesus, into a single camp to draw some conclusions. **You see this in his use of “therefore”, here he is coming to some conclusions based on everything he has said up to this point.**

**Having placed faith in Jesus, and justified by that faith, we have peace with God through our Lord Jesus Christ.** Having been justified by faith… We (Paul included himself) have peace with God!

Paul has painted this picture of men and women without God in Romans 3:10-18. Men and women are **enemies of God** (Rom 5:10, Col 1:21), they are at war with God, and there is no fear of God before their eyes (Rom 3:18).

Having placed faith in Jesus and been justified by grace, the first implication of this new found status is that we have **peace** with God. The Greek word is **εἰρήνη** (eirene). It means **peace**, **rest**, a **state of tranquility**, **harmony**, or **calm**.

This peace with God is **through** (dia) Jesus Christ and what He did at Calvary!

**Notice, all of this is brought about by Jesus (the Messiah) our Lord.**

Paul is not quite ready to start talking about how then should we live, because we are saved. He will get to that soon enough. But he is beginning to open the door to that thought when he refers to Jesus as “Lord.”

The Greek word is **κύριος** (kurios). The word means **Lord**, **master**, or **sovereign**. At a minimum Paul is highlighting that in the gospel not only is Jesus our **savior** he is also our **sovereign**.

**The fact that he is king, has real significance as we think about how we live our lives!**

**Vs 2** - Though (dia) Jesus, we have obtained access, by faith, into this grace, this free gift, this unmerited favor, by which we stand, or are made firm, or established.

The word access is only used three times in the entire Bible, but it was a fairly common Greek word, it was used to describe the “access” that ships would need to be able to enter a city through it harbor. It was used to describe the “access” that close friends of a ruler, might be able to secure for their friends.

Here, Paul seems to be highlighting that you and I have obtained this access into the grace in which we now stand… **BY FAITH!**

**As you consider these two perfect tense verbs “we have” and “we stand” they serve to highlight this new and amazing condition that exists for all believers!**

**The risen Lord Jesus gives believers permanent access to the grace of God (by faith).**  As we consider grace, we generally think of grace as God’s unmerited favor. It is, but it is also more than that!

**Missler** often uses grace as an acronym - **God’s Riches at Christ’s Expense**. **It is God enriching us**, but let’s talk more about this.

I would only add that the **treasure chest of grace**, by which we **gained access by faith**, contains **many more treasures than salvation**. **That of course is the greatest treasure.**

But grace also opens up to us the **active assistance of God**, it opens up the **bounty of God**, it **opens up the provisions of God!**

*“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 by his poverty might become rich.” (2Co 8:9 ESV)*

*“And God is able to make all grace abound to you, so that having all sufficiency in all things at all times, you may abound in every good work.” (2Co 9:8 ESV)*

*“But he said to me, "My grace is sufficient for you, for my power is made perfect in weakness." Therefore I will boast all the more gladly of my weaknesses, so that the power of Christ may rest upon me.” (2Co 12:9 ESV)*

*“But by the grace of God I am what I am, and his grace toward me was not in vain. On the contrary, I worked harder than any of them, though it was not I, but the grace of God that is with me.” (1Co 15:10 ESV)*

**The treasure chest of God’s grace is boundless and amazing.** It is what we need, each day to live this Christian life, and the enablement and indeed power we need to accomplish God’s will in our lives. Regardless of how difficult the situation or the task!

**Vs 2b** – And **we rejoice in the hope of the glory of God.** It may be that Paul is introducing the thought that we hope in our ultimate glorification when Jesus returns, and we receive glorified resurrected bodies.

You and I **can joy**, we **can rejoice**, or **we can even boast in the hope of the glory of God**. Again, Paul seems to be referring to the **ultimate final state of glory**. Because of the resurrection of Jesus, you and I can be sure that one day we will share in the glory of Christ in glory!

All of this with Jesus who is the **hope of glory** (Col 1:27)!

**Phillips translation:** *“1 Since then it is by faith that we are justified, let us grasp the fact that we have peace with God through our Lord Jesus Christ. 2 Through him we have confidently entered into this new relationship of grace, and here we take our stand, in happy certainty of the glorious things he has for us in the future.” (Ro 5:1-2 Philips)*

**Vs 3-4 -** First, as we read this, we see Paul is arranging these words in a very purposeful way. He repeats the **final and climactic goal of the previous clause** as the **start of the next clause**.

Not only do we joy, or rejoice, or boast (all the same Greek word) in a future hope, the ultimate glorification, but we rejoice or (glory) (boast) right now, EVEN IN OUR SUFFERINGS…

**No doubt Paul wanted to make sure that he was practical and able to speak to the situation that many were struggling in, namely persecution in the here and now.**

Paul wants his readers to know that although trials are not a matter to be joyful about within themselves, they can be used of God.

**First, Paul says that suffering** can be used of God to produce **endurance**. The Greek word means **patience**, **steadfastness**, the idea is a man or a woman who is **not swayed from their loyalty to God**!

Next Paul says that **endurance** produces **character.** So, endurance through difficult situations produces character and character at that in turn is used by God to be the means that God engenders HOPE!

**This should remind us of Abraham, who waited over 13 years and during that time his endurance was producing Hope!**

**APPLICATION:** Paul tells the church in Rome and you and I today, that sufferings in the present can inaugurate or initiate a chain of linked virtues in us!

What are you suffering through today? God can and indeed desires to use that suffering, in the now, to produce in you - endurance, character, and ultimately hope.

And as Paul tell us next… Hope will never put us to shame! Keep in mind, how we respond to the sufferings is of critical importance in his chain-reaction of virtues.

**Vs 5 -** The first part of verse 5 is reminiscent of many OT passages:

*“Indeed, none who wait for you shall be put to shame; they shall be ashamed who are wantonly treacherous.” (Ps 25:3 ESV)*

*“Oh, guard my soul, and deliver me! Let me not be put to shame, for I take refuge in you.” (Ps 25:20 ESV)*

When Paul says “**hope does not put us to shame”** he is speaking of the **humiliation that one feels when our publicly expressed expectations are not fulfilled.**

You and I can rejoice in hope, knowing that it will not put us to shame, it will not fail us on judgment day.

Vs 5b - Because, ***God’s love has been poured into our hearts, through the Holy Spirit,*** who God gave to us the moment we placed faith in Jesus Christ.

The verb **“poured out”** connotes an **abundant**, **extravagant**, **outpouring into our hearts**.

The **Holy Spirit** provides you and I with an inward and firm assurance that God loves us greatly and our ultimate hope (**glory of God**) will be realized one day.

**Second Point:** Please do not miss the second point, if you have placed faith in Jesus Christ, not only has God’s love been poured out in the past, but it is with you **now** and into the **future**.

**Third Point:** Do not miss the third point, God Spirit is the one who did this work, he entered your life when you placed faith in Jesus, He is with you now, and He will be with you into the future!

**Paul has much more to say about the Holy Spirit, but for now he stops here.**

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***6 For while we were still weak, at the right time Christ died for the ungodly. 7 For one will scarcely die for a righteous person —  though perhaps for a good person one would dare even to die —  8 but God shows his love for us in that while we were still sinners, Christ died for us. 9 Since, therefore, we have now been justified by his blood, much more shall we be saved by him from the wrath of God. 10 For if while we were enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life. 11 More than that, we also rejoice in God through our Lord Jesus Christ, through whom we have now received reconciliation.***

**Verses 6-11 form a single argument that clearly demonstrates the abundant and**

**extravagant nature of God’s love for us. Let’s unpack it!**

**Vs 6 –** While we were weak, while we were (look at the end of verse 6), **UNGODLY!**

Ungodly is a very strong pejorative term. It means to be destitute of any awe towards God.

**But we knew that didn’t we.**

*“"There is no fear of God before their eyes."” (Ro 3:18 ESV)*

While we were weak and all together sinful…In that state… **At the right time, Christ died for us (the ungodly)!**

**This is the scandalous love of God!** While you and I were uninterested, while you and I were pursuing our own sinful desires and pleasures, while you and I were doing things OUR way.

We are not positive what Paul means by **“right time”** other than to say it was right when mankind needed it and it was the right time in reference to the culminating eschatological time, the culminating prophetical timeline of God.

Notice the **Messiah died for the ungodly.** The Greek word for is **ὑπέρ** (huper). It can mean **on the behalf of**, or **for the sake of**, or as we read simply **for** them.

This is a setup for what Paul is about to say about God’s love. But do not miss the largest point of all.

**Christ came and died for the sake of, on behalf of, you and I!**

**Rhetorical Question:** Why would the second person of the Godhead come and die for you?

**Vs 7 -** A person giving his life for another is a very rare thing. Although perhaps one might, give their life for a good person. One of us giving our life for another, apart from our family, is very unlikely and indeed very rare.

Although Paul supposes that some of us might give our life for a Billy Graham or a George Washington. Let’s just interject, we would never give our lives for men like Charles Manson or Adolf Hitler.

**Vs 8 – But God’s love is in an entirely different category. For God showed his love for us, in that Christ died for us. WHILE WE WERE STILL SINNERS.**

**God did not wait for us to clean ourselves up (for we are all sinners). Rather, God’s love is put on open display in that he came and died for the least deserving of his love and the most deserving of his wrath.**

**This is the amazing extravagant, excessive, scandalous love of God.**

**Vs 9 -** Here Paul takes up a very common form of presenting an argument in the Greek culture. To argue from the **greater to the lesser**. What Moo calls the **“major to the minor.”**

If the greater is true, than **logically** the **lesser has to be true**.

Since therefore, we have now been justified by faith, through the death of Jesus Christ, while we were enemies, while we were alienated from God, while we were running against God.

**Since by faith you have been justified (by the blood and death) of Jesus Christ… More more…YOU SHALL BE SAVED, BY HIM, FROM THE WRATH OF GOD!**

The wrath Paul likely has in mind is the **final wrath**, the **day of wrath**, **judgment day**.

**Because you have been justified by faith, and God did that while you were an enemy. How much more, now that you are God’s friend, now that you are God’s son or daughter. Shall you be saved from God’s wrath.**

**Not only illogical, but totally contrary to the nature of God!**

**Vs 10 - Paul repeats the point to make sure we do not miss it.** If while we were hostile towards God, Paul says enemies, we were reconciled back to God, brought back into a **right relationship** with God through the death of Jesus. **Much more, now reconciled we shall be saved “by his life.”**

The future tense of the verb **“shall be saved”** is not pointing to our salvation now, but our ultimate and final salvation when God judges the world, when God’s wrath is poured out on the world.

**Vs 11 - Much more than being saved from his wrath. Is there more than that?**

**More than that… We right now rejoice, joy, or boast in God, through Jesus, for it is in him, that we have now (received) reconciled.**

Paul is highlighting a different aspect of justification. **You have not only been declared righteous in God’s sight, therefore rejoice! But you have also right now received reconciled, right now, brought back into a right relationship with God! Rejoice!**

**Paul would remind us that because of what Jesus has done, we rejoice (present tense) right now in God (through) (dia) our Lord, Jesus the Messiah.**

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***12 Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned —  13 for sin indeed was in the world before the law was given, but sin is not counted where there is no law. 14 Yet death reigned from Adam to Moses, even over those whose sinning was not like the transgression of Adam, who was a type of the one who was to come.***

**Vs 12 -** Here Paul is walking through the implications of the fall:

1. It was at the fall, when sin came into the world, through one man (Adam).
2. It was at the fall, where death came through (dia) or by sin
   1. We could say spiritual death immediately
   2. The process of physical death
   3. In context, which one or both Paul means is not crystal clear
3. Death spread (let that word and the picture it provides sink in). Death spread, from Adam, like a cancer to all men… **Adam’s descendants have all sinned, thus proving they are sinners.**

**Sin is personified in these verses** and it is this **insidious**, **horrible**, **sinister power** that was given an opportunity through (Adam) and the resulting death spreads through all mankind, the whole human family.

**Vs 13 -** This is an absolute fact. Adam was created approximately 2,500 years before the law was given on Mt. Sinai. Adam’s sins and the penalty of death (spiritual death and ultimate physical death) continued to affect all humanity even before the appearance of the Mosaic law.

So, although people were sinning and death was the ultimate result of their sin. God had not yet, presented the invoice (law) which specifically outlined the charges. So, during the period from **Adam to Moses** **(about 2500 years),** God had not yet presented the **“bill”** in the form of the Mosaic Law.

During this time, people were sinning, and they received the penalty of their sin, but it would not be until the Mosaic law that a clear explanation of sin and the clear consequences of sin would be provided.

Paul has already proven that men and women have right and wrong built in their hearts, they have moral reasoning, and that they can sin without possessing the written law, and that they are guilty before God.

**Vs 14 -** Verse 14 solidifies and further explains verse 13. YET, death reigned from Adam, to the giving of the law on Mt Sinai to Moses and the nation of Israel.

**Notice the personification of death, it spread throughout the world, now death is presented as reigning (as if from its own horrible and horrific throne!)**

**APPLICATION:** Have you ever seen this picture before? This metaphor of death, reigning like a king over all human beings? No one was outside its kingdom; all were under its domain! Because of sin!

Beginning with Adam all the way to the giving of the Mosaic Law, death is reigning. **It is reigning over those who have sinned against natural revelation**, they have **sinned against conscience**, they **have sinned against moral reasoning (Rom 1-2)**.

It has reigned over those whose **sinning (missing the mark**) **were not like**, it was **not as bad**, not as horrible as the **transgression (violation of a clear command) like Adam.**

**Then Paul tells us something, that is a set-up for what he is building to. That Adam was a type of the one who was to come.** That Adam was a shadow of the one who was to come.

The Greek word is **τύπος** (tupos). It means an **impression**, something that **represents** something greater. Adam was a **prefiguring** of the one **who was to come who is greater**.

**Paul is beginning to outline how what Adam did affected the whole human race and in this way he prefigures Christ, because what Jesus did affects the whole human race.**

**Equally, so that I do not bury the lede, Paul will tell us how Adam was a type of Christ, but then in other ways where he was not.** So let’s keep following his logic.

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***15 But the free gift is not like the trespass. For if many died through one man’s trespass, much more have the grace of God and the free gift by the grace of that one man Jesus Christ abounded for many. 16 And the free gift is not like the result of that one man’s sin. For the judgment following one trespass brought condemnation, but the free gift following many trespasses brought justification. 17 For if, because of one man’s trespass, death reigned through that one man, much more will those who receive the abundance of grace and the free gift of righteousness reign in life through the one man Jesus Christ.***

**Vs 15 -** But the **free gift** the **χάρισμα** (charisma) **is not like** the **trespass. Here is how what Adam did is NOT LIKE, what Christ did.**

In spite of similarities and Adam (in some ways) is a type of Christ, there are ways where they are **very different**.

**What does Paul mean?** At first glance it seems like they are the same. Adam sinned all men died. Christ died, so that all men could live. **I believe he is thinking about degrees:** One sin, many died, MUCH MORE the free giving of the grace of the one-man -Jesus Christ, that the love of God overflowed for the benefit of many.

**So, Paul is going to use many and all to compare and contrast the work of Christ.** HerePaul is using the word many **πολύς** (polus) pol-oos’ to set up a comparison. **Paul has been clear, in Adam all died.**

**If by one misstep, one transgression, one act of disobedience to the revealed will of God, humankind died in Adam.**

**MUCH MORE… A logical inference. It is certain, that God’s free gift of Christ’s sacrificial death has succeeded in abundantly bringing justification and redemption to many!**

**If God’s judgment can be certain because of Adam’s transgression. MUCH MORE can we be certain of God’s mercy the redemption in Christ Jesus.**

**Vs 16 -** Again, Adam is a type of Christ, but Paul wants to show how although similar, **there is another thing that is very different, let’s follow his logic.**

The free gift again Paul would say is different and he gives another reason**. One trespass (by Adam) brought condemnation (judgment in the negative sense).** The free gift, which came not simply to eradicate the nature of Adam’s one heinous trespass, **but it came following MANY TRESPASSES against God.** It spite of coming after MANY TRESPASSES it brings **JUSTIFICATION!**

**God did not simply erase Adam’s trespass, rather, God brought justification to human beings in spite of the ruin they had brought on themselves through numerous trespasses (and we could add sins)! This was all accomplished through the “free gift” of Jesus Christ’s death and resurrection.**

**Vs 17 -**  The point: If Adam, one man in all his frailty, could bring death upon all humanity, a death that would reign from Adam forward, then MUCH MORE can God, in his power, love, and grace easily overwhelm and reverse what Adam did through the “free gift” of the righteous life of Jesus.

**Death reigns over all mankind, EXCEPT** ***over those who receive the abundance of grace and the free gift of righteousness!* They now REIGN in life through (dia) by Jesus Christ!**

**This reign is in the future tense, although many scholars believe the picture is that the “reigning in life” begins with the reception of the gift of righteousness!**

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***18 Therefore, as one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men. 19 For as by the one man’s disobedience the many were made sinners, so by the one man’s obedience the many will be made righteous. 20 Now the law came in to increase the trespass, but where sin increased, grace abounded all the more, 21 so that, as sin reigned in death, grace also might reign through righteousness leading to eternal life through Jesus Christ our Lord.”***

Throughout these next few verses Paul is drawing a parallel between Adam and Christ and he will choose terms to keep the structure of the parallel, at times “all” and at other time “the many”. So as you see many and all you must understand each in the broader context.

All mankind were condemned in Adam, and all mankind (who respond by faith) to the Messiah will be justified.

In Adam began the “reign of death” in Christ the “reign of grace” has been inaugurated!

**Vs 18 - Therefore, Paul is going to summarize and conclude**.

**Here we see the solidarity of man and mankind in Adam.**

So also, one act of righteousness either what Jesus did, or placing faith in Jesus Christ. One act, one step, one action, one thing, can lead to justification and life (eternal life) **for all men!**

**Two men, performed actions with results that impacted all men. Adam sinned all men died. Christ died, so that, all men who place faith in Him can live!**

**This is the gospel.**

**Vs 19** - Here Paul takes the language of **many** again, but the many is used to represent all in that **particular group**.

As by one man’s trespass, his disobedience to a clear command of God **(the many)** were all made sinners. **So by one man’s active act of obedience (the many) all those who place faith in him will be made righteous!**

I cannot help but think about what Paul says in Philippians 2:

*“And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross.” (Php 2:8 ESV)*

**Vs 20 -** So Adam, transgressed God’s law. Plunged the entire human race into sin. Hundreds of years later, at Mt Sinai, God gives the law.

**Listen closely to what Paul says here: The law came to “increase” the trespass!** **WHAT?** In what way, scholars disagree.

There are a number of possibilities that Paul could have in mind:

1. **The idea of forbidden fruit**. Once you tell a depraved person not to do something, they will want to do it all the more.
2. **The idea of partial obedience would be OK.** The law can result in people trying to find security in keeping it, thus causing sin to increase.
3. **The law allow us to see sin better.** The law came which resulted in mankind being able to see sin clearer. It resulted in us seeing how bad our condition is and thus we see more sins.
4. **When the law comes sin changes to transgression.** When the law comes, sin now becomes transgressions (like Adam) and the whole matter becomes much worse, for now when men disobey they are actually transgressing against God’s clear law.
   1. This is what I believe Paul is getting at, but it could be another or even all of these.

Clearly there is a qualitative difference between sinning against (general revelation), and transgressing against the clear revealed will of God (special revelation).

**But even as sin abounded… IN THAT VERY SETTING, grace did much more abound!**

**Vs 21** - **Sin had been reigning king in death.** Until Jesus, and now grace reigns, through his personal righteousness and because of his imputed righteousness to us, which leads to eternal life through (dia) or by Jesus, the Messiah, who is our Lord!

This is Paul’s point. In the sacrificial death of Jesus Christ, we find the end of the reign of death, and the commencement of the reign of GRACE!

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