

- Read Romans 5:1-21.

- Romans chapter 5 is the concluding piece of the first major cornerstone (the first of 4) for our foundational edification and education as believers in Jesus Christ.

(Romans 1:15-5:21)

I. FIRST CORNERSTONE: Establishment in the doctrine of our justification by grace through faith.

(Romans 6:1-8:39)

II. SECOND CORNERSTONE: Establishment in the doctrine of our sanctification by grace through faith - complete knowledge of our sanctified standing before God “in Christ” which enables us to “live unto God.”

(Romans 9:1-11:36)

III. THIRD CORNERSTONE: Establishment in the doctrine of the dispensation of gentile grace now in effect.

(Romans 12:1-16:20)

IV. FOURTH CORNERSTONE: Establishment in the doctrine of walking consistent with and worthy of who we are now as justified, sanctified, members of God’s “new creation” in this new dispensation.

- Therefore, it comes as no surprise to find that the things stated in this final section that concludes the first cornerstone of our edification will make connections with a great deal of what has already been set forth.

- Now that the entire doctrine concerning Justification Unto Eternal Life has been fully set forth, Paul knows (and God knows) that there is one more thing that must be understood in connection with that justification you now possess.

- For the first time in the book of Romans, (or at least the first major time), having now been sufficiently educated in the doctrine of Justification Unto Eternal Life - for the first major time you are now going to be called upon to draw on what you *have* learned, and connect it with this final thing that will fully & flawlessly establish you in the doctrine of justification unto eternal life.

- By the time you get to the beginning of Romans chapter 5, all of the evidence and all of the doctrine dealing with the reality of justification unto eternal life really being by grace through faith without works has now fully and finally been presented, and the reality of it and the exhortation has been made for the final time at the end of chapter 4 to believe on Him who *“raised up Jesus our Lord from the dead; who was delivered for our offences, and was raised again for our justification.”*

- And Paul is assuming that, at the end of chapter 4, everybody that he is dealing with has heard the gospel of Jesus Christ; has gone through the evidence that God justifies on the basis of faith, and faith alone, and that they have now responded positively to that gospel.
- If someone is not going to believe the gospel of Christ after all that, they will put the letter down and won't read any further.
- So, anybody who is going to continue on now has believed the gospel of Christ and are now justified unto eternal life.
- And now Paul is going to come along and tell you what the results are of your belief.
- And, as you would expect, you will be told that you got justified, because that is what that gospel told you that you would get if you believed.... but that's not the only thing you got ... and in the first 2 verses, Paul gives you the complete statement concerning what you have now got having believed that gospel!
- And it's in that naturally progressive, logical context, in which the sense and sequence of things have brought you to the point that you have got to be told some things concerning what you do now possess, that, for one thing, you've got "*peace with God*" - for another you've got "*access into this grace wherein we stand*," and you've got "*hope of the glory of God*" to rejoice in. And all three of these issues are now supposed to be understood and appreciated by you in connection with being justified unto eternal life!
- So we need to bring all that we have been told in all three parts of the gospel of Christ with us, and what we have presented to us in chapter 5 is to be understood to be a logical and expected thing - and especially in the first two verses, those things found there, and told to you there are things that you should expect to take place.
- So, because of what you have already been told (and what God has already said to you) you should expect to hear something about "*peace*" and about "*access*" and about "*hope of the glory of God*."
- For instance, you have already been told some things back in the parts of the gospel of Christ that made "*access*" impossible for you before you believed the gospel of Christ - and now having believed it, the restrictions that were originally placed on "*access*" would no longer be there, even though the word "*access*" was never used yet, the concept was.
- You have now been sufficiently taught all the issues connected with being justified unto eternal life - and not just taught the doctrinal issues, but also at the same time you have been educated how to present that information to somebody else:

- To be able to skillfully deal with any and all possible objections to the issues of God-consciousness, wrath-consciousness and the need for salvation (1st Part of the Gospel);

- Note: God has established His own 'Evangelism Training and Outreach Program' in these first 5 chapters of Romans, but most Christians are totally oblivious to it!

- In fact, because of being fully aware of the doctrine sitting in that first part of the gospel, God has made us aware that He has done all of the prep work with all unjustified people. (ex., Rom. 1:18 - *For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, **who hold the truth in unrighteousness;***)

- This means that God has given us all the advantage! The light of God-consciousness has already been at work in everyone we meet! (Not even the threat of Darwinian Evolution can thwart God's prep work!)

- God has already set the stage for us - we do not have to come up with a catchy opening line to steer someone in the right direction and get them in a 'spiritual mood' so we can present the gospel to them!!!

- We can just simply and directly address the unsaved with a particular issue and truth that they have already thought about - that is already resident in their minds - and is something to which they have already responded to in one of two ways -- and then off we go!

- We should then have the skills necessary to deal with any and all self-defense tactics (2nd Part of the Gospel - including the doctrine of the self-opposer),

- And we should have the skill to be able to present a clear and plain gospel message (according to the 3rd Part of the Gospel) and deal with any challenges to justification being only and always BY GRACE THROUGH FAITH WITHOUT WORKS.

(this takes us from Rom. 1:15-4:25)

- But there is one more thing that remains in God's training program that the ambassador for Christ must be fully educated in: THE DOCTRINE OF THE ETERNALLY SECURE EXISTENCE OF OUR JUSTIFICATION.

- Note that we are NOT going to be studying the doctrine of Eternal Security (as it is commonly called) from any kind of a systematic theology approach (which will fail to guard all the flanks against attack) - but we are going to understand it as God, Himself understands it!

- Suggested Outline (from the Romans Outline booklet):

D. Description of our present judicial standing before God being now justified, and the doctrine of its eternally secure existence.

1. Romans 5:1-2 - Our present 3-fold judicial standing before God being now justified.
    - a. (:1) Peace with God's Justice - no more wrath.
    - b. (:2a) Access - complete personal acceptance with every aspect of God's character and essence.
    - c. (:2b) Certain future Hope of the glory of God.
  2. Romans 5:3-21 - Doctrines designed to provide complete assurance concerning the eternal security of our justified standing.
    - a. (:3-4) Troubling challenges to our confidence work to produce increased, abounding hope.
    - b. (:5-10) The doctrine of God's much more love for us now that we are justified.
    - c. (:11-21) The doctrine of the irrevocable reconciliation we received being justified.
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- As always, close attention must be paid to the words of logic throughout these verses, plus a close attention to the details of punctuation will help us understand the packages of doctrine that are to be thought of as going together to bring us along in God's thinking process concerning our eternally secure justified standing.

- Examples:

- "Therefore" (:1)
- "Wherefore" (:12)
- "And not only so" (:3 and :11)
- "much more" (:9, :10, :15, :17, and :20)
- Note the progression of :18-21 - "Therefore" - "For as by" - "Moreover" - "That as"

- Punctuation:

The first package of doctrine is fairly easy to group together - (:1-2) - for you have a colon at the end of (:1) and the finishing of the thought in (:2) with a period.

- At times, a colon functions as a double period. And it is a break that is not quite as full as a period break.

- A comma is your weakest break, a semicolon is the next strongest break, then the colon is the next strongest break, leading up to the period which is the strongest break - as far as the sequence of individual thoughts are set forth.

- And at times that colon can function as being so close to a period that when its utilized, it is frequently used when you want enough of a stop so that what has been said in the realm of the complete thought you are dealing with, its going to have some measure of distinction from it.

- And because of this, the colon comes along and tells you that you are taking the strongest stop you can here, shy of a period (which would indicate a brand new thought) - but something is going to be said about the information you are dealing with in this thought that has enough difference to it that it is just shy of dealing with it separately as a completely new thought on its own.

- So, looking at the first 2 verses - (:1) ends in a colon, but (:2) begins with the phrase, "By whom also" - hence there is an additional thing that needs to be dealt with to complete the thought of the first 2 verses - but the second thing that is dealt with is sufficiently different from the first thing that was said that it could be almost a complete thought on its own, BUT IT NEEDS TO BE LINKED to the first statement BECAUSE IT IS PART OF THE ORIGINAL PACKAGE of doctrine.

- And then in (:2), the third thing that follows, "*and rejoice in hope of the glory of God.*" isn't quite as distinct on its own, so it is only preceded by a comma.

- So there is more of a relation between the 2nd and 3rd thing, than there is between the 1st and the 2nd one!

- (This is an illustration of the POWER that is in the punctuation marks!)

- (:3) - "*And not only so, but we glory in tribulations also:*" - so that could be a thought on its own, but the nature of the use of colons is usually that there is enough of a completion of the thought that you could put a period there, but there is enough information that the writer wants to convey with it that for his own purposes, he doesn't want that thought to stand on its own.

- So to end the first phrase with a period, and begin a new sentence with the word “*knowing*” (“Knowing”) would separate the thoughts too much. And the KJ translators realized that is not what God is doing, hence the colon.

- Hence, what follows the colon in (:3) is going to be an amplification on why it is that “*we glory in tribulations also*” - why? because we “know” something!

- And then as that information that we “know” is given - “*that tribulation worketh patience; 4 And patience, experience; and experience, hope.*” - that could stand as a thought on its own because those elements are the complete knowledge needed ... but there is one other thing that Paul recognizes and goes on to say that completes the picture of why we “*glory in tribulations also*”.

- In other words, we know that “*tribulation worketh patience; and patience, experience; and experience, hope.*” - but there is also something else about hope, specifically, that we know - “*hope maketh not ashamed*” and the reason why is the rest of (:5ff) - and that also is an issue of why we “glory in tribulations” as well.

- And the colon tells you that the “hope” issue in (:5) is NOT a continuation of the previous information about “hope” because it doesn’t come along and say, “And hope worketh blah, blah, blah (something else)” - i.e., the issue of hope and how it “worketh” is done with - but there is something more about hope we need to understand, and its going to be treated separately in (:5), BUT it is still LINKED with the original issue of explaining why we “*glory in tribulations.*”

- So since what is being set forth in (:5) is about hope, but it is a separate issue about hope - it should be set apart as the separate issue that it is, and therefore, (:5-10) go together.

- Then (:11) comes along and tells us that there is one more thing (“*And not only so*”) we need to understand to make our thinking just like God’s own thinking in connection with our justification and our “*rejoicing in hope of the glory of God*” - and that issue is the doctrine of our “At-One-Ment.”

- In all passages of Scripture the words of logic, as well as the punctuation, and overall the context is always important - but in a passage like this one, it really becomes profoundly important because you are dealing with something that is bringing a whole realm of doctrine to its obvious and most impact-making conclusion.

- So the breaking up of the packages of doctrine:

- (:1-2)
- (:3-4)
- (:5-10)
- (:11-21)

Romans 5:1

*Therefore* (Inferential Conjunction οὖν [oun] - a conclusion is now being set forth: the conclusion drawn from chapters 1-4, i.e., the things that are now going to be set forth are all the concluding issues regarding our being justified by grace through faith without works - this “therefore” concludes or shuts the door on our past, and opens the door into our grand present state and glorious future with Christ.) *being justified by faith* (πίστις [pistis] = your non-meritorious positive response to the gospel of God - not “doctrine”), *we have* (Pres. Act. Ind. ἔχω [echo] = to have and to hold, permanently) *peace* (εἰρήνη [eirēnē] = a state in which war, wrath, fear, strife, contention, etc. no longer exists - the absence of war and the presence of justice - two parties no longer hostile with each other - and this is what is to be conveyed contextually here [not “prosperity”!]) - we now are in a peaceful relationship with God, whereas before being justified a hostile relationship existed) *with God* (πρός τὸν θεόν [pros ton theon] = face to face with the God) *through our Lord Jesus Christ*: (The Lord Jesus Christ is the agent through which this peaceable, justified standing you are now in has been accomplished!)

- Note that there is more than one way of understanding “peace” in connection with how it is presented in your Bible:

- Here we have the “peace with God” - no more hostilities, absence of war & wrath in the presence of justice.

- Later on in Romans, we will encounter Paul establishing God as the “God of peace” (15:33) as we begin to express godly sentiment.

- Most commonly, when “peace” is thought of in the Bible, we think of the kind in Philippians 4:7 - “*And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.*” However, this is a different kind of peace altogether. This is godly peace from the God of peace that puts us at ease and relaxed in the face of stress, grief, sorrow, anxiety, worry, fear, etc. (The prepositions “with” and “of” makes all the difference!)

- One of the major issues that is set forth in (:1) is to establish the fact that once we have been justified unto eternal life we now are QUALIFIED for the things that are going to be mentioned in (:2)!

- Therefore, Paul sets forth to us that have responded positively to the gospel of Christ, that having been justified unto eternal life, we have a complete and total cessation of hostilities between us and God. That is, being now fully justified unto eternal life "*we have peace with God through our Lord Jesus Christ:*"

- (By the way, note that Jesus is "Lord" without "making Jesus the Lord of your life" ... or any other goofy kind of cliché type theology [refrigerator magnet theology: "fridgology"!])

- Note that, while the word "enemy" has not been used, it is certainly understood to be the case from such passages as Romans 1:18 - *For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;* - and Romans 1:32 *Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.* - and Romans 3:8 *.... whose damnation is just.* And there are other passages that make it so that the ungodly unbeliever understands that by the way in which the information is presented to him concerning his lost and unjustified position - and by the nature of the information given to him, it will be developed in his thinking that he is at war, so to speak, with God: he is in all reality an enemy of God: and Paul will finally verify this by using the actual term "enemy" down in (:10)!

- And this "enemy" position means that this is exactly how God, Himself views any one (get that: ANY ONE) who is not justified unto eternal life by grace through faith alone in Christ alone without works of any kind!!! (You may have a lot of enemies in life, but this is One that will never go away, and you will never defeat!)

- This means that:

- the 33 million gods of the Hindu pantheon are all fakes, including Vishnu, and all their Gurus, Yogas and Sikhs are enemies of God - the sacred Ganges is just a dirty river, and the Vedas is a book of ungodliness - (and, by the way, their cows are not sacred: they are T-bones wasted on enemies of God!)

- this means that Buddha is dead and dust of the earth and in hell right now: that he will be resurrected only to bow and kneel before the Lord Jesus Christ in judgment and will be sent to an eternal lake of fire - that their pantheon of gods (including their female "merciful redeemer" Avalo-kite-shvara) are all fakes - that "nirvana" (which



means, “blown out”) is just that: a total “bust” - it is NOT attained wisdom, its ungodly thinking of sinful men - their “karma” is crap-ola - that “zen” is just more sin - and their monks and lamas who die in their sins go to an eternal lake of fire (and that includes the Dalai Lama)!

- that Confucius will also one day bow before the Lord Jesus Christ in judgment and be damned forever!

- it means that Mohammed was an enemy of the God of the Bible - that he is dead and dust of the earth, and will one day kneel before the One he considered only a ‘great prophet’ and a ‘good man’ - and he will be judged by that ‘good man’ and experience the wrath of Jehovah-God of the Christian Bible and be cast into eternal damnation - it means that Mecca is as unholy as San Francisco or New York City or Washington D.C. - it means that the Koran is full of the sinful thoughts of sinful men.

- it means that Allah is not the God of the Bible - and included in those in hell or soon to be (if they do not repent) are Malcom X, Louis Farrakhan, Muhammad Ali, Cat Stevens, Saddam Hussein, and Osama Bin Laden!

- it means that all the totem worshipping Indians in the Americas who have rejected the Lord Jesus Christ lieu of their ‘great spirit’ and their so-called ‘noble religion’ are, as well, going to an eternal damnation as enemies of God.

- it means that if the Pope has not believed in Jesus Christ as his ONLY and all-sufficient savior, he too will die and face judgment as the enemy of God - his crucifix, robes, beanie, and beads are worthless!

- it means that every Jew who has rejected the death, burial and resurrection of Jesus of Nazareth as their Kinsman-redeemer will spend eternity in the lake of fire as well.

- and it means that every sincere, church-going, song-singing, tithe-giving, Sunday-go-to-meeting person (all the way down to the little blue-haired lady playing the organ), who has not been justified by grace through faith alone in Christ alone without any works of any kind ( including all the Pastors, teachers, evangelists, missionaries, seminary professors, and Bible scholars) are ENEMIES of God and await a final judgment at the foot of the Lord Jesus Christ where they will be executed to the lake of fire!!!

- *Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:*

- "Peace with God" - no more hostility - absence of war - presence of justice!

- It has been said that the only way to end hostilities (war) between two opposing parties (where both parties live or survive the war) is:  
1) to have peace imposed upon the defeated by the conqueror - i.e., peace comes when the enemy is defeated;  
2) peace comes when the defeated accepts the peace through surrender.

- There is a vast difference between the peace which one imposes and the peace which one accepts.

(Note: Example: Sept. 2, 1945 - the Formal Surrender of Japan on board the USS Missouri anchored in Tokyo Bay (Gen. MacArthur, Fleet Admiral Chester Nimitz, Admiral "Bull" Halsey, and Gen. Jonathan Wainwright, IV)

- You do not come to God as a victor comes to the vanquished, but as the conquered comes to the conqueror - but there is an infinite difference!! When you finally have "peace with God" you find that the Conqueror is One of love, kindness, mercy and goodness - and He is tender and inviting you into His glory and grace!

- There is much more that can be said about "*peace with God,*" but this should give you the gist understanding of it. It should never be overlooked - nor should it be given slight treatment - for all the doctrine we have learned over the previous 4 chapters of Romans comes to rest upon this single statement. And, it is this statement that can now be said of us that become the launching pad for all that now stands before us as we begin to be ushered into the amazing and glorious results of being justified by grace through faith.

- Now, as I said before - one of the major issues that is set forth in (:1) is to establish the fact that once we have been justified unto eternal life, we are now QUALIFIED for the things that are going to be mentioned in (:2)!

Romans 5:2

*By whom* (the Lord Jesus Christ) *also* (in addition to our justification unto eternal life) *we have access* (προσαγωγῆ [prosagōgē] gets you nothing in the Greek because it means "access") *by faith* (faith, or non-meritorious positive response to God's grace; the components of which you now understand to be the only acceptable thing to God's grace) *into this grace wherein we stand, and rejoice in hope of the glory of God.*

(Note there are two things mentioned by Paul that we should now be anticipating based upon something already said to us and understood by us in the previous chapters of Romans that these two things now answer to.)

- The “access” that is presented is not something that you already possess, so much as it is something that you are now QUALIFIED to possess. God has granted you access to something wonderful.

- The two things Paul mentions:

1) “*this grace wherein we stand*”

2) “*hope of the glory of God*”

are both additions to our justification!

(Which is why the word “also” is used in :2 - “*By whom also ....*”)

- So we need to understand and appreciate what these two phrases mean, and we need to realize that, since they are not further developed in this context, it is to be understood that their meaning should be apparent in some things that have already been said to us somewhere back in the opening chapters of the book of Romans!

- In fact, these two things are to be anticipated to be heard by someone who is now justified unto eternal life.

Note:

It is important to understand (at least it is important in my thinking) that the “*grace wherein we stand*” is not talking about, nor should it be defined broadly (or any other way) as being the justified position in which we now stand.

Because if that were the case, then Paul would have said it like that (‘By whom we have access by faith into this justified position in which we now stand’) - but that’s not what he said, nor is it how he said it.

In fact, JUEL is not our “stand” (stand, ἵστημι [hist8mi] meaning, a firm, fixed, unchanged specific state or condition or relation or situation) - again, justification is NOT our ‘standing,’ rather justification GAVE US a standing! In other words, because you got justified, you now possess a standing - and that standing is called “**THIS GRACE**” - and the CONTEXT tells you what “*this grace*” is!

- What is often found in this passage is that what seems to be simple and clear terminology, upon close examination, winds up not being quite so clearly identifiable and definable. (It was not as illuminating as I thought it might be.)

- And the reason that this happens is because of the nature of having everything that has gone on before (in those first 4 chapters) being concluded in this chapter - especially in these first two verses.

- You are dealing with a conclusion of everything that we have encountered when the finger was first pointed at us back when the

gospel was first being presented to us, and now we have responded to the only thing that could get us out of the mess we were in; i.e., you have believed in the gospel of Christ, and now your different situation is now being described.

- But your different situation is being described for that very thing: that it is DIFFERENT than what you formally possessed.

- So to really appreciate this different standing or situation we now possess - we need to bring along in our memory that different standing or different situation we formally possessed.

- And to see this is to see why the word “*access*” (which was not explicitly used before) or “*grace wherein we stand*” or “*hope of the glory of God*” (which were not used in that exact way before), but the CONCEPTS of the fact that these were things that you did not possess were dealt with!

- So, take that first thing mentioned in :1 - “*we have peace with God*” (This is fairly an easy one to handle because the opposite of peace is wrath - wrath is told to us what we do, indeed deserve, and what our predicament was by nature [see Rom. 1:18])

- However, being ungodly and unrighteous and meriting the wrath of God is not the only thing you are told about your unjustified predicament! Wrath-worthiness was the major thing (and rightly so because of how it was to wake you up to the need of a savior/ redeemer, and your inability to ever make yourself righteous in God’s eyes by your own works) - but that wasn’t the only thing that was used to describe that former predicament.

- And the issue now is that once you have believed in the gospel of Christ, that provided the remedy for your former predicament, you didn’t just get the wrath removed and replaced with peace, but you got some other things as well that go along with it!

- Therefore, we should be able to take these two expressions: “*we have access by faith into this grace wherein we stand*” and the phrase “*and rejoice in hope of the glory of God*” and by going back through the first parts of the gospel, be able to reattach these expression to something said about us in our formerly unjustified position.

- (Note that you won’t find these exact words - but you will find something being said that is the exact opposite of these things being spoken of here in chapter 5).

- And this is why that one who is now justified is expecting to hear something - a pronouncement to be made that comes along and tells you that those things that were pronounced against you in your former predicament, you don't bear any more - but now you have this:

- 1) *“access by faith into this grace wherein we stand,”*
- 2) *“and rejoice in the hope of the glory of God.”*

- First, let's take up the “access” issue.

- Just like all words, “access” must be understood in the context in which it is being used. Also, you need to understand that all access or any access is not what is being dealt with, but a particular kind of access is in view.

- Example: Buying a ticket to a Duke basketball game gets you access into the building - but it does not get you access into all the parts of the building - for instance you can't go into the locker room, or the press room, or the special suites etc.

- And in your former unjustified position you were given to understand that you are denied some specific areas of access. In fact, it may be said that where you and God were concerned, you were “estranged” from Him - i.e., you were a “stranger” from Him in a legal and moral aspect - you were removed and kept apart from Him.

- As you go through those opening two and a half chapters of Romans, you become aware that, in your former unjustified position, not only were you and God hostile enemies, but you had a relationship that was distant, separated, and where certain knowledge was withheld.

- In fact, it is to be understood that there is something about the whole issue of what we now have, being justified, that stands in such stark contrast to what we used to have being unjustified, that when its looked at as just the whole that it is, Paul can come along and say that it is *“this grace wherein we stand.”*

- And when you can go back to the opening 2 1/2 chapters of Romans, you should be able to find components that can be gathered up and which, when packaged together, stand as just the exact opposite of what Paul now calls, *“this grace.”*

- As a matter of fact, I believe that is just what Paul expects you to do: to go back and think about the sum and substance of your entire unjustified predicament as a guilty sinner in God's sight, and what it all meant to you and God in respect to your RELATIONSHIP (which was your former position).

- And when you see just that much, the first thing you realize is that I am now justified and I have “*peace with God*” - and because of this, the former estranged, positional relationship in which I stood is now gone, and my new positional relationship is called by Paul, “*this grace*” - and justification gives you the further issue of “*access*” into “*this grace.*”

- Our former, overall predicament with God being that of an unrighteous, unjustified, ungodly, guilty sinner, wrath-bearing, status - amounts to being ‘estranged’ in our positional relationship with Him.

- And now, having been justified by faith, *we have peace with God through our Lord Jesus Christ*, and that means that we stand, now, in God’s sight, not as someone He needs to be estranged from any longer, but as someone He can now have a different kind of relationship with: a good standing relationship - but a relationship that needs to be further understood by another qualifying term that needs to be stuck on to that term ‘relationship’ that will accurately describe it for the opposite of ‘estrangement’ and for “*this grace*” *wherein we stand.*

- Because the truth of the matter is, that even in our unjustified position, we did have a relationship with God, but it was an estranged one.

- So, what we should know up to this point is that as a conclusion to our being justified unto eternal life by grace through faith, we have as a result, “*peace with God*” - no more hostilities in the presence of justice being totally satisfied. And now we are qualified to have our relationship with God changed from one of estrangement to one of “*access*” into “*this grace*” wherein we now “*stand.*”

- (All we have to do is to link what we were relationship-wise, to what we now are, relationship-wise, and just put that further defining element on to it that completes the thought of the issue.)

- And here is the further issue in the difference between an estranged relationship and one that is not estranged: the **QUALITY** that is found in every aspect of an estranged relationship is that (**even though both parties acknowledge that EACH EXISTS**) - every aspect of the relationship was HIGHLY LIMITED and HIGHLY RESTRICTED!

- Note that the overriding characteristic or quality of an estranged relationship is LIMITATIONS and RESTRICTIONS between the two parties.

- In an un-estranged or “reconciled” relationship (note that “reconcile” will be wrongfully used by all the other English versions in Rom. 5:11) - the overriding characteristic or quality is UNLIMITED relationship & UNRESTRICTED relationship between the two parties.

- UNLIMITED and UNRESTRICTED is the further defining element that has to be understood and appreciated - and that has to be attached to the term ‘relationship.’

- UNLIMITED and UNRESTRICTED relationship: that is “this grace wherein we stand” now being justified!

- (We are in an unlimited, unrestricted relationship with God, our Heavenly Father!)

- And because of that, we have “access” into all those other features to that relationship!

- This is the defining and identifiable aspect in “access” - i.e., previous obstacles are removed, we now have freedom or liberty of approach and relationship.

- When you go back and think of your former predicament as an ungodly, unrighteous, guilty, wrath-bearing sinner in God’s sight; (the total sum & substance of all that) is that you were estranged from God, and the expectation was: when God would judge you, He would put you in a place where you would be forever limited, restricted, and out of His sight - permanently estranged from Him! (And that is the Lake of Fire!)

- “access by faith into this grace wherein we stand” is designed to begin a process of thinking about your justified position ‘in Christ’ that will lead on to a firmly settled issue in your thinking not only about your justification being permanently secure, but the very term “access” is designed to make you aware that eventually, you’re going to be taught what all the other things (all the details) are that God has for you in relation with Him that go beyond justification and its judicial results.

- So, by using the terminology in this way, you don’t expect Romans to end with chapter 5. You now are going to expect far more to be told to you about the function (functional life) of the relationship!

- Now, following the overall sense and sequence, and the designed purpose that this final doctrine (i.e., the results of our justification and its eternally secure nature) is supposed to have, we should now have a grasp on the issues in Romans chapter 5 verses 1 & 2 as follows:

- Being now justified by faith we have:

- 1) “*peace with God*” (no more in a hostile and warring position, with justice being perfectly satisfied);
- 2) we also have “*access ... into this grace*” (an unlimited and unrestricted relationship).

- And now the next thing we “*also*” have is the next necessary sequential component of our judicial standing before God, being now justified unto eternal life. (i.e., thinking about our judicial standing the exact way in which God, Himself, thinks about our judicial standing before Him.)

- The 3rd component to our 3-fold judicial standing before God:

“... and rejoice in the hope of the glory of God.”

- “rejoice” (καυχᾶμαι [kauchaomai] = to derive satisfaction from, to be proud of, to boast of, to glory in, to exult or rejoice in).

- The term [kauchomai] is used 38x in the NT:

- 23x = glory
- 8x = boast
- 4x = rejoice
- 2x = make boast
- 1x = joy

(Hence, the KJ translators had all these words available to them, but something in the context had them use “*rejoice*” instead of any of the other ways in which [kauchomai] could be translated.)

- In understanding the shade of meaning of “*rejoice*” the reason will be found.

- As defined, “*rejoice*” means to enjoy something by having full possession and use of it which makes one full of joy. But “*rejoice*” carries a shade of meaning that the other terms do not have. “*Rejoice*” is not limited to an outer and external display of joy. For we “*exult*” openly, but we can “*rejoice*” calmly and inwardly. Moreover, we “*rejoice*” in the **possession** or at the **accession** of something good.

- Hence, in keeping with the issue of now having “access” to an unlimited and unrestricted relationship with God, we also joyfully “*rejoice*” in this thing called, “*the hope of the glory of God.*”



- That is, we enjoy having full possession of and usefulness in  
*“the hope of the glory of God.”*

- “hope” (ἐλπίς [elpis] = often “hope” is only thought of as some kind of a wish of something to look forward to which may or may not happen - but the Greek concept of [elpis] is that of a **confident expectation** or absolute assurance related to something that will take place in the future.)

- *“Hope,”* like *“access”* is context sensitive. So all you get by a simple word study is that know that you’ve got a confident expectation in something. And its the context that is going to come along and tell you what that something is.

- And, since *“hope”* is used in a vast number of contexts, it is futile to attempt to contain it into a categorical summary in which only 3 meanings exist:

Such as: Hope 1 = salvation hope.  
 Hope 2 = hope of blessings in time.  
 Hope 3 = hope of eternal rewards.

- Therefore, since you can have a ‘confident expectation’ in a whole bunch of things, it is not going to be uncommon for us, who are justified and having the *“hope”* spoken of here, to find that when we benefit from the *“access”* we have into *“this grace wherein we stand,”* we might end up encountering some other “hopes.” That is, we might be told some things by God that we are also to have a confident expectation of .

- And the real working and power of the “hope” doctrines don’t really get themselves underway until we reach the full beginning of our sonship education down in chapter 8!

(This is the first mention of “hope” for us [it was mentioned in connection with Abraham in 4:18] - Hope, not mentioned again until ch. 8:20, 24, 25 - then in 12:12 - and through 15:13 [“abound” = a speeding up of the process {running well} of sonship edification can now take place, unless they become victims of the Adversary; and if so, then the information in I & II Cor. and Gal. comes into play.]

- Here, the confident expectation we are to have is closely and contextually laid out before us in strict keeping with the context at hand: *“of the glory of God”* - that’s the only hope we are dealing with here. (The context is point us, not so much to the *“hope”* issue, but the issue of *“the glory of God.”*)

- And the truth of the matter is, the next word “*glory*” and phrase “*the glory of God*” is also context sensitive! In fact, you can pick up any concordance and find out that the “glory of God” can mean a whole bunch of things in a whole bunch of different places!

- For example, when we have the “hope of the glory of God” we do not have the hope of becoming the Creator of the universe! (Yet that’s part of the “glory of God!”) - See Psa. 19:1 - “*The heavens declare the glory of God; and the firmament sheweth his handywork.*” - He’s the Creator, and we do not have a confident expectation that we will be, too!

- Wrong! There is a “*glory of God*” that is associated with our justification. And that we have the confident expectation or hope of possessing. (But it’s not the issue of God coming along and saying, “I’m going to make you a God like Me.”)

- “glory” (δόξα [doxa] = at its root, it comes from [dokeo], meaning to think or have an opinion - the word developed into favorable opinion, and then to a sense of praise, honor, splendor, brightness, light, etc.)

- [doxa] is a very WEAK word in the Greek language. That is, it can be, and indeed is, used in a very wide assortment of contexts!

Therefore, [doxa] is a word that absolutely cannot be used or translated in a standardized, singular way! It is used in many different contexts, and should always be taken as defined strictly by its context, and NOT based upon a word study or word analysis of the term!

- So we need to, once again, keep this not just in its context of Romans 5, but in its context of the fact that from back in Romans 1:16 up until this point, we are dealing with the doctrine of our justification unto eternal life, having believed in the Lord Jesus Christ as our only and all-sufficient Savior.

And therefore, the “*glory of God*” that is being spoken about here, is being spoken about in connection with some information in this section of Romans that has caused you to understand that if you had not believed in Christ as your Savior, you would be standing in a position entirely opposite of this “*glory of God.*” And if you are found to be guilty of what Romans 1:18 says and there is no way out of it, then you have a “hope” of something else associated with God, rather than His glory - His WRATH!

- The truth of the matter is, that every man - justified or unjustified - has a “hope” in connection with God!

- If you are unjustified, then you have a “confident expectation” of *indignation, wrath, tribulation and anguish!*

- If you are justified, then you the “*hope of the glory of God.*”

- (Crabbs) - *Glory* is something dazzling and widely diffused. The Latin word *gloria*, anciently written *glossia*, is in all probability connected with our words *gloss*, *glaze*, *glitter*, *glow*, through the medium of the northern words *gleissen*, *glotzen*, *glanzen*, *gluchen*, all of which come from the Hebrew **לָמַד** [gechel], a live coal. The moral idea of glory is best represented by light.

- ENGLISH: “glory” = something bright, shining (I Cor. 15:41 - *There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory.*) - hence, the term means a brightness, splendor or something magnificent. (“Magnificent” = something characterized by a lofty position; grandeur or stateliness - exalted in position).

- Notice that in getting just the working definitions of these words does NOT tell you with any kind of real definable and identifiable components or characteristics what “*the glory of God*” is that we are in “hope” of!

- If you are going to deal with “*the glory of God*” in its context of Romans chapter 5:2, when Paul says that we, now being JUEL, “*rejoice in hope of the glory of God*” - that phrase is stating the exact opposite of the hope that we had before we got justified.

- Hence, when we started through the 3 parts of the gospel back in Romans 1:18, as an accused, guilty sinner in God’s sight, you had a DIFFERENT hope as an unjustified man.

- Now as a justified man, you “*rejoice*” in another “*hope!*”

- And you are told, back in the 2nd part of the gospel that the hopes you wanted to have with God were unattainable by your own works; and if you remember, the word “*glory*” was used back there!

- (And you’re being told now in Romans 5:2 that you’ve got it - and you “*rejoice*” in it!)

- Rom. 2:1-4 - In these first 4 verses, declare the issues of the man who is going to attempt to stand before God on the basis of his own relative righteousness (-R) - and he’s HOPING to escape the judgment of God - and he’s hoping to acquire something else from God rather than judgment. And that thing that he is hoping to acquire is: THE GLORY OF GOD. (Instead of the judgment of God).

(:4) - You are told that God is trying to lead you to a change of mind because you can’t do it on the basis of your own righteousness.

- (:5) - Now, verse 5 comes along and says that if you are going to have “*hardness and impenitent heart*” then you are going to get exactly what is further described in (:5) and (:6)!
- (:7) - And what is the very first thing that the unjustified are hoping for? (or “*seeking*” for?) - GLORY!

- NOTE: (:7) is a description of the GLORY OF GOD that you get, not by your own -R, but when God justifies you freely by His grace!

- Notice that in these verses, Paul has already given you the two hopes that are in the context of being justified unto eternal life!

1) The hope of the unrighteous/unjustified man:  
Romans 2:8-9 (... *indignation and wrath, tribulation and anguish*)

2) The hope of the justified man: Romans 2:10  
(... *glory, honour, and peace*)

- Note that the “glory” that the man (**who is attempting to weigh in the balance his own relative righteousness over against the absolute righteousness of God - hoping that his goodness and good works will balance out the scales**) is seeking and hoping for is not some kind of self-promotion or self-praise - he is thinking that God is actually going to judge men on the basis of whether their good works outweigh their bad works; and so as long as my good works outweigh my bad works, instead of getting judged by Him, I’m going to receive “**GLORY**” from Him!

- He (that unjustified man) is hoping and seeking to be praised by God, rather than being judged by God.

- That is, that unjustified man is thinking, “I’m going to receive the SPLENDID and MAGNIFICENT response from God, rather than this condemning, wrathful response from you, Paul, are telling me about! (And I’m going to be “*honoured*” by Him - welcomed with open arms, rather than being pushed away - and I’m going to have “*peace*” with Him - we’re going to be on friendly terms rather than being treated like an enemy that He wants to get out of His sight.)

- And this is exactly where all that information was said to you early in the presentation of the gospel that now (ch.5) makes it so that what is expected to be heard is something to resolve these hopes of our former unjustified position!

- Now, in (5:1-2) that now justified man can look back at (2:1-11) and see that he now stands in just the exact opposite position than he was in back when he was accused!

- And now you have some idea of the power and strength of that word of logic: “*Therefore*” in (5:1) - that is, since (:1) began with the word “*Therefore*,” everything that is being said along the lines of the conclusion, is an identifiable conclusion in view of what has been said before!

... but there are two things we must identify in connection with the phrase “*rejoice in hope of the glory of God*” that are crucial for us to make sense out of two measures that are given to us in verses 3-10 (one in (:3-4) and the second in (:5-10)) that will thwart two attacks that are going to be coming our way as we rejoice in this glory and grace.

- That is, the “*hope of the glory of God*” that we are to be rejoicing in is spoken about by Paul in two senses (or two aspects) when the tribulations of the gospel are going to be described.

- The Two Components of the “*hope of the glory of God*”:

- First of all, since the term “*glory*” is used in association with this “*hope*,” we know that it has the basic concept of something that is splendid, something that is magnificent, and something that is fantastic in its characteristic.

- Therefore, there is something splendid, magnificent, fantastic, and wonderful in respect to God, that we rejoice in a confident expectation or hope of possessing - having come to pass in connection with us, now being justified unto eternal life.

- And this stands in contrast to a different hope, or different expectation that we had before we got justified.

- (Because this is telling us that this is a RESULT of being justified - and within the framework, and within the strict constraints of the context dealing with the gospel, itself, and our justification by grace through faith in connection with it, the “*glory of God*” that we’re rejoicing in hope of, has to stand in contradistinction and in contrast with the previous expectation we had before we got justified.)

- So, in keeping with the strict context of what the end of (:2) is declaring to us, it is the expected, effectual working of the result of knowing we are justified, and what that now means in the context of what the gospel of Christ said about us before it told us the good news; and what it can now say to us as one’s who have believed that good news.

- Therefore, if all this is understood and appreciated, we actually end up rejoicing in the confident expectation of TWO marvelous, splendid, wonderful, fantastic things in keeping with our relationship we now have with God, that stand in stark contrast to, especially TWO things that we originally expected (and were told was going to be our lot before we were justified) - and as we rejoice in these things, **that** is what will prompt the tribulations of the gospel that (:3) goes on and talks about - and those 2 components of our “*hope*” will end up being assaulted or taken to task by the tribulations of the gospel - and (:3-4) will handle the first one; and (:5-10) will handle the second one - and we will do just exactly what the beginning of (:3) says when we respond in accordance with the effectual working of what is described there, and we will CONTINUE to “*glory*” in the tribulations, in spite of them, and to spite them!

- So, now we have to zero in on, and put some real identification and definition to just what those things we are rejoicing in the hope of.

- And to do that - since we know that we have already been told two major things that were going to be our hope or our lot as we stood in our unjustified position, what was our “*hope*” as unjustified men that we could not come along and say was the “*glory of God*” at all?

- (It wasn't something splendid, magnificent, and wonderful in connection with a relationship with God, but it was the opposite of that - but that is not good enough in describing the “*glory of God*” because that is not all that Paul told us back in the first parts of the gospel - Paul actually gave it in specific terms as having TWO components to it.) (Our dismal hope.)

- The general way to state it is that we are 1) objects of God's “*wrath*” (1:18), and 2) “*worthy of death*” (1:32).

- [But that is too general - because that is not all Paul told us in those first two parts of the gospel - Paul took that general issue and boiled it down, and said ‘Here is what you are actually facing, and it consists of these two things.’]

- (And remember that if we are rejoicing in the “*hope*” of it, then it means that we don't presently possess it now - it is an absolute confidence assurance of possessing it in the future!)

- We do possess “*peace with God*” - we do possess “*this grace wherein we stand*” - we do possess justification - we do possess forgiveness of sins - but we DO NOT possess, yet, what is described in (5:2) as “*the glory of God*.”

- So when we go to look back into the gospel information we have already been given, we should be able to identify something we WERE going to possess in the future if we didn't get justified in God's sight.

- And it wasn't just the general issue of wrath and just condemnation (all of which is true) - but it was actually further defined - and defined as to WHEN we were going to get it (what it was, and when we were going to get it).

- So when you go through the 1st and 2nd parts of the gospel, you eventually come to a point where Paul takes the general matter of us deserving God's wrath and the just condemnation is described - but Paul is going to further delineate it, and further define it, and he's going to come along and say that it is going to take place at a certain TIME and it's going to be composed of these two things:

- Rom. 2:5

*But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;*

- There is a "day" coming called:

- 1) The "*day of wrath*"
- 2) The "*revelation of the righteous judgment of God*"

- This is the DISMAL HOPE of an unjustified man! (You're going to face the day of God's wrath, and the revelation of His righteous judgment!)

- And note that this is two things: as an unjustified man, you're going to face the 1) Day of God's wrath; and 2) the Day of God's righteous judgment! (And you're going to get exactly what you deserve at that time - because at that time God will (:6) "*render to every man according to his deeds:*" - and then you're going to be judged exactly as (:7-11) describes!

- ( **That's the dismal hope of an unjustified man.**)

- And standing in stark contrast to that, being now justified, is "*hope of the glory of God.*"

- Instead of The Day of Wrath, there is a Day of Glory for us!

- Instead of The Day of the Revelation of the Righteous Judgment of God, there is a revelation of RIGHTEOUS GLORY for us!

- (That's our lot as justified men that stands in stark contrast to that.)

- Acts 17

- When Paul began to present the beginning of the gospel to the Athenians on Mars' hill - when he made the pronouncement that they were facing that very same day of wrath and righteous judgment of God, **THAT IS THE EXACT POINT IN WHICH THEY BALKED AND REJECTED PAUL'S GOSPEL!** And they at that very point turned away from Paul.

- (:30) - *And the times of this ignorance God winked at; but now commandeth all men every where to repent:*
  - Why? -
- (:31) - *Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.*
- (:32) - *And when they heard of the resurrection of the dead, some mocked: and other said, We will hear thee again of this matter.*
- (:33) - *So Paul departed from among them.*

- Paul says, 'You're facing a DAY - God's already appointed it, and God is going to judge the world in righteousness by that Man that He has ordained - that Man is the One He has raised from the dead.'

- And that's why in Romans 2:16 its called "*the day when God shall judge the secrets of men by Jesus Christ according to my gospel.*"

- The 2nd Part of the Gospel makes sure that any man who is thinking of escaping God's judgment by his works, realizes that that "DAY" is out there facing him on the calendar!

- We don't know the exact day in which it is going to come to pass, because God didn't put a time schedule on this dispensation of grace, but He has appointed the day - it's called "*the day of Jesus Christ*" (I Cor. 1:8; Phil. 1:6) - and it has TWO components to it:

1) The Day of Wrath

2) The Revelation of the Righteous Judgment of God

- And as an unjustified man, you're going to face them both! And you're going to face a judgment in association with them both!



- And what Romans 5:2 is telling us is that now being justified by faith, and having peace with God and access by faith into this grace wherein we stand, we rejoice in hope of the glory of God: our confident expectation is that we're not going to face either of those days! Rather, when those days come, we are going to receive glory in connection with God rather than the two things that belong to those days!

- So, our "hope" therefore, has TWO components to it, we're going to get "glory" instead of the Day of Wrath, and "glory" instead of the Righteous Judgment of God.

- And the "glory" is the exact opposite of what unjustified men get in connection with the Day of Wrath and the Revelation of the Righteous Judgment of God.

- And as we "*rejoice in hope of the glory of God*" - as we rejoice within ourselves in connection with it, and as we express that joy when we tell other people about it (because that is exactly what we are telling people about - we have a message to declare that tells them that as beneficiaries of that message, we are not going to get wrath in the day of wrath, and we are not going to get the righteous judgment of God in the day when He reveals His righteous judgment - we're not going to get the two judgments associated with what those two events bring to pass, because we have deliverance from them through the redemption that is in Christ Jesus, and we "rejoice in hope of the glory of God" rather than the wrath and judgment and condemnation etc., that is associated with those two things) - and some people respond positively to that - and others, as promoters of perversions of the gospel, and believers of perversions of the gospel, and deniers of justification by grace through faith, etc., will cause us TROUBLE when we have that, and when we tell them that.

- And the first thing they will do is to deny one of those 'hopes' and then they will come along and deny the second 'hope.' Or they will criticize it, or make fun of it, or scoff at it, etc.

- And the goal of that is to (as far as the PoE is concerned, and the disdain of man is concerned) is to cripple our rejoicing, and to strip us of our rejoicing, and to bring trouble and intimidation upon us to make us wonder if what we really believed is true.

- And what (:3-10) in Romans 5 is providing for us is the ability to not be victimized in any manner or form by that.

- And BOTH components of the “*hope of the glory of God*” that we rejoice in are provided for being maintained and retained and rejoiced in undauntedly in the face of the tribulations of the gospel that assaults them!

- And the effectual working of (:3-10) provides for that, and strips those tribulations of the gospel of any power whatsoever - of any truth whatsoever - and shows them to be wrong, false, of no substance whatsoever.

- And so we continue to “*rejoice in hope of the glory of God*” in spite of any of those tribulations.

- And that works to produce the first part of the assurance, and the full confidence of our security in our justification - and then (:11-21) go on (:11 “*And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.*”) and the doctrine of the at-one-ment seals up all the information that we need to have to know beyond a shadow of a doubt that our justification, and accompanying salvation by grace through faith in Christ Jesus IS eternally secure, without a shadow of a doubt!

- Therefore, this is the only reasonable way (as I understand the way in which the information is being presented to us by Paul) to understand the break down of the passage into its proper sense and sequence.

- And in order to properly handle (:3-10) that are dealing with the “hope” that we do have - that “hope” first of all needs to be recognized as having those two components that stand in stark contrast to, and are the exact opposite of, the two components of the expectation we formerly possessed as the unjustified men that we were.

- And then those tribulations of the gospel are going to come along and tell us that we DO NOT have those things because either the way in which we say a person gets justified isn't true, or either the very idea we could have such a hope is ridiculous or absurd, or intolerant, narrow-minded, or based on something like the Bible that everyone knows is archaic and out of date - all those kind of attacks and perversions of the gospel are going to try to deny that what we say we rejoice in hope of IS NOT TRUE.

- They will assault our hopes, and attack our confidence and they will deny that we have escape from the appointed day of wrath and the righteous judgment of God: based upon what we simply say we have it on: based upon salvation by grace through faith alone in the Lord Jesus Christ as our only and all-sufficient savior.

- And all those tribulations of the gospel, and all those attacks upon that gospel, boil down to and amount to (even though there may be a whole bunch of mechanical ways in which the gospel will be attacked) - but the end result of those attacks are: "You don't have the hope you say you have!"

- The end result is always to shake your confident expectation of escape of the day of wrath and the day of the revelation of the righteous judgment of God - and make you think that you're just rolling the dice along with them - that your way, God's supposed way, or their way: it's all pretty much just the same: a crap shoot!

- So, before we go on to answer some obvious questions in connection with this, let's first of all make sure that we see the natural breakdown of the 5th chapter of Romans in light of all that we have said:

- Romans 5

- (:1-2) - Sets forth 3 components to our judicial standing before God, now being justified.

- 1) (:1) Peace with God.
- 2) (:2) Access into this grace: Unlimited and Unrestricted relationship status, no longer being estranged from God.
- 3) (:2) Rejoice in hope of the glory of God: Instead of the day of wrath, we face the day of glory; instead of facing the day of the revelation of the righteous judgment of God, we face the day of righteous glory.

- And because of especially what the "hope of the glory of God" triggers in connection to unbelievers that hear and see the expression of our rejoicing, that "hope" issue is going to be assaulted and attacked by some tribulations of the gospel that are now going to be coming our way.

- And we can expect our hope to be attacked in two major ways. And the doctrine given to us is designed to prevent these attacks from ever having an impact upon us or victimizing us in any way at all.

- And in the process of dealing with these attacks, the doctrine given to us will also at the same time provide a complete assurance concerning the eternal security of our justified standing.

- (:3-4) deals with the 1st attack on our hope.

- (:5-10) deals with the 2nd attack on our hope.
  - (:11-21) deals with our permanent “at-one-ment” with God - never to be revoked - our “hope” is settled, solidly and permanently established (and why GOD thinks that is so.)
- 

- So therefore, those two components that make up the dismal hope of the unjustified (and that we rejoice in hope of escape of them, and getting the glory of God instead):

Romans 2:5

1) “*the day of wrath*” - there is wrath that is coming from God, Himself, and it is going to be executed in the manner that that day is spoken about in the word of God.

2) “*and revelation of the righteous judgment of God*” - which is going to result in the final execution of God’s wrath.

- And what is going to be more specifically in store for the unjustified man in regard to his not being able to escape either of these two things (which are his dismal hopes) is brought out in the terminology of Romans 2:8-9.

Romans 2:8-9

8 *But unto them that are contentious, and do not obey the truth, but obey unrighteousness, **indignation and wrath,***

9 ***Tribulation and anguish,*** upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;

- The general issue of “wrath” given to you in 1:18 is now broken down into two parts - because the “*day of wrath and revelation of the righteous judgment of God*” has already been described as having these two parts to it.

- And this is why it is absolutely necessary to understand this dispensation of grace does not stand on its own - or that it does not exist in a vacuum - but it exists as an insertion or intercalation (= to insert a day or period of time into the calendar) in the PROPHETIC program of God, which included the issue of Him judging this world, and having His day of wrath, and judging the ungodliness and unrighteousness of men.

- Therefore, when God brought this dispensation of grace in and suspended His program, He suspended it just as the end of Acts 7 indicates He did.

- (Rom. 9:22)

- That is, when all the readiness for the day of wrath to begin was there and in place - when those “*vessels of wrath fitted to destruction*” (Rom.9:22) were to be judged and destroyed - (that’s what those vessels of wrath were at that very moment of Acts chapter 7 with Stephen seeing “*the Son of man standing on the right hand of God*” (Acts 7:56) - hence, the backdrop to this dispensation of grace and the backdrop to the preaching of the gospel of Christ to the Gentiles graciously by God, is that the day of wrath is AT HAND - it is right there, ready to take place, just the very moment God stops being “*longsuffering!*”

- Therefore, when the gospel of Christ is preached, it actually deals with this issue. It doesn’t come along and talk about God’s wrath and His day of wrath as some kind of theoretical issue, or just as being some where, and some place off in the future, and we can’t describe it any further than that.

- No. It is first of all described in general for the reality that it is - then when that gospel is presented, and especially in a section of it where someone is going to attempt to come up with a means of escape of God’s judgment by way of his own relative righteousness, it is right at that time he needs to face up to the fact that this “day” has been appointed; it’s called a day of “*wrath*” and “*revelation of the righteous judgment of God*” - it’s out there on God’s calendar - the exact day is not given because you’re not told just how long God is going to hold back His wrath - but it IS appointed, and that is your CERTAIN future!

- If you’re going to be judged by God on the basis of your own works, then you are going to stand before Him and you are going to face that day - and when that day comes you’re going to get exactly what your works merit.

- And if you don’t have that perfect record of one with “*patient continuance in well doing*” (i.e., a perfect record of good works), then what you are going to get first of all is: “***indignation and wrath***” when that day of wrath begins.

- And then you’re going to get “*tribulation and anguish*” when the “*revelation of the righteous judgment of God*” occurs in that day. (And that’s going to result in you suffering everlasting punishment - separation from God as you bear the full brunt of the debt & penalty of your sins, yourself.

- And that is the two-fold expectation of the unjustified in getting the opposite of the glory of God.

- And all this understanding goes into the fabric of what we communicate in the gospel of Christ in making someone aware of his standing before God in wrath and righteous judgment. (And because we have believed it, we have escaped it - and it is the only means of escape - and if they don't believe it they will face it!)

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- Now, in dealing with, and clearing up some of the obvious questions associated with all that we have said in connection with the DAY OF WRATH and the REVELATION OF THE RIGHTEOUS JUDGMENT OF GOD (Rom.2:5).

- First of all, the issue of the “*day of wrath*” is a fairly simple one for us to understand and appreciate - at least to understand as to when it occurs on the prophetic time-schedule.

- However, what is probably a little more difficult to understand is WHY that is an issue in the gospel - and further, how is it that someone who dies unjustified will face that day - for it seems to most (i.e., most who even think about these things, which is a novelty to most Christians) that by dying before the rapture of the church, the body of Christ, an unjustified person would miss the “day of wrath” and be held in hell until final judgment at the great white throne judgment which takes place at the end of the 1,000 year fulfillment of Israel's program.

- Secondly, the “*revelation of the righteous judgment of God*” can be somewhat more difficult to handle because the mistaken idea is that it is the great white throne judgment spoken about by John in the Revelation:

*11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.  
(Revelation 20:11)*

- The problem is that that is not the direct issue in the day of the “*revelation of the righteous judgment of God.*”

- We need to get a few basic prophetic time-schedule events straight in our thinking to properly handle these dismal days for the unjustified.

- The real key to all this - the main thing to bear in mind - is that what is being threatened to be at hand - or the dismal hope of the unjustified - is that if he does not respond positively to the gospel, the real and immediate possibility is that the rapture will occur, and he will find himself facing that day of wrath sitting out there on the time-schedule!

- The first thing to recognize is the authority of the Bible, itself - and it tells you in no uncertain terms that the unjustified man will, indeed, face "*the day of wrath and revelation of the righteous judgment of God.*"
- Therefore, if an unjustified man dies before this dispensation of grace ends (and millions have); as soon as physical death takes place, they begin to suffer an equivalent consequences for the debt and penalty of their sins that will be equal to what unjustified men will suffer when the day of the Lord's wrath begins.
  - And then at the appropriate time - when the revelation of the righteous judgment of God occurs later on in the Lord's day - the unjustified dead will experience the exact same judgment that all unjustified men will experience in that day, when they, altogether, receive their eternal consignment to everlasting punishment in separation from God forever in the lake of fire.
  - Therefore, you need to understand that the common idea of there only being one judgment period - and that being the great white throne judgment - is not all that the Bible reveals about a righteous judgment of God.
  - There are those who will live and die unjustified out during the 1,000 year fulfillment of Israel's program. And they will find themselves suffering an equivalent suffering as the Lord's day of wrath - to be resurrected and stand before the great white throne judgment.
  - But Paul is not dealing with those folks. That really would constitute a non-threatening issue for an unjustified person today, because the Lord's day of wrath historically occurs before the beginning of the 1,000 year fulfillment of Israel's program.
- What is being threatened (or the hope of the unjustified) is that they will face the "DAY OF WRATH" for sure.
- The DAY OF WRATH (the Lord's day of wrath - or the Day of the Lord) **IS** the 5th installment of Israel's 5th course of punishment.
- The "great tribulation" is only a part of that day of wrath (or 5th installment) - it is a shortened 3 1/2 years at the end of it.
- The context of what makes up the real dismal hope of any unjustified person you witness to is that they are despising "*the riches of his goodness and forbearance and longsuffering*" not knowing that "*the goodness of God*" is leading them to "*repentance*" - just like Romans 2:4 says it is.

- Therefore, the CONTEXT here is ONLY dealing with what will happen during that 5th installment of the 5th CoP - which will be their lot IF they do not respond positively to the gospel AND that rapture takes place.

- But even if it doesn't - they will still face the "*day of wrath*" in an equivalent form - and they will still face the day of the "*revelation of the righteous judgment of God.*"

- On their calendar is an appointment with God's wrath, and with God's righteous judgment!

- You see, the main idea here is to deal with the LIVING, not the dead - i.e., to deal with those alive when the day of wrath begins.

- And your witnessing to them concerning their justification unto eternal life is against the backdrop of an impending time in which God's goodness, forbearance, and longsuffering will be over: the catching away (rapture) of the church, the body of Christ will take place: and the resumption of His program with Israel will commence with THE DAY OF WRATH.

- And so, for the unjustified man who has 'despised the riches' of God - (the assumption being that he will be alive when the rapture takes place) - he will immediately begin to experience both historically and physically on this earth while he lives, under the execution of the judgments that will begin to take place on this earth as God judges the world - and men will begin to experience His indignation and His wrath against their iniquity (Isa. 64 & 66).

- And he may die under one of those judgments, or he may live throughout it - but he will experience that day of wrath!

- And not only that, but if he survives and lives through that time (and certain unjustified men will) he will also face having to stand at the righteous judgment of God which will take place at the END of the 5th Installment in preparation for the establishment of His kingdom - where all of that man's works and goodness, and human righteousness (and whatever else he has ever thought would make him 'right with God') is going to be judged by the norms and standards of absolute righteousness - and all that is going to be compared to the righteousness of the Lord Jesus Christ - and when it is clearly seen to not match His righteousness, you're not just going to have gone through the wrath you just went through, but He is going to cast you into the lake of fire forever!



- Matt. 25:31-46

- When the Lord does return at the end of the 5th installment and establishes His kingdom, and sits upon the throne of His glory, He is going to gather all nations before Him - and those who have not responded positively to the opportunity that the Abrahamic Covenant provides for in connection with the ministry of the remnant of Israel during that time - (those unjustified men are the 'goats' on the left-hand side, in contrast to the 'sheep' on the right-hand side) - and those 'goats' who have already gone through the day of wrath (and they have experienced some horrible and horrendous things - but they persisted in their unrighteousness and they persisted in their ungodliness [see Rev. 9:13-21]).

- And so they stand before the Lord at "*the throne of his glory*" and He will say to them just what Mat. 25:41 says, "*Depart from me, ye cursed, into everlasting fire*" - AND THAT IS THE REVELATION OF THE RIGHTEOUS JUDGMENT OF GOD!

- And that is the TWO aspects that those unjustified men were warned about that Romans 2:5 makes reference to: and they face them both, and they have no deliverance from either one of them!

- But we, who believe the gospel of God's grace, in this dispensation of grace, get deliverance from them both!

- We get deliverance at the end of this dispensation of grace by being physically taken out of here so that we're not here when the day of wrath occurs.

- And when the revelation of the righteous judgment takes place, our names are in the book of life! And we're not called into judgment in that day!

- Now, let's deal with a man who is unjustified and dies in this dispensation of grace, before this dispensation of grace ends.

- When he physically dies, he begins to suffer under the debt and penalty of his sins, in hell. And he begins to suffer the kind of sufferings that will be equivalent to what unjustified men will suffer on this earth as they live on the earth when the day of wrath occurs.

- And then that unjustified man in hell, at the end of the 1,000 yr. reign of the Lord Jesus Christ as the son of David on the earth will be resurrected and stand before the Lord as per Revelation 20:11-15.

- And that unjustified man will, at that time, face the righteous judgment of God, and will be cast into the lake of fire at that time.

- So, even though he dies before this dispensation of grace ends, and is physically not on the earth when the day of wrath is taking place on the surface of the earth, he has been suffering the equivalency of it from the day he died physically in the dispensation of grace, in hell.

- He's been suffering "*indignation and wrath*" (Rom. 2:8) in hell, and then he will suffer "*Tribulation and anguish*" (Rom. 2:9) at the great white throne.

- So he still faces both of them. He doesn't escape the first one by dying in this dispensation of grace.

- And this should give you a little more understanding and appreciation of just what hell is for!

- And to bring it back to Romans 5:2 - we rejoice in the OPPOSITE of those two things - and that is what it means when we are told that we "*rejoice in hope of the glory of God.*"

- And that is why, when the "hope" comes under attack, it needs to be spoken about in TWO senses!

- Because we're not only rejoicing in "*hope of the glory of God*" in not facing the day of God's wrath when it begins to take place on this earth at the end of this dispensation of grace - but we're also rejoicing in "*hope of the glory of God*" in connection with not having to face the revelation of His righteous judgment in connection with our eternal destiny.

- And notice the terminology that is used on down through Romans 5 - it deals with the attacks against these two hopes in the very order in which they were presented to us back in Romans 2:5!

- (:3-4) - Troubling challenges to our hopes are met with a precise procedure to re-establish and strengthen our confidence of rejoicing in "*hope of the glory of God*" - (i.e., our confident expectation of escaping the Lord's day of wrath, and the confident expectation of escaping the righteous judgment of God).

- (:5-10) - The first “hope” or deliverance that will come under attack is that issue of being delivered from the Lord’s day of wrath taking place on this earth. (The issue of the rapture, delivering you from the wrath to come.)

- (:11-21) - The second tribulation of the gospel that you will face which attacks the second “hope” is the issue of your name being in the book of life or not, and escaping the eternal, everlasting lake of fire as a result of being judged at the revelation of the righteous judgment of God.

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### Romans 5:3-4

- Now we will encounter doctrines that are designed to provide our complete assurance concerning the eternal security of our justified standing.

- We will be immediately taught that we will experience some troubling challenges that are designed to assault and attack the components of our “hope” that we have just identified and defined as we rejoice in knowing we really do have them, and understanding and appreciating that fact with absolute confidence.

- And the first thing we are taught is a precisely correct procedure that is designed to re-establish or stabilize us and to build our confidence in order to counter the confidence-busting attacks against our “hope.”

### Romans 5:3

***And not only so*** - Notice that even though (:2) ends with a period which completes Paul’s thought on the three things we now possess as ones who are justified unto eternal life:

- 1) Peace with God through our Lord Jesus Christ;
- 2) Access by faith into this grace wherein we stand;
- 3) Rejoice in hope of the glory of God;

it should be noted that Paul’s last thought - that being the “*hope of the glory of God*” - Paul is now going to say something more about that “*hope*.”

- “*And not only so*” tells you that “hope” is going to be the subject of the next package of verses and package of doctrine because there is going to come particular challenges and troubles concerning those components to our “hope” that is all connected specifically with the gospel of Christ as we rejoice in it, and as we express our joy in telling others about it as ambassadors for Christ.

- “*And not only so*” is a context-directing phrase that indicates that our ‘rejoicing in hope of the glory of God’ is going to be the issue that will be dealt with in the next section or package of doctrine.

- Note that our “hope” and the components of our “hope” (i.e., our confident expectation of escaping the day of God’s wrath, as well as escaping His righteous judgment) is stated to be “*so*” - that is, even though it is yet future, nevertheless it is a real, accepted, actual, and absolutely truthful fact.

- But the connection of this truthful fact of our “hope” lies within the context of the **message** or **gospel of Christ** that we responded positively to.

- And it is in connection with our “hope” and its being a result of our justification by grace through faith alone in Christ alone, without any works of any kind at any time, that now becomes the focus of an acknowledging of certain, specific attacks against that “hope” we have in the gospel we believed in, that is going to, in turn, bring upon you certain troubling challenges to attempt to **unsettle** or **discomfit** (= to undo in battle; to defeat or overthrow completely; to rout; to confuse and cast down; to foil or thwart) your “hope” or absolute confidence in what God says you will possess in the future day of wrath and judgment.

- And because we are “rejoicing” in hope of the glory of God, we are to be boldly expressing or telling others about the same hope we have, they can have as well!

- And it is RIGHT AT THAT POINT where our boldness to rejoice and express to others about the hope we have that attacks will come our way with an objective to SILENCING us in connection with proclaiming the un-pervverted gospel of Christ as ambassadors for Christ.

- (And the Adversary has a very powerful means of silencing any believer who does not have the doctrines that are found here in chapter 5 - and in this very order!)

- Therefore, “*And not only so*” tells us not only do we possess and rejoice in the fantastic “*hope of the Glory of God*” - but in connection with that hope as it is found in the gospel of Christ that you are proclaiming to others, serious “*tribulations*” are going to be directed at you that will threaten to silence your ambassadorship.

- (Note: Even this concept (i.e., of an attack or threat to the gospel) is one that has already been confronted by you in the very opening remarks of the first part of the gospel - back in Romans 1!)

Romans 5:3

*And not only so, but we glory in tribulations also:*

- The use of the strong adversative conjunction “*but*” (Gk., ἀλλά) points up the fact that rejoicing in “*hope of the glory of God*” will not be smooth sailing all the time, **BUT** something adverse is going to come your way in connection with your rejoicing.

- “*we glory*” - Notice that the term glory is used for a second time in two verses.

- Used in (:2), “*glory*” (Gk. δόξα) was used in a specific context in connection with God and our “*hope*” as ones who are fully justified unto eternal life.

- Here, “*glory*” (Gk. καυχάομαι) is used in an entirely different way. “*Glory*” is something that we, ourselves are to be doing in the midst of “tribulations” associated with the gospel.

- Note that in (:2) the word “*rejoice*” is the exact same Greek word used in (:3) for “*glory*” - (καυχάομαι [kauchaomai]).

- Other English translations use either ‘rejoice’ again, or ‘exult’ or ‘boast’ - but the King James translators chose to use “*glory*” in its verbal form and did not use ‘rejoice’ even though they obviously had it at their disposal.

- Understanding the shade of meaning that ‘glory’ has that is different from ‘rejoice’ will tell you why.  
(We rightly “*rejoice*” in hope of the glory of God, but we “*glory*” in tribulations - we do not ‘rejoice’ in them!)

- Merely ‘rejoicing’ means that we have great joy in possessing something, or in the accession of something good. It can be both inward and calm or expressed outwardly by a high degree. (Verbally, for example.) And in its context of (:2) is the perfect and suitable term.

- But something threatening or troubling is being encountered in (:3) that makes ‘rejoice’ or ‘exult’ or ‘boast’ inadequate in a context such as this.

- When used verbally, “*glory*” expresses something that ‘rejoice’ does not express.

- Where ‘rejoice’ is the expressing of great joy, “*glory*” is used contextually to indicate the following:

(Smith’s Synonyms Discriminated, 1901, pg.177) -

“To *glory* in a thing commonly denotes an **antagonistic** view of the admirable in oneself, as if others were determined to vaunt it, whatever estimate others might set upon it, by reason of the high value we set upon it ourselves. It is used of anything which bears characteristically a relation to ourselves, as possessions, reputation, acts.”

- Therefore “*glory*” is used in contexts where the element of antagonism of others exists towards what we possess - and that is the exact context dealt with in Romans 5:3ff.

- Moreover, we “*glory*” in what we possess in the face of antagonism because of the high value placed upon that which we do possess, (and in this context), in light of the high value God, Himself places upon it.

- ‘Rejoice’ (or any of the other terms that are commonly used) does not carry a shade of meaning that deals with expressing joy in the face of antagonistic and troublesome opposition; but “*glory*” does.

- Furthermore, if you are ‘glorying’ in something it is because there is the presence of another competing opinion or estimate that would seek to suppress and silence your joyful possession, relegating it to empty and vain foolishness.

- “*but we glory in tribulations*”

- ‘Tribulation’ = a condition of great affliction, oppression, or misery; even persecution; distress; vexation; or disturbance of life. It simply means that which causes trouble. But it is not merely ‘trouble,’ but trouble that has come upon us, personally.

- ‘Tribulation’ is trouble that has been brought upon you.

- In this context, the “tribulations” that are being spoken of are the tribulations of the gospel - trouble that is brought upon those who are justified unto eternal life and expressing to others the “*hope of the glory of God*” which they possess which is now coming under attack by perverters and/or perversions of the gospel.

- The perversions of the gospel that will bring the tribulations of the gospel may come in many forms: it may come from individuals to whom you witness as to the truth of the gospel of Christ as you do the bold work of an ambassador for Christ; it may come from the realm of schools and learning institutions that you attend where the gospel of Christ is always under attack; or it may come from the culture or society in which you live which seeks to attack the gospel of Christ by political correctness, sensitivity, tolerance, or a social gospel of ‘everybody who does good gets to heaven in their own way.’ Or it may come from the thousands of pulpits, pastors, Bible teachers, scholars, seminaries, and Bible institutes that hold to the many perversions of the gospel that are broadcast around the world on a daily basis.

- But whatever form, and from wherever it comes, you are being told in (:3) that as you “*rejoice in hope of the glory of God*” you will experience “*tribulations*” of the gospel that, because of what else (:3) tells you, you “*glory in tribulations also.*”

- Just as we noted before in (:1-2), by the use of “Therefore” in (:1), everything you are being told here is a conclusion to information that you have already been given. So, “therefore” even these tribulations of the gospel, or the opposition you face as the ambassador for Christ that you are (and you are: II Cor. 5:20-21) have already been made know to you in what Paul has previously set forth in the book of Romans.

- On at least two different occasions you have been made aware that there is opposition to the gospel of Christ:

1) Romans 3:1-8 - the self-opposer, whose opposition to the gospel is so strong and vehement that the ambassador for Christ must come along and pronounce that his “*damnation is just*” and shut down your ambassadorship to that person, just as God expects you to.

(So you are aware from that, that there is opposition.)

2) Romans 1:16 - All the way back at the beginning of the first part of the gospel Paul makes it known that there is shame-producing opposition to the gospel. And the only reason you would ever be ashamed of it is because people oppose it and ridicule you, and come along and preach other gospel perversions to attack the one you are proclaiming.

- Therefore, from Rom. 1:16 and following, even though it was not directly dealt with, you become aware that there is opposition to the gospel.

- And when you express your joy in that gospel, you too will encounter opposition to the message of the gospel, just as Paul did.

- Note that, as we witness, often we will meet with the simple negative responses of disinterest or rebuffing put-downs. And though such responses are sad and disappointing, they are usually not troubling in the sense that they are daunting to us. They do not tend to sow the seeds of intimidation in us, or begin to shake our confidence, or challenge our rejoicing “*in hope of the glory of God*” and serve to produce doubts or uncertainty in us.

Generally such simple and mild forms of negative response serve only to disappoint us that the person will not give “*the gospel of Christ*” an honest hearing.

- However, not all negative responses are this mild. Some can be of an unsettling and alarming nature. For example, we can be turned upon and opposed. Our testifying to the truth of what the gospel of Christ says can be challenged and fought against. Likewise our own rejoicing in the justification and salvation that we say we possess having believed the gospel can be challenged and opposed.

- In other words, we can, (and indeed will), encounter “*tribulations*” of opposition to the gospel as we function as ambassadors for Christ. Especially “*tribulations*” in the form of strong and persistent arguments that oppose and denounce what the gospel says, from ones who adhere to and promote perversions of the gospel of Christ.

- When we do encounter such “*tribulation*,” they can have a negative impact upon us. Such opposition may not only be unpleasant, but also troubling and disturbing to us; even daunting. Strong arguments and opposition can actually begin to intimidate us, shaking our confidence as to whether we really can deal with such responses.

- Also they are very capable of begetting serious doubts and misgivings in our minds - in fact, this is what these kind of “*tribulations*” are designed to do.

- This is because such “*tribulations*” are not merely part of the normal or natural class of negative responses we can expect to receive. Rather they belong to the class of negative responses that are sponsored by the Adversary’s policy of evil against us, as he opposes both our establishment in the assurance of our justification and our ambassadorship for Christ.

- As such these kinds of opposition are specifically designed to be “*tribulation*” to us. They are designed to be disturbing and troubling opposition to us; even daunting opposition. So when we do meet with these “*tribulations*” associated with being ambassadors for Christ, it is possible for us to have our confidence shaken or be made to be ashamed on account of them. For this is what the Adversary and his PoE against us is desirous of producing.



- Nevertheless we need not be daunted or made to be ashamed by such “tribulations.” For God has provided for this. He has an effectual remedy for the PoE’s attempts to trouble us, or cow us, or make us ashamed. This is what Romans 3:3-4 & :5-10 addresses, and what its effectual working within us is designed to remedy.

- There is more than one part to God’s provision for dealing with these daunting and shame-producing type “tribulations.”

- (:3-4) set forth the first part - it particularly addresses the issue of the “tribulations” being intimidating or daunting to us. By its effectual working within us it counters their daunting effect by both: 1) Re-establishing and 2) Strengthening our confidence.

- (:5-10) sets for the second part - it particularly addresses the issue of the “tribulations” trying to ‘make us ashamed’ of the HOPE that we say we possess having believed the gospel. And by the effectual working of the doctrine contained in (:5) and explained in (:6-10), this too is negated, and in its place God fully establishes within us the confidence and assurance of our hope.

Romans 5:3-4

*3 And not only so, but we glory in tribulations also: **knowing that tribulation worketh patience;** 4 **And patience, experience; and experience, hope:***

- “*knowing*”

- This is a perfect tense of οἶδα [oida] = to see or know. It indicates that a concept is solidly and firmly fixed in the soul of a person. Hence, the following procedure is a very well-known concept of dealing properly and precisely with trouble or tribulations that come upon us.

- And in this case it is a precisely correct and proper procedure in building our confidence in the rightful expectation of our “hope” - our “hope of the glory of God” previously mentioned in (:2) with the two components of it: that as a justified person, I will never have to face the day of God’s wrath or the day of His righteous judgment.

- Therefore it is only natural, and expected, that given the personal impact of the reality of our justified position we now possess, that we are going to tell others about it. And as soon as you do, you’re going to encounter some of the very things that the apostle Paul encountered - things that were designed to make him “*ashamed*” of the gospel - and you are going to begin to deal with some people that are of the category of Romans 3:1-8 variety - and on the basis of that, you are going to be in a situation where, if you do not respond properly to it, as God has designed for you to respond properly to it, you could, and probably will become ashamed!

- And for a whole host of reasons, you will react to the opposition. And because you don't want to experience that kind of negative response from people, (or you could get in a position where you just can't refute the arguments or objections coming your way because you just aren't skilled in the things Romans 1-3 give you the ability and aptness for), you could get intimidated - (or someone could grab a passage that you just don't have the skill or doctrine to handle; like Mark 16:16 "*He that believeth and is baptized shall be saved;*" or Acts 2:38 "*Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins;*" and say that you've got to be baptized, or you're not going to go to heaven, etc., etc., - or someone could bring to your attention a passage that you have never heard of before and really begin to seriously attack your position of salvation by grace through faith, alone, and produce shame-making tribulations of the gospel.

- And the issue here is that you should KNOW how to handle them so that you "glory in tribulations" and utilize the godly procedure contained in Romans 5:3-4 so that those tribulations do not adversely affect you so that you either become ashamed, or shut down your ambassadorship, or you get deceived by them, or whatever.

- Note: My understanding of this godly, precisely correct procedure of dealing with the tribulations of the gospel will be used for every tribulation that comes your way.

- Therefore, "*knowing*" that "*tribulation worketh patience; and patience, experience; and experience, hope*" it is presented as an established formula or procedure for how to use information that you have already been taught, that by the use of it, demonstrates its capacity to fully handle all opposition against it.

- In fact, that 4-fold concept is not something that is unique to God's word. And it is not something that man does not operate upon as part of normal education.

- And that's why Paul can come along and say "*knowing*" this: that is, it is a well-known thing.

- And in normal life, in connection with learning something that equips you to handle things that would either be contrary or opposed to what you have learned; that is the formula you go through to attain the confidence of successfully dealing with the opposition.

“knowing that tribulation worketh *patience*,”

- “*patience*” - “*Patience*” (Gk., ὑπομονή [hupomonē]) is another term that has not stood through other English translations. It is often translated as ‘steadfastness,’ ‘perseverance,’ or ‘endurance.’ But “*patience*” is the more excellent word, as the CONTEXT bears out.
  - The general definition of *patience* is the suffering or enduring of pain, evil, or trouble with calmness and composure; suffering under pressure.
  - And just as with “*glory*,” the context demands a shade of meaning that *patience* carries, and that the other terms do not carry.

(Ref: English Synonymes by George Crabb - 1830, pg.149)

- “*Patience* applies to any troubles or pains whatever small or great. It consists in the abstaining from all complaint or indication of what one suffers. There are perpetual occurrences which are apt to harass the tempter, unless one regards them with *patience*.

*Patience applies only to the evils that actually hang over us.*

As *patience* lies in the manner and temper of suffering, and *endurance* in the act: we may have *endurance* and not *patience*: for we may have much to endure and consequently *endurance*: **but if we do not endure it with an easy mind and without the disturbance of our looks and words, we have not *patience***: on the other hand we may have *patience* but not *endurance*: for our *patience* may be exercised by momentary trifles, which are not sufficiently great or lasting to constitute *endurance*.”

- Because of the nature of the context, “*patience*” is similarly the more excellent choice over ‘steadfastness’ or ‘perseverance,’ which any study into the exact shade of meaning of these terms will show.

Romans 5:3

*And not only so, but we glory in tribulations also: knowing that tribulation worketh patience;*

Romans 5:4

*And patience, **experience**; and experience, hope:*

- “experience” (Gk., δοκιμή [dokimē]) = The action of putting to the test; proof by actual trial; practical demonstration.
- [Dokimē] is used 7x in the NT: “*proof*” 3x; “*experience*” 2x; “*trial*” 1x; “*experiment*” 1x.

- The basic understanding of “*experience*” is the arriving at a particular or specific CERTAINTY with respect to something previously unknown.
- “*Experience*” is the certainty of something due to past trial or proof.
- “*Experience*” is, therefore, an unerring guide, which no man can desert without falling into error.
- “*Experience*” serves to lead us to a particular truth.
- Of terms like *experiment*, *trial*, *proof*, or *test*, only *experience* denotes **certainty**: **proven certainty through trial**. All the other terms mentioned carry with them the idea of something yet **uncertain**.
- Therefore, a notable **progress** is being made through the terms for the mechanics of handling the tribulations of the gospel: “*tribulation worketh patience, and patience, experience.*”

Romans 5:4

*And patience, experience; and experience, hope:*

- “Hope” (Gk. ἐλπίς [elpis]) = absolute confidence.
- God has designed a godly mechanic or means by which we can effectually deal with and handle the tribulations of the gospel.
  - God’s has designed for us to gain CONFIDENCE as His ambassadors by first of all coming under opposition to the gospel of Christ: “**TRIBULATION**” - AND THEN **FACING IT!**
  - He has designed it so that the very opposition that has a tendency to intimidate us and make us ashamed actually works to make us skillful and bold.
  - After we have determined to face the tribulation, instead of fleeing or drawing back into submission, we then face the tribulation and begin to deal with the opposition by means of the sound doctrine we have learned in the three parts of the gospel as given to us in Romans chapters 1-4. This dealing with the tribulation by means of sound doctrine is the “**PATIENCE**” part of the godly mechanics.
  - And when the opposition or “tribulation” has been “patiently” dealt with, we arrive at a proven certainty through trial, giving us the “**EXPERIENCE**” that our “**HOPE**” or confident expectation is even more firmly established and true, and our ability to deal with any and all opposition to it is more and more **confident** than ever before.

- So then “*knowing*” this, instead of being daunted by any such “*tribulations*,” we should face them for the sake of them making us effectual “ambassadors for Christ.” We should face them so that they work “*patience*,” “*experience*,” and “*hope*.” In so doing we overcome the tendency to be intimidated in the face of opposition by becoming skillful and confident in dealing with it.

- Indeed we acquire the practical confidence and boldness that we can handle a situation, (especially that we can deal with opposition), from the experience of doing it. There is no short cut to possessing it; no passive way for it to develop within us. Hence there is no other way to overcome the daunting effects of the “*tribulations*” associated with our ambassadorship than by the effectual working of what Romans 5:3-4 says.

- Note that this is much the same for us as it is regarding deacons, just as Paul later records:

*13 For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.  
(I Timothy 3:13)*

- Just as a deacon ‘purchases to himself’ “great boldness in the faith which is in Christ Jesus” by ‘using the office of a deacon,’ so also is it with us as “ambassadors for Christ.” We too purchase to ourselves boldness when it comes to the intimidating “*tribulations*” of opposition to our witnessing by first of all “*knowing that tribulation worketh patience*,” and then by facing the “*tribulations*” on the basis of this knowledge and letting “*patience*” work “*experience*,” and “*experience, hope*.”

- And this is the real and working nature of God’s remedy when our witnessing encounters the daunting effects belonging to these “*tribulations*” of opposition.

- However, the issue of being intimidated is not the only effect that these “*tribulations*” are designed to produce.

- They are also designed to have a negative impact upon our confident ‘rejoicing in hope of the glory of God’ by directly challenging it, and thereby shaking our minds on the issue of whether we really are secure in our justification and salvation.

- And oppositions to the gospel of Christ can do this very thing. For it directly challenges our profession that we are justified freely by God’s grace through faith alone in Christ alone, and it works to disprove this to us through its perverting of the gospel of Christ.

- In so doing it not only attacks the truth that faith, and faith alone, is counted for righteousness, but it also vehemently denies the idea that we can really have complete assurance that we are justified in God's sight and are fully secure in our salvation.

- Consequently the "tribulations" of opposition seek to have us question the legitimacy of our 'rejoicing in hope of the glory of God.' They work to produce doubts or misgivings about it. In fact, the underlying objective is that they work to make us ashamed for thinking that we could have such assurance. And thereby they work to dampen our confident rejoicing in our hope.

Example of this 4-fold concept of how to handle opposition to something that you have learned (see pg.42): Driving. (book learning vs. practical experience)

- Under tribulations of the road, you learn that when you do what you were told: it works!

- First you learn something.

- Then tribulation comes.

- And when you're educated in how to put something into effect, when tribulation comes, the first thing you are taught is: DON'T PANIC!

- And PATIENCE is the opposite of PANICKING!

- So, you're taught that that tribulation is designed to work patience.

- And when you patiently respond to something, you don't panic - you think clearly about how you are supposed to take what you have learned and apply it to the situation.

- And so you make the application to the situation, and that patience works experience. Because when you patiently apply the knowledge to the situation, you gain the experience that the knowledge works!

- And as the knowledge works and gives you the experience; the experience works to produce hope - or the confident expectation that the knowledge I learned will work, and it will work the next time I need it, and the next time, and the next, and the next .....

- So that is a maxim or an axiom or precisely correct procedure in connection with anything you have learned that is designed to operate in a situation where adversity, contrariness, or trouble can exist.

- So therefore, when Paul comes along and says, “*but we glory in tribulations also: **knowing that***” - and then describes that process, he’s not coming along and saying that we know something magical or mystical that God’s given us - NO!

- Paul is saying that we KNOW that this is how you properly handle a situation of opposition to something you have learned - in fact, this is part of how God has designed ANY human spirit to handle a situation, when what has been taught is designed to operate in an environment in which TRIBULATIONS exist!

- You’re supposed to respond to the *tribulation* with *patience*, and the *patience* works the *experience*, and the *experience* works the *hope*: and your confidence builds!

- And so instead of becoming a victim of the tribulation, you learn how to handle the tribulation - and instead of getting depressed and despondent in the tribulation, you continue to *glory* in it.

- And the CONTEXT here is the *tribulations* of the gospel; and the issue is ‘*we glory* in those *tribulations* of the gospel, knowing that, when we put that process into effect in connection with what we have learned regarding the gospel of Christ; and a false gospel comes along (or a perversion comes along - or an attack on the gospel comes along, or whatever), we *patiently* deal with that (and the person who is directing it against us) on the basis of what Romans 1:16-5:2 has said, and we stick to our guns on this doctrine, etc., and then we will be able to handle every opposition that comes along. And that *patience* in dealing with it will give us the *experience*; and every time we go through that we will get more and more *experience*, and become stronger and stronger - and our *hope* (our confident expectation) in both being able to handle that situation and in the component of our *hope* that is actually under attack, will just increase and increase - and instead of becoming ashamed of the gospel of Christ, or becoming victimized by a perversion or a contrary form of the gospel, we see that the *tribulations* actually strengthened our *hope* - and so our viewpoint or outlook of those *tribulations* is such that we “**GLORY**” in them!’

Romans 5:5-10 - The Godly Remedy/Antidote for the tribulations of the gospel that attack our hope of escaping the Lord’s Day of Wrath.

- (read :5-10)

Romans 5:5

*And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.*

(Note that (:4) ends in a colon (:), hence what is going to be presented is still within the context of the tribulations of the gospel!)

- “*And hope maketh not ashamed;*”

- “*not*” (Gk., οὐκ [ouk] = single most powerful negative in the Greek)
- “*maketh ashamed*” (Gk., κατασχύνω [kataischuno] = to dishonor, disgrace; to put to shame, to make ashamed)

- English: “*Ashamed*” - from the *a*-intensive prefix, plus “shame,” hence, to be affected with shame. Shame is an emotional reaction of feeling guilt or disgrace. It is the painful emotion arising from the consciousness of something dishonoring, ridiculous, or unbecoming in one’s own conduct or circumstances.

- The effects of shame is **RETREATING SILENCE**.

- Shame occurs most often in the context of being caught in something disgraceful or accused of something disgraceful.

- Of the three similar terms: dishonor, disgrace, and shame, shame is the most severe .

- **Shame is the feeling which results from an appeal direct or indirect to the natural sense of right and wrong, either in accusation or simple detection.** It is the judgment which, recognizing an enormity of demerit, condemns to infamy.

- When someone is fully “ashamed” they will manifest it most often by becoming QUITE. For example, in children, when they realize something they are doing or saying is wrong or unaccepted (or simply being accused of being wrong, whether they really are in the right or not) results in bashful and shameful retreat into silence.

- (Note: Understanding these word-groupings and how they rank from mild to most severe makes it so that the choice of “*ashamed*” is designed to make the sharpest impact upon the reader. Other terms, like “disappoint” for example, do not carry the weight or impact or punch that “*ashamed*” carries.) [I can be “disappointed” but not be “*ashamed!*”]

- This is designed to be a tactic of the Satanic Policy of Evil that attacks our “hope” and produces a reaction in the ambassador for Christ that is **MOUTH-STOPPING** - it is not merely being ‘disappointed’ as if we just harbor some inner doubts! The package of doctrine contained in (:5-10) is not designed to assuage inner doubts, but to be the antidote or remedy for a real and present danger of the venomous attacks of the Adversary and his corruptions and perversions of the gospel of Christ!



- Therefore, “*And hope maketh not ashamed*” makes us understand and appreciate that lurking out there in Satan’s policy of evil is an operation that, if the effectual working of the rest of (:5), plus all its corresponding doctrine contained in (:6-10) does not do what it is designed to do in the spirit of a justified saint, your “*hope*” could work to make you ashamed!

- (And note that the doctrine that is supposed to be the remedy or antidote to counter the attack on your “*hope*” is NOT the “*Doctrine of the Theology of the Love of God*” - even though “*the love of God*” is the thing that is mentioned here in (:5). Because, as we will see, the “*love of God*” is not explained here in this passage - and that is because what is to be understood about “*the love of God*” has already been encountered and so well understood that it goes without saying. So it is not the full-blown doctrine of “*the love of God*” that is the remedy/antidote, but what that “*love of God*” does in our hearts!)

... but first, let’s get a better understanding of what the Adversary hopes to produce (no pun intended): that issue of becoming “*ashamed*” by the tribulations of the gospel.

- Note that Paul begins and ends the body of information that deals with the gospel of Christ (the 3 parts of the gospel) with the real possibility of becoming “*ashamed*” of that gospel - so it must be a reality, and it must be a very important threat and issue in connection with the proper function (or mal-function) of the ambassador of Christ.

*16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.*

*Romans 1:16*

*5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.*

*Romans 5:5*

- The reality of our being “ambassadors for Christ”:

- Being “ambassadors for Christ” with “the gospel of Christ” is one of the operations of God in this present dispensation of grace in which we are privileged to labor together with God as His “sons.”

- As “ambassadors” we have the distinct privilege to represent God in connection with the proclamation of His gospel. He has put us in trust with His gospel, with the result that when we proclaim it to others and deal with them about what it says, we truly ‘labor with God’ in its effectual working.

- In accordance with this Paul says to the Corinthians, ...

*20 Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.*

*21 For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.  
II Corinthians 5:20-21*

- Hence being “ambassadors for Christ” we indeed do represent God. As Paul says, when we faithfully preach “the gospel of Christ” it is “as though God did beseech you by us: we pray you in Christ’s stead, be ye reconciled to God.”

- So then as the “sons” that we are, (who should be eager to be laboring together with our Father in His business), we should deeply appreciate the opportunity we have to labor with God in evangelism as “ambassadors for Christ.”

- We should neither ignore nor neglect this “grace.” Instead we should be zealous to so labor together with God, not only because of the “grace” that it is, but also because of gratitude. Wherefore Paul also goes on to say to the Corinthians, ...

*1 We then, as workers together with him, beseech you also that ye receive not the grace of God in vain.*

*2 (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.)  
II Corinthians 6:1-2*

- This is the reality of our ambassadorship and our commission.

- However as it was with many of the Corinthians, so it is with many of believers today. We actually do receive this “grace of God in vain.” We do not labor together with God as “ambassadors for Christ.” We either ignore this “grace,” or we neglect it, or at best we are not very zealous for it.

- Now, while there can be more than one reason for this, there is, however, one particular reason that often accounts for more cases of ‘reluctant ambassadorship,’ or ‘non-existent ambassadorship,’ than any other. And that reason is SHAME - being ashamed to talk to others about “the gospel of Christ” and hence being ashamed to be an ambassador for Christ. This was the case with a number of the Corinthian saints, and sadly it is also the case with many believers today.

- When we are ones who are ashamed to fulfill our ambassadorship, we know deep down inside that this is exactly what we are. We may try to convince ourselves otherwise, or assign the cause for our reluctance to something else. However no amount of denial ever succeeds.

- We know that whatever reasons we may come up with for not witnessing, the bottom line remains unchanged - we are ashamed to talk to other people about “the gospel of Christ.” We are embarrassed to do so, not wanting them to think ill of us, or to make fun of us, or to respond in any way that does not reflect well on us. Shame and embarrassment hold sway over us, and we know it.

- However there is a remedy to such shame and its accompanying reluctance or apprehension. Not through the use of some psychological gimmick of man’s wisdom, but rather through the effectual working of God’s word within us. Specifically through the effectual working of what God teaches us about “the gospel of Christ” and how it operates, and also through the effectual working of the specific method that God has for producing confidence and boldness in us.

- Now, before looking at God’s remedy in Romans 5 for dealing with the shame-producing and mouth-shutting tribulations of the gospel, we need to take note of some fundamental issues about shame in general, and particularly about its power.

#### - The Power of Shame.

- Shame is sometimes spoken of as one of the social emotions of our inner man.

- That is, it involves the issue of how we look upon ourselves and perceive or evaluate ourselves in our relationships and interactions with others.

- Simply put, it is a component of our concern for what another person or other people, might think of us and the value that we attach to this concern.

- As a consequence, we are prone to ‘feel’ shame or embarrassment when we are concerned that something about us, (whatever that may be), will cause another to respond negatively or unfavorably to us, or will just respond to us in a way that we do not like.

- In the same manner we can be ashamed or embarrassed when we think that we will appear weak or incompetent to others, or when we are convinced (or made to think) that we have made a fool out of ourselves, or have done something we should not have done, and this reflects bad on us.

- Hence we can have a number of different reasons for feeling shame or embarrassment. And as such we can have a number of different shame-rooted excuses for being reluctant and/or reticent about doing something that we should, instead of being CONFIDENT and UNDAUNTED.

- Shame, however, is not always an inconsistent, or bad thing for us to have. Nor is it always counter-productive to us. There is 'good shame,' so to speak. Hence there are issues about which we should be ashamed.

For example, ...

*20 For when ye were the servants of sin, ye were free from righteousness.*

*21 What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death.*

*Romans 6:20-21*

*11 And have no fellowship with the unfruitful works of darkness, but rather reprove them.*

*12 For it is a shame even to speak of those things which are done of them in secret.*

*Ephesians 5:11-12*

- Shame, or being ashamed, in each of these contexts is proper and correct. It is consistent and godly for us, and its power is productive to us. These are examples of that 'good shame' for us.

- And there are times when we ought to be made to 'feel' ashamed.

- This would be the case when we do something that is out of character with who God has made us to be "in Christ"; when we do something for which we deserve to be told, "Shame on you."

For example, ....

*33 Be not deceived: evil communications corrupt good manners.*

*34 Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame.*

*I Corinthians 15:33-34*

- Though we might not necessarily call this ‘good shame,’ it is nonetheless appropriate that we feel it. And being appropriate, its power to motivate us is productive.
- However being ashamed of “the gospel of Christ,” and/or being ashamed to be an ambassador for Christ, is not ‘good shame’ for us.
- Nor is it appropriate for us to feel it at all. Instead it is a hindrance to our ambassadorship. It is counter-productive to us, to say the least. In fact, and to be honest about it, it is completely unbecoming to us, being the ungodly thing that it is for us as God’s “sons.”
- Nonetheless such is still the case with many believers today.
- And that shame or embarrassment is a very powerful thing. In fact it can be extremely powerful. Its ability to fully restrain us from doing something that we know we should do, (and even in our heart-of-hearts really want to do), is almost unrivaled by any of the other debilitating emotions.
- Only fear is its equal, and this is because the two are so closely related; with shame often being the root from which fear grows.
- On top of all this, shame is a very infectious and malignant poison, which when it is allowed to continue will actually increase, develop, and worsen.
- It can then work in conjunction with the fear that it often spawns and even become a paralyzing thing. For this reason producing or fostering shame, (or taking advantage of it when it already exists), is a goal of Satan’s policy of evil against us.
- As a consequence, God has the apostle Paul deal with us about shame on several occasions, and in more than one context, in our epistles.
  - Note that in view of shame’s power and its role in the Satanic policy of evil against us, even Paul himself and Timothy were not immune to it and its effects.
  - For example, .... (see Philippians 1:19-20)  
(see II Timothy 1:7-8, 12, 16; 2:15)

- Therefore, shame is indeed a very powerful thing. It is capable not only of making one reticent and reluctant, but even of crippling and paralyzing.

- As such, in the Adversary's arsenal of "fiery darts" it is reached for more times than not. And though it is always grievous whenever it is successfully produced, it is most grievous when one is ashamed of "the gospel of Christ" - ashamed to be an ambassador for Christ.

- Now, we will begin to see the godly provision for the remedy or antidote to the shame-producing effects by the tribulations of the gospel that assault our "*rejoicing in hope of the glory of God.*"

- (using the godly method of Romans 5:3-4, we now will be taught the body of sound doctrine that will build and strengthen our confidence in our hope - specifically in connection with tribulations that object to and oppose our hope of escaping the Lord's day of wrath.)

- And note that the godly remedy to the tribulations of the gospel is NOT merely the "love of God" nor is it merely knowing that God loves us: it is found in the way in which God designed His love to function in a very specific and particular way in our hearts when we come under attack.

- First let's take note of some of the more critical aspects of the words in the verse before we begin to see the operation of the sound doctrine.

- "*And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.*

- "*because **the love of God** ...*"

- The answer to 'why?' "hope maketh not ashamed" begins with the word "because" and is explained through (:8), and final application is then made in (:9-10).

- "*love*" (Gk., ἀγάπη [agape] = love)

- For decades (even centuries) scholars have been trying to discover the definitive differences between all the Greek words for love. (Especially [agape] vs. φιλέω [phileo].)

- The best that can be done by scholars is to recognize that [agape] is a more or less divine-type love that is a mental attitude, unfeeling, concentric, and highly selective. (i.e., Mental Attitude Concentric Selectivity).

- [Agape] is also further defined as an unselfish, sacrificial type of love.

- However, [phileo] is usually understood to be an endearing kind of love that would exist from friend to friend. (The scholars then point out that the very famous city in Penn., known as Philadelphia comes from [phileo] and means the city of ‘brotherly love.’)

- [Phileo] would be the term used to describe love of a friend (kind of a ‘handshake’ type love); love of a brother or other family member; or love of country.

- But however it is described and defined, [phileo] is almost always to be understood as a lesser form of love than [agape].

- Scholars will then go on to point out some other Greek words that were used for love, but none of them are found in the New Testament of the Bible.

- Note that [agape], or some form of it, [phileo], or some form of it, and on one occasion,  $\theta\acute{\epsilon}\lambda\omega$  [thelo] (Mk. 12:38), are the only words used for love in the NT.

- However, as we have noted before, WORDS (EITHER GREEK OR HEBREW) ARE NEVER THE MOST CRITICAL ISSUE IN PROPER/CORRECT INTERPRETATION - **CONTEXT** IS THE MOST CRITICAL ISSUE IN CORRECT INTERPRETATION!

- (see uses of [agape] vs. [phileo] - Gipp)

- In conclusion, the “*love of God*” is mentioned for the first time in the book of Romans, here in (:5) - however, it is not the first time you would understand that God loves you.

- It has already been made very apparent that for God to redeem you and ransom you from your former ungodly and sinful predicament that you were in “in Adam,” a believer would have no problem understanding that God loved them to do that.

- Paul is not attempting to either introduce you to the concept of the love of God, nor is he expecting you to learn the scientific, systematic theology of the love of God!

- The “*love of God*” is being brought up by Paul to teach us about a very specific function that it has in our hearts when the tribulations of the gospel come our way - especially in connection with our hope of escaping the day of wrath.

- “because the love of God is *shed abroad* ...”

- “*shed abroad*” (Gk., ἐκχέω [ekcheo] = to pour out)

- Most all of the other English translations [NIV & NASV] (and the “corrected” translations) have “poured out” - the KJ has “*shed abroad*” because it is flawlessly accurate to the context!

- Therefore, so-called “corrected translations” fail to perceive the importance of the term, and fail to properly deal with the issue of the mechanical means by which God remedies the assaults upon our “*hope*.”

- ENGLISH: The English terms that deal with this concept include *pour*, *spill*, and *shed*. And the concept connected with all three is that of the dispersing of a liquid, primarily.

*Pour* signifies the passing of a liquid through a channel.

*Spill* and *splash* (an onomatopoeia of *spill*) signify to cast from.

To *pour* is an act of convenience; to *spill* and *shed* are acts more or less **hurtful**; the former is to cause to run in small quantities; the latter in large quantities.

We *pour* wine out of a bottle into a glass; but the blood of a person is said to be *spilled* or *shed* when his life is violently taken away.

What is *poured* is commonly NO PART of the body from whence it is poured; but what is *shed* is no other than a component part; hence trees are said to *shed* their leaves, animals their hair, or human being to *shed* tears.

(Source: Crabb’s Synonymes - 1830, pg. 346)

- “*Abroad*” (OED) = broadly, widely, at large, over a broad or wide surface. (1611 Bible, Rom. 5:5)

- (Note this is the concept behind “*thoroughly*”)

- Therefore, having God’s love “*shed abroad*” (not ‘poured out’) is designed to make you understand and appreciate that there is a function or operation of God’s love that, just as water being shed abroad over a dirty floor, displaces and sweeps away on a very large scale the effects of those attacking tribulations of the gospel in connection with our hope of escaping the Lord’s day of wrath.

- Which makes sense, since it is in the heart of the man where the inroads of doubt, despair, and all kinds of corruptions that come from the Satanic policy of evil pervert and pollute the sound doctrine of your eternally secure standing before God as a justified saint.



- NOTE: The assaults and attacks of those tribulations of the gospel are to be understood as VAST and FAR REACHING, and so too God's remedy, the antidote of the venom of faith-shaking doubt: "the love of God" must reach just as far to displace and destroy the virus of corrupt bible doctrine!

*"And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."*

- "*our hearts*" (Gk., καρδιά [kardia] = our inner man.)

- "*by the Holy Ghost*" (Gk., ἅγιος πνεῦμα [hagios pneuma] = Holy Ghost)

- The context is such that we are to understand and appreciate that it is the person of the third member of the Godhead who performs this operation in our hearts - an operation that depends upon the utilization of the sound doctrine contained in these very passages (:5-10).

- (Note the difference between "Spirit" and "Ghost")  
(PNEUMA slide show)

- We are not supposed to be able to chart out the mechanical way in which the Holy Ghost does it - we are to understand that it is His job, and He will get the doctrine written on the "*fleshy tables*" of our hearts when we have been properly educated in godly edification.

- (i.e., "*Till I come, give attendance to reading, to exhortation, to doctrine*"  
(*I Timothy 4:13*))

- The overriding contextual thrust is to impress upon us that there is an actual member of the Godhead that will go to battle for us against the attacks of the Adversary. But to do so, He must utilize the sound doctrine contained herein.

- "*the Holy Ghost which*"

- It is a common objection to the KJ Bible that to use "*which*" in such references as we have here, or elsewhere when referring to God, or to the Lord Jesus Christ as being an error, or at the very least a poor translation which must be corrected.

- And, in fact most all of the new translations, as well as all the so-called corrected translations change the word "*which*" to 'who' or 'whom.'

- This objection, as well as all others like it, serve only to display ones ignorance of the very language they claim to speak and write: English!

- The use of “*which*,” “*it*,” or “*itself*” when speaking of a person is a special function of those words that is a part of the excellency of style of the English language. English carries the power to express something important and dignified by the use of neuter terms when speaking about a person of gender. This is NOT a mistake, nor is it inadequate: it is absolute, flawless accuracy.

- For when speaking of a person (gender specific), *it*, *itself*, and *which* can be used to indicate ESTATE, RANK, AND DIGNITY. (source: A Grammar of the English Language, by George Curme, Vol. II: Syntax, pg. 553)

- Hence, we have God making sure that we understand and appreciate the estate, rank, and dignity of God the Holy Ghost as we encounter Him for the first time in the book of Romans by the excellency of the use of the neuter “*which*” instead of downgrading the rank and dignity of the Holy Ghost by the use of ‘who’ or ‘whom.’

- “... *the Holy Ghost which is given unto us.*”

- Note that while the doctrine of the Holy Spirit is not to be systematically taught at this point, we are to understand that once we have been justified unto eternal life, we do, indeed, have the Holy Ghost given unto us. That is, it is doctrinal heresy to believe and teach that the giving of the Holy Ghost is something that occurs after we have been saved from the debt & penalty of our sins. (A common teaching and belief of the corrupt doctrine of the modern Charismatic/Pentecostal movement).

- Principle: God the Holy Ghost indwells the believer at the very moment of being justified unto eternal life!

- If not, you will be just so much easy prey for the Adversary - you will have no hope of ever defeating his attacks and tribulations of the gospel!

- “... *the Holy Ghost which is given unto us.*”

- Both the NIV and the NASV do not use the word “*unto*.” In fact, most of the modern English and corrected translations take “*unto*” out of the text completely. They see the word “*unto*” as an old and archaic expression of the word ‘to’ and usually translate all the uses of “*unto*” as ‘to.’

- Even though this is a very small word, and a very small change, it still is an important failure to appreciate the difference between ‘to’ and ‘unto’ which has the power to give flawless accuracy to the reader of the English language. (‘To’ and ‘unto’ **do not mean the same thing!**)

- Note that even without explanation, an English speaking person knows (even if he can't really explain why) that there is a real and distinguished difference between "to" and "unto."

- Ex.: The Wedding Ceremony (traditional)....

- And this is so, because of the BIBLE - especially because of how God describes the very first wedding in human history:

(see Genesis 2:21-25)

*(Romans 6:11) - Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.*

- We know that going "to Jordan" has a different meaning than going "unto Christ." Just as going "to hell" has a different shade of meaning than going "unto heaven."

*(such as in a passage like Matthew 11:23 - And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.)*

- *Webster's Encyclopedic Dictionary* (1968 edition) states that 'unto' is "used in the solemn or elevated style."

- Therefore "unto" is not an archaic way of saying 'to,' but one of the many words which are strictly Biblical in usage.

- 'Unto' is strictly a Bible word. According to the *Oxford English Dictionary* (OED), the word 'unto' was first used in 1300 A.D. in a Bible's English Psalter (Psalms). The OED states that the word 'unto' is of primarily "Biblical use."

- Granted, 'unto' is not a part of popular speech today. And as far back as 1828, Noah Webster noted that 'unto' was not used in "popular discourse."

- (but again, it is strictly a Biblical word.)

- Since 1611, hundreds of Bible critics and correctors, who did not know the history of the strictly Biblical word "unto," have tried to 'update' their Bibles by using 'to' in place of "unto." - The results have been to weaken Biblical passages and make them less accurate, rather than add any amount of precision or accuracy (which is the claim of Bible correctors).

- Again, it is a failure to understand and appreciate the very language they write and speak: English.

- According to the OED the word “unto” has 29 different meanings. Greek grammarians and Greek scholars deal with it as though it has only one meaning: and that being equal meaning to the word “to.”
- While both “to” and “unto” carry the idea of motion toward or in the direction of - “unto” has the further shade of meaning of “upon” or “**in contact with**” - “unto” also carries the meaning of “fastening, securing to something.”
- Hence, while “to” has the usual meaning of simple direction toward something, “unto” ALONE holds the ability to carry the meaning of “on,” “upon,” or “in contact with.” The word “to” does not have this meaning.
  - The origin of “unto” is ‘on’ + ‘to.’ This is critical in Biblical usage because we go, not just ‘to’ Jesus, that is, in the direction of Jesus, we go “unto him,” that is, we go to have actual contact with Him.

- Therefore, having flawless accuracy, even down to the smallest words like “unto,” we should understand and appreciate in our Romans 5:5 passage that the operation of God’s love being “*shed abroad in our hearts by the Holy Ghost which is given unto us*” is NOT something like God’s love merely being given to us by the Holy Ghost (leaving it up to us to figure out how to put it to use), but REAL **CONTACT** (which is the necessity of the case) is being made as we come under this fantastic operation of God whereby the Holy Ghost takes the love of God and actually makes contact with our hearts that have been assaulted by the corruption from the Satanic policy of evil and He ‘sheds’ that love of God ‘abroad’ to disperse, flush out and sanitize our hearts from the corrupting elements and influences of doubt and uncertainty that the Adversary wants working in our hearts so that our ‘hope maketh us ashamed.’

- And the successful working of this operation of God will instead do just what the beginning of (:5) says it will do: “*And hope maketh NOT ashamed.*”

- But we must have the sound doctrine of HOW and WHY this operation works - that is, we need the sound doctrine of (:6-8) by which the Holy Ghost will effectually utilize and bring the definable and identifiable components of the love of God to bear upon the tribulations of the gospel in connection with our ‘hope’ of escaping the Lord’s day of wrath.

- So all these words are important. Even the words that God chooses to describe the detailed function of His love being “*shed abroad in our hearts*” are important. As we will see we are given 3 ‘yets’ - one in (:6), one in (:7), and one in (:8). And the one in (:6) and the one in (:8) are of vital importance to the overall effectual working of the doctrine contained in (:5-10).

- Note that we are going to be taught something about how it is and why it is that God’s love operates when it is said that He “*commendeth his love toward us ...*” - something very powerful is being presented to us - powerful enough to frustrate and remedy a vicious attack of the Adversary!

- Hence all the words that God has chosen to use in (:6-8) [even before you get to the “*much more*” assurance passages in (:9-10)], but especially the words He has chosen to use in (:6,7,&8) are all words that He uses as He describes what Christ did, and describes what He is doing in talking about what Christ did (to the extent that He is talking about it) that ‘commends’ His love, as He said it is done at the end of (:8) - and the words He utilizes to talk about that - all the descriptive terms He utilizes, like the word “*yet*” are the words that put those issues into the **extreme** character that they need to be viewed by us in order for the issue of God’s love to be “*shed abroad*” in our hearts.

- The issue in (:5) is not that the “*love of God*” is ‘placed’ in our hearts, or ‘poured out’ in our hearts, or that the love of God ‘exists’ in our hearts, or ‘dwells’ in our hearts - or that the love of God does anything that would be synonymous with simply being there!

- The issue is that the “*love of God*” IS ALREADY THERE if you understood the gospel and believed it - but now the issue in (:5ff) is the Holy Ghost (who dwells in us because we have believed the gospel of Christ) taking a particular aspect regarding God’s love in connection with that gospel that we believed, and focusing our attention upon it because there is an aspect of EXTREMENESS to it, that when you think about it, and when you really understand it and appreciate it - the issue is that God’s love ‘sheds abroad’ in our hearts and completely removes any idea of a doubt whatsoever that we could ever NOT be delivered from His coming day of wrath!

- And, if the effectual working of (:5-10) has done its job, at the end of (:10) that issue of God’s love being “*shed abroad in our hearts*” creates within our understanding the absolute impossibility of us ever facing or experiencing the Lord’s day of wrath (in any event of it whatsoever)!

- And that issue of “*the love of God is shed abroad in our hearts*” produces within us the very same understanding and appreciation that exists in God’s own heart, that has Him knowing that He has no intentions, and would never even entertain the thought of us going through, or being a part of, or having any aspect of His day of wrath being experienced by us.

- As noted before, it is critical to understand and appreciate that (:5) is NOT simply the issue of God telling us about His “love.”

- Its not simply talking about the issue of KNOWING that ‘God loves us.’

- For even though the word “love” itself has not been used up until this point, you can’t read the ‘gospel of Christ’ and not realize that obviously God loves us to have done that!

- And so the issue of “*the love of God*” is to be taken, in this context, as a ‘given’ issue. (i.e., It is not to be something whereby you come along to this passage and suddenly it dawns upon you - ‘My goodness, I never knew God loved me!’)

- If you have gone through the 3 parts of the gospel, and have believed in the gospel of Christ - and if you have paid attention to the way in which it was presented to you, then you would have no problem in understanding that God loved you to do that for you.

- (That’s part of understanding the function of the Kinsman/Substitute Redeemer!)

- But to get back to the issue of (:5) - it is so critical to make sure we have a proper understanding of just exactly what is going on - what God is stating He is going to do, and the fact that the issue of “*the love of God*” being “*shed abroad in our hearts by the Holy Ghost which is given unto us*” is God’s ‘antidote’ for the issue of SHAME being produced by the tribulations of the gospel when they become of such a nature that they attack the confidence in the “hope of the glory of God” that you and I say we possess!

- Especially, in receiving “glory” instead of “wrath” in the Lord’s day of wrath.

- And in order to displace that shame, if it occurs, or to prevent it from being able to get itself to get established (or get a toe-hold in our hearts) - God’s methodology for doing that; (the effectual means that He has chosen to do that); is through the ‘shedding abroad’ His love in our hearts.

- (And that is NOT some emotional thing - nor is it some kind of gimmick, or mystical magic, - nor is it a ‘touchy-feely’ type thing: IT IS A DOCTRINAL THING - SOUND FORM OF DOCTRINE!)

- Its the issue of presenting us with an understanding of an appreciation regarding God's love for us as it pertains to what He has promised us concerning being delivered from His day of wrath to come.

- And to understand it and appreciate it beyond just the fact that its a promise - but to understand it and appreciate it in connection with what is **BEHIND** it as a promise.

- And to, therefore, view it exactly like God views it, because the truth of the matter is, the reason why God has been able to promise us that we're delivered from His day of wrath is because of the very thing that He has done for us out of His love for us that He is going to teach us about in (:6,7,&8), and then draws a conclusion on the basis of that in (:9, 10).

- And by doing that, the very love for us that fills His heart, and that His promise from deliverance from the wrath to come is based upon, is '*shed abroad*' in our hearts, and it fills our hearts; and it flushes out any idea or any possible wondering (whether from our own imagining, or placed there by one of those tribulations of the gospel) that we could ever not be delivered from His day of wrath to come, just as He has promised.

- And when (:5-10) do effectually work within us; the end result at the end of (:10) is that our hearts, so filled with that understanding, that we deem it impossible to ever entertain the thought that we might not be delivered.

- And that's the **extreme** nature of just how far this excludes any thinking along the lines that we rejoice in a false hope - because it really isn't just what we think, but that we are thinking about our '*hope*' just exactly as our Heavenly Father thinks about it - and our rejoicing "*in hope of the glory of God*" is for the exact same reason God, Himself understands it is impossible for Him to ever put us in the line of fire of His wrath.

- Now, all of that is what is to be understood as just what it is that God is going to do about any tribulation of the gospel that would attempt to cast shame-producing doubt in our hearts concerning our yet future '*hope*.'

- But that doesn't begin to describe the "*love of God*" doing it. Because all we get from (:5) is God telling us what is going to take place - and with (:5) under your belt, you are now set up for being taught the effectual working of God's love getting "*shed abroad in our hearts*."

- You know that what you are going to be taught in (:6,7,&8) is going to be about God's love, but you're also aware right from the outset that in view of it being a 'shedding abroad' process, it is going to completely ELIMINATE, but just washing or flushing it out of the way, and replacing it with something that cannot be moved or removed - that there is no such thing as not being delivered from His day of wrath to come.

- ITS A GUARANTEE!

- And we have no need to ever entertain the doubt in connection with it whatsoever.

- And at the end of (:10), if we ever do entertain a doubt, it is because we're not thinking about what (:5-10) has taught us.

- The issue of God's LOVE and the natural thing it is to displace the potential doubts and the shame-producing effects of the tribulations of the gospel.

- Notice that (:5) states that, "*And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.*"

- It doesn't say:

"because the justice of God is shed abroad in our hearts"

or

"because the truth of God is shed abroad in our hearts"

or

"because the omnipotence of God is shed abroad in our hearts"  
or any other of God's attributes.

- Nor does it say that God's whole being, that is, the unity of all of the attributes of God - or the character of God is what is being shed abroad in our hearts.

- It is His LOVE that does this specialized work.

- And the question is, 'Why would it be that the love of God would be the most natural thing to do this, and not some other aspect or combination of His character and essence?'

- Note that there is something about the power of an argument (so to speak) when its based upon love that has a capacity to do what (:5) says. It has the capacity to 'fill the heart' in a way that nothing else, or something else really cannot do.



- There is a natural strength or might that a love-based issue has to it, that if you have some appreciation in advance, it helps to more easily understand and appreciate (:6, 7, &8).
  
- First of all, any time someone declares their love for you, it almost automatically makes you think that there is something special about anything that they would say to you - or anything that they would indicate that they would do for you.
  - Note that any time you are in a love relationship where one has declared their love for you, and there is a reciprocal love response on your part - it establishes a particular measure of dependability.
  
  - Love establishes an affinity or naturalness for the power and the strength of a **CONVINCEMENT** to take place in your heart, which naturally arises on the basis of that love of that person who is attempting to say something to you that provides a solid conviction issue because of what they are saying to you.
  
  - This is seen, not only in the strongest love relationship (i.e., between God Himself and us), but it is also demonstrated in what may be said to be the second strongest love relationship - that which is between husband and wife.
    - When a husband loves his wife, and the wife loves their husband, (or even in the case of children or family members) this specialized function of love exists.
  
    - For when our wives tell us something, and what they are telling us is designed to convince us of something - especially in connection with a real matter of our best interest or something of real sincerity and real genuineness on their part, in connection with either something they want to do to us or us to do, etc., - then when their appeal is based upon the knowledge we have concerning the fact that they LOVE us - there is a natural ability, based on that kind of a love-based appeal for that to FILL OUR HEARTS WITH CONVINCEMENT that what they are saying is FULLY genuine, FULLY sincere, with no lack of suspicion, or doubt, or credibility in what they are saying!
  
    - And if we were to take that exact same situation, but put it between ourselves and someone we did not know loved us, they could be saying the very same thing to us, and yet our hearts would always be questioning whether or not there was an ulterior motive or a hidden agenda or whether there was going to be a real determination to fulfill what ever they say to us.

- Note that the naturalness of love being *the* major factor for producing a conviction of something - (especially something being *said* to a person) and is one of the reasons law enforcement will commonly, in cases of attempted suicides, of domestic hostage situations, or even in cases of kidnappings (usually children) - is why often times the negotiator will bring in a member of the family (wife or children) to make the appeal to the offender to give himself up, or let the hostages go, or simply to believe what the police are telling him.
- But when there is no 'love' behind it, it makes it so that one party could say the exact same things to us as the one that loves us; about the very same issues, and yet it lacks all that ability to fill our hearts with it (with that information) so readily as when it comes from someone who truly loves us.
  - Nothing produces such conviction in the heart as that which is said to us by someone who truly loves us.  
(God has so created our human spirit to be convinced in this way!)
- This powerful aspect of **LOVE-BASED CONVICTION** is an issue that must be confronted first, (in :5), with a full measure of understanding and appreciation before the actual convincing details are confronted in (:6-8) regarding His promise to deliver us from His coming day of wrath.
- NOTE: It is NOT merely having a knowledge of "*the love of God*" - but it is a specialized function of God's love being "*shed abroad in our hearts*" - the full conviction which is given in (:6,7,&8), but a conviction that is to be understood and appreciated just as (:5) says it is - **LOVE-BASED!**
  - (Everything that God is going to describe is based upon, and based FIRST upon, the fact that God loves us. And this sets us up for a power of being convinced that far exceeds any other appeal that could be made, or that could achieve the effect of the effectual nature of having God's love SHED ABROAD in our hearts.)
  - (And this is critical for utterly destroying the shame-producing effects of the Satanic inspired tribulations of the gospel. -- The great power of the Adversary is met and conquered by the even greater power of God to produce a conviction in your heart that sheds abroad the remedy for the tribulations of the gospel - and that conviction is solely and solidly based in God's mighty love!)

- Note that this is critical to understand at this point if you ever hope to appreciate the full impact of what it means in (:8) when it says that God “*commendeth his love toward us ...*”

- Again, this all needs to be understood and appreciated, not for the cold mechanics of how it works - but to see that God has so created and designed the human spirit so that it is designed primarily, when it comes to anything that convinces it of something or persuades it of something, that it is designed primarily to be convinced and persuaded on the basis of the LOVE of the one who says it to you.

- And in God’s relationship with justified people (whether it is in His program with Israel, or with us in this dispensation of grace), the ultimate foundation upon which He desires to persuade us and convince us of something is always on the basis of His LOVE.

- (And this is one of the first times that we get dealt with in this manner - but it is only the first of many times coming up.)

- And since God created and designed the human spirit to respond this way, He also created and designed it to respond this way between other human spirits. And that is why we can do this in connection with a marriage relationship, a relationship between us and our children or other family members, and also why it exists between the living union relationship that the members of the remnant of Israel will have between one another - and that is also why it can exist between the members of the body of Christ when they ‘love one another.’

- Rom. 12:10; 13:8

- Eph. 4:2

- I Thess. 3:12; 4:9

- Note that this is actually building upon what has been told to us back in (Rom.5:2 - “*By whom also we have access by faith into this grace wherein we stand ...*”) - i.e., now that our former estranged relationship has been changed from its highly limited and highly restricted association that it was to an unlimited and unrestricted relationship, we are going to go on to be educated into our sonship status in chapter 8, and as we are properly educated and edified, we will encounter MANY issues and doctrines and instances where an appeal is going to be made to us: for us to be solidly convinced of some things that would be very hard to be convinced of unless the One saying these things to us made it very apparent that He loves us even more than we know at this point, and which will cause us to have our love for Him to be ever more increased as well! (i.e., To love Him more than only our Justifier and Savior.)

- In fact, when those love-based appeals are made throughout our sonship edification, they act as ‘markers’ that indicate a level of maturity has been attained, and the son is now prepared to go on to the next step in his sonship education and edification.

- This is why a reciprocating love from God to us and us to God becomes vital and critical in producing a conviction of an issue.

- And therefore, when you think about God loving us, we come to understand and appreciate that it is not a blanket concept, but that God loving us is always set within a particular context!

- And not only that, but our love being reciprocated back to God is always within a particular context. In other words, the issue of loving God is not only because He provided His Son to die for us and justify us unto eternal life - that is only the beginning of many things God has done and will do for us, all of which elevates our love for Him in each particular context.

- John 14:27-28 - Example of God’s people ‘loving Him’ in a context which is something other than that of simply loving Him as their Savior.

- Here in the opening portion to the climactic stage in God’s program with Israel, the Lord is preparing His apostles for His imminent rejection and for His subsequent return to the Father. And as He does this, He particularly addresses the issue of their less-than-happy response to the significant and expedient event of His impending departure from them.

- In fact, He pointedly reproves them for the contrary nature of their response when He says to them, *“If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.”*

- Note *“If ye **loved** me,”* the Lord said to them, *“ye would rejoice.”* As far as the Lord was concerned they did NOT love Him, because they were not rejoicing! (And they really were not rejoicing!)

- Instead their hearts were troubled (a tribulation had come their way) and they were filled with sorrow, just as the Lord said. Yet didn’t they “love” Jesus as their Lord? and as their Savior? and as their King? In fact, didn’t the Lord acknowledge earlier on that they **did** love Him as such? Yes! But now He indicates that their lack of rejoicing is because they did not love Him.

- Obviously the Lord is not speaking here about the apostles loving Him simply as their Lord and/or Savior. Rather He is speaking about them loving Him particularly in view of Him being Jesus the Christ, the Son of God, who is at this time entering into the process of fulfilling the mandates of the Davidic Covenant for the salvation of Israel and for the establishment of God's kingdom on the earth.

- Specifically the Lord is speaking about them loving Him in view of this highly significant event that is about to occur in His ministry as the Christ, and loving Him in view of the wonderful advance that it will be in the outworking of the program.

- Now if the apostles loved Jesus in connection with this, then, as the Lord said to them, they "*would rejoice.*" For as He explains to them, His departure will not be a defeat, or a set back, or anything like that at all. Instead it will be the exact opposite - for as He said, "*I go unto the Father: for my Father is greater than I.*"

- So then the significance of this event truly was cause for the apostles to rejoice, just as it was for the Lord Himself. Nevertheless at this point in time they did not love the Lord for this particular reason and in this particular way, though they would do so later on.

- John 21:15-19 - Another great example of this is found during the time the apostle Peter was singled out and was confronted by the Lord with the issue of 'loving Him.'

- However this was for an additional and different reason altogether. It pertained to a very particular reason which uniquely belonged to Peter. And in view of it, it was needful for the Lord to confront Peter with the issue of whether he 'loved Him' in connection with it.

- (read the verses)

- (:15) - 2d.per.sing.Pres.Act.Ind. of ἀγαπάω.

"lovest" --- Peter: 1st.per.sing.Pres.Act.Ind. of φιλέω.

- (:16) - ditto (:15)

- (:17) - 2d.per.sing.Pres.Act.Ind. of φιλέω.

--- Peter: 1st.per.sing.Pres.Act.Ind. of φιλέω.

- Here, following His resurrection, the Lord pointedly questions Peter three times as to whether he loved Him. But the Lord's questioning did NOT pertain to whether Peter loved Jesus simply for who He is as his Lord and his God, or as his Savior, or even as the King of Israel. But for another reason entirely!

- The Lord questions Peter about whether he loved Him in connection with the fact that the Lord had entrusted him with both the leadership of the apostles and with overseeing the edification of the remnant of Israel.

- And for this reason the Lord's questioning was three-fold, and His responses to Peter's replies were, "*Feed my lambs*"; "*Feed my sheep*"; "*Feed my sheep*."

- Also for this reason the Lord pointedly informed Peter of what the future held for him in view of what had been entrusted to him.

- Likewise for this same reason the Lord appropriately capped off the thought-provoking questions by saying to Peter, "*Follow me*."

- Note: We are going to go on to be educated into our sonship status in chapter 8, and as we are properly educated and edified, we will encounter MANY issues and doctrines and instances where an appeal is going to be made to us: for us to be solidly convinced of some things that would be very hard to be convinced of unless the One saying these things to us made it very apparent that He loves us even more than we know at this point, and which will cause us to have our love for Him to be ever more increased as well! (i.e., To love Him more than only our Justifier and Savior.)

- And as our relationship as God's 'sons' grows and matures, it will provide God with the ability (on the basis of learning this introductory aspect of how He produces a love-based conviction) - it will provide Him with the ability to simply say things to us that are going to be able to produce conviction and full persuasion in our minds concerning the validity of it, the reality of it, the value of it, etc., and to do so eventually without hardly ANY explanation at all!

- As we start off here, it is going to take 5 verses (:6,7,8,9, & 10) of explanation for the "*love of God*" in connection with this issue to get "*shed abroad in our hearts*" and to produce the conviction that God wants produced. But that's because we're just starting out!

- That's because we don't have a well-exercised human spirit that responds to God's love.

- But later on, as we get out into the second and third courses or levels of our sonship education, its not going to take near that much explanation - i.e., you're not going to have 5 times the statement of (:5) to get it to effectually work within us - in fact, in some places the word "love" won't have to be used!

- And the reason will be that, because of our response to the issue of God's love, and our maturing in our sonship edification to that love-response, and our experience as we go through our sonship education getting it so that our conviction and persuasion takes place far more readily - and once that becomes 'second nature' to us, God is going to be able to say some things to us real simply and there is going to be an immediate persuasion or immediate conviction, without a need for Him to say an awful lot to get it across.

- (Which is one of the reasons why, as you go through the curriculum for our sonship education, the amount of information gets shorter and shorter as you go along.)

- And that is simply because that the ability to deal with what God is saying in an almost compressed way, and yet get everything out of it that needs to be gotten out of it can take place because we're that much more skilled, and godly edification has produced that much more of a depth and comprehension to our thinking so that we can respond to profound doctrinal issues without very much information about them.

- And that needs to be recognized - not just that it is a theory - but that it is a reality and an integral part of our sonship lives.

FIRST COURSE: Rom. 8:39; II Cor. 13:11; Gal. 2:20

SECOND COURSE: Eph. 3:13-21 (:17-19); Phil. 3

THIRD COURSE: II Thess. 3:1-5 (:5); Titus 3:4; Phm. 1:5

- Timothy: A study in how the 3 phases of the PoE worked in him to attempt to produce evidence that the Adversary's influence is more powerful and mighty than that of the godly wisdom of sound Bible doctrine. (Note that Timothy is mentioned in all but 3 of Paul's 13 epistles: he is not mentioned in Gal., Eph., or Titus.)

- Satanic Wisdom vs. Godly Wisdom

- Power to influence.

- Power to produce either "godliness" or 'satanliness.'

- Eph. 3:13-21
  - (:13) - “*faint*” = effects of the 2nd & 3rd phases of the PoE!
  - (:16) - “*inner man*”
  - (:17) - “*love*”
  - (:19) - “*love*”
- Eph. 4:14
- Eph. 6:10-13
  - (:10) - “*power*” and “*might*” (the power of God excels [“excellency” of the power of God’s word] the power and might of the Adversary’s wisdom.)
  - (:11) - “*wiles*” (note 3 things: “*stand*” “*withstand*” “*to stand*”)
- II Cor. 1 - Deals with the tactics of the PoE against us that produces “*the sufferings of Christ*”
  - (:1) - (note Timothy is mentioned)
  - (:3) - “*Blessed*” - Paul pronounces a blessing to God in the face of terrible suffering because he knows God will not put His hand between him (or you) and his circumstances (or yours) !
    - But God has provided a more excellent power for you to demonstrate by ENDURING your circumstances with the effectual working of some sound Bible doctrine in your “*inner man.*”
  - (:4) - “*tribulation*”
    - Note the context sensitive terms here and in (:5) - “*Blessed*”; “*comfort*” - “*tribulation*”
  - (:5) - “*the sufferings of Christ*”
    - Note Satan’s HATRED for the message & the messenger of the “*mystery*” - why? - because it shows him to be a fool!
    - ↓
    - (who Christ is made to be now, as head over all principality and power in the heavenly places - and YOU as a member of His body!)



- (:6) - “*effectual in the endurance of the same*” - the power resident in the doctrine - the doctrine of II Corinthians!!!
- (:7) - “*ye are partakers*” of it!
- (:8) - note “*Asia*”

- II Tim. 1 - The PoE has great power - enough to produce a “*spirit of FEAR*” in Timothy!

- The PoE was successful over time to beat Timothy in Phase III.

- Paul makes it clear to Timothy that the power of God is not going to come along and deliver Timothy out of his circumstances, but it has the power to defeat the Adversary’s PoE by its operating within Timothy!!!

- Timothy had stopped being MINDFUL of some things - and that’s why Paul keeps putting Timothy in “*remembrance*”.

- The power of the PoE had so worked on/in Timothy to pry away and dislodge some doctrine (much like it works to produce corruption in your heart where those tribulations of the gospel are concerned back in Romans 5!)

- And you see that as you track Timothy through Paul’s letters (especially culminating in I Timothy).

- Timothy is mentioned in 10 of Paul’s 13 epistles.

- Timothy is one you would least expect to find this way!  
(He was broken down physically and spiritually to the point of resigning from the battle!)

- And Paul writes to him as a soldier suffering battle fatigue and shell shock - but not to send him home - but to take up the “*armor of God*” and fight to the end!

- (:3-5)

- (:6) - “*remembrance*” = to put back in the mind so that the mind is occupied with it again.

- The PoE had dislodged it.

- (:7) - “us” - Paul had this very same thing happen to him, too!

- Timothy was thinking the way the Adversary thinks!  
(Satanliness was being produced.)

- Note the connection of the “*fear*” and ‘*shame*’ of (:8).

- And notice that this is a “*spirit of fear*” - this is not some kind of a demon or unclean spirit doing this, or being described here!

- “*spirit*” = OED: “The active or essential principle or power of some emotion, frame of mind, etc., as operating on or in persons.  
- 1382 Wyclif - II Tim. 1:7”

- Timothy had an active power of a frame of mind of “*fear*”.

- “*Fear*” (which took YEARS to produce) dominated his mind in every area! (i.e., what will happen to me, what will happen to my ministry, what will people think????)

- And note that there is a reason for the 3 things mentioned here in the order they are mentioned.

- (:8) - cp., II Cor. 1:7

- Shame is the fuel supply for “*the spirit of fear*”.

- Shame generates fear!

- The Adversary got Timothy to think in a way that generated fear; and that was by becoming “*ashamed!*”

- Note the 2 categories of shame mentioned.

- “*power*” - the power does not get rid of the afflictions!

- The power of God not only makes it so you endure the afflictions, but to be a “*partaker*” of them - (not an unwilling partaker - “*partaker*” means you WANT them - “This is my piece, I’ll take it!”)

- You take it on “*par*” with everybody else (with Paul) - the power is in the doctrine!

- (:9) - Paul starts setting forth the doctrine.

- (:10-11)

- (:12) - “*For I ... have a wall of fire?!? - NO! - “***I KNOW***”*

- Paul understood something about the **extreme** tactics of the PoE. And he knows how to use the “armor”.

- And Paul knew the battle was going to be so extreme that he “committed” something to the Lord against that “day” - that “evil day” of Eph. 6:13 (“*Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.*”)

- The welfare of his own sanity - he committed the welfare of his soul/spirit when he would be under the burden of crushing SHAME to produce the FEAR and finally the destruction of his own ministry!!!

- But the doctrine worked - the excellency of God’s power!!!  
(see II Timothy 4:5-7)

- (:13-15) - Remember “Asia” back in II Cor. 1:8?

- The “us” in II Cor. 1:4 is Paul and Timothy.

- Timothy had come to accept what the PoE had endeavored to produce in him over a long period of time.

- II Cor. 4:7

- (:8-12)

- (:13) - He’s not (those things mentioned in :8-12) BECAUSE OF WHAT HE **BELIEVED!!!**

- (:14-16)

- Now go back to Paul’s prayer in Ephesians 3:14-21 in light of this.

- SUMMARY COMMENT on “*the love of God is shed abroad in our hearts*”:

- An appeal or convincement in one’s heart that is based upon love is the most powerful method of producing convincement or producing persuasion in the human heart that could ever take place.

- And in connection with its power to persuade and convince, the One that utilizes a love-based appeal to produce that full convincement or full persuasion, likewise produces the greatest ability to RESIST any attempts to dissuade and to un-convince.

- And this makes it so that the concept of God’s love being “*shed abroad in our hearts*” is the full, accurate, and powerful terminology that God has chosen to use in describing the total and complete **remedy** that it is for the tribulations of the gospel that the believer may be experiencing. Especially in connection with the assault upon our hope of escaping the Lord’s day of wrath now that we are fully justified unto eternal life.

- And because of the power the love has to produce a full persuasion or convincement in the human heart, the issue of it being described as being “*shed abroad*” makes it the full and complete remedy for the attacks of the policy of evil against our hope of escaping the Lord’s day of wrath.

- The fullness of the concept of God’s love being “*shed abroad in our hearts*” is much like water flushing into a large area and purging out the contaminates that you don’t want to be there, but then it stays or remains there and occupies that area to replace that contamination so that the contamination and corruption cannot come back in.

- And when something is “*shed abroad*” that is what happens:

- There is a purging effect and expunging effect.

- But along with that there is the occupying effect, which produces a RESISTANCE and a BARRIER to what was presently occupying that space ever coming back in or getting an ability to reside there again.

- Therefore issue of a love-based convincement or persuasion carries these two capacities or components: 1) REMOVAL OF DOUBT  
2) PREVENTION OF DOUBT RE-OCCURRING  
which produce convincement like no other appeal can produce.

- And the reason is because it doesn’t only deal with what is going on in the mind, but it also deals with what is going on in the whole “*heart*” - that is, it not only touches the human soul, but it touches the human spirit as well. Therefore, the whole “*inner man*” is affected by it.

**INTELLECTUAL ONLY APPEAL:**

- Many arguments or appeals to convince one of something are merely intellectual - and as such they have no ***PROPER*** emotional contact to them. But when you are dealing with a loved-based appeal, you are dealing with both the intellectual and the emotional, i.e., the spirit and the soul.

- A purely intellectual argument or a purely intellectual convincement (which often times is all you've got when you're dealing with someone you don't know, and someone who you can come along and say doesn't love you at all, or that you love them) - all you've got therefore, from what they say to you, is something your spirit can process, but it is void of any proper emotional support. And in cases like those kind of arguments and those kind of convincements, there is usually a preponderance of evidence that almost buries the spirit in the proofs and facts to produce a measure of convincement that would cause a person to come along and finally say, "Ok, I'm fully convinced."

**EMOTIONAL ONLY APPEAL:**

- On the other hand, often times a convincement or persuasion will be appealed to based upon an emotional response or reaction that has its own problems and shortfalls. For on the one hand emotional-based appeals of convincement will rest upon how someone feels about an issue (without any real supporting facts) and can produce a false sense of security; and on the other hand, an emotional-based appeal can begin producing doubts based upon the lack of emotion or an emotion one thinks is incompatible with the issue at hand.

- So when you're dealing with an argument or a persuasion or a convincement that has more than just intellectuality behind it - it has the ability to reach the spirit and the soul so that the two can function together, just like they are designed to function together - and one can feed the other, and the other can respond to what is being fed - and that mutual encircling rapport can take place that God has designed the soul and spirit to have take place -- when they therefore fix together, and join together in harmony, it is then that you have the ultimate convincement that the human "*inner man*" is capable of possessing.

- And that is exactly what is going on here, in Romans 5:5.

- And it is essential that you have as near a full understanding and appreciation of this love-based convincement so that the effectual working of the rest of the doctrine has its full impact in your heart.

- Therefore, what is going to happen now in Romans 5:6-10 is the actual function of God 'shedding abroad His love in our hearts by the Holy Ghost which is given unto us,' and that is exactly what is going to take place.

- And the power of this kind of an argument is fantastic to be a partaker of - and when you realize that, and when you realize that verses 6,7,8,9, and 10 is going to do that, it should cause you to have are real appreciation for this aspect of the effectual working of God's word when it comes to convincement and persuasion.

- And that is important because our entire sonship life is going to be based upon being convinced and persuaded from God, especially of things you cannot see!

- And therefore, when you do not have empirical evidence to operate upon, the foundation that God is always going to be coming along and telling us that "here's the reason why you ought to believe this - or be fully persuaded - or here's the reason why you ought to operate upon this - is because its beneficial for you, and I've made it beneficial for you because I love you!"

- If we don't start off with an appreciation for love-based convincement, and have that effectually work within us from the outset, there will be a real snag or hindrance in our ability to respond to the next ones that come along.

- And so in the genius of how God has put His word together, and the genius of the edification process in which things get built one upon the other, this first cornerstone for the foundation for our edification, has as its ending, this issue of "*the love of God*" being "*shed abroad in our hearts by the Holy Ghost*" and producing the ultimate convincement and full persuasions regarding the eternal security of our justification and the salvations promised unto us in it, which not only produces that full convincement regarding the eternal security of our justification and what we've been promised salvation-wise, but also, because it is foundational, it allows other further promises and other further things we need to be convinced about and persuaded about to be attached to it and built upon it. And if we have a solid foundation for this, they will build upon it easily. If we don't have that solid foundation, then they will not be built upon easily, and we will struggle with them and frustration, discouragement, and resistance will set in.

- (And notice that you are not told, nor are you going to be able to come along and mechanically describe or illustrate the process of how the Holy Ghost gets this done - and no man can do that - because God hasn't designed for us to be able to do that - but He has designed for us to be able to understand and appreciate that it DOES take place)!

- By now you should realize that God is developing in you a *different* set of 'eyes' other than your physical eyes!

- Eph. 1:17-18 (:18)

- II Cor. 5:7

- Note that even in Israel's program, they too, must understand and appreciate that they must operate upon faith and not sight in some areas - especially in connection with their sonship education.

- Heb. 11:1-2

- But the difference is that it is not an EXCLUSIVE CHARACTERISTIC for us.

- Exodus 34:10

- Psa. 74:1-10 (:9)

- But it is an ESSENTIAL characteristic for us in this dispensation of grace to operate upon. It is an integral, indispensable virtue in our sonship lives, which only becomes more and more of an issue, (and more and more of a necessity for us), as our godly edification increases and matures.

- Col. 3:1-4

#### SUMMARY COMMENT ON "***SHED ABROAD***":

- "*shed abroad*" - You already know that the exact terms God uses to describe what His love is designed to do to thwart the effects of the policy of evil isn't just any old way to describe it. It is highly significant. It is an expression that says that it does something special. And whatever it is that gets "*shed abroad*," the attention to be paid to it is that it doesn't just exist, but it actively does something - it has an action to it that does something out of the ordinary - it does something more than just existing or being there.

- The concept of a 'shedding abroad' is being specifically chosen by God to describe an action with respect to the knowledge of His love for us that He wants to function in that very way in our hearts.

- And there is something already in the context that is the reason it has to be stated this way. And in this context it is the very assault and attack upon our 'hope' of escaping the Lord's day of wrath, and all that that produces within our "inner man" or within our heart. And what those attacks or tribulations of the gospel produce in our hearts, if they are effective, and if we allow them to affect us and thereby become victimized by that policy of evil is: SHAME: crushing shame that would cause us to be silent cowards instead of bold ambassadors for Christ. And that calls for a 'shedding abroad' of God's **remedy** (His love) to fully get rid of all that thinking and all that contamination and corruption and flush away all that shame.

- The idea is that a tribulation of the gospel instigated by the Satanic policy of evil is going to attack, particularly your "*hope of the glory of God,*" and along with the corruptive and counter doctrine it will try to influence you with - it will attempt to dislodge the sound doctrine you are operating upon, replace it with corrupt doctrine, but the end result will be, and the objective will be to fill your heart with **SHAME**.

- Rom.5:5 - God comes along and tells you the He has got a remedy for all that, and when that remedy is understood and appreciated and utilized correctly, God's remedy is of such power that it will, in the end, have a result in your heart and an objective in your heart that "*hope maketh not ashamed.*"

- That is, it is as if God says, "Look, if you will look at your 'hope' from the perspective that I'm going to tell you to look at it from right now, something else is going to fill your heart, rather than shame! I'm going to 'shed' something 'abroad' in your heart; and just like water when its poured out of a bucket onto a floor (so to speak), it washes and sweeps everything out of its way, and it occupies the space of what was previously there - My LOVE will occupy the space of what was previously there, and will disperse the shame that the tribulations of the gospel put in your heart, and My love will take its place. And what I'm going to teach you about My love, when it does that, is going to effectually remove any potential shameful thinking any longer and prevent it from ever establishing itself in you again."

- The corruptions and attacks of the policy of evil will attempt to produce shame in your heart in connection with:

- 1) Your salvation by grace through faith alone in Christ alone;
- 2) Your hope in connection with escaping the Lord's day of wrath;
- 3) Your hope in connection with escaping the day of the righteous judgment of God.

- Together these 3 comprise your eternally secure justification unto eternal life.



- And that shedding abroad of God's love is NOT some kind of gushy, feely, gimmick kind of thing - it is a DOCTRINAL thing! And now we will begin to be taught the sound doctrine of God's remedy for shame-producing attacks of this tribulation of the gospel of Christ.

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Romans 5:6-8

6 For when we were yet without strength, in due time Christ died for the ungodly.

7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

### INTRODUCTORY COMMENTS:

- These three verses (Rom. 5:6,7, &8) are going to form a powerful premise which will contain not only a proposition to which the conclusion will be drawn in (:9 & 10), but at the same time it will give us the precise understanding and appreciation of what it means to have God's love "*shed abroad in our hearts*" that sets it apart from merely knowing that God loves us.

- And this is important because if we cannot make the connection with how and why God's love being "*shed abroad in our hearts*" remedies the shame-producing attack upon our "*hope*" of escaping the Lord's day of wrath (a connection that is far more than just knowing God loves me and because of that everything will be alright) then we will not be properly equipped or protected or immune to the attacks of the policy of evil to try to bring into question in our own minds whether or not we really are going to escape God's wrath and whether or not we really are eternally secure in our justification unto eternal life.

- The common approach to these passages is to kind of skim over verse 6 and bring out the comparison that is being made in verses 7 and 8. The common approach states that 'Having mentioned the pouring out (sic) of God's love, Paul now described the character of God's love, which explains why its pouring out (sic) assures believers of hope.'

- Then an appeal is made to the obvious: 'that a comparison is being made by Paul to look at the highest expression of human love and devotion in contrast to God's love which was demonstrated in the cross-work of the Lord Jesus Christ, who went above and beyond any and all human expressions of love by dying for us "while we were still (sic) sinners."'

- However the problem with this is that what is being produced here is far more than assurance of hope - that is only half the picture.

- Half of what is being presented really is taken up with the issue of comparing the way - even to an extreme - in which human beings would express their love for another by dying for them, over against the greater expression of God's love as seen in Christ dying for us "*while we were yet sinners.*"

- But this still begs the question, 'How does that concept work into the conclusion of (:9-10) that "*we shall be saved from wrath through him*" and "*we shall be saved by his life*"?' Or to put it another way, on the basis of the common approach to what is said in (:6-8), could you predict what will be said in (:9-10), even if you never read them before?

- Again, the common approach would be to say, "A righteous man, or a good man, is not qualified to redeem me, but the Lord Jesus Christ was qualified to redeem, and therefore God loved me so much that He provided a qualified Redeemer (a position no mere natural man could ever qualify for), and so because He loved me with infinite, godly love, (personal or impersonal, take your pick), and because He provided absolute and perfect redemption, then somehow I'm saved from the day of wrath."

- But there are a couple of problems with this.

- Remember what is being presented to you, and the way in which the information is being presented.

- We are supposed to be operating on information that we have already been confronted with - that we have already been told about - (:1 - *Therefore being justified by faith, ...*).

- We were told that as un-justified persons we had a dismal hope - a future that was bad, tragic, and sad:

*4 Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?*

*5 But after thy hardness and impenitent heart treasurest up unto thyself wrath against **the day of wrath and revelation of the righteous judgment of God:***

*Romans 2:4-5*

- Now we are told that "*being justified by faith*" we "*rejoice in hope of the glory of God.*" That is, we have the hope of escaping both the day of wrath, and the day of the revelation of the righteous judgment of God. We have the hope of a day of "*glory*" on our calendar, rather than what we had before - a day of "*wrath.*" And this is one-half of our full understanding of our justification being eternally secure.

- So one problem is: how is it that by stating the fact that God loves me more than any human expression of love, become a remedy for the tribulation of the gospel that attacks my hope of escaping the day of wrath? And why does He have to go to all the trouble of 'shedding abroad' His love in my heart by the Holy Ghost?

- To put it another way, how does Christ dying for me, even if it is in a far superior way than all other fallen human beings, and even if it is a demonstration of His great love for me, to die for me when I was full of sin and ungodly - how does all that GUARANTEE that you're not going to go through the Lord's day of wrath?

- (i.e., legally guarantee - if only love is what is being appealed to here based upon a comparison between how men die for men, verses how Christ died for ungodly men, then we have a legal problem - because only the moral and ethical side of the argument or proof is being satisfied!)

- And the even bigger problem in connection with this is: There are many instances in which fully justified individuals (justified unto eternal life) who are told repeatedly that God their Heavenly Father loves them, and that the Lord Jesus Christ loves them - all of which was demonstrated to its highest degree in the cross-work of the Lord Jesus Christ, and yet they WILL go through the Lord's day of wrath!

- That is, there are fully redeemed people in God's program with Israel who are going to go through the Lord's day of wrath! (And so, God loving them, Christ dying for them does nothing for their escape of physically going through the Lord's day of wrath!)

- The members of the remnant of Israel are told repeatedly God loves them:

- John 3:16
- John 14:16-26 (:21, 23)
- John 15:9-10
- John 17:26
- Hebrews 12:1-8 (:6)
- 1 John 4:10, 11, 19
- Revelation 1:5

- The remnant has the grand opportunity to honor and glorify God in availing themselves of those salvations in connection with the 2nd and 3rd mandates of the Davidic Covenant!

- Matt. 24:13, 22
- Rev. 2:26 (7 churches) - a whole raft of provisions will be available at this time!!! (The Lord's Day of Wrath)

- What this (Rom. 5:5-10) is doing is guaranteeing you that the promise you, as a member of the church the body of Christ, have been given concerning being delivered from the Lord's day of wrath can do nothing but come to pass. And if we have accurately described the effectual working of what (:5) says, then we know that this is designed to displace and flush out any idea of being ashamed for having believed that and being fully persuaded of it.

- In fact, instead of being "ashamed," we have all the more (much more) reason for being as bold and as confident as the ambassadors we are. And it is all based upon that issue of the love of God being shed abroad in our hearts.

- But we have to be able to do more than handle this passage as it is commonly handled by the average Bible teacher or preacher or commentary writer - we have to come along and answer the question of just how it is that simply talking about God loving me so much that Christ died for me in a way other men could not; how does that PROVE that I'm delivered from the wrath to come?

- Granted, that's the mechanical means whereby He's able to deliver me from the wrath to come, as a beneficiary of His cross-work. But that's not much more than I already knew back in chapter 3. (Granted, I'm having something brought up here that has already been told to me, but now some additional information is going to be added to it so that it produces the remedy for the shame-producing tribulations of the gospel I'm now going to experience.)

- All of this is to say that there is something in both the things that are being told to us in (:6), and something in the way in which they are being told to us that puts God's love, and what it is doing in our hearts in a very narrow perspective.

- Note that (:6) says, "*For when we were yet without strength, in due time Christ died for the ungodly.*" By stating it this way, and presenting the information to us this way, the issue is NOT simply the fact that Christ died for us - for that is already understood. The issue is, Christ died for us in view of a particular condition being the case with us (which is the issue of us being "*yet without strength,*") and He did it at a particular time (which is the issue of "*in due time*"). And the issue of God's love for us that is resident in Christ dying for us that God wants us to look at - that is narrower than just the fact that He loved us in general, and that Christ died for us - has to do with Christ dying for us when we possessed a particular condition and after possessing that particular condition Christ died at a point that is referred to as "*due time.*" And when that is understood and comprehended for what it is and fully recognized, then (:7) will come along and say, 'Now compare that to this,' - and then (:8) will come along and say, 'Do you see this about it?' And when you do see this about it, then (:9 and 10) come along and say, 'Now you can realize these two things that make it absolutely impossible that these two things (:9 and 10) says won't come to pass.'

- The key to everything in (:6) is NOT the obvious thing - which is the fact that Christ died for us, - it is the unobvious thing about the **condition** we were in and the **time** in which Christ died for us.

- Therefore, this means that the Key to understanding and appreciating what God is going to do in providing the remedy to the tribulations of the gospel (i.e., the attack upon our 'hope' and its shame-producing effects) we are facing is found in (:6).

And the Key to (:6) is to understand and appreciate a particular condition we were in, described by Paul as "*when we were yet without strength,*" and the time in which Christ died for us, described as "*in due time Christ died for the ungodly.*"

- So this begs the question, first and foremost, "What in the world does it mean when it says, "*For when we were yet without strength*"?"

- Note that it doesn't simply come along and say 'For when we were yet **sinner**' - i.e., being 'sinners' is not the issue here - in fact it won't come along and say we are sinners until down in (:8).

- The very fact (or the way in which) Paul states it in (:6) without any further explanation tells you that you have already encountered the issue that you should now be thinking about that clarifies the expression "*yet without strength.*"

In other words, the answer to what this means is already sitting back in the previous information of the gospel of Christ.

- And when you get these kind of expressions without any explanation that goes along with them, you know that God expects you to be able to understand it based upon something He has already been talking to you about.

- And for all practical purposes, the only thing God has been talking to you about up to this point is the gospel of Christ.

- So some place in the gospel of Christ, God has already addressed this basic concept. (It may have only been a brief statement or mere mention - but now He's going to refer to it, and He's going to make an issue out of it).

- So resident in the gospel, itself, is something about the reality of this issue, and that defines this issue of us being at a time described in this condition of being "*yet without strength.*"

Romans 5:6 - The Divine viewpoint explanation of why our 'hope' "*maketh not ashamed*" and further explanation of the Godly remedy of 'shedding abroad His love in our hearts' to defeat the tribulations of the gospel.

## Romans 5:6

For when we were yet without strength, in due time Christ died for the ungodly.

- "**yet**" - Temporal adverb ἔτι (eti) = yet, still - it can be used in a variety of ways, such as in time or in the implication of accession or addition.

- Commonly, "yet" is seen, in its adverbial form, to imply some kind of duration of time - present or future. And therefore, since sloppiness in English vocabulary control is the order of the day, the newer, so-called better English translations (NIV, NASV) will change "yet" to 'still.' However 'yet' and 'still' do not mean the same thing. For 'still' has as it's basic meaning, "to be quiet, to be motionless, to be at rest," hence when use in a context such as this it gives the idea of being in a condition without change, interruption, or cessation; hence continually, constantly, or always - indicating the continuance of a previous action or condition. In fact, the closest 'still' gets to 'yet' is that 'still' can be used to describe a condition in a further degree.

- And this is where 'yet' becomes the more excellent choice to describe what is going on here in Romans 5:6 and 5:8.

- Note that the Greek word (eti) is not only an adverb of time, but it is also an adverb of degree.

- If you look closely at this passage, you will see that Paul is driving, not at a condition that 'still' exists, or 'constantly' exists, or 'always' exists. (The idea or assumption of the 'common-taters' is that we have always been sinners, we still are sinners, we can't change being sinners on our own, so Christ had to die for us sinners.) But Paul neither says we are sinners in this verse, nor is that the primary thing he is driving at here!

- Paul says we were "*yet without strength*" - and the expression "*without strength*" is not just merely a more fancy way of saying we were 'sinners!'

- This passage and this expression does not intend for you to come along and try to get you to look at yourself just prior to being justified, and cause you to think that you were 'at the end of your rope - you've tried everything and it just didn't work, so you 'turned to Christ' who died for you.

- The fact is, that in many cases of justification, (mine included), often times a person may believe in Christ as their Savior and not have come close to 'trying everything' (such as all other forms of religion or even all attempts to justify themselves) to the point that they could say, "Just prior to being saved, I was totally drained or 'maxed-out' of my own strength and power to save myself."

- Paul is not driving at you looking at yourself or your own **personal** condition just seconds or moments before you got justified.

- But he is driving at you understanding and appreciating something about a **PARTICULAR CONDITION** we were all - (all us Gentiles) - in that has a legal bearing upon how and why it is that we could not possibly be objects of God's wrath.

- And it is found in describing that particular condition we were all in, as Gentiles, that warrants the use of "yet" and that a term like 'still' is inadequate to describe that condition.

- It is obvious that the way in which "yet" is being used in at least two of the occasions (:6 and :8), if not all three, the word "yet" is being utilized in its **EXTREME** form or use of the term.

- Our English word "yet" not only has the capacity to indicate all that 'still' indicates - such as "in addition," or "in continuation" - and in such cases where a COMPARATIVE is being presented is where you will most commonly find such close similarity between 'yet' and 'still.'

(ex., "It was raining yesterday, and it is raining still or yet today.- That has two time-frames in view, and you're looking at them both; and you're talking about a feature that pertains to both of them; and you're going to compare that feature; and one feature is going to be the base, and the other is going to be the result.

The two time-frames: 'yesterday' and today;'

the two common features: 'rain;'

the base is: 'yesterday' and the result: 'today;'

and 'yet' is the word that makes the transition between the two, and makes you realize that, by the comparison, the same weather conditions that existed 'yesterday' exist 'today.')

- This is how 'yet' is used in the sense of 'still.'

- However, 'yet' does not have to be utilized that way. And, in fact, if the passage is NOT one of comparison, 'yet' easily conveys another meaning. And one of those other meanings, and the one that adequately fits the context and meaning of the passage (and the one that demonstrates real English vocabulary control) is the sense of **EXTREMENESS**.

- And the issue of extremeness is the issue involved in the passage before us. It is the EXTREME nature of the case that is being put before us, especially in the first use of it in (:6) and also in (:8).

- My understanding is that it can also be looked that way in (:7), but really its use in (:7) is to carry over the idea from (:6) to (:8). In other words, the "yet" of (:7) isn't getting far away from the use of it in (:6) because (:7) is an expansion on the reality of what was said in (:6). Therefore the word has a right to be used again - in fact, you would almost expect the word to be utilized again because the same kind of issue is in view, and an amplification is being made that has a kind of certification quality to it.

- And all this (even though it is highly detailed) is important to grasp and recognize. Because it is an integral part of what Paul is saying in order to effectually produce what (:5) says (:6-10) are designed to effectually produce, which is the issue of a 'shedding abroad' of the 'love of God' in our hearts.

- Using the words the way in which the Holy Ghost has the apostle Paul put them, are all words that are used to put those issues into the EXTREME character or nature that they need to be viewed by us in order for the issue of God's love to be 'shed abroad' in our heart.

- All this is designed to make you realize the extreme nature or character of what is being said to you in at least three major issues:

1) The issue of the extreme degree to which the effectiveness of the Adversary's policy of evil can go to produce doubt and corruptions concerning your justification unto eternal life, in order to produce mouth-stopping shame.

2) It causes you to recognize the extreme degree to which the 'love of God' can effectually operate to remedy the attacks of the policy of evil in connection with the tribulations of the gospel.



3) And it does so by making you recognize the extreme condition you were in, and the extreme condition you were in as viewed by your Heavenly Father, that, along with the supporting doctrine contained in (:7-10) makes it so that any idea of a shadow of a doubt whatsoever that we could not be saved from His coming day of wrath can possibly exist in either His own thinking, or our thinking.

- Therefore, these three 'yets' are there in the passage. Because the whole passage is designed to produce in your understanding and appreciation in your own heart the very same thing that exists in your Heavenly Father's own heart as His love gets "*shed abroad in our hearts.*"

- Those 'yets' come along and tell you to think about what is being said in the EXTREME and to the EXTREME to which it can be thought. And this is because God Himself thinks about it in the EXTREME to which it can be thought.

- And when something is thought about to the extreme limit to which it can possibly be thought about, IT LEAVES NO ROOM FOR ANYTHING ELSE!

- (Something that is done to the extreme is done to its fullest, or its limit - it can't go any further than that.)

- (You could easily come along and say, "For when we were without strength ...." or "For when we were still without strength ..." but it fails to have the 'punch' that "*For when we were yet without strength ...*")

- Therefore when used in its adverbial form, as it is used in (:6) [not in its conjunctive form] it has that extreme nature to it that one could come along and say it is 'utterly' in a particular condition - or that it has reached something as much as is possible - to its complete or absolute condition.

- (Saying that you were 'still without strength' would only indicate that you remain in that condition - it doesn't indicate the extreme and absolute limit of the condition!)

- "***without strength***" (Gen.Masc.Pl. ἀσθενής [asthenēs] = (α), without, and (σθένος), strength; without strength. I can mean physically weak or spiritually weak or many other kinds of weakness.)

- For instance, [asthen8s] can mean lack of religious strength, lack of moral strength, lack of inner strength, and even lack of economic strength.  
(TDNT 1:490-3)

- (Note that this is the only time in the NT that [asthen8s] is translated “*without strength*”)

- Used 25x:

- weak 12x
- sick 6x
- weakness 2x
- weaker 1x
- weak things 1x
- impotent 1x
- more feeble 1x
- without strength 1x

- Again, this is NOT looking at our condition just seconds or minutes prior to our belief in the gospel of Christ - this is looking at our particular collective Gentile condition as we were looked at by God at a particular time period that warranted a LEGAL PRONOUNCEMENT of being “*yet without strength.*”

- English: “*without strength*”

- *without* = expressing total absence of a particular state or condition; destitute of.

- *strength* = (not ‘power’ which is the most general and generic - ‘power’ and ‘strength’ do not mean the same thing!) ‘Strength,’ too, is a term with wide meaning, but it differs from ‘power’ because it means not just power in action, in endurance, or in resistance, but it has the further shade of meaning of **possessing ample resources of action.**

(We talk of the ‘strength’ of a rope.)

- Hence being “*yet without strength*” indicates that we were utterly and completely (100%) *without strength* in that extreme sense, and something back in the gospel of Christ that we have just covered told you about this particular condition! (Where were we told about the condition we were in as Gentiles and as the Lord looked at us??)

- Rom. 3:9-20 (:10-12)

- Psalm 14:1-7 (:2 - “*children of men*” = Gentiles!)

(:3) - Tells you what the LORD saw when he looked down upon “*the children of men.*”

- Now Paul begins to quote verses out of God's program with Israel, but he chooses sections of the book of Psalms that spotlight the iniquity issue of the Gentiles, specifically - for the Gentiles have already come under God's indictment as being worthy of His wrath - and it is under God's program with Israel that He will judge and pour out His wrath upon those Gentile nations. Therefore, it is altogether proper and appropriate that Paul go there to utilize the verses that highlight and spotlight the iniquity of the Gentiles.

- Quotations from Psalm 14 - Book I (Redeemer) & 53 - Book II (Deliverer):
- NOTE THAT PAUL DOES NOT QUOTE FROM THE LXX!
- (This is an adaptation by the Holy Spirit!)

Psalm 14:1-7 - (Near repetition in Psalm 53:1-6)

- (:2) - Note this in connection with what happened to Stephen in Acts 7:56.
- (:4) - Note especially, "*workers of iniquity*"

- It is imperative to understand that "*iniquity*" IS NOT merely synonymous terminology with "*sin*", "*evil*", "*transgression*", etc.
- "*Iniquity*" is used when God is describing sin for the DISGUSTINGNESS that it is to His Holiness!!

- A WORD TO THE WISE:

Note (:2) "*seek God*" & Romans 3:11 "*there is none that seeketh after God.*"

- You need to be very careful here, because if you are not paying attention, you will fall victim to the old 5-point Calvinist viewpoint of "seeking God" and by looking at some other passages (like Mat.7:7 or Acts 17:27) things don't seem to fit and it looks as though you have a direct contradiction in scripture!

- In looking at the way in which Psa.53 and Acts 17 both speak about "seeking" God - one thing stands out: THEY CANNOT BOTH BE SPEAKING ABOUT THE SAME THING - THERE HAS TO BE A DIFFERENT CONTEXT IN EACH CASE - (and there is)!

- In Acts 17, Paul makes it clear that God has designed and provided for the Gentiles to be able to "seek" Him in light of God-Consciousness, but Paul goes on to cite some of their own poets who not only sought Him, but found Him. ("*For we are also his offspring*" (:28), is a big step away from idolatry!)

- They not only sought Him, but God honored them seeking Him, and they took a step beyond basic God-Consciousness - so they did "*seek*" and they did "*find*".

- So, automatically, when you get to Romans ch.3, and the quote is coming from Psa. 14 & 53, where it is stated that “none” seek after God, then you know that it is NOT talking about “seeking” in that same way!

- Now, what you need to begin to do, since you know what it CAN'T be talking about, is to begin to look at the Psa. 14 & 53 passage and look for some CONTEXTUAL identifying markers that direct you to the contextual meaning - and you first do that by looking for something in the passage that gives you a TIME FRAME element. So you begin to examine those passages that occur immediately BEFORE the making of the statement, “seek God” - and it would be best to go back to Psa. 14, since it occurs 1st.

- Something should jump out at you that defines the particular context you are supposed to be thinking about this issue of God seeing no man “seeking” after Him. (Something that makes it so that you are looking at it in a very narrow, particular way instead of a very general and broad way).

- Note that even before dealing with the 1st word of the 1st verse, you should have it set in your mind what this Psalm is, where it is in the book of Psalms, and what it is that that book is dealing with - (this will be your “first line” of help for defining a context).

- But even more than that, in studying the Bible in CONTEXT (which many can not do), the first thing you should look for is, “Is there any information within the context in which this word, phrase, or expression occurs that puts a TIME SETTING on it?”

(That takes it out of the general, Gen. - Rev. time-frame, and puts it in a more particular one?)

- And in this passage, you have a time-setting expression that makes it so that you understand that what is being said is not applicable from Gen-Rev, but only within a time frame window within Gen-Rev.; and that time frame expression is mentioned in vs.2, when “*The LORD looked down from heaven upon the children of men ....*”

- Now, while that event takes us to Acts 7, and the stoning of Stephen, the CONTEXT indicates that this is the END of something.

- So based on that, it seems that in this context that there was a time in which God did something with the children of men, and at the end of the time, He looked down to see if anybody responded to it or not.

- Then, along with that time frame issue is what is further stated in vs.2 - *“to see if there were any that did understand”* - Understand what?? - You are not told - but logically, it would follow that within that time frame, God gave them something to understand - and note that vs.3 says that *“they are all **gone aside**”* - Aside from what?? - If you are “gone aside” you are not following a path that you are supposed to be on. (And you can double check that by going over to Psa.53:3 *“Every one of them is **gone back**”* - they were told to go in a particular direction, but they went back!) And you can further check it out where it is cited in Rom.3:12 *“They are all **gone out of the way**”!*

- These “children of men” had a “way” given to them, they had a direction or path given to them, and they ‘turned aside’, they ‘went back’, and they went ‘out of the way.’

- So now you are dealing with a context where God gave the children of men some information to operate upon, and if they operated upon it properly, they would be considered to be “seeking” Him!

- So we are not talking about the Jews, we have in view the Gentiles - and we are not to be going all the way back to the tower of Babel, either. (We are dealing with a period of time that is more defined than that). Nor is this dealing with just the general light of God-consciousness.

- A good way to find the specific time frame in which this is to be contextually taken is to read on into Psa. 14:4 *“Have the workers of iniquity no knowledge? who eat up my people as they eat bread, and call not upon the LORD.”*

- (Seems like the indication is that they should have “called upon the Lord” - or at least the opportunity was given to them to do just that).

- Therefore, in light of the context of what Psa. 14 and Psa. 53 are talking about, there was a time when the children of men (these Gentiles) were given an opportunity to respond to something that would provide for their ‘understanding.’

- And, since we know the end of it, therefore, when that time was up, the Lord stands and looks down upon the children of men, as it were, to see if there were any of them that did respond - and what He found was that they did not!

- And because of this “end event” of the contextual time frame being spoken of here, this is where it is helpful to bring in the issue of where the 14th and 53rd Psalms sit in the book of Psalms - this is where that issue comes into play - the end of this time frame is when the Christ has been here on earth, and is now ready to commence with His Day of Wrath.

- This would bring in the Redeemer and His redemption, and then after the period of F/Mercy is over with and you have the Gentiles and the people of Israel joining themselves together to produce the full rejection of Christ that Psalm 2 talks about.

- The extension of F/Mercy ends, and the Lord stands and looks to begin His day of wrath, which is the Deliverer and His deliverance, which is why you have the Psalm repeated in the 2nd Book of Psalms: Psalm 53.

- These two psalms describe the assessment of the Gentiles (“*the children of men*” as a whole) and is a declaration of their guiltiness and fitness for the execution of the Day of Wrath to come upon them!

- Well, we can pretty well place the end of the time frame with great confidence... but where did it begin?? Where were the Gentile nations given something to respond to, where, over a period of time, the Lord would be able to assess them and look to see if there were any who did understand, or go in the way in which was given to them???

- Now the issue is to determine when that “opportunity” to understand some things, and follow a particular direction, and walk in a particular way was first given to them.

- It was given to them when the 5th CoP began - i.e., when the Assyrian/Babylonian captivity began **THE GENTILES ABSORBED NOT JUST THE NATION ISREAL, BUT THEY ABSORBED THE “LIGHT” OF GOD!**

- Deut. 28 & 29 - Note the fascinating things that is said in connection with what the Gentile nations will do and say when Israel goes under that 5th CoP!

- (see Dan.3 for a good example)

- All this has to do with how God is going to deal with the Gentiles in light of how He gave them great opportunity to know and believe, and be delivered from His wrath!

- The Gentiles were responsible to know, by means of absorbing Israel into them, the general light and truth of God and His program - then, just as John sets forth (John 1:1-9), when the Christ came, they, along with Israel, will receive the fullness of that light. But the question remains for both of them, "How will they respond?" - well, now we know!

- God saw (Psa. 14:3 - "*there is none that doeth good, no, not one.*") Or as Paul put it (not quoting the LXX!) "*There is none righteous, no, not one*" (Rom. 3:10).

- Q: Isn't that an extremity??? Isn't that an extremeness???  
Didn't He see 'utter' iniquity???

- Now God is telling you in Romans 5:6, "I want you to look at the issue of My love in connection with that fact. I want you to look at the fact that Christ died for you in connection with that. He just didn't die for you as a sinner, He died for you as a sinner who was "*yet without strength.*"

- And that is highly significant and highly meaningful in connection with the promise that He's made to us, that being justified, He's promised to deliver us from His coming day of wrath!

- Now, what's so highly significant about that, and what's so highly meaningful about that takes the rest of (:6) and (:7) and (:8) to bring out.

- But the point is, that when you begin (:6) **that** is what you're supposed to understand. (Up until that first comma, that is what you're supposed to understand.) - There's something highly significant about the **timing** of the Lord Jesus Christ dying for us. (Because He just didn't die for us at any old time - He died for us "*in due time*" that has a direct connection with us being in a state that is declared to be "*yet without strength*" - an **extreme** state.)

- And that is only one-half of what the first part of (:6) has for us. We still need to know exactly what God is driving at when He describes that extreme state of being "*without strength.*"

- When we went back to Romans 3 (:9-12) we saw the terminology that describes the unrighteousness and ungodliness being EXTREME - (all that **extreme** terminology) - but the particular thing God's after in Rom. 5:6 is that, all those extremenesses with respect to unrighteousness, ungodliness, etc., indicated something else to Him as well - and He calls it, "**without strength.**"

- Why does He call it that??? and What does it mean to Him???

- The answer to that question will, (just as all our answers to all the issues contained in chapter 5), will be found somewhere back in the previous information that we have been told back in a previous section of the gospel.

- Specifically, in Romans chapter 3, due to the fact that that is where Paul addresses the specific issue of Gentile iniquity (as we have already seen).

- Romans 3:10-12 = the issue of Gentile iniquity. (Quotation from Psa. 14 & 53)

- Romans 3:13-18 = the issue of Jewish iniquity.

- Romans 3:19-20 = the final conclusion.

- Romans 3:21-26 = the good news of God's spelled-out message of what He did about our extreme condition; in which we were destitute of possessing ample resources of action - our being "**yet without strength.**"

- My understanding is that somewhere in (:21-26) is setting the other half of what it means to God to be "*yet without strength.*"

- The context tells us that the "*strength*" He is driving at cannot be physical strength. Nor can it be spiritual strength.

- (Not that these issues have no bearing at all, for indeed they do - but that is not the target issue of this kind of "*strength*" in this context.)

- The overall context in which these first 5 chapters of Romans is set is one of a **courtroom trial**. A trial by a Judge only. And therefore, the Judge is looking for, and looking at a defendant that is declared or pronounced in the eyes of the Justice of the court, "*yet without strength.*"

- This is a **legal** or **judicial** pronouncement.

- And this is a NECESSARY legal/judicial pronouncement.

- Moreover, it is necessary for the defendant in the court of God's Justice to be declared in this extreme condition BEFORE the court can take action to do something for the defendant which he cannot do for himself.

- Therefore, legally and judicially, the defendant must be declared or pronounced in the eyes of the court to be "*yet without strength*" - that is, to be in a legal or judicial condition of being destitute of possessing ample resources of action to the extreme degree: without **JUDICIAL STRENGTH.**



- So, all that needs to be done is to look and see where something is said by God within (:21-26) that would be a judicial or legal action taken by someone else on the behalf of the defendant which the court of Justice would accept, and which would deliver the defendant from his extreme condition.

- Romans 3:24 - “*Being justified freely by his grace through the **REDEMPTION** that is in Christ Jesus:*”

- Note: There is something more about the issue of redemption and the function of the Redeemer that we need to understand and appreciate in order to see the extreme degree in which we stood needing redemption, and the extreme degree to which the Redeemer functioned in producing our redemption!

- There is something more to understand and appreciate in the function of a Redeemer and the issues involved in redemption that has to do with the position the one is in who is being redeemed (i.e., his position in the eyes of the court), and the TIME ELEMENT for when the Redeemer is legally permitted to redeem “*in due time.*”

- In other words, the legal function of the Redeemer and the legal issues of the one being redeemed are not careless or cloudy functions and issues. Nor are they impulsive or undiscerning or rash. And they certainly are not based on whim outside a rigidly lawful framework!

- So, we have a basic understanding and appreciation of the function of the Redeemer and His redemption, all we have to do now is make some improvements to it.

- We need to fill in some details about redemption that we may not have understood fully.

- Specifically, we need to understand some things more about the **TIMING** of when a guilty standing gets declared, and the **TIMING** of the act of a Redeemer in order to be able to full understand and appreciate the fullness of what (:6) is saying.

- Let’s begin by going back to the expression “*without strength*” (ἀσθενής [asthen8s]).

- The most common and natural thing that would come into anyone’s mind, if that expression had no context to it at all, would be some kind of a PHYSICAL infirmity. Physically without strength.

- For example: You've just tried to run up all of the stairs to the Washington Monument, and you're 10 steps away and you can't go any further. You're exhausted. You're without strength. You're just physically depleted.
- This is the most common way most people think about being 'without strength' - but it is obvious here in (:6) that the context is not physical strength.
- So that expression must be able to be utilized in another context, equally to how it is most frequently utilized in a physical context.
- And therefore there must be another natural situation or experience or circumstance that someone can find themselves in in which another kind of 'being without strength' could exist for them that would be very similar to them being physically 'without strength' and having gone through something that just physically exhausts them.
- And when you start thinking along those line, you ask yourself, "What would be the most natural thing for that to occur?"
- And you shouldn't think very long before you realize that you ought to remember and keep in mind that throughout these first 5 chapters of Romans, as I'm dealing with the doctrine of our justification unto eternal life, that everything I'm dealing with is in a LEGAL context: God's Justice; God's courtroom, etc.
- Everything we've been going through up through these first 5 chapters has had a heavy emphasis upon the Justice Bar of God:
  - The 1st & 2nd parts of the gospel had you standing right before the bar of God's Justice - and all the proofs of the prosecution were brought against us - and then all those self-defense tactics were shot down - and we end up standing before the bar of God's Justice pronounced guilty with the 'mouth shut' - and then the Judge began to speak and told us of His provision of redemption - and then He proves to us that He justifies freely by His grace, and that faith, and faith alone is the only thing His Justice can operate upon to convince us that if we simply believe in what the Lord Jesus Christ has done for us that He will be the "just and the Justifier" of him who does that. And then at the beginning of Chapter 5 He gives us the judicial results of our justification ----- everything covered has been a JUDICIAL ISSUE so far!!! And contextually, we really don't have any reason at all to stop thinking just that same way in light of this issue in (:5-10).

- So, therefore, that expression “*yet without strength*” most assuredly has a LEGAL or JUDICIAL context to it, and has a particular meaning within a legal or judicial context.

- (And it does.)

- But most people don't have any legal frame of reference (especially one based upon the laws governing the Biblical issues of a Redeemer and His redemption) to even engage in thinking about this passage in this way.

Most people's only frame of reference is one of physical strength or power.

- But if you're given field of study was that of the law, then you're frame of reference would be full of a judicial process that, when it is engaged in, can result in a person who goes through it, having exhausted all that the legal proceedings allow for him to employ - and if he has been unsuccessful to produce a favorable impact upon the court in connection with his case, he is then declared by the court to be “without strength.”

- (And that is what (:6) is talking about!)

- All of the terminology of (:6) is describing the judicial details or judicial mechanics involved with the necessary TIMING element issues of Redemption and the lawful function of the Redeemer.

- In that first part of (:6) it is talking about the TIME at which we were declared by the court of God's Justice to be in that position.

- (All this is rather general in its scope right now, but that is all it needs to be for now.)

- What we really need to know at this time is that when (:6) comes along, and that ‘shedding abroad of God's love’ concept gets underway, on the basis of the statement, “*For when we were yet without strength,*” we are to recognize and think about the fact that in the eyes of God's justice, there was a particular time at which He, as the Judge, and His court pronounced us, as Gentiles, (the Jews too, but right now the focus is upon us Gentiles), and declared us to be “*without strength.*”

- And in view of a court granting a defendant this legal/judicial status - when that court pronounces that it is futile for the defendant to proceed anymore through that process because he has demonstrated himself to be “*without strength,*” then (and only then) there is another (or subsequent) act of justice that takes place. And that's what the rest of (:6) goes on and deals with.

- All of (:6) is talking about a legal action that has taken place with us in the eyes of God's justice: that when we understand it and appreciate it and think about it properly, (especially in connection with the aspect of that legal action that involves the "*due time*" work of Christ dying for the ungodly), that that action took place on the basis of GOD'S LOVE FOR US in view of His justice pronouncing us "*without strength.*" And when we understand and appreciate that and think about it as God wants us to think about it - there is the realization of the **profound determination** that God has had all along to save us from His day of wrath, and that on the basis of that, when (:7-8) go on and say what they say about that determination, it proves the reality of (:9-10) that nothing is going to stop God from fulfilling that determination!

- (That is the general thrust of the passage!)

- And just as a side issue, this totally destroys the argument of those who would attempt to say that "Well, a loving God would never send anyone to hell or to the lake of fire, so I don't have to worry about all those threats because I believe in a loving God!"

- Therefore, the full understanding and appreciation that all of the weight and all the power of that love-based, profound determination is designed to have all hinges upon clearly understanding that legal proceeding that Romans 5:6 is talking about.

- (Especially with that "*in due time Christ died for the ungodly*" issue.)

- But before we can deal with that, we've got to make sure we understand the issue of us being in that legal position of being declared by the Court to be "*without strength.*"

- Summary of "***yet without strength***" as the legal/judicial issue involved in Redemption:

- (Note that the following is some general issues of the legal aspects of Redemption. In a real case in a real court there may be some aspects that are not entirely exact or detailed as they should be - or as they would be if someone who was skilled in the law would be setting it forth. - But all we really need is to get some general concepts and a basic "gist" grasp of the legal issues of the one who needs redeemed by a Redeemer. So some basic elements will suffice for now - even though what God did fit every legal exactitude perfectly. But we're not after every legal exactitude right now.)

- When a person who has been accused of some crime, and is brought up on those charges (especially under Oriental [eastern] law - which differs somewhat from European or Occidental [western] law), and they have heard those charges, and the basic work of prosecution has been done so that the charges are seen to have validity to them, and therefore a case really does exist - (kind of like what goes on in a court today in what is called a preliminary hearing - where prima facie evidence is set forth to indicate that a case really does exist) - but when that takes place, there is in some jurisdictions often times an opportunity for one who is brought up on charges to exonerate or exculpate himself.

- (We'll go with exonerate because it really means to be relieved from a burden - i.e., the burden is really his, but he has found a way to get relief from it).

- And this is really a different issue than one of defending himself.

- That opportunity to exonerate himself is not the defendant trying to prove that he had nothing to do with the charges brought against him, rather what he is trying to do is to give the court reason for, when it comes to SENTENCING him, sentencing him differently than it would if all that the court heard was the charges.

- And in connection with the exoneration process, the court gives the accused an opportunity to produce some reason for exoneration.

- Therefore, the person who is accused usually has a set amount of time that the court grants him, and he does whatever he thinks would be profitable or beneficial to him to serve in an exonerating manner. So he gathers up character witnesses, or some kind of benevolent things he has done in the past, or anything that he thinks would exonerate him - (and once again, this is not specifically dealing with attempting to prove he's not guilty with the crimes he is charged with) - and what he is doing is attempting to try to move the court in a favorable sense to him when it comes to sentencing him.

- He knows he's guilty, and he knows he is going to be sentenced, but he's looking for some favor from the court.

- And in Oriental (eastern) jurisdictions, this aspect of sentencing still exists today. But it is very predominate when you go back in history to Roman and Greek law, or to Persian law.

- And the important thing to realize is that there did exist (and to some extent still exists) this opportunity for the accused to avail himself of. And if he is not able to, by all that he brings before the court, to give the court any reason to look favorably upon him, it is at that point that the court comes along and declares him to be WITHOUT STRENGTH. (You've exhausted the avenue that was given to you to produce some exoneration, and you haven't done it - you couldn't do it.)

- You have exhausted your legal opportunity - you could not produce any exoneration evidence within the time the court gave you to produce it, so now in the eyes of the court you are legally WITHOUT STRENGTH.

- And that is the condition in which that pronouncement is made.

- And when that pronouncement is made (again under Oriental law) is where the concept of a **REDEEMER** (especially under a criminal situation) comes into play.

- The court opens up the man's case with his only recourse left to him when it comes to not being sentenced and receiving the full extent of whatever the court has indicated his crimes are worthy of, and his sentence is worthy of.

- And it is at that point, just after the court has pronounced him to be "without strength," the court opens up his case, and the Judge may now ask, "Is there any one who is willing to redeem this man from the sentence about to be executed upon him?" And a legal and just provision is made for a Redeemer to step in.

- And all of that is to be grasped so that you now know why it is said of a Redeemer (especially the Kinsman and Substitute Redeemer of all mankind, the Lord Jesus Christ) to come "*in due time.*"

- Hence, if a redeemer steps in, or willingly says, "Yes, I will redeem this man," then it is at that point that the redeemer has to go through the legal issues of proving his qualifications to redeem, and all the lawful aspects we saw back in Romans 3 when we looked at the function of the Kinsman-redeemer. And all of the necessary legal arrangements are then made for how much the redeemer is going to redeem, etc., etc.

- Therefore, if the redeemer produces the redemption, and the court accepts the redemption, then the benefits of what the redeemer has done gets applied to the accused, and whatever the court has agreed upon with the redeemer becomes the defendants possession.

- That is the basic procedure - and that is the basic thing that (:6) is telling us has taken place with us before the bar of God's Justice!

- There was a time where God gave the Gentiles an opportunity to exonerate themselves, and they could not do it. And we stood before the bar of God's Justice as Gentiles over a court-granted period of time.

- And when that time was up, God, as the Judge, declared the Gentiles to be “*yet without strength.*”

- And the case was then open for the court to legally summons or bid on the part of the guilty, “Is there a Redeemer?”

- And in “*due time*” Christ Jesus stepped in as the substitute-redeemer and “*died for the ungodly.*”

- The Redeemer was there, at the appropriate time, the Redeemer functioned to the full satisfaction of the Court, and produced the redemption that we are now well familiar with that was designed to deliver us from the day of God’s wrath, and the revelation of the righteous judgment of God.

- And (:5) is telling us that the whole reason why that Redeemer answered “Yes, I will redeem.” to the behest of the Court is because He LOVED US, and for no other reason!!!

- And therefore, that profound love that put in motion God’s determination to save us from His day of wrath and the revelation of His righteous judgment, was so profound, (as Romans 5:7-8 go on to tell us), that now that we are beneficiaries of that redemption, and are justified through the Redeemers blood, there is NOTHING that could ever stop God fulfilling that profound determination:

“... *we shall be saved from wrath through him.*”  
(Romans 5:9)

“... *we shall be saved by his life.*”  
(Romans 5:10)

- (Now that’s enough improvements to our understanding of redemption and the legal timing issues involved in it: but that’s still not all the details to know about it.)

- Note that all that we’re saying concerning the Gentiles and their being declared by God to be “*yet without strength*” and all that God did to bring about their redemption and justification poses no compromise to God bringing in this present dispensation of grace in which we live.

- i.e., When God raised up the apostle Paul (as Paul describes back in the first 5 verses of Romans 1), and gave him “*grace and apostleship*” in connection with the gospel of God’s son “(Which he had promised afore by his prophets in the holy scriptures,) - God told the apostle Paul about these very things.

- In fact, the truth of the matter is that all of the issues involved in giving the Gentiles an opportunity to exonerate themselves was something that God did and would have legally done if this dispensation of grace had never been in His plan and purpose.

- In other words, if we were members of the remnant of Israel living in, say, Acts chapter 1, eventually we would be taught by our apostles (Peter, James, and John) about something that has been going on in history that God did with the nations, so that when His day of wrath (which will be coming up on the time-schedule that we Israelites have been following) gets underway, His judgments of the Gentiles will have already been shown to be perfectly legal, perfectly righteous, perfectly holy, because not only were the charges against them legitimate and proven, but He even gave them an opportunity to exonerate themselves and they couldn't do it!

- What we're talking about is an aspect of God's justice in connection with His coming day of wrath.

- But what God did not say in connection with that was that following the time when He pronounced the Gentiles to be "*without strength*" and His Son was going to die as Israel's redeemer, that He was going to have His Son to die as the Gentile's redeemer as well --- and that's Paul's gospel!

- And on the basis of that, God could bring in, and has brought in this dispensation of grace to us Gentiles - and offer Gentiles the benefits of that same redemption in spite of Israel; with their program suspended - and can teach us to think, as one's who have received the benefits of that redemption like we're being taught to think here in Romans 5, in order to have a full persuasion and conviction of our hearts produced within us regarding the certainty of us being delivered from that day of wrath, just as we've been promised.

- But the legal procedure and the legal proceedings that Rom. 5:6 describes were going to take place whether this dispensation of grace was coming into effect or not. God's justice demanded that it take place!



- Where the difference exists is that God's program with Israel demands that Israel go through the Lord's day of wrath, and demands that the Gentiles living at the time when that stage of the program is in effect also go through it. BUT THERE IS A SALVATION FOR THEM IN IT!

- So they have a "hope" so to speak - a hope of even though they will go through the day of the Lord's wrath, they know of salvations in their salvation package that they can avail themselves of that will "save" them in that day.

- But in contrast to that, we, as Gentiles saved by grace through faith (i.e., now being justified) as members of the new creature (creation) of the "one new man" of the church the body of Christ [just as Romans 5:5-10 is teaching us] have a hope to rejoice in that we will never go into or through that day of wrath - it is erased from our appointment calendar!

- One last thing in connection with the exoneration opportunity of the Gentiles:

- As the installments of Israel's 5th course of punishment are carried out, at a particular time within those installments, God did just what Paul quotes Him doing back in Romans 3:10-12 (quotation from Psalm 14 & 53).

- God is going to look down and see what the result was of those Gentiles who were given the exoneration opportunity. (And the result is exactly what He declares.)

- And this is why, when it comes to proving all of the Gentiles to be under sin as that final act of the prosecution in the 2nd part of the gospel, that Paul quotes from the beginning of Psa. 14 & 53.

- Then Paul adds on the things that are said about the nation Israel, and then he puts the two together, and the whole world is guilty.

- And that is why Paul quotes from those two psalms - because they talk about God's action AFTER the exoneration time has been given. So therefore, that is the time when a judge would declare either you have got "strength" or you are "without strength."

- And the declaration given is "You are *yet without strength*" - and the reason why is the list of opportunities listed in Romans 3:10-12

- *There is none righteous, no, not one:*
- *There is none that understandeth,*
- *There is none that seeketh after God.*
- *They are all gone out of the way,*
- *They are together become unprofitable;*
- *There is none that doeth good, no, not one.*

- A list of six exoneration opportunities, that, if you were to go back to the 5th course of punishment prophets, all of the things that Paul cites can be found as a Gentile exoneration opportunity that God gave them.

- All of which is important because God is not going to hold the Gentiles accountable for something that they had no opportunity to be accountable for!

- Hence, when they didn't "*understand*" it is because God gave them the opportunity to "*understand*" something.

- And when they didn't "seek" Him, you know that God gave them the opportunity to "seek" Him.
- When you see that they are "all gone out of the way," you know that God gave them a "way" of which they were fully accountable for.
- When they were seen to be "unprofitable" it is because God gave them an opportunity to become 'profitable' but they didn't do it.
- When God looked down and saw that "there is none that doeth good," it was because God gave them an opportunity to do "good" and they didn't do it.
- etc., etc.

- So when you understand and appreciate the issues involved in the legal and judicial "strength" issues of the exoneration process, (such as that one, just prior to being sentenced bringing before the court in the time allotted to him, something that would be beneficial in moving the Judge and his judgment in a more favorable manner toward him in the sentencing phase: such as character witnesses or benevolent acts, or whatever), we know PRECISELY what areas the Gentiles could bring before the court, because if they were to exonerate themselves at all, it would have to be in these exact areas in which God gave them a just opportunity to exonerate themselves.

- And they didn't do it - they couldn't do it!

- And all that took place before Christ came to redeem. For when He did come to do the work of the Redeemer, He knows that as far as those Gentiles are concerned, their exoneration and indictment is fully come, so He goes to work in indicting and making fully accountable His own people (the nation Israel) to make them fully aware that they are in the exact same boat as the Gentiles!

- John 5:33-47 (Christ shatters their "breakthrough" corrupt doctrine of natural righteousness/holiness)
- Mat. 5:20
- Luke 18:9
- John 15:22

- That brings us to the last part of Romans 5:6, which is the main thrust of the whole passage:

*For when we were yet without strength, in due time Christ died for the ungodly. (Romans 5:6)*

- “*in due time*” (Gk., Preposition κατὰ [kata] with the accusative, standard = according to the norm and standard)
  - + (Gk., Acc.Masc.Sing. καιρός [kairos] = time, in the sense of a certain occasion, well marked as upon a calendar or by some event to take place at that time. Used in a wide variety of contexts.)
  
- “*Christ died*” (Gk., Aor.Act.Ind. {constative} ἀποθνήσκω [apothnesko] = to die physically and/or spiritually. In this context the term views the time in which the Lord Jesus Christ functioned to pay the redemption price for us by dying on the cross as our substitute-Redeemer and dying a real death in the process of paying in full the debt and penalty of our sins. That is, He, functioning as our substitute-Redeemer took, in our stead, the full and just sentence which we deserved upon Himself satisfying the just demands of the court of God’s Justice.)
  
- “*for the ungodly.*” (Gk., Preposition ὑπὲρ [hyper] = for. The preposition of substitution, such as ‘as a substitution for.’)
  - + (Gk., Abl.Masc.Pl. ἀσεβής [asebes] = a combination of the alpha privative plus [sebo] = no worship; without sacred awe and respect for God. *Ungodly* describes one who is not thinking, living, or laboring with God, hence one who is thinking, living, and laboring with the Adversary, Satan himself. In this context it describes not only this, but it is the one term that describes, not just sinners full of iniquity, but a sinner who attempts to justify himself!)

*Ungodly* is the fully accurate and precise term to be used in this context to describe one who has undergone a criminal trial, found guilty on all charges, allowed a period of time to exonerate himself in regard to the sentence of the court and failed to do so, and as a result stands judicially and legally exhausted resulting in the court declaring that one to be “*yet without strength.*”

- Summary Comments on the “*due time*” issue of Redemption:

- It was the practice of the criminal courts under oriental law, after the accused was pronounced “*without strength*” that the legal ‘window’ was open for a Redeemer (if there could be one found) to be legally allowed to function.

- In a sense, therefore, redemption becomes viable when it is the **only** recourse that can be taken because all others are exhausted.

- It is that way in criminal cases;  
it is that way in bankruptcy cases;  
and even in the case of Naomi - since her husband had died, she had no legal claim or recourse on the land or estate, so it was in danger of, and indeed could be transferred. And therefore, being a woman, a widow, and having her own sons dead as well - and the only one left being two daughters-in-law, and one of them decides to stay in Moab, only Ruth decides to come with her - she really is in a dire, desperate, "without strength" situation - and her only recourse is one of REDEMPTION.

- The point is, that when the exoneration process is executed, it also legally establishes that the only legal recourse is a redeemer.

- Therefore, IF a redeemer can be found, and IF that redeemer is willing to function, and IF that redeemer is qualified to function, and IF that redeemer does function, when he does function there can be no crying 'foul' nor is there any charge of unfairness either to what that redeemer has done in redeeming, or that the redemption really wasn't necessary.

- So, in a sense, the legal issue of being declared "*without strength*" protects the redeemer to legally function, and makes it so that his redemption can never be challenged or overturned as unwarranted or unnecessary.

- And much like a bankruptcy situation today, once that has been established by the court, then creditors are no longer allowed to seek restitution. (The slate is wiped clean.)

- The point is that under the laws of redemption, there is a powerful issue that in the eyes of the court, that one who gets redeemed has granted to them by virtue of the redeemer and his redemption a powerful PROTECTION and SECURITY to his estate!

- That exoneration period now becomes clearly and vitally important to the court. Because it GUARANTEES that when the court pronounces the accused to be "*without strength*" that it also lays the groundwork for the redeemer to legally function, and for no one to be able to cry 'foul' and for no ability for that act of redemption to be overturned.

- And with all that as the background, this is precisely where that "*due time*" issue in the function of the redeemer to comes in to play. Because there is a specified time in which the redeemer is granted the right to act, if a redeemer can be found, and if he meets all of the qualifications to do the redeeming.

- Therefore the expression “*in due time*” must also be understood in the context of the legal and judicial issues involved in the act of redemption.

- “*in due time*” = most commonly thought of as being “at the right time;” - but it also means, “at the appropriate time” or “at a scheduled time.” But since this is dealing with the legal issues in redemption, it can better be understood to mean, “at the required time.”

- Hence, the “*due time*” issue is that of it being at a time appointed and required for one to act in order to fulfill a promise, to keep an appointment, or to provide for preventing or forestalling an event; or to provide for averting trouble, disaster, etc.

- Therefore, in a legal context, doing something in “*due time*” is the issue of an opportunity that the law grants for a particular action or activity to take place before a sentence is to be pronounced, or before an irreversible judicial verdict or finding would be enacted.

- And that is exactly the issue that Romans 5:6 is declaring!

- The Gentiles stood accused;
- the evidence proved them guilty as ungodly in God’s sight;
- and therefore worthy of experiencing His day of wrath;
- they were given an opportunity to exonerate themselves;
- there was no exoneration possible;
- no exoneration was produced;
- the Court pronounced them to be “*yet without strength*”;
- and then the “*due time*” opportunity was given and the window was opened for a redeemer, if one could be found, to legally function;
- and at the legally required time for that to take place, if anyone was going to function as a redeemer ..... the end of (:6) says,

## ***“Christ died for the ungodly.”***

- (He did it! He functioned as the Redeemer!)

- Now, all that is to understand only WHAT (:6) is describing, i.e., the legal setting - but until we understand and appreciate WHY it is describing all of that to us at this time, we will fail to have the effectual working of it being produced within us to remedy the tribulations of the gospel we are facing.

- And the reason WHY all this is being set forth is because of what (:5) said:  
*And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.*  
*(Romans 5:5)*

(:5) said that we have no reason to be ashamed of our “hope” because ‘the love of God is being shed abroad in our hearts by the Holy Ghost’ - and (:6) is the beginning of that “shedding abroad,” and we’re being taught about the issue of God’s love for us - and the first thing we’re taught is that God, in love for us, determined, and took that action necessary to deliver us from the wrath to come. And He did it in full and perfect accordance with the legal window of opportunity that was given for such a delivering act to be produce by a Redeemer, who, on the basis of love for one who had been accused, had determined He wanted to deliver us.

- Therefore, when it comes to us realizing that our “hope” is nothing to be ashamed of, and it is NOT ‘pie in the sky, in the sweet bye and bye’ or any kind of ‘wishful thinking’ or some kind of fanciful ‘pipe dream’ or something without substance and a measure of reality to it, but rather it is the exact opposite, then we begin to really appreciate the reality of just how opposite it is!

- And this is because God has determined all along, on the basis of His profound love for us that He was going to provide for delivering us from the wrath to come.

- And when that whole legal process had run its course - from the original accusation against us, to the opportunity for exoneration being exhausted and ended with us being declared to be “*without strength*,” when the “*due time*” opportunity came for the Lord Jesus Christ to function as the Redeemer and produce deliverance for us: He did it! And His profound love for us is the reason why He did it! But in doing it, He did it because His love for us made it so that He determined that He was going to provide for delivering us from the wrath to come.

- All of that is, basically, what Romans 5:5-6 are designed to produce within our understanding.

- And all of that is very powerful - but it still has to get even more powerful to accomplish what this whole package of doctrine is designed to accomplish. And that is what verses 7 & 8 are going to do.

*For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.*  
*But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. (Romans 5:7-8)*

- And now once the reality of that issue is understood, the POWERFULNESS of the love-based motive behind the actions taken by God the Heavenly Father and by the God the Son (those actions being told to us in verses 5 & 6) - the profound love-based motive that is behind the “*due time*” action of Christ functioning as the Redeemer and dying for the ungodly (as our substitute), in order to provide for our deliverance from the wrath to come, needs to get ‘pumped up’ in our thinking in order that that divine motivation becomes the driving focal point of the “*love of God*” being “*shed abroad in our hearts*” and produce the effects of our deliverance from God’s wrath. In other words, that divine love-based motive is to now become the ‘big thing’ in our thinking. And that is what (:7-8) go on now to do.

- An illustration is given in (:7) that contrasts the nature of what possibly could take place following an exoneration process with what God, Himself, did with us following our exoneration process - and that puts what God did in the light that God wants it to be in so that the profound nature of what He has done has no rivals, and stands for the absolute unique and magnificent thing that it is, and then, based upon that, the conclusions of (:9-10) are set forth and the conclusion of those verses prove beyond a shadow of a doubt that what God has determined to do, provided to do, and has promised us He will do, which is to deliver us from the wrath to come, He will fulfill, and there is nothing that could ever stop Him from fulfilling it.

*“we shall be saved from wrath through him.”*

and

*“we shall be saved by his life.”*

- That’s the basic sense & sequence of the matter. And we need to appreciate each step of it so that the ‘shedding abroad’ of (:5) takes place, and the purging (so to speak) of the reality of God’s profound love for us dismisses any doubts and washes out any of the doubtful thinking of the tribulations of the gospel that would challenge that or would place in our minds, and so that the issue of the profound love of God for us fills our heart following that ‘shedding abroad’ process and prevents any such doubts re-occurring or any such doubts ever being placed again in our hearts.

- And the real strength of that shedding abroad process really get underway in (:7).

- (:6) has put us in that legal, court-room of redemption setting in looking at the timing mechanism of Christ being legally able to perform the redeeming for us - and the fact that, on the basis of love for us, the act was accomplished at the very legal time that called for it to be accomplished - and if any deliverance was going to be provided, it did take place “in due time” - but now the strength of it and the power of it (of the love that was behind it), and the profound nature of the love that was behind it now begins to be magnified by what (:7-8) go on to say.



- In fact, (:8) tells you that, and underscores the issue of God's love as the major issue of all that is behind His act of redemption: "*But God commendeth his love toward us*" - that's exactly what He is doing in this entire package of doctrine - based on (:7 & 8) that's what He's doing - He's "commending" His love toward us - and "commend" is NOT past tense, it is PRESENT tense!

- (Gk., 3rd Per.Sing. Pres.Act.Ind. συνιστάω [sunistao] = a combination of σὺν and ἵστημι - hence, literally to stand or to hang together. To cleave to. To demonstrate physical consistency. To set forth with or before someone, to declare, show, make known and conspicuous.)

- (Note that "*commendeth*" usually gets the axe by the Bible correctors - both the NIV and the NASV have "demonstrates" - and oddly enough the KJV, in the 16x the word συνιστάω [sunistao] is used never once translates it "demonstrates" {10 out of the 16 usages it is translated "commend."}

It's also interesting to note that in dictionaries that deal with English synonyms, "demonstrate" never occurs in the word-group with "commend!")

- He is taking His love and causing us to look at it as a presently functioning aspect of His character and essence; but to look at it from the very seat of the accused, guilty, without strength, condemned, wrath deserving, ungodly man in the court of His Justice, but now as one who's Substitute-Redeemer has stood in your place, and now as one who has been justified by grace through faith, when it comes to the full measure of the secure position you are now in to ever be one who has escaped that wrath - the big thing that is to be operating in your heart is that behind all the actions that have now been directed at you (grace, instead of wrath), and as one who is currently receiving grace instead of wrath - the major issue that stands behind it all is God's profound love - and that love is currently and presently being 'commended' toward you every moment of every day!

- The excellency of the expression "*God commendeth his love toward us*" is that *commendeth* carries a meaning that is very important to the context, and which 'demonstrates' does not!

- Something commended usually implies **judicious** praise, but it suggests as its motive a desire to **call attention to the merits of a person or thing**. This is a shade of meaning that “commendeth” carries and that ‘demonstrates’ does not!

- And when it comes to God’s love as the profound thing it is in all the behind-the-scenes activity of our redemption (and us being the objects of all of the legal/judicial actions of that redemption), God is going to tell us to look at His love for us and draw our attention to it because of the merits of it or because of the virtue of it or because of the excellent nature of it - because of the fact that it has a measure of profoundness to it that sets it apart from anything else!

- And all that is what is to get done in (:7 & 8). And it gets done by looking at that issue of the function if the “*due time*” redemption that God has performed for us through the Lord Jesus Christ, in contrast to natural legal functions of natural men who perform natural redemption. (And, by the way, natural ones do exist.)

- And in (:7) Paul cites the real possibility of such natural ones existing.

*7 For scarcely for a righteous man* (Gk. δίκαιος [dikaios]) *will one die: yet peradventure* (Gk. τάρχα [tachá] = hastily, quickly, soon, perhaps. English: by or through + hap or chance, perchance. *Peradventure* actually comes from 3 English word-forms: “Per” + “ad” + “venture” - a “venture” or “adventure” is a happening or event; a “venture” is an undertaking or event involving uncertainty or risk or hazard. The context of “adventure” is usually one of that which is alleged to be troublesome. Hence, to “adventure” means to undertake or embark on a “venture,” often involving risk. “*Peradventure*” would mean “by” or “through” an “adventure” - hence, a chanced event or occurrence. “*Peradventure*” is used in a hypothetical or contingent statement, making a statement contingent. The excellency of the expression is found in the legal framework for redemption in this context and with the uncertainty involved, and contingent circumstances involved in natural men providing redemption services with a great many pitfalls and ulterior motives - all of which is designed to display just how far short it falls in comparison to God’s redemption provision and solution. But more than that, it compares God’s behind-the-scenes profound love as something absolutely stable and effectual for producing an eternally secure redemption without even the possibility of that work having any rival or being in a position of threat to be overturned!) *for a good man some would even dare to die.* (Romans 5:7)

- Paul is presenting in (:7) the exact same situation that (:6) has described, but he is talking about it in connection with natural, legal realm in which someone could find themselves accused of a crime: go through an exonerating process and find nothing to offer by means of exonerating, have the court pronounce them to be ‘without strength’ - and then opens the window up for a willing and able redeemer (willing to bear the punishment for him) and set him free.

- (And, once again, in occidental law, we don't hear of this kind of justice taking place very often - but in oriental law it is SOP.)

- Understanding the “*righteous man*” (δικαίος) and the “*good man*” (ἀγαθός):

- By taking this issue of legal and judicial redemption in God's court of Justice into a context of comparing that with redemption in a natural law court, both expressions “a righteous man” and “a good man” are talking about men in a natural sense, not in the sense of one who is justified unto eternal life, or one who is truly godly.

- The “*righteous man*” and the “*good man*” are not righteous and/or good in any spiritual sense or in any sense of being saved or justified unto eternal life.

- The context being the legal, court-room setting of redemption causes us to understand that the “*righteous man*” is “*righteous*” and the “*good man*” is *good* IN THE EYES OF ONE WHO IS WILLING TO REDEEM HIM.

- This is not one who is “*righteous*” in God's eyes, or “*good*” in God's eyes.

- This is “*righteous*” and “*good*” in the eyes of someone who loves him.

- And whether he's unjustly accused, or whether the person comes along and just says, “I know he just screwed up this one time ... he's basically a ‘righteous man,’ he's basically a ‘good man.’ The issue is what he is in the eyes of the one who is willing to lay down his life for him - that he is considered either ‘righteous’ or ‘good.’

- Therefore what God the Holy Spirit is having the apostle Paul do here is to have him MAGNIFY THE MOTIVE OF THE REDEEMER. (Which is what (:7-8) is designed to do.)

- The motive behind God, in redeeming us, is His profound love - the unqualified and unmatched depth of it - the unrivaled nature of it - to produce a redemption without challenger or competitor that secures the redemption He produces from ever being questioned or brought back into court to be retried, overturned, or reversed on a technicality.

- So in getting to the profound love of God being the motive behind the redeeming, (:6) put it in the context we need to have it in; and in order to shed that profound love abroad in our hearts so that the conclusion of (:9-10) can be seen to be inescapable and is seen to be proven beyond a shadow of a doubt, the PROFOUNDNESS of that love now needs to fill our hearts and minds.

- And the way its going to do that is by, once it is put in the context that (:6) puts it in, God has Paul come along and say, "Now compare that to what normally goes on when someone functions as a redeemer to deliver someone who's accused of a crime with the sentence of death, from having to die that death themselves."

- The only occasion in which that occurs is when a redeemer LOVES the person who he is redeeming enough, because that person doing the redeeming, at the same time he loves him, sees some 'righteousness' in him, or sees some 'goodness' in him.

- The reason the redeemer (in that normal, natural case) does the redeeming is still love - but that love is because of some 'righteousness' or some 'goodness' seen in the one he is redeeming.

- So, what God the Holy Spirit is directing our attention to, is that when such circumstances exist in the natural law courts, "*scarcely for a righteous man*" would one do that: "*die*" - that is, take his place as a substitute-redeemer in a case where the death penalty would be enacted.

- A circumstance could exist in the natural law courts where a 'righteous' man could be accused of some particular crime; and could not defend himself against it; could not bring anything to his credit through the exoneration process; and could stand before the court and have the window of opportunity for a redeemer opened, and the court publicize that open need for a redeemer to come forth and take his place and die for him to deliver him from having to die: and Paul says, 'Even if a righteous man stands in that situation, SCARCELY will anybody ever do it.'

- "*Scarcely*" will that righteous man ever find someone willing, able, and qualified to function as a redeemer and take his place and die for him so he can go free.

- And to make the comparative illustration even more drastic or radical in the nature of godly redemption over against natural redemption, God has Paul say, "*Yet peradventure for a good man some would even dare to die.*"

- The "*peradventure*" expression indicates in flawless and accurate terms that in natural redemption there exists all the elements that could work to cause the case to be brought into question with the risk of it being reviewed, appealed, or overturned - none of which elements exist in godly redemption!

- Natural redemption carries risk to it, chance to it, uncertainty to it, elements of contingency to it, and many other pitfalls and ulterior motives that godly redemption absolutely does not have, and in fact is impossible for it to have those elements.

- But nevertheless, it needs to be understood and appreciated that in the normal and natural realm of men who are standing trial in criminal courts, this really does take place. In fact, even in recent history there are occasions where someone who is considered in the eyes of others to be a 'good man' for whatever reason, and for whatever things he has done in society, he may stand accused and come under the sentence of death for something (like some political thing, for example) - but those situations do exist - Paul recognized that they existed in his day - and someone does have enough care and concern (maybe even enough love) for someone who was considered a 'good man' who would be in that kind of predicament, under that kind of accusation, who was unable to exonerate himself, and when the window of opportunity for a redeemer was opened, they were willing to dare die for him - and they said they were willing to lay down their life, 'Put me to death so he can go free.'

- And for that 'good man' Paul says, "*some would even dare to die.*"

- And those situations occasionally do exist.

- And in that natural or normal court-room affairs of men, "*scarcely for a righteous man will one die*" - the case of the "*righteous man*" is the rarest of the cases -- "*yet peradventure for a good man some would even dare to die*" - the case of the "*good man*" is a more frequent example -- but both cases do exist in the normal legal affairs of men in such cases where redemption is sought.

- The "*righteous man*" is 'scarce.'

- The "*good man*" is more frequent.

- Paul is citing the typical situations that occasionally occur in a legal, court-room situation in connection with a provision for a redeemer in criminal cases where the sentence of death is warranted.

- Infrequently, but still the reality of it does occur, where one is willing to lay down his own life and take the place of the accused and die in his behalf so he can go free.

(That is the substitutionary punishment of a redeemer.)

- The big thing that the context is driving at is that you fully understand and appreciate - and that it really impacts your thinking - that in the normal and natural courts of men this kind of redemption does take place. And in those cases LOVE can, and indeed is, the behind-the-scenes motive of the one doing the redeeming. **BUT** in those cases where love is the motive, that love can and is based entirely upon either some 'righteousness' or some 'goodness' seen in the accused in the eyes of the one producing the redemption!

- And that is **far different** in the way in which God redeemed you!!!

- This single element, alone, makes it so that what men do for men verses what God has done for you in redemption is as far apart as anything could ever be. This one element (let alone all the other elements in connection with “*the redemption that is in Christ Jesus*” (Rom. 3:24) ) makes the redemption you have, (performed by the Lord Jesus Christ), as one who is justified unto eternal life, uniquely powerful, and along with all the security elements that protect all parties involved, frustrates, defeats, and remedies any and all threats to it, rivals against it, arguments about it, or challenges to it that attempts to produce doubt as to its claims, fulfillment, or promises in connected with it.

- And in this way it directly connects to, gives the full weight of, and effectually operates to explain what it means to have ‘*the love of God shed abroad in our hearts by the Holy Ghost.*’

- Now once all that is in your thinking:

- Once you understand the advanced timing-mechanics involved in legally and judicially providing redemption to happen in the first place;

- Once the behind-the-scenes **motive** of the Redeemer is magnified (**love**);

- Once you understand that, though admittedly rare, in the normal and natural courts of men there are those who will die in place of another’s punishment;

- Once it has gripped your heart that even in those rare cases where man’s love for man does step in and produce redemption by dying in the place of another, that love-motive is because of either some ‘righteousness’ or some ‘goodness’ which is held for the accused in the eyes of the one doing the redeeming;

- It is at that point where (:8) comes into play: Now, in light of all of that, God says, ‘Look at me and what I did for you.’ It’s still LOVE that is His motive behind it - but it is MUCH MORE profound (to an infinite degree) and much greater (without rival) than what man could ever do for man.

- And that is because God’s love for us (you), when He functioned as your Redeemer was NOT based upon the fact that He saw anything ‘righteous’ or anything ‘good’ in you at all!

- The vast and important difference in the two love-motives (man’s vs. God’s) is solely based upon what is IN GOD, HIMSELF!

- Hence, in contrast to (:7) - *For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.* is

8 *But God commedeth his love toward us, in that, while we were yet sinners, Christ died for us.*

- “**But God**” - In direct contrast to, and as totally opposed to (Adversative Particle δέ [de]) what men do for men in connection with redemption, and all the motives behind it.

- "commendeth his love toward us"

- Note that we have already noted that such "corrected translations" such as 'demonstrate,' 'prove,' or 'show' fail to carry the shade of meaning that the context expressly demands.

- 'Commend' implies that something **judicious** and **lawful** is going on. And moreover it has as its motive a desire to call attention to the merits of a person or thing.

- Therefore, when it comes to God's love as the profound thing it is in all the behind-the-scenes activity of our redemption, God is going to tell us to look at His love for us and draw our attention to it because of the merits of it or because of the virtue of it or because of the excellent nature of it - because of the fact that it has a measure of **profoundness** to it that sets it apart from anything else!

- "love" - ἀγάπη - is it 'divine love?' or 'mental attitude concentric selectivity?' or 'personal love?' or .....????? How is it different from φιλέω?

- (see Gipp)

- "**toward us**," - i.e., we are recipients of some particular actions based upon this divine attribute of God's character and essence.

- "in that,

while we were **yet sinners**," - (ἐτι [eti] + ἁμαρτωλός [hamartolos])

- Notice the presence of [eti] "yet" indicates the extremeness of the issues being set forth - the extremeness of which, for us Gentiles, was set forth by the apostle Paul back in Romans 3:10-12.

- Notice "**sinners**" is used in (:8), whereas back in (:6) when the "due time" dying for us took place we were described as "**ungodly**" (ἀσεβής [asebes]).

- Reason: When the timing mechanisms of redemption was set forth in (:6), based upon the extremeness of the Gentile iniquity we were seen by God to be in at the end of the exoneration process, it was vital that we understand and appreciate that when the "due time" issue in redemption took place when Christ died for us, He died for us, not just as sinners who needed our sin debt paid, but He died for us as Gentiles who were trying to justify themselves in God's sight (Rom. 2:14-16).

- (i.e., trying to produce our own justification and sanctification.)

- But now, in the same context of looking at the issues involved with our redemption by the Lord Jesus Christ over against any and all redemption produced by man, a slight shift has taken place. And that shift is in looking at the issue of our redemption in light of magnifying the motive of the Redeemer. And the motive of the Redeemer that gets magnified in our thinking is His great and profound love for us.

- And nothing compares and contrasts itself to a man's thinking as "*a righteous man*" and "*a good man*" over against a 'SINFUL MAN' - "*yet sinners.*"

- Righteous/good vs. sinful

- It is interesting to note that 'sin' is a most advanced term within a group of similar words:

CRIME, VICE, SIN

- All of these terms have to do with judgment, sentence, and/or punishment. *Crime* being the cause of judgment, sentence, or punishment. *Vice* signifies that which ought to be avoided. *Sin* is of all these the most hurtful.

A *crime* is a social offence; a *vice* is a personal offence: every action which does injury to others, either individually or collectively, is a *crime*; that which does injury to ourselves is a *vice*.

A *crime* consists in the violation of human laws. *Vice* consists in the violation of the moral law. *Sin* consists in the violation of the Divine law.

*Sin*, therefore, comprehends both *crime* and *vice*; but there are many *sins* which are not *crimes* nor *vices*.

*Crimes* are tried before human court, and punished agreeably to the sentence of the judge. *Vices* and *sins* are brought before the tribunal of the conscience; the former are punished in this world, the latter will be punished in the world to come, by the sentence of the Almighty.

*Crimes* cannot be atoned for by repentance; society demands reparation for the injury committed. *Vices* continue to punish the offender as long as they are cherished. *Sins* can only be pardoned through the atonement and mediation of our blessed Redeemer. *Crimes* and *vices* disturb the peace and good order of society, they affect men's earthly happiness only; *sin* destroys the soul, both for this world and the world to come.



*Crimes* are particular acts; *vices* are habitual acts of commission; *sins* are acts of commission or omission, habitual or particular: personal security, respect for the laws, and regard for one's moral character, operate to prevent the commission of *crimes* or *vices*; the fear of God deters from the commission of *sin*.

A *crime* always involves a violation of a law; a *vice*, whether in conduct or disposition, always diminishes moral excellence and involves guilt; a *sin* always supposes some perversity of will in an accountable agent.

*Crimes* vary with times and countries; *vices* may be more or less pernicious; but *sin* is as unchangeable in its nature as the God whom it offends.

- The contrast is brought to the surface with this term *sinner* - for where a man produces redemption for another man, he never does so when he himself is the object of willful crimes committed by the one he is redeeming!  
**(BUT GOD DID - HE REDEEMED US, ALL THE WHILE BEING THE OBJECT OF WILLFUL CRIMES COMMITTED BY THOSE WHOM HE REDEEMED!)**

- Therefore, in view of what (:6) sets forth and what we are told here in (:8), Christ died for us when we were “*yet without strength*” as “*ungodly*” and “*yet sinners*.”

- “*yet without strength*” = we, Gentiles, could not and did not produce anything to our benefit in the exoneration process.

- “*ungodly*” = thinking, living, and laboring in opposition to God by attempting to produce self-justification.

- “*yet sinners*” = guilty of willful crimes against God, fully meriting His wrath due to the highly offensive nature of sin against His holiness.

- And yet, in light of all of that, due to the excellent nature and integrity of God's love, **in and of Himself** - a love He is ever commending toward us - He produced our perfect redemption and when we accepted it by grace through faith alone in Christ alone, justified us unto eternal life!

- A redemption and justification without rival.

- A redemption and justification with perfect and eternal security and protection of all parties involved.

- A redemption and justification where all promises and statements about it are absolutely convincing and persuading, without a shadow of doubt!

- A redemption and justification that could not be overturned, even by God, Himself!

- For to do so would violate the very integrity of God, Himself: i.e., violate the virtue and integrity of His love.

6 *For when we were yet without strength, in due time Christ died for the ungodly.*

7 *For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.*

8 *But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.*

- These three verses form the premise upon which a logical and doctrinal argument is set forth in order to explain what it means to have the 'love of God shed abroad in our hearts' and in order to draw the proper doctrinal conclusion that verses 9 and 10 will establish.

- What should be understood and appreciated at this point:

- Our justification unto eternal life has some hoped-for promises connected with our "*redemption that is in Christ Jesus.*"

- One of which is the hope of escaping the Lord's day of wrath.

- That 'hope' will come under attack by the tribulations of the gospel.

- The tribulations of the gospel have as their objective to cause the believer to be made shameful of ever hoping for such a thing.

- The divine remedy for the shame-producing attacks of the tribulations of the gospel is to '*shed abroad*' the '*love of God*' in our hearts by the Holy Ghost.

- For the divine remedy to properly and effectually function, one must understand the critical timing-mechanism connected with redemption, and the "*yet without strength,*" *ungodly* status we Gentiles were in.

- Furthermore it must be properly and fully understood and appreciated that the behind-the-scenes motive of God producing our redemption was His profound love - a love motive that, due to us having no redeeming value of righteousness or goodness has no rival or competitor in all normal and natural circumstances where men produce redemption for men in natural courts of law.

- And in contrast to natural redemption for men, God produced perfect redemption for us solely because of who He is and what He is. This makes our redemption uniquely powerful!

- And who and what He is, specifically in connection with our redemption, is PROFOUND LOVE - a love so profound that while it could be legally argued that in the natural courts of redemption, men do die for men with a motive of love, but man's motive of love to die for another man sees some measure of righteousness or goodness in the one he is dying for.

- So different is God's love, that by comparison, there is no comparison!

- That is, only in God redeeming man through the cross-work of the Lord Jesus Christ could it be said that the profound love which stood behind the redemption as the motive be such that it required NO REDEEMING VALUE in the one being redeemed!
- The full weight of the argument comes down to this: the love-motive behind your perfectly timed and legally satisfying redemption rests in the excellent nature and virtue and integrity of God's love, in and of Himself!
- No man has ever redeemed another man in this way because no man has the capacity to love in this way!

- Therefore the whole issue behind the determination to save us from the wrath to come, and the whole issue behind the provision to make it so that we could be saved from the wrath to come, and the whole issue behind the promise that He's given unto us, that now being justified He will deliver us from the wrath to come, rests solely upon the profound love He has for us, and not upon anything in and of us, ourselves.

- Therefore it is a matter of PURE DIVINE INTEGRITY with God in connection with the sincerity and genuineness of His love for us.

- And on the basis of that, verses 9 and 10 go on to say what they do say by means of indubitable (= too apparent to be doubted; unquestionable) conclusions.

*9 Much more then, being now justified by his blood, we shall be saved from wrath through him. (just like He promised)*

- And (:10) amplifies upon it a little more, and adds one other feature to it ....

*10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.*

\*\*\* Before going on - let's return to I Thess. 5, and see what is said there in connection with what we have learned here. \*\*\*

- Now, before going on to conclude this package of doctrine designed to remedy the shame-producing tribulations of the gospel from the policy of evil, you should stop and ask yourself if you really have the effectual working of verses 5-8 working fully in your inner man. That is, as you now understand it and appreciate it, has it produced in you the fullest measure of the profound nature of God's love for us in connection with His promise to deliver us from the wrath to come.

- Does the profound nature of it really grip your understanding? and your heart? to the point that you realize that there's something so strong and powerful, so firm and solid about the resolve and determination God has to deliver us from the wrath to come - that all you're waiting for (if you've never read verses 9 & 10) is the undeniable conclusion that that profound love necessitates in the conclusion to the doctrine to be set forth???

- This is the only way the “*Much more then,*” at the beginning of verse 9 is going to have any real meaning, any real punch, or any real power to it.

- Because “*Much more then,*” means that what has been set forth makes it so that the only legal, ethical or moral, logical, and reasonable thing that could come out of what has been stated is what is now going to follow - in fact, you couldn’t imagine anything else, because anything wouldn’t be reasonable; nothing else would make sense whatsoever - this is the ONLY thing that makes sense; this is the ONLY thing that’s logical; this is the ONLY thing that is consistent.

- Anything else but that is unnatural and inconsistent!

- (Do you see that?) - if so, we should be ready for the conclusion.

- In this conclusion we are going to be confronted with the first 2 of 5 times in which the apostle Paul will use the “*much more*” phrase.

- This is called, in the field of logic, “**a fortiori**.”

- *A fortiori* = with stronger reason, still more conclusively, all the more. It is used of a conclusion that is logically more certain than any other.

- An *a fortiori* conclusion is one of several kinds of logical conclusions that the human spirit naturally processes in arriving at the end of an argument:

- *a fortiori* = with stronger or greater strength of reason.

- *a priori* = proceeding from cause to effect; deductive reasoning.

- *a posteriori* = from effects to causes; inductive reasoning.

- It is sometimes assumed that an *a fortiori* conclusion means that if one did the greater, one can do the lesser. However, this is not always true, and furthermore, it is not really the proper sense in which an *a fortiori* should be understood.

- In fact, the idea that a more powerful thing or act has taken place which allows for another act which is of lesser power to take place, and therefore the argument is that, since the more powerful one has taken place therefore, naturally, the lesser one will have no trouble coming to pass. But this is actually a species of an *a fortiori* argument.

- An *a fortiori* actually means that what is following, on the basis of the *a fortiori*, is that you now possess a stronger reason for being persuaded and convinced about something than you might have been before without it. (In other words, it doesn’t have to involve something that involves a greater act preceding a lesser act.)

- Truth of the matter is, that in some situations a greater act could be performed by someone with a lesser act following at a future date; but something uncontrollable, that is, beyond or outside of the control of the circumstances of the one who wants to perform that act, could prevent him from doing it.

- (Which is an easy thing to imagine in the human realm.)

- One could perform all the acts and provide all of the necessary arrangements so that one's child could receive a college education.

- All the hard or greater work could be done by the parents --- all the son has to do is go and get his education.

- As far as all the financial aspects go, the great has been done.

- And yet, two things could happen that make it so that the lesser does not come to pass:

1) The father could die without ever having signed the papers to get that money in the bank account over to him;

2) He (the son) could die and not need it.

- So, even though, oftentimes an argument of 'If the greater has been done, then the lesser will come to pass' is used in connection with an *a fortiori* argument, that, in and of itself, is not the POWER of an *a fortiori*.

- The **power** of an *a fortiori* is simply in the fact that whatever has been stated before the *a fortiori* conclusion is declared, has supplied the person to whom the *a fortiori* is being given with information that he has not operated on before that gives him a **greater reason**, and a **more strong reason** for being fully persuaded and convinced of something than he ever had before.

- Definition of an *a fortiori* argument within a context of a legal setting: An *a fortiori* is primarily designed to prove and to establish and to convey the understanding and appreciation of the natural immutability of a promise to the one to whom the promise is made. In a legal context, it is oftentimes referred to as '**an oath of logic**' that certifies that what has been promised will most assuredly come to pass.

- And that's what an *a fortiori* is in regards to logic.

- This 'oath of logic' really is what the *a fortiori* is dealing with in verses 9 & 10.

- That is, based upon what verses 6, 7, and 8 have said in the context of God promising to deliver us from the wrath to come - when we look, once again, at what verses 6-8 say about the love that God has that stands behind His determination to deliver us from the wrath to come - and that the promise to deliver us from it is based upon - then when it's looked upon as verses 6, 7, and 8 tell us to look at it, and God's love behind it all is '*commended*' to us, just as verse 8 says, then we have a STRONGER and MORE POWERFUL reason for being fully convinced and being fully persuaded that what He has promised us is going to come to pass than we ever had before that information was given to us and we began operating upon it.

- So what God has done, is He has taken us into His inner being and exposed the profound love that is resident in His own heart for us; that prompted Him to want to deliver us from the wrath to come; to do the deed necessary to deliver us from the wrath to come; and that is the reason why, having justified us, He's promised to deliver us from the wrath to come.

And when that profound love is thought about, and is appreciated and understood in connection with that promise; that "*much more*" stronger and more powerful reason to be fully persuaded and convinced of that promise begins to get generated and fill our hearts and minds, and gets "*shed abroad*" in our hearts and produces the overwhelming conclusion that verses 9 and 10 set forth. (And that's what an *a fortiori* is designed to do.)

- (Note: Actually it is verses 6, 7, and 8 that are the *a fortiori*! Verses 9 and 10 are the concluding statement in connection with the *a fortiori*.)

- (Verses 6, 7, and 8 produce the greater and stronger reason for believing and being persuaded of the reality of receiving what we've been promised. And verses 9 and 10 come along and simply state it as the inescapable and undeniable thing that it is.)

- So, the concept of an *a fortiori* is correct - but an *a fortiori* is not a complex technical method of argumentation that needs to have hours and hours of explanation to it before people know how to handle it!

- The truth of the matter is, people use *a fortiori* logic all the time without even knowing that's what they're doing! (Same with *a posteriori* [effect to cause] and *a priori* [cause to effect] )

- An *a fortiori* is a natural part of the function of human thought.
- Just as *a priori* and *a posteriori* are natural functions of human thought.
- God designed them in the first place - He thinks of them Himself.

- And they can be employed, and are employed by people without ever knowing that's what they are doing, and without ever being able to put a name on exactly what they are doing or how that kind of thinking might differ from any other kind of thinking.

- Even without explaining that you're dealing with an *a fortiori*, the human spirit is designed to understand and appreciate how it operates! And to be able to benefit from how it operates without having to know that the kind of thinking that is taking place really differs from the more normal reasoning from cause to effect (*a priori*) or from effect back to cause (*a posteriori*).

- Therefore, just as with all things God has written in His word, we first need to have the realities in the conclusion of verse 9 operating in our thinking, and then see the need for the one additional element to the conclusion in verse 10 which will be the final 'kick' to give the full and powerful conviction of our *hope* (hope of escaping God's wrath out in the day of the Lord's wrath) *making us not ashamed*.

- In the sense and sequence of the issues contained in the conclusion to this package of doctrine, the "*much more*" reality of (:10) cannot exist until the "*much more*" reality of (:9) exists first!

*Romans 5:9*

*Much more then, being now justified by his blood, **we shall be saved from wrath through him.***

- There are two issues contained in this conclusion: one in verse 9 and one in verse 10.
- They have two 'kicks' or two 'punches' like a one-two combination.
- And the first one is verse 9, and the second one is verse 10.

*Romans 5:10*

*For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, **we shall be saved by his life.***

- And the fact that there is a "*much more*" in both verses helps you understand that these two verses are of the same variety or class - i.e., they both contain these *a fortiori* 'punches.'

- The first issue in conclusion:

*Romans 5:9*

*Much more then, being now justified by his blood, we shall be saved from wrath through him.*

- **“Much more then,”** - The first *a fortiori* - i.e., the stronger or greater reason as established in (:8) concludes with the only thing that could be concluded: the natural immutability of God’s promised hope of escaping His day of wrath. His ‘oath of logic’ that, based upon the previous information contained in (:7-8) - information we have not operated upon before, we now must conclude the only thing possible to conclude: *“we shall be saved from wrath through him.”*

- **“being justified by his blood,”** - Being *“justified”* unto eternal life is now looked at as being accomplished *“by his blood”* just as it was stated in Romans 3:25 (*“Whom God hath set forth to be a propitiation through faith in his blood, ...”*)

- **“his blood”** is a reminder of the entire cross-work of the Redeemer, the Lord Jesus Christ. It draws our attention to the awful price that was paid by the Substitute-Redeemer, as well as the fact that being justified by the *blood* of this particular Redeemer is, in and of itself, something uniquely powerful to fully accomplish a redemption that could never be challenged, rivaled, or overturned.

- I Peter 3:18

- *“His blood”* tells us that this was, indeed, a **true substitution** of a Redeemer in a criminal case where the death sentence was warranted by the Justice of the court.

- The phrase “his blood” at this point in the conclusion of the issues contained in this package of doctrine and what it is designed to do encapsulates all the afore mentioned issues of the timing mechanisms of being declared “yet without strength” plus the “due time” issue of Christ performing the redemption for us as well as the profound love motive as His love gets ‘commended’ toward us in order to shed that love abroad in our hearts and be the remedy for the tribulations of the gospel it is designed to be.

- I Peter 1:17-21

- This is true, even in Israel’s program as the members of the remnant must operate upon many of these same issues, but with a view to, and in connection with an entirely different kind of ‘hope’ for them out in the final installment of their program.



- **“we shall be saved”** - This is not salvation from the debt and penalty of our sins. This is another kind of salvation we, the members of the church the body of Christ who are already saved and justified unto eternal life possess - but this salvation is yet future - and because of that it is only a **“hope”** in which we now can **“rejoice.”**
- **“from wrath through him.”** - The **“wrath”** is that which we were told was on our schedule back in Romans 2:5 (**“But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;”**) - it is the day of the Lord’s wrath: the final installment of the 5th course of punishment in God’s program with Israel.
  - Whereas before, as unjustified persons, we had on our schedule an **appointment** that none of us could escape on our own; only by God’s Jehovah-ness and grace, and Him providing and giving to us justification by grace through faith alone in Christ alone without any works of any kind, can it now be said of us not only what the apostle Paul tells us here in Romans 5:9, but it will be necessary to bring up this issue again at another point in our edification and education as God’s **“sons”** just as he did with the saints in Thessalonica. (I Thess. 5:9)

### *Romans 5:9*

*Much more then, being now justified by his blood, we shall be saved from wrath through him.*

- In just three verses the Holy Spirit through the apostle Paul has presented enough additional information (information that we previously did not know or operate on), that if it is properly understood and appreciated can lead only one place: to this inescapable conclusion that verse 9 is declaring.

- Rom. 5:9 is not coming along and saying that this is something that you are supposed to have understood and appreciated already. It’s coming along and saying that what you have already been promised in connection with that, and on the basis of the love of God being shed abroad in your heart by the information you’re being given here (especially in verses 6-8), and the way in which God is telling you to look at it: verse 9 is coming along and saying that you should be able to understand that that promise God gave you that you have **“hope”** in of the glory of God, and your expectation now is that, instead of facing that coming day of wrath, your expectation is a glorious deliverance from it. And (:9) is now telling you that you ought to recognize that by nothing else other than the information you’ve just been given, as an unquestionable, fully assured, fully convinced issue in your heart!

- In other words, by the time you get to the end of (:9), **THAT'S** what is designed to be produced within you!

- And it has to be produced by (and only by) what is presented in verses 5-8, and nothing else!

- And you have to ask yourself the question: Does that exist in you? And does it exist in you only because of what it says here? (Not because of things you might have been taught 20 years ago about the doctrine of eternal security!)

- I want to know right now, on the basis of what verses 5-9 has said, does THAT convince you beyond any shadow of a doubt that you're going to be "*saved from wrath through him*"???

- The real 'kick' or 'punch' or power to this is in the very words and the way those words are used in (:9) based upon what we know from the premise of verses 6-8.

- (The case is actually made in verses 6-8, but the power of it is brought out in the conclusion of verse 9.)

- If you have missed it, or just don't get it so far, here is the powerful punch that verses 5-8 are designed to have:

**- ONE LAST TIME: THE POWERFUL PUNCH OF ROMANS 5:5-8**

**- Because God's remedy for the shame-producing, mouth-shutting tribulations of the gospel that attack our "*hope*" of escaping the Lord's day of wrath (which is tantamount to escaping hell itself) is by shedding abroad His love in our hearts;**

**- And because of being in the "*ungodly*" status of "*yet without strength*;"**

**- And because then, and only then could a redeemer take our place, if and only if one could be found willing, able, ready, and qualified to do so;**

**- And because Christ indeed did function as our Substitute-Redeemer "*in due time*;"**

**- And because the big thing that connects His redemption for us to God's love being shed abroad in our heart is the profound integrity of His love, in and of Himself, having found no redeeming value in us at all (which makes His act of redemption without competition or rival);**

**- And because the basis of His matchless love being an issue solely of the pure integrity of who He is and what He is;**

**- THE ONLY WAY IN WHICH WE COULD EVER BE IN A POSITION OR STATUS OF BECOMING AN OBJECT OF GOD'S WRATH AFTER WE HAVE BEEN JUSTIFIED UNTO ETERNAL LIFE IS FOR GOD TO CEASE BEING GOD!!!**

- The only way in which that could happen (that we would ever be objects of His wrath out in the day of wrath) would be a total meltdown of God's own integrity and character.

- God's is love. And since this promise of escaping His day of wrath is based upon the pure integrity of His love doing for us what it did in the redemption process, the very core of His being would have to become fractured and for the entire integrity of His attributes to collapse.

- In other words, you have just been given a promise concerning just how eternally secure your status is being justified by grace through faith in Christ, that is as strong and as powerful as God's own being! He would have to stop being God in order for anything else to even be imagined could happen other than the conclusion that (:9) says: "*we shall be saved from wrath through him.*"

- The power of the "*Much more then*" is the power of all that God is, in and of Himself - His own God-ness!

- And that is the **why** and the **how** that "*the love of God is shed abroad in our hearth by the Holy Ghost which is given unto us*" that works so powerfully to remedy the attacks upon our "*hope*" which makes it so that "*hope maketh not ashamed.*"

- And NOTE: In order to really get this; in order to really have this effectually working in your 'inner man' you CANNOT "cut to the chase" or "bottom line" it - you must have every letter of every word and every punctuation mark of every one of these 4 verses (:5-8) fully understood and appreciated in your thinking so that (:9) becomes the indubitable conclusion that it is designed to be!

- Now, if, by the time you get to the end of (:9), it produces that full conviction, then why is there one more conclusion??? why is one more needed?

- To be able to understand why (:10) says what it says, that is the question that needs to be asked, and that's the question that needs to be answered.

- Because if you think about all that takes place with (:5-9), they seem to be sufficient on their own to have made it so that the reality of the beginning of (:5) is the reality in you so that "*hope maketh not ashamed*" - and any tribulations of the gospel that would try and make us ashamed, by the time you get to the end of (:9) and the full conviction it produces that "*we shall be saved from wrath through him*" should adequately dismiss all those doubts and attacks - and in fact it not only should dismiss them all, it in fact does do just that!

- So we have to ask ourselves, why another verse? Is it simply an amplification on what (:9) says? (It does begin with the word “*For*” - so it is a possibility.) But if it was just an amplification on (:9), then we should expect to find at least some kind of coordination (maybe not a repeat of the same words) between what is going to be said in (:10) and what is stated in (:9) that would indicate that it really is an amplification of it.

- But then, again, why would I need an amplification at all if (:9) was so powerful as it was? So, in my thinking anyway, I would say that even though it is a possibility, the more I think about it, the less and less likely that that is what it is.

- So then we have to start thinking about the way in which (:10) starts out. It does start with that “*For*” (the conjunction γάρ), but it is phrased as “*For if*” - and though I admit that it is not the most common case in which that phrase is used, it is used frequently enough that when something is introduced with an “*if*” (the primary particle of conditionality ἐἴ) and with a “*for if*” especially, that you’ve got, for some reason an additional matter that is being brought into the picture because it is germane to the issue that is being dealt with, and something, that though it might not have been stated at the outset, DID get brought into the picture in all that has been said about it, and now because of that, this additional issue can kind of be tagged on.

- And this kind of thing does happen often time in the general world of argumentation and debate (i.e., not just in the Scriptures) that someone might be involved in.

- Often times if you’re listening to a well-organized and purposed debate on some particular issue (most definitely not a political debate - they usually are horrible examples of well-organized debate) - often times when an argument gets far enough down the road so that OTHER MATTERS have been brought in to whatever point/counterpoint argumentation is going on, it is not infrequent to hear either side of the debate as they are dealing with their issue and also strengthening their issue because some other matters have been brought in - ones that are brought in that are germane and strengthening to their issue are quite often added to their argument as an addendum type manner.

- (They usually don’t get introduced by “*for if*” by any means, but the issue of an added matter during the argument or debating process frequently happens enough so that when you are dealing with something that is of a conviction or persuasion matter, there may be something that comes up on the presentation of it, that though it wasn’t necessarily an issue right at the beginning, it came in, and in view of it coming in, something is going to be said about it.)

- And because that is the case, that becomes a real possibility to think about as to why (:10) may exist when (:9) seems to end with the full conviction that you were looking for at the beginning when it came to the promise of being delivered from the day of wrath to come.

- And the fact that (:9) itself, by what it said at the end, (*we shall be saved from wrath through him*), takes the original concern in the promise and makes the full convinced assertion in connection with it, that lets you know, therefore, that (:9) does fully take care of what was originally the issue, what was originally the concern.

- So something must have come up in the mean time to make it so that something additional is being said in (:10).

- Therefore, when it is examined that way, and when you think about all of it that way - and you have fairly and honestly thought about it - you end up coming along and realizing that unless an examination of (:10) proves otherwise, you can be pretty sure, before even beginning to examine (:10) that is what you're dealing with.

- In verse (:10) you are dealing with an additional matter that's being tagged on in connection with the assurance that you are being delivered or saved "*from wrath through him*," and this additional matter has something to do with something that has come up in the mean time in the presentation.

- So when it is determined that that is most likely the case, what do you think we have to do next???

- Go back and look for any kind of an additional matter brought into the presentation of the information contained in (:5-9).

- Is there anything that came up in those verses that is highly significant to the issue of the matter in question - which is, is it really certain that we're delivered from the day of wrath - is there anything else that came up in connection with that, that now that the proof is given in (:9), that yes, we are - that would be valuable and important to say something about because it is also germane to that conviction that we have on the basis of what (:9) says?

- At the end of verse 9, you have got the concluding results of the effectual working of verse 5 down through verse 8, producing verse 9 in you. Therefore, you've got the full conviction in your heart that you're going to be saved from the day of wrath, just like God promised. That's a reality, not some pipe-dream but a confident expectation. Your understanding and appreciation of the profound love of God that stands behind it all produced that. But when you think about all that, especially as verse 9 so powerfully concludes it - is there anything else you'd like to know???

- There is another issue that was legitimately brought in; and you should naturally wonder about when you think about the whole thing.

- And that additional thing that was brought in really happened in the conclusion of verse 9.

- If you follow along closely to what you are told in the conclusion of verse 9, Paul could have just said, "*Much more then, being now justified by his blood, we shall be saved from wrath.*" But that's not how he ended the first part of the conclusion - in the conclusion it contains additional information: "*we shall be saved from wrath **through him.***"

- From verse 5 down to the last two words of verse 9, the whole presentation has been all about the full convincement that you shall be saved from the day of wrath - but that's NOT all that verse 9 says! (It actually says MORE than that - it says we shall be saved from the day of wrath "**THROUGH HIM.**")

- (Preposition διὰ + Personal Pronoun αὐτοῦς )

- The presentation of the sound doctrine from verse 5 down to the word "*wrath*" in verse 9 provide for the full convincement (all the 'whys?' get answered) that we will escape the Lord's day of wrath - but the last two words of verse 9 (the additional information) tells you **HOW** it's going to take place!!!

- And that's why, at the end of (:9) you come along and say, "Ok, I know I'm going to be saved from the day of wrath - but **HOW** am I going to be saved from it?"

- "**through him**" - He, the Lord Jesus Christ, your Substitute-Redeemer is going to be personally involved in actually, physically saving you from that day of wrath!

- And just how is He going to do that???

### Romans 5:10

*For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.*

- The end of (:9) doesn't just simply tell you that, yes, the promise that you have of the hope of the glory of God that you're going to be saved from the day of wrath is true; it tells you it's true, gives you the full convincement in your hearth that it's true, and then it adds those two little words at the end that tell you the mechanical means by which it's going to take place.

- “*we shall be saved from wrath through him*” - “*through him*” is still yet future - that’s an issue that, along with being saved from the day of wrath, the “*through him*” issue is a future issue as well.

- In other word, when that salvation from wrath takes place, HE’s going to be involved in it!

- Just as He was physically and personally involved in providing for saving you from it when He came to DIE for you, He’s also going to be personally, physically involved when it comes to physically delivering you from it BY COMING AGAIN!

- And Him being personally and physically involved by personally and physically coming to get you and deliver from that day of wrath means that HE IS ALIVE, and therefore part of what His “*life*” has to do with is to save you from that wrath by His living person!

(“*much more, being reconciled, we shall be saved by his life.*”)  
*Romans 5:10*

- In other words, verse 10 is NOT saying something about ‘resurrection power’ or ‘living the resurrection life’ or being saved to live a holy or sanctified life or being saved from a life of sin by living His life through us, or any other such bologna that Greek scholars or Bible commentators generally write about - if they write anything at all - about verse 10.

- This is talking about His physical, personal involvement in coming back at what is commonly known as the ‘rapture’ and physically, personally taking us off this earth before His day of wrath commences.

- And when you see this, along with what you just were told about in the previous verses, you now have a DOUBLE PUNCH of strength and power (i.e., a double “*much more*” *a fortiori*) to make it doubly impossible for any believer in this dispensation of grace to ever go through that day of wrath!

1) You are promised to not go through that day of wrath because of the very power of God’s own integrity - His mighty love that produced perfect justification in you based on who He is and what He is;

2) Your promised is doubly sure because He is alive, and His living, personal, physical self is going to come back to you and see to it that each and every member of the church the body of Christ has been cleared out - taken off the physical earth before His day of wrath gets underway.

- (Now that we know what verse 10 is for, let’s see it in some more detail....)

## Romans 5:10

*For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.*

- **“For if,”** - (Conjunction γάρ [gar] + Conditional particle εἰ [ei] with the Aor. Pass. Ind. of καταλλάσσω [katallasso] “reconciled” = this phrase sets forth a 1st class condition in the premise, i.e., “For if,” and it’s true that *when we were enemies, we were reconciled to God by the death of his Son.*)
- **“when we were enemies,”** - This is a great example of how God presents information to you throughout a particular passage, and without utilizing the exact word (‘enemy’) in that passage, you already know, even before that word is ever brought up, that that is exactly what you are. That is, in our former unjustified, ungodly, sinful status, we were **“ENEMIES”** OF GOD!
- Everything you have been told, especially in the first two parts of the gospel in the book of Romans, along with the information given to you in chapter 5 verses 5-9 that describes your former status, tells you that is what you were: God’s enemy!

- (NOTE: this is important to grasp - that God can come along and describe something to you without giving it a precise name or moniker and at the same time you know what it is, or rather when He finally does put it to you in a single term, it is perfectly understood because the concept has already been formed in your thinking from the way He has been describing it to you. And therefore it comes as no surprise - and almost, as the expression goes, ‘goes without saying.’ [It almost needs no further explanation, in fact.] But as I said, “almost” - for it does need to be stated!

- This very thing has already happened with the concept of God ‘loving us,’ and it will happen again in the next section of Romans 5 in verses 11-21.)

- English: “*Enemy*” = not a friend, a hostile person. The reason for the excellency of the term *enemy* lies in that an *enemy* can be engaged in either active or passive opposition - unlike an *adversary* who is always actively engaged in opposition and attempting to get what his opponent has. But the real power in the term *enemy* lies in that an *enemy*, while not actively engaged in opposition, can be an *enemy* in **spirit**, or in action, or in **relation**. And in this context of bearing upon our former relation-status, it is here that the term conveys its fullest sense. An *enemy* can have all the marks of a friend, but still be called an *enemy* due to his spirit or his relation.



- Another aspect of “*enemy*” that makes it excellent and effectual in this passage is that an *enemy*, while most commonly seeking to injure its opponent, usually from a sentiment of hatred, it is the HEART that is more or less implicated - and the implication is that enemies are at war with each other! And it is with all these shades of meaning contained in the term “*enemy*” that it is often said of natural enemies (of one nation to another, for example) that they are “*natural born enemies*.”

- And that is the context here in Romans 5:10. You are a naturally born enemy - that is what you are by nature. You are, by nature, an *ungodly, sinful, enemy* of God. (All three expressions are used in this section of Romans 5.)

- And it is important to understand and appreciate that an *enemy* can be an *enemy* all the while concealing that he is an *enemy*. Hence, there are many who call themselves ‘Christian’ or live good lives, or seem righteous, or give to the poor, to go to church, or carry a Bible, etc., etc., etc., all the while, if they have never been justified unto eternal life by grace through faith alone in Christ alone without any works of any kind, **they are still enemies of God!**

- (Normally, an adversary is openly declared to be so, an *enemy* may not be so apparent.)

- It is important to note that Romans 5:10, in describing our **status** or relationship prior to our being justified unto eternal life as “enemies” of God, that that ‘enemy status’ is a major component in our status or position as we naturally were “**in Adam**.”

- “we were **reconciled** to God by the death of his Son,”

- “**reconciled**” (Aor.Pass.Ind. καταλλάσσω = to exchange. Used for currency exchange.)

- English: *Reconciliation* is the process of negotiation that results in the adjustment of differences between opposing parties. It is used in the NT in the sense of being on the deserving end of the wrath of God as His enemy, and hence refers to God’s method of adjusting of those differences between Himself and man, with a favorable outcome to both parties.

Therefore, when *reconciliation* takes place it has an application to both formerly opposing parties. Hence, we are *reconciled* to God and God is *reconciled* to us, which puts His justice in a position to now work for us instead against us because we are now in a new status.

- Therefore, God can now lay aside His anger and wrath against us as the *ungodly, sinful, enemies* we were and receive us graciously into His favor strictly by means of all that was accomplished in the Cross-work of the Lord Jesus Christ.

(And in that sense it is stated that “*we were reconciled to God by the death of his Son*”.)

- We, are now received into grace by Him with whom we had formerly been *ungodly, sinful, enemies*, deserving only of His wrath. And this can only be accomplished by the Lord Jesus Christ functioning as the Mediator of the negotiation process. He becomes the ‘Peacemaker’ between God and man. (I Tim. 2:1-7; Eph. 2:14; Col. 1:20)

(And this becomes the basis for our ‘Grace Commission’ found in II Cor. 5:19-20)

- To put it simply, the major concept or issue behind being “*reconciled*” or “*reconciliation*” is the issue of **A CHANGE OF STATUS** has take place.

- We have received a change of *enemy* status to one of a peaceful, allied union with God on the basis of redemption and justification unto eternal life, which redemption and justification makes it possible for *reconciliation* (a new status) to exist whereas those who before were *enemies*, are now at peace and friendly in status.

- This change of status is the issue of what we formerly were in our ungodly, sinful, enemy (offensive) status ‘in Adam,’ over against what God has now made us to be ‘in Christ.’

- Therefore, the major premise of this second powerful “*much more*” *a fortiori* is that, if we stood as natural born enemies of God in our former position ‘in Adam’ and yet in that position we were reconciled to God, not by our works or merit, but by the death of his Son....

- “*MUCH MORE,*” .....being in a new status (i.e., ‘in Christ’), “*we shall be saved by his life.*”

- “*For if, when we were enemies, we were reconciled to God by the death of his Son,*

- Notice that the gospel of Christ unto salvation from the debt and penalty of one’s sins is His death, burial, and resurrection (I Cor. 15:3-4), but we were *reconciled* by His **death** - His cross-work.  
(singular)

- But due to the nature of being fully justified unto eternal life includes having totally escaped God's wrath in the day of wrath, the resurrection of Christ, as the receipt, so to speak, of all that was accomplished in the battle on the cross, has within it the final keystone persuasion and convincement of our hope (our full and confident expectation) of escaping God's day of wrath, just as He promised. --- His resurrection means He is alive - and His life has a huge bearing, and is a major issue in the mechanical means by which "*we shall be saved from wrath through him.*"

*For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.*

- If you fully understand and appreciate the issue of being reconciled to God by the death of his Son when we were in the status of *enemies* - which is tantamount to all that we have come to understand and appreciate in verses 5-9 - then with even greater strength of reason ("***much more***") being in a new positional status 'in Christ' ("***being reconciled***"), the Lord Jesus Christ is going to be personally and physically involved in saving you from His day of wrath ("***we shall be saved by his life.***")

- Being "***saved by his life***" is the final and powerful punch that takes the argument 'over the top,' so to speak, in our thinking that God's oath or promise given to us concerning escape of His day of wrath becomes the firm and solid reality that it is - no shadow of a doubt.

- Being "saved by his life" means that because He is alive, His living, personal, physical self is going to be involved in coming back to see personally to it that each and every member of the church the body of Christ is taken off of this earth before the Lord's day of wrath get itself underway.

- Therefore, when it comes to the tribulations of the gospel whereby the Adversary would have your heart filled with shame, which would in turn produce your mouth being shut instead of rejoicing "*in hope of the glory of God,*" you should now be able to say with full confidence and full persuasion: *And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. (Romans 5:5)*

- And you know this is true - and you how and why it is true - and you know how and why God's love gets shed abroad in your heart:

1) Because the only way my hope could make me ashamed to rejoice in escaping my former appointment with God's wrath, (the only way I could ever again be an object of His wrath, once I have been justified unto eternal life), is that God's very own attribute of love would have to be destroyed, and God would have to cease being God! (And that is unthinkable - it is IMPOSSIBLE!)

2) On top of that, I can rejoice in escaping the Lord's day of wrath and never have my hope in that put to shame because when He died, He didn't stay dead, but arose from the dead, therefore His living, personal, and physical self is going to be personally involved in mechanically taking me off this earth and out of His commencing day of wrath. And the only possible way my hope could ever cause me shame in connection with this is for Jesus Christ to be dead - and that is unthinkable - it is IMPOSSIBLE!

- And now you should see that in connection with these two major issues in the conclusion of Romans 5:5-10 that really is impossible for God, your Heavenly Father to even think a thought that someone who is justified unto eternal life could ever be dis-justified - for to be so would mean that you once again stand as an object of His wrath in His court of Justice - AND THAT IS IMPOSSIBLE - impossible not because of what you are or what you do, but solely because of what He is and what He has done, and what He will do!

### **REVIEW OF THE DOCTRINE OF OUR IDENTITY "IN CHRIST":** **(Positional Truth)**

1. The reality of our being "in Christ."

(The appreciation of who the Heavenly Father has made you to be in His Son!)

- Gal. 3:26-28 - IDENTIFICATION ISSUE!

- (:27) = New Identity

- Notice the "*put on*" issue means that we now bear the identity of Christ, himself!

- NOTE: "*baptized*" (βαπτίζω) = a purification that produces a sanctification, that in turn provides for a new identification. (more on this later)

- "*put on*" (Aor. Mid. Ind. ἐνδύω = to sink into; to dress or clothe; in the Mid. Voice = to clothe oneself)

- (Note, our English word, "ENDUE" = to furnish, to supply with, to endow - but whereas "invest" is something that is purely external, "endue" is something that is purely internal.)

- If you ever wondered what your "*inner man*" is supposed to look like, this is it - your "*inner man's*" clothing is Christ, Himself!

- (:28) = Loss of Old, former Identity

- Note that the 3 identifications are identifications of the FLESH and the WORLD.

- (Run some verses to see how often and how critical this issue of being “in Christ” is.)

- Note that in many passages (not all) the phrase “*in Christ*” is used as an EXHORTATION ISSUE (I Timothy 4:13) !

- Rom. 6:3 - (Exhortation issue)

- Rom. 12:4,5 - (who you are individually/collectively)

- I Cor. 1:1-2, 30-31

- I Cor. 3:1-2 - (:2) Used for our edification status.

- Gal. 5:6; 6:15-16 - (:15) A “*new creature*” = a new IDENTITY! - We are known differently than we were before! - and called something differently than we were before!

- Eph.1:3 (Exaltation issue)

- Eph.1:6-7, 10

- Eph.2:10

- Col.2:8-12 - Deals with the PoE in attempting to get you ‘un-sanctified’ (You’re fully equipped in Him, you’re complete in Him.)

- Who you are in Christ really is the sum & substance of everything we’re taught in this dispensation of grace - and God expects us to understand who He has made you to be in His Son - and in fact, it is the key issue of successfully living the Christian life is understanding and appreciating who God has made you to be in Christ, and responding according.

(Let’s look at some passages that deal with that issue of responding to who you are “in Christ” even though that phrase may not be mentioned in the passage - but the passage deals with living consistent with who you are “in Christ.”)

- Eph.5:3- 8

(:3) - The issue of RESPONDING accordingly! - “*saint*” (ἅγιος) = a component of who you are in Christ.

(:4) - “*convenient*” = not that it’s not easy to do, but the word means that it doesn’t match up! (not living consistent)

(8:) - “*darkness*” = (in Adam)

- Eph.4:29 - Who you are “in Christ”. (This is what you were created for!)

- Rom.13:11-14

(:13) - “honestly” (as you really are in truth)

(:14) - This is not done by writing the 10 commandments - 5 on your right hand and 5 on your left and keeping to them all the time!!!

2. Our former offensive identification of who we were “In Adam”.

- (The Scarlet Letter)

- A “moniker” of UNRIGHTEOUSNESS!

(This will help you appreciate the grandeur of being “in Christ.”)

- I Cor. 15:21-22

- In this context, Paul is speaking about physical death - and physical death is one problem you have “in Adam.”)

- NOTE: You should understand and appreciate some specific terminology change that takes place from Genesis 1 to Genesis 5

- Gen.1:26-27 .cp Gen.5:1-3

- Note that Adam became a sinner BY NATURE, ungodly, unrighteous, and condemned to death!

- And we possess BY NATURE of our physical birth, his nature as sons of Adam - i.e., we acquire by nature Adam’s position and IDENTIFICATION before God as deserving of His condemnation!

A. The three major components of being “In Adam”:

(Being “In Adam” brings the highest pleasure and glory to the Adversary, Satan himself!)

- 1) Condemnation (Rom. 5:16,18)  
(condemned by God’s Justice)
- 2) Abomination (Titus 1:15-16)
- 3) Alienation (Col. 1:21; Eph. 4:18)

B. The three major components of our Condemnation:

- 1) All Under Sin (Rom.1:18-32; 3:9,23)
- 2) No Perfect Righteousness of God  
(Rom.2:1-3:20)
- 3) Enemies of God (Rom.5:10)

C. The three major components of our Abomination:

(“abominate” = to detest in the highest degree)

- The opposite of being Sanctified - it means to be functionally dead!  
(Rom.6:21)

- 1) Servants of Sin (Rom.6:20)  
- Deals w/ our Sanctification
- 2) Dead to Perfect Righteousness (Rom.6:21)
- 3) Followed the Course of This World  
(Eph.2:1-3) [in connections w/ being “dead to +R, but as a result, following the course of this world].

#### D. The three major components of our Alienation:

- 1) Gentiles In The Flesh (Eph. 2:11-12)
  - The “alienation” issue is that of being twice-dead Gentiles - a program alienation.
- 2) Belonging to Satan (Col. 1:12-14 [:13])
  - note also Luke 4:5-7
- 3) Good Citizens of Satan’s Kingdom (Eph. 2:1-3)

#### 3. The Mechanical Means of Going From Being “IN ADAM” To Being “IN CHRIST”: BAPTISM

A. Definition: βαπτίζω [baptizo] = to immerse, to be permanently placed into a new environment.

- Baptism, in any program, at any time, is a PURIFICATION unto SANCTIFICATION, that results in a new IDENTIFICATION.

##### 1) PURIFICATION

- John 3:22-25 - When you are dealing with baptism, you are dealing with an issue of purification, and the Jews understood it just that way - i.e., they understood that baptism was used in connection with a purifying of something or someone that has become DEFILED (defilement issue).

- Matt. 3:5-12 - Israel’s 3-fold prescription for CLEANSING.

##### 2) SANCTIFICATION

- Num. 19: - “*the water of separation*”  
(:1-9, 13, 20, 21)  
- Heb. 9:9-10, 13-14

##### 3) A NEW IDENTIFICATION

- Rom. 6:1-3 - God the Holy Spirit did what a “baptism” is supposed to do!!! (this is a DRY baptism!)  
- I Cor. 12:12-13 - God the Holy Spirit performs this baptism!  
- Gal. 3:26-28  
- Col. 2:11-12 - note that this baptism is strictly an “*operation of God*” NOT an operation of men - it is performed by GOD, and not by men!

- By that “*operation of God*” baptizing us into Christ, God, in Justifying us, He made us to be the Righteousness of God in Christ; in Sanctifying us, He made us the Holiness of God in Christ; and in Exalting us, He made us the Glory of God in Christ!

B. From the MONIKER OF UNRIGHTEOUSNESS to the MONIKER OF RIGHTEOUSNESS:

- I Cor. 6 - A summary of our Moniker of Unrighteousness (i.e., our OFFENSIVE IDENTIFICATION)

- Our Moniker of Unrighteousness is a moniker we no longer bear!!

(:9-11) - An EXORTATION PASSAGE to not live as they were in Adam! (Inconsistent conduct & behavior)

(:11) - “were” vs. “are” set in contrast.

(:9-10) = the list of “monikers”

- Note all those “er” suffix endings in the English language that are used at the end of nouns as a signifier or identification marker to signify what someone is - it turns that noun into a proper name (a moniker or identification marker)

- Gal.5:24 - “*affections*” = strong trend or a penchant or inclination.

- Your OSN (your flesh by nature) has a penchant or inclination or trend for those things that you are “In Adam”. (Areas of weakness)

- I Cor. 6:12 - note that the flesh has a dominate “*power*”.

- We all used to bear a moniker of unrighteousness, so ICor.6:9-10 tells us that we all need a NAME CHANGE!

- Note: “are”, “are”, “are” .... (this is what you are “In Adam”)

- Rom.8 “*who walk not after the flesh, but after the Spirit*” - (The same issue of being consistent with who you are “In Christ”)

- OUR IDENTITY “IN CHRIST” IS OUR FUNCTIONAL LIFE UNTO GOD!

- Therefore, in light of the ICor.6:9-10 passage, and in view of our need of a ‘NAME CHANGE’ or an identity change; the Holy Spirit cleansed (washed) us from all we were “In Adam”.



- In view of the propitiatory sacrifice of the Lord Jesus Christ in our behalf, and the capacity for God's Justice to respond for us in connection with our faith in Christ as our all-sufficient Savior, the Spirit of God, in view of that propitiatory sacrifice AND the complete Redemption the Lord Jesus Christ accomplished for us, He (the Spirit) was able to wash us from all that former offensive identification "In Adam." (Erased it) And He gives us a new identification "In Christ."

- You MUST have a name change to be an "heir" to the kingdom of God!

- (:11) "*in the name of ....*"

Note: "NAME" of the Lord Jesus Christ: that's the "name" we now bear - a new name or new identity "In Christ."!!!

- Christ's Identity gives us an identity that is consistent and compatible with God our Heavenly Father!

(now the issue of what we are "In Christ")

4. Our new identification of who we are "In Christ."

- (What was once our former offensive identity, is now a Glorious, Acceptable, Sweet-smelling, and Well-pleasing identity to God)

- Our Moniker of Righteousness!! (our **glorious identification**)

- Note that we have already covered many verses that exhort us to the fact that we are "in Christ" - and in the very verse that tells us that we had a former identity "in Adam", we also find Biblical verification that we are now "in Christ" ....

I Cor. 15:22 - but also note: Phil.1:1; Phlm.:6

- Note that when it come to understanding what it means to be "in Christ", most believers have such little grasp on the doctrine that they only think of it in terms of our SANCTIFICATION - little knowing that our Justification and our unique Exaltation is also "in Christ" issues.

(Which is due to large amounts of doctrine being given to that sanctification issue in the epistles of Paul)

A. The three major components of being "In Christ":

1) Justification (Rom.5:16,18) - (same vs. as for "Condemnation")  
(you could also include I Cor. 6:11 here, but we'll deal with that again in "Sanctification")

- Rom.5:16 "justification" (δικαίωμα)  
:18 " (δικαίωσις)

## 2) Sanctification (I Cor. 1:2,30)

- (:2) ἅγιός ω = something or someone specifically set apart and dedicated for God's purpose; to make holy.

- (:30) ἁγιασμός

- The term is very broad - it does not explain what that purpose is or what we are dedicated to do - that will be spelled out in the corresponding doctrines that pertain to our sanctified position "*in Christ*".

NOTE: We have an English word that is from the exact same derivation: SANCTION (however, it is to be used of things, not people - and it has the meaning of "ratify", give authority to.)

- The components of our Sanctification will give further meaning and definition to what our being sanctified "*in Christ*" is all about.

- In connection with this, note the following vss.:

- I Cor. 6:11 - Note, again, that Sanctification is usually the ONLY aspect thought about by most Christians (if they think about it at all) in connection with what it means to be "*in Christ*."
- Note also in this vs. that Paul ONLY mentions Justification & Sanctification! - THEIR EXALTATION "IN CHRIST" IS NOT MENTIONED IN THIS PASSAGE!!!
- The reason is that the Corinthians had stopped their progress in Sonship Edification after the 2nd Component to their Sanctification!
- (PAUL HAD NOT TAUGHT THEM THE DETAILS OF THEIR SANCTIFICATION YET!) And that reason was because they were still "*babes*" and were only concerned with the *milk* doctrines and refusing the "*meat*" doctrine!
- II Cor. 5:20-21 - Note that Paul, even in his 2nd letter to them, deals with their understanding of being justified or being "*made the righteousness* (δικαιοσύνη) of God in him."
- I Cor. 3:1-2 - Exaltation necessitates that you first of all understand the issue of the WISDOM OF GOD IN THE MYSTERY OF CHRIST!!!
- (The Corinthians did not understand & appreciate the details of their EXALTATION!)

- I Cor. 2:2, 6-8

- (:6) - “*perfect*” (τέλειος = finished, brought to a completed state)

{Paul’s word for the mature believer: the “perfect man”}.

“*Perfect*” is NOT what the Corinthian saints were at that time!!!

- Paul could not go over the details of “*our glory*” with them because that is part of the issues of the “*hidden wisdom of God*”!!

- So Paul does not deal with our Exaltation with them - and that’s what Eph - Col is for!

- (Note that Paul does mention that we have an Exaltation that is “*in Christ*” back in Romans 8:30, but he only says we have it, he does not fill in the details of all that it is - all in perfect accordance with proper Sonship Edification!)

3) Exaltation (Eph. 1:1-6; cp., Phil. 2:5-11; cp., Eph. 1:18-23; & 2:4-7; Rom. 8:30; II Thess. 1:12)

{Rom. 9-11 gives you the basic fundamentals; and Eph-Col gives you the fine details}

- Eph. 1:1-6 - In Ephesians, Paul assumes that you already have down the details of your Justification and your Sanctification - and now he is going to give the details of your Exaltation!

- Phil. 2:5-11 - Exaltation is part of the Mystery, or the hidden wisdom of God - and this passage connects with, and is an amplification of passages already confronted back in Ephesians!

- i.e., all this that is stated here should be familiar from Ephesians terminology, and in fact, this very passage CONNECTS with Eph. 1:18-23.

- Eph. 1:18-23

“ 2:4-7 - You’ve got an Exaltation “*in Christ*”!

B. The three major components of our Justification:

1) Forgiven Of ALL Sins (Rom. 3:23-26; Eph. 1:7; Col. 2:13)  
 - Due to the Cross-work of Christ, the Justice of God can now work FOR us!  
 - Titus 2:13-14 - note all 3 major components in a single package!

2) Imputed With Christ’s Righteousness - (Rom. 3:20-26)

3) Permanent Atonement or Reconciliation - (Rom. 5:1, 6-11)

Rom. 5:20-21 - The most powerful “operation” God has is GRACE!!!

- Now that we have the 3 major components that comprise our Justified position “in Christ”, come over to II Corinthians 5:21 and see what God did all that for:

- i.e., The “operation of God” in Justifying us is that He made us to be the Righteousness of God in Christ.

C. The three major components of our Sanctification:

INTRO: - Romans 6-8 (doctrine of our Sanctification)

- Paul, in Romans 6 contrasts what we were (an abomination) with what we are in Christ (Sanctified).

- “Sanctification” = holy, acceptable, well-pleasing, etc.

- Rom. 6:22 - Note that God in Justifying us has made us the Righteousness of God in Christ, and in Sanctifying us He has made us to be the Holiness of God in Christ.

- I Thess. 3:11-13 - they understood all 3 components of being “In Christ”!

- Paul takes the Thessalonian believers right through Justification - Sanctification - and Exaltation, IN THAT ORDER, giving further details to them!

- I Thess. 4:1-8 (:7)

- Romans 12:1 - “mercies of God” = God’s mercy in Justifying you, Sanctifying you, and Exalting you, that’s the “*mercies of God.*”

- Note: “holy” (ἅγιος)  
“acceptable” (εὐάρεστος = well-pleasing, acceptable)

- Rom. 6:1-2 - This passage actually gives us the first component to our Sanctification.

- But before dealing with that, we should recognize if we actually appreciate and understand the significance of our Sanctification (which most Christians don’t, because they only see their Justification as being of any real significance).

- Notice that Paul, here, raises a question that is very common in most folks minds - i.e., since we’re “stuck” justified, what difference does it make how we live our lives?

- Well, if all God ever did in saving you was only to justify you unto eternal life; IT WOULDN'T make a bit of difference!

- But His "*operations*" did MORE than that!  
(Much more!!!)

- Justification was not the only thing you received in connection with being "*in Christ*." Justification was not the only thing that made up your IDENTIFICATION "*in Christ*"!!

- God not only justified you, but He Sanctified you. And, it is because He *sanctified* you that He cares about your walk!!! (your conduct and behavior, your functional life)

- THIS IS A DOCTRINE YOU NEED TO GET STRAIGHT!:

- The reason why you and I, as Christians, ought to live a lifestyle that honors and pleases the Lord IS NOT to maintain our justification!!!!

- If that's your reason, then you are walking after the flesh!  
And you have only been walking after the flesh; and the Judgment Seat of Christ will consume every work you have ever done as a Christian!!! (Wood, Hay, Stubble!)

- The reason you and I ought to live a life-style that honors & pleases the Lord is because God SANCTIFIED US!!!

- God didn't just call you unto eternal life, He called you unto functional life = HOLINESS ("*For this is the will of God, even your sanctification, ... [I Thess. 4:3] ... For God hath not called us unto uncleanness, but unto holiness. [I Thess. 4:7]*")

- And it is because you have been sanctified (called unto holiness) that is the reason to live a life that honors and pleases the Lord.

- In fact, the very doctrines contained in your sanctification, ARE IN REALITY THE ONLY DOCTRINES which hold the POWER to produce the functional Christian way of life!

- Rom. 6:2, 3 - Paul gives the 1st component of our sanctification - "*dead to sin*".  
(:11, too)

1) Dead To Sin (Romans 6:2)

- (The death, burial, and resurrection of Christ produces a power to be "*dead to sin*"!)

- Note: “dead **TO** sin” - not “dead **IN** sin - as per your condemned status “*in Adam*” (Eph. 2:1 - *And you hath he quickened, who were dead in trespasses and sins;*)

- The Holy Spirit baptized you into the effectual work of the Lord Jesus Christ on the Cross in connection with the power of the nature of sin in your mortal bodies being broken.

- i.e., you do not have to yield automatically and uncontrollably to the lust of sin in your members! (The “*lust*” is still there, though. - Rom. 6:12)

- You are free from sin’s mastership & dominion in your mortal body! (see Romans 6:1-3)

- Rom.6:11-13 - Liberty has been granted to you!!! And this takes us to our next component that makes up our sanctified position “*in Christ*.”

2) Alive Unto God (Rom. 6:11)

- (see note on the meaning of the word “*reckon*”)

- Rom. 6:1-13 - (the mechanics & reality of it)

- Rom. 6:19-22 - in sanctifying you, God has made you to be the HOLINESS of God “*in Christ*.”

- We are now servants TO righteousness and have fruit unto holiness!

- The power **NOT TO OBEY** ‘sin in the lusts thereof’ (:12) [note that the “*lusts*” are still going to be there, but you don’t have to obey them] is contained in the doctrine of who you are “*in Christ*”!!

- Nothing else in the Christian Way of Life has come under attack (by means of competing & counterfeiting systems) than this very issue (i.e., conduct and behavior modification techniques).

- The word of God that teaches you about your sanctified position in Christ is “*quick and powerful*” and it (God’s word effectually working in your inner man) is able to put sin in its place - and give you the power to put that thing away!

- Rom. 6:20-21 - In Adam, you followed the course of this world and you produced “*fruit*” unto the Adversary!!!

- Note the “But now” issue of (:22) - now, this is what you are!

In each case,  
Paul sets forth  
what we used  
to be “in Adam.”

- Rom.3:21 “But now” (Justification)
- Rom.6:22 “But now” (Sanctification)
- Eph.2:4,13 “But God” (Exaltation)

... now in connection with that “*fruit unto holiness*” it sets the stage for the next component of our sanctified position “in Christ” - and it is important to understand and appreciate that it’s not “*fruit unto holiness*” just any old way!

3) Sons Of God (Rom. 8:14-15)  
- (Gal.4)

- Now, instead of being laborers who follow the course of this world - we are, in Christ, laborers together **WITH** God.  
(I Cor. 3:9)

- \*\*\* see I Cor. 4:15 \*\*\*

- The SONSHIP PRIVILEGE we have as being fully educated sons of God is that we labor “with” God, and not “for” Him!

D. The three major components of our Exaltation:  
(Being made the “glory” of God “in Christ.”)

- Eph.2:4-7 - (:5 - “*quicken*ed” συζωοποιέω = to make a person live together with, or in association with another - from the same root [zaw] as Heb.4:12)

- All the “deadness” is gone! We now have functional life in Christ!  
- (cp. 1:19-21 w/ 2:6)

1) One New Man (Eph.2:11-15 [:15])

- A new species of humanity - we now bear the image of the heavenly places!

- A new heavenly creature!  
(see II Cor. 5:17; Gal. 6:15 where the concept first gets mentioned.)

- We will have eternal and glorified bodies fit for use out in the heavenly places.

- And in connection with that we have also been made to be .....

2) Citizens in Christ's Heavenly Kingdom (Eph.2:19-22; Phil.3:20; Col.1:12-13)

- Eph.2:19 - "*fellowcitizens*" συμπολίτης = possessing the same citizenship with another; and possessing the same rights as another.

- Phil.3:20 - "*conversation*" πολίτευμα = it does NOT denote a settlement whose organization is modeled on that of a "mother city" - note the "ma" suffix, this is a RESULT of citizenship - it is rather the transformation of a foreign culture into that of the mother-city - and we, having that citizenship and culture of the heavenly places are in unfriendly territory - which, by the way will not change with cultural evolution!!!

- Politeuma does NOT strictly mean "citizenship" - and should NOT be translated that way! It has to do with the result of that citizenship - i.e., the result being the living out of a life that is CONSISTENT with the citizenship we do have!

- The KJ Translators got it perfectly right!

"Conversation" = General course of manners; behavior; deportment; especially as it respects morals. (Websters 1828)

- (see Additional Notes on "Conversation" of Phil. 3:20) -

- Col.1:12-13

- In connection with this, see Eph. 1:3, 19-23

3) Heavenly Vocation & Impact (Eph.4:1; 3:9-11)

- Eph.4:1 - "vocation" κλήσις = a calling, invitation or summons; - in the Bible, a divine invitation or call.

- Note: This is the ONLY time in the entire Bible where "vocation" is used; see "Smith's" pg.375 for the flawless accuracy of the KJ Translators in using this word in this passage! .... "Vocation is literally a *calling* (NIV, NASV). It conveys the idea of systematic employment in an occupation appropriate to the person employed. It implies specific aptitude in the person, the result of training.

- Eph.3:9-11 - DECLARATION OF YOUR IMPACT - You have the privilege of making an impact in the heavenly places!



- In regards to the IMPACT issue: this is why, in Eph. 6 we wrestle “*against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.*” - because they fight hard against that IMPACT ever being made!

-----  
 This is who you are “IN CHRIST”!

- Made the +R - JUSTIFICATION - (IICor.5:21)
- Made the Holiness - SANCTIFICATION - (Rom.6:22)
- Made the Glory - EXALTATION - (Eph.3:21)

----- (end doctrinal review of Our Identity In Christ) -----

### **- Romans 5:11-21**

- The Divine Remedy for the Tribulations of the Gospel that Assault & Attack the Saint’s Hope of Having Escaped God’s Righteous Judgment.

- The Doctrine that makes it so that a Believer Understands & Appreciates the Absolute Impossibility of Ever Standing in God’s Righteous Judgment.
- The Final Doctrine of the Absolute Eternal Security of One Who is Justified Unto Eternal Life.

#### REVIEW:

- In setting forth the first and second parts of the gospel of Christ, Paul makes it clear to the unjustified unbeliever that several things should be expected to happen to him if he remains in his unjustified status, being naturally unrighteous, unholy, ungodly, and sinful, as the “*enemy of God*” he is, and fully deserving and meriting God’s wrath.

- Romans 5 deals entirely with the RESULTS of one who now is justified unto eternal life by having responded positively by faith, and faith alone, in Christ alone (i.e., having believed that the Lord Jesus Christ died on the cross to pay in full his sin-debt, was buried, and arose from the dead to give him, by grace, eternal life).  
 “*Therefore being justified by faith, ....*” (Romans 5:1)

- Having been already told about certain things that would come to pass as the unjustified man that he was, the now justified saint should expect to hear these things are now resolved as a result of his belief in Christ: and that is just what Paul teaches in the opening verses of the chapter.

- Namely:
  - “*we have peace with God*” (vs. 1) - God’s wrath is no longer against him (as declared in Rom. 1:18); all hostilities are ended due to the Justice of God being fully satisfied in the cross-work of the Lord Jesus Christ.
  - “*we have access by faith into this grace wherein we stand*” (vs. 2) - his former highly limited and highly restricted relationship status (as set forth in Rom. 1:19-20) is now unlimited and unrestricted.

- *“and rejoice in hope of the glory of God.”* (vs. 2) - the two appointments sitting on his time-schedule as an unjustified man (as declared in Rom. 2:5 - *“the day of wrath and revelation of the righteous judgment of God;”*) are now no longer his. Instead of standing in the day of wrath, he will stand in a day of glory; and instead of being judged in God’s day of righteous judgment, he will stand in a day of righteous glory.

- However, the justified believer is made aware in Romans 5:3 that some specific tribulations are going to be coming his way - trouble concerning the gospel he has just come to believe; namely:

- Tribulations such as perversions of the gospel that would cause corruption in his understanding that he really is saved from the debt and penalty of his sins by grace through faith alone in Christ alone, without works of any kind at any time.

**GODLY REMEDY:** the divine formula as given in vs. 3-4, *“knowing that tribulation worketh patience; And patience, experience; and experience, hope:”* which, instead of diminishing his hope, works to only **increase** it by going back over the content of the doctrine in the 3rd part of the gospel (Rom. 3:21-4:25).

- (If this is unsuccessful, tribulations that attack and assault his two-fold *“hope of the glory of God”* that he is now rejoicing in ...)

- Tribulations that attempt to produce mouth-shutting shame by attacking his hope of escaping the Lord’s day of wrath.

**GODLY REMEDY:** the doctrine of *“the love of God”* being *“shed abroad in our hearts by the Holy Ghost”* as set forth in Romans 5:5-10.

- A “one-two punch” double conclusion of how and why the hope is not a ‘pipe dream,’ but absolutely and eternally **SECURE**:

1. The only way for that hope to make *“ashamed”* is that God’s very attribute of love would have to be fractured, and the integrity of His attributes to collapse and be destroyed, and God would have to cease being God - and that is unthinkable - it is IMPOSSIBLE! (Rom. 5:9)

2. Since Christ didn’t stay dead, but arose from the dead, His living, personal presence, and physical self is going to be personally involved in mechanically taking me off this earth and out of His commencing day of wrath. Hence the only possible way my hope could ever cause me shame in connection with this is for Jesus Christ to be dead - and that is unthinkable - it is IMPOSSIBLE! (Rom. 5:10)

- And now in connection with these two major issues in the conclusion of Romans 5:5-10, it really is impossible for God, your Heavenly Father to even think a thought that someone who is justified unto eternal life could ever be dis-justified - for to be so would mean that you once again stand as an object of His wrath in His court of Justice - AND THAT IS IMPOSSIBLE - impossible not because of what you are or what you do, but solely because of what He is and what He has done, and what He will do!

----- end review -----

- Now - Romans 5:11-21

- Tribulations of the gospel that also attempt to produce mouth-shutting shame by attacking the hope of escaping the day of “*the righteous judgment of God*”.

**GODLY REMEDY:** the doctrine of the ‘AT-ONE-MENT’ as set forth in Romans 5:11-21, with its own ‘one-two’ combination or compound conclusion which produces the final component to fully understand and appreciate the eternally secure nature of our justification according to godly edification.

-----  
Romans 5:11-21

- The overall outline or general sense and sequence of vs. 11-21:

- (be looking for the use of those ‘words of logic’ - the use of flawless vocabulary control - and look to the punctuation - all to see the basic realization that there is a main point; and that will be supported by something with a conclusion to that; and then there’s a break; and then there is another issue; and finally a conclusion or conclusions to all of it.)

- {looking for the general flow of it all.)

- In doing this we will at least recognize the fact that there is a sense and sequence to follow - and it appears that the major developments that take place within the s/s are going to be guided by some pretty hefty and significant words of logic, which are designed to function as the ‘sign posts’ (so to speak) to tell you what to do with the information that immediately follows it, in view of what has just been set forth.

- In fact, one thing that kind of strikes your attention really is one of those words of logic that is sitting in (:12) - the word “*Wherefore*” - in fact, it is a rather less-than-common use of it. And this kind of rare use of it really makes it so that you would think that what is said in (:11) really stands alone as a statement contained in itself - much like (:5) which is followed by the word “*For*” in (:6).

- "*Wherefore*" usually doesn't occur near the beginning of a piece of information, or near the beginning of a dissertation of a piece of information.

- Usually you encounter "*wherefore*" or "*therefore*" only after a whole bunch of information has already been given. Because (generally speaking) they are utilized in a concluding or summing up type manner.

- However, a "*wherefore*" does not have to be used that way.

- And that somewhat uncommon use of "*wherefore*" is what is going on here in (:12). [We'll deal with that special, uncommon use later].

- For now, it should just be noted that it is an outstanding feature at the beginning of (:12) when (:11) has indicated that you are just now getting underway in a further concept: you are now going to begin dealing with this issue now called, the "*at-one-ment*."

- And as soon as Paul introduces it, you normally would not expect that when he's going to begin to explain it to you that the first word he's going to use is "*wherefore*."  
(But he's got a reason for doing it!)

- And "*wherefore*" - and even "*therefore*" - can be used in that manner.

- So what this tells us is that (:11) is going to stand by itself - it has made its statement - and its effectual working is self-contained.

- And then (:12) is going to begin the presentation of the information that is designed to produce the full impact of the effectual that (:11) has just stated.

- (Verse 11, by itself does not produce the effectual working - it doesn't produce the full measure of unquestionable confidence and assurance that there's no danger to be anticipated from the "*revelation of the righteous judgment of God*." It simply comes along and says, "This is the doctrine that produces that" - and that doctrine is called: The "*At-One-Ment*.")

- But that in itself (i.e., :11) doesn't produce the effectual working: that begs the question, "What's it all about?" - and (:12) comes along and says, "*Wherefore, ...*" and gets it underway.

- General flow of vs. 11-21 according to English punctuation and words of logic:

- (:11) - 1st Component: Self-contained statement.  
(it ends with a period)

- In fact, the truth of the matter is, if you already knew the effectual working of the doctrine of the “*at-one-ment*,” you could come along, and without even looking at (:12ff), you could take that one statement in (:11) and nod your head and say to Paul, “Yep, I totally agree.” .... BUT, if you can’t do that, that means that you need (:12ff).

- And that is one way to determine whether a statement really is self-contained.

- This is what should be understood by English speaking people, if they really understand English composition - i.e., that’s how the English language is ‘composed.’

- (And, truth be told, the AV is the best place to learn about flawless English composition.)

- (:12) - 2nd Component: Strong declaration or statement to begin a body of information to explain a reason for something.

- We know it starts in (:12), but does it end there, or go on? Where does the 2nd component end?

- Well, the verse ends with a colon, and then beginning in (:13) you run on to something else that is a little out of the ordinary.

- (:13) begins with a parenthesis - i.e., it does if you have an AV. That in itself is not out of the ordinary, except you would expect the parenthesis to end at the end of (:13). But it doesn’t do that - and really, that’s not unheard of - for sometimes a parenthesis can involve more than one statement within itself - and oftentimes a parenthesis will involve more than one phrase or clause separated by a semicolon or something like that.

- But as you keep on reading past (:13) you find a second statement in (:14), and the parenthesis doesn’t end there yet - and you keep on reading down through (:15) and you see two more statements within the parenthesis [now you are entering the realm of the ‘almost unheard of’] - 4 statements so far in this parenthesis!

- And you keep on going into (:16) and find a 5th statement as part of the parenthesis - and finally (:17) closes out the parenthesis with a 6th statement!

- There are 6 individual, independent statements within this one parenthesis!!! And that is almost unheard of!

- And because of this, it puts this parenthesis in a class all by itself. (It is not functioning as a simple parenthesis.)

- But there is a reason why the KJ translators put all 6 of these statements in a parenthesis. Because they recognized that there is a package here, and it has to be treated as a package. And the conclusion that (:18) is going to make is dependent upon these 6 statements being taken as a package.

- The tendency with a parenthesis is to treat it as additional, or just sideline information - information that is not absolutely essential to what is being said within the main composition.

- The most common use of a parenthesis is to just add a piece of additional information that, while it might be interesting, is really non-essential to the main body of information.

- But that is NOT the only way in which a parenthesis can be used!

- When you get a parenthesis around a number of statements, that parenthesis is NOT being utilized in a way in which you are expected to skip over it as something non-essential, and take it out of the context and expect to carry on without it - (which is why if you do do that, and just connect (:12) with (:18) it will make no sense and have no power to produce anything.)

- This parenthesis is being used almost as one is used in a mathematical equation. It tells you that you have to completely process all of the information within the parenthesis before you go on. Because if you don't process all of the information within the parenthesis, and treat it as an essential package, and get the full impact of that package out of it, you will never handle the conclusion correctly! (You will not understand and appreciate to its fullest the power contained in the conclusion the way it is supposed to be recognized.)

- So you really have a couple of out-of-the-ordinary issues in this passage:

- The use of "*Wherefore*" - and the unusual package of a 6 statement parenthesis. And the KJ translators did us the biggest favor they ever could have done us in connection with this - by letting us know that those 6 statements have to be treated as the package that they are - because the conclusion that (:18) is going to start to make using the word "*Therefore*," - to understand that conclusion and the full effectual working of it, is dependent upon that parenthetical package being dealt with as a package so its effectual working is one BIG issue.

- Now we should have some precision in just how this section breaks down.

- When it comes to the components of the sense & sequence that we're after:

- Again, our 1st Component = (:11)

- Our 2nd Component = (:12)

- (:13-17) - 3rd Component: The Great Parenthesis - containing a six statement package of doctrine.

- Our 4th component must begin in (:18) starting with the word "*Therefore*."

- And since this "*therefore*" occurs at or near the end of a body of information: and since a common use of the word "*therefore*" is to begin some kind of concluding remarks, it would be safe to say that this must be the beginning of the conclusion of the doctrine set forth in these verses.

- And since (:19) starts with the word "*For*" - that's going to be a further amplification upon something that was set forth in the conclusion - so it is directly attached to that concluding remark in (:18).

so ....

- (:18-19) - 4th Component: Conclusion - Part 1

- And since (:20) does not continue on with another "*for*," but it says, "*Moreover*" (it doesn't say 'besides') - that means that it is an additional, further piece of information in the form of a conclusion - so now we have at least 5 components.

- And since (:20) ends with a colon: and (:21) begins with a "*That*" we know it is a result or purpose clause, so it has to be an extension of (:20), and the whole thing ends with a period at the end of (:21), so we have another 5th component - we have 5 components, total.

- (20-21) - 5th Component: Conclusion - Part 2

- And all that is discerned by carefully watching those 'words of logic' along with the punctuation.

- Now, with this understood, we can begin to take a look at the breakdown of the doctrine and how it is presented to us so that it effectually works within us to produce what it is designed to produce. Because the fact of the matter is, you really can't get going with the doctrine until you have determined the parameters of its form, so you know where it begins and where it ends, and you know the basic number of components within it. (Because you can't place a value on those components until you identify them.)

- So now the logical thing to do is to begin to put a value or basic summary comment upon the 5 components we have identified in the passage. (And usually the first and the last components of a given passage are the easiest to put a value on.)

(:11) 1st Component - As noted before, this is the overall, self-contained statement of God's remedy to the shame-producing tribulations of the gospel that attack our "*hope*" of escaping the day of righteous judgment. And this is declared as our positional change of status as receiving the 'at-one-ment' in Christ.

- **VALUE STATEMENT**: It declares what the effectual working of the form of doctrine is all about. And it declares in a statement form exactly what God wants produced by the effectual working of the doctrine within every one of His saints. He wants them 'joying in Him through the Lord Jesus Christ, because they now have got this "*at-one-ment*."

- And when you get down to the end of (:21), if you can't do what (:11) said, then you haven't learned it!

- You're supposed to end up 'joying in God through our Lord Jesus Christ, by whom we have now received the at-one-ment.'

- And if you can't do that, then you haven't learned it: go back and start all over again!

(:12) 2nd Component - An unusually strong declaration which begins a body of information that is designed to begin teaching us what the 1st component means.

- **VALUE STATEMENT**: Sets forth a strong declaration of our former enemy status in Adam and the reality of how we got it.

(:13-17) 3rd Component - Now, if that is understood, and you know the doctrine is teaching you about not being in that status any more, but being permanently reconciled to God, you would naturally expect the next component to deal with describing our present reconciled status in Christ.

- **VALUE STATEMENT**: A body of information describing our present reconciled status "in Christ," and by the presentation of several inequalities, sets forth the fact that it is distinct and different from what Adam originally had.



(:18-19) 4th Component - As noted before, the last two components are a two-punch conclusion. And as most conclusions do, and as the two-punch conclusions of (:9-10) did, they are constructed to drive home the issue. They have the punch to them that is the determining factor in producing the effectual working that the first components set forth.

- So Paul now provides for the embedding of the truth of our “at-one-ment” into our inner man by first off declaring in (:18) the powerfully logical conclusion that we are to understand from what he has just taught us in verses 12-17, and then in (:19) underscoring what it means.

- **VALUE STATEMENT**: Part 1 of the conclusion that verifies that our reconciled status “in Christ” really is an “at-one-ment” based upon the way in which God’s justice responded to the one man Adam and his offence, and the one man Jesus Christ and His righteousness.

... but Paul is not done yet!

(:20-21) 5th Component - Paul’s conclusion doesn’t end with (:19) - for the final aspect of the conclusion teaches us about something special that God did in preparation for the time when He would put His “Jehovah-ness” and grace into effect for us through Christ. And what God did was specifically designed by Him to manifest the supreme and invincible power of His grace - and thereby to provide us with even all that much more conviction regarding the eternal permanence of our justification unto eternal life and our “at-one-ment” with God through Christ.

- **VALUE STATEMENT**: Part 2 of the conclusion that further validates and proves that our reconciled status “in Christ” really is an “at-one-ment” based upon the most powerful operation God has at His disposal: GRACE!

- The truth of the matter is, that, in respect to the way in which the two-punch conclusion works is that by the time we get down to (:18ff) - if everything up to that point has been properly understood and appreciated from verses 12-17, the excitement at (:18) should almost be uncontainable!

- And the “joy” that (:11) spoke about should begin to generate itself at (:18), and just build to a climax in (:21).

- So this is the doctrine in a sweeping, wrapping it up, type thing. (General, overall, sense & sequence) - and that now takes us right back to (:11) to begin to examine closely the effectual working nature of the doctrine being given to us.

## Romans 5:11

**And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.**

- This is the overall, self-contained statement declaring what the effectual working of the form of doctrine that is designed to be the godly remedy for the shame-producing, mouth-shutting tribulations of the gospel that would attack our hope of escaping the day of God's righteous judgment.
- **“And not only so,”** - Keeps the contextual setting on track.
  - The connection is as follows:
    - As a result of our justification unto eternal life, we (among other things) *“rejoice in hope of the glory of God”* (:2).
    - That *“hope”* is comprised of two features:
      - 1) Escape from the *“day of wrath”*;
      - 2) Escape from the day of *“the righteous judgment of God.”* (Romans 2:5)
    - There are *“tribulations”* of the gospel that will now be coming our way in direct connection with our *“hope”* we are now rejoicing in as noted by the expression in verse 3, *“And not only so,”*.
    - The tribulations of the gospel attack our ‘hopes’ in order to produce shame with the result of shutting our mouths.
    - Romans 5:5-10 takes care of the attack upon the first feature of our hope by means of the godly remedy.
    - And now this final *“And not only so,”* of (:11) tells us that it, too, is directly connected with our *“hope of the glory of God”* and it will deal with the second feature of our hope coming under attack, and all of the doctrine from here to verse 21 will be the godly remedy for that attack.
  - *“And not only so”* comes along and attaches this body of doctrine to that first *“And not only so”* that originally began the doctrine concerning the tribulations of the gospel attacking our hopes.
  - *“And not only so”* tells you that Paul still has one more thing to say in connection with the eternally secure nature of our justification. That is, you not only have that joy spoken about in (:2-10), but you've got this one also!

- And while the doctrine contained in (:5-10) are extremely powerful in producing the full persuasion that once you are justified unto eternal life you are eternally secure in that justification - you can never get 'dis-justified' - - there is still more ("much more" :15, 17, 20) power to add to the doctrine already learned so that you have the fully developed thinking of God your Heavenly Father as to just how eternally secure your justification really is!

- Note: If God the Father dedicates an entire chapter of the Bible to the subject of eternal security, it stands to reason that it is a major issue to Him. And it also stands to reason that it must be a major issue to the Adversary in his attacks upon sound doctrine, the wisdom of God, and the believers' hope.

- "And not only so, **but we also joy in God**"

- "joy" (Pres.Act.Part. καυχάομαι [kauchaomai] = to derive satisfaction from, to be proud of, to boast of, to glory in, to exult or rejoice in).

- The term [kauchomai] is used 38x in the NT:

- 23x = glory
- 8x = boast
- 4x = rejoice
- 2x = make boast
- 1x = joy (here in Romans 5:11)

- NIV = "rejoice" - NASV = "exult"

- Notice that the KJ translators had all these words available to them, and yet something in the context had them use, for this one and only time, the word "joy" when translating the word [kauchaomai].

- It is not so much that "joy" is a rarely used word in the Bible, it is just that it is rarely used in the translation of [kauchaomai]. The normal word Paul uses for "joy" is the Greek word χαρά [chara].

- In understanding the shade of meaning of "joy" we will find the reason why.

- In general, [chara] is a very basic term used to simply express inner happiness or gladness.

- However, [kauchaomai] is the deriving or expressing of satisfaction or joy because you have received it from something or someone.

- Hence, you glory, boast, rejoice, or joy in or because of something or, in this case, Someone.

- It has a view to the source of the joy.

- *“we also joy in God”*

- Notice that [kauchaomai] is used in Romans 5:2 where the KJ translators used the word “rejoice” (“*and rejoice in hope of the glory of God*”), but here, with the exact same Greek word they translated it “joy” (“*we also joy in God*”).

- As defined, “rejoice” means to enjoy something by having full possession and use of it which makes one full of joy. But “rejoice” carries a shade of meaning that the other terms do not have. “Rejoice” is not limited to an outer and external display of joy. For we “exult” openly, but we can “rejoice” calmly and inwardly. Moreover, we “rejoice” in the possession or at the accession of something good.

- Hence, in keeping with the issue of now having “access” to an unlimited and unrestricted relationship with God as (:2) sets forth, we also joyfully “rejoice” in this thing called, “*the hope of the glory of God.*”

- That is, we enjoy having full possession of and usefulness in “*the hope of the glory of God.*”

- However, when it comes to grasping the significance in the change of expression (i.e., from “rejoice” to “joy”) it must be remembered that as you are progressing through this form of doctrine, there is also a progress being made in the terms that are used. So it comes as no surprise to find that while the intensity of the power of the doctrine grows greater and greater, the terms used to describe the form of doctrine grows or progresses with greater degree as well.

- And that is exactly what is happening with going from ‘rejoicing’ to ‘joying,’ so to speak.

- The powerful shade of meaning for the word ‘joy’ will bring the issue into sharp focus and is used to keep you on track with the contextual progress of the form of doctrine!

- “*Joy*” = similar to *rejoice*, *joy* begins as an inner happiness. But since *rejoice* has already been used to kind of set the context into motion (where these words are concerned), we have already come to understand that this inner happiness does, indeed, get put on display by our outward expressions. And this is in total keeping with *joy*, because, as brought out in Crabb’s Synonymes (pg.393), “*Joy* is depicted on the countenance, or expresses itself by various demonstrations.” It is, as Crabb puts it, “the happy condition of the soul.”

- One very important distinction of *joy* is that *joy* is awakened in the mind by the MOST IMPORTANT EVENTS IN LIFE!

- However, the major issue in the shade of meaning that *joy* possesses and that other terms (such as *rejoice* or exult) do not - and the major issue in setting forth the progress of the form of doctrine which keeps to the context of the passage is that WHAT CREATES JOY IN THE SOUL IS OF A PERMANENT NATURE!

- Hence, while it can be said that we have permanence in the nature of our “*hope of the glory of God*” in being delivered from His coming day of wrath, by moving into a context that, as it were, ‘bears down’ on the issue of the eternally secure nature of our justification, it is natural and expected to find terminology that makes the permanent nature of it the big thing in our thinking. And *joy* lends itself to that very operation in our minds.

- This is just another example of the excellency of the vocabulary control that the KJ translators possessed.

- “And not only *so*, but we also joy **in God through our Lord Jesus Christ**,”

- Notice that instead of our hope making ashamed, our Heavenly Father intends for us to by ‘joying’ in Him through our Lord Jesus Christ based upon what He is about to tell us and teach us.

- Notice also that we joy “*in God*” - (ἐν τῷ Θεῷ en to theo) - that is, by our being in Christ as the justified saints that we are, something particular in our new identity is to bring us profound joy.

- And it is “*through our Lord Jesus Christ*” that we now have received something very special and very powerful. (This also points up the fact that there is no permanent security found in any other man, religion, government, relationship or status; and through Him is the only way to get it!!!)

- Now for the reason why we are to also “*joy in God through our Lord Jesus Christ.*”

- “And not only *so*, but we also joy in God through our Lord Jesus Christ, **by whom we have now received the atonement.**”

- “by whom” = the Lord Jesus Christ - His cross-work provided it for us, and we get it by grace through faith in His cross-work in our behalf.

- “we have now received” (Temporal adverb νῦν [nun] = right here, right now at the present + Culm.Aor.Act.Ind. λαμβάνω [lambano] = to receive, accept, take).

- “the **atonement**” (Art. ὁ + καταλλαγῆ [katallag8] = to exchange; to reconcile; to adjust differences between opposing parties)

- This is a word found only in the KJ Bible. It is pounded on by Bible critics and Bible correctors. No pastor who “teaches from the original languages” will ever allow this word to stand. He will stupidly and arrogantly point out how that it is the only time - not just in Paul’s writings, but in the entire NT - where the term is used. And then he will usually make some disparaging comment about the lack of understanding of the KJ translators - then he will usually make some crowd-wowing statement about “recent discoveries in ancient manuscripts” and how that the better and more accurate translation should be “reconcile” or better yet, he will make up some new term that is supposed to be superior to anything those old nutty KJ translators would have chosen.

- And yet, this passage - above all others - is one of the easiest to defend, just as it stands in the AV - and it is one of the best places to show just how horribly wrong Bible correctors are - and how horribly bad they are at vocabulary control and translation.

- Let’s get some facts:

- καταλλάσσω [katallasso] is used twice in Rom. 5:10, both times translated “*reconciled.*”

- [katallasso] is used 6 times in the NT (all by Paul), and is always translated ‘reconcile.’

- Our word “atonement” [katallag8] is used only 4 times in the NT (all by Paul), and is always translated in some form of the word ‘reconcile,’ EXCEPT for this one time in Romans 5:11.

- Now you would think that this one, lone exception would cause a student of language to carefully examine what would be in the context of a passage for ones as skilled in the art of language *and* interpretation to use the word “atonement” before you assume it’s wrong. But when the final authority lies in the mind of the Bible corrector, this is considered a waste of time.
- He believes the Bible he holds in his hand is error-ridden, therefore he does not believe the Bible to be of equal authority to his own personal preferences and opinions.
- His own mind is his highest authority since no original autograph has ever been found - and since all of the copies of recent manuscript discoveries are inconsistent with each other - he has to choose from one and choose from the other thereby making the personal choices of his own mind the highest authority in any matter.

- Therefore, it is safe to set aside every Bible scholar, modern bible critic, bible corrector, biblical language professor, and all other good, godly, conservative, orthodox, fundamental, evangelical, seminary professors and bible correcting pastors, whose final authority is in themselves.

- Let’s get to the truth of the matter and see why “atonement” is the flawlessly accurate word that God, Himself, would use if He wrote the Bible in English.

- “***Reconciled***,” used twice in Romans 5:10 and “*reconciliation*,” used by the NIV, NASV, and virtually every other modern English bible in Romans 5:11, has as its basic concept the idea of recognizing that two parties or two items are **AT ODDS** with one another. And before the *reconciliation* took place, that ‘at-odds’ status was the former situation and status. Therefore, the term recognizes (no matter what context you are dealing with it) that before you can have a *reconciliation* take place there had to first of all be a former split up - or a former situation whereby the individuals or parties or items are at odds with one another - they’re not together like they ought to be: something has produced a division between them.

- Therefore, when a *reconciliation* takes place, by some means (without defining what that means is, because the word *reconcile* doesn’t define the means, it simply defines the outcome), but by some means that former ‘at-odds’ status no longer exists between the two parties. There is no more a ‘wedge’ so to speak, between them making a division between them so that now they are, in *reconciliation*, together just like they were originally designed to be.

- And that’s the simple issue involved regardless of context.

- Therefore, when putting the term *reconciliation* into the context of Romans 5:10, you don't have to come along and describe the mechanical means by which the whole thing took place as if that is part of the definition of *reconciliation*. Because the context includes and describes the mechanical means for you when it says, "*we were reconciled to God by the death of his Son.*" Hence, "*by the death of his Son*" is the mechanical means by which the *reconciliation* took place.

- But if you didn't have that statement, and all you had was the expression, "*we were reconciled to God*" and someone came along as asked, "What does that mean?" Then you would have to come along and say that, "On the basis of those few words, we used to be at-odds with God, and now the verse is saying we aren't - we're back together, so to speak."

- But how did that take place? Well, that was "*by the death of his Son*" - and that produced *propitiation*, and that produced God's justice being able to be put in the position to be able to work for us, and it did, and we received it by grace through faith alone in the cross-work of Christ, and that's how we got into this *reconciled* status we're now in.

- The *reconciled* state simply means we are no longer at-odds, enemies of God. (And that's why the word "*enemies*" is used in Rom. 5:10 to describe our 'at-odds' status with God - something produced a former split-up causing us to be 'at-odds' enemies.)

- Now we are *reconciled* - we're no longer in that former 'at-odds' status - we're now *reconciled* WITH AN ADDITIONAL FEATURE: WE ARE "AT-ONE" PERMANENTLY!

- Therefore, both the English word *reconciliation* and the Greek word [katallag8] have the ability, based upon the context in which they occur, to indicate that the reconciliation being spoken about **is** a fixed or permanent thing.

- But we have the advantage, in English, of having at our disposal, another English word, that when the reconciliation is being used to declare **permanency**, we have a separate word to drive that issue home and make the 'at-one' status the permanent thing it is to be understood and appreciated in our human spirit: and that word is "**AT-ONE-MENT.**"

- (In the Greek, they don't have that, but the **context** in which the word, when it is being used, that is proving that, will let a Greek understand that the [katallasso] that is being spoken about in (:10) is [katallag8] in (:11), and it is permanent.)

- English just has the advantage of having its own separate word for that!



- (And the KJ translators recognized that - and that's why they used it there!)
- The word "*atonement*" as defined by the OED in its #1 definition is, "the condition of being *at-one* with others, #3 reconciliation or restoration of friendly relations between God and sinners - 1611 Bible, Romans 5:11."
- "*Atonement*" is the combination of the English word at plus one, with the "ment" suffix, indicating something that has a fixed, concrete, or permanent nature to it. It means AT-ONE, PERMANENTLY!

And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

(Romans 5:11)

- And now, if our assessment of this verse was correct, and by the time we get to the end of looking at the details of it, we should be able to look, once again, at our original summary value statement and see if, indeed, it was correct:

- **VALUE STATEMENT**: It declares what the effectual working of the form of doctrine is all about. And it declares in a statement form exactly what God wants produced by the effectual working of the doctrine within every one of His saints. He wants them 'joying in Him through the Lord Jesus Christ, because they now have got this "*at-one-ment*."

- Now for the doctrine that will teach us the proof and power of just what (:11) sets forth that God our Father wants produced in us as the antidote to the tribulations of the gospel that assault our hope (and shut our mouth) and fully establish our justification as being the permanent, eternally secure issue that it is.

Romans 5:12

Wherefore, as by one man sin entered into the world, and death by sin; so death passed upon all men, for that all have sinned:

- (:12) 2nd Component - An unusually strong declaration which begins a body of information that is designed to begin teaching us what the 1st Component means.

- **VALUE STATEMENT**: Sets forth a strong declaration of our former enemy ('at-odds') status in Adam and the reality of how we got it.

- "**Wherefore,**" - Here, as we stated when we defined the general sense and sequence of the 5 components of this passage, we encounter a rather irregular or uncommon use of the term *wherefore*.

- *Wherefore* usually doesn't occur near the beginning of a piece of information, or near the beginning of a dissertation of a piece of information.
- Usually you encounter *wherefore* or *therefore* only after a whole bunch of information has already been given, and certain conclusions are being reached. And, generally speaking, they are utilized in a concluding or summing up type manner.
- However, a *wherefore* does not have to be used that way.
- Generally, *wherefore* is used to take information that has just been given, and on the basis of that information, present another essential point to the argument before the final conclusion can be drawn.
- In other words, whenever you use the word *wherefore*, you're generally using it because the amount of information you're dealing with is quite extensive - it has a great deal of information to it, and you're going to have to gather some of it together - and then you're going to have to come along and, in view of what has been gathered together, be able now logically say something about it in view of all that information. (But you're still not at your conclusion yet.)
- Now, that is not exactly (in this general sense) the way in which *wherefore* is being used in (:12), but you can see that it does have some of the features to it that would make the use *wherefore* far more excellent than *therefore*, for instance.
- We don't get a *therefore* all the way from (:11) until you get to (:18), which is just as it naturally should be. A *therefore* should only be used to state an obvious, natural, and logical conclusion to a whole, large body of information.
- But since *wherefore* is not a concluding word of logic, and since it is being used in an uncommon way here in (:12), *wherefore* has the capacity to be used in an uncommon or unique way.
- *Therefore* is not a word that can be used hardly any other way other than in the context of introducing some sort of conclusion.
- *So then* is much the same way.
- By their very nature, *so then* and *therefore* cannot be conceived of as ever being utilized at the opening or beginning stage of a presentation of information. (You just don't find someone opening up a speech with the first word of their first statement being "*Therefore*, ....")

- *Wherefore* actually functions within the body of information that precedes a *therefore*, and because of that *wherefore* has more flexibility to it.
- It has the ability to function with more capacity than just by the concept of “in view of this.” (Which is its normal function.)
  - Illustration: Accountant’s Adding Machine
    - Sub Total = *Wherefore* (still going to add or sub, etc.)
    - Total = *So then*
    - Grand Total = *Therefore*
  - And because *wherefore* has this flexibility, you’ve got to pay close attention to it within the presentation of the information.
  - And because *wherefore* has such flexibility, it also has the unique ability to **begin** a body of information. And that’s what it’s doing here in (:12).
  - When *wherefore* is used to begin a body of information, it is not being used in the sense that nothing has been said in the body of information yet - and that is why it begins (:12) and not (:11).
    - (:11) begins the body of information of our “at-one-ment” - and when the body of information begins that is going to PROVE the fact that we have the “at-one-ment” and on the basis of that, we ought to be ‘joying in God through our Lord Jesus Christ’ because of it - when that information begins a (:12), then the word *wherefore* can begin that body of information.
    - And as it begins that body of information with that unique use of *wherefore*, by nature of its unique use, it makes what is said very powerful and very strong in the way it is stated.
    - Its use in this way really should kind of jolt your attention to something very important that is being stated - something that is beginning to be presented to you.
      - Note that when *wherefore* is being used in its more common summarization use within a body of information, it is used to give you a summarization that gives you a REASON for something. (You could also say, *in view of this*, or *on account of this*.) (You’re dealing with a *why* that something is so.)
  - In light of this, there are times in which a body of information will want to be begun (as far as its presentation is concerned) **with a strong declaration** along those lines. And when that’s the case, that’s when the word *wherefore* is used to begin presenting a body of information.

- In summary, “*wherefore*” is used in its rare and uncommon sense because it begins as a strong declaration, a whole body of information contained in (:12-17) that sets forth the powerful proof of our ‘at-one-ment’ as the reason for us to do just what God said He wants us doing in the face of these particular tribulations of the gospel: “*joy in God through our Lord Jesus Christ, by whom we have now received the atonement.*”

- “Wherefore, as by one man sin entered into the world, ...” (Rom. 5:12)

- “as by **one man**” (ὥσπερ διὰ εἰς ἄνθρωπος [hosper dia eis anthropos])

- Notice that in this entire passage this expression or something close to it occurs throughout it:

- (:15) “*the offence of one*”  
“*the gift by grace, which is by one man,*”

- (:16) “*by one that sinned,*”  
“*by one to condemnation,*”

- (:17) “*by one man’s offence death reigned by one;*”  
“*by one, Jesus Christ.)*”

- (:18) “*by the offence of one*”  
“*by the righteousness of one*”

- (:19) “*by one man’s disobedience*”  
“*the obedience of one*”

- And there is one other term in the passage that is closely associated with this “*one man*” expression:

- (:14) “*who is the figure of him that was to come.*”

- Therefore, it is apparent that this “*one man*” expression has a great deal to do with understanding and appreciating what this passage is all about. Moreover, it makes us realize that God really intends for us to have a fully developed sense of the meaning of “*one man*” that is far beyond it being just an expression to indicate either just Adam or just the Lord Jesus Christ.

- First of all, by the use of “*as by*” (ὥσπερ διὰ [hosper dia]) instead of ‘just as’ or ‘just as through’ or ‘by means of’ or ‘through the agency of’ etc., etc., “*as by*” sets forth in the shortest way possible, and yet retains a more formal contextual form that not so much causes the reader to think about Adam, himself, and what he did in his act of sin, but rather to cause you to think about Adam in a particular position that God put him in when He created him.

- That expression “*as by one man*” is set in such a way that you almost naturally know that the “*one man*” expression has a certain or particular quality or degree to it because of the “*as by*” terminology, that goes beyond it being just a fancy way of saying “Adam” or being a mere indicator of the man, Adam.

- Don’t misunderstand, it does do that, but by the “*as by*” preface to it, it goes beyond being just another indicator or title of the man Adam.

- There is more that God is driving at here.

- There is something particular and specific in the particular quality of Adam’s position that God put him in as the very first man created by the hand of God.

- And this particular quality of Adam’s position that God put him in, (which must be understood more than just that he was the first man, and he was the first sinner, and all men are therefore sinners in Adam), must be clearly understood and appreciated at the outset, because it will have a definite link and definite bearing upon being able to understand and appreciate that expression found later on in (:14) - “*who is the figure of him that was to come.*”

- In other words, there will be established a link between this “*one man*” expression here in (:12) and Adam, within the context of all that his “*one man*” position means, and he (Adam) being the “*figure of him that was to come*” which is the Lord Jesus Christ.

- So then, a link exists between this “*one man*” position of Adam and the Lord Jesus Christ who will also be put by God in a “*one man*” position.

- And, even though this is stated well before we get there, just note that this is why you get such a statement as exists at the end of (:14) - “*who is the figure of him that was to come.*”

- That is, (:11) tells us that the whole thing that we’re dealing with is that “*we have now received the atonement*” through our Lord Jesus Christ.

- We have had an enemy, at-odds status passed upon all of us and we have, by grace through faith alone, received a permanent (“at-one-ment”) reconciled status.

- And since we are men who come from a man in a “*one man*” position, we therefore have to have another “*one man*” involved in this with that same position!

- We have to have another man involved in this picture!
- We have to have the “*one man*” that got us into the need for “*the atonement*” and the “*one man*” who produced it.
- And they have to have an equality - a particular equality.
- And that is what that last expression in (:14) refers to.
- But this is not just stating that Adam was a man, and in order to get redemption, justification, and permanent reconciliation or atonement, another man has to come into the picture and that is why the Lord Jesus Christ became a man to perform the redemption.
- All that is true, but this goes beyond that. There is more to it than that - and there is more to the expression “*as by one man*” than that.
- In fact, you could say that since a physical man (Adam) got us into this mess, and since we are all a part of the human race, it will take another physical man (Christ) to get us out.
- Again, while that is true, there is more than that being set forth, not only here in (:12), but in the entire passage.
- In other words, Adam being the “*figure of him that was to come*” (the Lord Jesus Christ) has more to it than just being a reference to the humanity of Christ and in His humanity He is the perfect sacrifice to provide for our redemption and permanent reconciliation.
- Something more is being presented here, and it has to be seen in the connection with that issue of the “*one man*” and the “*figure*” terminology. (It’s not just physical qualities that are in view!)
  - And it’s not just that we are supposed to look at Adam before his fall into sin as he was in perfection, and then look at the Lord Jesus Christ in the perfection of His humanity. (It’s something even more than that.)
- So the real key to this is that we get first things first - we need to get a good grasp on this first expression in (:12) “*as by one man*”.

- By the way, you won't find out about all this by going back to Genesis 1, 2, and 3! But you do find some needed information and issues that prepare you to get further information concerning this particular issue as it later comes up.
- It is of primary concern to the context of Genesis 1-3 that you understand the nature of the man, Adam, as the godly creature that God created him to be. One who possessed "godliness."
- And you understand that Adam was given dominion over the earth to be, as it were, the monarch of the earth. (A 'help meet' for God.)
- And in connection with that the Adversary, in contending to be the 'Most High, Possessor of Heaven and Earth' (but you're not taught that right there, either) strikes at the monarch of the earth, Adam.
- But the issue is that evil being in existence (and you are taught that in ch.2), and in connection with an evil one at least being in existence, (and you are taught that in ch.2), you need to realize that the whole concern in dealing with Adam the way He does, and in telling Adam the things He tells him is because of the position that God has put him in as the monarch of the earth, and as the one whose job it is to complete the readiness of the earth for God's purposed use of it.
- And in light of all that, the goal of this evil one that exists is to possess all of that himself.
- So on the basis of the information you're given in Genesis 1 & 2, you, at least, appreciate the reality of all of that.
- But it isn't until Adam fails and transgresses and sin enters the world, and death by sin, that you need to understand that when God uttered the fundamentals that He had a plan for rescuing Adam and his seed from what has happened, that that plan was going to have to include some pretty strict and legal conformities in order for that plan to come to pass.
- Because a legal transaction had just taken place in which the authority and dominion and monarchy of the earth had been usurped. And it was now in the hands of whoever by name this evil individual is.
- And in order to get it back, the same legal things that enabled it to be lost and transferred by usurpation, those legal things were going to have to be legally dealt with themselves.

- God is not going to be able to come along and simply say, "Ok, let's just stop it here - just forget it!" or "Ok, stop - rewind the tape, erase, and do over until we get this right." No. Wrong.

- His perfect righteousness, and holiness and perfect justice makes it so He can't do that. It forbids that. He couldn't do that.

- He established the legal proceedings in the first place, and he can't just come along and throw away the rule book once He wrote it and began operating on it.

- And so it's not until you realize that there's a need to address the legalities of what has taken place in connection with the loss of the monarchy of the earth, and the loss of the dominion of the earth to the usurper, and the consequences of that upon man - along with the compound issues of man becoming a sinner now (and that's a legal issue in God's sight) - man is now a violator of God's righteousness and an offender of God's holiness, and God's justice demands legal punishment for that and legal satisfaction, etc., etc.

- In other words, there's a whole realm of legal issues that God now has to address in order to put His 'rescue program' into effect.

- And it's not until you start to have to deal with that, and information is given to you later on about the legal proceedings in order to take care of all those things that took place, that when you go back to those opening chapters of Genesis, that you're going to be directed back there and see some things that aren't blatantly obvious when God had you first deal with that record when you first read through those opening chapters.

- And here in Romans 5:12-14 is an example of that.

- Now we are dealing with the doctrine of the atonement. And in order to fully understand and appreciate the full satisfaction of all the legal claims that need to be fully satisfied in order for God to be able to, through the Lord Jesus Christ, produce permanent atonement for those whom He has justified by faith, there is a need to go back and recognize that Adam possessed a LEGAL FIGURE STATURE POSITION in God's sight.



- God created Adam with that legal figure stature! It wasn't something that just happened to be there. God created him with it and put him in that position and gave him that figure stature. And when He gave it to him, He gave it to him in a way that was going to match the exact same figure stature that His own Son would have when He came - so that His Son, therefore, could legally reverse? or overturn what Adam had done.

- God had to legally deal with it and produce for the beneficiaries of what Christ did, the elimination of being an enemy of God.

- And since the Lord was going to have to meet all those legalities, He was going to have to possess that same figure stature in order to do that.

- And so, God gave Adam a position - a LEGAL STATURE, and His Son was going to have to have that exact same position.

- And this is the issue wrapped up in that expression of Romans 5:12, "*as by one man*" - the "*one man*" issue is more than Adam is a man, and Jesus Christ is a man (God in the flesh) - it is a legal issue of God putting Adam in a stature position that is a legal basis for performing a legal matter later on with Another man who will perform certain legal functions to provide for a permanent atonement for all those who become justified by faith in the Son's work on their behalf.

- And that's why you have to have that expression at the end of (:14) "*who is the figure of him that was to come.*" - in fact, if you are following the information given to you correctly, you're almost looking for it.

- Because the doctrine itself makes it that way - i.e., the fact that you're dealing with the doctrine of the 'atonement' really makes it so that you have to have a parallel of equality between the one who produces the need for the atonement, and the One who produces the atonement.

- You need a legal, lawful parallel - a legal stature called "*one man*" that both Adam and the Lord Jesus Christ are placed by God.

- And the information contained in (:12-14) will tell you what that "*one man*" legal stature is.

- Let's take Adam in the "*one man*" legal stature first. In (:12-14, down to the word "*transgression*") it describes Adam's figure-hood and legal stature as the "*one man.*"

- Remember (even though we're not down to (:14) and dealing with it yet) that that term "*figure*" is describing a stature such as what we might call a 'figurehead' - and when you're dealing with a figure stature, what you're really dealing with is a POSITION.

- And in this case it is a legal position, or a legal figurehead stature - and it is a fully recognized and fully authorized position, created by God the Father for both Adam to function in and for His Son, the Lord Jesus Christ to function in.

- (Again, we're not talking about a physical figure issue!!!)

- And the legal position that God created for Adam to have, and for the Lord Jesus Christ to have when He came to this earth in order to provide for the 'atonement' is called:  
**"one man."**

- And this position which God created for Adam, and put Adam in, is not a position that sin could not be imputed to him (because you have to be justified to be in that position).

- This is has to do with the judicial or lawful position God put Adam in when He created him and declared to him who he was.

- In creating a legal, judicial, position God gave it a descriptive title: **"ONE MAN."** And Adam would have that position and Christ would have that position.

*"Wherefore, as by one man (the legal position created for Adam)"*

- But the question remains, "What, specifically, is that legal position, and why does it need to exist?"

- And again, we are not dealing with what systematic theology calls the "Federal" headship of Adam. Because God never describes it that way. And because the term 'federal' doesn't mean the same thing that "*figure*" means.

- Also, by making up terms (which is the real talent of systematic/categorical Bible study) we go farther away from the words God did say that would effectually work within you - we go away from an expression like "*one man*" and its importance to function just as it is stated.

- And it is not that Adam was the 'only man.'

- Adam was NOT designed to be the ‘only man.’ He was designed to multiply - so God intended many men; but when God intended many men, He put Adam in the position of being “*one man*.”
- And this kind of gets you train of thought running in the right direction as to what this legal position called, “*one man*” is, and why God had to create it and give it to Adam, and later on, give it to His Son.
- Gen. 1:28
  - It was God’s declared purpose (He declared it to Adam) with Adam, as far as being a man is concerned is that he would not be the only one.
  - In fact, God even created a female to go along with Adam’s maleness so they could reproduce and bring forth more men.
  - And yet God came along, and in connection with that plan and purpose for Adam, put him in the figure position of “*one man*.”
    - And it’s more than Adam being just the first one, the first man - God didn’t state it that way, either.
- The answer to all this is right there in (:12) - and it is in a passage that also has “*men*” in view - - - when all those men began to exist (:12) says, “*and so death passed upon all men, for that all have sinned.*”
  - “*death passed upon all men*”
  - Why?
  - Because they sinned?
  - NO!
  - Death passed upon them because WHAT “ONE MAN” DID APPLIED TO THEM!
  - (That’s the figure or legal position that Adam was in!)
- God established Adam as the “*one man*” so that what ever happened to him, would be applied to all the rest - to “all men.”

- Therefore we can now answer those questions we asked before:

- “What specifically is that legal position of “*one man*”?”

A: The legal position created to be held by Adam whereby a judicial and legal function would operate so that whatever happened to that one man would be applied to all men.

- “Why does that position of “*one man*” need to exist?”

A: Because the legal function of ‘whatever happens to this *one man* being applied to all men’ allows for God’s justice to have a way to legally deal with rescuing and/or reconciling all men in the event that the first “*one man*” brought condemnation to all men, and to do it by Another who also would be given that legal position of “*one man*.”

- And that ‘one man’ is the Lord Jesus Christ.

- And as that “*figure of him that was to come*,” just as whatever happened to Adam would get applied to all men, so too, whatever happened to Christ would get applied to all men as well.

- Adam was the “*one man*” and Christ was the “*one man*” that parallels or ‘figures’ Adam.

- And that is the critical thing you need to understand before the power of the conclusion can be appreciated - and that’s why when you get down to (:18) it says, “*Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.*

19 *For as by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous.”*

- “One” is not just numerical - it is a legal, authorized position.

- And my understanding is that Adam fully understood this, and Christ, Himself understood it as well.

- This also makes it (from the outset) so that there will be no way false and corrupt doctrine can come from this passage.

- The consequences of the one holding the position of the “*one man*” flows on or is passed on to all men.

- Therefore, what this does is, it sets up a legal STATUS whereby the status that all men have naturally, in Adam, before God, is an enemy status. And the problem men have with God in that status of being at-odds with Him is something we all got, simply on the basis of what Adam did, and not on the basis of anything we did ourselves!

- And the information you get in (:12-14) proves that beyond a shadow of a doubt!

- Now let’s see what happened with the first “*one man*” (Adam) and the consequences of him holding that legal position where what happened to him got applied to “*all men.*”

## Romans 5:12

**Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:**

- “*Wherefore, as by one man **sin entered into the world,** ...*”

- “*sin (ἁμαρτία [hamartia]) entered (Aor.Act.Ind. εἰσέρχομαι [eiserchomai] - the Aor. Tense tells us that we are not concerned with when an event took place, but simply that it did take place) into (Prep. εἰς [eis]) the world (ὁ κόσμος [ho kosmos])*

- Remember that everything that (:12) is declaring is dealing with our former enemy status that we had “in Adam” and all these issues will set that forth as the reality that it is.

- The phrase, “*as by one man **sin entered into the world,***” if it is not carefully taken within the context of the overall passage could easily lead one to focus upon WHAT sin it was that Adam committed.

- And this is a departure from the context and the beginning of some very corrupt doctrine.

- Doctrine, such as that it isn’t until a human being sins that he or she is condemned. That you are born innocent and only acquire a nature of sin when you get to an age of accountability - then you sin, and at that time you are condemned and an enemy of God.

- WRONG! We are not dealing with the particular sin Adam committed. We are dealing with Adam in the position of the “*one man*” and by this one man’s **act** sin entered into the world.

- And so, just as that Aor. Tense of [eiserchomai] tells us, we are not dealing with a specific sin, but a STATUS called “*sin*.”
- “*Sin*” is NOT used in (:12) to point out a specific sin or sins: it is used as a STATUS.
- And when you are in a status of sin, you are a sinner.
- And when you are a sinner by nature, you are also, by nature, at-odds with God.
- And when you are at-odds with God, you are an enemy of God.
- The point is that what was done by the “*one man*” Adam did establish a status before God that every other member of the human race became the possessor of along with Adam when he became the possessor of it.
- Now, further proof of that will be given in (:13-14), that validates and establishes that point beyond any shadow of a doubt.
- And this enemy status of sin is something that we are born into - i.e., we didn’t acquire it at some point in our lives. It was something we became the possessors of simply being the natural men of Adam’s race as we are born into this world.

## Romans 5:12

Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

- “... *and death by sin;*”
- While it is acknowledged that Adam personally sinned by eating of the tree of the knowledge of good and evil, and because of that he first of all died spiritually being separated from God, the fact of the matter is, the context isn’t dealing at all with that issue.
- At issue here is that by the act of “*one man*” an enemy status of sin entered the world and that status now gets applied to all men. Moreover, there now exists the LEGAL EVIDENCE that the status of sin exists: “**DEATH BY SIN.**”

- The point is that once it is understood that by the act of “*one man*” a status of “*sin*” entered into the world, and then as a natural consequential result of that enemy status of *sin* “*death*” entered the world as well.

- And death (physical death) becomes an important part of the issue to prove the reality of the enemy status of “*sin*.” Because physical death is manifest, observable, and indisputable evidence of this status.

- It is a universal truth: men die. It doesn’t matter who you are or where you are - all men know this one thing!

- Gen. 5:1-5 - And in fact, even more to the point, we have the written historical record of the fact that when the “*one man*” Adam acted in the way he did, the status of *sin* really did enter into the world, and the proof of that is the record of his very own death.

- But that’s not all. It didn’t end there.

- Because of the “*one man*” legal position that Adam held, what he got gets applied to all men.

- *“Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, ....”*

- Now we get the legal standing or judicial benefit of our at-odds status.

- Note that we’ve been using that term ‘status’ for quite a while now, so maybe we should recognize what that means.

- Status, when used in a legal context means the legal standing or position of a person as determined by his membership of some class of persons legally enjoying certain rights or subject to certain limitations.

- Hence, as members of the legal enemy status in Adam, we will stand as legally subject to certain limitations enjoyed (so to speak) by all.

- And the one big limitation enjoyed by all is DEATH which has been passed upon all men.

- *“and so death passed”* (Aor.Act.Ind. διέρχομαι [dierchomai])

- “Pass” is also a word used in a legal context. For it means something that is to be conveyed to a person; to come by inheritance. And it, too, fits the legal context of (:12).

- Therefore, the legal consequences of this enemy, 'at-odds' status is that death (physical death) has been legally conveyed to each and every member of the human race by natural inheritance.

- It has nothing to do with the sins you commit. It is a legal status that has been applied to all men by virtue of the act of the "*one man*" Adam.

- And in order for the full power of what the "*figure of him that was to come*" (the Lord Jesus Christ), and what we get applied to us because of His act really get understood and appreciated, we must first follow the information being given to us about our former enemy status, so that we will see the permanence of our 'at-one' status in Christ.

- "*Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, **for that all have sinned:***"

- "*for that*" = While it is acknowledge that this expression is an Older English expression which would most often be expressed some other way today, it still retains a more excellent meaning than any of the other ways in which the phrase could be handled. For in Curme's Grammar of the English Language, (Vol. II, pg. 181) he states that "*for that*" is used "in older English instead of *that* when the subject clause contains a reason for an act or a state of things." (emphasis mine)

- And that is exactly the legal force intended by Paul here.

- The act of the "*one man*" Adam established an enemy, 'at-odds' status. And that status is one of sin which has entered the world. The consequential evidence being death by sin. And as natural born members in that very same status, we get what Adam got: the lawful passing of death upon all men. And the reason for that state of things is that all have sinned.

- "*all have sinned*" - Note (and this is very important), this is PAST TENSE! It is NOT, repeat, NOT saying that all have sinned some kind of sins at some point in their lives! NO! WRONG!

- This means that all have sinned (past tense) when Adam sinned - all have sinned in Adam!

- And in this way the context remains true with the issue of the "*one man*" and what he gets applied to us all.



## Romans 5

11 And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

13 (For until the law sin was in the world: but sin is not imputed when there is no law.

- The apostle Paul has stated something in (:12) that now makes it necessary to say something further about it in order, not just to further explain and amplify what he said, but also to validate the reality of it.

- In fact, it is very important he do this so as not to enable any corrupt doctrine to get even so much as a 'toe hold,' so to speak.

- In other words, something that Paul stated in (:12) makes what he says in (:13) and (:14) necessary.

- And my understanding is that it is because of the last part of (:12) that makes verses (:13) and (:14) necessary: "... and so death passed upon all men, for that all have sinned:"

- And so verses (:13) and (:14) are going to have a kind of double function. Because on the one hand, since (:13) begins with the particle of further explanation and further amplification, "*For*," it also begins the great parenthesis, which will run 6 statements down through (:17). And therefore while the information contained in verses (:13) and (:14) explain, amplify, and validate what was stated in (:12), they are also the first two statements necessary to prepare our understanding and appreciation of our current status "in Christ," being different and distinct from what Adam originally had.

- (:13) and (:14) are necessary preparation for the inequalities that will be set forth in (:15) and (:16).

- So (:13) says,

*"(For until the law (the law of Moses) sin (the status of sin all men possess by nature - and that's all we need for now: the death issue will be dealt with in (:14) was in the world (this takes us to that period of time between Adam and Moses - the time before the law was given): but sin is not imputed when (not where) there is no law."*

- It is right here that Paul expects you to understand and appreciate some things about the law - and he expects you to have already understood them, because he give no explanation of them at all. So, if we don't fully grasp what it means "*but sin is not imputed when there is no law*", we need to!

- Go over the problem of the corrupt doctrine concerning the imputation of sins to the unbeliever .....
- Now, in going over this issue, you need to understand that it is really a doctrine that is not dealt with here in Romans 5. In other words, it is something that Paul assumes that you already have down in the doctrine you know up to this point.
- But since that is not the case with me (or with most of us), we are going to have to put our study in Romans on pause (so to speak) and deal with it - at least enough to be able to properly handle the information we are getting in Romans 5:13 and the information we will be getting in (:14).
- The truth of the matter is, that we should have dealt with this back in Romans 4:8, but I didn't really fully grasp the general issues in the doctrine at that time, myself. But now I have had time to get the corrective doctrine.
- And on top of that, Paul is not talking about sin, here in Romans 5, in quite the same way that he did when talking about it back in the presentation of the gospel - back in Romans 1-3.
- The truth of the matter is, that here Paul is talking about sin particularly in connection with a function of the law.
- Which is why he says what he does in (:13) - *"(For until the law sin was in the world: but sin is not imputed when there is no law.)"*
- Paul only wants you to be thinking about sin in connection with ONE of the law's functions. (The law had a multitude of functions.)
  - For example, back in Romans 3:20, one of the functions of the law is that *"by the law is the knowledge of sin."* And in Romans 7:13 we will see that the law makes sin *"exceeding sinful"* which is another function of the law. And even in our passage, we will see in (5:20 - in the conclusion) that the law makes sin *"abound"* - but even that is different from what Romans 7 says.
  - So, right here in the doctrine of our 'at-one-ment' we are going to learn at least 2 things (2 functions) about the law that has to do with sin, itself. And it didn't make any difference whether Israel was the one to whom the law was given. These issues are not dispensational issues. These issues have to do with sin in general.
  - And there were some things that God did with the law that, even though He gave it to Israel, there was some things He did with it that affected everybody!  
(Jew and Gentiles)

- Note that back in Romans 3:19, Paul said, *“Now we know that what things soever the law, it saith to them who are under the law: that **every mouth** may be stopped, and **all the world** become guilty before God.”* ... But he just said back in chapter 2 *“For when the Gentiles, which have not the law, ...”* (2:14) --- well, how in the world can he come along, now, in chapter 3 and say that the law can shut the mouth of EVERY man; and the WHOLE WORLD become guilty before God on the basis of what it says?

- Well, that’s because there is something in that law, that when God gave it (even though he made the covenant with Israel), there’s some things He said about it, and some things that took place when it was made (or forced, to borrow the expression from Hebrews 9) that encompassed the whole world.

- And one of them has to do with the very issue that Romans 5:13 grasps a hold of.

- The first thing we are going to have to do at this point is to recognize the reality of a more generic function to the law that particularly focuses on the issue of sin, and accountability with respect to sin in the light of God’s holiness (His righteousness and justice), and His holinesses hatred of sin.

- And that more generic function involved the world at large: mankind as a whole.

### - THE LAW AND ITS FUNCTION WITH ALL MEN IN GENERAL.

- The first thing we need to realize is that there is a function to the law, that even though God gave it to Israel, and it was made a covenant with them, it has at least one function that is more generic than that.

- And God intended that more generic function of the law to be used in connection with mankind at large.

- (And not just in connection with God’s fulfillment with His program with Israel. Because this is an easily recognizable issue by simply going back to Isaiah 2:3 where it says, *“And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.”* and again in Isaiah 42:4 *“... and the isles shall wait for his law.”* as well as those last chapters of Ezekiel talking about the things in the law having their function during the establishment of the kingdom, etc.)

- But what we’re after is not that. We’re after something in connection with the law and all mankind that happened at the time when God established it.

... And when He enacted it, and made it a “force” that, even though that took place with the nation of Israel, there was something about the law being the law that it was, and something about what God was doing in connection with establishing Israel in their land that made it so that the law had a more, almost universal function to it. And one that not only did its job in connection with Israel, but also did its job in connection with the world as well.

- And this understanding is important not only in our passage in Romans 5:13, in our epistles, but also in other passages where Paul talks about the law, and talks about an aspect of it, or a power that it has, or a function that it has, that you can just tell by the way in which Paul is utilizing it that it really is a more generic-type thing. It’s a broad, sweeping, wide-scoped issue.

- I Corinthians 15:56 - The context of Paul dealing with our physical death.

*“The sting of death is sin; and the strength of sin is the law.”*

- Notice that when Paul says that, he is talking in present tense! That is, he’s not coming along and saying that the strength of sin WAS the law. Plus, he’s not talking about a situation that only applies to the people of Israel.

- Paul is talking about death! Death in general. And the people of Israel are not the only people that die.

- So even Gentiles are in view here.

- And Paul is talking about something that we, as one’s who have victory in the Lord Jesus Christ, don’t have to be concerned about in connection with this issue of sin!

- But the point is very clear in this passage that in this context that law can be talked about as something that is not just applicable in God’s program with Israel, or TO Israel in God’s program with them.

- And yet, in that context Paul talks about the law having a function to it, and a functions with sin in general, and functions in connection with death.

- So all we need to see here is a validation of the fact that there are times when, in God’s word (both in His program with Israel, and with us in this dispensation of grace) when He talks about the law in a very broad-functioning manner that goes beyond the simple issue of its covenant relationship and peculiar features to it regarding the nation Israel and His program with them.

- (And one of those other passages is Romans 5:13!)

- (Because the context here has nothing to do with Israel's exclusivity or the law being exclusive to Israel. It has nothing to do with Israel's program - it has to do with man, in general.)
  - It has to do with death entering the world, and death by sin.
  - Granted, Moses is brought up in (:14), but only with respect to the TIMING in which the law was brought in.
  - It's not an Israel exclusive issue.
  - And it will happen again in Rom. 5:20.
  - Romans 3:19-20 also is dealing with this general issue as well. (i.e., being applicable to all men) ...  
 (:20 *Therefore by the deeds of the law **there shall no flesh** be justified in his sight: for by the law is the knowledge of sin."*)
  - Paul uses the law, here, with that greater functionality to it.

- And this is the first thing that has to be recognized in connection with the law and how it operates in Romans 5:13 - that there is something about the law that has a greater function to it than just those things that are exclusive to Israel in God's program with Israel - or even RESTRICTED to God's program with Israel.

- And these verses gives you clear indication that there really is something about the law (not everything about it, but something about it) that goes beyond just the program and exclusive matters that pertain to God's dealings with Israel.

- That is, that goes beyond God's program with Israel as that law had a particular bearing upon them with other features it had, including its ordinances and statutes and ceremonies and rudiments and elements, etc., etc.

- Now, once that is acknowledged, there needs to the recognition that the context in which those kind of statements are made need to be looked at a little closer so that some basic borders or parameters (so to speak) can be developed from those contexts, that at least begin to allow us to recognize what kind of functionality are we talking about that would have that broader scope to it.

- And probably the best place to do that is right here in Romans 5:13.

- Because what it is dealing with is pretty central to this more generic functionality that the law has.

*“(For until the law sin was in the world: but sin is not imputed when there is no law.*

- And what we’re after right now is really not the context so much, but to realize that issue we are supposed to already understand before getting here; and so we’re specifically after the kind of functionality of the law that, especially this last phrase is dealing with.

- And so we’re particularly after that last statement - *“but sin is not imputed when there is no law.”* - and that statement, itself, really gives us some direction when it comes to being able to understand what kind of generic functionality we are dealing with here that the law has.

- And since it says that *“sin is **not** imputed when there is no law”* - that obviously means, therefore, that the law has got a capacity or function to it in connection with the imputation of sin.

- (And we do know [by the context] that this capacity or function of the law is not exclusive to the people of Israel.)

- Rather, this is being brought up in connection with sin coming into the world in general, from the time it did come in under the one man’s sin (Adam’s transgression), on to the giving of the law, and on till right now, even on to the time in which it is eradicated.

- In God’s program, and in His creation, this issue is an issue!

- And even though this passage acknowledges that from the time of Adam to Moses, when the law wasn’t in the world, and the issue of sin being imputed wasn’t taking place, the point is that this is still talking about a world-impacting function that the law has.

- And it has it in connection with sin in general. And that function primarily has to do with the JUDICIAL ACCOUNTABILITY OF SIN that the justice of God brought to bear upon men at an historical time.

- Therefore, if all this can be acknowledged, then we have this put in the position that we’re after - i.e., it gives us the basic concept of recognizing the law has a function with sin in general for all men, and that function has to do with the issue of God’s justice, rightly holding men accountable for the sins that they commit. (For when you’re dealing with an imputation, generally in any context, [biblical or not] more times than not, you’re dealing with some measure of accountability and responsibility.)

- Because when something is imputed, whoever does the imputation is doing it in an authoritative manner - and is doing it, generally, in the context of justice (though it doesn't have to be that way, but that's the way it is done most often) - and the one to whom the imputation occurs is identified with what is being imputed to him, and it is being imputed for the purpose of holding him in some legally binding position in connection with it (whether it's a good imputation or whether it's a bad imputation.)

- And therefore you've got ACCOUNTABILITY and RESPONSIBILITY involved.

- And on the basis of those thoughts which come from the words used in Romans 5:13, you begin to appreciate the fact that we're dealing here with a function of the law that has to do with sin in general, with man in general, that has to do with the whole issue of God's dealings with the men of this world as sinners being the progeny of Adam (the one man by whom sin entered the world) and we're dealing with a particular point in time in God's dealings with man in general in which He brought in something that intensified (?) the issue of man's accountability and responsibility in connection with the sins he commits.

- And God brought it in in connection with His program with Israel, and at a point in time, at the outset with that program with Israel, but it didn't just pertain to the people of Israel themselves, it pertained to the whole world.

- And through the agency of Israel, this accountability, responsibility function of the law would live (so to speak) and be an issue as something that the nations could see and could realize the truth of.

- Now, we don't get all that from Romans 5:13, but it needs to be understood as we go and get the understanding of its historical arrival (so to speak).

- But what we're dealing with here goes hand-in-hand with the nation Israel's function as the light of the world and the salt of the earth.

- And Moses is the one who described that function to the people of Israel, even though he didn't utilize that specific terminology - but later on, in connection with what he described, that was what the nation Israel was and was described as being, in connection with their influence upon the world at large.

- And this is all in connection with the fulfillment of what Moses said God did when He divided the inheritance of the children of Adam, and did so according to the number of the children of Israel, and put them in the position of responsibility in connection with the truth being in their midst, being resident within His nation.

- And as part of that overall designed impact that God designed Israel to have upon the nations, this is a factor in it - because this aspect of the law has a functionality to it that embraced men in general and not just Israel.

- That is the first thing to understand and appreciate. (It may not be much, but that is what needs to be acknowledged first.)

- The second thing to do is leave that issue where it is for now, and go back and look at what took place with some things that were said and some things that were done at the very time "law" entered the world.

- And really, in connection with even our passage in Romans 5:13, it is interesting the way in which Paul presents the information to us concerning the law - because he says, "*sin entered into the world*" (:12), and in (:13) he says "*(For until the law sin was in the world: but sin is not imputed when there is no law.*" - and you've got "until the law" and "when there is no law" - and that makes it obvious that eventually the law did come in.

- And in a similar-type manner it (the law) "*entered the world*" - and in fact, if you look on down to (:20) you will see that it says, "Moreover the law entered" - therefore there was a historical time when the law enters the world.

- And when it entered the world it had a function for the world, and then it had a whole bunch of other functions to it that were more exclusive to the ones to whom it directly and specifically given (the nation Israel, themselves).

- So we are going to look at the historical time in which the law did enter the world. And what we're going to be looking for is some things that are said about it, or some things that are said in connection with it that go beyond the exclusive function of the nation Israel themselves.

### - THE LAW AND ITS HISTORICAL ENTRANCE INTO THE WORLD.

- Now, going to Exodus 19 and following is the very time historically when the law was given, but what is said and done there is within that more exclusive context of dealing with the people of Israel.

- But there is a prime passage within the life of Moses where that more general function of the law, as it was to have an impact upon all men gets mentioned within the books of the law of Moses (those first 5 books).

- A great place to see this is in the book of Deuteronomy.

- And it is a prime place because it not only brings us back to the historical time when the law entered the world, but it also is a passage that deals with the foundational concepts that produce that designation of Israel being the both "light of the world" and the "salt of the earth."



- The two concepts that give them that designation, and that have definition to them that describe them functioning as light and as salt, is what is described in this passage.

- And those two expressions of them being the “*light of the world*” (Mat. 5:14) and the “*salt of the earth*” (Mat. 5:13) makes it obvious that they are not just the light to and in the land of Canaan, or the salt given to the land of Abraham.

- No. They and their entity are designed to have an impact and influence upon the world and the earth at large.

- Deuteronomy 4:1-8 - (:5-8)

- (:6) is the particular issue we’re after - as far as acknowledging that at this particular point in what Moses is going over with the people of Israel as they are ready to go into the land and take possession of it and establish themselves as God’s nation in God’s land.

- At this particular point Moses has said a lot already about themselves and he will say even more about themselves in the land as God’s people.

- But at this particular point Moses charges them again to keep all of these statutes, judgments, and commandments and not to violate any of them - and as he does this, Moses is particularly after their ability, therefore, on the basis of that, to succeed with this particular operation of God that they are designed to fulfill.

- And this particular operation involves making an impact upon all the Gentiles - “*the nations.*”

- And they are designed to do that before the kingdom gets itself established.

- In fact, at this particular time the kingdom has already been put on pause or put in suspension.

- This is after the 40 years wandering.

- 40 years earlier, the kingdom was put off into the future.

- And so this impact here is not something that is designed to take place once the kingdom has been established. (This kind of impact will take place - but this one spoken here by Moses is not designed to take place once the kingdom is established, it is designed to take place once they possess the land! And (:5) makes that plain & clear.

- Now what is critical to see here (and what is often overlooked) is that the particular impact they are supposed to have upon the nations, has to do with THE LAW that they are keeping!

- And the impact (as :6 makes plain and clear) that God wants the Gentiles to have by Israel's proper law keeping is that that law is great - it's phenomenal - it's fantastic in a particular way - and it's far different than what they understood as being the "truth" - and far different than the truth of the god that they worship being the true and living God.

- When Moses says in (:6), *"Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people."*

- There is going to be an acknowledgment on the part of the nations that they will say, *"Surely this great nation is a wise and understanding people"* - and as Moses goes on and explains in (:7 and :8) it's not that they're a great nation in and of themselves, and it's not that they are a wise and understanding people because they cooked up this constitution and by-laws for themselves - but that they are a great nation because God is *nigh unto them*. And they are a wise and understanding people because the statutes and judgments they have are so *righteous*.

- (Note again, :8) - Specifically, they are a wise and understanding people because that law is so righteous compared to anything else that is out there!

- While there are many other things to understand in connection with this, and which will come up later on, what is the critical point to understand here is that we are dealing with a function of the law now that fits the criteria that the passage in Romans 5:13 sets down that goes beyond the nation Israel, and that has a designed, all-mankind (so to speak), impact to it.

- And it didn't have that in just a theoretical sense, but had it in a definite purposed, functional sense.

- And what Moses talks about here fits those criteria.

- And it is important to acknowledge that Moses doesn't say that, "Maybe, by chance" the law would be influencing the nations. He's making it evident that this has been intentionally designed on purpose and with purpose. (Which is why he says in :6, *"this is your wisdom and your understanding in the sight of the nations, which shall hear ALL these statutes, ..."*)

- Moses had no doubt about all the nations hearing all these statutes! (No maybe they will, maybe they won't)

- And what this tells you is that Moses understood that Israel was in the sight of the nations! And they were going to be seen, and they were going to be heard by those nations.

- And, particularly, what was going to be heard were "*all these statutes*"! And the nations were going to respond to them!

- And this was going to be done by design - by God's design and by God's purpose.

- And all that was to be Israel's "*wisdom*" and Israel's "*understanding*" when they were to 'keep' and 'do' them, because it's their responsibility to provide for this designed purpose that God has for them to function this way, with the law, in the sight of the nations.

- Ok, we should see by now that we are pretty well on safe ground (so to speak) that we're dealing with the appropriate issue - because the criteria is matching up, at least purpose and function-wise.

- The next thing we are going to have to find is the function defined in a way that deals with that accountability/responsibility aspect in connection with sin - which is a violation of this law. (And we don't get that here in Deu. 4)

-- It's interesting, though we don't have time to get into some of the other details right now that are germane to understanding and appreciating more of the details concerning Israel being the *light of the world and the salt of the earth*.

--- But if you pay attention to the information before you get to this chapter and even in the following chapters, it is being pointed out that Jehovah is the Almighty God; the living and true God, and that has especially to do with them functioning as the *light of the world*.

---- - And as the *salt of the earth*, they've got all these righteous statutes and judgments given unto them to which any positive responding Gentile who responds to the light of the true and living God will see just how he stands in His sight.

----- - And Moses warns Israel and charges them and exhorts them as *the light of the world* with the *light of the true and living God* to not fail (or screw up) in this area - to not get themselves wrapped up in trying to go back to Egypt and all they came out of (where abominations and unrighteousness prevailed), or wrapped up in the things going on in the land they were about to go in (Canaan) who were involved in the things that God hates - because that will ruin their *salt*.

- The main point for now is that the context is dealing with Israel's impact upon the nations. And an impact that focuses upon not only the light of God-consciousness in connection with the true and living God, but also the function in connection with the truth of that righteous law that they possess which God is utilizing as a kind of touch-stone for the accountability and responsibility of men for the sins that they commit.

- And now we need to see some of the details of that issue.

- And Moses is going to deal with the thing we are looking for before he dies - so we will find this issue somewhere later on in the book of Deuteronomy itself.

- What we're after is seeing that there were some unique things that God told the people of Israel to do in connection with the law that, if you just took a passing glance at it you would wonder why in the world did God have Israel do this.

- And what you get is God having Israel do something with the law, and then at another point we get why God did what He did.

- And it is in the context of those unique things that God had Israel do, that, at least one of them is almost specifically done because it ties in with what Deut. 4:5-8 talks about in connection with their operation of influencing the Gentiles as *the light of the world* and as the *salt of the earth*.

- And the purpose of the event we're going to look at was to put something on permanent display.

- Deuteronomy 11: - Why in the world did God do this?

- In the context here, this is about the final time that the full rehearsal in their minds of all the operations of God that they are going to be a part of has been gone over. Moses has now provided for them to have the knowledge of everything the law says resident and functioning within themselves. (Moses takes care of that in the first part of Ch. 11). And now in this latter part he switches back to their operation as the light of the world and the salt of the earth, and he is going to talk about a provision that God wants them to put into effect so that they can get that light of the world/salt of the earth function going.

- (:22-32)

- This is a critical passage in a first things first kind of way because the first part of the chapter takes care of the provision for the full effectual working of the law-covenant as it pertains to the people of Israel, themselves.

- But now in connection with them going in and possessing the land and having the nations that God dedicated to destruction destroyed (they are not the nations God designed to have an impact upon with the *light* and with the *salt*) then Israel is to begin functioning in the land as that *light* and as that *salt*.

- And just as there was a provision made for them to have the full functioning of the law in themselves, as it pertained to themselves, so too God now tells them through Moses what they need to do so that the functioning of the law that pertains to THE NATIONS (as Israel functions as the light of the world and salt of the earth) can take place.

- And that's what this blessing and cursing being set on these mounts is all about.

- Granted, it pertains to them obeying it and disobeying it, but when this event actually, historically takes place - when they are later given the detailed instructions as to how to go about doing this - and then they actually do it - it become evident that the impact for these blessings and cursings is primarily upon those nations (Gentile nations).

- And the location of them is perfectly suited for that!

- Deuteronomy 27 - This is the next time this issue is dealt with.

- Moses is coming down to his last acts before he is going to die. And he knows it. And he also knows why this second going over of the law is necessary. Because it is what is needed for Israel to hear and understand just prior to going over into the land and in connection with Israel fulfilling the operations of God they have been given to fulfill, and they have the responsibility to fulfill them once they are in the land.

- (:1-13) - This is now the detailed description of what they are designed to do based upon what was set forth in gist form back in ch.11 which has its reason for existing and being done because of what ch.4 said.

- Notice the 'plastering' of it was done logistically and practically so that the words (not just of the cursings and blessings, but all the words of this law) get written on these stones.

- But there's also this altar of the LORD their God that gets built there - and that altar is built in a very particular way. And it is built in stark contrast to Gentile altars!

- And so this is designed to catch the attention of the nations!

- And the very location of it is designed on purpose to reach the maximum amount of those nations. Because, for one thing, being located near the great city of Jericho to the south which was a metropolis for the traffic of the nations that were there at that time, but it was also a crossroad in connection with the nations that were outside the land of Canaan.
- And the geographical location of this is kind of like the crossroads of the entire world.
- And there's going to be this altar there that is going to look entirely different than any altar that any Gentile was familiar with.
- And it's an altar to the LORD their God.
- And on top of that there's going to be these stones - *great stones* - set up and plastered with plaster. And these stones are not going to have any carvings or be in the shape of any idol god or anything along those lines. They're just going to be great stones - and the issue is that there are going to be the words of the living and true God on those stones.
- But not just any old words. The words are the specific words of all those *statutes* and *judgments* that are *so righteous*. And they are going to be written *very plainly*. And so it's more than just the 10 commandments. ("*all the words of this law*" - :3)
- And this whole issue is designed to provide for the fulfillment of what Deut. 4 talked about.
- This takes into account this broader, all-men-scope function of the law, in connection with it being the righteous standard of the living and true God.
- And along side of it, there's going to be the blessing and cursing; and the blessing is going to make it evident that the living and true God blesses you IF you comply with it and if you meet the standard.
- But if you find yourself to be an offender of it, the living and true God is cursing you.
- And that's the basic impact that God wanted to take place on the nations when they began to traffic in and out of that place.
- And that knowledge would get spread all over the world on account of that.

- Now, there is another whole story (so to speak) or whole issue concerning how the Adversary struck at this designed purpose in order to prepare the nations to cooperate with him in his policy of evil against the nation Israel - as well as for those nations to be used to put the courses of punishment into effect. And he therefore had to make it so the attractiveness and the benefits that God provided for the Gentiles to get out of responding positively to Israel would be diminished, if not destroyed.  
(But that's another issue.)

- What is important at this point is to recognize that all this was a designed set-up to make it so that this particular all-man function of the law could do its job. And Israel has the privilege of participating with God in this operation of the law.

- God chose the location. He knew the very best place for it. And He knew where the greatest impact could take place and where those laws would be in the sight of the nations, and they could hear these righteous statutes, judgments, etc.

- REVIEW: The first thing we did was to recognize the reality of a more generic function to the law that particularly focused on the issue of sin, and accountability with respect to sin in the light of God's holiness and His hatred of sin. And that more generic function involved the world at large: mankind as a whole - so we looked at THE LAW AND ITS FUNCTION WITH ALL MEN IN GENERAL.

- And the second thing was to go back and recognize that on the basis of what Romans 5:13 says, that there was an historical time in which that law was brought in - and it was brought in in connection with God's program for Israel - but it was brought in when God had brought the nation Israel out of Egypt and just before they went into the land because He was establishing them in connection with their operation upon the nations as a whole. And He tied it in to their function as the *light of the world* and the *salt of the earth*. So we looked at:

THE LAW AND ITS HISTORICAL ENTRANCE INTO THE WORLD.

- And the details of it amplify upon and provide for both a confirmed and yet a further understanding that sin is designed to be made known to the nations on the basis of this righteous law - and they, on the basis of reading it and hearing it are able to identify themselves as to how they stand in the eyes of the God who wrote it.

- And they recognize, based upon what the law says, and whether they complied with it or not, that they are either blessed by Him or cursed by Him.

- And this is the reality of what God wanted accomplished with the law's historical entrance into the world.

- And that pretty much wraps up that second issue that needs to be dealt with in order to get a handle on just how it is that the law can be an imputer of sin.

>> Just as a side issue:

- If you are familiar with this passage, you already know that this, historically, did NOT take place.

- And it did not take place because of the success of the policy of evil.

- But even though Israel did muff all this up, God still found a way to make the impact on the Gentiles that He intended to make on them.

- And when Israel began to muff up and began to be influenced by the Adversary - and began to come under the courses of punishment - and began to corrupt their influence and eventually get to the 5th CoP when God says to Ezekiel (Ch.20) and says to Isaiah (Ch.52) 'My name is blasphemed amongst the Gentiles because of you.'

- Israel is not only making NO influence positively as light/salt, but they're making a completely negative influence so that the name of Jehovah is ridiculed and blasphemed.

- But from the moment that they began to fail, God began to provide for alternative means by which Gentiles could still be positively influenced even in view of Israel's reluctance or disobedience.

- God did not leave the Gentiles in a lurch.

- And you can find those alternate means - because they are also historically recorded as you go through those courses of punishment.

- Ex. Naaman, King of Syria and Elisha in II Kings 5.

- But the point is that God did provide for the Gentiles to see and hear His righteous standard of the law, even when Israel failed, and He did so by His Jehovah-ness and mercy.

<<<End>>>



- But getting back to the issue of how God originally designed for the nations to see and hear *all this law* - God, in setting the law on these two mounts set it in a location that was not some back road but was on a major interstate, so to speak.

- And you can even see that issue of Israel being a magnet of the nations by, especially, those blessings (which act as a magnet) back in sections of the law that dealt with the many *strangers* that would be coming to that land and who would then choose to dwell with them.

- The *stranger* issue is all throughout the book of Leviticus. And, oddly enough, there is something said about those *strangers* in connection with redemption! (Lev. 25:47-49)

- And those *strangers* coming into the land was based upon the very way God designed it so that this people (Israel) located in this particular piece of real estate on the earth were going to have an awful lot of visitors!

- God didn't design for them to be ignored - He designed that it would be impossible to ignore them!

- And that is why, all the way down to when Paul stood on Mars Hill in Athens, he could tell those Gentiles, "*That they should seek the Lord, if haply they might feel after him, **and find him**, though he be not far from every one of us.*" (Acts 17:27)

- And if it hasn't struck you yet, this thing we're talking about here fits like a hand in a glove with that issue we dealt with in Romans 5:6 - the time of Gentile exoneration - "*For **when we were yet without strength**, in due time Christ died for the ungodly.*"

- Ok. Now, if all that is grasped as a minimum, we will now go on to the third issue that we will have to deal with.

- Notice back in Deut. 27:15 and ff, that when the tribes are divided on the two mounts and the Levites begin to speak "*with a loud voice*" (:14), what they speak is the curses. Granted, the blessing are given at the beginning of chapter 28, but right after that, beginning in 28:15ff the rest of the chapter sets forth more curses. So the blessings are kind of smothered by the curses.

- And not only that, but the curses given in chapter 28 are not the same curses given in chapter 27. And there is a reason for that.

- There is something very special about those curses given in chapter 27.

- And so we're going to have to see the way in which the law functions when it comes to that accountability/responsibility issue.

- And seeing this issue will bring us back to this 'imputing of sin' issue.

- Because that is more than just a theoretical concept - that's a reality. There is a real thing going on in connection with this law, its function with all men in general, its historical entrance into the world, and this accountability/responsibility issue that all men have because of it. And that's not just something that once happened and then just stopped at the cross of Christ - it's still going on.

- THE LAW AND ITS ABILITY TO INDICT ALL MEN AS SINNERS IN GOD'S SIGHT.

- At the point in which God brought the law into the world, the world was in a state of 'ripeness' so to speak, for it to be indicted with respect to man's standing in the eyes of the true and living God as the sinners that they are.

- So (without going back over everything we have studied so far), by now we should have some measure of understanding and appreciation of the fact that in view of the position Israel was in, and in view of the geographical position that they're in, and in view of the timing that was in effect at this time that the status of the world as a whole was in in connection with God's timing in bringing Israel out of Egypt and putting them in a position of influence that they were to have on the rest of the world, the law, then, has a function to it that is designed to effect the world at large.

- And now that law gets physically declared and physically planted in a particular location at the borders of Israel. And in connection with them fulfilling the function God has for them the nations will come in and out of their land, and as they do they will see these great stones and this peculiar altar on the mounts - and especially on Mt. Ebal they will see this law and its curses written very plainly.

- And most people who read about this (if anyone ever does) usually think of it only in connection with God putting the law before Israel and that it was to be a kind of memorial or reminder to them of the law being kept before them as a serious matter between only them and God.

- But the truth of the matter is, when you really think about what is going on, that geographical location is not very conducive to that when it comes to all the tribes of Israel.

- But where this takes place is very favorable/beneficial when it comes to the nations as a whole around Israel, and the design God has for Israel to be an influence upon them.

- So now we need to look more carefully at what it is specifically that the law was doing on those mounts that indicted men as sinners in God's sight.

- Now, to get what we're after - i.e., the law being able to bring indictment upon all men (not just the nation Israel) and show them to be sinners (but sinners with something more than that) in God's sight, we need to give some consideration to the nature of what was spelled out on those great stones and written in the plaster *very plainly*.

- Again, the blessings will be declared on Mt. Gerizim.  
The cursings are going to be declared on Mt. Ebal.

- But as the information is presented to us, it is apparent that the blessings on Mt. Gerizim are not the significant thing - the issue is that these stones are going to be set up on Mt. Ebal (along with this altar), therefore they are going to be set up on the very place where these curses are going to be declared.

- And the big thing to recognize is that those stones on Mt. Ebal (even though the whole law is going to get written on those things just as :3 says), these CURSES that get declared from Mt. Ebal are also going to be there!

- And that is a highly significant thing because that's what these nations are going to be confronted with. They are going to come face to face with the curses!

- And because that is the significant issue, we need to understand and appreciate some general things about those curses to see how they function to indict the nations in a particular way - a way that will lead to the law being an imputer of their sin.

- So our specific attention is to Mt. Ebal. And here those Levites are going to *speak* them and, granted they will speak them just as it says in (:14) to *all the men of Israel*. And they will speak them with a *loud voice*. But there is also going to be something else going on - *great stones* are set up, plastered with plaster, an *altar* that is in stark contrast to any Gentile altar is also set up, and these curses of the law get written into the plaster on the *great stones*.

- And so we need to focus upon those curses as they are given in chapters 27 and 28.

- And the first thing we notice is that the curses mentioned in chapter 27 are not the same as in chapter 28.

- In fact when you look at the entire account of chapter 27 and 28, you've got CURSES followed by BLESSINGS followed by CURSES again.

- You've got 2 sets of curses.

- But you've 2 different sets of curses. And if you look carefully at those curses mentioned in chapter 28, it becomes apparent that those curses actually follow a pattern. They follow the very pattern of the courses of punishment laid out in Leviticus 26! (see 28:22)

- Deuteronomy 27:15-26 (read all)

- But these curses of chapter 27 don't follow the courses of punishment at all.

- So, what in the world is going on at Mt. Ebal where those Gentiles who are coming and going through this high traffic area see these *great stones* with all this law written on it, but especially these specific curses written in that plaster?

- First of all, if you just scan down through these verses of curses written in chapter 27 it becomes apparent (even though they have a bearing on Israel) that these curses focus more attention on the things that are going on in the Gentile nations more than with the people of Israel at this point in their history.

- The curses of Deuteronomy 27 indict the world, but with special emphasis toward the Gentile nations.

- The things listed in the curses of chapter 27 are things that are going on in the nations that God has previously declared to be an abomination unto Him, and that He did not want Israel to be a part of.

- So when it came to the Levites speaking these curses *with a loud voice* to the people of Israel, that's the purpose of it.

- And when it came to those curse being written on the plastered stones on Mt. Ebal, its purpose was to make it so that when those Gentile nations responded to Israel (salt/light) and coming from nations that committed those things by nature, that when they read those things it would indict them.

- But that's not all. There is something else very special about those curses of chapter 27 as well. (They all have something in common - and that's why they are selected for being announced and written on the *great stones*.)

- Of all the things written in the law, why did God choose these?

- Not only can we see what is being cursed is characteristic of those nations and is declared to be an abominable thing in God's sight, but also these curses are dealing with particular sins and unrighteousnesses in connection with the law itself because every one of those things mentioned in the curses of chapter 27 is worthy of DEATH!

- Moreover, they are all things that are designed, under the law, to receive IMMEDIATE DEATH.

- And that's why every one of those issues starts off with the word, "Cursed."

- So now the next thing we need to deal with is: What does it mean to be 'cursed' by God? Because that's what this is declaring.

- The Gentile will read these things and he realizes that God is cursing him.

- And, interestingly enough, the "original language" will do nothing to help you out here - for in the Hebrew, the word *cursed* is the word אָרַר (arar), and it simply means "to curse."

- And in order to do this, you've got to treat it the way in which God designed for it to be treated.

- You're going to be dealing with a Gentile who has come to recognize, on the basis of the light of God-consciousness, that the god or gods that he and his people are worshipping is not the true and living God at all.

- For by the means described back there in Deut. 4, once Israel is in the land, and if she is functioning the way in which she is supposed to be functioning (as the *salt of the earth* and *the light of the world*), or even when she doesn't function as that and God through some alternative means still provides for the light/salt function to exist, that Gentile responds to that.

- And he comes to this place. And the first thing he's confronted with as he has responded to the true and living God and he's seeking Him in that way, and so, naturally, he wants a favorable response out of that true and living God. Yet in that very first encounter he has with Him as he reads a particular portion of the word and words of God that is in existence and that is directed towards him - what he reads is that God doesn't say one single good thing to him!!!

- That Gentile reads the words of God, and the first thing he hears is *"Cursed be the man that maketh any graven or molten image, an abomination unto the LORD, the work of the hands of the craftsman, and putteth it in a secret place."* And he realizes that that is exactly what he's been doing!

- And on and on as he reads down through this he realizes that this has been my entire lifestyle!

- He came to find some hope in this God and everything He's ever said to me is that "You're cursed! You're cursed! Cursed! Cursed! etc., etc., etc., etc....."

- So what in the world is he going to do next?

- He's going to go over and read on another stone. And what he is told there is that there is a judgment associated with this curse - a judgment because God put this very thing in the form of THE LAW - a legal matter is now at hand.

- And what he finds in those judgments is that along with this curse for the sin he has committed is that there is a DEATH SENTENCE associated with each one of those things!

- He's going to be able to go over to that book of the law and find these criminal indictments that he's just read about and that he's now found himself convicted of, and he's going to realize that this *righteous law* says I ought to be dead right where I stand!

- So, the issue of being "*cursed*" in God's sight and the way in which God is defining it is that **being cursed means that you are worthy of death.**

- God is coming along and saying, "I should kill you for this. You're worthy of death because of this!"

- Now that is the gist of what is going on here.

- And it is this kind of function of the law that you need to understand in order to appreciate the issue of the law being an imputer of sin to all men.

- And that's what we're dealing with here. It is the historical establishment of this particular function of the law that involves it being an imputer of sin to the very person who commits it. And there is an historical time when God established it. And that's what Paul is referring to in Romans 5 "*but sin is not imputed when there is no law.*"

- Until this was set up sin was not imputed like Paul is talking about there.

- **Therefore, the law functions as the imputer of sin.**

- And in order to help us to understand just what it means for the law to "impute" sin, this understanding of these curses, and the *cursed* issue become terms that are part of the whole definition of the imputation of sin.

- And the next thing we need to do is to understand what the cursedness is all about - what kind of action that is from God (because God is the ultimate one doing all of the speaking here).

- So just what is it that God is doing when He curses a man? Just what does that amount to?

- And when that is understood in the context of the law, that will bring us to the final step of being able to fully understand and appreciate the issue of the law being an imputer of sin.

- First of all let's notice the obvious: the issue of a *curse* is obviously not a favorable thing. A blessing is a favorable thing, in fact the very meaning of "bless" means to "speak well." Therefore, a *curse* is the very opposite of that. And so, fundamentally, a *curse* means to NOT speak well of someone.

- But a *curse* is more than that.

- Because the root of the word *curse* is not the same as, or is simply the opposite of the root of the word *bless*.

- The root of *bless* is to "speak well" - but the root of *curse* is not "not speak well" - the root of *curse* is something else.

- When you are dealing with a *curse* in general, and as you are dealing with it (like with the witches in Shakespeare's play) and you think about just what it is that the person is doing that is making the curse, the first thing you realize is that the one making the *curse* or doing the cursing is not expressing any happiness, joy, satisfaction, pleasure, or delight. No. The one doing the cursing is expressing their PERSONAL OFFENCE at something that someone else has done who has offended them, and they're expressing their DISGUST for it, and that the one who has offended them and disgusted them WILL PAY A PRICE FOR IT!

- And whatever they utter in their *curse*, there is a price that that offender is going to pay.

- It's kind of like coming along and saying, "I'll get you for this" - and then they curse them and tell them what their going to do.

- And the most common expression of cursing someone in general is to say, "YOU'RE GOING TO GET IT!"

- And that's what God is doing, too.

- When God curses, He is in essence saying, “You’ve personally offended me, and what you’ve done is disgusting to me, I abhor what you have done, and I’m going to make you pay a price for that.”

- And that is why each one of those curses listed in Deut. 27 has the DEATH SENTENCE associated with it.

- And that’s why, if the law was carried out correctly, on the very day that the person was indicted for committing the crime and proven that he did it, he’s supposed to die!

- On the very day that son curses his father and mother, he’s supposed to be stoned to death.

- On the very day that that idol maker makes that idol, he’s supposed to be turned in and killed.

- On the very day that that man or that woman is found in bestiality they’re supposed to be put to death.

- On the very day that incest takes place, the guilty parties are supposed to be killed.

... and so forth, and so on .....

- That’s what God’s curses say in connection with these issues.

- And that’s what a Gentile, when he comes and reads and finds himself indicted and then goes and looks up the judgments of the curses is to understand - he says, “I’m supposed to be dead right now.”

- All that now comes together and takes all these various aspects of the law we have been looking at and gives us a general understanding and appreciation of the ability of the law to impute the offence (sin) to the offender (the sinner).

- The law is God’s righteous standard.

- As a law, God’s righteous standard has the legal power and authority behind it to threaten and impose real punishment on the offender.

- Being law, a record-keeping system begins to sustain or affirm the validity of the offence for the purposes of exacting the punishment.

- The sure execution of the threatened punishment based upon the record of the crime is expressed as being *cursed*.

- Therefore in order to carry out the execution, the record is dumped into the account of the offender who gets executed bearing the full record of his guiltiness. Hence, the law imputes his sins to him!



- And, again, this is what Paul is talking about, and what you are expected to already know by the time he says in Romans 5:13, *(For until the law sin was in the world: but sin is not imputed when there is no law.*

- That's what a law does. It records the act of transgression and puts it on the account of the one who did it. And it does that because as a law there has to be a way to validate that offense to the satisfaction of all parties involved.

- And from that legal record of the facts concerning the violation of that law, another aspect connected with the law comes into play (an aspect or issue that would not be valid if we only had a standard put to us in the form of an opinion or suggestion) - and that other aspect is the *curse* or debt or penalty that must be paid by the offender.

- And for that Gentile, he can read the judgment of what God means when He says "*Curse*" is the one who breaks My law. And he reads that his penalty is the death penalty.

- Therefore, coincidentally with the establishment of God's righteous standards as "the law" God also began the record-keeping that that law demands. And therefore along with the establishment of the law, God also began what we know from the book of the Revelation as the Books of Works. (Revelation 20:12)

- And until that person gets forgiven and justified, those sins are on the record!

- And actually, the power of that curse - the impact that terminology is supposed to have is to pronounce those who violate the law as being *curse*d by God, because that terminology says that your violation has been recorded and it stands written before Me: it's on your record - you've transgressed, you've trespassed, you've offended Me and I've imputed that sin to your account. And the end result is going to be that you're going to die because of it.

- And that's the basic issue of the law being an imputer of sin.

- But we need to substantiate some further things regarding the law functioning as the law that it is and see what this record-keeping business is about. And we need to recognize the reality of that because that's the mechanical means by which the imputation takes place (i.e., the imputation that Paul is talking about in Romans 5:13).

- There's also the finalization of the imputation of sin on the unjustified man that takes place at the Great White Throne judgment. And that's when he actually begins to suffer the debt & penalty of the load of his own sins placed upon him.

- Now, while there are many other things we could look at, and while we have really only begun to develop this issue, we should have covered enough information, and looked at this issue from a Biblical theology viewpoint so that, as far as the historical establishment of this particular function of the law is concerned, we should have at the very least an adequate grasp on the subject. And our basic grasp of the historical entrance of the law, and what we covered about it, should go to prove the issue of that law functioning toward all men in general, and not just exclusively to the nation Israel.

- So we should have an adequate grasp, now, on:

- THE LAW AND ITS FUNCTION WITH ALL MEN IN GENERAL.
- THE LAW AND ITS HISTORICAL ENTRANCE INTO THE WORLD.
- THE LAW AND ITS ABILITY TO INDICT ALL MEN AS SINNERS IN GOD'S SIGHT.

- (Actually, the last two major issues we looked at go to produce the proof of the first issue!)

- Next - We need to now look at how the law actually functions, when it functions as an imputer of sin.

#### - THE LAW AND ITS FUNCTION AS AN IMPUTER OF SIN.

- (i.e., the mechanics of the way in which the law functions when it functions as an imputer of sin.)

- And really this is all wrapped up in the fact that the law is just that: **a law**. And as a law it has features to it that this issue of the offenses or sins that are committed against it and are in violation of it, whereby the imputing of the offense or sin-violation of it to the offender-sinner are the natural, resulting function of it. That is, when you're dealing with a law, the imputing of the violation of that law to the offender is a natural part of it.

- And again, it is right here that it is very important to realize that God's law that He gave to Moses on Mt. Sinai, even though He chose to make it a covenant between Him and Israel, at the same time it needs to be realized that He did not, nor did He have to establish it with the whole world as a covenant.

- Because as a law, it has resident within itself, the ability to say something about whoever God decides to apply it to, and yet at the exact same time God doesn't have to describe it as being a covenant with them - i.e., He doesn't have to describe it as something He formally instituted with them and that they were necessarily aware of that and signed on to it as a covenant.

- And the reason this is important is because in order to really understand this function of imputing sin, you need to see that that is possible and a reality simply because this thing we're all dealing with here is **a law**.

- Example: If you went up to Canada as a US citizen.
  - In essence, you have a covenant relationship with the laws of the United States - because as a citizen the laws of the United States uniquely and peculiarly apply to you.
  - But if you come up to Canada and cross the border into Canadian territory, you now have to function according to Canadian law. But Canadian law does not say "You're a Canadian!"
  - Canadian law says, "You're an alien who has entered this country. And while you're here you're expected to function under Canadian law. And if you break Canadian law, you will be held responsible for that. But there are things within the overall book of Canadian law that you can't be a partaker of. Because you are an alien. And you are not in a covenant relationship with Canadian law like Canadian citizens are.
  - So, for instance, if you go up to Canada and get yourself injured there, you will be taken to a hospital and you will get treated. But you will **not** be treated under the universal Canadian healthcare plan, because you're not a Canadian citizen. You don't have that covenant relationship.
  - So you've got to have insurance that's going to pay the bills, because the Canadian government is not going to pay your bills for you.
- And this serves as an illustration to point up that you're under Canadian law, because it is a law - but you're not in a covenant relationship to it and therefore certain parts of it have nothing to do with you.
- And this function of the law we have been dealing with is just like that. It is a function of the law that, even though God made it in connection with Israel and is part of *the book of the law* in which they were in a covenant relationship with God - nevertheless, that law has a particular function outside that covenant relationship that functions with others who have no covenant relationship with God.
- And therefore the power and the mechanics by which the law functions as an imputer of sin, functions as such simply because it is a law.
- And that is very important to understand. Because it is the feature about the law that allows it to function regardless of whether God's program with Israel is in effect or not. (Which is why Paul cites it functioning in Rom. 5:13)

- And this is also indicated when Paul says what he does over in I Corinthians 15:56 when he is talking about the issue of death.

- He says, “*The sting of death is sin; and the strength of sin is the law.*” - Note the strength of sin **IS** (pres. Tense) the law - he doesn't say the strength of sin 'was' the law, as if it was so when God's program with Israel was in effect and the law was functioning in the sense of the Old Covenant.

- This still is in effect. And it will be in effect. In fact, until death is destroyed *the strength of sin is the law.*

- That's the universal function of the law because it is the law.

- And the imputation of sin is one of those universal functions.

- When a law is set up there is also along with it all of the necessary functions that make it so that law has teeth to it, has authority behind it, has a record-keeping system to it, has a punishment for its offence, and has the means to carry out or enforce the punishment.

- And when a breaking of the law has occurred, the person who broke the law is first of all found, and is charged by the law as being an offender or a transgressor, or a trespasser, or whatever name aptly applies to the kind of crime he has committed against that law.

- And once he's found and charged by it, that offence goes on his record. A written record is made of that offence and his name gets put down and the transgression gets recorded in connection with it.

- And he now has a record - a criminal record in the eyes of the law.

- That's what the imputing of the sin is about - it gets put into the account or put on the record of the offender.

- And really, the issue that Paul is pointing out and making an issue of in Romans 5:13 (*For until the law sin was in the world: but sin is not imputed when there is no law.*)

**isn't** the fact that sin gets imputed by the law - the big issue he's making is that “You know, there was a time when that didn't take place!” There was a time before God brought in His legally declared standard and made it a declared issue that that's what He was doing with men.

- i.e, we're not supposed to be learning about this function of the law in Rom. 5:13 - that's a given - you're already supposed to know all this before you get here.

- Therefore there are two phases of imputing a transgression by a law:

1) The actual recording of the transgression against the name of the one who committed it.

2) Judgment Day (the day of reckoning). The day that the actual sentencing occurs, and if the transgression is still on the record on the day of reckoning or judgment, then the law will fulfill its second phase of imputation which is to consign that transgressor to the debt and penalty of that transgression(s).

- Now, there may be a few wrinkles to be smoothed out in our understanding in connection with this second phase, but since Paul is primarily concerned with the first phase, we'll just let this stand as is for now.

- But for now we should understand that when sin is imputed, a record is being kept. And that's why you've got the *books of works* of Revelation 20 - it's a complete record of all the sinful works of all men of everything they've ever done in offence to God's perfect righteousness and perfect holiness as expressed in His law.

- Job 16 - This passage will point up the legal concept of God justice in operation as something that keeps record of the deeds of men.

- And it's amazing to see just how much understanding Job had of this very issue.

- In the context, this is part of Job's response to the charges he had leveled at him by his "friend" Eliphaz. (And you really need to get the tone of the argument of Eliphaz and the tone of Job's defense.)

- In fact, as Job is defending himself against the false charges about why he is suffering so, Job begins expressing his knowledge and understanding of the whole concept of God's justice and how he knows he stands in it. And Job knows that he is not an offender of it as Eliphaz charges him as being.

- (:16-19) (:19) - Now, the "*record*" Job's talking about here is not the issue of the law imputing sin. Because, for one thing, Job is a justified man. And Job is not having his transgressions recorded against him. And, if Job does predate the time of the law, it is obvious the imputation of sin by the law is not in view.

- But what is in view is that Job knows that in connection with God's justice in operation, there is a record-keeping system in effect.

- And, since God's justice was in operation even before the law was given, (and just as Job points out) there was a record-keeping system in effect before God brought the law in as an imputer of sin.

- And without getting into an area that I'm not all that clear on yet, what is important here is to see that even from the time of Adam to Moses (when, just as Paul says, the law was not given and so the law was not imputing sin) God's justice, though, was in operation. For because a legal matter or a legal line had been crossed by Adam in the garden of Eden when he sinned, the justice of God still had to respond to that legal matter.

- And what is important to understand is that even before the time in which God historically brought the law into the world, a record-keeping system was in effect.

- In fact, Job says two things in connection with it:

*Also now, behold, **my witness is in heaven, and my record is on high.***

- And that *witness* issue is in effect right from the very start. And it still is in effect.

- And when the law was brought in, it took these already existing aspects of God's justice in operation and added the rest of the capacity for the law to do what it is supposed to do in all those operations it is to perform - and the imputation of sin is one of them.

- And this is important, because it tells you that even without the law, the sins or transgression committed by men were not going unnoticed by God, or were not being observed by Him, or weren't going to be responded to by Him.

- In fact, you can go back to just the first 11 chapters of Genesis and find that God was, indeed, responding to sin and in a big way: ex., Cain and Able; The Flood; the Tower of Babel, etc.

- But in light of this passage it becomes apparent that when the law did come in, all this *witness* and *record*-keeping not only becomes very personal to the ones who were the transgressors of it, but the whole issue of recording it all and writing it all down and making it part of the personal individual's record - the accounting system of all that became something God wanted known as that - He wanted it to be realized that that was going on.

- And that issue of the *witness* existed until the law came in, but it didn't function like an imputer of sin.

- The *witness* observes something and can then testify as to the reality of something.

- And Job knew that was going on. And it seems apparent that the *witness* isn't God, Himself. And the *record* is a *record* God was having kept, but God Himself was not the one who was writing it.

- The point is that Job knew this system in connection with God's justice did exist. And when that *record* which was witnessed in heaven is brought up and read, Job knew that none of the things he's being charged with will be found on that *record*.

- Therefore it is to be acknowledged by this passage that this kind of recording of information, whether in a written form or in a *witness* form really does exist.

- And even though this predates the law's entrance into the world, it validates and testifies to the fact that God does have a record-keeping system going on.

- The law and its function to impute sin is one facet of it. And it is specifically designed to record transgressions, trespasses, and offences against it. And it is particularly designed to do that with unjustified men.

- And its purpose in connection with that is specifically pertaining to the time when God's *righteous judgment* (Romans 2:5, which is what this body of information in Romans 5:11-21 is dealing with) is going to be executed against transgressors.

- And when it comes to the law, the record-keeping is the *books* of sinful *works* and violations of the law's righteous standard. And its record-keeping is also "*on high*." And it has been going on since that law came into the world. It is still going on with every unjustified man. And it will continue on until the judgment described in Revelation 20 takes place.

- It could be that before the law (as here in Job) it was a witness-record that was being kept (and probably a written witness-record).

- But after the law was brought in the witness steps up and puts ink to paper and makes the legal entry beside the name of the offender. And so you now have a witness-written-record in connection with the specific legal aspect of having that written-down sin imputed to that offender.

- Who is the *witness*? Angels. Recording angels.

- Which is one of the main reasons why the angels were involved in the giving of the law.

(Acts 7:53; Gal. 3:19)

- Actually (just as a side note), when Job says “*my record is on high*” that is really in connection with his record as a justified man, because that’s going on, too.

- Even today, every justified believer has a record that is being kept. But it’s not a record under that law as an imputer of sin, it’s a record for the judgment seat of Christ. (Job won’t stand at the JSC.)

- Rom. 14:10-12 (:12) - Notice the word *account* - we give an account of ourselves because there is an account being kept.

- And that’s why the Judgment Seat of Christ is spoken of as it is, and why the building on the foundation is spoken of by Paul in the literal sense that it is - because there is a literal record-keeping system going on. And that’s why a literal fire is going to try it (that’s not just a bunch of imagery or anthropomorphisms there in I Cor. 3:10 ff).

- So there’s a record-keeping system going on for justified men, too. (For rewards).

- So you really start to see that this record-keeping system and the ability for it to impute to someone’s account is not a foreign concept. It is nothing that should take you by surprise - in fact, if you read it in Romans 5:13 and are stunned by it, something is very wrong in your Biblical understanding! (You must have flunked 1st grade!)

- Nehemiah 4 - Notice something said by Nehemiah - and notice that the one’s he has in view are Gentiles. Specifically, “*Tobiah the Ammonite*” - and Nehemiah recognized that what Tobiah and the rest of his cohorts were doing was being written down in God’s sight.

- (:1-6) (:5) - (:5) - “*and let not their sin be blotted out from before thee*” - This is common terminology, but it is oftentimes not thought of in connection with a Gentile.

- Nehemiah knew very well that in view of the law and the covenant relationship they had with the law, that any transgressions they had were recorded. And so you will find that ‘blotting out’ terminology in connection with that. (Blotting out - mixes with the ink and can’t be read).

- The people of Israel realized that based on their covenant relationship with that law, their transgressions were written down. But Nehemiah understood that took place with the Gentiles, too. Because he understood that the law was an imputer of sin. And that is because he understood all that was sitting back in Deut. 4, and 11, and 27, etc.



- Nehemiah knew that their iniquity and sin was written down against them in a book, and that, as he says, "*let not their sin be blotted out from before thee*" - that is, he knew that the book was a book that was in God's sight.

- And this is another example of a verse saying what it does because that record-keeping system was in effect, and that the law really did, and really does, impute the sin of the unjustified man to him.

- What men need is to get their sins blotted out from off of that record. They need to have their sins forgiven - and forgiveness involves "*remission*" - remission is the technical word that refers to the esponging of the record of sin. And when God remits the sin, that's what He does - the written record gets blotted out and those transgressions are no longer associated with the one who's name is at the top of that list.

- And the false doctrine connected with the imputation of sin to the unbeliever stems from an inadequate and imprecise understanding of the technical things that the gospel declares did take place in connection with Christ functioning as our Redeemer, and that take place in connection with faith in Him as our Redeemer.

- This false doctrine is taught by Pastors who say something to the effect that God has forgiven every man's sins, and now all they need to do is receive Him as their Savior.

- But that is NOT what He has done! God does not forgive any man's sins until He does save them!

- What He has done is, He has propitiated Himself with respect to every man's sins. And propitiation provides for forgiveness to take place. But propitiation is NOT forgiveness, itself!

- The gospel of Christ makes it plain and clear that God set forth Christ "*to be a propitiation through faith in his blood*" (Rom. 3:25), and what took place under that umbrella of propitiation is what provides for God to be able to remit and forgive sins - which involves them being blotted out from the record that has been written. So that on the 'debt' side of the individual's record, he no longer has any debt to pay. And on the credit side can be imputed the righteousness of the Lord Jesus Christ.

- The point being that the record-keeping system is still in tact - it's still there, and it still goes on! It does not stop at the cross of Christ! The unjustified, unbeliever still has every sin, transgression, trespass, iniquity, evil, human goodness, energy of the flesh, etc., written down in detail for him to pay!

- So by now we have seen:
  - THE LAW AND ITS FUNCTION WITH ALL MEN IN GENERAL.
  - THE LAW AND ITS HISTORICAL ENTRANCE INTO THE WORLD.
  - THE LAW AND ITS ABILITY TO INDICT ALL MEN AS SINNERS IN GOD'S SIGHT.
  - THE LAW AND ITS FUNCTION AS AN IMPUTER OF SIN.
- 

- This should give us the basic understanding and appreciation for all that is necessary to understand what Paul means when he says, *"For until the law sin was in the world: but sin is not imputed when there is no law."*

- With all that we've gone over, you should clearly see that the law did, and still does have the ability to impute the sins of the unjustified man to him.

- And what we need to realize now is that the cross of the Lord Jesus Christ did not change or alter that function from taking place in any way at all.

- So what we are going to do in this final section to the doctrine of the Law being an Imputer of Sin is to take a look at some passages that make it clear that the corrupted, false doctrine that came along and said that: Since Christ died for all the sins of men, then all men's sins are forgiven - and the only issue for the unbeliever is the sin of unbelief in Christ as savior - and the false conclusion is that Christ, then, died for, or paid the debt and penalty for all man's sins but one: He did not die for the sin of unbelief - so the only thing that sends an unjustified man to hell and the lake of fire is his sin of unbelief.

- This is sheer unadulterated heresy.

- This is false and corrupted doctrine in its blackest form.

- This is pure evil - and it is the use of the Bible to defend error.

- And it is a total LIE!

- This doctrine makes a mockery out of the cross-work of Christ and brings the highest form of disgrace and dishonor to His name, His crucifixion, and His grace.

- And teaching it was the most disgusting, arrogant, and evil thing I ever did.

- I have never been more ashamed of anything I have ever done or said in my life, than teaching this false doctrine.

- So in the final section to this issue we're going to look at passages that make it clear that this is a false doctrine, and that the correct understanding is that the sins of the unjustified man do get imputed to him and that the issue of him being judged at the GWT is not for just his good works, but for every sinful work and deed he ever did!

- But just as with most heretical doctrine there is usually tangled up in it some kind of truth. And that is the way it is with this. Because at the outset it deals with a basic premise of truth, though that truth is not exactly stated as God says it in the Bible. It gets reworded by pseudo-theologians. And that has to do with the issue of what the systematic theologians call “The Imputation of Personal Sins to Christ on the Cross.”

- So, the argument goes: When the Lord Jesus Christ died upon the cross, every man’s sins were imputed unto Him to the degree that they were not going to, therefore, be imputed unto men as a whole, or unto an individual if he died without having trusted Christ as his savior - the only reason why he would, therefore, go to hell or cast into the lake of fire is because he didn’t believe in the Lord Jesus Christ as his savior - he did not therefore die in his sins (so to speak) and end up paying the debt and penalty of his own sins himself.

- And there are variations on this kind of corrupt doctrine. But the general idea is that, ok, everybody’s already got the forgiveness of their sins - that’s how extensive the work of the Lord Jesus Christ has been - and so God has already forgiven every man of all of his sins - and therefore the only sin that a man can commit that is unforgiven is that if he does not believe in the Lord Jesus Christ as his savior - and this is where the idea comes in that this is the “unpardonable sin” spoken of by Matthew’s gospel and Mark’s gospel.

- Now this point can easily be dismissed as an invalid assumption of Biblical error on the part of anyone who would try to make the ‘unpardonable sin’ the sin of rejection of Christ as savior.

- Mat. 12:22-30, 31-32, 33-37

- Mark 3:22-30

- (Matthew account) - Notice in chapter 13:1-3 - the Lord begins the process of teaching in parables in order to put the vain religious leaders in the position of ignorance. Hence, His prayer in Luke 23:34. (They will have a “clean slate” just after the cross takes place.)

- Up to this point in God’s program with Israel, God the Father has been rejected.

- Now God the Son will be rejected.

- The final witness to Israel concerning the reality of Jesus of Nazareth being the Christ (Messiah) will be in their extension of forbearance and mercy. (They will get 3 honest opportunities to accept).

- The legal basis is provided therefore for the extension of forbearance and mercy to be granted to Israel (from Pentecost to the stoning of Stephen) and Acts 3:17 tells us that is what is going on.

- Therefore God graciously and legally places the nation Israel with their THIRD opportunity to respond to the Godhead - now in the person of the Holy Ghost, Himself, giving them the opportunity to repent and be saved from the coming day of wrath through the witness of God the Holy Spirit.

- In that period of the one-year extension of mercy and forbearance, the witness of God the Holy Ghost would make it so that their eyes would be open and these national leaders of Israel, in rejection of the Holy Ghost's testimony would drive the nation into an unforgivable and unpardonable sin that would culminate in their undergoing the Lord's Day of Wrath - becoming, instead of objects of His love, care, and protection; becoming the objects of His terrible wrath.

- The fact of the matter is that this 'unpardonable sin' deals with God's plan and program for Israel - specifically with the apostate element of that nation during the period of the extension of mercy and forbearance to Israel between Pentecost and the stoning of Stephen.

- IT IS TOTALLY IMPOSSIBLE FOR ANY MEMBER OF THE CHURCH, THE BODY OF CHRIST TO COMMIT THE 'UNPARDONABLE' SIN!

- In fact, it is grossly wrong and totally out of line with the Bible to say that the commission of the unpardonable sin is even possible to be committed in this dispensation of grace at all (being done by rejecting the witness of the Holy Spirit in common grace) - for nowhere does the Scripture state this to be the case!

- (End of that issue) - But as I said, there is a kernel of truth resident in the whole of the false doctrine that we're talking about. And the truth I'm talking about is in the statement that Christ was imputed with all of the personal sins of mankind - or the Imputation of Personal Sins to Christ on the Cross.

- II Cor. 5:21 - First of all God never says anywhere in His word that the Lord Jesus Christ was imputed with our personal sins. It says that "*he hath made him to be sin for us, who knew no sin*"

- "*made*" (Aor.Act.Ind. ποιέω [poieo] = to make, to do, to execute, to bring about, etc., etc.)

- The term is translated many different ways according to the context in which it is used. But the one way it is NEVER translated is by the word, "impute"!!!

- But, admittedly, what is being done is very close to that, but it is not precisely that. God certainly makes a distinction because He had 'impute' at His disposal, but He chose not to say it that way!

- God says He “*made*” Christ sin for us - and that He has “*born*” our griefs, “*carried*” our sorrows, that chastisement was “*upon*” Him, the the LORD has “*laid*” on Him the iniquity of us all, He would “*bear*” iniquities, He “*bear*” the sin of many and He made “*intercession*” for the transgressors. But He doesn’t say ‘impute’ anywhere!

- And there is a reason why God never says it that way. Therefore even though it may be very similar, there must be a very important reason why ‘impute’ (even though features of what an imputation is might be involved) - God still didn’t state it that way and there must be something that would put the issue of Christ dying for the sins of all men and paying the debt and penalty of the sins of all men in the wrong understanding by utilizing the term ‘impute.’

- Added to this is the understanding and appreciation that we already have concerning the sin of the unjustified man which will be imputed (a term God does use) to him.

- This means, therefore, that it (the personal sins of all men) couldn’t have been ‘imputed’ to Christ - (in that exact same sense, anyway), so that it (the sin) was eliminated, and the man, himself, could not be held accountable to or for it!

- The next thing we should look at is the abuse of terminology - actually the abuse of using Greek and Hebrew (but primarily Greek) to, not make “corrections” to the language, but to use it in a very unnatural, unbiblical, and even ungrammatical way: that is to use the Greek to make **pure assumptions**.

- And the terms we are after are specifically the words “*works*” and “*deeds*” which have been abused out of their meanings and context to the point of distorting the truth of the matter.

- Rev. 20:11-15 - “*works*” (:12, 13) = ἔργον [ergon] = work, deed, doing, labor.

- The false and corrupt argument is that since sin has all been paid for by Christ on the cross this cannot be talking about personal sins. Therefore the false doctrine further states that the word “*works*” must (ASSUMED) be dealing only with the unbeliever’s human works or human good as the only matter on which he will be judged. And since his human good never measures up to God’s perfect righteousness, and since he rejected Christ as his savior, then he gets consigned to the lake of fire.

- WRONG! The truth of the matter is, that when John uses the word that God the Holy Spirit provided for him to use (“*works*”) it is because you should already know that when God uses this word in a context such as this it is talking about all of that unbeliever’s SINFUL WORKS and not just his human good!

- Let's run some passages that point up this issue:
  - Psa. 106:32-40 (:39) - Psalmist recounting Israel's sins and worthiness for the 5CoP.
  - Isa. 59:1-6 (:6)
  - John 7:7
  - I John 3:8 - (are these the 'good works' of the devil????)
  - I John 3:12
- (Not to mention passages in the very book of the Revelation where "*works*" is used in a context of one's personal sins.)

(Paul)

- Galatians 5:19

- "*Works*" can be, and are used in contexts where the sins of an individual or individuals is in view!!!

- Not to mention how this goes to distort the understanding when God does use "*works*" in connection with true godliness!

- So, to get back to the issue of the function of the *books* of *works* mentioned back in Revelation 20, and what that passage is telling you in connection with that unjustified man who is at the Great White Throne judgment, is that it really is a combination of things - a combination of the fact that the person's name is not found written in the *book of life* (it has been blotted out), and a combination of what is written in those *books* of *works*, plus the fact that they have rejected the Lord Jesus Christ as their savior, the ends up consigning them to the lake of fire.

- Therefore there are many passages like this and like what Paul spells out in the opening two parts of the gospel in the book of Romans that plainly make it evident that there's more to the issue of what consigns a man to the lake of fire than a SINGLE issue of one unforgiven or unforgivable sin (so to speak).

- And it really comes down to understanding exactly what God says took place on the cross, and exactly what He did when Christ was 'made sin' for us, and exactly what kind of transaction took place with Christ on the cross and our sins, and then a proper understanding and appreciation of the passages that make it evident that a man's individual sins ARE an issue at his judgment if he dies as an unjustified man.

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- Ok. That's "*works*" - now let's look at "*deeds*."

- And along with merely looking at the use of the word *deeds* as God uses it, we should also realize that we will find it often times in connection with information about the gospel of Christ.

- Because resident within the gospel of Christ itself, (in Romans 1:16 and running down through chapter 3:26 in particular), is a plain declaration concerning the fact that if a man doesn't get justified in God's sight, his sins are going to be used to judge him!

- In other words, if he doesn't have, therefore, based upon justification, the forgiveness of sins and the imputation of Christ's righteousness to his account, the sins that have been recorded and written down on his account WILL be used in connection with judging him.

- And if that is the case, (as the gospel of Christ itself makes plain), then the gospel of Christ DOES NOT declare that when Christ died upon the cross He made it so that God automatically has forgiven that man's sins, or He has made it so that that man's sins are not going to be imputed to him.

- Where is that made evident? (When we find it, we'll see that issue of the man's *deeds* being the term God uses to indicated that his *deeds* are *deeds* of sins!)

- Romans 2:5-16 (but just read :5-11)

- (:5-6) - When Paul deals with a man who figures that he's got to be justified on the basis of his own works - and is not going to change his mind therefore, like (:4) has beseeched him to do - God comes along and has Paul set forth the righteous standard that God is going to operate upon, and that everybody who is going to stand on the basis of their own righteousness is going to be judged by - and Paul doesn't just set forth a hypothetical-type case - he sets forth the reality of exactly what is going to take place!

(:6) - "*deeds*" ( ἔργον )

- All of this is set within the context of what the 1st part of the gospel has declared from back in chapter 1.

- (Rom. 1:18) [note "*unrighteousness*"] - and all those thing listed in (:26-31) verify that all men are in the same boat - [note :29 - "*unrighteousness*"].

- (:32) - And the issue of wrath-consciousness (2nd volitional testing point) is designed to make men aware of the fact that based upon their DEEDS, and the WORKS that they do are unrighteous, ungodly, and sinful in God's sight; and that His justice & holiness is outraged by them and His righteousness and justice demands the execution of His wrath against those things.

- And therefore men stand under the judgment of God "*worthy of death*" because of those things.

- And as the first part of the gospel ends with that, the second part of the gospel picks up the self-defense tactics that men are going to scramble to come up with to try to justify themselves and exonerate themselves and excuse themselves in some manner from being worthy of that wrath.

- And the first one deals with the relative righteousness issue in (2:1-2), but that relative righteousness issue is not one of a man coming along and saying that he is purely righteous as one who had never committed any sins - but it's an issue of a man coming along and saying, "I haven't done as many horrible and bad things, and all those sinful and wicked things that other men do."

- And the first thing the apostle Paul does is to make a man realize that even though he may not commit all those things, he is still committing the very same **kind** of things.

- Ex., Lying is just as sinful and unrighteous in God's sight as murder is - stealing is just as ungodly and unrighteous in God's sight as fornication and adultery are - being disobedient to parents is as ungodly and unrighteous in God's eyes as envy and covetousness are.

- (2:1-3) - Therefore no one is going to be excused - and no one is going to escape!

- And notice (:2) and the phrase "*against them which commit such things.*" What things? Good works? NO! The very things just mentioned at the end of chapter 1!!!

- The whole idea is to make it so the unbeliever/unjustified man is aware that he has sinned and that his sins are being zeroed in on as the things they are to be judged for if they do not respond positively to the good news part of the gospel!

- NONE OF THIS HAS ANY MEANING AT ALL IF THE PERSONAL SINS OF AN UNJUSTIFIED MAN ARE FORGIVEN HIM!

- In other words, the corrupt, false doctrine that says that Christ was imputed with all men's sins to the degree that they are eliminated as being any issue for that unjustified man when he is judged of God, renders all of Romans chapter one and two totally MEANINGLESS!!!!!!!!!!!!!!



- But this does have meaning. And for that unjustified man who scorns and despises the goodness and forbearance and longsuffering of God, and who refuses to change his mind about his being worthy of God's wrath and how he stands in God's sight - and then determines to stand on the basis of his own righteousness to try to make himself acceptable in God's sight by trying to do good things to outweigh his sins when it comes to putting the scales of justice to it, etc., etc., - but when it comes to *the day*, he will stand in that day of the "revelation of the righteous judgment of God" (:5), he is told that God "will render to every man **ACCORDING TO HIS DEEDS.**" (:6)

- And in this context, those "deeds" include both sinful things and the supposed righteous things that a man does. And those supposed righteous things that a man does are all UNRIGHTEOUS in God's eyes!

- And so the truth of the matter is that the unjustified man is going to be judged for all of his SINS and UNRIGHTEOUSNESSES!

- Therefore at the end of (:6) it tells you that an unjustified man's *deeds* (all his sins and all his unrighteousnesses) are going to be utilized by God to judge him in the day of wrath and the revelation of His righteous judgment.

- So you can't even get out of the second part of the gospel without realizing that a man's *deeds* include all of the supposed righteous things he has done, as well as all of the sinful things he has done - and that the written, recorded account of it all is going to be imputed to him - all because that law, as an imputer of sin has written it down against him, therefore it is all going to be utilized by God to judge him. (i.e., it's all fair game!)

- And again, (:6) says, "Who will render to every man according to his deeds" - God's not going to render to every man according to whether he has believed in the Lord Jesus Christ or not!

- Nothing anywhere in this passage ever alludes to the idea that God is going to come along and tell that unjustified man, "Look, I forgave all your sins already, and the only thing I can't forgive is that you didn't believe in my Son, therefore, there's your spot in the lake of fire."

- No. God is going to come along and say, "You never trusted in my Son as your savior. I provided salvation for you - therefore, NOTHING HE DID IS GOING TO BENEFIT YOU AT ALL!"  
 "You're going to be judged according to your deeds!"  
 "Let's open the books!"

- Galatians 5:2 - "nothing" (οὐδὲν = not one single thing!)

- Therefore making a case for either the *works* mentioned over in Revelation chapter 20, or the *deeds* mentioned in Romans 2:6, as being ‘good works’ and not personal sins - all based upon the use of the Greek word [ergon] is nothing but pure ASSUMPTION at best, and dishonest, heretical Bible handling at worst!

- That is, attempting to say that just because the terms used (*works* and *deeds*) [ergon] is not the Greek word [hamartia] (*sins*), therefore sins can't be in view is absurd, ungodly, and unbiblical!

- In fact, this very passage of Romans denies that ‘assumption’ from ever taking place!!!

- Because the very verses that follow (:6) say that the *deeds* include *evil!*

- (read :7-9) - (:9) - “*evil*”

- Those deeds involve unrighteousness - and according to John's epistle, “*All unrighteousness is ....*” (What?) .....*SIN!*”

- 1 John 5:17

- The very passage of Romans 2:1-16 is telling you precisely how to interpret Revelation 20! Those books are opened up, the *works* are written down in them, the *deeds* are written down in them, and there's a list of unrighteousnesses! And the Law comes along and says that every one of them is a violation of God's will: its a SIN!

- Now, in light of what we have looked at so far, I want you to understand that when it comes to the so-called imputation of personal sins to Christ on the cross - you should now have enough biblical information to know that, while I admit my present understanding of it is not drastically different from that, but because God never utilizes that terminology, it must be for an important reason. And I believe that the reason lies in the ability to understand that Christ, while paying the full debt and penalty for all the sins of all men, yet at the same time those sins cannot be imputed so as to eliminate them from man's ability to be held accountable for and judged for them if they refuse the forgiveness and salvation God offers by grace through faith alone.

- So my present understanding of it is not radically different than what we have understood. And what it really comes down to is that, what is said about our sins being imputed to Christ, and the result of that imputation, is not exactly what God said about it.

- In other words, the issue over there in II Corinthians 5:21 of Christ being ‘made sin’ for us really is something that God did - and it goes right along with many other things that are stated that God did with our sins in Christ bearing it and paying the full debt and penalty for it.

- It's not so much that we've been wrong in what we've been saying about Christ being 'made sin' for us, or the terminology that we'll look at back in Isaiah 53 (even if we leave it in Israel's program - which is the context of that passage) where it says he *bore* our griefs, *carried* our sorrows, the LORD *laid* on Him the iniquity of us all, He was *wounded* for our transgressions, etc.

- I'm not trying to give the idea that there wasn't a legitimate and a real 'laying' upon Him of iniquity - and the issue of Him being 'made sin' for us - and the issue of Him functioning as the perfect anti-type for the sin offering - that's all legitimate, that's all real, and that all really took place.

- But the issue is the **RESULT** of that, and the issue of becoming a beneficiary of that is what is wrapped up in the issue of receiving the benefits of a Redeemer's redemption.

- And what people have so often done in the past, is that they have come along and said that the benefits of it are automatically applied to people - when they aren't!

- And *propitiation* is the word that comes along and tells you that! That's the word God uses in the gospel (Rom. 3:25) to describe the understanding we're supposed to have concerning the balance (so to speak) between what Christ did for us as our Redeemer, and the position that God Himself is in now; able, on the basis of that, to take the benefits of that Redemption and apply it to ones who receive it according to the requirement for them to receive it - the exercise of faith alone in the Redeemer on the part of the one needing redemption.

- Otherwise the issue is that you get NO benefits whatsoever!!!  
(AND THAT IS THE CRITICAL ISSUE!!!)

- Gal. 5:2                    - Paul recognized that there are some people to whom the cross-work of the Lord Jesus Christ would profit them NOTHING!

- And that's not because Christ didn't die for them; that's not because Christ was not made sin for them; it's not because their sins were not laid on Him - it's because becoming a beneficiary of all that is dependant upon BELIEVING in Him as your all-sufficient and only Savior.

- Now - let's validate the fact that even before getting to any of those things, God makes it evident that when He starts describing the cross-work of the Lord Jesus Christ, that you cannot describe what takes place as the issue of men's sins being imputed to Christ to the point that they cannot be imputed to the men themselves.

- So we can talk about men's sins being 'imputed' to Christ (if we want to use that terminology) - but if what we mean by that is that God is not going to impute men's sins to unjustified men, WE'RE WRONG! (And the first thing that tells me that is the gospel of Christ itself - it forbids you to think that!)

- Now we should have some validation of that with what we have looked at in our epistles of the apostle Paul. But since this is not a subject that is exactly dependant upon dispensational program, we should at least validate this very thing happening in Israel's program as well.

- And what we will find is this exact same thing.

- Isaiah 53: 4-6, 10-12 - These passages are commonly appealed to as teaching the imputation of all personal sins to Christ.

- There are more than half a dozen expressions that explicitly state (even within the context of Israel's program) that their sins are laid on the Lord Jesus Christ as He functions as their Redeemer, their sin-offering, the lamb of God.

- And this is exact, accurate, and real. And it should not be minimized at all!!!

- The problem is with the judicial RESULTS of that laying on of the sins of all men to Christ. And that God has NOT made that benefit automatic to anybody!

#### COMMENT ON THE ISSUE OF "DOUBLE JEOPARDY:"

- Usually at this point someone teaching the corrupt doctrine that since Christ was imputed with all the personal sins of men, no man will ever be judged for any sin at the Great White Throne judgment because to do so would constitute "double jeopardy." The idea being that a man cannot be tried for the same crime twice.

- This again is an assumption. An assumption based upon viewing the Bible through a western law or occidental law frame of reference. And it is completely ignoring the way in which a redeemer functions.

- But the issue is cleared up when viewed by the Biblical, oriental or eastern law frame of reference concerning a redeemer and his redemption.

- A redeemer's redemption does not have to be applied to anybody!

- A redeemer can fully accomplish what is necessary to redeem someone from a predicament in which they are in, and not have it ever be applied to him, IF the redeemer has put a requirement upon the one needing redemption getting the benefits of it. And that's exactly what God has done!

- "Double jeopardy" does not exist in oriental redemption! Because redemption does NOT mean that the one who has performed the redemption HAS to apply his redemption to a person needing redemption.

- THE ACT OF A REDEEMER IS TOTALLY VOLUNTARY!

- And the application of his redemption is likewise in the hands of the redeemer himself!

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- So when you see all these terms utilized by God in Isaiah 53 (and others as well), the real problem with making these do and say what God never intended for them to do or say is because most folks, when they deal with these terms, begin making ASSUMPTIONS - they are assuming that since this took place, that there has to be an automatic application of the benefits of it to the ones whose sins have been laid on Christ. But that's NOT what takes place. That assumption is wrong!

- The application of the benefits of what Christ has done has a condition on them - a condition on receiving them.

- And every unjustified man is going to find out just what Paul said over in Galatians 5:2 - that Christ profits them NOTHING!

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- This issue occurs in the Gospel accounts when the Lord is here on this earth and is going to fulfill all that is said in Isaiah 53 - and He's going to be made sin for the transgressions of His people. And there are some things that the Lord himself said before He does that, and there are some things He said after He accomplished that Redemption that let the people of Israel know that if they did not meet the requirements for being a beneficiary of what He did, they would get NO benefits out of it at all.

- John 8 - The Lord is dealing with His prime adversaries: the Pharisees. (And their corrupt doctrine of natural righteousness/holiness).

- (Interestingly enough, in the first part of the chapter these Pharisees are guilty of mishandling the law - mishandling or dishonest Bible handling always results in some new doctrinal "breakthrough.")

- {And those first 11 verses of chapter 8 are cast with doubt by the Westcott and Hort theory as being spurious!}

- But there is some very significant issues in that event as it immediately precedes (:12).

- And that issue is stated in (:9) - and it is on this basis that beginning in (:12 and ff), the Lord is now the going to appeal to them.

- (:21-24) - And note that He is talking to them about what is going to happen AFTER He goes His way - and He's going to go away only after He has accomplished Israel's redemption! And yet He tells them that if they don't believe on Him, they will die in their S-I-N-S (pl.)!

(:24) - ἁμαρτίας [hamartiais - ham-ar-tee'-ice] d f pl

- They're not going to get any benefit from that redemptive work at all! They're going to die in their sins (plural). And therefore they're going to end up being judged by their sins!

- And dying in their sins is not just some other way of expressing the fact that they were going to die as unjustified men. No. They were going to die unsaved and unjustified, but the point of expressing it the way the Lord did was to make them understand that their sins were going to be an issue with them AFTER death!

- And in view of that passage over in Hebrews 9:27 (*And as it is appointed unto men once to die, but after this the judgment:*) a verse that comes from the basic reality of death and facing the judgment of God - the issue is that once they die, and if they die rejecting who Christ was, and in view of what He had said to them about themselves in their eyes as being naturally righteous/holy - they will therefore die in their sins and they will face a judgment of God, and their sins are going to be utilized against them in that judgment.

- And so we're to understand that in the act of redemption, the Lord is going to go to the cross and die for their sins. He will have all of their sins laid on Him, and He will pay the debt and penalty for it all. But if they don't believe who He is, they're going to die in their sins, and therefore they going to pay for their own sins.

- In John chapter 8, the Lord knew that when He fulfilled Isaiah chapter 53 that that did NOT mean that sins were not going to be imputed to unjustified men!

- And so we've seen the issue in our program (in the gospel of Christ as given by the apostle Paul in Romans 2 and 3) and here in God's program with Israel, that the issue of God imputing a man's sins to him if he is an unjustified man is a real thing!

- But let's look at one more passage that deals with this issue in God's program with Israel that makes this plain and clear - and one that is clearly AFTER the cross-work of Christ has historically taken place. And the reason to do this is to validate the fact that you can't come along and say, 'Well, this is true before the cross, but after the cross all that changed.' Wrong!

- Acts 3 - Here, the apostle Peter in his second major declaration to the vain, religious leaders - as well as all of the apostate element in Israel - uses some terminology that we have already looked at, and which occurs back in that Nehemiah 4:5 passage we noted before, and he makes the people of Israel aware of the fact that, during this extension of mercy and forbearance while God has given Israel an opportunity for repentance, they have an opportunity to not come under paying the debt and penalty for their own sins because of what the Lord Jesus Christ has done.

- (:18-20) (:19) - Notice, "that your sins *may be blotted out*" - you see, their sins have NOT been blotted out even though Christ has died!

- They need to repent and be converted for that to take place.

- So even though all of Isaiah 53 has been fulfilled, and all of the iniquity of the people of Israel has been "laid" upon Him, and He's been made an offering for their sins, He's been numbered with them as the transgressors, and everything else it stated, NO benefits whatsoever get applied to these unjustified men!

- And this also points out that this issue of 'double jeopardy' means NOTHING in connection with redemption - because when you're dealing with a Redeemer that has placed a condition upon receiving the redemption, that means, therefore, that NO benefits of the redemption get applied to the 'redeemee' until the 'redeemee' meets the requirement!

- This is a perfect example of that. And Peter understood perfectly this is just how it is.

- Peter knew, after the 40 days before the Lord went back to the Father following the resurrection, Peter knew exactly what had taken place. He had his eyes opened so that he could understand the scriptures - along with the rest of the 11 - and they understood, when the Lord took them through the law, the psalms, and the prophets, and all things concerning Him, how He must suffer and die, etc., and they went through every passage (including Isaiah 53).

- And they had fully explained to them exactly what the Lord did, and exactly what took place on that cross, as far as Israel's program was concerned. And Peter knew, therefore, that when he preached to the people of Israel ( and he's preaching under the power and the authority of God the Holy Ghost at this time - so somebody can't come along and say, "Well that's just his idea, he didn't understand everything." Bologna! He understood everything!) - Peter realized that they did not have any benefit from that redemptive work, unless they met the condition of the Redeemer! And the condition is that they have to change their mind and be converted - or else their sins will NOT be blotted out!

- And if they don't they are going to get exactly what Moses talked about as stated down in (:22-23) - you're going to be *destroyed from among the people*.

- But the main point is that as unjustified men, their sins were not 'blotted out.'

- Ok. That should be enough validation in the Bible itself that the false doctrine that states that the sins of the unbeliever (unjustified man) are imputed to Christ on the cross, and because of that, his sins are automatically forgiven and will never be used to judge him, and will never be mentioned at the Great White Throne.

- No. The Bible says that the unjustified man's sins will be used to judge him and will be imputed to him in the day of righteous judgment.

- So, just what happened on the cross where our sins are concerned? Just what does it mean when Paul says, in II Corinthians 5:21, "*For he hath made him to be sin for us, who knew no sin ...*" -- What does it mean that Christ was 'made sin' for us??

- What it means for Christ to be "made sin" for us:

On the cross, as Christ functioned as the Redeemer, God so laid upon Him the sins of all mankind so that every personal sin of every man would be born by Christ for full payment of its debt and penalty by Him in place of and as a substitute for the person to whom payment was due. This payment-in-full consisted of the full wrath of God being exacted upon the Redeemer until the Justice of God was totally and completely propitiated. The redemption of the Redeemer and the propitiation of the Justice of God, however, in no way means that any exchange of benefits took place in the past, or takes place now automatically. Therefore, even though the sin debt and penalty has been paid for in full by the Lord Jesus Christ, because of the placing of the necessary requirement of faith alone in Christ alone in order to receive any benefit from Christ's redemption, none of the benefits of that redemption get applied to a person until that requirement is met. And for those never meeting the requirement for redemption, God has every legal right to take the full debt and penalty of that individual person and impute it to him at the Great White Throne judgment, finally consigning that person to the lake of fire, there to attempt payment for his sins. Therefore, even though redemption and propitiation has taken place, the unjustified man will be judged by and for his sins, will be imputed with his sins, and will forever bear a debt and penalty that is impossible for him to pay.

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- Now to the final issue in our 'pause' of Romans 5:13.

I want to deal with, as the final thing, the most evil heresy of all this false doctrine: That Christ died for all the sins of men but one - He did not die for the sin of unbelief!

- I John 2:1-2 (:2)

- But the most often appealed to passage of Scripture to back up such an assumption (fantasy breakthrough) as this is taken from the 16th chapter of John's gospel. And it is totally taken out of anything even remotely dealing with its true context. It is a pure example of "eisegesis" - and it is appalling, outrageous, evil heresy!



- John 16:7-11

- Context: The exclusive nature of John 16 concerning the 11 apostles and the Lord Jesus Christ preparing them for the remaining climatic stage of God's program with Israel.

- John 14, 15, and 16 all go together and form the Lord's final discourse with the 11 (Judas now being absent).

- Actually see John 13:1-2, 27, 30

- John 14

- It's obvious that Jesus isn't dealing with Peter, James, and John and the other 11 as Israelites in general - nor even as redeemed, justified Israelites in general - but He's dealing with them as the apostles that they are.

- Everything being said is being said privately to them.

- And there are things He says in these 3 chapters that are designed to be understood and appreciated and applicable to the 11 at this time (even though some of them may become applicable to others) - but there are things within this discourse that do apply only and exclusively to the 11.

- John 15:26-27 (:27) - That is something that is NOT going to apply to every member of the remnant of Israel - not every member of the remnant of Israel has been with Him from the beginning! And not every member of the remnant of Israel is being given this witness that He's talking about here. Only the apostles are given this!

- And this is one of the issues of the qualifications for the replacement of Judas in Acts 1, that made it so only Matthias and Justus were fit to qualify to replace Judas.

- The point is that the context is not general teaching, applicable to all the members of the remnant of Israel - because it's not - and that has a bearing on understanding and appreciating most of what the Lord is going to say regarding the Holy Ghost's ministry.

- And that gets underway back in chapter 14:16 and the personal benefits they are going to be the recipients of from Him as the apostles that they are!

- John 14:15-18 - Granted, the other members of the remnant are, indeed, going to receive the Holy Ghost and will receive benefits from Him (which obviously takes place on the day of Pentecost in Acts 2:1 and ff.)

- But the thing that the Lord is talking about in these three chapters (and especially when He deals with the ministries of the Holy Ghost) generally, are **not** ministries that come under the umbrella of the general ministries that all the members of the remnant benefit from.

- The Lord zeros in on the particular benefits that the apostles are going to get out of this.

- And that is because these three chapters (14, 15, 16) are the final aspect of the apostles' edification at this particular time in connection with the distinctive nature and the matters that they need to be concerned about in connection with what they've been chosen to do as the Lord's apostles.

- In fact, John records (especially in the latter sections) in his book some particular issues that deal with the exclusive-type matters that the apostles are beneficiaries of.

(Example)

- John 20:19-22 - This is one of those benefits of the ministry of the Holy Ghost that is given to them after this teaching has been given to them, and after the Lord has gone to the cross and been put to death, been buried, and been resurrected from the dead.

- And this is when the Lord appears to them on the day of His resurrection and commissions them in connection with their apostleship.

- And only those apostles were going to receive the Holy Ghost at that time. And they received Him in a very special manner and with a very special significance to it that preceded the Holy Ghost's personal, overall ministry to the remnant of Israel that was going to take place after the Lord went back to the Father (i.e., that baptism of the Holy Ghost that John the Baptist prophesied about).

- When Peter, James, and John and the other 11 received the Holy Ghost because the Lord breaths on them and tells them to receive it; they're NOT being baptized with the Holy Ghost at that time!

- That's not the fulfillment of the promise of the Father (Acts 1:4; 2:33). In fact, in Acts 1, just before the Lord goes back to the Father, He tells them to wait in Jerusalem until they receive it - they didn't get it yet - not that promise.

- What takes place when He breaths on them and they receive the Holy Ghost is something that is exclusive to them as apostles. And it has to do with things He talks about in John 14, 15, and 16.

- And that's why John is the one who records that. Because it is no use recording it in Matthew, Mark, or Luke because it would make no sense whatsoever.

- The only way that could be understood and appreciated (even though it historically took place; and the things that Matthew, Mark, and Luke record do take place on that day), but God didn't have them record this because what needs to be understood was this further doctrinal exposition and information (John 14-16) that the Lord gave to His apostles just before He was betrayed, that would make it, therefore, so that when that event did take place on the day of His resurrection, they would realize the significance of it.

- And there's nothing in John 20, when after the Lord breathed on them and they received the Holy Ghost, that they said, "What's all this about, Lord? We don't understand this!"

- No. They did understand it. They knew what it was all about. And that is because of what they had been taught in John 14,15,16.

- And they knew that the Lord did not do this in the context of the Holy Ghost's GENERAL role and ministry that would occur once He had returned to the Father.

- Rather, the Lord did this in the context of dealing with the apostles' SPECIFIC role and ministry after He departed - and more to the point, in connection with their final preparations for fulfilling that role and ministry.

- In connection with the apostles having a special role and ministry, the Holy Ghost Himself also had a special ministry to and with them. One that had features and functions to it that were uniquely for them.

- This is the reason why they received the Holy Ghost at this particular time and in this particular fashion.

- Note that before the Lord 'breathed on them' He began to speak to them about their special role and ministry, particularly declaring unto them that the time had arrived for Him to send them out as He Himself had been sent out.

*21 Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. (John 20:21)*

- Once again, the Lord had been preparing His apostles for this time, and they knew it was coming. And now that He had suffered and was raised from the dead, the time for them to be 'sent out' to fulfill their specific role and ministry during the final portions of the climatic stage (the middle portion) in the program was at hand.

- With this being so the Lord not only announces this to them, but His follow-up act of ‘breathing on them’ was in direct connection with it. Hence verse 22 begins by saying, “And when he had said this,”....

*22 And when he had said this, he breathed on them,  
and saith unto them, Receive ye the Holy Ghost:  
23 Whose soever sins ye remit, they are remitted unto  
them; and whose soever sins ye retain, they are retained.  
(John 20:22-23)*

- Therefore by ‘breathing on them’ and saying unto them “Receive ye the Holy Ghost,” the Lord did something that was directly connected with His apostles special role and ministry. And as stated later on, it was specifically for what they now needed to learn as the time for them to actually be ‘sent out’ rapidly approached.

- So then by ‘breathing on them’ and saying unto them “Receive ye the Holy Ghost,” the Lord made His apostles aware that this is exactly what was being done to them at this time.

- They were actually being given the Holy Ghost, and He was being given to them in accordance with their special role and ministry that was now at hand. And this is something that the apostles would readily come to understand and appreciate at this time.

- Because as they had been foretold, it would be by the Holy Ghost’s ministry both in them and through them that they would authoritatively minister for God to Israel (and beyond) during the remainder of the climactic stage in the program.

- And they really would do this authoritatively! Hence in verse 23 the Lord pointedly referred to, and reminded them of, the particular issue of their God-given authority!

- Also, before the Lord returned to the Father, He would give the apostles their final instructions and commandments regarding what they would need to do both at the beginning of their ministry once He was gone, and during the fulfilling of it thereafter.

- And though there was much that they still needed to be taught, they were now not only able to receive the teaching, but they possessed a special provision for receiving it quickly and readily.

- For the giving of these final doctrines and instructions, (with all of the insight, understanding and intelligence that they imparted to the apostles), is something that the Lord accomplished *through the Holy Ghost* whom He had given to them on the day of His resurrection.

- And in the opening of the book of Acts, we see clearly this issue making a smooth transition from this preparation as recorded by John at the end of his gospel .....

- Acts 1:1-3 (:2) - Note (:2) the Lord gave “commandments unto the apostles whom he had chosen.” And He did this “through the Holy Ghost.”
- These are some of the particular reasons why the Lord ‘breathed on His apostles’ on the day of His resurrection and said unto them “Receive ye the Holy Ghost.”
- By doing so the apostles received the Holy Ghost in connection with the unique and special ministry belonging to them as the Lord’s apostles to Israel.
- Hence, having received the Holy Ghost, they were first of all invested with the authority and capacity to function authoritatively for God in the remaining portions to the climatic stage in Israel’s program.
- The transfer of God’s authoritative witness to His nation was made at this particular time, with that witness now being turned over by the Son to the Holy Ghost, who in accordance with the Father’s plan would execute His testimony to Israel through the apostles.
- And along with this, having received the Holy Ghost, the apostles were provided with the ability to receive their final indoctrination regarding the function and responsibilities of their ministry once the Lord returned to the Father.
- “Through the Holy Ghost” the Lord “had given (them) commandments,” by which they would knowingly and intelligently put their God-given authoritative ministry into practice, and would carry out the things God wanted done, and that needed to be done, as the climactic stage in the program proceeded on.
- (And one of those needed things was to replace Judas!)
- Now, the reason I went into all of this is to make sure that your frame of mind, (when you’re dealing with John 14, 15, and 16), is where the gospel of John has told you to have it by the time you get there!!!

- (And the gospel of John, all by itself, didn’t tell you where to have it by the time you get to chapter 14 - John’s gospel being the 4th of the 4 gospels, also lets you realize that when you come to the time in the Lord’s earthly ministry that begins to be dealt with in chapter 14, that you already understand some things that God has said back in Matthew, Mark, and Luke when He had them record some things that took place at that exact same time --- you’re also familiar with the matters that have already become part of the apostles’ frame of reference, and matters that are already part of their accountability in connection with their edification - you’re familiar with those things already - and you then come to John chapter 14 and when you begin to read the things that the Lord is saying to them after Judas has departed, and Peter has made his bravado statement in connection with the cock crowing and so forth, ... you immediately begin to see, here in John 14, that the Lord said some things to the 11 that go far beyond anything that God had said took place up until now.)

- (He didn't have Matthew tell you these things; He didn't have Mark tell you them; He didn't have Luke tell you them - and really it isn't until you understand all the things the apostles did understand in view of what Matthew records, Mark records, and Luke records, that you can properly deal with and process all the details that are in John 14, 15 and 16, and get that full-orbed understanding of all that the Lord gave the apostles to understand about themselves as His apostles, just before the betrayal took place --- and therefore, all He would hold them accountable for after He was resurrected from the dead, and the judicial blindness that even they were partakers of was lifted - and their eyes were opened and they were able to understand the Scriptures - and they were able to have all these things He taught them to be brought back to them -- and have them instantaneously settle in their minds and sort them out and begin to operate within them with the full sense & sequence that there was to them, with the edification that there was to them - so that in a matter of 40 days following, they could receive all the other instructions that they needed to (like Acts 1 records) - and they could receive the further commandments (Acts 1:2) that they were going to be given; and that they would therefore have a complete understanding of how everything was going to go in the remaining aspects of God's program with Israel until He returned (with the exception of the things that the Lord said that the Father had reserved unto Himself until He would make them known to them at the appropriate time [Acts 1:6-7].)

- But the point of all this is that when you're dealing with John 14, 15, and 16, you're dealing with what is just about the capstone discourse that the Lord gives His apostles that is designed to bring their apostolic understanding, and the conditions and the operations of their apostolic roll to its fullness. And the only thing they are going to be missing is the things that He mentions here, when He says that He still has some things left to tell them, but they can't receive them just yet (John 16:12), but when that "Spirit of truth" is come (just as John 16:13 says), He will guide you into all truth, etc., and it is just that very thing that they begin to be partakers of in the 40 days between the Lord's resurrection and His going back to the Father - which is why Luke tells you what he does in Acts 1:2, and that's why He (the Lord) breathes on them on the day of His resurrection - because that's what they needed - they needed the Holy Ghost in order to deal with those final issues, and to be able to have that instantaneous benefit of a ministry of the Spirit of God **within** them that would organize all the previous 3 1/2 years of corrective doctrine; all the previous 3 1/2 years of apostolic instruction, and to organize it all at once - almost instantaneously and give them the ability to, on the basis of that, add the final commandments & instructions that the Lord would give them to it, so that when He went away, they were fully equipped!!!

- ... Lacking nothing! No shortcomings whatsoever. And would have full confidence and full boldness to go do what needed to be done the moment the extension of mercy and forbearance was calculated to start, and did start on the day of Pentecost.

- So these three chapters (John 14, 15, & 16) are not chapters that any believer, even if he does understand the right division of God's word and this dispensation of grace, and knows that this is Israel's program, can still enter into lightly!

- Dealing with the details of these 3 chapters of John, and dealing with them with a good degree of understanding and a good degree of comprehension (and not just a piece here and a piece there type understanding) requires a real solid frame of reference, not only regarding the climatic stage of Israel's program as a whole, but also the particular things that the Lord taught the 12, being the 12!

- Because those are the things that are really zeroed in on in this final discourse He gives them before His rejection.

- This is not to say that we can't come along and look at John 16:7-11 and not be able to have any understanding of it at all - but to be perfectly frank, while we can know about the issue of the Holy Ghost reproving the world of the three things that are mentioned there, but without this kind of background understanding they may not 'click' in your mind the way they are supposed to - and you may not be able to immediately place them properly (based upon things you should know from the prophets) that describe why the Holy Ghost is supposed to have that particular ministry, and the roll of the 12 when it comes to the outworking of that particular ministry.

- This really requires some 'meaty' understanding of those prophets and the gospel accounts. Especially in connection with the progression and development of issues and events; and the outcome of those events, etc., as God's program with Israel enters its final stage and accomplishes all of the things that are designed to be accomplished in that stage.

- One thing very important to keep in mind, in connection with all of this, is that the final installment in God's program with Israel is the 3rd Member of the Godhead's time to shine (so to speak).

- That is, until the Day of the Lord gets underway in that final installment in Israel's program, all of the aspects of God's activities and operations that are being administered and being executed are done so under the workings, (and identifiable workings), of the 3rd member of the Godhead.

- In fact, the reality of the fact that when the Lord Himself is gone, the issue in God's dealings with His people is going to be under the auspices of the 3rd member of the Godhead, is really something that underlies what that whole so-called 'unpardonable sin' passage is telling you over in Matthew 12:31-32.

- Mat. 12:31-32 - One of the often missed issues here is that once the Lord is gone, then the 3rd Member of the Godhead, God the Holy Ghost is going to come - and when He is come, that's when the critical, bringing everything to a head-type ministry of God Himself is going to transpire.

- And under the auspices of this 3rd member of the Godhead - not only because He is the 3rd member of the Godhead and is following on the heels of God the Father's ministry, and then God the Son's ministry - but also because of the NATURE of the Holy Ghost's ministry, which is one that does not have Him being physically seen or felt or anything along those lines - but has a nature of a ministry that it cannot be not responded to.

- And my understanding is that this aspect to the ministry of the Holy Ghost - has a specific nature to it that has a bit of a distinctiveness to it in comparison to the Son's ministry and to the Father's ministry.

- But when it is all put together, when the 3rd member of the Godhead has this ministry in the final installment in God's program with Israel, it is the culmination of everything Israel is going to be held accountable for in connection with the entire Godhead.

- Acts 7:51 - And this is one of the reasons why Stephen, when he gives the VRS of Israel a Bible class like no other, he gives them a sweeping recap of their history in connection with all 3 members of the Godhead.

- And he ends up in (:51) with the climatic aspect of the 3rd member of the Godhead's ministry and indicts them for it.

- Well, getting back to what we are after - it is important, in connection with all of this, to understand and appreciate that the authority for all this taking place, and being properly understood and communicated as taking place, is the privilege of and is being vested in the 12 apostles.

- And those are the kind of things that are being dealt with in John 14, 15, and 16.

- And one of those things is what John 16:7-11 is all about.



- John 16:7-11 - (turn back and read through it now)

- Now, while we have only seen some very basic things that are needed to be first understood before getting to John 14, 15, and 16 - for what little we have looked at, it should make you realize that when you are here in John 16, you're not dealing with something that likely has a general or overall application to it for everyone and everything.

- But unfortunately that's exactly the way the passage is often times treated.

- And, if nothing else, **by giving the context a chance to be heard:** any honest handling of this passage will make you realize that there is nothing being set forth here that would cause you to ever get the idea that a 'proof text' is being stated that says that Christ died for all the sins of men but one (all but the sin of unbelief), and if a man dies as an unbeliever (an unjustified man) that all his sins are forgiven but one, and the only issue at his judgment will be: did he or did he not believe in Christ as his savior!

- That is a false assumption, along with dishonest Bible handling, producing outrageously corrupted doctrine!

1) The ministry of the Holy Ghost Himself (here in John 16) is not being understood and appreciated accurately.

2) The issue of the "sin" that the Lord has in view (:8-9) is not being understood and appreciated accurately.

3) And what it means for them to not "believe" on Him is also not being understood accurately within the context of Israel's program and within the climatic stage of that program, and within the context of what God is holding people (including His own people, Israel) accountable for once He is rejected and goes back to the Father and the 3rd Member of the Godhead's ministry (with its climatic nature and its culminating and finalizing nature) gets underway.

- Well, in light of all this, it comes down to really having a grasp, then, on the issues of:

1) What is the Holy Ghost's ministry during the final installment of Israel's program to the world at large? (Because, as the passage says, "*He will reprove the world.*")

2) In general, what are the apostles expecting (especially based upon what is sitting in Genesis - Malachi) the Holy Ghost to be doing in Israel's last days?

- John 14:15-17 (:17) - "*but ye know him; for he dwelleth with you, and shall be in you.*" - Notice they KNEW Him! And they knew that He was presently dwelling "with" them.

- My point here is only to underscore that the apostles were to understand that they were going to have a specific relationship with the 3rd member of the Godhead when they became the mechanical means by which the 3rd member of the Godhead conducted His ministry during Israel's last days.

- And at this time these apostles were aware of the 3rd member of the Godhead, and they were aware of a measure of a relationship that they had with Him because they were apostles that had been chosen out by the Lord earlier on.

- And that for these past 3 years or so they had a measure of a relationship with the 3rd member of the Godhead. They know Him. And He has been dwelling with them.

- But now the time is coming where that relationship has to become far more intimate and far more personal. And that is because of who they are as apostles and the advanced state that they're apostolic ministry is going to be entering into once the Lord goes back to the Father.

- And the things that the Lord is going to say to them as He talks about the Holy Ghost and talks about another Comforter - and talks about Him in connection with the ministry He is going to have with them as that other Comforter, both to them personally at first, and then to them as they conduct their ministry to the ones that they are sent to, the Lord gives them information about that ministry and working of the Holy Ghost that enables them to have absolute assurance and confidence in the way He is working through them to accomplish His objectives during those last days.

- Therefore, when you get to John chapter 16 and you're dealing with verses 7 - 11, when the Lord describes the Comforter's ministry when He does come - and describes those 3 matters in connection with His reproving ministry to the world, when the apostles heard that (and later on with a fully understanding mind with all these matters fully and perfectly settled and organized in their minds) and they recalled it, those 3 things were going to naturally match up with 3 other things that they were already familiar with!

- And that's why the Lord could say, *"Of sin, because ...."*  
*"Of righteousness, because ...."*  
*"Of judgment, because...."*

- And based on the *"because"* those apostles could come along and say, "Oh, alright, I understand - and I know just how we're going to be involved in this." -- "And I know just when it is that these things are going to take place, and what it is that the Holy Ghost is going to be doing through us in the actual outworking of this reproof."

- These are just some of the necessary and natural things that need to be brought to bear knowledge-wise in connection with this passage in order to understand it properly, just as the 11 would.

- And if you get nothing else out of all of this - you should at the very least understand and appreciate by now: that none of what John 16:7-11 says takes place, can possibly take place only during the final installment of Israel's program being in view, but also the very one's the Lord has designated to be the 'mouthpieces' and 'arms' and 'legs' of the Holy Ghost being there to carry them out are these apostles. And no one in this dispensation of grace ever does the things described in those verses!

- In fact, since this dispensation of grace came into effect, the Holy Ghost has NOT been involved in any of that ministry at all!!!

--- Ok. Here it the 'gist' of it. ---

- John 16:8-11

- The 3 things mentioned in John 16:8-11 that match up with 3 things that the apostles are to understand in connection with their apostolic ministry are 3 things that deal with the Holy Ghost's ministry-at-large toward the world during Israel's last days.

- And there are 3 things or 3 components to it because when you go back and deal with the Holy Ghost's ministry-at-large in Israel's last days there are 3 major phases to it!

- **1st Major Phase**: Extension of Mercy & Forbearance given to Israel when they are given an opportunity to change their minds about their sin of refusing to acknowledge who Jesus of Nazareth truly is.

- **2nd Major Phase**: Follows after that - when the 5th installment of the 5th course of punishment gets underway and the spirit of antichrist movement is in full effect. The Holy Ghost will reprove in connection with righteousness based upon the righteousness of the true Christ having left Israel and gone back to the Father.

- **3rd Major Phase**: Once those 2 aspects of the Holy Ghost's ministry are concluded, there will be a 3rd and final aspect that will go beyond Israel and will deal with the rest of the world. And it will reprove the rest of the world of judgment in connection with the fact that they now can respond to God legitimately and without restraint from the "*prince of this world*" who used to hold them in bondage, but he's been judged and they're free to respond, if they are willing to. And when that time comes to an end, the Lord returns.

- That's what these 3 things are talking about.

- Note that if you are fuzzy on this last one, it is probably because of being still not fully understanding just how the Gentiles get dealt with in the final installment of Israel's program - and all of the events that work up to it - and matters that go on in a preparatory manner for them - and what they are told that is designed to bring the fundamental light of God-consciousness blazing in their minds, so that in the short time left in that final installment, they can respond as rapidly as possible.

- When (:11) takes place, the Gentiles will be told that the 'prince of this world' who has held them in his firm grip for so long a time is judged - they're free!

- (Zeroing in on the verse used for the false doctrine - (:9) -

- (:9) is dealing with apostate Israel's refusal to acknowledge the truth of who Jesus of Nazareth is - or when it takes place - who He was when He was amongst them. And the extension of mercy & forbearance is the time in which they are given the opportunity to change their mind and believe the reality of who He really was.

- So, when you deal with a passage like this - especially the details that are wrapped up in the 2nd and 3rd things mentioned in John 16:10 and 11, a simple, general understanding of the final installment in God's program with Israel is just not going to cut it!!!

- Review the 5 components of Romans 5:11-21.
- Review the 5 Value Statements of the 5 components.

### Romans 5:11-21

*11 And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.*

- **VALUE STATEMENT:** It declares what the effectual working of the form of doctrine is all about. And it declares in a statement form exactly what God wants produced by the effectual working of the doctrine within every one of His saints. He wants them 'joying in Him through the Lord Jesus Christ, because they now have got this "at-one-ment."

*12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:*

- **VALUE STATEMENT:** Sets forth a strong declaration of our former enemy ('at-odds') status in Adam and the reality of how we got it.

*13 (For until the law sin was in the world: but sin is not imputed when there is no law. 14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.*

*15 But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.*

*16 And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification.*

*17 For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)*

- **VALUE STATEMENT:** A body of information describing our present reconciled status "in Christ," and by the presentation of several inequalities, sets forth the fact that it is distinct and different from what Adam originally had.

*18 Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.*

*19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.*

- **VALUE STATEMENT:** Part 1 of the conclusion that verifies that our reconciled status "in Christ" really is an 'at-one-ment' based upon the way in which God's justice responded to the one man Adam and his offence, and the one man Jesus Christ and His righteousness.

20 Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:

21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

- VALUE STATEMENT: Part 2 of the conclusion that further validates and proves that our reconciled status “in Christ” really is an ‘at-one-ment’ based upon the most powerful operation God has at His disposal: GRACE!

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- We are now ready to finish (:13) and begin (:14).

- But before we do, let’s notice that this great parenthesis has its own form or sense and sequence to it.

- (:13 and 14) go together to function in a double roll.

- On the one hand, since (:13) begins with the word *For* (the particle of further explanation and further amplification) and since (:14) begins with the adversative conjunction *Nevertheless*, indicating that (:14) is supposed to go along with (:13) in order to prevent any false assumption that might arise from what is stated in (:13), they therefore combine to provide the validation and proof of what Paul stated at the end of (:12) - viz., “... and so death passed upon all men, for that all have sinned.”

- And on the other hand, (:13-14) are the first two statements that begin the contents of the great parenthesis running down through (:17), and are, therefore, the necessary information to prepare our understanding and appreciation of our current status “in Christ” as being different and distinct from what Adam originally possessed.

- So (:13-14), even though they are part of the great parenthesis, they begin saying what they do because these things need to be said in view of what (:12) has just said.

- And the first thing it has to do, as (:13) indicates by beginning with the word *For* is to explain something a little better.

- And the reason for it is because (:12) is just a flat-out declaration or statement with no attempt within what (:12) says to prove the reality of that, or explain the reason for it, or to validate it at all.

- And so because of the critical nature of realizing the stark reality of what (:12) says, God goes on and says something by means of explanation and validation that makes it so that what He said is obviously so.

- And that's where, especially, verse 13 and 14 come in in this large parenthesis of information that needs to be understood before you can draw any proper conclusion like (:18) does when you eventually get down there.

- So beginning with the word *For* in (:13), you've got some information now that is going to back up what (:12) has said - but not just back it up because it needs to be backed up, but back it up with some further information that not only backs it up, but is some information that is relevant to what is also **going** to be said in what follows.

- And so the law is brought in. And a description is given in connection with the law's particular function as an imputer of sin, and (:13) indicates that there was a time when it DID NOT function as such.

- And then based upon that, (:14) goes on and says, "Now let's look at that time before the law came in as an imputer of sin - and we're going to find that the very thing that (:12) says really was going on regardless of the law.

- Death was reigning from Adam to Moses "*even over them that had not sinned after the similitude of Adam's transgression.*"

- And therefore, that backs up the reality of what (:12) says. (*One man* is responsible for sin's entrance into the world, and for everybody dying on the basis of it.)

- And that tells you why the expression "*even over them that had not sinned after the similitude of Adam's transgression*" is there... because the enemy (at-odds) status we naturally possessed "in Adam" with death reigning over us, all stems from that "*one man*" and his act regardless of the actions that take place by others subsequent to his act!

- And we'll deal with the "*figure*" issue later.

- Therefore (:13-14) go together to form a validation of what is stated in (:12), and also to receive the necessary information in preparation for the two obvious inequalities in (:15) and (:16-17).

- Next, in the great parenthesis is the **FIRST OBVIOUS INEQUALITY**: (:15)

- And finally the **SECOND OBVIOUS INEQUALITY**: (:16-17)

- Again, these inequalities are designed to set forth the understanding that while both Adam and the Lord Jesus Christ functioned in the legal position of the "*one man*," it is NOT to be assumed that by our faith and trust in the Lord Jesus Christ (becoming justified unto eternal life) it merely reverses our enemy status back to Adam's original status. No. Our 'at-one' status "in Christ" is NOT equal with Adam's original status.

- Now, if you noticed in the Value Statement of the great parenthesis, I stated that this body of information presents “several inequalities” to prove that our ‘at-one’ status that we now possess “in Christ” is distinct and different from our former enemy ‘at-odds’ status we possessed “in Adam.”

- And all we have noted in (:15-17) is TWO OBVIOUS INEQUALITIES, but there is another that is not an obvious one.

- And we will look at it.

- But really it is not so much a third inequality, rather it is a not-so-obvious inequality. An UNOBVIOUS INEQUALITY.

- However, in order for the effectual working of the form of sound doctrine contained in (:11-21) to properly function, you really don’t have to know about this inequality (But: it is absolutely critical to understand the two obvious inequalities) - but my understanding is that this unobvious inequality does greatly enhance the powerful impact that this doctrine is to have to effectually work within you.

- And that unobvious inequality is found in the ‘point - counterpoint’ contrast between the words “*offence*” and “*gift*.”

- And I am convinced and persuaded that it really is there, and that it is important to appreciate, so we will deal with it as we go through (:15-17).

## Romans 5

11 And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

13 (For until the law sin was in the world: but sin is not imputed when there is no law.

- Now as we begin to more closely examine (:13), while (:13-14) is part (the first part) of the great parenthesis, and while they do give us some information that is relevant to what is **going** to be said in what follows (that’s why they are in the parenthesis), the fact of the matter is, that as you are reading, if you didn’t know what was coming up, you would really think that what is being stated in (:13-14) really goes toward a further explanation and validation of what has been stated in (:12) - and that would be right.

- The major stress of (:13-14) is to validate what is said at the end of (:12) more than what is going to be said later on.

- And since (:13) starts with the word For (further explanation/validation) that’s how we should deal with it.



- In other words, even though (:13) begins the great parenthesis, because it starts off with *For*, and (:14) starts off with *Nevertheless*, that tells you that what is contained in these two verses is tied more to (:12) than it is to what is going to follow.

- And my understanding is that this great parenthesis (which is not functioning as a normal parenthesis) is being utilized to make the reader understand that the information contained within the parenthesis -

- [the first part of it being the furtherance and extension of (:12) - and then (:15-17) being the two obvious inequalities that exist between what Adam did to get us into the mess and what Christ has done to get us out of the mess] -

needs to be handled as a unit before you're going to be able to make the appropriate conclusions that are going to be set forth in (:19-21) that affirm the fact that the reconciled status that we now have being justified by faith in Jesus Christ is a PERMANENT one.

- The parenthesis just collects all of the necessary information together so that it is handled as a unit in order to get the power and full-orbed impact of the "*Therefore*" in (:18) and the "*Moreover*" conclusion in (:20).

- So that means that the (:) that ends (:12) is still valid, and the *For* that begins (:13) and the *Nevertheless* that begins (:14) have not lost any of their power or punch as the words of logic that they are.

- And therefore that indicates to us that we are going to have to handle (:13 and 14) as being linked to (:12), almost as if the parenthesis was not there.

- (:13-14) further amplify, explain, and validate the reality of what (:12) says. And the information they do give is essential to understand so that we can look at exactly what the one man Adam did, and the original 'at-odds' status we used to have before God "in Adam" - and what the one man Jesus Christ did, and the change of status we received through faith in Him.

- And then, once we have all of the information by which to look at those two statuses, then based on the fact that Adam is the "*figure of him that was to come*" as the end of (:14) says, we then can come along and deal with (:15, 16, and 17) where we are taught that , contrary to normal thinking about reconciliation, the inequalities that exist between the "one man" Adam and what he did, and the 'one man' Jesus Christ and what He did provide for our reconciled status with God to be different than what Adam originally possessed - and because it is different than what Adam originally possessed, it can possess a feature that Adam never had, and that is the feature of permanency.

- And that's what (:18, 19, 20 and 21) will go on to assert, conclude and prove.

- So (:13 and 14) therefore are dealing with further information about what (:12) has just said, that has some essential feature to it that is necessary to state, and that we are going to have to be able to deal with and process before the rest of the information regarding our status “in Christ” can be given to us beginning in (:15).

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13 (*For until the law sin was in the world: but sin is not imputed when there is no law.*

- **“For”** - (Primary Particle γάρ [gar] = the particle of further explanation and further amplification)

- In view of what (:12) has just said - especially in the last section of it: “... *so death passed upon all men, for that all have sinned*” this is now going to further explain, validate, and prove that this is the truth of the matter.

- That is, we now have a clear indicator or RANK indicating our official, legal, and judicial status “in Adam.”

- And our ‘rank’ that all men are aware of regardless of where they are, or where they lived, or when they are, or when they lived, is DEATH.

- *Death has passed* (a legal or judicial passing) *upon all men, for that* (an Older English expression, used when the subject clause contains a reason for a state of things) *all have sinned* (sinned, not personally at some point in time in their life, but sinned “in Adam”), so therefore DEATH can be utilized as an indicator of the enemy, ‘at-odds’ status of all men being who they are naturally “in Adam.”

- But there is a reason why (:12) is not enough information, in and of itself - there is a reason why this further amplification and further validation is necessary. (Why the “For” of (:13) and the “*Nevertheless*” of (:14)?)

- The reason why that last half of (:12) has got to be explained is because it needs to be validated beyond a shadow of a doubt that what was done by the ‘one man’ Adam (what the 1st part of :12 is talking about) did establish a STATUS before God that every other member of the human race became a possessor of, along with Adam when he became a possessor of it.

- And this is important because it makes you understand that the enemy, ‘at-odds’ status we possess before God prior to our being justified unto eternal life was a status that we were born into. We did not acquire it at some point in our lives.

- Again, the end of (:12) says, *and so death passed upon all men, for that all have sinned*: - sinned in Adam!

- And that is what (:13-14) goes on to prove the reality of - and validate that issue at the end of (:12) really is the case.

- And the proof is accomplished by bringing into the equation the issue of the means by which God dealt with men when He wanted to deal with them on the basis of their personal sins in their lives.

- And the time in history when God wanted to begin doing that was when He brought the law into effect.

- 13 (*For until the law (the law given to Moses on Mt. Sinai) sin was in the world: but sin is not imputed when there is no law.*

- **“imputed”** (Pres.Pass.Ind. 3rd Per.Sing. ἐλλογέω [ellogeo] = to charge to one’s account, to lay to one’s charge, to impute).

- This takes us to a specific time period. The time between Adam and Moses - the time before the law was brought into the world along with all of the issues that go along with God establishing His righteous standard as the law that it now is.

- And at this period of time between Adam and Moses, God was not therefore dealing with men on the basis of their personal sins.

- THIS ELIMINATES ANY CONFUSION IN ANYONE’S MIND ABOUT, IS THE ENEMY AT-ODDS STATUS WE HAVE BEFORE GOD BECAUSE OF OUR PERSONAL SINNING OR A PERSONAL ISSUE? OR IS IT BECAUSE OF THE STATUS WE HAD BY THE NATURAL AND LEGAL FUNCTION OF THE ‘ONE MAN’ AND HIS ACT BEING APPLIED TO US ALL?

- And the answer is that our enemy ‘at-odds’ status is NOT due to anything we personally did, it is because of our natural status as we are born “in Adam.”

- And the proof of that is because we can go back and look at a time when God was not evoking the death penalty for the personal sins of men, ..... and yet men were still dying.

- So, (:14) goes on to say.....

*14 Nevertheless death reigned from Adam to Moses*, - therefore men were dying, and yet they were not dying because God was imputing their personal sins to them - they were dying because of what (:12) said - they sinned in Adam!

14 (cont.) ... even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

- "*Nevertheless* death reigned" (Concessive use of the Adversative Conjunction ἄλλὰ [alla] = nevertheless)

- English: One of the words of logic used to join two sentences together that stand, more or less, in opposition to each other. *Nevertheless* is often times used to set two specific propositions in contrast or in opposition to each other. And *nevertheless* is most often used to imply effects or consequences opposite to what might naturally be expected to result.

- The idea is that the natural thing men think of when asked about their STATUS before God, is that if they are condemned and worthy of the wrath of God at all, it is because of some personal sin they have committed.

- But the truth of the matter is that their enemy, at-odds status is NOT due to anything they personally did, it is due to a naturally inherited status from the "one man" Adam.

- And what you can expect to commonly occur is that someone would attempt to say that the sinful status they are in is because they have committed personal sins. (The old, "I'm a bad person because of all the sins I have committed" lament. And along with it is the old, "Only good people go to heaven" idea.

- Wrong. Why do men die? A: because *by one man sin entered into the world, and death by sin; and so DEATH passed upon all men, for that all have sinned.*

- And the proof of that is to look at a time when personal sins were not having the death penalty evoked on the one's that committed them ... and what do you find?

- Wouldn't you expect to find that between Adam and Moses, before the law and its power and ability to impute the sins of the unbeliever to him, that enemy status did not exist as it would after the law?

- But that is wrong. In fact just the opposite is true. Hence, the word "*Nevertheless* ...." - Paul says, "*Nevertheless* (even though what I just said is true, God was not imputing a man's sins to him before the law, that's not how this status came to be! And in fact, that enemy, at-odds status was still possessed naturally by all men even in/during that period of time! And here's the proof...")

- “*Nevertheless death reigned from Adam to Moses,*”

- “**reigned**” (Constative Aor.Act.Ind. βασιλεύω [basileuo] = to be king - to rule or reign over someone or something.)

- Death reigned like a king - that is, when something or someone reigns like a king, they exact their will on their subjects.

- And that is exactly what death does: it exacts its will on everyone and everything in that enemy at-odds status!

- “**from Adam to Moses**” - i.e., from Adam to the time that the law was given to Moses on Mt. Sinai. The time before personal sins were being imputed to men - the time before the death penalty was being exacted by God for men’s personal sins.

- From Adam to Moses men were still dying!

- If men were dying it could only be because they were in the enemy status which was being applied to them because of what the ‘one man’ Adam did!

- And then, to drive the point home, not only were men dying in the period of time between Adam and Moses (i.e., death was reigning as a king), the one’s who were dying were those *that had not sinned after the similitude of Adam’s transgression.*”

- “*Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam’s transgression, ...*”

- “**similitude**” (ὁμοίωμα [homoioima] = the result of making a like comparison; that which has been made after the likeness of someone or something; a likeness).

- English: a similarly equal thing. Unlike a *simile*, which associates objects together on account of any real or supposed likeness between them, a similitude signifies a prolonged or continued simile. A *simile* may be expressed in a few words, but a similitude enters into minute circumstances of comparison.

- This forbids the notion that **death** could reign over someone only when he commits a sin in like comparison (in fact only a sin that is the exact or near-exact sin) as that committed by Adam!

- Therefore, to accomplish the proof that (:12) is the truth of the matter in connection with our enemy, at-odds status we all possessed in Adam as unjustified men, the proof of that is accomplished by bringing into the equation the issue of the means by which God dealt with man when He wanted to deal with them on the basis of their personal sins in their lives.
- And the time in history when God wanted to begin doing that was when He brought the law into effect.
- But, as Paul says, 13 (*For until the law sin was in the world: but sin is not imputed when there is no law.* Therefore, God was not dealing with men on the basis of their personal sins before He brought the law in.
- But even though that's the case - *Nevertheless death reigned from Adam to Moses, ...* therefore men were dying, and yet they WERE NOT DYING because God was imputing their personal sins to them!
- Well, why were they dying, then?
- They were dying for the very thing that the end of (:12) said! They have sinned in Adam!
- And the fact that (:14) goes on to state that death was reigning *even over them that had not sinned after the similitude of Adam's transgression*, means therefore, that the ONLY way they could be dying was because what (:12) said was TRUE!
- Death did pass upon them, because they sinned in Adam.
- Therefore, the WHOLE of (:12) is true!
- By that 'one man's' act sin entered into the world, and death by sin - and that established a sinner, enemy, at-odds STATUS for every man at that very moment!
- And every man that has come into the world since that time has been born into this world already a sinner by nature, with death already upon him!
- And that very issue has to be established beyond a shadow of a doubt before you can start talking about reconciliation! Or the permanence of the reconciled status in Christ!!!
- And once that is established, then the last half of (:14) can come along and say after that final comma, "*who (referring to Adam) is the figure of him that was to come.*" So Adam not only established the enemy status for every man when he, himself sinned, but God also established Adam as *the figure of him that was to come* so that the One who was to come could legally function as a RECONCILER!!!

- And function as a Reconciler who could therefore do for the one's "in Adam" the very same thing Adam did for them!
- The One "*that was to come*" can, by His "one man" action function as a reconciler and establish a STATUS that others can possess - just as He does - i.e., the status He has is the exact same status others will possess "in Him."
- And that is the significance of the "*figure*".
- *14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.*
- "**figure**" (Nom.Masc.Sing. τύπος [tupos] = a likeness, pattern, example - it means the mark made by a stroke or blow; a figure formed by a blow or impression.)
  - [Tupos] is where we get our word "type" meaning to strike or stamp.
  - KJV - (16x) - *ensample* (5x) - *print* (2x) - *figure* (2x), Rom. 5:14; Acts 7:43 - *example* (2x) - *pattern* (2x) - *fashion* (1x) - *manner* (1x) - *form* (1x)
  - Of terms like pattern, example, type, metaphor, symbol, or emblem, *figure* is the most general. And therein lies the reason why the KJ translators used it for [tupos] instead of any other word. *Figure* is the most general term which basically denotes an outline or general shape. It can also be used to speak of one occupying a conspicuous or distinguished position.
  - But because of the essence of the position of the "one man" Adam and the "one man" Christ, it really is a *figure* issue and a more specific word just would not do.
  - Adam being a *figure* of Christ put the Lord Jesus Christ in the legal position of being able to establish another STATUS that others can become the possessors of and possess it with Him.
  - To understand the *figure* issue that is brought up here in Romans 5:14, it is important that you first of all need to keep it straight that Adam is the *figure* of Christ ("him that was to come"). Christ is not the *figure* of Adam, Adam is the *figure* of Christ. Adam is the "*who*" in the verse, Christ is the "*him*."
  - Adam is the 'impression' of the original (Christ). Adam is the general form or shape in that each held the position of the "*one man*."

- Secondly, you need to understand that this is not exactly the same thing as over in I Corinthians 15:45 when the apostle Paul is talking about Christ being the “*last Adam*.” This is not exactly that.

- Over in I Cor. 15, the context and the reason Paul is talking about Christ as the *last Adam* is a bit different than what he is talking about here in Romans 5.

- In I Cor. 15 Paul is talking about the resurrection of the dead, and he’s dealing with the issue of the 5-fold changes that will take place in our bodies based upon the victory we have over death in the Lord Jesus Christ.

- And Paul brings up the issue of the Lord Jesus Christ being the *last Adam* in connection with the first man, Adam, being made a *living soul*, and the *last Adam* being made a *quickenning spirit*.

- So the reason, therefore, for Paul calling Christ the *last Adam* has to do with the *quickenning spirit* issue in contrast to the *living soul* issue.

- And that all has to do with the body that God has designed to match both situations.

- So it is not the same subject as here.

- And the third thing that you have to keep in mind is that, by the use of the word *figure*, (being a general form, or general position), there does, in fact, have to be a measure of EQUALITY that exists in both positions. A general equality does, indeed exist between the *one man* Adam, and the *one man* the Lord Jesus Christ.

- And that equality of position is exactly what that expression *figure* refers to!

- In other words, if you’re going to produce ‘at-one-ment’ (a permanent reconciliation), and the situation that produced the need for the permanent reconciliation was produced by one particular individual, then the other individual who has done something to produce the permanent reconciliation HAS TO LEGALLY MEET SOME REQUIREMENTS THAT ALLOW HIS ‘ONE MAN’ WORK TO DEAL WITH THE OTHER MAN’S ‘ONE MAN’ WORK.

- And that is what makes this last expression in (:14) so important!

- The *one man* Adam being the *figure* of the *one man* Christ puts the issue of the Redeemer’s work to provide for permanent reconciliation in the legal framework that it needs to be in so that what is done is not done just any old way, but to the full satisfaction of the Justice of God!



- And therefore, when it comes to one who produced the STATUS that we naturally find ourselves in (the enemy, at-odds status) and a Redeemer who will produce the STATUS of permanent reconciliation, it becomes necessary to realize that since the Redeemer is going to function historically after the one who got us into the need for reconciliation, therefore the Redeemer is going to have to meet a certain qualification (within all of the qualifications He will have to meet) that places the Redeemer in the same general operational position (a figure-head) to the one who produced the need for reconciliation.

- So what we need to understand and appreciate in all this is the NATURALNESS to have to come along somewhere in this issue of our permanent reconciled “at-one” status (being now justified unto eternal life) to have somewhere in that information the Lord Jesus Christ spoken about in a way that LEGALLY TIES Him to Adam!

- And that’s what that last expression in (:14) is doing - because if He did not have a LEGAL TIE to Adam, He could not have produced permanent ‘at-one-ment’ for us!

- And this leads us to a better understanding of what that *figure* is: a *figure* is a particular kind of STATURE that someone possesses, either physically or figuratively (figurative not in the sense that it is not real - just not a physical thing).

- For instance, in that physical sense, we often talk about a woman as having a nice *figure*. Or we talk about someone like Stonewall Jackson as being a great *figure* of a general. etc.

- But we can also utilize the word *figure* for something or someone in a non-physical way. Or in an esoteric way - i.e., someone of or relating to a basic class or group.

- And this really takes this *figure* issue beyond just the fact that the Lord Jesus Christ was true humanity - because if that was all it took, then any man could do it - No. This had to be a true human being, but He had to possess this further, certain qualifying issue: He had to be legally tied to Adam. And that term *figure* does just that!

- And, again, in keeping with the way in which the information is being given to you in Romans, since we are talking about Adam and his action, the word *figure* is being applied to him - and by transference (since we’re dealing with the doctrine of reconciliation and the permanent status of it as “*the at-one-ment*”) - and the One who provided at-one-ment has already been identified (our Lord Jesus Christ) - then the issue to understand is that He’s got the exact same *figure* status in God’s eyes that Adam had.

- God established Adam in such a position (such a stature position) before Him that that stature-position MATCHED the stature-position that the Lord Jesus Christ would possess when He came into the world.

- Note: Actually there are 2 times that God has done this with the Lord Jesus Christ - the first time is with Adam, and the second time is with Melchizedek.

- Which is why, when you go to Hebrews chapter 7 and Melchisedec is described, he's described as being "*made like unto the Son of God*" (:3) - in the context being spoken about there.

- And God made Adam in a legal-stature position in His sight that would match the Lord Jesus Christ when He came into the world.

- So, again, this is not attempting to tie together the issue of the Lord's humanity being sinlessly perfect and Adam in so-called sinless perfection before his fall.

- The *figure* issue in (:14) is the issue of matched legal stature between Christ and Adam. And they match up in that they are both legally positioned by God as "*the one man*." (Which makes it so that if one [viz., Adam] gets us into a mess, then one [viz., Christ] can legally get us out!)

- And finally, you need to realize that what is being dealt with in Romans 5:14 is not what systematic theology calls the 'Federal Headship of Adam.' And this is because of several reasons, not the least of which is the fact that God never uses that terminology anywhere in the Bible. (In fact, the word 'federal' never occurs in the Bible at all.)

- Being a 'federal head' and being a 'figure head' are not the same thing. In fact, the so-called 'federal headship' issue has more to do with covenant issues than with this issue.

- And if not careful, the two positions of Adam and Christ are usually confused because they are made **more equal** than the Bible does - plus the systematic theology teaching of the federal head of Adam fails to properly handle the *one man* issue and the *figure* issue in the exact way God handles them.

- So, again, even though some truth may be arrived at through the systematic, categorical approach, and even though some of the same truth will be understood, the Biblical theology approach will teach you the doctrine the way God, Himself thinks about it, while the systematic theology approach will teach you the doctrine the way a man thinks about it.

- Now what this means is that because of Adam being the *figure of him that was to come*, that is, because of both the Lord Jesus Christ and Adam possessing a MATCHED STATURE POSITION of “*one man*,” the Lord’s own ‘at-one’ position is the very thing that He is legally able to give to us, in view of Him being “*him that was to come*” and Adam being “*the figure*” of Him, just as the end of (:14) declares!

- Since Adam “*is the figure of him that was to come*” then they both (Adam and the Lord Jesus Christ) have the capacity to ‘**pass on**’ what they possess!

- Christ, therefore, has the exact same capacity for things to be passed on unto others besides Himself, just like Adam had!

- And if Adam was NOT the *figure of him that was to come*, then that could not be done!

- That is, if this figure (matched legal stature position) did not exist, then Christ own righteousness could never be given to you!

- And so, what (:12) is now proven to be true:

*12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:*

- proven by what (:13-14) says:

*13 (For until the law sin was in the world: but sin is not imputed when there is no law.*

*14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam’s transgression, who is the figure of him that was to come.*

- And once you’ve got that down, then the issue is, Does that mean that all He (Christ) did was to restore the original status Adam had before he sinned? (That would be the logical thing to think for the reconciliation we got at justification.)

- But then the inequalities in (:15-17) come along and say, No! And on the basis of what makes those inequalities unequal, THE EXISTENCE OF PERMANENCE comes into play!

- And so what (:13-14) set forth is what you need to understand in order to validate the reality that men die because they’re natural-born sinners with death already upon them the moment they come into the world. They do not become sinners and make themselves worthy of death by their own personal acts, deeds, or works. They are natural-born sinners with death naturally upon them - and their sinful deeds are just the natural fruit of that status.

- That’s why it is important for Paul to go back to the historical time between Adam and Moses when God was not evoking death on the basis of their personal sins.

- Now what we have not really looked at (and what we probably shouldn't look at) is just what was going on with men and their personal sins between Adam and Moses, in the time before the law was brought into the world - the time "*when there is no law*" and when sin was not imputed to the unjustified man.

- And the reason I say that we probably shouldn't look at this historical time is because it is really divorced from the context of Romans 5 - and what it really does is, that by mentioning this historical time between Adam and Moses, it may cause you to think about that time, but just as with the issue of the law being an imputer of sin to the unjustified man, you are really supposed to know about this before you ever get here in Romans 5.

- But that doesn't mean that you can't wonder about what the people who did live between Adam and Moses thought about in connection with their relationship with God when the law was not in effect, and they therefore didn't have something that was personally imputing their sins to them and declaring that they are worthy of death on the basis of that.

- Now, while I have said that this was a time when God was not dealing with men on the basis of their personal sins - I mean that in the context of the fact that God was not evoking death for their personal sins.

- But this does not mean that God does not bring up the issue of their personal sins, or that He never says anything about them, or takes any action in response to them, etc., etc.

- Gen. 4:8-12; 6:5-7; 11:1-9

- But it was a time that God did what these very two vs. say (:13-14) - He doesn't impute their sins unto them and therefore have death be invoked upon them because of those sins.

- As I said earlier, God didn't establish the law immediately after Adam sinned. And the reason is because He did not have to.

- It really needs to be understood and appreciated that a major **devolution** has taken place in TRUTH amongst the human race ever since sin entered the world. And that is why Paul can make the statement that he does back in Romans chapter 1 - "*Because that, **when they knew God, they glorified him not as God, .....***" - there was a time when men knew God, historically.

- First off, we live, today, in a position and in a context in comparison to those who lived between Adam and Moses and the context and position they found themselves in, that to try and make a comparison between us and them is really futile.

- And the reason for that is (among other things) found in the changes that have taken place in the earth and the heaven themselves (especially since the time of the flood).

- II Peter 3:6-7
  - 6 Whereby **the world that then was**, being overflowed with water, perished:
  - 7 But **the heavens and the earth, which are now**, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.
  
- Some drastic changes have taken place. So that, environmentally, geographically, geologically, and astronomically - we can't really even begin to imagine what the heavens and the earth *that then was* were really like. (Except for the fact that they were still two realms with some similarity of components within them.)
  
- But there is enough of a change that has taken place that God can have Peter come along and talk about the fact that the heavens and the earth *that are now* are not exactly like the heavens and the earth *that then was*.
  
- The point is that that same kind of vast change and difference also exists between the **awareness of God** and the **self-awareness of man** that men had between Adam and Moses, and from Moses on.
  - (In fact, there has even been an alteration in that since the dispensation of grace has come in.)
  
- Note that I do not mean God-consciousness.
  
- God-awareness assumes God-consciousness has taken place and man has to have some kind of response to the reality of God's existence.
  
- God-awareness has a singular feature to it that goes beyond God-consciousness and recognizes to some degree the things that God may or may not be doing in connection with Him.
  
- And this is especially significant with respect to God and His outworking of a program. And whether this dispensation of grace is in effect or not, and even under God's program with Israel when the Gentiles were set aside by the middle wall of partition - all of what God is doing isn't occurring in a vacuum.
  
- And even in God's program with Israel, when His focus and attention is upon Israel and the Gentiles are *without God in the world*, that doesn't mean that the Gentiles are not in some manner or form affected by what goes on.
  
- Acts 14 (also 17 on Mars Hill)
  - Makes it clear that there were things God had done and was doing that were designed to make an impact upon the Gentiles, and the Gentiles were expected to have some response to them. (And that's during Israel's program).

- The point being that there are some static and some dynamic things that God has been doing in His relationship with this world and man in this world, from the time Adam sinned right on through to this present time in this dispensation of grace, and will continue on with and throughout His resumption of His program with Israel.

- And based upon those static and dynamic things God has done, man, therefore, actually goes through stages (so to speak) in which God-awareness and man's own awareness of himself (the self-awareness of man) have undergone alterations to them - and have developments to them.

- And all that is part of the fact that God is outworking a program that isn't just sitting still and spinning its wheels, but has progress and development with it. And therefore there are natural consequences with that that come into play over the course of time.

- (By the way, this very thing is part of what's involved in what Paul refers to as past *ages* and *generations*.)

- Time past has *ages* and *generations* to it.

- And this very concept is connected to those ages and generations. That is, in those ages and generations past, because God's program was not static, and because there were dynamics to it, and development to it, and progress to it, not only were there such things in connection with God's relationship to Israel so that later generations were responsible for more things than previous generations - that very same thing was true among the Gentiles, but to a much lesser degree: but it was still true because the Gentiles were being influenced (even if it was to a much lesser degree) by what was going on in God's program.

- And also there were natural developments taking place within man's own situation under the Adversary's control as the "*prince of this world*" - just as there were natural developments that were taking place in the *course of this world* that the Adversary had charted.

- And all these kind of things come into play when it comes to appreciating the fact that there are differences in these two basic concepts of **God-awareness** and man's own **self-awareness** since man came into the world and since he's been living in this world.

- And the big difference and the big time-frame reckoning when it comes to this big difference that we're looking at here, based upon what Paul says in Romans 5 is the fact that there is a difference between what was going on with man and his **God-awareness** and his **self-awareness** FROM ADAM TO MOSES and then FROM MOSES ON.

- And that had to do within the context of God holding man accountable or unaccountable for personal sins.
  - Notice all man's (men in-general) accountability:
    - Eph. 3:5 - "*sons of **men***" - (note that an *age* and a *dispensation* are NOT the same thing - nor is an age a dispensation or a *generation* the same thing).
    - Well now we already know that from chapter 2:11-12 that God recognized that His program was with Israel and the Gentiles were aliens, having no hope, and without God in the world.
    - And yet when Paul looks at the other ages he says that the mystery *was not made know unto the sons of men!*
    - He doesn't say, 'Which in other ages was not made known unto the sons of Israel, ...' No. It was not made know to the sons of men in general!
    - Yet back in chapter 2 those Gentiles were *without God in the world* - would God have been talking to them???
    - Isn't that kind of inconsistent? NO.
    - Even though the Gentiles were *without God in the world*, it doesn't mean that there wasn't anything that the sons of men in general had nothing to respond to - or that they were not accountable for anything whatsoever.
  - And therefore it points out the fact that there is this issue, that when you look back into the past and what was going on before this dispensation of grace began, that God is able to break down that general time past period into ages. And within those ages there are differences that exist between them, and there are men (both of Israel, and Gentile men in general) who have lived in those various ages, and in the context of Ephesians 3, nothing God ever said or did back in that time gave any clue whatever, or spilled the beans about anything pertaining to the mystery of Christ.
- And what all that does is to tell us that God did, indeed, deal with all men; some to a greater degree (Israel) and some to a far lesser degree (Gentiles) about what was going on - and therefore they all had certain knowledge or awareness (both of God and of themselves) that they could be held accountable for.

- So as far as God-awareness and man's self-awareness is concerned in his relationship to God's existence, there was a MAJOR difference in connection with those awarenesses in the time between Adam and Moses, and then from Moses on.

- And based upon that, when you're dealing with men between Adam and Moses - before the law came into the world and began functioning as that imputer of personal sin - there really wasn't any need for God to have a personal imputer of sin in effect in order to accomplish the same thing He accomplishes by that personal imputer of sin.

- (This may not be the best way to say it - and it has some potential problems, but I say it this way to emphasize the nature of the difference that existed in man's relationship to God on those two counts of God-awareness and man's self-awareness from Adam to Moses and then from Moses on.)

- The truth of the matter is that between Adam and Moses there was a far greater awareness of God and self-awareness on man's part of his relationship to God that there was afterwards.

- And one of the reasons for bringing the law in, when it came to the law's function universally and not just in its covenant relationship to Israel, but to function as the imputer of sin and the giver of the knowledge of sin and being the strength of sin and all of the other operations of the law that go beyond its exclusive application to Israel as a covenant - one of the main reasons for bringing it in with all the other applications was because, over the process of time, from Adam to Moses, that more acute and keen God-awareness and self-awareness of man DIMINISHED as part of man's devolution into his ungodliness.

- And the law, functioning as an imputer of sin with its more universal applications took its place and provided for a restoration (in a sense) of a keener God-awareness and a keener self-awareness.

- And when you're dealing with the time between Adam and Moses you've got to realize that you're dealing with a time (or portion of a time) that the apostle Paul refers to back in Romans chapter one:

*21 Because that, **when they knew God**, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. (Romans 1:21)*

- There was a time when man knew God - and just didn't know Him on the basis of God-consciousness, but knew Him on the basis of His *glory*.



- And as (:21) says, "... when they knew God, they glorified him not as God, neither were thankful; **but became vain in their imaginations**, ..." - and that is exactly what started happening: man's imaginations started to replace God-awareness - and then "***their foolish heart was darkened***" - and the original light of God-awareness began to be dimmed - and then as (:22) goes on to state, "*Professing themselves to be wise, they became fools,* 23 *And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.*

24 *Wherefore God also gave them up .....*

- But until He gave them up, and until their foolish heart became darkened, and until they became those fools, THEY KNEW GOD.

- Now, that's not true of anybody today!

- And that hasn't been true of anybody since what Paul refers to there historically took place!

- But before that historically took place, man in general, knew God.

- And that is especially the case from:

Adam to Noah (lessened)

Noah to Abram (to an even lesser degree)

Abraham to Moses (to the least of all)

- And by the time God brings Israel out of Egypt **man's** heart in general (not just Israel) has gone through what Paul referred to in Romans 1, and God had given them up.

- And now He's not going to deal with them on the basis of when they "knew" Him - now He's going to deal with them on the basis of what they have become.

- And in order to be dealing with them on the basis of what they became, when that law was brought in, it was brought in with faculties and facilities that went beyond its covenant roll with Israel - it became an imputer of sin and God established a system for dealing with the world through Israel that had the law written on those two plastered stones on those two mountains on that major thoroughfare of the Gentiles through the land of Israel.

- And through that means, God would provoke God-awareness and man's self-awareness that could no longer be provoked by how it used to be.

- NOW BACK TO ROMANS 5.

- Review verses 11-14.

- (:11) = 1st Component - Declares exactly what God wants produced by the effectual working of the doctrine within every one of His saints.

- (:12) = 2nd Component - Sets forth our former enemy (at-odds) status in Adam and the reality of how we got it.

- (:13-17) = 3rd Component - The Great Parenthesis - A body of information describing our present reconciled status “in Christ” and, along with several inequalities, declares that it is different and distinct from what Adam originally had.

- Sense & Sequence of the Great Parenthesis:

- (:13-14) = Validates that all that is stated in (:12) is true, plus provides the necessary preparation for the information found in (:15, 16, and 17).

- (:15) = Obvious Inequality #1.

- (:16-17) = Obvious Inequality #2.

- After setting forth the issue of the ‘at-odds’ and enemy status with God that we formerly had ‘in Adam,’ Paul now teaches us as he provides for our proper understanding and appreciation of our “at-one-ment” we now have with our Heavenly Father, that the Lord Jesus Christ did not simply REVERSE what Adam did.

- In other words He did not simply provide for us to possess the same status with God that Adam originally possessed before he sinned. (Adam possessed natural non-offensiveness).

- Our reconciliation with God is not simply a restoration to Adam’s original status with God - if all the Lord did was to provide for reversing what Adam did, then all we possess having believed in Him as our Savior is the same kind of PROBATIONARY relationship with God that Adam had before he sinned.

- And if this is the case, then just as it was with Adam, so it would be with us. That is, as soon as we would sin as a Christian we would lose our relationship with God, and we would once again become an enemy of God.

- No. We are not simply back in Adam’s original probationary status and relationship with God - rather, we are in the exact same permanently fixed “at-one” position and relationship with God that the Lord Jesus Christ Himself is in!

- And it is by what Paul declares in verses 15, 16, and 17 that he particularly begins to teach this to us.

- But before dealing with the two obvious inequalities, (one in :15, and the other in :16-17), we will deal with an inequality between the status Adam formally had before he fell into sin, and the status we now have (being justified) “in Christ” - an inequality that is not so obvious - in fact it is rather unobvious unless you look closely at the words that are being given to you.

*15 But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.*

*16 And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification.*

*17 For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)*

- In these 3 verses you have the word “*offence*” and “*gift*” repeated in such a manner that they are almost sitting so as to be noticed as a not-so-obvious comparison or contrast as being two totally UNEQUAL terms!

- Statistically, you have:

- *Offence* (4x)      - 2x in (:15)  
                               - 1x in (:16)  
                               - 1x in (:17)

- *Gift* (5x)            - 2x in (:15)  
                               - 2x in (:16)  
                               - 1x in (:17)

- On top of that, we have “*offence*” occurring in the conclusion twice: (1x in :18 and 1x in :20).

- And we have “*gift*” occurring 1x in the conclusion in (:18).

- This gives us a total of 6 occurrences of the word “*offence*” within the span of 7 verses; and 6 occurrences of the word “*gift*” within that same span of 7 verses.

- My understanding is that this is also presenting us with another inequality!

- The reality of this obvious inequality.

- First of all it is clear that these two expressions get repeated over and over and are clustered within the verses that comprise this package of information.

- Within (:15-17) you have *offence* 4x and *gift* 5x.

- And if you include the conclusion you have both *offence* and *gift* occurring 6x each in a span of 7 verses.

- Therefore it would seem logical that the repeating of these terms has something to do with the effectual working of the point that is being made (especially within that parenthesis) and that in fact gets made, and more than that it really is something that God intends and has designed to be made.

- And by the use of *offence* and *gift*, you should realize that something is standing in stark contrast to that *gift*. And that's why whenever that *gift* is going to be brought up, standing in contrast to that, and equally repeated over against it is that expression *the offence*.

- Note that this is not the only time God does this in His word.

- Rom. 8:1-13

- Coming up in Romans chapter 6, 7, and 8, when you're dealing with the doctrine of our sanctification - (especially when you are over in the first half of chapter 8) - and Paul is bring us to another one of his powerful conclusions concerning the fact that we are not debtors to the flesh at all, but when it comes to putting our sanctified position in Christ into effect, we are to walk after the Spirit.

- And when he deals with those issues in the first 13 verses of chapter 8 you have the term *flesh* and *spirit* repeated over and over again - and set in sharp contrast to each other. And he sometimes will also use the term *carnal* and *carnally* over against *spirit* and *spiritually* minded.

- And, just as with our passage in chapter 5, it is important to not just come along and attach our own definition to these terms, but we must understand and appreciate just what these terms mean to God as He uses them in the context where they are found.

- Now it is possible in a presentation of information like this to not have to keep on repeating what would be considered the obvious - but the obvious is repeated over and over and over again because that is how the contrast gets cemented in the mind of the reader, and that's how, (for instance in chapter 8), Paul ends (:12) with that repeated terminology ("*flesh*" & "*spirit*") the issue becomes unavoidable and firmly fixed and settled in the mind of the reader.

- And that unavoidable settling of the issue in the mind is the same thing that you are going to get in this section of Romans 5:15-21.

- For when it gets down to the ‘nitty-gritty’ of putting the two statuses in contrast to each other (the “in Adam” at-odds enemy status vs. the “in Christ” at-one permanent reconciled status) - when it comes to setting forth the stark contrast between the two, and the mechanical means by which the two got established, and the basis upon which the two of them exist - when it comes to making that issue obvious and indisputable, and to zero in on it so that nothing distracts us from it, you get those two expressions repeated over and over again. (*offence* and *gift*)

- And the reason is because if you get your mind distracted on some other issue other than that *offence* and *gift*, then you’re not going to get the powerful punch in the conclusion that God has designed for you to get. And, therefore, you’re not going to get the effectual working of those conclusions that they make and you’re not going to have that full and absolute confidence (*hope*) that those two conclusions are designed to present.

- It is simply a technique of presenting information that keeps your mind stayed on track with the thrust of the context.

- And therefore you will often find this technique used in passages of information where it would be naturally easy to think otherwise than what God wants you to think. Or where it would be easy for you to imagine something else - or come up with something else (like a breakthrough).

- And to keep you on track, God keeps the phraseology repeated and repeated and repeated - even where good English grammar might come along and say that you don’t have to keep on saying this over and over again. But we’re not just dealing with good grammar, we’re dealing with the effectual working of what is being said, and oftentimes that requires someone to repeat something over and over and over again.

- So, I believe we can say that it really is there. It’s not just someone’s imagination. And it really does have a very important function in the presenting of the information necessary to understand and appreciate that the status that Adam held as the *one man*, even before he transgressed and sinned, and the status that Christ held as the *one man* and that we are now in because of our faith in Him, are in no way equal statuses!

- And therefore this really is another inequality (a third one) that is being presented to us in this body of information - and we should see it, recognize its reason for being there, and how it effectually operates in us in light of this context.

- And in this way the reason for the repetition of the terms goes beyond the simple recognition of what the terms mean - because you should already know that.

- i.e., by the time you get here you should know what the *free gift* is and you know what it means to be the recipient of the *free gift*. (The 3rd part of the gospel of Christ ended with that issue).

- The reason why these terms get presented in repetition form has more to do with the way in which the argument or the presentation of the proving information is going (so to speak.)

- Sometimes when you are presenting information that is designed to persuade or convince someone of something, there is a value to repeating things.

- By the repetition of *offence* and *gift*, my understanding is that there is an attempt by God to intentionally draw our attention to these two terms as being further evidence of the distinct differences between the statuses of the *one man* Adam, and the *one man* Christ.

- One of the most common reasons for someone to repeat something in an argument over and over is where more than one matter or issue is in view and it is essential that you always keep the two of them clear and plain and distinct in your thinking. (And that fits here - that's one reason this is done.)

- Because in order to understand the nature of the reconciliation we have in Christ, so that by understanding that nature, we can appreciate that it's a permanent one - the nature of that reconciliation has to be seen to be DISTINCT and DIFFERENT from the status that it stands in contrast to.

- In other words, if someone is going to confuse those two statuses, or if someone is not going to see the inequalities between those two statuses that are vital to see in order to realize that the nature of one is VASTLY different from the nature of the other - it's essential, therefore, that as you talk about those things, your terminology keeps them clearly and plainly distinct.

- That is the most logical and valid reason for employing this kind of rhetorical-type of terminology going back and forth throughout (:15-17).

- But is that the only reason?

- And if there is another reason, it would follow that it would be something that is germane to the context and argument at hand. And you would naturally expect to find that if there is a valid informational reason for this kind of repetition, the source of it should be very close at hand, if not immediately preceding the employment of it.

- So this probably has a bearing on information that has been presented to us in (:14).

- My understanding is that since the *figure* issue has been presented to us in (:14), and that everything is hinging upon the contrast between the two individuals that make up the *figure*, that there is going to be an informational reason for keeping before us the *offence* in connection with one of those two individuals, and the *gift* in connection with the other.
- And then, if all that makes sense, and if all that is really valid, then that begs the question: What's the information these two terms are presenting?
  - And whatever that information is, the nature of it has to be applicable not only to the offence terminology, but also to the free gift terminology.
  - (In other words, if there is augmenting information in one, it has to apply to the other as well - because both are repeated exactly the same number of times.)
- To help keep us on track let's note THE KIND OF INFORMATION THAT IS BEING GIVEN TO US BY (:15-17): Verses 15, 16, and 17 come along and takes a look at the two statuses (the former enemy status and the present reconciled status that we have in Christ) and it sets forth some inequalities in connection with the production of those two statuses. And based upon the inequalities in connection with the production and existence of the two statuses, we're going to be able to make some conclusions beginning in (:18), and those conclusions are going to let us realize that the present reconciled status we have in Christ is a permanently fixed thing.
  - And now in that general sense and sequence, we've come to the "guts" of the information (so to speak) - the fulcrum upon which everything in the argument is going to turn - which is the fact that the reconciled status we have in Christ, based upon the inequalities that exist between the *one man* Adam and the *one man* the Lord Jesus Christ and what they did, and the end result of what they have done, we know some things about our reconciled status in Christ that makes it DIFFERENT - in fact VASTLY DIFFERENT from even the former status Adam had with God before the *offence*.
  - So the general gist of what vs. 15, 16, and 17 are setting forth has to do with that matter.
  - But we need to go a little further than that - we need to clearly define the components that produce and present the vast unequal differences in the two statuses. That is, the actual pieces of information that are contained in vs. 15, 16, and 17 that allow us to understand by what they say that our reconciled status in Christ really is vastly different from Adam's original status with God before the *offence*.
  - Which will also cause us to understand that what God did in justifying us was not simply to put us back into what Adam originally had.

- And when it comes to the information telling us that, the components that convey that to us can be broken down in the following way:
  - (:15) sets forth one component of information - and that component is an inequality “*But not as ....*” (ἀλλὰ οὐκ ὥς)
  - And along with the first inequality is a single statement of explanation “*For if.....*” (1st Class Conditional Phrase)
  - (:16) sets forth a second component of information - and that component is another (a second) inequality “*And not as ....*” (καί οὐκ ὥς)
  - But since this second inequality ends with a (:), the colon lets you realize that the statement is able to stand on its own, but immediately being attached to it is a bit of an explanation. Because in order to fully understand all that is involved in this second inequality, you’re going to have to understand something about the nature of the second inequality that gets explained to you in the later half of (:16).
  - But since (:17) starts off with “*For if ...*” (just as the 2nd statement of (:15) does - you are going to get the fuller explanation of that second inequality stated in the first half of (:16).
- So you have the statement of one inequality in (:15) with a single explanation (also contained in :15).
- Then you get a second statement of a second inequality in (:16) with a double explanation (the first part after the (:) in (:16) and then the second part in all of (:17).
- So the body of information, therefore, that sets forth the inequalities, as far as the structure it contains, is composed of two main components of information - a first inequality and a second inequality.
- And once that is clearly seen, that now allow us to deal with the repetition of terms - the *offence* and the free *gift*.
- And it seems very obvious that the rhetorical use of repetition (to keep the two main components being contrasted separate and unconfused and distinct in your thinking) is a valid one. But we need to investigate that maybe by repeating this terminology there really is, contained in it, some augmenting information about these inequalities - and if that’s the case then resident within these terms sits a THIRD component of information about an inequality - i.e., *offence* and *gift* is expressing a third inequality!



- And these 3 inequalities now need to be understood and appreciated in this middle section before we can properly draw the conclusions from it.

- Now this takes us back to looking at the immediate context of (:14) that would alert us to the fact that this repetition of terms may be more than just the rhetorical device to keep the two statuses distinct in our thinking.

- And when you go back and look at the *figure* status of both the *one man* Adam and the *one man* the Lord Jesus Christ, and you recognize that there is something about the two individuals themselves that have this *figure* designation, and especially what they did in connection with them functioning as *figures that has a major contrast to it*.

(And it goes beyond the fact that they just aren't the same man)

- Because what the two of them DID in their *figure* stature was not the same!

- One OFFENDED = Adam.

- The other one didn't = Christ.

- Therefore, the repetition of the terms *offence* and *gift* does have as its purpose a rhetorical device because we need to keep the contrast plain and clear.

- But also, there is some information being conveyed by the use of the word *offence* in connection with what Adam did that got us into the enemy status we used to be in - and there is some information that likewise pertains to the free *gift* that we're the beneficiaries of in connection with what Christ has done that produced the reconciled that we are now in.

- And this information sits in contrast and unequalness (!) as well as the other two inequalities - and when you put it together with the two inequalities that the doctrine of verses 15, 16, and 17 is going to set forth, you're going to be able to come along in the conclusion of (:18-21) and see beyond a shadow of a doubt what they declare, and along with that KNOW beyond a shadow of a doubt that you really are permanently reconciled to God through and in Christ, and therefore we have AT-ONE-MENT.

- So 2 inequalities are contained in the doctrine (:15-17) teaches you.

- A 3rd inequality is contained within the repetition of the contrasting terms, the *offence* and the free *gift* as the other 2 inequalities are explained.

\*\*\* But the 2 obvious inequalities are critical for the conclusions to properly work!\*\*\*

- But at the very least, (even if you don't see this 3rd inequality), the rhetorical use of the terms *offence* and *gift* is still valid.

- And in thinking about (or approaching) these terms, they really are set in contrast, but in a kind of unusual way - notice that it does not say 'But not as the offence, so also is the non-offence' or 'the offence and the innocence.'

- No. It's the *offence* and the free *gift*. The free gift is NOT simply the issue of Christ 'not offending.' (Christ never offends anyway - that doesn't mean, though, that He's always doing something that is a *free gift*!)

- The *free gift* is not a reference to Christ not offending.

- There's an inequality between the **nature** of those two things themselves in the context of Adam producing the *offence* and the result of that, and Christ and what He did producing the free *gift* and the result of that.

- And understanding the contrast of these two terms really does augment the entire presentation of the unequalness (!) between the former enemy status and our present at-one status.

- Note that throughout the doctrine of the gospel of Christ, we really have been presented with information that would tell us at least something about the concept of the *gift* - *the free gift* - *the gift by grace* - *the gift of righteousness* - that is, we already know from the first 4 chapters (especially the first 3) that our justification unto eternal life, with the forgiveness of all of our sins and the added imputation of Christ's own righteousness to us is an accomplishment of God's grace which we were freely given by faith alone in Christ alone.

- But at the end of chapter 4 (:25) we had dropped into our thinking this term, *offence*. And really, outside of its general sense of our sins and iniquity that offended the holiness of God, (they were *our offences*), this is the first time we are confronted with this expression in this way - that is, "*the offence*" (w/ def. art.).

- But as far as the doctrine here that is providing for us to come to the conclusion that, yes, we have "at-one-ment" with God in our justification - this is the first time that the former 'at-odds' position that we used to have in Adam is being described in connection with *offensiveness*. - And this is the first time that the present status that we have in connection with Christ is being spoken of as the *free gift*.

- So what we are after is, really to answer the question, "What is it that is resident in those contrasting terms for the *one man* Adam and the *one man* Christ, that is an essential piece of information to be thought of in connection with the two doctrinal inequalities that are going to be set forth now in what's said about the *offence* and in what's said about the *free gift* in (:15-17)?"

- And the way to begin to answer that question is to realize that we have come to a point here in (:15), that because of what (:12-14) have said, it allows us now to look at the two men (with Adam being *the figure of him that was to come*), and look at them and what they did in two particular ways.

- And when it comes to Adam, it's *the offence*.
- And when it comes to Christ, it's *the free gift*.

- And really, just as there has already been given enough information so that you know what *the free gift* is - so, too, you have been given enough information already so that when you read just this first statement of (:15), you shouldn't be scratching your head asking what *the offence* is.

- In other words, you should know what is being talked about - and the issue now is to appreciate why God has encapsulated all that He has said about Adam and what he has done and describes it as *the offence* - and has encapsulated everything that we know up until this point about Jesus Christ and what He has done for us and describes it as *the free gift*.

- And then, on the basis of saying that there is an inequality between the two, (But not as the offence, so also is the free gift), we're going to be taught some further issues that are essential to understand when it comes to appreciating that the reconciliation that we have in Christ being justified, is a permanent one.

- But before you can properly conclude that, you have to first of all be able to come along, and with God, intelligently look at what Adam has done and say, Yes, that's *the offence*, and I know what that means and I know what that entails - and with Christ say, Yes, that's *the free gift*, and I know what that means and I know what that entails.

- And these two designations don't get explained to you anywhere in (:15-21).

- So we now need to understand what it means to God to declare something as *the offence*.

- Notice God doesn't describe it as a crime, a misdeed, a trespass (NIV), or a transgression (NASV), or any other term to refer to something bad or evil or dishonoring or some similar concept.

- Isa. 8:14; Rom. 9:33; I Pet. 2:8 - Christ is *the rock of offence*, and yet there was nothing in Him that was evil, wicked, bad, criminal, etc.  
(מִכְשׁוֹל [mikshol] = a stumbling)

- And the Rom. and I Pet. passages have (σκάνδαλον [skandalon] = a trap or impediment to cause one to stumble or fall).

- Mat. 16:23

- Another use of offence (skandalon) - When Christ said that to Peter what was He telling him? He didn't say, "You've done something offensive unto me," He said *thou art an offence unto me* - and Peter was a justified man!

- (The rest of (:23) just goes on to explain how Peter became an offence, it doesn't explain what an offence is.)

- Peter did not savor the things of God, but savored the things of men, and because of that he became \_\_\_\_\_ (something) - just like Adam transgressed, and he then became \_\_\_\_\_ something in God's eyes that is described as *the offence*.

- Our passage (Rom. 5:15ff) has (παράπτωμα [paraptoma] = to fall beside or near something, - used as a fault, lapse, error, mistake, misstep or wrongdoing - it is used to encapsulate the sin issue.)

- But the KJ translators saw something more excellent in the English word *offence* (used definitely, not indefinitely) to encapsulate what Adam did, and give what he did a designation or title (so to speak).

- And what needs to be grasped is what this (as well as *the free gift*) encompass. Because those two expressions (*the offence* and *the free gift*) accurately and precisely encompass everything we need to be recognizing what the one man Adam did and the relationship we have to it in connection with the former status we used to be in when we were in Adam - and the *free gift* encompasses everything in connection with what Christ has done, and the relationship we have to it that has now produced the reconciled status that we possess no longer being in Adam, but being in Christ.

- And by means of those two titles or designations it makes it so that we are now able to deal with these two major inequalities between those two men and the work that they did to produce the statuses they produced, we can therefore see that the status we now are in really is a permanently fixed thing.

- ENGLISH: The concept of the English word *offence* is composed of features that can encompass various things, (and because of that it is the perfect word to use right here because God is encompassing everything He has just said about what the one man Adam has done.)

- In general, a basic diction-type definition of an offence is usually utilized in one of two general ways:

- (ex., What makes it different from the word crime, or wicked, or evil, or sin, or trespass, etc.?)

- In fact, when we use the word *offence* we usually limit its use to just one or two different contexts.

- ONE major way in which we utilize *offence* is in the context of something PERSONAL - we have been personally offended - it is something that strikes at your heart - and therefore when we talk about someone doing something embarrassing to us or to our ego or esteem, or our feelings, we will often say that "So-and-so really offended me!" by what they either said or did.

- We don't say, "So-and-so committed a crime against me."

- No. It's something you took real personal, and there's emotion involved, etc. and that's the MORAL sense or use of the word offence/offend (verb).

- But is that the context we have going on here? Granted, God has been personally offended by Adam's transgression, but is that the overriding issue in this context?

- And if you have been tracking correctly throughout the entire presentation of information made here by the apostle Paul, there is something (there is a setting or framework) that all this information sits in.

- All of this information is sitting in a LEGAL setting - a LEGAL sense.

- The SECOND most common way in which we utilize the word offence is in its legal sense. *Offence* and *offend* is a LEGAL term. And that's the most fitting context here because we just had Adam's transgression presented to us in (:14).

- Transgression = a violation of a legal command!  
Adam was given a legal command and he *transgressed*!

- And by that, Adam produced a LEGAL OFFENCE.

- And that is the big issue. By that legal term (*offence*), that is the term that encompasses all that is involved in a legal transgression that produces a particular status in the eyes of the judge or the law or whatever the legal authority is that puts the offender AT-ODDS with that Authority!

- When you're dealing with the term *offence*, and in the context you are dealing with a legal authority that has been violated by someone, then *offence* has some features that belong to it that don't necessarily belong to it when it's only being used in a moral sense.

- And in looking at it back in the passages we mentioned before:

Isaiah 8:14 - The Lord is being spoken about in connection with the climatic stage in God's program with Israel and how He would sit the Lord Jesus Christ before them following the cross-work - "*And he shall be ... a stone of stumbling and for a rock of offence to both the houses of Israel, ...*"

Matthew 16:23 - In connection with Peter's rebuke of the Lord, Jesus looks at Peter and said, "*Get thee behind me, Satan: thou art an offence unto me ...*"

- Granted in both those contexts you can see the moral issue, but both of those contexts also, by what is taking place in those contexts, indicate that the moral sense of the word *offence* is not all that is being used. There's the greater issue of a legality involved - there's a greater issue of an authority being involved.

- And that elevates the word *offence* so that it includes its legal features.

- And you can see this over in the other passage where Isa. 8 is quoted by the apostle Paul ...

- Rom. 9:32-33 - but you get the rest of the legal context over in Isaiah 28:14-17 - as you deal with the surrounding context (especially what precedes it) you'll see the legal component that is involved and in which these statements sit. (See especially Isaiah 28:5-6, 9, and in 14 God is particularly addressing men that rule - you're dealing with the legal ruling authority in apostate Israel!)

- And the reason why the Lord Jesus Christ is going to be called a *rock of offence* (He's not a rock of offence to God) is because He's a *rock of offence* to the legal ruling authority in Israel.

- And that is because He did something that put Himself in that legally offensive position to the rulership of Israel.

- And that same issue is going on over in Matthew 16 with Peter. The legal authority is the Lord Jesus Christ Himself and the doctrine that He is teaching them that is to make them think differently than apostate Israel thinks. And Peter starts rebuking Him in (:22) - and Peter put himself up against the legal authority of the Lord Jesus Christ to straighten out his thinking!

- And the Lord said to him, *Get thee behind me, Satan: thou art an offence unto me* - and the Lord declared it to him that way because that's exactly what Peter had done - and Peter needed to realize the seriousness of what he had done. (In fact, emotions wasn't even to enter into this at all!) And no matter how bad what Peter heard the Lord say to him sounded, that wasn't the issue - the issue was what He said in (:21) was the plan and purpose of God! That's the purpose He had come to fulfill. And the time had come for Him to start heading up to Jerusalem and do it!

- And Peter put his own opinion up against the legal authority of the Lord Jesus Christ to carry out the will of the Father and to educate those apostles in that!

- But the point is that these uses of *offence* occur within a context where legal authority is being bucked - and because of that Peter became an offender of authority.

- And that is what is going on in the legal use of *offence*.

- DEFINITION-wise, an offender or an *offence* in a legal sense is an act or a deed that is a repudiation of authority. And because of that it produces something in the eyes of the authority that has been repudiated.

- And that is the issue that is making the use of the word *the offence* in Romans 5:15 to be the proper, precise, all-encompassing legal term to be used for what the one man Adam did and the enemy status that we use to have in Adam where the consequences of his deed not only affected himself, but all men.

- Adam, by his transgression repudiated authority - God's authority in the form of that command, *But of the tree of the knowledge of good and evil, thou shalt not eat of it .... (Gen. 2:17)*

- And a legal *offence* always produces something (which is the pivotal concept in its use in Rom. 5:15, Isa. 8, and Mat. 16).

- And what is it (most fundamentally) that a legal *offence* produces in the eyes of the authority that it offends? (And this even goes to that Isa. 8:14 passage as the Lord is viewed through the eyes of the apostate ruling authority of the rulers of Israel).

A: When an *offence* is committed in a legal context, it puts the offender in the status of being AT-ODDS with the authority, or at enmity (an enemy status) with the authority - and that's the thing that makes the authority respond by declaring the offender with the appropriate moniker of unrighteousness. (murderer, blasphemer)

- And the legal authority then has the right to go on and inflict whatever penalty it has determined fits the crime.

- That's the legal sense of what an *offence* is in a legal context.

- Step One: An offence is an act of repudiation against authority.

- Step Two: That repudiation puts the offender, in the eyes of the authority, in the status or position of being at-odds with it.

- Step Three: That thereby subjects the offender to being worthy of receiving whatever penalties the authority determines to impose.

- And it's that second step of being in a status of at-odds with the authority which is the concept which is so critical over in Romans 5:15ff - because what we're dealing with is the original at-odds status that we had with God in Adam, when (as :10 says) we were enemies of God.

- And that's why *the offence* is the most excellent term.

- And that's why this expression is the legal, all-encompassing designation that God is going to use now from (:15) on. The previous verses have given us enough information for us to be able to handle all the information about that original status we had in Adam under its legal designation of *the offence*.

- The *one man* Adam committed the act of personal and willful repudiation of God's authority in the command that was given to him regarding the Tree of the knowledge of good and evil; he *transgressed* - and that put him, as an offender, in the position of being in an 'at-odds' status with God - and since he was the *one man*, that 'at-odds' status legally passed on to all men - and every man was born into this world in that natural 'at-odds' status with God based upon *the offence* of the *one man*, Adam, subject to the penalty of *death* that the justice of God imposed as the penalty for that *transgression* - therefore, *as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned*" (Rom. 5:12)

- So the issue in (:15), when it comes to that term the offence, the additional or augmented information found in its repetition is really the issue of being able to handle within that 'nutshell' expression (encapsulated expression) all that's involved in our former, enemy of God status we had in Adam.

- And it is important to have all this in our mind as we work down through (:15, 16, & 17, especially) where our former enemy status with God in Adam is contrasted with our present reconciled status in Christ.



- And on the basis of the contrast, two essential and critical inequalities are taught to us with respect to those two statuses and the production of them, that make it so that we understand and appreciate that our present reconciled status in Christ (as recipients of and beneficiaries of *the free gift*) makes it so that our reconciled status is a permanently fixed thing - and that we could never return to that 'at-odds' status with God ever again!

- And my understanding is that the only way to precisely and accurately and flawlessly encapsulate the two statuses that are now going to be put into comparison with each other as the unequal things that they are, is to encapsulate the one status in Adam as *the offence* and encapsulate the other status in Christ as *the free gift*.

- *THE FREE GIFT* issue.

- The real excellency and flawless communication found in contrasting the two statuses by these expressions is also found in why the encapsulating of our present reconciled 'at-one' status is called *the free gift*.

- Notice that it does not say, '*But not as the offence, so also is the*  
     - non-offence - reconciliation -  
     justification - righteousness -  
     in Christ status - new life, etc., etc.

- Notice that some of these expressions even do occur within the text of (:15-21) - [this really is a great study in precise vocabulary control and paying attention to exactly what God does say] - for example, *justification, righteousness, life, obedience* are all in the text. But God does not encapsulate our permanent 'at-one' status we now possess in Christ by any of those terms.

- And one reason is because they are too specific for being the general overall, all-encompassing expression that our Heavenly Father wants us to think about when we view our status in Christ as He views it. To Him, it is *the free gift*.

- But that's not the only reason.

- Remember that just as the expression *the offence* was a title or better yet, a designation, so also is the expression *the free gift*.

- And in putting our present status in Christ this way, it is designed to always keep before you and in your thinking just what it is that we availed ourselves of to become possessors of the reconciled status that we now have in Christ.

- (Along with all those other, more specifically termed items we are told we have - like *justification* and *righteousness*, and *life*, etc.)

- The reason that it is called *the free gift* is because what God wants us focusing upon in connection with our permanent reconciled status in Christ really is - **the way we got it!**

- We did not get our permanent reconciled status in Christ as a natural recipient of it, like we got the former at-odds status in Adam.

- We got it as a recipient of *the free gift* of God that it was in view of what the Lord Jesus Christ has done.

- And that is a CRITICAL thing to keep in mind as you go down through the doctrine of the two inequalities that verses 15, 16, and 17 are going to teach you.

- In fact, down in (:17) when it comes to the last issue regarding the 2nd inequality, Paul is going to pointedly underscore the fact that the reconciled status in Christ is NOT something that every man becomes an automatic beneficiary of, or a possessor of.

- You only become a possessor of it by RECEIVING it, which is exactly what you do when you are given a gift!

- And the means by which you receive the free gift is not by physical fingers and hands and arms taking the gift, but by the non-meritorious function of faith - by believing - by grace alone through faith alone in Christ alone without any works of any kind at any time.

*For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the free gift of righteousness shall reign in life by one, Jesus Christ (Romans 5:17)*

- In this issue of how we become possessors of the reconciled status in Christ, it is CRITICAL to keep that being underscored here in this portion as being something we received as a *free gift* because that is one of the biggest contrasts between these two statuses!

- In Adam, every man AUTOMATICALLY possesses Adam's at-odds status.

- But in view of what Christ has done, every man DOES NOT automatically possess it. It can only be possessed by the one's who receive it as *the gift* of God that it is.

- Also, just as critical is to understand and appreciate that while the encapsulating of our present “at-one-ment” status in Christ by the expression *the free gift, the gift by grace, the gift of righteousness* - on the one hand it gives the argument (or sound doctrine) greater strength to state it this way so as to keep the two statuses separate and unconfused, but it is also the NECESSARY thing because you are dealing with reconciliation.

- It’s important to realize that nearly every (if not all) corrupted and perverted doctrine connected with justification unto eternal life and the gospel of Christ (including ‘lordship salvation’ and all other perversions of the gospel) stem from mishandling and misunderstanding Romans chapter 5!!!

- And someone could easily come along and say,  
 “Look, if you’ve got someone who’s doing the work of reconciliation, then He would have to therefore do something that was on par with what the *one man* did who created the need for reconciliation in the first place.”

- This is corrupt and false doctrine called ‘universal reconciliation.’

- And in fact, one of the most common things that the doctrine of universal reconciliation does is to mishandle Romans chapter 5 and teach that, since “in Adam” all were made enemies, then by Christ all would have to be reconciled.

- But the very point of verses 15, 16, & 17 is “*not as the offence, so also is the free gift ... And not as it was by one that sinned, so is the gift ...*” - There are inequalities - and there are not only inequalities that are designed to teach and provide for you to understand PERMANENCE for the reconciliation that is “in Christ,” but there’s also the fundamental inequality that the reconciliation that is “in Christ” is NOT automatically applied to all men like the ‘at-odds’ status was by Adam.

- The Redeemer placed a qualifying condition upon receiving the benefits of His redemption: FAITH.

- What God has provided for through Christ - (the reconciled status) is a possession by those that receive it as *the gift* of God that it is. (Through faith in Christ Jesus as per the gospel of Christ.)

- And so *the free gift* serves in the most excellent way, not only properly handle the encapsulation of the status we now possess permanently in Christ, but it also keeps anyone who honestly handles this passage from making gross errors and perversions of the gospel - and one other thing - in presenting it as *the free gift*, it provides augmented and additional information to remedy this *tribulation* of the gospel of Christ in keeping with the overall context in which this passage sits!

Just a word about .....

- **Adam's status before he sinned and fell into the 'at-odds' enemy status.**

**(NEW CHART #54)**

- Adam possessed natural non-offensiveness to God by virtue of his creation, but with the potential for this to change depending upon his response to God's authority when it was manifested to him.

- And manifesting His authority is exactly what God did when He gave Adam the command in connection with the tree of the knowledge of good and evil. He manifested His authority!

- And that was the first time Adam was confronted with God's authority.

- Adam had been confronted with His creativeness and His Creatorship - and other aspects of His Godness - but it wasn't until he was put into the Garden, and then God gave him commands in connection with conducting himself in the Garden that he was confronted with God's authority.

- Therefore as soon as he's confronted with God's authority, he's confronted with the possibility of becoming an offender and changing his status!

- And, (to me), in a legal context, natural non-offensiveness is a better expression than 'innocence' or 'perfection' or whatever. Because innocence or perfection does not take into account AUTHORITY as a feature.

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- Romans 5:15 - The 1st Obvious Inequality.

- Once again, when we are in (:15-17) we are in the 'guts' of this extremely powerful argument. The fulcrum (so to speak) which will turn our thinking to align to our Heavenly Father's in connection with our 'at-one' status we now have in Christ to be a "m-e-n-t" a permanent status that dispels any tribulation of the gospel in connection with it, and establishes our hope on the same grounds that our Father's is built upon.

*15 But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. (Romans 5:15)*

- The first sentence or statement of (:15) simply states the 1st inequality between the statuses of the one man Adam and the one man Christ:

*But not as the offence, so also is the free gift.*

- *But not as the offence, so also is the free gift.*

- “But not as” = (Adversative Conj. ἀλλά + Neg. οὐκ + Particle ὡς used to introduce a comparative clause) (forcefully!)

- “the offence” = (Article τό + παράπτωμα)

- The encapsulation of Adam’s enemy, at-odds status that all men have by nature.

- “so also is” = (Demonstrative Adverb οὕτως + Adjective use of καὶ + the implied ellipsis “is”)

- “the free gift.” = (Article τό + χάρισμα = the result of grace, a gift that is entirely paid for by the giver - hence, a free gift)

- The encapsulation of Christ’s own righteousness and personal, permanent at-one status.

- At this point the big issue is not to gather any more information concerning the two statuses produced by either the *one man* Adam or the *one man* the Lord Jesus Christ.

- The last bit of information needed was found in the two repeated expressions that encapsulate the two statuses: *the offence* and *the free gift*.

- Now, from the second sentence of (:15) through (:17) the big issue is to get the proper information about the INEQUALITIES between the two statuses.

- The first sentence of (:15) does not describe the inequality, i.e., it does not tell you what it is, it simply tells you that an inequality really does exist.

- It’s the balance of (:15) that tells you what that inequality is.

- And you don’t know another one is coming along until (:16), which is why (:16) starts off with “*And (in addition) not as it was by one that sinned, so is the gift ...*”

- And that first statement of (:16) does not describe the 2nd inequality; it just tells you another one exists - and it is the balance of what is said after the colon and all of (:17) that tells you what the 2nd inequality is.

- Then the KJ translators help you out by putting a “)” at the end of (:17) to let you know that you’re not going to get another inequality.

- Those first 3 words (*But not as ...*) declare that the reconciling work that Christ accomplished, and “*the free gift*” (Christ’s own righteousness and personal status) that we received through His cross-work, does not simply reverse the effect of *the offence*.

- In other words, it does NOT simply put things back to the way they were.

- So, when (:15) starts off telling you that “*not as the offence, so also is the free gift,*” all you know is that you now have to deal with the fact that there is an inequality between what Adam did in producing the at-odds offence status we possessed by nature, as sons of Adam, and what the Lord Jesus Christ did, and what He, through *the free gift* that we’ve become possessors of and beneficiaries of, having trusted Him as our Savior and producing the reconciled status that we’re now told we are in.

- And that begs the question: What is the inequality?

- “**For if** through the offence of one many be dead, ...”

- “*For if*” = (Particle γάρ + Particle of Conditionality εἰ with the Indicative of ἀποθνήσκω “dead” = “For” is the English particle of further explanation and further amplification; and “if” (ei) with the Ind., presents a conditional clause in the first class, i.e., “if, and it is true.”) This is a true statement about the inequality presented.

- (At this point, you should be able to easily follow all the particulars and see just what this 1st inequality is - it’s almost ‘plug and play.’)

- “*through the offence of one*” = the *transgression* of Adam who functioned as the *one man*, and by his act produced the enemy, at-odds status.

- “*many be dead*” = the manifest evidence of that at-odds status.

- “many” (πολύς) - In connection with this term, a question arose as to why God didn’t use the term “all” instead of *many*.

- The reason He uses the expression “*many*” rather than “*all*” is because from the end of (:14) until He gets done with the inequalities in (:17), He is dealing with the figure capacity of both Adam and Christ. And since they are in a figure capacity, therefore, what they possess is able to be passed on to others besides themselves.

- And that’s all the word *many* ever signifies in its most basic meaning. It signifies others besides one.

- Note that expression will change to all (πᾶς) men in the conclusion.

- Those words (many and all) change because of the explicitness of what Paul is dealing with.

- It is not appropriate in (:15, 16, & 17) to talk about *all*, because the issue isn't the exact number of individuals that are either affected by the one man Adam or affected by the one man Christ.

- The issue is, that in their positions they affect others besides themselves.

- And that's all that is being dealt with.

- But again, this is the flawless and excellent use of English vocabulary control that is designed to keep you on track in (:15-17) so that all you are thinking about is the two men and what they've done, and the inequalities that exist between them so that what needs to be said about it later on in connection with what is passed on by them to the others besides themselves (many) can be said properly in the conclusion (*all*).

- "dead" (Aor.Act.Ind. ἀποθνήσκω = to die physically as a natural result of our natural status in Adam.)

- The context here is not making any issue out of either spiritual death or physical death - because when you are talking about man, you can't have physical death without spiritual death as far as a consequence. Because physical death is the consequence of spiritual death.

- Ex., "... for in the day that thou eatest thereof thou shalt surely die." (Gen. 2:17) Adam didn't physically die that very day, but he did die that day, and that made it so he would return to the ground one day (930 yrs. later).

- So the issue isn't either/or, because both are in the context. Because when *death passed upon all men, for that all have sinned*, in connection with man being a natural sinner as a child of Adam, that man comes into the world already dead (spiritually dead) and he eventually (at some point thereafter) physically dies.

- So there is therefore no need to separate the two because as you go down through the information death is looked on as a whole package.

- *But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, ....*

- "much more" (πολύς μᾶλλον) which is the exact expression used for the first time back up in (:9) - and in (:10) - so this is the 3rd time this is used. (It will be used again in (:17) and one last time in (:20). [5x total])

- And the way in which the “*much more*” was used back in (:9 & 10) were used in what we looked at back then as a powerful kind of logical reasoning.

- Called an *a fortiori* = with stronger or greater strength of reason.
  - It establishes and conveys the natural immutability of a promise to the one to whom the promise is made.
  - It is an ‘oath of logic’ that certifies that what has been promised will assuredly come to pass.

- And there are other kinds of logical reasoning like an *a priori* and *a posteriori*.

- And in (:9 & 10) that ‘oath of logic’ and certification of the sure coming to pass of a promise perfectly fit the form of doctrine that Paul was presenting.

- But the question is, does that *a fortiori* use of *much more* fit here in (:15)?

- My understanding is that it does not. (At least not that way.)

- Because here we are dealing with the comparison of an inequality - one compared/contrasted to the other - we are not immediately dealing with a promise that needs the surety of an *a fortiori* to certify it!

- Really, out of the 5 times the *much mores* are used, only the first two function as an *a fortiori* in the way we described them there.

- So my understanding and appreciation of how the information is being presented, and following the form of doctrine being given to us, what we really have in the “*much more*” expression is the simple issue that the second thing stated is really a whole bunch more (so to speak) than the first thing stated. In other words, part B is a lot more, a whole bunch more, or *much more* than part A.

- So, if part B is much more than part A - Part A being *the offence of one* - then what is part B (which is much more than A)?

- *But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more **the grace of God, and the gift by grace, which is by one man, Jesus Christ**, hath abounded unto many.*

- “*the grace of God and the gift by grace,*”

- This is the first time grace has been brought up in this argument. And note that in the Greek, both times the word *grace* (χάρις) is used, it is used with the article - further pointing the strong finger at GRACE! Underscoring and emphasizing and bringing to the front of our thinking **GRACE!**



- “*which is by one man, Jesus Christ*”

- The encapsulation of the at-one status we now have, called *the gift by grace*, was produced by the Lord Jesus Christ functioning as the one man as He provided our full redemption in His cross-work as well as God the Father’s own full propitiation - all of which we received by grace through faith alone in Christ alone.

- This is a wordy (although that is not a criticism at all) way of expressing the free gift, at-one status we now have being justified unto eternal life.

- And notice what *the grace of God, and the gift by grace*, has done:

- “*hath abounded unto many.*”

- “abounded” (Aor.Act.Ind. περισσεύω = to abound, to have more than enough, to exceed a fixed number, to exceed in number or measure)

- English: the term comes from an expression meaning to overflow as water does from a vessel.

- And the “*many*” are the others besides Himself.

- So now, we are back at our original question: What is the inequality being presented in (:15)?

- (Just as a side bar - the inequality being presented here is not the issue of permanency - you can’t start talking about permanency until you get to the conclusions!)

- (Permanency is the result of understanding the inequalities.)

- First of all, the *much more* and the *abounding* issue in (:15) is only declaring the kind of inequality that (:15) wants you to understand.

- And the issue of the first inequality is really very simple and not complex at all. (Which is how any good argument or proof or debate begins)

- What the explanation statement of (:15) tells you is that *the grace of God, and the gift by grace* was not possessed by Adam at all before he offended.

- But you do possess it.

- So, obviously since *the gift by grace* is *much more* than *the offence*, then you’ve got more (much more) than what Adam originally possessed!

- And so just as obviously, this reconciliation cannot be simply back to what Adam had.

15 *But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.*

- Again, the status you now have in Christ cannot be the status Adam had - otherwise you wouldn't have MORE than he had, you would have the exact same thing he had!

- And that's what the inequality is all about!

- The *free gift* status you received by the one man, Jesus Christ, (i.e., in view of His work) is *much more* than, abundantly *much more* than what Adam originally possessed!

- So God is saying to you, when you think of reconciliation, do not think of going back to what was originally possessed before the reconciliation was needed. (*But not as the offence, so also is the free gift*).

- The simple uncomplicated issue is that what you possess in *the free gift* status is abundantly *much more* than what Adam's status ever was!

- But while this is simple and uncomplicated, it is vitally and critically important to say it just the way it is said in (:15) in order to make the inequality that the first part of (:15) says exists - to make the kind of inequality it's talking about **blatantly obvious!**

- And often times that is exactly what you do when you use a lot of words to describe something - you're trying to make it **blatantly obvious**.

- All of those words - all of those details that roll out before you in the remainder of (:15) about what you possess in your reconciled status through and in Christ, all those words are more or less coming along and saying, "You've got far more in your reconciled status in Christ than Adam originally had in his at-one status in Christ before he offended.

- And so, if that's the case, then the obvious conclusion (not as in the conclusion of :18ff), but the obvious conclusion about the meaning of that inequality is that "I cannot think of my reconciled status unto God through and in Christ as being the exact same at-one status Adam had before he sinned. My status is unequal to his - my status is much more than he ever had."

- (And that's all it's after right now!)

- But you have to pay attention to following through this body of information step by step - and this 1st inequality is the next step to take.

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 Romans 5:16-17 - The 2nd Obvious Inequality.

16 *And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification.*

17 *For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)*

- ***“And not as it was by one that sinned, so is the gift:”***

- Since (:16) starts off with “*And*” (= an addition) you know immediately that a second inequality exists.

- But you also notice that even though the beginning of (:16) tells you that a 2nd inequality exists, it is NOT an exact repeat of the 1st sentence of (:15).

- It is stated differently from (:15) because it is different in nature.

- So it is not simply coming along and saying, “Hold on, there’s another inequality I want you to get” (even though it is saying that) - but the way in which (:16) tells you another inequality exists also gives you some insight right away into the kind of inequality that this 2nd one is.

- And in stating this inequality like it does, there is something in the way it is said that calls your attention to the nature of this inequality as being the big thing it will focus on. (What is it?)

- You can discover what the nature of this inequality is just from the words in this first statement (in fact from one word in the statement).

- First of all, the most obvious thing to see is that the word *offence* is not repeated. Instead you have the word *sinned* - “*And not as it was by one that sinned, so is the gift:*” - you have a shift in terms from *offence* to *sinned*.

- The reason for that is really a grammatical or vocabulary control reason.

- And the simple reason is because you have shifted to a verb - a verbal expression.

- And it’s not that we can’t use the word *offend* in a verb sense, but when it comes to verbalizing (or putting into a verb form) the issue of what Adam did, he *sinned*, and that’s what offended God - he *didn’t offend* God and that’s what made him *sin*. There is a reason why the terms shift - a reason which is more of a natural one than a doctrinal one - because the sin is the issue that offended God.

- But that's not really the word in the opening statement of (:16) that alerts you to the kind of inequality or the nature of the inequality that this 2nd inequality will focus on.

- Put them side by side:

15 *But not as the offence, so also is the free gift.*

16 *And not as it was by one that sinned, so is the gift:*

- Really, it's that little word *by*: (*not as it was **by** one that sinned*).

- By using the word *by*, Paul now comes along and focuses the attention on THE MEANS by which the at-odds status was produced or brought into existence.

- And that's the 2nd inequality that we have to understand in order to appreciate the fact that our reconciled status in Christ is a permanent one.

- The 2nd inequality we need to understand is the mechanical means of producing the 2 statuses are NOT the same!

*... not as it was **BY** one that sinned, so is the gift: ...*

- There is an inequality between the mechanical means by which the two statuses are produced - and the one's who become possessors of those 2 statuses become possessors of that mechanical means.

- So this inequality is really a technical one - but in saying that I don't mean it in the sense that the other one wasn't - but this is one that requires some more explanation to it - and there's some rather less-obvious features about it - and some things have got to be pointed out about it in order to fully grasp it.

- And that's why it takes the balance of (:16) and a further amplifying and explanatory statement about it in (:17) to fully get it across.

- But right now we need to recognize the reality that the first part of (:16), as it declares a 2nd inequality does so in a way that lets you know that this 2nd inequality has to do with the MEANS by which the original 'at-odds' status, and our present 'at-one' status was produced.

- And it also needs to be kind of coupled together (so to speak) in our thinking in connection with the issues of :

- 1) How they were produced, and
- 2) How we became possessors of them.

- And because of the inequalities that exist between the way in which they were produced, and the way in which we became possessors of them, it makes it so that when that is coupled together with the fact that our present reconciled status in Christ is NOT simply the exact same thing as Adam's original status: it is in fact *much more* than what Adam originally had, then in the concluding analysis, because of these 2 major inequalities, our reconciled 'at-one' status with God, through and in the Lord Jesus Christ is permanent.

- We really do have permanent at-one-ment.

- Our *hope* (confident expectation), without a shadow of a doubt, is the exact same as our Heavenly Father's that we will never ever stand in the day of His righteous judgment.

- Our hope *maketh not ashamed*.

- This tribulation of the gospel is fully remedied.

- And we do, indeed *joy in God through our Lord Jesus Christ, by whom we have now received the at-one-ment*.

- And so that is the 'lay of the land' so to speak of what these verses are doing.

- So, since we know that from the beginning of (:16) that this second inequality is going to focus upon the MEAN by which the respective statuses were produce and the means by which others became possessors of it (other than just the one's who produced the status), we now need to see what the details that follow in (:16-17) tell us that the inequality is.

*Romans 5:16*

*And not as it was by one that sinned, so is the gift: for the **judgment** was by one to condemnation, but the free gift is of many offences unto justification.*

- "*the judgment*" - Notice that we again have a shift in terminology.  
(*the judgment* as compared to *the offence* of (:15))

- And the reason is because we are now NOT talking about the encapsulation of the status Adam produced, we are talking about the mechanical means in which that status got produced - and that mechanical means was the Justice or "*judgment*" of God to "*condemnation*."

- In fact, I guess you could say that "*the judgment*" (used in a definite way - i.e., the definite article "*the*") is being used to kind of encapsulate something - it encapsulates the Justice of God in connection with how it responded to the act of Adam (*the one that sinned*).

- So what we are looking at is that *by* the mechanical means of *the judgment* (or the Justice of God) in response to the *one that sinned*, you get the one side of the big difference or unequal thing this 2nd inequality is presenting:

- THE JUDGMENT OF GOD'S JUSTICE.

- i.e., The *judgment* of God's Justice in response to Adam's sin that produced and established our former *condemnation* in Adam.

- Let's stop here and make sure we're following the way the information is being presented to us:

- The focus of attention, once again, (at least for what we're dealing with right now), is by one that sinned - and that is an obvious reference to Adam.

- But the issue is, that's what he (Adam) did when it came to producing the 'at-odds' status - he *sinned*.

- But, we already know from back in (:14) something special or particular about that sin - or rather about just what it was that Adam did - (look at :14) - and this particular thing is not just what he did (he transgressed), but how many things did he do? - or how many sins did he commit to produce that at-odds status?

- (:14) tells you that Adam committed A transgression, A SINGLE TRANSGRESSION - Adam sinned ONCE!

- Adam only committed one single sin that produced that 'at-odds' status!

- And that is what the first part of the explanation in (:16) is driving at - "*for the judgment was by one to condemnation ...*"

- God's Justice responded to that one sinful or sinning act of Adam to produce *condemnation*.

**"BUT** *the free gift is of many offences unto justification.*"

- "But" - In the Greek this is set up as one of those, "On the one hand (μὲν)" and now, "on the other hand (δέ)" - so, in this first part of the explanation of this 2nd inequality, 'On the one hand, where Adam and the enemy, 'at-odds' status he produced is concerned, the former act of the *judgment* of God's Justice that produced the *condemnation* status was in response to only one single sin.

- "But" now, on the other hand, ..... (here is how the present, 'at-one' status you now possess in and through Christ is different and unequal).....

- "*the free gift*" = Christ's own righteousness and life and status received by grace through faith alone.

- “is of many offences unto justification.”

Note “*many offences*” - not just one!

- And that’s the inequality - (that’s the inequality of the 1st part of the explanation - i.e., the first thing to note about this 2nd inequality).

- When it came to producing the ‘at-odds’ status, and producing the ‘at-one’ status: the response of the Justice of God (when it came to producing them) was NOT the same!

- The response of the *judgment* of the Justice of God in producing the ‘at-odds’ status was His Judgment’s response to just one act of sin unto *condemnation*.

- But the response of His Justice, when it came to doing what was necessary to produce the ‘at-one’ status that we became possessors of, was NOT His justice responding to just one sin - it was His justice responding to MANY OFFENCES unto *justification*.

- And the issue in that inequality is the STRENGTH of the judicial standing that the possessor of the status has in God’s eyes on the basis of the response of His justice to produce it.

- And is it not the matter of you having to come up with some kind of a percentage or ratio or anything like that - it is simply the acknowledging of the fact that:

If the strength of condemnation exists on the basis of God’s Justice responding to just ONE sin, how much more is the strength of justification when it has been produced on the basis of God’s Justice responding to *many offences*?

- And that is the thought that is supposed to be in your mind in connection with that - which is what (:17) goes on to amplify upon.

*Romans 5:17*

*For if by one man’s offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)*

- “*For if*” = γάρ + ἐῖ with the Ind. = 1st class conditional phrase.

- “*For if by one man’s offence* (Adam’s one act of sin) *death reigned by one;*” - i.e., one man’s single offence causes death to reign - *much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)*

- And this is because God's Justice, and its response to the *many offences* that produced the justification, and provided for the reconciled status, provides for *life to reign* over the ones in that status!

- And NOTE that we now have more than the issue of the mechanical means that produced the statuses - we now have brought to our attention the issue of what reigns in those statuses:

*death reigned* (βασιλεύω = to be king) *by one*

vs.

*grace reigning in life by one, Jesus Christ.*

(Grace sets up life's dominion!)

- The issue of something reigning (as a king) is the issue that everybody is "SUBJECT" to it: either DEATH or GRACE reigning in LIFE (really, death or life). (to exact its will)

- We need to think about this here, but the full weight or power of it will be something that will be brought out in the conclusion.

- Therefore, *by the one man's offence* of one single sin, and because of the judgment of God's justice in response to it, that set up a dominion:  
A DOMINION OF DEATH.

- However, by the other *one man's free gift of grace*, and because of the judgment of God's justice in response to that, it also set up a dominion:  
A DOMINION OF LIFE.

- And the point is (because of the dominion of life being based upon how *much more* was mechanically done in connection with the judgment of God's Justice to produce the *reign* or dominion *in life*) that dominion of life is FAR STRONGER than death's reign and dominion - again, because the dominion of *life* is founded upon the Justice of God's response to *MANY OFFENCES*, not just one.

- Ex., If there were 1,000 offences that the Justice of God responded to in producing the 'at-one' status, then the POWER of LIFE to reign over the ones in that 'at-one' status is 1,000 times greater than the power of death to reign over the ones who are 'at-odds' with God!

- If there's 10,000 offences, it's 10,000X greater!

- Even if there were only two, it would be twice as great!!

- And the truth of the matter is, it goes into the billions, if not trillions!



- But the issue is NOT to put a numerical value on it - it's the issue that it's far greater - *much more* greater!

- The strength of the Justice of God's response in producing the reconciled status we are now possessors of in Christ is FAR GREATER than the strength of His justice that produced and established the 'at-odds' status in response to Adam's one sin.

- And that's what that 2nd inequality is about.

- And when you put that together with the other inequality we saw back in (:15) - i.e., the fact that we did not get our reconciled status put back into what Adam originally had, and what we have in Christ is much more than Adam's original status - then the conclusions of (:18-19) are able to say what they are going to say.... our reconciled status in justification of life through and in Christ Jesus, possessing therefore the exact same status He Himself possesses with God - and based upon the power of God's Justice that produced it and the exceeding great power of that justice to produce it, our status, therefore, is a permanent one - not a probationary status - it is an AT-ONE-MENT.

#### REVIEW OF THE 2 MAJOR INEQUALITIES BETWEEN THE AT-ODDS STATUS AND THE AT-ONE STATUS.

- Rom. 5:15 - Simply recognizes that the 1st major inequality is that what you now possess in *the free gift* reconciled status is abundantly *much more* than what Adam ever possessed (either as he was before he sinned and offended, or in his offence status).

- Rom. 5:16-17 - Recognizes that the 2nd major inequality exists in the mechanical means of the Justice of God in bringing His judgment to bear on each *one man's* status he produced.

- The judgment of God's Justice in giving us "*the free gift*" unto justification is actually of GREATER ENFORCING nature and POWER than the judgment of His Justice that established our former condemnation in Adam.

- This is because the former act of judgment to condemnation was in response to just one sin.

- But in contrast to this, as Paul says, "*the free gift is of many offences unto justification.*" That is, the act of judgment of God's Justice in justifying us is in response to *many offences*, not just one.

- Hence the act of judgment of God's Justice unto our justification is that many times MORE POWERFUL, sure, and emphatic in its results than even was true for our former judgment unto condemnation.

- The point is that our "AT-ONE-MENT" produced by the Lord Jesus Christ and identified by the particular mechanism by which we received it (*the free gift*) is **MUCH MORE POWERFULLY PRODUCED** than the enemy, at-odds status Adam produced which is identified by the means in which it was produced (*the offence*).

- And as far as that first explanation statement of (:16), that is all you are to be thinking about, i.e., the *much more* judicial power involved in bring about the two statuses.

- And the status you have in/through Christ is judicially *much more* powerfully produced than even Adam's former conditional/probationary at-one status.  
(Adam's status before he committed the offence)

- (That's the 1st of 2 mechanisms being given to you in the double explanation - the 1st is that the "at-one-ment" in Christ is, as far as the judgment of God's Justice is concerned, *much more* powerfully produced.)

- But in (:17), which is the 2nd mechanism of the double explanation, there is another issue for you to understand and appreciate: that there is also a greater *much more* reigning power that also comes into play.

- And that is that the *reign* or dominion of *life by one, Jesus Christ* is **MUCH MORE POWERFULLY PRODUCED** than the reign or dominion of *death* by one (Adam).

- And as Paul drives the judicial significance of this home to us in (:17), in essence he says, 'If the results of God's judgment in response to Adam's one sin was the issue of death reigning by one, (i.e., if such certainty of reigning could be produced by God's Justice responding to just one sin); then *much more* we which receive "*abundance of grace and the gift of righteousness shall reign in life by one, Jesus Christ,*" in view of the fact that the reigning of GRACE unto eternal life has been established by an enactment of God's Justice that has responded to many offences.'

- And that makes the issue of the *reign in life* (which is what the judgment of the Justice of God produced by one, Jesus Christ) to be *much more* powerfully produced!

- So then our “at-one-ment” with God is not only eternally secure because it is “in Christ” and not simply back to what Adam originally possessed, but it is also eternally secure because it has been established by an act of God’s Justice that is even greater in POWER and ENFORCEMENT than that which established our former condemnation ... in fact, NOTHING RIVALS IT!!!

- So the 2 mechanisms of (:16-17) - consist of:

1) The judgment of God’s Justice to produce the status of our justification is of *much more* greater judicial enforcing power than the judgment of God’s Justice that produced the status of our condemnation.

**(MUCH MORE POWERFULLY PRODUCED STATUS)**

2) The judgment of God’s Justice, as a further issue of the statuses produced, set up the reigning in life by one, Jesus Christ which is established by *much more* greater judicial enforcing power than the judgment of God’s Justice which set up the reign of death by the one man Adam’s offence. **(MUCH MORE POWERFULLY EXISTING)**

- And the big thing that is to be in your thinking is this much more greater enforcing power called: GRACE!

- God’s grace has done *much more* than Adam’s offence!

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- One other issue before dealing with the conclusion.

- As we have repeatedly stated, our present ‘at-one’ status in/through Christ is abundantly much more than Adam had (:15) - plus the mechanical means that produced the status and the means by which we received each status is not equal; it’s unequal because, as (:16) sets forth, the judgment of God’s Justice was much more powerful in enforcing our ‘at-one’ status in Christ as opposed to the power of His Justice in enforcing our ‘at-odds’ status in Adam - and finally, as (:17) sets forth, the dominion or reign of life received through the abundance of grace in/through Christ and legally passed upon all who received the gift of righteousness by grace through faith alone in Christ alone is much more powerfully enforced as opposed to the dominion or reign of death which was legally enforced and naturally passed upon all men in their former ‘at-odds’ status in Adam.

- But as we have also noted repeatedly, in justifying us unto eternal life, God did not simply put us back into Adam’s original, probationary, non-offensive, at-one status. That is, we didn’t just go back to Adam status before he sinned. And yet how do we know that we’re dealing with the issue of Adam’s status **before he sinned** in light of Paul’s terms, “*the offence*” and “*one that sinned*” and “*condemnation*” and the reign of “*death*”???

- In other words, wouldn't the terminology cause us to only be thinking of Adam AFTER he sinned?

- Well, at the outset, that wouldn't make very good sense for Paul's argument because being put back into Adam's at-odds enemy status after he sinned would be rather ridiculous! (That would just serve to get us back to being unjustified and unsaved and that defeats the whole argument - which is that we never can become dis-justified or unjustified!)

- But in order to answer this, it first needs to be realized that none of these verses happen in a vacuum - in other words, because of the context - and the flow of that context - all of the terminology over the past several verses begins to be collected and utilized, especially in (:15-17) when the 2 inequalities begin to be set forth.

- And along with the context and the flow of it, there is also a doctrinal development (a form of doctrine, and a frame of reference) that has begun to be developed in our minds for dealing with all these inequality issues that (:12, 13, and 14) has prepared us for.

- So we've already got, therefore, the mechanical understanding and appreciation for what exactly took place, and how the original status that Adam had before he sinned got changed by sinning - and therefore how a new status of 'at-odds' with God got created (with Adam in it) on a basis of that - and how, in connection with him being in that *figure-head one man* status that automatically passes on to all men because they're men just like he is.

- And by the time you get to (:15) you already should have that understanding and appreciation in your mind.

- And, likewise, we already have in our minds, from what the last part of (:14) says in connection with Adam being *the figure of him that was to come*, and the fact that we're dealing with a doctrine here pertaining to reconciliation; that *him that was to come* (the Lord Jesus Christ) also provided for and created a status on His own that He is the figure-head of (so to speak), and He has provided a means for others beside Himself to become the possessor of that same status with Him.

- So we've got all this in our minds already (from :12-14), and all the terminology in those verses explains the mechanisms behind the creation of those statuses.

- In fact, you've actually got 3 statuses in those verses:

- 1) Adam's original status of natural non-offensiveness;
- 2) Adam's sinful 'at-odds' status;
- 3) The status created by the Lord Jesus Christ and the provision for others to become possessors of His status, and no longer being in the status of Adam in his sinful 'at-odds' status.

- But when you're talking about reconciliation, the issue is, with this Reconciler coming along, Is what He has done only provided for us to go back into Adam's original status, or has He provided for us to become possessors of an entirely different status? And, of course, that's why the inequalities come into play.

- Because those inequalities underscore the fact that what that Reconciler did was not make it so that we went back into Adam's original non-offensive probationary status, rather what *the free gift* offers, and what is resident in *the free gift* are the things that are resident in His status with God!

- Now, all this is said and to be in your mind because of what (:12, 13, and 14) have done for you so that when those inequalities begin to be declared in (:15, 16, and 17) so that you understand, on the basis of those inequalities, the kind of reconciled status we have in Christ, and it is first of all NOT back to what Adam originally had, but more than that, it's a MUCH MORE powerfully produced and EXISTING STATUS than even the 'at-odds' death-reigning status that Adam created by his sin.

- And when it comes to dealing with the details to get that across so that the conclusion regarding PERMANENCE can be drawn in (:18 & 19), and then added to and enforced all that much more in (:20 and 21) - when the inequalities begin being described, they're described with the terminology that lets you handle (by going back and forth between those statuses), and operate from a position that is coming along and saying, 'Not back into what originally was, but into something new and different altogether.'

- That may be a rough way of putting it, but it gets the concept across.

- Then (:15) states the first inequality as *But not as the offence, so also is the free gift* - and *the offence* is the thing that Adam did in his personal and willful repudiation of God's authority and God's will as expressed in the command that God gave him - Adam offended God and that's what made the change from his former 'at-one' status with God to his now 'at-odds' status with God.

- And the reason it's stated that way in (:15) is because that is the EXACT issue that now needs to be focused upon in this 1st inequality.

- You're going to look at the issue that produced the change in statuses - so, if what it said at the beginning of (:15) is "But JUST as the offence, so also is the free gift" then what it is saying is that the very thing that we're talking about that has produced a change of status with you in God's eyes having believed upon the Lord Jesus Christ, that that thing that did it (receiving the free gift) - all that did was put you back in what Adam originally had before he offended and got into his 'at-odds' status.

- Notice that the focus is upon THE THING THAT PRODUCED THE CHANGE OF STATUSES - and what Paul is saying is, We're going to look at that, and that's where the first inequality is that you need to understand so that you can begin to realize that your reconciled status in Christ is a PERMANENT thing.

- And that's because it is different from what Adam originally had.

- Christ, as a Reconciler did not simply put us back into what Adam originally had.

- And the reason why is because the **MECHANISM** that produced the change of status, originally, from Adam's 'at-one' status with God to Adam's 'at-odds' status with God is not the same as simply the reversal of *the offence*.

- And so, as you look at the beginning of (:15) and what it is focusing upon - you naturally see why the terminology is shifted to *the offence* and *the free gift* - and that is because they are the mechanisms by which the change of status takes place.

- *The offence* produced the change of status when it was originally committed, and therefore took man (in the person of Adam) out from an 'at-one' status with God and put him into an 'at-odds' status with God.

- The Lord Jesus Christ has come to function as a Reconciler.

- And in connection with Him coming and functioning as a Reconciler, He's done all the work to do it, and vested in the work to do it has been produced this thing called *the free gift*.

- And resident in *the free gift* are all the possessions that make up the status that He has produced as the Reconciler.

- Therefore, when you become partakers of that mechanism to change statuses from being 'at-odds' with God to whatever Christ produced amounts to - when you look at the mechanism, what the 1st part of (:15) is saying is that the mechanism is NOT identical!

- The mechanism, therefore, of *the free gift* (since it's *not as the offence*) the mechanism of *the free gift* cannot be a simple reversal of what *the offence* did - and the rest of (:15) goes on & develops the reality of that, validates that, and sets it forth (*for if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many*).

- That *free gift* contains things that were never even part of Adam's original 'at-one' status with God!

- Therefore it's not simply the canceling of *the offence* (so to speak) and saying, Ok, you can now return to your original status - No. - It's the issue of dealing properly with *the offence* so that the 'at-odds' status doesn't have to exist anymore, but it's the further issue of creating a brand new and different status - a status that causes the one's who become partakers of it to possess the very thing The One who created it possesses Himself!

- And the One who created it is the Lord Jesus Christ - and He possesses perfection in God's eyes - He possesses perfect Righteousness in God's eyes - He possesses things that are in full compliance with, and acceptance with, and harmony with, every aspect of the character and essence of God, (grace), and possesses them FOREVER by nature!

- The main point in going all over this 1st inequality again is to underscore, once again, the fact that, in order to make it so that we understand that the 1st inequality means that by our reconciliation in Christ we do not simply go back into what Adam originally had before he offended - and in order to be able to do that accurately, when the 1st inequality is simply expressed, it utilizes the terminology that is descriptive of the mechanism that produces the change of status - whether it was the mechanism that produced the change in Adam's original status to his 'at-odds' status, or whether it is the mechanism that produces the change from us going from our 'at-odds' status in Adam to what we've got in Christ.

- And so *the offence* and *the free gift* is the terminology that is used because they are the mechanisms that produced the change of statuses.

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- The difference or unequal means of which each status is received:  
- or - Since the at-odds enemy status in Adam is natural and automatic, why isn't it the same for being in the at-one status in Christ?

- The answer is that due to the parameters described and laid down in (:12-14) that keep the *one man* issue and *the figure* issue in the position that the context will only allow. (Those terms are to be kept in that context).

- And all that has been described in (:12-14) so far is that Adam (being the *one man* that he was) was in a position whereby the status that he created by his act of disobedience (his *transgression*) automatically passed on to others who, in some manner in the eyes of God's justice were considered legally qualified to have that passed on to them.

- And with him being *the figure of him that was to come*, means therefore that *him that was to come* was likewise going to have that exact same *figure* status about Himself in connection with God's justice.

- He (Christ) was, therefore, going to create a status, and based upon whatever legal requirement that God's Justice would operate upon in connection with the status Christ would create, it would, based upon qualifying in connection with that legal requirement, automatically pass on to the ones to whom were qualified for it.

- And when the inequalities get discussed, that's why, especially when you get down to (:17) and you're dealing with the final details concerning the 2nd inequality, the issue is "*they which **RECEIVE** abundance of grace and of the gift of righteousness ....*" - "*receive*" is the legal requirement for what Christ has done to legally and automatically pass on to you.

- You don't get it because you simply are a man; you don't get it simply because Christ functioned as a Reconciler - No. - there was a legal requirement to what He did to automatically pass on to others besides Himself, and the legal requirement was, you have to *receive* that *gift of righteousness*.

- So when you receive it, just as with Adam, whose status automatically passed on to those who were legally qualified after him, (and that included all men) - but the simple principle is, based upon the legal requirements of God's Justice, as long as the legal requirement is met by the ones who come after *the figure*, what *the figure* had automatically transfers to the others.

- The trouble you will get in to with this is to try to apply the figure issue beyond what (:12, 13, and 14) have spoken about.

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*Romans 5:18-19*

*18 Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.*

*19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.*

- Review the 5 components of Romans 5:11-21. (#41)
- Review the 5 Value Statements of the 5 components. (#42-46)
- Review (:15-17) - (#47)

- In (:18-21) Paul sets forth the conclusion to this marvelous doctrine regarding our permanent "at-one-ment" with God through Christ.

- And this conclusion is composed of 2 powerful components. Moreover, in connection with their power, their effectual working is specifically designed by God to drive the truth of the reality of our "*at-one-ment*" deep into our thinking and to firmly lodge it in our minds.



- In fact, the forcefulness with which this is done actually embeds in our minds the truth of our “*at-one-ment*” with God - it actually becomes embedded in our minds to such a degree, (and also indelibly recorded there), that it functions in our minds to the production of the EXACT same degree of ABSOLUTE CERTAINTY and surety (or hope) concerning our permanent “*at-one-ment*” with God as exists in God’s own mind regarding us!

- And this is because God’s own understanding of the eternal security of our justification and its accompanying salvation is the direct result of Him thinking the very same things that He teaches us to think in these verses.

- Now Paul provides for the embedding of the truth of our *at-one-ment* by first off declaring in (:18) the powerfully logical conclusion that we are to understand from what he has just taught in (:12-17), and then in (:19) underscoring what it means.

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- Before getting involved in the details of (:18-19), notice that in the general sense and sequence of the entire 4-verse conclusion, it really does have two parts to it.

- And by paying attention to the words of logic that form the two major components, you can get the general idea of just how this 2-part conclusion is designed to operate:

- First of all, we know that we have arrived at the conclusion because (:18) starts off with a “Therefore” - *Therefore as by the offence of one .....*

- And since (:19) starts off with the English particle “For” it goes with (:18) and gives you further explanation and further amplification of what (:18) is saying and concluding. - *For as by one man’s disobedience .....*

- So (:18) and (:19) go together to form part 1 of the conclusion.

- But then (:20) opens up with a “Moreover” which indicates something MORE is going to be gone OVER. *Moreover the law entered, ....*

- And anytime you say something with a *moreover*, you’re really ADDING something that, even if you didn’t add it, enough has been said already to obtain or realize the end result that you were after in the first place.

- But what you are now going to say by the *moreover* is kind of like that expression, ‘the frosting on the cake.’ (The cake in itself is substance on its own, and is delightful to eat all by itself - but by putting the frosting on it, it makes it all that much more better.)

- And when you use a *moreover* in a conclusion like this, that is just what you are doing.

- So my understanding is that (:18) and (:19) is the MAIN, aimed for, conclusion to the whole thing that began back in (:11).

- In other words, the essential issue of understanding that our reconciliation is an *at-one-ment* is established at the end of (:19).

- And nothing else would have to be said beyond that, to make that a certain, fully proved reality.

- ... but something else is said! And what is said is said in the form of a *moreover*, which is something that, based upon something else God did in connection with making it so that when the doctrine of the *at-one-ment* got taught it could just enhance it all that much more.

- And the PERMANENCE of that *at-one-ment* - if it's possible to increase something that's already permanent by making it even more permanent - this does it!

- It's kind of like, in a legal setting, piling evidence over and above or far beyond the evidence that has already made the case for the prosecuting attorney.

- Most of the time, there is no need to keep piling up evidence on top of evidence when his case has already been fully proven - but there does exist some cases where a prosecuting attorney sees a valid reason for doing that.

- And by doing that, it just strengthens his case all that much more - and that's the kind of issue we've got here in Romans 5:20-21 in that *moreover* concept.

- And God did it and teaches us about that abundance issue in connection with our assurance.

- Note that there are numerous times in both God's program with Israel and God's program with the church, the body of Christ (and at least a couple of special times in our epistles) where God is dealing with something that He wants to be understood as AN ASSURANCE MATTER.

- And there are things He says in the course of establishing that assurance that, in and of themselves, they establish it without a shadow of a doubt.

- But there are times where God will go on (and at least on one occasion in our epistles) and He will actually call it or name it "*MUCH ASSURANCE*."

- (But there are other occurrences of much assurance matters even though that exact terminology isn't utilized.)

- I Thess. 1:5 - Notice that just by the word assurance, it conveys that assurance by itself. And when you have assurance you have **CERTAINTY**.
- And you have that certainty beyond a shadow of a doubt - you're "sure" of something - you've been made certain of something - and therefore there's no question in your mind with respect to either the truth or the reality of it.
- Q: - So if that's the case, then why would there be a need for "**much assurance**?"
- A: - Most importantly, there really are times when there is a need for "*much assurance*" - especially when the thing you're talking about is not only subject to attack (an attack that is designed to break it down, or corrupt it or designed to contradict it, etc.) but also when you're dealing with something that is the object of a determined attempt to corrupt or discredit or attack it, then there is a need for "*much assurance*."
- And so, whenever you're going through a "*much assurance*" issue, either in God's program with Israel or with us in this dispensation of grace, you're being told at the exact same time that the issue that is being dealt with is an issue that is a necessary target of attack by the Policy of Evil in that program.
- And this (our eternally secure "*at-one-ment*" justification and salvation) is a necessary target of attack in the policy of evil in this dispensation of grace.
- (And when you think of what is coming up next, you can understand exactly why.)
- But the point is that in connection with any of those assurance matters that, because they are subject to attack and are targets of attack, God supplies "*much assurance*".
- And that's why you have the doctrine that is dealing with it constructed in such a way that you end up with the fundamental, basic assurance, and then an addendum to it that provides the "*much assurance*."
- And it's not that there is no assurance without the "*much assurance*" but it's that the "*much assurance*" is there to make the issue as it were, **CASE-HARDENED!**
- (Ex. buying a chain at the hardware store - 2 kinds, regular and "case-hardened" = the special application to the metal in the chain; done with an alloy, or a special double tempering process, or a heat process, or some other metallurgical process that can do what is called "case-harden" it. And that makes it just all that much more difficult for that chain to be successfully broken by someone or something that is determined to break one of the links in it.)

- That's the kind of thing that is going on here in the conclusion.

- It's not that there isn't any assurance without the 'much assurance' kicker on the end - but it's there for the individuals to whom the assurance has been given, as an ALERT to him, first of all, that the thing he has just learned is going to be assailed and attacked, and the 'much assurance' concept is just something that makes it so that the response to those attacks are just laughed off all that much more as being totally ridiculous!

- And when (:20-21) bring in this other issue, that's why it is done the way it is.

- Side note: This is really one of the first times you are confronted with this 'much assurance' issue and how it all works.

- And it's a profitable thing to take some time here and recognize just how it works and why it is used, because the truth of the matter is, you will get many more of these as we go through the curriculum for our sonship education.

- In fact, we won't get out of Romans 6-8 without encountering another one. (And those are just the first of many).

- And your Heavenly Father will expect you to know how to deal with them and also be aware of the ALERT that they are always giving you.

- And that's where a portion of you education comes from in connection with understanding the Policy of Evil and how it operates against you; and what it's going after; and why what it is going after is so significant to it. (Which is a big issue for the bishop out in the Pastorals - I Tim. 4:6)

- But more often than not the term '*moreover*' will not be used, but you are supposed to recognize when a 'much assurance' issue is being made to you to as it were to **case-harden** the doctrine or form of doctrine you've just been taught.

- And finally, (getting the lay of the land so to speak), because (:20) ends with a colon, while it could stand as a sentence unto itself, there is one additional statement that is supposed to be attached to (:20), so (:21) goes with (:20) as the final statement of the 'much assurance' 2nd part of the conclusion.

- And note that you will get something told to you in (:21) that you already know (*viz., as sin hath reigned unto death*), but along with the statement that immediately precedes it in (:20) and the final statement after it, you get some information that you never have been told up to this point.

- PART ONE OF THE CONCLUSION: Romans 5:18-19

18 *Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.*

- **Therefore** - Alerts you to the fact that you are now beginning to conclude all of the information you have just been presented with.

- So you really have to begin to concentrate and pay attention because you are expected to bring all of the elements you have been presented with from (:12) - (:17) to bear on this conclusion.

- Paul is going to return to the terminology he began with and all the doctrine concerning it must be properly handled and processed in your human spirit so that you will follow every step in the conclusion.

- And this is especially true for those major inequalities that exist between the two statuses of the *one man* Adam and the *one man* the Lord Jesus Christ.

- And the reason for that is because you are going to get the gathering up of one (the *one man* Adam) in the "as by" phrase; and then the gathering up of the other one (the *one man* Christ) in the "even so" phrase.

- So we're going to get an: "AS BY" one  
then  
"EVEN SO" by the other.

- And the one is not at all equal to the other!!!!

- And what (:18) is going to simply do is gather up the information about each *one man* and the status each one produce - along with the results or the way in which the judgment of God's Justice responded to each status as men find themselves in them.

- And since all that is information we should have already processed in our human spirit, the power or punch of the conclusion is not found in (:18), but found in the further concluding explanation or concluding amplification found in (:19).

- *Therefore as by the offence of one* - Reminds and alerts you to what Adam did as the *one man*: he repudiated God's authority and became 'at-odds' in His sight, worthy of whatever punishment God's Justice would impose in judgment of him.

- *Therefore as by the offence of one judgment came upon all men* - This expression gathers up all that we have seen in connection with the response of God's Justice: by Adam's one single sin the Justice of God responded in *judgment* of that one act - but the judgment would not fall on only the *one man* Adam.
  - Since Adam was created in the legal stature of a *one man* whereby what he did would create a status that could and would be legally *passed* on to others besides himself, the *judgment* of God's Justice could not just consider that *one man* Adam alone, but it would also extend to fall upon all men - all men (literally each and every man and woman) who qualified for that status (and they all do) would, by the judgment of God's Justice in connection with that *one man* Adam legally pass Adam's own judgment upon them all!
    - And now, after carefully considering the action of the *one man* (both Adam and Christ) back in the inequalities of (:15-17), by the change of terminology from the *many* to "*all men*" the focus of attention in the conclusion shifts from focusing upon the figure capacity of the one man Adam & Christ to the individuals that are affected by either the one man Adam or the one man Christ.
      - Therefore it is now appropriate to talk about *all men* in (:18) because the issue here is to look at the individuals that are affected by what the one man Adam/Christ did.
        - And now, front and center in this issue is that *all men* that are found in the 'at-odds' status Adam, created by his one single act of sin, naturally stand collectively in the ominous and terrible position where the only kind of relationship they will ever have with God is being a paltry & guilty defendant in God's courtroom where the only thing they will receive from God is His righteous judgment in connection with the status they are in.
          - Imagine, the only relationship the unjustified man will ever have with God is confined to the courtroom of God's righteous judgment - and with no hope of ever being cleared or freed of the charge!
- *Therefore as by the offence of one judgment came upon all men to condemnation;*
  - In the case of being found in the 'at-odds' status of the one man Adam, the judgment of God's Justice renders its verdict: condemnation (κατάκριμα = a legal judgment of guilt and accompanying order for punishment; a damnatory sentence).

- And this condemnation would run the span from the time Adam, himself, was condemned to death all the way to include the righteous final judgment at the Great White Throne. (The final realization of the executed judgment of God's Justice).

- *Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one ...*

- "even so" = while we have formed in our thinking that the status produced by the *one man* Adam and the *one man* Christ are different and unequal - the expressions "as by" and "even so by" set up the issue that while these are different and unequal statuses, they nonetheless came into being by the *one man* legal stature that both Adam and the Lord Jesus Christ possessed. (The **figure** issue of vs.14)

- In other words, Adam didn't produce his 'at-odds' status within a different legally operating position than Christ. No. Both men (as that *figure* issue taught us) functioned in the same legally operating capacity - but one offended, and the other didn't.

- And this expression keeps us on track - tracking with the legal basis that would be acceptable to the Justice of God to pass on lawfully that status to all men who qualify for it.

- "by the righteousness of one" = expresses the act of the *one man* the Lord Jesus Christ as being perfectly acceptable and perfectly compatible with the absolute holiness of God.

- And as will be dealt with a little later on, it is my understanding and appreciation that this isn't just talking about the entire life of Christ, but particularly dealing with the time and place and means when *the free gift* was produced = the cross-work of the Lord.

- *Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.*

- "the free gift" = the perfect at-one status of Christ which includes His righteousness and life. (A permanent status).

- This is the status the *one man* Christ produced - a status we just learned in the inequalities has been much more powerfully produced with greater judicial enforcing power!

- *Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.*

- “*came upon all men*” = again the issue in (:18) are the individuals that are affected by the acts of the *one man* - and in this half of the verse, the *one man* Christ and how individuals are affected by what Christ did.
- And just as a legal requirement was met in the eyes of God’s Justice in order to legally pass on and apply what Adam did to *all men*; by means of the legal requirement of faith alone in Christ alone without works of any kind at any time, even so *the gift came upon all men*.
- “*unto justification of life*.” = this is the status of being justified unto eternal life - and because *the free gift came upon all men unto justification of life* it brings into the conclusion that issue found up in the final issue of the inequalities: that the “at-one-ment” produced by the *one man* Christ is much more powerfully existing than that produced by the *one man* Adam.

#### Summary:

- While we covered a lot of things in (:18), I tried (as much as in me is) to keep it down to what is just within the parameters of the information we have just been given.
- And to review in detail that information is not warranted nor is it needed in this first and former conclusion.
- The whole purpose of this first part of the conclusion of (:18-19) is to allow us to now come along, and based upon the fact that we understand from the beginning of this doctrine that we’ve got the one man Adam that creates the ‘at-odds’ enemy status that we were all born in to, and the one man Christ who provides for the reconciled status that we are now said to possess having trusted Christ as our savior.
- The issue now is to be able to take everything that has been explained about that reality; and then the inequalities that pertain to the mechanics and everything with respect to the creation and features of those 2 statuses all kind of gets put back together now, and the whole issue is to understand that the 2 statuses exist solely on the basis of what those 2 individual “one men” did.
- And the focus on the offence of the one and the righteousness of the one, and then in (:19) the one man’s *disobedience* and the *obedience* of the one, is to focus upon the one man Adam in the negative sense and the one man Christ in the positive since.



- And so because what this 1st part of the conclusion is doing to present the full persuasion that the 'at-one' status in/through Christ is a permanent one, and because it is simply taking all of the various aspects and issues that were analyzed in the doctrine that taught us all about it (in :12-17), this is, therefore, NOT the place to get analytical or analyze any of these concepts or issues any further.

- So we have...

*19 For as by one man's disobedience (Adam) many were made sinners, so by the obedience of one (Christ) shall many be made righteous.*

- The temptation is to go in to an close critical analysis of Adam's *disobedience* and Christ's *obedience*, but that's not the issue here.

- And the way in which the information is being re-gathered (so to speak) and the terminology that is used is such as it is, because it is making us zero in on the issues concerning the one man Adam and the one man Christ, excluding everything else that we could ever think of that could have some effect upon our ability to stay in this reconciled status.

- That is, it's not our obedience, it's His obedience - just like it wasn't our disobedience that got us into the mess, it was the disobedience of the one man Adam that got us into it.

- It's the obedience of the one man Christ that the Justice of God looks at and takes into account and upon which the reconciled status exists - not our own obedience.

- And the point really is not to analyze the terminology in the conclusion. (A conclusion is not the place to bring something brand new into the picture - a conclusion is taking everything that has been said, and you might use some new terminology, but it's terminology that allows you to kind of wrap up everything that has been said into a package without having to repeat it all again.)

- And here it's simply the issue of recognizing that everything the Justice of God took into account when it came to creating the 'at-odds' status and creating the 'at-one' status is based upon what was done by each respective one man.

- Therefore, those two terms in (:19) "*For as by one man's disobedience*" and "*so by the obedience of one*" - i.e., the terms *disobedience* and *obedience* indicate NON-COMPLIANCE on one hand, and COMPLIANCE on the other hand.

- And it's the Justice of God looking at the non-compliance and then looking at the compliance, and on the basis of one man being attributed to the non-compliance and one man being attributed to the compliance, He established the 2 statuses.

- And the 2 statuses solely exist upon the non-compliance or the compliance of those individual one men.

- And it's not that these are not important or sideline issues, but the real thrust of the passage is to drive home the conclusion that the whole passage has been driving at all along - and to get you to appreciate the way in which the judgment of God's Justice responded to each one man.

- Therefore, my understanding is that because you are now in the conclusion, these terms are wrapping everything up.

- And now that we have the issue of the inequalities of (:15-17) in our understanding so that we know that what we now have reconciliation-wise through Christ is not back to what Adam originally had before he transgressed (so we're not back into a probationary at-one standing with God).

- Now the issue is to drive home the fact (the proven fact) that since that's not the case, the issue therefore is to look at our reconciled status now both through and in Christ, and to draw the obvious conclusion that this thing has been driving at all the time!

- And that obvious conclusion is that it is a **PERMANENT AT-ONE-MENT** because the Justice of God is only looking at the obedience of the one man Christ Jesus when it came to Him doing what needed to be done to produce the reconciled status for us in the first place.

- And just as the Justice of God looked at the one disobedient act of Adam when it came to creating the 'at-odds' status in the first place, it only looks at the obedient act of the Lord Jesus Christ to produce the reconciled status.

- But there is, sitting in (:19) one other thing that is important to **not** overlook - and it is what, along with all that's wrapped up in the terminology, drive the obvious conclusion of PERMANENCE home:

*- For as by one man's disobedience many were **made** sinners, so by the obedience of one shall many be **made** righteous.*

- *made* = (καθίστημι = to place or set; to appoint to an office; to establish; in a legal sense, to constitute)

- And that's why we can be therefore **MADE SINNERS** and **MADE** RIGHTEOUS - that's "*made*" in the sense of **constituted** - because that's exactly what you're dealing with here - you're dealing with a **JUDICIAL MAKING** - and when you're dealing with a judicial making you're dealing with a judicial constituting - kind of like getting a judicial stamp on it saying, "This is it - this is the way it is!!!"

- When something or someone is *made* in a sense of being judicially constituted, it carries with it the idea of being invested with supreme authority derived from the highest source of power!

- And that's the way it was when many were made sinners, and that's the way it is now when many be made righteous.

- As you are now "in Christ" you are *made righteous* - that is you have been constituted righteous by a judicial pronouncement that is based upon the unalterable authority of that Justice that has now established that status with that constitution to it.

- And in keeping with the inequalities, even though *many were made sinners*, God wanted you to get out of that status, and He provided the means to do it - but *when many be made righteous*, once you get into that status (in Christ) there is no option, no possibility, no threat, etc., of ever getting out of it. (*But not as the offence, so also is the free gift.*)

- But the point of the whole thing is that it is based upon, and solely based upon, the one disobedient act of Adam when it came to making the many sinners, and the permanent 'at-one-ment' of our reconciled status in Christ is based upon, and solely based upon the one obedient act of Christ when it came to making us righteous.

- And so the issue isn't bringing something new in, or even amplifying on something any more - it's the issue of drawing the conclusion everything has been driving at all along.

- Since we're judicially made righteous in Christ to the full satisfaction of the Justice of God, and since we now possess an entirely new status Christ Himself produced and which status He Himself is in: just as permanently at-one as the Lord Jesus Christ is with the Heavenly Father, we also have that exact same permanent reconciliation:

- WE HAVE NOW RECEIVED THE AT-ONE-MENT  
(Just as (:12) said we did - and the effectual working of the doctrine from there down to here should have you 'joying in God through our Lord Jesus Christ, by whom we have received it!)

- ... and you should know WHY you have it!

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.... but then you notice that there is something more!

*Romans 5:20-21*

*20 Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:*

*21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.*

## INTRODUCTION:

- With this *moreover*, we now have something else brought in that hasn't even been made mention of yet, and it is brought in, NOT because what has already been said needs it to exist, but when you ADD this to it - if it's possible for assurance to become much assurance, that's what this does for the doctrine of the eternal security of our justification, salvation, and reconciliation unto God.
- And what it is, is the issue of the POWER OF GRACE compared to the power of sin!
  - (:20-21) are all about bringing grace into the position of POWER in your thinking. And one of the main reasons (:20) starts out with the "*Moreover*" is because this additional power issue of grace has to come out now.
  - And the reason why the *law entered* to the degree to which it did and for the purpose for which it did is what Paul specifies in (:20). The issue of the law entering *that the offence might abound* was for the purpose of making it so that *where sin abounded, grace did much more abound*.
  - And so this means that what we're looking at is another function of the law here in (:20). And the function of the law in (:20) is not the imputer of sin issue we looked at back in (:13). It's another issue entirely about the law.
  - And it's a time-limited function (so to speak) that the law had. In other words, there was a particular time in which God, in connection with the law functioning as per what (:20) says, wanted (just as it says) *the offence to abound*. And its (the law) purpose was to make *the offence abound*.
  - And that's why it says in (:20) where sin abounded - and there's a definite contrast that God is establishing.
  - And it's in that context that the issue of grace's power is going to be pointed out and you're going to have to come to deal with the issue of grace being more than just a theoretical concept type thing, or more than just an abstract type thing, or more than just a way of describing a way of God doing everything for us - it is that, but it's also more than that.
  - And it becomes an established *modus operandi* so to speak. And in connection with that, it's got, therefore, all the features that a *modus operandi* would have - and that means, therefore, that it has a describable power to it.
  - And when it comes to being able to describe that power and to understand and appreciate it, in preparation for grace's power being put on display and being understood and appreciated by the one's who are the beneficiaries of it, God gave the law a particular function. And when He brought it in, it did its job, and by doing its job it set a background by which the power of grace could be appreciated. And that's what (:20-21) set forth.

- In this final conclusion of (:20-21) is something that God also made the preparation for in advance, when He brought the law in.

- So that, when the grace that was accomplished by Him through the cross-work of the Lord Jesus Christ had been accomplished, the knowledge of this other capacity that He gave to the law would be able to be talked about, and it would be able to put on display the fact that the grace that He manifested and put on display and put into effect in connection with the cross-work of the Lord Jesus Christ is STRONGER, MIGHTIER, AND SUPERIOR to the power that sin had when He caused the offence to abound under the law's reign.

### **Romans 5:20**

***Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:***

- "*Moreover*" = here's something more, and it goes over what we've just dealt with. It's an additional matter that can now be said and can be brought in, and by being brought in, either just add all that much more power to what has already been said, etc., but it, itself, is not either a natural thing that has come out of what has been said already, nor is it a necessary that has come out of what has been said already. It's something therefore that is being added as almost an additional concept in and of itself.

- The *Moreover* alerts you to the fact that this sound doctrine will be subject to attack and it will be a determined attack of the Adversary (by his competing wisdom and doctrine).

- So God provides *much assurance* for the doctrine of our "at-one-ment." - *For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; ..... (I Thess. 1:5)*

- And by providing that much assurance, the proof, the issues, and all of the information that goes to provide full persuasion and full confidence in our eternally secure status in Christ becomes, as it were, CASE-HARDENED.

- And now, here is presented another function of the law that had a particular work or operation that is going to be the basis for making our 'at-one-ment' case-hardened:

- "*the law entered, that the offence might abound.*"

- Takes you back to Mount Sinai and the time in which the law entered into the world.

- “*the law*” = the law given to Moses at Mount Sinai.
- “*entered*” (Aor.Act.Ind. παρεἰσέρχομαι = (para) alongside + (eiserchomai) to stand or enter - hence to enter or come in to, near, or with something so as to be present with or beside it.)
  - The term indicates that the law of Moses was added to something already in existence.
  - And that already existing thing was **sin** that had already entered into the world by means of the one man Adam and his transgression. *Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: (Romans 5:12)*
  - Therefore the purpose of the law’s entrance into the world was not to redeem men (only Christ could do that), nor was it to make men sinful because (as has already been proven from (:12-14) all men are born naturally sinful by virtue of the act of the *one man* Adam which was legally passed on to them all.
  - But the law did enter (as we have already studied) at the time when God-awareness and man’s own self-awareness had diminished as a part of man’s devolution into his ungodliness.
    - And as we noted, the law, functioning as an imputer of sin, with its more universal applications provided for a restoration (so to speak) of a keener God-awareness and a keener self-awareness.
  - And as we have also already noted, the law has MANY functions or many operations to it:
    - We saw one of them back in Rom. 3:19-20 where it functioned “*that every mouth may be stopped, and all the world my become guilty before God*” making it so that “*there shall no flesh be justified in his sight: for by the law is the knowledge of sin.*”
    - And then another operation of the law was stated in Rom. 5:13 where it functioned as an imputer of sin: “*For until the law sin was in the world: but sin is not imputed when there is no law.*”
  - And now we are going to look at one more operation or function of the law - but it is a very special operation that, while it happened historically at a particular point in time, this is the first anyone has been told about it!

- And the operation of the law brought out here is:

- “*that the offence might abound.*”

- And this is going to establish the first part of a contrast: the contrast of the power of grace compared to the power of sin!

- My understanding is that this additional operation of the law is an operation that God had designed in it from the very beginning.

- And God never ever spoke about this purpose of the law anywhere else in all the Bible. He never said anything about it, and there is no place you can go to find anything about it, except for right here in Romans 5:20-21.

- And the reason is because the only effectual working it has is in the doctrine of the AT-ONE-MENT!

- It’s pretty much meaningless outside of this context.

- So as we begin dealing with this in (:20) “*Moreover the law entered, that the offence might abound.*” you’re not going to be able to come along and say, If we go back to Exodus or Deuteronomy or somewhere else you can find Moses saying something about it .... because you’re NOT going to find anything about it there!

- This is something that God came along, and when it came now to being able to deal with saints on the basis of having them understanding and appreciating the *at-one-ment* that they have with Him through/in Christ - and this does not mean that other people that were justified didn’t have at-one-ment, but the issue was God didn’t tell them and teach them the doctrine of the *at-one-ment* - He’s not going to teach it until post-cross anyway. And He teaches it to us in this dispensation of grace.

- And the point in saying that is, this is where you find it. And this is where this other issue about the law comes in to effect and you learn that God has this other reason for bring the law in (to make *the offence abound*) for the sole purpose of making it so that when the reconciling work was produced by the Lord Jesus Christ, and He was ready therefore to teach His saints, post-that time about the at-one-ment that they have through/in Christ, He would tell them about this and they would be able to joy in Him just as He, Himself joys in it and be thrilled to the furthest depths of their hearts regarding the absolute security of their reconciled status unto God on the basis not only of the creation of the reconciled status and the constitution of being made righteous in it, but also based upon this wonderful, now-to-be-understood issue concerning the power of grace in contrast to the power of sin.

- Moreover the law entered, **that the offence might abound**. .....

- This first statement in (:20) simply gives us the stark reality of the situation. (And you will get another statement of reality in the beginning of (:21) - *That as sin hath reigned unto death, ...*) - (Each verse opens with this statement of a stark, indisputable reality.)

- And while God expects you to be able to go back into all that has been previously said before you get here in Romans, you can, indeed find the reality of that issue.

- But what you can't do is to go back and find a verse that describes this particular function/operation of the law as it is set here in contrast to the power (the invincible power) of God's justifying grace. -- You can't go back and find a verse that tells you, in advance, about this issue - or that previously describes this matter.

- And so, what you need to be thinking about here at this point is that *the law entered, that the offence might abound*.

- So we can look at it. And the law, historically, did this very thing.

- The *law entered* (Mt. Sinai), and during its run, so to speak, it made sin abound.

- Mat. 5 is a good place to see this very thing happening.

- It's good not only because of this issue, but also because the whole issue of this operation of the law making the offence to abound grows greater and greater and hits its greatest power at the Cross of Christ!

- Mat. 5:17-22; 27-28; 31-32; 33-34; 38-39; 43-44

- You are expected to know (with each one of these opening statements - "*the law entered, that the offence might abound*" (:20) "*as sin hath reigned unto death*" (:21) - and even with the beginning of the second statement of (:20) - "*But where (οὗ) sin abounded*") - and God expects you to think back and recognize the reality of what He just said.

- But what that involves is you thinking back and recognizing the issue of what's been going on in this world since sin entered the world, and therefore when the law was brought in so that *the offence might abound*, that's recognized as exactly what happened - sin or *the offence* abounded and its strength as reigning unto death as (:21) says was just made blatantly obvious.



- It was something that no one could contend with and no one could ever escaped from!

- And therefore, as far as man was concerned, there was no greater power operating upon him than SIN!

- It reigned unto DEATH! No one ever escaped it. No one ever overcame it.

- And with the previous understanding we got that from the time of Adam until the law men were still dying, but now after the law entered the world, it makes that issue of their sin and the offence abound to an exponential degree - and that law is now constantly calling for their death with every minute violation of it that men perpetually commit.

- And no one ever just thumbed their nose at it and succeeded in getting away from it!

- And until the power of grace was put on display in connection with dealing with the power of sin, THERE WAS NO GREATER POWER KNOWN TO EXIST than the power of sin!

... but there's more to (:20) than *the law entered, that the offence might abound*. The next statement is - *But where sin abounded, grace did much more abound*:

- “... ***But where sin abounded, grace did much more abound***:”

- Notice that the terminology shifts from “*the offence*” to “*sin*” - it sets forth first the general, overall encapsulated term of the enemy ‘at-odds’ status that Adam produced and which all men are possessors of by nature (*the offence*); and now it gets to a more specific identifiable and defining term, which, just as equal to *the offence* abounding, *sin*, by nature must also abound along with it. (You can’t talk about one without the other!!!)

- And the law has within it something that makes that happen - something that makes sin abound.

- However, “**WHERE**” - that is, at a particular historical point where sin is going to abound to its fullest degree possible, *grace did much more abound*.

- “*grace*” (χάρις) - #9 Chart

- We have had “*abound*” 2x - both (πλεονάζω = to have an abundance) - but now we get “*much more abound*” (ὑπερπερισσεύω = to ‘hyper’ abound, to abound beyond measure)

- *But where sin abounded* - and that's exactly what it did. It just showed itself to run without hindrance. And something that abounds not only is something that overflows in measure (so to speak), but it also carries the shade of meaning of prevailing widely without hindrance!

- Much like an animal roaming free - and any obstacle or obstruction that gets in its way, it immediately jumps over it. It alludes any attempt to stop it or hunt it down.

- And that's what sin did, especially when the law came in - it alluded any and all attempts to stop it, no one could ever come along and "best" it or escape it. - Its power was without equal! And no one could ever do anything about it!

- Therefore, it was the STRONGEST POWER known to man!!!

- But, God did that, and made that evident by this other operation of the law that would make sin abound, so that *where sin abounded*, grace would be shown to *much more abound!*

- And that takes you to what took place on the Cross of Christ!

- Now there is a power that is known to be GREATER than the power of sin - and that is the power of GRACE!

- And on the basis of that, if there's such a thing as 'much assurance' (and there is) - this provides much assurance when it comes to our eternal security!

- And then, once the fullness of the power of grace is understood, to be not only greater than the power of sin but also supremely stronger and mightier than the power of sin, the final thing is to take that knowledge of grace's supreme power and connect that with the power of the EXISTENCE of our 'at-one' status in Christ being greater than the power of the EXISTENCE of our former 'at-odds' status in Adam.

So verse 21 goes on.....

*21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.*

- As we have already studied, each status contains a reigning domain or existence: In Adam, sin reigns unto death (death being the existence).

- And that reign is incredibly powerful.

- In Christ, grace reigns through righteousness unto eternal life (eternal life being the existence).

- But because it was produced by grace through *righteousness* (the element no man could produce, and the element that alone could satisfy the demands of the Justice of God!)

- Righteousness (δικαιοσύνη) is added to grace to drive home the pure and uncontaminated nature of the power of grace which no man could ever produce by any works he could ever perform - it is the very working nature of grace's power - and it could only be produced by one man - the *one man* Jesus Christ our Lord!

- Our existence (not just how we got in the 'at-one' status, but how we will forever continue on in that status) in our 'at-one-ment' produced by the Lord Jesus Christ is based upon the power of grace reigning through the very righteousness of Christ, Himself!

- As such, there is no corruption in it, nothing that would make it able to be corrupted, nothing that would diminish it or erode it over time, nothing that could ever cause it to be anything other than absolutely perfect in the eyes of God, our Heavenly Father.

- The existence of grace reigning through *righteousness* is the very existence of Jesus Christ our Lord - and to think that we now, because of Him, possess that exact same powerful existence! (That joy should be abounding by now!)

- And the reason is that, *as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord* - it's that powerful reigning issue.

- First of all *sin abounded* and then *sin reigned unto death* - and when something REIGNS it is the issue of it reigning like a ruler that has dominance over you; it tells you what to do; bends you to its will; and puts you under its authority. And you can try your hardest to get away from it, but you can't do it!

- And notice how these reigning issues have been presented to your thinking:

14 Nevertheless death reigned from Adam to Moses ....

17 ... by one man's offence death reigned by one, ...

... much more they which receive abundance of grace... shall reign in life ...

21 ... as sin hath reigned unto death, even so might grace reign ... unto eternal life ...

- The power of grace to reign, to exist, to dominate, is much more of a greater power than the most powerful thing known to men (up until the cross-work of the Lord Jesus Christ), the power of sin-produced death!

- We often talk about grace as 'God doing all of the work' - and yet here is a "work" of grace rarely dealt with or understood properly! (Its power.)

- GRACE IS MORE POWERFUL THAN WHAT SIN CAN DO!  
(The grace that produced the 'at-one-ment' is even more powerful than the Justice of God's response to sin!)

- And the beauty of a passage like this is that when these terms and concepts are honestly dealt with, it really does put grace into a position not commonly understood or appreciated.
- Because if you pay attention to the way in which the 'reigning' issue is dealt with, in a sense you've gone from the general to the particular.
  - Granted, reigning has been talked about all the time, but the context and what has been said about the reigning hasn't always been exactly the same.
  - For when you're first introduced to it back in (:14) it was simply the basic concept that *death reigned from Adam to Moses* in the sense that death held sway. That is, it imposes its will and what it wants to get done upon whatever it reigns over. And even though the law had not entered to impute individual sins to individuals who committed them, the issue is that death was still reigning - it was holding sway. And the purpose in saying that was to make you realize that death had to be holding sway for some other reason than personal sins. And it was holding sway because of Adam's.
    - And when you first get the reigning issue put before you, (here *death* reigning), it is used in that most basic sense of all - holding sway over someone or something.
    - And that concept pretty much stays the same, as far as what is being emphasized about it in (:17).
  - But when it comes up again for this final time in (:21), you've come to the point now where you're dealing with its POWER to hold sway!
  - And the fact that, as it held sway, no one could ever escape it!
  - Every challenge against it that could ever be made failed!
  - And enough time went by to make it so that it became an obvious rule to which there was NO EXCEPTION! IT REIGNED!
  - And therefore it (death) had a power that, as far as any power man had any experience with, it was a power that was indomitable (i.e., incapable of being overcome, subdued, vanquished, or conquered).
  - There was no escape from it - for there was no power stronger!
- (And this is where that joy should become "*joy unspeakable*")!

- You can't hardly hold that joy back any more - and that's exactly what a Moreover or much assurance issue does. It takes that assurance to the point where it becomes almost indescribable or unspeakable.

- I Peter 1:8      - Peter uses that expression to the members of the remnant of Israel (not by any means in this context - even though Peter did have this kind of an understanding of reconciliation) - but Peter uses it in the context of the salvation that the remnant of Israel is going to receive at the end of the 5th installment of the 5th CoP, with their physical salvation.

- And it is said to them in providing them with exceeding assurance or much assurance regarding the reality of the fact that what they've been promised they are going to receive regardless of what they hear out of the mouth of apostate Israel.

- And it's supposed to fill them with that unspeakable joy - it's so powerful, it's so overwhelming, you don't have the words to express it or exhaust it.

- And that's what this capstone issue to the doctrine of our "*at-one-ment*" does!

- Now you've got reigning over you the most powerful thing there is:

-- **THE GRACE OF GOD**!!! --

- Now, if this hasn't "clicked" in your soul, maybe an illustration will help.

- Genesis 3:15 - - - a good example of the concept of something that has greater judicial reigning power than something else.

- When God sets before the Adversary (the serpent) what He says regarding the seed of the woman - a very familiar passage - and as you carefully look at what God says, wrapped up in what He says is really both sides of the judicial settlement of the CONTENTION between God and the Adversary that is going to take place in the Person of the seed of the woman.

- And when He says it like He does, He describes what the Adversary is going to do to the woman's seed - and what the woman's seed is going to do to him.

- And when that actually plays out and takes place historically, there is JUSTICE on BOTH sides!

- The Adversary has the judicial right to deal with the Lord Jesus Christ and *bruise his heel*.

- And God has the judicial right to deal with the Adversary at that exact same point of contention, and through the seed of the woman, *bruise* the Adversary's *head*.

- You've got 2 judicial expressions - 2 perfectly legal, judicial rights to exercise POWER: **but ONE is far greater than the other!!!**

- All I'm after right now is the CONCEPT of one judicial act being more powerful than another judicial act - and simply see that the concept is valid and does exist.

- And the truth of the matter is that someone could come along and argue that, "Well the Adversary doesn't have all the power that God has. God has omnipotent power." - And that is perfectly true.

- But when this issue of the contention of the Adversary is looked at in the details that are spelled out about it later on regarding its judicial setting, **IT'S A LEVEL PLAYING FIELD!!!**

- It's a perfectly level playing field. (or battlefield)

- And that's what makes it so that the Adversary is NOT able to cry foul and say, 'I never had a fair chance - You're God and I'm not!'

- If the contention came down to the issue of God against anybody, well, who in the world is ever going to win against God???

- No one is. And the Adversary, even with his corrupt wisdom, is not THAT stupid!

- No. He saw a legitimate OPPORTUNITY to actually, either win or break even.

- And that's because there was a real, judicial, level playing field at the CROSS.

- One of the great aspects of the Cross of Christ was that issue of fairness - because of the nature of Christ's becoming a man, and bearing our sins on Him, as well as many other issues, a real, judicial opportunity - a fair opportunity existed for the Adversary.

- That exact same concept exists within the legal contention that was taking place at the Cross when it came to settling the issue regarding the right of the implementation of the Satanic Plan of Evil to exist or not to exist.

- And so God created a perfectly level playing field for Him and the Adversary to settle the contention.

- And it was going to come down to the expression of POWER in connection with the execution of Justice against The Christ.

- And the simple thing that is stated in (:15) of Gen. 3 in connection with the reality of that, is that when those 2 expressions of justice vent themselves (so to speak) upon The Christ, ONE will emerge SUPERIOR to the other.

- And the Adversary is being told here that he is going to be on the losing end.

- So that kind of gives you the concept:

- 2 expressions of justice (granted you've got 2 different sources in this context, but since it's a level playing field, it's valid.)

- And one expression of justice is GREATER or more POWERFUL than the other!

- Now in a sense, that exact same thing is what Romans 5:20-21 is saying took place when, in connection with the cross-work of the Lord Jesus Christ, sin previous to that with the law being brought into the world made sin abound, which put the power of sin on The Christ in connection with having to deal with it, in order to provide for reconciliation.

- And when the POWER OF SIN, at its zenith (couldn't get any more powerful than that), was laid on The Christ, the GRACE that provided for Him to be able to deal with it - dealt with it, stripped it of its power to continue to reign unchallenged; deposed it from off its throne; AND GRACE SAT DOWN ON THAT THRONE OF ULTIMATE POWER!

- It is now GRACE that REIGNS supreme, unmatched in power and unable to be deposed.

- Nothing is more powerful. Nothing can therefore overcome it; not even sin!

- Hence, all the more (*Moreover*) are we to understand and appreciate that we are permanently 'at-one' with God. We are 'stuck' being justified unto eternal life!

- So, putting it all together now,

*20 Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:*

*21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.*

- And you should ask yourself: Am I really doing what (:11) says, for the reason it says it?? ( *11 And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.* )

- And you should also ask yourself: Do I really see grace as a power? - as the most powerful operation God has at His disposal? Because if you don't, then you are NOT ready for chapter 6!

- And remember, many many believer's education ends here!

- Well, if not, then maybe something else should be said about what it is in that law that makes the offence and sin to abound like Romans 5:20-21 says it does.

- Maybe I didn't explain clearly enough, or define clearly enough what is that specific thing in the law that makes sin abound.

- This is an issue that, because of it, is the reason for the shift in the terminology in (:20) - from *Moreover the law entered, that the offence might abound.* to *But where sin abounded, grace did much more abound.*

- Previously, in connection with *the offence* we know that it is what brought sin into the world - Adam offended God by his disobedience, and he became therefore the sinner in God's sight.

- And when the law enters the world, you already know something about the law (not just from what you learned back in (:13) about it being an imputer of sin) - but you have already learned from back under the gospel of Christ itself, that *by the law is the knowledge of sin.* (Rom.3:20)

- And you learn therefore that the law has got a special relationship when it comes to dealing with sin.

- You already know by now that its purpose obviously was not to squelch sin, or eliminate it or eradicate it or in any way get rid of it.

- It was designed to SHOW some things about sin that people have to be confronted with and have to acknowledge the reality of it, and admit the truth of it - and in the various contexts in which the law is spoken about in connection with this, there is a particular TRUTH that is being put on display that the law has a POWER and a capacity to put on display.

- And when you are here in (:20) of Romans 5, and dealing with this capstone, much assurance conclusion, it is that one of the capacities that the law had was to put the POWER OF SIN on display. Not just to make sin known and identify sinful things for being sinful things; not just to have the power to impute a sin, when it's committed, to someone's account; but it also has the power (and was given that power by God's own design) for this very purpose that is described here, to be able to put sin's power on display.



- Sin needed to be recognized as something that had an innate or intrinsic power to it.
- And therefore with that power, it had STRENGTH - it therefore had HOLDING capacity (so to speak).
- And when it comes to this final capstone of much assurance doctrine, what God wants us to understand and appreciate is that the power that sin had to (as it says in :21) *reign unto death*, IT HAD NO EQUAL until GRACE came along - grace in the sense of God, by His Jehovah-ness and grace taking sin's power on and dealing with it.
- And what the law did when it entered, *that the offence might abound*, is that along with all its other purposes, functions, and operations, was to show the power that it had, and to show that it had no equal - that no one could deal with it - no one could throw its power off of them - every body died as a result of its power - and they could die as a result of being made aware of a particular sin that they had committed and the law coming along and declaring that thing sinful and sometimes it would even demand the immediate death of the individual.
- And whether the individual was an Israelite that suffered that death because the judges, according to the law had found that individual had committed the adultery for instance, and as soon as it was settled that that's exactly what that guy had done, he was immediately taken out and stoned - put to death.
- Or whether he was a Gentile, who on the basis of what we talked about in the past in connection with the imputer of sin concept, and the influence upon the Gentiles God made with the law, he reads that law and realizes he was worthy of death.
- But this point is that in either case, the issue is that the offence/sin might abound - i.e., the law entered so that sin's power - the fact that it had a power and a reigning power to it that had no equal, that couldn't be bested by anybody - the goal was to put that on display.
- And there was a period of human history, you might say, in which God wanted that on display and make it abundantly evident - which is why (:20) says, *But where sin abounded* - and that's what sin did - it showed itself to run without hindrance.
- And therefore it was the strongest power known to man.
- But God did that so that *where sin abounded, grace did much more abound*.
- And that gets you back to what took place on the Cross.

- It's interesting: You go from Mount Sinai to Mount Calvary.  
You go from one mountain to another mountain!

- And when it hit Calvary, that's where it met its match - and not only its match, it got BESTED! IT GOT DIVESTED OF POWER!

- And now the Cross puts grace's GREATER POWER on display!

- And when you're a beneficiary of that through having believed the gospel of Christ, you **now have the greatest power known to GOD AND MAN**, and it reigns over you!!!!

- And I say it this way because, even though God obviously knew that power was there all along (even before the Cross), but it can't be known fully to man until that Cross takes place.

- And therefore, you're stuck being justified!

- And again, one of the keys there in (:20) is that abounding concept: *Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:*

- Because we often times use the word *abound*, or the concept of the word when we say that something was UNCHECKED.

- That means, therefore, that no one could stop it!

- And when you're dealing with something that is abounding, that's usually what you're dealing with. You're dealing with something that, for the time in which it is abounding, (if it has a time limit on it, like you do here with sin being talked about as, *But where sin abounded, ...*) - therefore there's a limitation placed upon it - but the issue is, when that was going on, it was unchecked - no one could do anything about it. No one could stop it. No one could overcome it. No one could stand up and say, "I'll take charge here. I'll control it!" No. No one could do that.

- And that's the issue. Its POWER was UNMATCHED. It was UNOPPOSABLE. It ran free! And it had no equal.

- And the only way you can put the GREATEST power on display is to put it on display against something that, until it comes on display, is considered the greatest power.

- So the previous power needs to be able to exalt itself! (Kind of like kids playing 'King of the Hill.')

- If you played it properly, you would usually have two teams (say of 5 kids each) on each side of the hill.

- Then, amongst themselves, each team chooses their CHAMPION (like Goliath - he's the champion) - the one that is the strongest.

- And the two teams run their kids from the weakest to the strongest. And the two weakest go first and they battle it out on the top of the hill, and then the next and next - and the teams battle it back and forth - and eventually you get down to the 2 champions on both sides.

- And what you've been trying to do all along is that each team has been letting its **power abound** as they have been sending their teammates up the hill and taking on the challenger/champion.

- And eventually, you come to the point WHERE you are going to send up that hill your GREATEST POWER.

- And he runs up to the top of the hill and says, "I'm King of the Hill!" "And I challenge (so and so) to come and dethrone me!"

- And from the moment that challenge is made THAT'S THE GREATEST POWER being put on display!

- And if we hold on with the illustration and go back to our Romans passage; the last 'kid' that is going to come running up that hill is GRACE!

- And he goes running up and deposes SIN! And says, 'This is the greatest power of all.'

- And there's no one after it. No more challengers. The gauntlet has been fully run.

- Well, it's not the greatest illustration - but the concept is there.

- Because you need to realize that what you're being told in Romans 5:20-21 is that you've got this increasing demonstration/display of power going on until you come to the CLIMATIC MOMENT.

- And this harkens to the Battle on the Cross - to the unseen battle where sin and death was fully dealt with by the Lord Jesus Christ.

(Grace is now in the position of being the greatest power there is!)

- END OF ROMANS 5:11-21

- END OF ROMANS CHAPTER 5

- END OF THE 1ST CORNERSTONE OF OUR FOUNDATIONAL EDIFICATION!