

Prayer:

Slide # 1
Romans

Theme: The Righteousness of God – The Gospel of God

Outline:

- **Prologue:** 1:1-17
- **Doctrinal:** 1:18-8:39
God’s holiness – man’s sinfulness – 1:18-3:20
Justification by grace through faith – 3:21-5:21
Sanctification of the believer – 6:1-8:39
- **Dispensational:** 9:1-11:36 (The place of Israel and the church)
- **Practical:** 12:1-15:33 (Duties and privileges of the believer)
- **Epilogue:** 16:1-27

After the prologue Paul’s FIRST major developed theme in the book of Romans deals with SIN. The flow of Romans 1-5 goes like this...

Slide # 2

Romans 1-5...

The Universal Problem of Sin
The Universal Solution: Jesus
Must Receive the Solution by FAITH alone

Slide # 3

Justification By Faith Alone

Stated: Romans 3
Illustrated in Abraham: Romans 4
Applied to Jesus: Romans 5

In explaining salvation the Bible speaks in terms of three categories of IMPUTATION.

Slide # 4**THREE KEY IMPUTATIONS...**

- The imputation of Adam's sin to the human race (Rom. 5:12-21).
- The imputation of humanities sin to Christ (2 Cor. 5:19).
- The imputation of Christ's righteousness to believers (2 Cor. 5:21).

In Romans 5:12-21 Paul presents the truth of sin and salvation in terms of SOLIDARITY.

Slide # 5

Solidarity in Adam = Sin/Death

- Born into...

Solidarity in Christ =Righteous/Life

- Born Again into by FAITH...

In Romans 5:12-21 the KEY idea being developed is that of SOLIDARITY. Paul began his thought in Romans 5:12 by saying “***through one man sin entered the world***” and then said in this “***all sinned***”. One sinned – all sinned! That is solidarity with Adam. But this was just the beginning of his thought which was then interrupted by verses 13-17. Now in verse 18 he comes back to complete the parallel thought he is wanting to develop.

Romans 5:18 (NKJV)

18 Therefore, as through one man's offense judgment came to all men, resulting in condemnation, even so through one Man's righteous act the free gift came to all men, resulting in justification of life.

A smoother more literal translation of this verse is seen in the Legacy Standard Bible.

Slide # 6**Romans 5:18 (LSB)**

18 So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men.

In Romans 5:18 Paul is summarizing his main idea brought out in Romans 5:12-17 – which is that of SOLIDARITY related to the representative heads of the human race.

In Adam we are under the reign of sin and death on the road to eternal condemnation; in contrast through faith we are in Christ which delivers us from sin and death and results in a reign of righteousness and life.

Note the parallel of “***all men***”. All related to Adam and all related to Christ. There is an exact parallel here and yet a qualifier.

First, note that there are TWO “one acts” here. There is Adam’s ONE transgression (trespass = false step) that resulted in the condemnation of ALL. Thus “in Adam” all are born under sin – we all come with sin. We are all sinners by nature and by choice.

In contrast there is the “one act of righteousness” (referring to the cross and resurrection of Christ in combination as seen in Rom. 4:25), which results in justification of life to ALL! Now there is a parallel being made and yet the surrounding context clearly indicates a distinction.

We are born “in Adam” apart from any personal choice. But that is not true when it comes to being “in Christ”. In verse 16 Paul says, “And the gift is not like that which came through the one who sinned.” That indicates there is distinction here on a number of levels.

In the immediate context in Romans 5:17 Paul has just said those who reign in life are those who “***receive the abundance of the grace and the gift of righteousness***”. The gift of salvation has to be received! What we are in Adam comes automatically with being human; what we have in Christ has to be received! And in the greater context we see it is received by faith.

Slide # 7

Romans 5:1 (NKJV)

1 Therefore, having **been justified by faith**, we have peace with God through our Lord Jesus Christ,

Romans 5:17 (NKJV)

17 For if by the one man’s offense death reigned through the one, much more those who **receive** abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.)

So we note the distinction, but there is also a parallel. Just as we did nothing personal to be “in Adam”; likewise we do nothing in terms of works to be “in Christ”. Just as Adam represented us ALL in the fall; so Christ has represented us ALL in the matter of justification.

The point is PROVISION has made for ALL apart from any doing of our own!

Slide # 8

Isaiah 53:6 (NKJV)

6 All we like sheep have gone astray; We have turned, every one, to his own way; And the **LORD has laid on Him the iniquity of us all.**

John 1:29 (NKJV)

29 The next day John saw Jesus coming toward him, and said, “Behold! The Lamb of God **who takes away the sin of the world!**”

1 Timothy 2:6 (NKJV)

6 who gave Himself **a ransom for all**, to be testified in due time,

1 John 2:2 (NKJV)

2 And He Himself is the propitiation for our sins, and not for ours only but also **for the whole world.**

This is not an isolated emphasis in the Scriptures. Hebrews 2:9 says that Christ by the grace of God tasted death for everyone. As we noted in Romans 5:6 Christ “died for the ungodly”. Peter goes so far as to say that Jesus bought (paid for) false teachers who deny the Lord and whose end is destruction.

By the way I think this is what makes the rejection of Christ so serious! This To reject His provision of grace is offensive beyond description. People will be judged for rejecting “the free gift” provided by Jesus (Rom. 5:15).

Slide # 9

2 Thessalonians 1:8–9 (NKJV)

8 in flaming fire taking vengeance on those who do not know God, and on those who **do not obey the gospel** of our Lord Jesus Christ.

9 These shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power,

Hebrews 10:26 (NKJV)

26 For if we sin willfully after we have received the knowledge of the truth, there no longer remains a sacrifice for sins,

Hebrews 10:29 (NKJV)

29 Of how much worse punishment, do you suppose, will he be thought worthy who has trampled the Son of God underfoot, counted the blood of the covenant by which he was sanctified a common thing, and insulted the Spirit of grace?

So “**justification of life**” has been made available to “**all men**” but it must be received by faith! Just as sin ushered in condemnation; conversely, justification issues in life (Rom. 4:25). Justification means “to be declared righteous”. We are justified by faith and that ushers in life (Rom. 5:1). “Justification of life” is justification which issues in life (Alva McClain).

Verse 19 essentially makes the same point as verse 18 – only in a little different language.

19 For as by one man’s disobedience many were made sinners, so also by one Man’s obedience many will be made righteous.

The one man’s disobedience was Adam’s sin of eating the forbidden fruit in the garden. Disobedience indicates the volitional nature of the sin. In that one act of disobedience MANY were made sinners. The action of the ONE affected the MANY. All who are in Adam are born sinners. There is no exception.

“**Were made sinners**” is the idea “**were constituted as**”. In Adam’s sin we are all considered by God to be sinners!

Five times in five verses Paul makes the point that it was through the singular ONE sin of the ONE man Adam that death and judgment came upon the entire human race. That is an incredibly strong emphasis on solidarity with Adam.

Slide # 10

- v. 15 “by the one man’s offense many died”
- v. 16 “judgment which came from one offense”
- v. 17 “by the one man’s offense death reigned”
- v. 18 “through one man’s offense judgment came to all”
- v. 19 “by one man’s disobedience many were made sinners”

The emphasis of Romans 5:12-19 is that action of the representative head (whether in the case of Adam or Christ) affects the whole of humanity. Just as Adam's disobedience constituted all as sinners, so also Christ's obedience at the cross constitutes as righteous all who believe on Him.

Adam's response to temptation was "My will be done" (Gen. 3:6); but Christ response to temptation was "not My will, but Yours, be done" (Lk. 22:42).

Slide # 11

Philippians 2:8 (NKJV)

8 And being found in appearance as a man, He humbled Himself and **became obedient to the point of death, even the death of the cross.**

It is on the basis of Christ's obedience of going to the cross that we now are made righteous on the basis of faith.

To be "made righteous" means to be acquitted of all charges – to be cleared of all charges before God.

In view is the legal standing of those come to be made righteous. Paul in this context is contrasting condemnation with justification (v. 18); being made sinners with being made righteous (v. 19). Paul is not yet dealing practical sanctification – which he will get to in chapters 6-8. Here he is dealing with our positional **STANDING** on the basis of our union with our representative head (cf. 2 Cor. 5:21; Isa. 53:11).

Slide # 12

2 Corinthians 5:21 (NKJV)

21 For He made Him who knew no sin to be sin for us, **that we might become the righteousness of God in Him.**

Again, we note a corresponding provision. **MANY** were made sinners – **MANY** will be made righteous. The same verb "were made" used in reference to "made sinners" and in reference to "made righteous". In both cases this is applied based on the action of the representative head.

But again we note the qualifier in the greater context regarding "justification by faith" (Rom 5:1) and "those who receive" (Rom. 5:17).

Slide # 13**1 Timothy 4:10 (NKJV)**

10 For to this end we both labor and suffer reproach, because we trust in the living God, who is the **Savior of all men** [provisionally], **especially of those who believe** [actually].

Note the emphasis here: The believer is not only “declared righteous” but actually “made righteous”. This relates to the believer's new nature, which never sins. The believer has a whole new identity, a whole new nature in which our spirit is now wed to the Holy Spirit. This new nature never sins and desires only holiness (cf. Gal. 5:17). Of course, we still have the old flesh – our old sin nature – and hence there is a struggle.

Slide # 14**1 Corinthians 6:17 (NKJV)**

17 But he who is joined to the Lord is **one spirit with Him**.

2 Peter 1:4 (NKJV)

4 by which have been given to us exceedingly great and precious promises, that through these you may be **partakers of the divine nature**, having escaped the corruption that is in the world through lust.

1 John 3:9 (NKJV)

9 Whoever has been **born of God does not sin**, for **His seed remains in him; and he cannot sin**, because he has **been born of God**.

20 Moreover the law entered that the offense might abound. But where sin abounded, grace abounded much more,

A Jewish objector may well have a problem with what Paul has been saying. For the pious Jew everything revolved around the law of Moses. The Jews had a saying that said, “The more Torah the more life” (Mishnah, Aboth 2:7 – ESV Study Bible).

Paul has shown that the great issues of sin and salvation revolve around the two representative heads of the human race. So what about the law – how does that fit in?

The law didn't come on the scene until about 2500 years into human history. The word "entered" (Gk. *parerchomai*) means "slipped in", "crept in", or "came in beside". This shows it was not a MAJOR part of the plan. It was merely a footnote to drive home a point in the redemption story.

The law was never given to save people. It merely made sin more clear. It served to magnify it. It put it in BOLD! The law brought sin to a head (cf. 1 Cor. 15:56). The law of Moses did not make people sinners, it only revealed what GREAT sinners they are.

Note the singular "offense". It does not say that the offenses (plural) might abound. It is what sin already is in essence that the law magnifies.

When it says "***the law entered that the offense might abound***" think of a magnifying glass. Understand the word "abound" in the sense of "magnify". The law magnifies sin and sin magnifies grace.

A read of a paper boy who would ride his bike to deliver the papers. There was one house on the corner and he would just cut across the lawn. He kind of knew this wasn't right but kept doing it to the point a path started to develop. But one day as he came to the this lawn he saw a sign in BOLD LETTERS that said, "KEEP OFF THE GRASS! NO BIKES!" He rode right past it right up to the feet of the owner of the place who shared his heart with him. Whereas previously, he had a consciousness that this was wrong now it was MAGNIFIED!

This is was the law did – it magnified sin! (cf. Gal. 3:19) What was previously inherently wrong according to conscience now formally became transgression (Rom. 4:15; 5:13-14; Gal. 3:19).

Slide # 15

Romans 3:19–20 (NKJV)

19 Now we know that whatever the law says, it says to those who are under the law, that **every mouth may be stopped, and all the world may become guilty before God.**

20 Therefore by the deeds of the law no flesh will be justified in His sight, for **by the law is the knowledge of sin.**

Not only does the law magnify sin in the sense of bringing a heightened awareness of it; but it also serves to provokes the sin nature.

Give the sin nature a law and it feels the urge to cross the line. The forbidden fruit syndrome entices the sin nature.

Slide # 16

Romans 7:8 (NKJV)

8 But sin, taking opportunity by the commandment, **produced in me all manner of evil desire**. For apart from the law sin was dead.

Because of the sinfulness of my heart, when I see a line I want to cross it. In this sense, the **law** makes sin **abound** because it draws clear lines between right and wrong that my sinful heart wants to break. Therefore, the law makes me sin more – but not because there is anything wrong in the law, only because something is deeply wrong in the human condition. – **David Guzik**

In this way the law caused sin to abound! The law helps us to see the gravity of our sin and serves as a tool to show us our need of GRACE. As Paul says in Gal. 3:24, “the law was our tutor to bring us to Christ, that we might be justified by faith.”

But where sin abounded, grace abounded much more,

Sin can never outdo GRACE! As bad as the effects of sin were, GRACE was more than able to restore – and not only restore but to lift higher than ever before.

We might have expected the text to say, “where sin abounded God’s wrath and judgment abounded all the more.” But NO! It says, “where sin abounded, grace abounded much more”.

We see the world drowning in sin all around us and we think how much longer can it possibly be before judgment day comes – and in due time it will surely come. However, we consistently underestimate the GRACE of God. God is still saving people – grace is still abounding. And grace goes further than any of us can even imagine!

Someone says, “I think I have sinned so great that it is beyond the scope of God’s forgiveness.”. This person really does not understand GRACE. Grace is greater than all sin – no matter the sin you have committed.

Paul said, he was the chief or the worst of all sinners – and God by GRACE saved him (cf. 1 Tim. 1:15). There is no sin so great that grace is not greater still! Full forgiveness is provided for ALL sin in total! Jesus paid for ALL sin that will ever be committed! He paid for it in TOTAL! The blood of Jesus is totally sufficient!

So tell me about your abounding sin – go on and on and on. When you get done telling me how BAD you have been I will say to you, “**where sin abounded grace abounded much more**”.

Note it didn't just barely meet the need – it abounds much more! Grace goes way over the top! Grace is so outrageous as to be incredible beyond what we can comprehend. We have no idea all that grace has in store for us!

“Abounded much more” is the idea of “SUPERABOUNDED”. It is SUPERSIZED! It is impossible for sin to stretch beyond grace. You cannot out sin grace! Spurgeon preached a sermon titled, “Grace Abounding over Abounding Sin”. However, grace offered must be accepted.

Slide # 17

2 Corinthians 6:1–2 (NKJV)

1 We then, as workers together with Him also plead with you **not to receive the grace of God in vain.**

2 For He says: “In an **acceptable time** I have heard you, And in the day of salvation I have helped you.” Behold, **now is the accepted time; behold, now** is the day of salvation.

We can't sin more than God can forgive, but we can reject His grace and forgiveness. – **David Guzik**

The emphasis is not that people go to hell for sin, but rather because they reject the GRACE of God offered in the person of Christ. This is the real stand-out eternal crime!

In grace God shows lavish extravagance to people of faith – both in terms of quality and quantity. Grace is all about God's superlative generosity!

As deep as sin goes, God's grace goes deeper. As wide as sin is, God's grace is wider. When sin abounded, grace super-abounded. God's grace is greater than all our sin – **Liberty Bible Commentary**

Clearly abounding grace has the believers eternal life in view as the next verse makes clear, but some Bible teachers have understood SUPER ABOUNDING GRACE to indicate that in the end there will be more people in heaven than in hell. In the end what Adam's disobedience did will be eclipsed by the obedience of Christ in terms of the sheer number of people saved.

I am not necessarily espousing this view – just saying it is out there. Someone as respected as Charles Spurgeon took this view.

Slide # 18

I believe there will be more in heaven than in hell. If anyone asks me why I think so, I answer, because Christ, in everything, is to “have the pre-eminence,” and I cannot conceive how He could have the pre-eminence if there are to be more in the dominions of Satan than in Paradise. – **Charles Spurgeon**

Slide # 19

Our great God of sovereign grace has included a multitude which no man can number of every kindred, tribe, tongue, and nation. *It may well be that there shall be far more people saved than are lost.*
– **S. Lewis Johnson**

Spurgeon took into account the millions of infants who have died through the years. In our country alone they estimate the number of abortions to be somewhere between 65-70 million. China with their one child policy (now reversed) had many millions of children murdered in this way. We don't know how many people have lived on planet earth. We do know that about 4500 years ago a worldwide flood wiped out everybody except for Noah and his family. Some think that right now there might be more people alive on planet earth than down through the rest of history – but we don't really know for sure.

I do believe that the greatest time of revival in the history of the world will follow the Rapture of the Church. When the Day of the Lord judgment falls on the world untold millions and perhaps billions will get saved.

Slide # 20

Revelation 7:9 (NKJV)

9 After these things I looked, and behold, a great multitude which no one could number, of all nations, tribes, peoples, and tongues, standing before the throne and before the Lamb, clothed with white robes, with palm branches in their hands,

Revelation 7:13–14 (NKJV)

13 Then one of the elders answered, saying to me, “Who are these arrayed in white robes, and where did they come from?”

14 And I said to him, “Sir, you know.” So he said to me, “These are the ones who come out of the great tribulation, and washed their robes and made them white in the blood of the Lamb.

Others such as John Calvin also shared in Spurgeon’s view. Another argument for this is God’s promise to Abraham to make his descendants as innumerable as the stars of heaven (Gen. 15:5). And they note that Abraham is the spiritual father of all believers (cf. Rom. 4:16; Gal. 3:29).

Maybe Spurgeon and those who agree with him are right in this, but maybe not. Verses like this give me pause...

Slide # 21

Matthew 7:13–14 (NKJV)

13 “Enter by the narrow gate; for wide is the gate and broad is the way that leads to destruction, and there are many who go in by it.

14 Because narrow is the gate and difficult is the way which leads to life, and there are few who find it.

Certainly, for those who come to faith – for those in Christ – where sin abounded, grace abounded much more – but as to the number this involves versus the number who are lost – this to me is not clear. In fact, the emphasis in the Bible is consistently on a remnant. Even at the end of the millennial reign of Christ the number who follow Satan are shown to be “as the sand of the sea” (Rev. 20:8). But let me say this: I hope Spurgeon is right – even though I very much question it.

The emphasis on abounding grace in the context of Romans 5 is related to those receive the gift – to those who are justified by faith, but that is not necessarily reflected how many are saved. It simply applies to all those who are saved.

It is fitting that the emphasis on SUPERABOUNDING GRACE in verse 20 rounds out the “*much more*” motif that is a prevailing emphasis throughout Romans 5.

Slide # 22

Rom. 5:9 “**Much more**...justified by His blood...saved from wrath”

Rom. 5:10 “**much more**...reconciled...saved by His life.”

Rom. 5:15 “**much more** the grace of God...abounded to many.”

Rom. 5:17 “**much more** those who receive...will reign in life...”

Rom. 5:20 “sin abounded, grace abounded **much more**”

21 so that as sin reigned in death, even so grace might reign through righteousness to eternal life through Jesus Christ our Lord.

Sin reigns in death! The word DEATH means “separation”. In Adam we are born in sin and because of this we all die! In Adam – in sin, we are separated from God spiritually. We are alienated from the life of God. And if we die in our sin without being reconciled to God we will suffer an eternal death – eternal separation from God in hell forever.

Thus, sin reigns in death – for all eternity for the unbeliever. The final word on unbelief is DEATH – eternal DEATH. And in this case sin reigns eternally over the unbeliever. Sin has its way as KING over them forever and ever! People who die in sin do not have everlasting life – they have an everlasting existence that is called DEATH. They have everlasting DEATH – everlasting misery – everlasting separation from God.

Slide # 23

Revelation 20:13–15 (NKJV)

13 The sea gave up the dead who were in it, and Death and Hades delivered up the dead who were in them. And they were judged, each one according to his works.

14 Then Death and Hades were **cast into the lake of fire. This is the second death.**

15 And anyone not found written in the Book of Life was **cast into the lake of fire.**

But as sin reigned in death, even so for the believer grace reigns through righteousness to eternal life. We have contrasted here the reign of sin and the reign of grace.

Grace for the believer now REIGNS. It reigns in triumph over death. It reigns in triumph through righteousness. Now on the basis of God's grace we are now made right with God resulting in eternal life. GRACE now reigns through the righteousness God bestows on the basis of FAITH!

Grace in the surrounding context is shown to be the cross/resurrection work of Christ.

Slide # 24

THIS IS **GRACE**...

- v. 15 "the gift by the grace of one Man, Jesus Christ"
- v. 16 "the free gift...resulted in justification."
- v. 17 "receive abundance of grace of the gift of righteousness...through the One, Jesus Christ."
- v. 18 "through one Man's righteous act...justification of life."
- v. 19 "by one Man's obedience many will be made righteous."

This is abounding grace as seen in verse 20 – what Christ did for us at the cross!

Slide # 25

G – God's
R - Riches
A - At
C – Christ's
E - Expense

Because of Christ, grace now reigns through righteousness to eternal life for the believer. Grace paid the price for our sin making it possible to be right with God resulting in eternal life.

In verse 12 Adam, sin, and death are featured. But at the end of verse 21, a direct contrast is made. "Jesus Christ our Lord" corresponds to Adam. "Righteousness" corresponds to sin. "Life" corresponds to death. There is one more term that has no corresponding one. That is grace! It is that little word that makes all the difference between Adam, sin, death; and Christ, righteousness, life! It is the added term. And that is why the apostle Paul dares to lay the two things side by side and say, "Look at them! The one is much more than the other!" It is because the one contains the grace of God.

– ***Alva McClain***

Eternal life is God's life. Now on the basis of GRACE we are made right with God and now share in His life. Death means separation – life means UNION. We are now in eternal union with God – we will never be separated from Him. Thus, grace reigns through righteousness – grace reigns to eternal life. Grace has overcome death. Instead of death being king, grace is now reigning in LIFE!

Eternal life refers to both quantity and quality. Eternal life by its very definition is forever – it is eternal – it will never end.

People that think you can lose eternal life are wrong on so many levels. To start with if you have eternal life, you can't lose it because if you could lose it it would not be eternal. It would be temporary life. We as believers don't have temporary life – but rather eternal life.

Eternal life is not only forever life – but also quality of life in that it unendingly shares in the life of God. We as believers already have this life. We experience the life of God through the Spirit. It is seen in experiencing the fruit of the Spirit which is God's love, joy, and peace. And then when we die physically we don't enter into the realm of death -but rather life in all its fullness.

For the believer to be absent from the body is to be present with the Lord (2 Cor. 5:8). For the believer to die is gain (Phil. 1:21-23). In God's presence is fullness of joy and pleasures forevermore (Ps. 16:11).

SOME day you will read in the papers that D. L. Moody, of East Northfield, is dead. Don't you believe a word of it! At that moment I shall be more alive than I am now. – **D.L. Moody**

Slide # 26

John 11:25–26 (NKJV)

25 Jesus said to her, "I am the resurrection and the life. He who believes in Me, **though he may die, he shall live.**

26 And **whoever lives and believes in Me shall never die.** Do you believe this?"

Jesus says of the one who believes in Him, "**though he may die** (physically) **he shall live** (spiritually – eternally)". Here Jesus promises that there is LIFE after death for all those who believe in Him. Whoever lives (physically) and believes in Jesus shall never die (that is spiritually). In the Greek "**never**" involves a double negative with the idea being "**never never die**". The emphasis is emphatic!

He who believes in Jesus will NEVER NEVER die spiritually. We will NEVER NEVER be separated from the life of God. As Paul says in Romans 8:39, nothing, absolutely nothing is “able to separate us from the love of God which is in Christ Jesus our Lord.”

In faith we pass from the realm of death to life (Jn. 5:24), but we still live in mortal bodies that are breaking down. We are those who are spiritually alive, and yet living in bodies that are dying. The last component to complete our salvation experience will be glorification in which our bodies are either raptured or resurrected to be like that of Jesus. Paul refers to this as “the day of redemption” in Ephesians 4:30.

The word **redemption** means “*to be set free*”. Understand that there are two phases of redemption. Eph. 1:7 says “we have redemption through His blood, the forgiveness of sins”. As believers we already have this. This **first phase** of redemption for the believer is already a reality. We have already been set free from the penalty and the power of sin.

The **second phase** is yet future, when Christ comes for His people. At that point, we will be set free from the presence of sin in the context of a glorified body. At that point, our REDEMPTION will be complete. We will have glorified bodies that are completely free from all the effects of sin. We will be free from the penalty, power, and presence of sin in that day. This is the future day of redemption when we will forever be completely set free from all the affects of sin.

But this is all part of the package of eternal life. And just as sure as we have been set free from the penalty of sin, so also we will in the future be set free from all vestiges of death in the body. Glorification is coming!

Sin abounded bring death, but grace abounded much more. For us as believers death is a very limited reality. Yes, we still face physical death, but not spiritual. And then even though we grapple with the physical death reality – that experience only goes for a few years – normally 70 – 80 if you are strong. Compare that with abounding grace that ushers in ETERNAL LIFE that will never end! Indeed GRACE has SUPERABOUNDED in LIFE!

Adam did not have “eternal life” before the fall – he had “probationary life” (so to speak). But we have eternal life. Adam did not have righteousness permanently credited to his account – but we do. Adam did not have the security of eternal life -but we as believers do! Where sin abounded – grace abounded MUCH MORE!

Slide # 27**1 Corinthians 15:22 (NKJV)****22** For as in Adam all die, even so in Christ all shall be made alive.**1 Corinthians 15:56–57 (NKJV)****56** The sting of death is sin, and the strength of sin is the law.**57** But thanks be to God, who gives us the victory through our Lord Jesus Christ.

Note this happens “***through Jesus Christ our Lord***”. Those are five vital words. They are referenced at the beginning, middle, and end of Romans 5.

Slide # 28**Romans 5:1 (NKJV)****1** Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ,**Romans 5:11 (NKJV)****11** And not only that, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation.**Romans 5:21 (NKJV)****21** so that as sin reigned in death, even so grace might reign through righteousness to eternal life through Jesus Christ our Lord.

Through: Through means this happens because of Jesus. He is the means or agency by which it takes place. It’s all based on Him. He is the one mediator through whom it all happens.

Jesus literally means “God-Savior”. His name is called Jesus because He saves His people from their sins (Matt. 1:21).

Christ literally means “Anointed One” corresponding to Messiah in the OT. It refers to the special chosen One prophesied in the OT Who would come as Deliverer of and Ruler over God’s people (cf. 1 Jn. 2:22; 5:1).

Our emphasizes personal possession. All believers have appropriated the truth of WHO Jesus is by faith. He is OUR Lord and Savior.

Lord means “God-Master”. When used of the risen Lord it always denotes His sovereign Lordship over all. For all believers He is recognized as “our Lord” (Jn. 20:28-31).

Romans 5 presents the truth of two headship realities. For the sake of illustration let me speak in terms of **two teams**. We were born on Adam's team. And this means we were born in sin. This is team DEATH. We all come by this naturally.

But then there is Christ's team. This is team LIFE. You don't get there naturally, but rather supernaturally. You were naturally born on Adam's team, but to get on Christ's team you have to be born again spiritually.

In college football there is this thing called the "portal". If a player wants to switch teams there is a certain time when they can enter the portal and make a move to another team.

The portal (spiritually speaking) is now open. God says, "Behold, now is the accepted time; behold, now is the day of salvation" (2 Cor. 6:2) and Paul says we, "plead with you not to receive the grace of God in vain."


But how does this transition from Adam's team to Christ's team take place?

Slide # 29

John 1:12–13 (NKJV)

12 But as many as **received Him**, to them He gave the right to become children of God, to those who **believe in His name**:

13 who were **born**, not of blood, nor of the will of the flesh, nor of the will of man, but of God.



Romans 5 makes this same emphasis connecting FAITH to LIFE in Christ. Draw a line from Romans 5:1 to Romans 5:21 and you will have the connection.

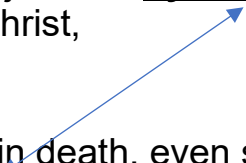
Slide # 30

Romans 5:1 (NKJV)

1 Therefore, having been justified **by faith**, we have peace with God through our Lord Jesus Christ,

Romans 5:21 (NKJV)

21 so that as sin reigned in death, even so grace might reign through righteousness to **eternal life** through Jesus Christ our Lord.



It all comes down to this: What Jesus has done for you (grace) and receiving Him by faith. In Adam you are born a sinner; in Christ grace reigns through righteous to eternal life.

In John Bunyan's classic Pilgrim's Progress there is a character named "Mr Honest" who represents genuine faith. Bunyan presents his last words in this way:

"Then Mr. Honest called for his friends, and said unto them, I die, but shall make no will. As for my honesty, it shall go with me... The last words of Mr. Honest were, Grace reigns. So he left the world."

- ***John Bunyan, Pilgrim's Progress***

Have you HONESTLY believed on the Lord Jesus Christ? If so, when it comes time for you to leave this world you too can depart knowing the reality of "***Grace reigns***".

Believe on the Lord Jesus Christ, and you will be saved (Acts 16:31).