

## 96-05-10a

On this evening, as we prepare to resume our studies in the Book of Romans, let's begin by going to the Lord in prayer. Father, we thank You for this day. We thank You for the privilege that we have of assembling and fellowshiping together and being nourished up through the truth that is contained in Your Word.

We pray that as we look at these things tonight, that God the Holy Spirit will minister them to our souls and that we will be transformed by them and be thoroughly equipped for every good work. We ask it in Jesus' name, Amen. Okay, in our study of the Book of Romans thus far, we've covered the first four chapters and half of chapter five.

And Paul is writing to a church in Rome, a church that he has never visited. He knows a lot of the people in the church personally, but he has never been to Rome. And this is actually a collection of churches.

When we get to chapter 16, we'll see that there are many groups in Rome there that meet in houses and so forth, not that much different than what we're doing here. And the biggest problem facing believers in Paul's day, especially in this group, was the challenge of what to do after they came to Christ. They were believers.

They understood who Jesus Christ was, that He died for them and that they belonged to God and had been delivered from the lake of fire. But the big question after that is, well, now what? What is my responsibility? How can I live in a way that pleases the Lord? And there was a ready answer because the Jews had been around for a long time. They had had the Law of Moses for over 1,400 years, and they had a solution.

And they said, well, now that you believe in God, you pagans especially, now you need to become Jews. You need to live according to the law. And even Jewish people who understood that Jesus Christ had come and fulfilled the law, there was a lot of confusion about how to live the life that would be pleasing to God and the life that God would approve.

And most people had the idea that you had to do things to please God. You had to go on a campaign of morality and righteousness and good works to be acceptable in God's sight and certainly to be acceptable in other people's sight. And this is what Paul is addressing in this book.

And so he starts out by talking about the people that everybody agrees are bad. There's no question in everyone's mind that the category of people who break the Ten Commandments, who steal, who are depraved and criminal and so forth, everybody agrees that they're not living the life that pleases God. So Paul starts out in Chapter 1 and he says, here is the way not to do it.

And the key thing that he says in Chapter 1 is that all of this unrighteousness and all of this unworthy life is a result of one thing. These people have rejected the truth of God. God has

revealed Himself.

He's revealed His existence and that He created the earth. And people suppress that truth. And he says the righteous wrath of God is revealed from heaven against the people who suppress this truth.

If God reveals Himself and you push that away, you're going to experience the wrath of God no matter who you are. And so everybody agrees, well, these people certainly deserve that wrath. Well, in Chapter 2, he comes back and he says, now a lot of you are believers and you're doing the very same thing.

You're out here doing lots of righteous works. People look at you and say, wow, he's holy, he's righteous, what a fine Jew. But you yourself are doing the very same thing.

You're busy judging these other people and saying how bad they are. But you are also suppressing the truth that God has revealed and God's wrath is going to fall on you in a similar way that it's going to fall on these people you're objecting to. And so this brings everybody up short and they say, well, now, why would I be coming under God's wrath? I certainly don't want that to happen.

So in Chapter 3, he explains in detail what God's standard of measurement is. Everyone sins. Everyone falls short of the glory of God.

But his righteousness has been made available as a gift to anyone who wants to accept it. Now, this is not talking about salvation, although that principle is true at salvation. This is talking about living as a Christian, living as a believer.

God's righteousness is looking at us and saying you are approved. You're doing it right. That's available to everyone.

That's what he's saying in Chapter 3. And he says this comes by faith and not by works. God is not going to declare us righteous because of what we do. God will declare us righteous if he's going to declare us righteous because of what we believe, because of what we trust, what we know about his word and what we accept as reality.

That's going to be the basis of being declared righteous. And this is a new and foreign concept to a lot of the people that Paul is talking to. So in Chapter 4, he says this shouldn't be a foreign concept to you.

This is even in your Old Testament Scriptures. Let's go back and look at Abraham. And in Chapter 4, he gives the example and he says look at Abraham.

And keep in mind in Chapter 4, we're not looking at how Abraham got saved, are we? This is how Abraham lived and when God credited him with righteousness. And it was when he believed what

God said. So he's an object lesson.

He's an illustration. And that's what Chapter 4 concerns itself with. So then in Chapter 5, Paul starts to move on and press toward his conclusion.

And so he says in Chapter 5 that therefore since we are justified by faith, meaning since the declaration that we're righteous, that our life is approved by God, comes by faith, we have peace with God through our Lord Jesus Christ. God is not going to be inflicting wrath on us. God is not going to judge us at the judgment seat of Christ with the judgment that's coming on people who have pushed away this truth.

And that judgment seat is for Christians. Every one of us that has believed in Christ, we're not going to the lake of fire, but we will stand before Jesus Christ at the bema, which is a Greek term for the judge's bench that was in a public square in the town. And you can look at archaeological pictures or sites, pictures of sites today where you'll see this raised platform and there would be seats up there and the judge would sit and court cases would be brought before this bema and the judge would either say this person is not guilty, he's acquitted, he's righteous, or this person is guilty as charged.

I have the testimony of two or three witnesses here and the evidence is overwhelming, you are guilty, and here's your sentence. So you could either be acquitted and approved or you could be convicted and condemned with some sort of sentence at the bema. This was a... Everybody had this in the Greek-speaking world, just like we have a court system today.

When we think about the courts, we don't think, well, that's a place to go and get acquitted. At least we shouldn't. That just seems to be what happens in a lot of the famous cases today.

You go to court and you get acquitted. That's what happens. But that's not what it's designed to be.

It's supposed to be a place where justice is done, discernment is applied to a case, and sometimes people are guilty and sometimes they're innocent. That's what people thought about the bema. So when Paul said, there's going to be a bema that Jesus Christ is going to execute, he's going to be the judge sitting on that seat, everyone understood that the case could go either way.

It depends on the evidence. It depends on the merits of the case. What will be the discernment of the judge? And so that's what we saw back in chapter 2 of Romans.

Paul said, those who by patience, continuous in well-doing, seek for glory and honor and the imperishable things, the things that count in God's eyes, God will give eternal life. Now this doesn't mean that if you don't do those things, you go to the lake of fire. Eternal life is a phrase that Paul uses to talk about the fullness of God's grace, the rewards and the benefits of life.

And we talk about this even in English, that you can be alive in the sense of biological life or physical existence, but when we think about the fullness of life, we say, man, this is the life, or this is really living. I'm living the life of Riley. We're talking about life in its fullness and enjoying it to full capacity.

When Paul talks about eternal life, he's talking about a kind of life that comes from the eternal realms. It's characterized by what God can do, God's grace and God's expressions of love. And so we have just canned this phrase and we say eternal life, well that means you're going to heaven and not to hell.

And that isn't it at all. Eternal life, when we see that, is life that partakes of things beyond our physical reality. It has a fullness and a power and a depth and an eternal aspect to it that transcends anything about this life.

So to those who by patient continuance in well-doing seek for glory and honor and imperishable things, God will give that kind of life, that great transcendent life. It starts now and it stretches beyond death and beyond the rapture, beyond the millennial kingdom into the eternal future. But to those who fail to be educated by God's truth, who fail to be turned by God's reproof, there will be tribulation and anguish.

And we've reviewed that. So when we're up here in chapter 5 and he says, therefore, when we are credited with righteousness by faith, that's the first phrase in this chapter. He says, therefore, and then we had that aorist participle we talked about, having been accounted righteous because of living by faith, these are the things that we enjoy.

We have peace with God through our Lord Jesus Christ. Through Him we obtain this access or this entree into the grace by which we stand, the grace that sustains us day by day, is available and accessible to us because we're living the life of faith. That grace is available to every believer in Jesus Christ, but a lot of believers don't have the entree.

They don't have the key that unlocks the door. There's a big storehouse full of treasure, but they don't know where the door is and don't walk through. And because of this, we rejoice in our hope of sharing the glory of God.

We have an expectation that because we're trusting God, because we're letting God do the work, instead of trying to transform the world for God, we're letting God transform us, we have an expectation of sharing God's glory. God is going to get the credit for transformation, not us. It's not our job to evangelize the world.

It's not our job to change the world. It's not our job to bind up the hurting and so forth as our primary task. Sometimes that's going to take place as a result of what God does inside us.

But when it takes place as a result of what God does, it's natural, it's unforced. We don't feel

uncomfortable. We don't feel a burden of guilt.

We're not motivated by a feeling that we're being compelled. It's just a natural thing. When you love someone and an occasion comes up, like a birthday or an anniversary or something, and you really care about that person, that's an opportunity to express what you feel about them.

And it's a very natural thing. Nobody has to come hold a gun to your head and say, you know, you really better get a present. You really better sign a card.

It's a very natural outgrowth of the relationship that you have with that person. That's the way the righteous actions and the righteous life that God produces in us happens. We don't do it out of a sense of guilt.

We're not being flogged from behind by a scourge and a whip saying, get out there and go to church. Get out there and give. Get out there and work.

Get out there and do. We are motivated by the expectation. We can see God's glory and we see an opportunity and we say, here's a great opportunity and it's just as natural as falling down.

And then he says in verse 3 of chapter 5, more than that, we rejoice in our sufferings. And this is something that we have a hard time getting a grip on. Because no matter what anybody says, when you're suffering, the first thing that comes to your mind is not, well, let's celebrate.

Let's rejoice. Let's have a party. It just isn't natural.

And that's one of the characteristics of the life that God gives us is that it is extraordinary. It is supernatural in that respect. A lot of people are going around seeking the supernatural manifestations of the spirit to heal physical ailments or to give signs and guidance and help people make the right choices and be like a Ouija board or a rabbit's foot or something to make a big difference in circumstances.

And really, that is a small conception of God. That's a small view that he's sort of like the genie of the lamp that will grant our earthly wishes. He has something so far beyond that.

Which would you rather have? Somebody orchestrating your circumstances to try to make you happy or someone transforming us on the inside so that whatever our circumstances are, we're tickled to death. We're having a great time. And your happiness no longer depends on what your circumstances are.

And when you're under pressure, well, you may not be at the ecstatic end of the happiness spectrum, but you still have peace and you still have stability and you know where you are, you know why these things are happening and you have the strength to go through with peace in our souls. So that's what he says in verse three. We rejoice in our sufferings knowing that suffering produces endurance.

And I want to change something. I went back and did a little bit of work in verse four. In fact, I've translated pretty much the entire chapter five from Greek for myself because I couldn't find a single English translation that really was consistent in the vocabulary here.

And as I went back and redid verse four, this verse, it's easy to miss what Paul is saying here. But in verse four, he says, endurance produces, and most of the English translations say something like character. Endurance produces character.

But this word that's translated character is, it comes from a verb, dokimazo in Greek. That's D-O-K-I-M-A-Z-O or D-Z-O. A Z in Greek, we kind of say D-Z.

The D-O-K-I-M-A-Z-O, dokimazo. Dokimazo is a very special word. It has a specific meaning.

It means to test something, to check it out, to examine it. And the reason you're doing that is you want to prove that it's good. You're not trying to eliminate it as bad.

You're not just completely objective. You expect this thing to be good and you check it out for that purpose. This is kind of like the pre-flight checks that a pilot does on an airplane.

The pilot doesn't go around the airplane expecting to find the propeller falling off and the wheels loose and the tires flat and the fuel nearly empty and so forth. He expects it for the purpose of approving it. He wants to find it sound and safe and proper.

That's what dokimazo, the verb, means. Well, here in this verse, we have the noun that comes from dokimazo and it means to have approval, to have acceptance, to have the, I fought and fought to come up with a word for it, confirmation, to be confirmed as approved. And so this is what this suffering does.

We rejoice in our sufferings because we know that suffering produces endurance. And this endurance means that we're continuing in the life of faith. Remember back in chapter 2, those who by patient continuance and well-doing are seeking for those eternal things? Well, that's what this is.

When we suffer and we continue, we face adversity and we continue in faith. We don't give up on God. We don't decide that we must need to go do something to please God and get Him off our back.

We continue to trust. That endurance produces approval. We're confirmed.

It's not just a superficial dedication to the life of faith that we have. We really understand God's plan and we're sticking to it. We know that faith is the means of being approved.

And when we endure under adversity, God is looking at us for the purpose of approval and He approves us and we receive that approval. So suffering produces endurance and endurance

produces proof, confirmation that yes, we really are seeking the righteousness of God by faith. And that proof or that confirmation leads to hope, the confident expectation that the things that God has promised to those who live the life of faith are coming our way.

That eternal life that we seek will be ours, life that partakes of the divine power of God. And that expectation does not disappoint us because God's love has been poured into our hearts through the Holy Spirit which has been given to us. Now, there's another thing going on here in the first part of chapter 5 that I want to point out.

And you'll forgive me, there's a little bit of Greek involved here, but we just... it's necessary. So trust me, we have to get into a little bit of Greek here. There are some prepositions here that are important.

And basically when I say prepositions, if you notice in these first few verses, there are a lot of cases of the word through. For example, look at verse 1. Since we are justified by faith, we have peace with God. How? Through Jesus Christ.

And this is going to start to build a question in our mind. Like, well, you're saying I have peace with God. Think about the audience that this is being addressed to.

How do these people usually think that they get peace with God? That God's going to be off their back and not be unhappy with them? By keeping the law, by doing righteous things, by dropping a little bag of money in the synagogue offering plate, by wearing a little bit of sackcloth and ashes from time to time, offering some offerings, observing some feasts, being careful not to break the commandments. This is what's going to keep God happy is what I do. But now Paul is introducing kind of a strange idea.

No, peace with God doesn't come directly from this overt outward type of obedience. It comes through Jesus Christ. Well, what do you mean it comes through Jesus Christ? How can I have peace with God because of someone else? Aren't I accountable for what I do and don't do? Why is this peace coming through someone else? Look at verse 2. Through Him we have obtained access into this grace.

Not through me, not through what I've done, not through my obedience. Through Him I have access to this grace. I'm having to depend on Jesus Christ for approval, depend on Jesus Christ for access to this grace.

Well, what's the mechanism here? How does this work? Why is my peace and my approval being mediated through someone else? Because the viewpoint of the law is this comes by what I do. I stand or fall based on my actions, my efforts. And look in verse 6. We have, while we were still weak, at the right time Christ died for the ungodly.

Now this is another preposition. He died for us. We didn't die for ourselves.

We didn't satisfy the righteousness of God ourselves. Christ died for the ungodly. And we have this again in verse 8. God shows His love for us and while we were yet sinners Christ died for us.

Christ is doing things on our behalf. It's through Him and that word through in verse 1 and 2 is the preposition dia. We have the word diameter in English, in geometry.

What is the diameter? Well, you draw a line through a circle. It goes from one side through the center to the other side. It goes through the circle.

That's the diameter, the through measurement of a circle. Dia has the basic idea of through in Greek. And so this is coming through Jesus Christ.

And this word for here in verse 6 and verse 8 is the Greek preposition huper. H-U-P-E-R. And that means on behalf of or for the sake of.

And so Christ died on behalf of or for the sake of the ungodly. And on behalf of or for the sake of sinners. While we were sinners He died for us.

And now in verse 9 and 10 and 11 we're going to see that first preposition dia, D-I-A, come back up. In verse 9 it says, Since we are now justified by His blood we shall be saved through Him from the wrath of God. Through Christ we are delivered from God's wrath.

Now what wrath is in view here? That's the question. We will be delivered from wrath. Well the only wrath that has been mentioned since chapter 1 is the wrath, tribulation and wrath, anguish and so forth that's going to be experienced by believers standing before the Bema at the judgment who did not live the life of faith, tried to justify themselves by works.

There's going to be wrath. And it says that because we are justified by faith, because Jesus Christ has done something for us, we can be delivered from that wrath. This is all in the context of believers.

At no time since chapter 1 has Paul gone back and addressed himself to salvation. He's talking to believers about the life of believers, where we stand in God's judgment, where we stand in God's eyes. So how is it that believers can be delivered from God's disapproval? Remember that Doki Madzo? He's analyzing us for the purpose of approving us.

We don't want to be disapproved. We don't want to experience God's wrath. We can be delivered through Him from the wrath of God in verse 9. For if we, when we were enemies, we were reconciled to God through the death of His Son.

We have our friend Dia there again. Through the death of Jesus Christ at salvation we were reconciled to God. So Paul is using an argument.

He says, look, when we were enemies of God, Christ died for us. Much more now that we have

been reconciled, that we are believers, shall we be delivered by His life, through His life. And that is the deliverance at the judgment of believers, that we can be justified in God's eyes by faith.

That we can be declared righteous by faith. And in verse 11, not only this, but we rejoice in God. How? Through our Lord Jesus Christ.

Through whom? We have it in there twice. Dia occurs twice in verse 11. Through Christ we rejoice in God.

Through Christ we have now received our reconciliation. We're given eternal life on paper at the point that we accept Christ, right? No lake of fire, eternal life with God. But when Paul says we receive eternal life, or God gives to us eternal life, he says that was the paper transaction, but the reality of it and the experience of it comes as we live the life of faith.

We were reconciled to God by the blood of Christ at the point that we accepted Christ. We're not unbelievers anymore. We're not condemned.

But how do we experience that reconciliation? What does it mean to be reconciled? It means that you have a relationship with someone. You have the benefit of their company and their conversation and their approval and their love. And we have through whom we have now received the reconciliation.

We were reconciled, but now we're receiving all of the benefits that go with it. We're receiving the fullness of that reconciliation. Why? Because of what it says in 5.1. Because we have been justified by faith.

And that's a maybe. Not all of us are. It depends on how we live our life.

If we try to be justified in the eyes of people, we fail this test. We're not going to have peace. We're not going to rejoice.

We're not going to have strength in suffering. We're not going to be approved. We're not going to get that dokime, that confirmation.

We're not going to have the expectation of being approved at the judgment seat. But when we do those things, all of these things in this paragraph become ours. Now, that's what we covered last time.

And the reason all of that is important to review at this time is that when we get into the second half of chapter 5, which we kind of breezed through very rapidly last time, Paul is going to set up a contrast. He's going to say, here's something on side A and here's something on side B. Why is he doing this? What point is he trying to prove by going back and talking about Adam and trespassers and life and death and all of this? What is the point he's trying to make? If we understand the point, we'll understand the argument. The point that he's trying to make is that

things come to us through someone else.

Remember all those instances of *dia*? We've got *dia* in this paragraph six times in these five verses. Actually, in verses 1 through 11, *dia* occurs at least six times. And he's saying we have peace through Jesus Christ.

We have access to grace through Jesus Christ. We have deliverance from wrath through Jesus Christ. We have reconciliation through Jesus Christ.

And we have rejoicing and the fullness of reconciliation through Jesus Christ. And all of these people that have been depending on what they do are saying, what do you mean that what I'm doing doesn't count and it's Jesus Christ through whom all these things come? So what Paul is going to do now in the second half of chapter 5 is he's going to explain and illustrate how things come to us through somebody else. Through the agency of someone else, we get these things.

And he's going to use an illustration. It's kind of like what he does back in chapter 1 and chapter 2. He uses a comparison. He says, now look at this situation over here.

Here are unbelievers who are suppressing the truth about God and they deserve God's wrath because they're suppressing that truth. And then he says that can happen to believers. Believers who suppress the truth can experience God's displeasure and God's discipline and God's wrath because the principle is the same.

He's going to use another comparison to say this is how things can come to us through Jesus Christ and not through what we do. So he's going to set this up. He says, therefore, in verse 12, this is what it's like.

Remember how we became sinners? Were we perfect and righteous and like Adam and Eve in the garden and had the rosy glow and the light, clothing of light and so forth, and we were spotless and clean of fruit? Or we committed a sin and suddenly we were sinners? That isn't it, is it? We were conceived in iniquity. We were born in sin. We started out flawed.

Through no action of our own, we came into the world and grew up as sinners. Very early on in childhood, we rebelled against parents and we disobey and we seek our own gratification and we are selfish and self-centered and we think the entire universe revolves around us. That's a symptom of being sinful and being fallen.

Well, how did that happen? Well, it didn't come from what we did, did it? It wasn't a result of our actions. It wasn't a result of what we did. It came to us through somebody else.

It came to us through Adam. He says in verse 12, sin came into the world through one man and death came to us through that one man. That's how it got here.

I didn't bring it on myself. Adam brought it on me by what he did. He and Eve messed up and I'm

experiencing the results.

That's the point. Death spread to all men because all men sinned and sin was in the world even before the law was given but it wasn't counted where there was no law. And there's a wordplay here between sin and trespass.

If you don't draw a line, you can't cross the line. And this word for trespass means to cross the line. Well, if you don't draw the line, you can't count how many times somebody crossed it.

When God brought the law in, it drew a line and then you could count. You ever seen these rubber tubes that they put across the roads and there's a little box at the side and they're measuring the traffic? Well, there's always been traffic up and down the road but they don't know exactly how much until every time your tires cross it, it closes an electrical contact and a little ticker counts off another. And, of course, you get two for every car and two for every motorcycle because your front tires hit it and your back tires hit it.

So they take the total clicks and divide it by two and that's how many cars passed during that period. Well, it doesn't mean there was no traffic when they didn't have the tube there. It just means it wasn't measured.

It wasn't computed when there was no line to cross. That's what this is saying. There was sin in the world before the law but it wasn't counted.

It wasn't added up and tracked the way it was after the law came. But now, rain. And this is from the word basalulo.

You can see this in English in basilica. What is a basilica? It's a big, beautiful chapel that, in Spanish, the word for church is basaleos. And it comes from this word.

It basically means God reigns and you're honoring the fact that God is king. And so basalulo or basaleos is a king. Basalulo means to reign.

Well, here, death was king. All the way from Adam, say, the wages of this penalty for this is death. Everybody still suffers death.

This is not just physical death. This is death. Remember what we were talking about, eternal life and its fullness and its production and the way it pleases God.

Well, this is life. You can be alive physically and be dead in God's eyes because you're foodless. You're not producing anything.

You're like the dead branch that Jesus talked about with the disciples. He said these dead branches, the husbandman, the farmer, is going to come along and find these withered branches and he's going to break them off and cast them in the fire. And he's not talking about taking

believers out of the tree and throwing them into the lake of fire.

He's saying your life has no production. You're dead in terms of usefulness to God. You're fruitless.

Well, this death, operational death, in a way that was pleasing to God, ruled all the way from Adam until Moses. And when the law came in, it just got worse because now you could actually measure how fruitless it was. So that's what he's saying here.

He says death reigned from Adam to Moses even over those who didn't send the way Adam did. Maybe they didn't disobey Adam's law and so forth, but their lives were just fruitless because in our human strength, we don't have the ability to produce righteousness. Only God can produce righteousness.

And Isaiah tells us, I think it's 64.6, that all of our righteousness is like filthy rags in God's sight. And that's a very graphic term in Hebrew. It's the filthiest kind of rags that you can imagine.

That's what Adam dies. If we just go out and say, I'm going to do a good deed today, bloody rags in God's sight. And so death reigned.

There was no production. It was fruitless. And it ruled the vast majority of people were nonproductive.

Even when it wasn't a disobedience like Adam did, but Adam was a type of the one who is to come. Now why does he bring that in, Christ, or a comparison to Christ? The point that he's making here is, stuff can come to us through somebody else. Look at all the things that came to us through Adam.

Sin and death, corruption, fallen nature, inability to produce righteousness. We didn't bring that on ourselves personally. It came to us through Adam.

Adam and Christ compare. Because in the same way that stuff can come to us through Adam, things can come to us through Jesus Christ. And this sets up the principle.

And what Paul is trying to do is defeat the idea in the minds of people to think you've got to generate your righteousness. It can't just be accounted to you. Somebody can't just declare you righteous.

It can't come through somebody else's efforts. You've got to generate it yourself. And he's saying, no, look at the way sin came to you.

You didn't have to go sin to be sinful. It came to you through another. Righteousness is going to come the same way.

As is the problem, so is the solution, is his comparison here. Keeping in mind, all of this is in the

realm of believers. Your problem after you're saved is still inability.

In the same way that you got the problem through Adam, you're going to get the solution through the last Adam, through Jesus Christ, who's like Adam. And now he's going to launch into this section in verses 15 through 21. And we have several different comparisons.

What I had to do to really sort this out for myself was go back and translate the Greek word for word and keep track of what Paul is saying. And you almost have to do it in Greek because he's using words for trespass and for sin and for righteousness that differ just by their ending. We have some ability to do this in English.

Think about the word right or righteous or righteousness. We can change the meaning of the word a little bit by putting these endings on it, but not the way they can in Greek. It's amazing what they can do in Greek.

So what I'd like you to do, if you're taking any kind of notes at all, is I've got four little word endings that I want to give you in Greek that have a significance. Now, the first two of them are going to tell us that a word emphasizes the result of an action. If a Greek word ends, and this is a general rule, if a Greek word ends in O-S, if a Greek noun ends in O-S, typically it is emphasizing that that's the result of an action, especially if that noun ends in M-A.

Now, the same thing is true if that word ends in M-A. If a Greek word ends in O-S or if it ends in M-A, that word typically emphasizes the result of an action. If, on the other hand, that word ends in S-I-S or what happened afterward, but the quality of the action itself.

S-I-S or T-I-S makes you think more of the action itself, what kind of action was it, okay? And there's one final ending here that only really occurs once in our passage, and that's S-U-N-E, S-U-N-E, S-U-N-E. And this is emphasis on quality. It really hones in on what was the quality of this thing, what kind of thing was it.

It doesn't even so much view the action, but what is the quality that has been viewed, okay? That's our background, and with this background, we'll be able to go through this. So now, verse 15 says, it starts out saying, the free gift is not like the trespass. Now, by the way, we have two nouns here.

We have free gift and we have trespass. These are words in Greek. The trespass is *paratoma*, and that's a word that ends in M-A.

So this trespass word, what do you think it's going to be stressing? What the M-A words typically emphasize, results. So this is talking about the trespass in terms of its results. So Paul is saying, not like the outcome of the trespass are going to be the results of the grace gift.

And the grace gift here is *charisma*. *Charisma*. Now, *charis* is the word for grace, and M-A is our

suffix that tends to focus us on results.

So not like the results of the trespass are going to be the results of the gracious gift is what he's stressing here. These are things that come to us through somebody else. The trespass came to us through somebody else.

This grace gift is coming to us through someone else. Now he's going to amplify this in verse 15. He says, look at the trespass.

If by the trespass of one, many died, and have you ever heard the term hoi polloi? Sometimes when you hear people of class, they say, well, I'm not mingling with the hoi polloi. Well, that's what the many is here. It's literally hoi polloi.

If by the trespass of one, the many died, much more the grace of God and the gift by grace by the one man, Jesus Christ, abounded to the hoi polloi, the many. And hoi polloi is just, means there's a bunch of folks out there. It doesn't draw a circle around them and say it's the same group because you have an issue here that says, well, if everybody died in Adam, then everybody would get salvation through Jesus Christ.

That's not the point. He's not focusing on the group. He's focusing on the idea that death came to everybody through Adam's trespass.

Well, the grace of God and the gift by grace can come to many people through Jesus Christ. He's focusing on the fact that this stuff comes by proxy, not by what you do. That's his whole point.

Now, this second part here in verse 15, and he says, if many died through the one man's trespass, he uses the same root of the word, but he doesn't put the M-A ending on it. Instead, he puts a T-I-S ending on it. So the second time trespass occurs in verse 15, what do you think it's emphasizing? It ends in T-I-S instead of M-A.

It's the action itself. And so now he's, because he's going to give the results in that sentence. So he says, here's a trespass that one man committed and many died.

In the same way, and much more, the grace of God and the gift by grace, and now the word grace here, charis, doesn't have M-A on it like it did in that first part of verse 15. Now it ends in T-I, which is like T-I-S. And it's the action itself.

God's grace. So he says, the results of the trespass aren't like the results of God's grace. Here's a man that sinned, and it's a focus on the action itself.

Everybody died as a result of that. So he says, much more, God's grace is going to result to everyone through Jesus Christ. That's verse 15.

So is this tracking? Is it making sense? He's pointing out that his main point here is that sin came

to us through somebody else. Righteousness is going to come to us through somebody else, and not through what we do. Now he's going to restate this in verse 16.

And in Greek, it's real hard to render in English. Literally in Greek in verse 16 it says, and not as on account of one sinning the gift. That's how broken up it is.

This is what Paul tends to do. If you look at Paul very much in Greek, when he starts really getting wound up tight about some thing he's talking about, he starts dropping out verbs and talking in just bits and pieces. And that's what he starts doing here.

It's called ellipsis. Not as what came on account of one sinning is the gift. And once again, this word gift in verse 16 is the word for gift.

Dorea is the word for gift, but he puts ma on the end. Not like the results of what happened when one sinned, when Adam sinned, are going to be the results of the gift. This is gift from the standpoint of results.

For on the one hand, in verse 16, the judgment came by one resulting in condemnation. And that word judgment and that word condemnation both end in ma. The results of the judgment, the results of condemnation.

What are the results of God's judgment of condemnation on us? Death. We can't produce righteousness. We're not pleasing to him.

We die physically. We're corrupt. All of these results come from being analyzed as unrighteous.

That came to us through Adam. So on the one hand, the judgment from one or on account of one resulted in condemnation. But on the other hand, the grace gift, and once again, this is dorea ma, gift from the standpoint of results, out from or after many trespasses results in vindication or righteousness.

But this word for righteousness, the basic word for righteousness is dikaios, D-I-K-A-I-O-S. But this has got ma on the end of it. It's the result of righteousness.

It's righteousness from the standpoint of its results. We're vindicated. We are justified.

We are confirmed as pleasing in God's sight. So in verse 15 and in verse 16, both of these, we've seen the contrast. Sin and death and condemnation came to us through one man.

Life and vindication and righteousness come to us through another man. In neither one of these situations are our actions in view, are they? And that's his point. All of this transaction, this judicial evaluation is based on what group you fall into.

Are you in the Adam group or are you in the Christ group? Are you claiming death by operating in the Adam group, by thinking in the Adam group, or are you being declared righteous by thinking

and acting in the Christ group? And this is still in the realm of believers. Now in verse 17, he's going to phrase this yet another way. He says, If by the trespass of one, death reigned through the one.

And in verse 17, it's interesting because we have the same word for trespass that we had up above that ended in N-A, but now it's ending in T-I. And he's saying, what was the nature of the action? The action itself was a trespass. And by that trespassing action of one, death reigned.

It was king. Through the one. If that was the case, if death can reign because one guy trespassed, much more ones receiving the abundance of grace and the gift of righteousness will reign in life through the one, Jesus Christ.

We basically have a choice. There are two places from which we can get our standing before God. In neither case does it come from what we do.

It either comes from standing in Adam or standing in Christ. It's going to come to us through somebody else one way or the other. Which is it going to be? That's the question.

If we fail to acknowledge the truth that God revealed, if we fail to make it the object of our faith, we're going to be standing in the Adam group. And our death and our lack of productivity and our discipline from God is going to come as a result. If by faith we stand and claim the righteousness of Jesus Christ, we will be approved.

So this argument that Paul presents here is totally demolishing the position that these people have held for hundreds of years. That you're justified based on what you do. Jesus said it isn't what he did.

It isn't what his parents did. It's the glory of God being revealed in him. That's the purpose.

God is looking at this from an entirely different perspective and it doesn't have to do with what he did or what his parents did. It has to do with God's plan. And that's the point that Paul is making here.

So when he says, if by the trespass of one death reign through the one, much more the ones receiving the abundance of grace and the gift of righteousness in life will reign through the one Jesus Christ. And righteousness occurs here in verse 17 like it has in the others and it's got one of those endings that tells us something. And this is the S-U-N-E ending that we talked about.

S-U-N-E is the quality of this thing in the abstract. It's righteousness. It's the gift of righteousness in the abstract.

It's not talking about the results of righteousness or righteous life. It's not talking about the action of being righteous. It's talking about the quality of righteousness.

This is a gift from God. The quality of being declared righteous is a gift from God. It's not of works.

And so when we receive that gift, we will reign. We will rule. And it's the same word, *basileos*, that we saw before, *basileo*.

So now in verse 18, Paul is going to sum this up. And he uses two summary words here. He says, so, therefore.

It's *araun* in Greek. A-R-A is one word and O-U-N is another one. And he's saying, okay, let me sum this all up because he's given three illustrations in a row in verse 15 and in verse 16 and verse 17.

In each case, he's comparing something on the one hand and something on the other hand. What's the purpose of the comparison? Stop thinking in terms of what you do. Don't let people evaluate you based on what you're doing, based on what they can see is happening in your life, based on what ministries you're involved in or what actions you're performing.

Don't judge yourself by that. Don't let other people judge you by that. God is not going to judge you by that.

That's his point. He says, your sinfulness and the basis of your condemnation didn't come from what you did. It came from what Adam did.

And the basis of your declaration of being just doesn't come from what you do. It comes from what Christ did. And he's turning this beautiful diamond to every different facet of the light so that we can see this point.

And so he is using these endings on these nouns and he's saying, look at it from the standpoint of results. Up in verse 15, we had the results of the trespass are not like the results of the grace gift. And then he said, the trespass itself produced the death of many.

And the gift by grace is abounding to the many through Jesus Christ. In verse 16, he says, let's look at this all from the standpoint of results. All of these are M.A. words.

We talked about M.A. being the suffix that looks at something from the standpoint of results. He says, the gift ending in M.A. is not like what happened on account of the one sinning. On the one hand, the judgment, an M.A. word, from one resulted in condemnation.

And that's another M.A. word. Everything is a standpoint of results here. Look at the results of the judgment.

Look at the results of the condemnation through Adam. It came down on all of us. But on the other hand, the grace gift, another M.A. word, *charis* plus M.A., grace plus M.A. The grace gift,

out from many trespasses, results in righteousness.

And this is dikaios with an M.A. ending. The results of this grace gift are righteousness that results in our life. Then in verse 17, he says, let's look at the trespass from the standpoint of its own action.

So the trespass, and it's a T.I. word, the quality of the action itself. Death reigned through that one. Much more, the ones receiving the abundance of grace and the gift of righteousness, and this is sune, this is the inherent quality of righteousness, as it happened in life through the one Jesus Christ.

And then in verse 18, so therefore, now he's going to sum this all up. He says, look at this. On account of one trespass, it resulted to all men to judgment.

And that's an M.A. word. The result of it was judgment. And the results of judgment on everyone, through Adam, through one man.

So also, on account of one righteous act, unto all men, unto righteousness of life. This is what it literally says in the Greek. So also, on account of one righteous act, unto all men, unto righteousness of life.

And he's looking at it in the standpoint of results. The word here for trespass, this time ends in M.A.T.O.S. Remember I told you the two suffixes that talk about results are M.A. and O.S.? Well, he sticks them both on here. M.A.T.O.S. And he does the same thing down on righteous act.

On account of one trespass, and this is paratomatos, the results are judgment for all men. So also, on account of one righteous act, and this ends in M.A.T.O.S., the results for all men are righteousness of life. Now notice, this is righteousness of life.

This is righteous living. this is being accounted acceptable and approved, dokimadzo, in God's eyes. This is not salvation righteousness we're talking about.

Everything he's talking about is how are you living your life. We know that these things happen at salvation. Our rescue from the lake of fire happened through Christ, not through works of righteousness which we have done, but according to his mercy he saved us.

Paul is saying your life after salvation works exactly the same way. It's not what you do, it's who you trust. It's not your actions, it's your thinking that results in being declared righteous.

Every single one of these verses emphasizes that point. And then he's going to sum it up here in verse 19. And he keeps, every single one of these is a comparison, isn't it? Every single one of these verses he says on the one hand sin, on the other hand righteousness.

And what is the nature of this comparison? Notice this comparison is not a comparison of death

and life, is it? It is sin versus righteousness. Death and life are the results of those things. And that's why we have all these M.A. words.

He's not saying you're going to have death because of this or you're going to have, you know, death and life are not the issue. That's been settled at the point of salvation. These are the results of death and the results of life which is either sin or righteousness and the life.

That's what he's looking at. And he's talking about this free gift and he's saying this free gift is what's solving the problem. Well, this free gift is not deliverance from the lake of fire.

The free gift is righteousness. Look at verse 17. Those who receive the abundance of grace and the free gift of righteousness, not the free gift of life.

Those who receive life, life comes at the point of salvation. It's the free gift of righteousness. It's the free gift of righteousness that Abraham got when he trusted God.

He was already a believer. Life was not on the line there in the sense of deliverance from the lake of fire. He received the free gift of righteousness.

The contrast here is between the results of living like one who is dead or the results of living like one who is alive. If you live like one who is dead, the fruit in your life is going to be sin, condemnation, operational death. If you live like one who is a part of Jesus Christ through faith, you're going to have righteousness, you're going to have peace, you're going to have joy, you're going to have the fullness of life that God promises.

So that's the contrast here. And it's very clear it's a shame because it's a lot easier to see if you've had years of Greek and you can look at these and see that he keeps changing the endings on these words. He says, let's look at it from the standpoint of actions.

It comes out the same. Let's look at it from the standpoint of results. It comes out the same.

Everything that's dead and sinful and non-productive came through Adam. Everything that's righteous and productive and pleasing to God comes through Christ. None of it is generated by you personally.

You're either claiming the work of Adam or you're claiming the work of Christ. That's his point. So in verse 19, he sums this up and he says, just as through the disobedience of one man, the many were caused to be sinners or were appointed sinners.

This is an interesting word itself in Greek. This is the word *katistemi*. It comes from the word to stand, which is *histemi*, and the preposition *kata*, which means to stand beside or it comes to mean to be appointed.

They would *katistemi* a man or soldier to be a commander. He would be appointed. He would be

designated.

And this is a passive form of that verb. So just as through the disobedience of one man, the hoi polloi were designated sinners. Adam sinned, everybody got the designation sinners.

So also through the obedience of one, the hoi polloi will be designated or accounted righteous. That's the contrast. And the whole principle that he's getting across is you're standing before God is by proxy.

You're either going to be standing in Adam or you're going to be standing in Christ. And this is as a believer. This is after salvation.

This is the evaluation of your life, not the evaluation of your salvation. And that's why it talks about, notice the word life occurs in both verse 17 and verse 18. We will reign in life through the one Jesus Christ.

In verse 18, the account of one righteous act results to all men in righteousness of life. Your life is declared righteous. You're standing before God and your life as a believer is righteousness and not condemnation.

So that's his point here. And he's going to finish up and he says, well, what about the law? We introduced the law and talked about that line that it draws in the sand earlier. The law came in to increase the trespass.

You draw the line. Now you can count how many times it's being crossed. But where sin increased, grace abounded all the more.

So that just as sin reigned in death, grace also might reign through righteousness with a view toward eternal life through Jesus Christ our Lord. And once again, we have that dia. How is it that grace reigns through righteousness and results in eternal life, seizing and taking hold of that abundant life? It is through Jesus Christ.

It's not through keeping the law. It's not through pleasing people. It's not through being justified in the eyes of others or even being justified in our own eyes.

It's through Jesus Christ. It's by laying claim on his righteousness. And we lay claim on the righteousness of Christ through trust, through looking at what God says and believing it.

God says you don't have to prove yourself in front of people. Prove yourself in front of me by believing me and trusting me. Claim my promises.

Don't rely on your own efforts. Don't rely on pleasing people. Don't rely on pleasing yourself.

Take the truth of the word of God, make it a reality in your soul, and you will be declared righteous is what God says. And that's what he's emphasizing and getting across here in chapter

five. Let's pause here and take our break, and we'll have a very short summary and a quick look at chapter six, verse one when we come back.