

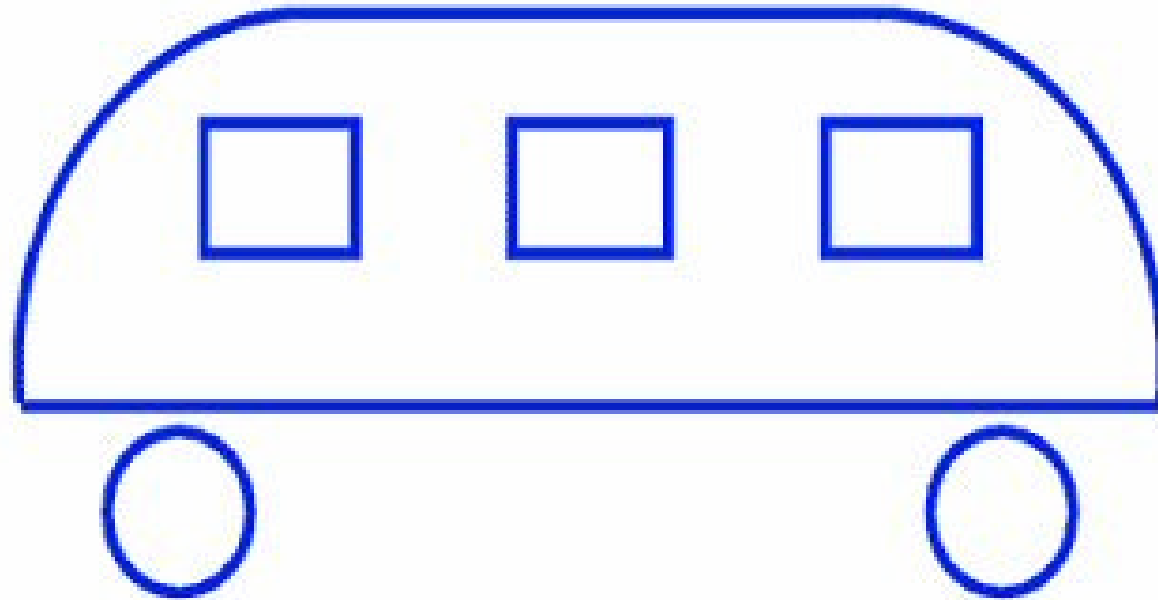
Reservoir of Righteousness

11

Romans 5:17-21

Preschoolers Test

Which way is the bus going?



Romans 5:12-21

- Review
 - Verse 12: Sin and Death enter the Cosmos
 - Verse 13: Sin is Defined by the Law
 - Verse 14: Death Before the Law?
 - Verse 15: The Offense vs. the Gift
 - Verse 16: Condemnation vs. Righteousness

Romans 5:13-14

- *13 for till law sin was in the world: and sin is not reckoned when there is not law;*
- *14 but the death did reign from Adam till Moses, even upon those not having sinned in the likeness of Adam's transgression, who is a type of him who is coming.*

Romans 5:13-14

- *15 But, not as the offence so also is the free gift; for if by the offence of the one the many did die, much more did the grace of God, and the free gift in grace of the one man Jesus Christ, abound to the many;*
- *16 and not as through one who did sin is the free gift, for the judgment indeed is of one to condemnation, but the gift is of many offences to a declaration of 'Righteous,'*

Romans 5:15-16 (YLT)

- *15 But, not as the offence so also is the free gift; for if by the offence of the one the many did die, much more did the grace of God, and the free gift in grace of the one man Jesus Christ, abound to the many;*
- ***Adam's offense is contrasted with Christ's free gift***
Because of Adam's trespass, many died; because of Christ's obedience the grace of God abounds to many bringing life.
- Christ did conquer death and one day will raise the bodies of all who have died "in Christ."
- If He stopped there, He would only reverse the effects of Adam's sin; but He went on to do "much more."

Romans 5:16

- *16 and not as through one who did sin is the free gift, for the judgment indeed is of one to condemnation, but the gift is of many offences to a declaration of 'Righteous,'*
- This verse introduces a fourfold contrast:
- *the gift* is set over against “one having sinned”,
- *judgment* against *the gift*,
- *one sin* against *many trespasses*, and
- *condemnation* against *justification*.

Romans 5:16

- Sin is not the last word, for *the gift* alters the sinner's entire situation.
- *The one man's sin* is related to Adam by the use of the participle, which draws attention to the sinful activity ("through one man having sinned") rather more than does the noun.
- In contrast stands *the gift* □
- It points to the freeness of salvation; the believer is not required to strive heroically against Adam's legacy as the price of acceptance with God.

Romans 5:16

- The second contrast sets *judgment*, the result of one man's having sinned, over against *the gift*.
- People (Adam or any other) cannot sin with impunity. Sin always leads to judgment.
- But over against that stands grace (*the gift* this time is "the grace gift"); God is not defeated by sin.

Romans 5:16

- Paul's third contrast sets the *one sin* over against *many trespasses*.
- The one sin was the direct cause of the judgment; it led to disaster.
- The *many trespasses* were not the direct cause of the blessing, but simply the occasion that called forth the divine mercy



Romans 5:16

- Finally, *condemnation* contrasts with *justification*
- The one sin of Adam had as its end result *condemnation* for all the race, but Christ's act of *justification* was also far-reaching.
- It was concerned with more than the one sin of Adam.
- The world finds pardon not only for the one sin he shares in Adam, but for all his other sins as well.

Romans 5:17 (YLT)

- *for if by the offence of the one the death did reign through the one, much more those, who the abundance of the grace and of the free gift of the righteousness are receiving, in life shall reign through the one—Jesus Christ.*

Romans 5:17

- Alva McClain gives this illustration:
- A man goes into a forest and takes a match and sets fire to a tree. This is a small action that anyone could do. Soon the whole forest would be blazing.
- Suppose somebody came along and put the whole thing out. Would not the second operation be vastly greater, "much more", than the first?
- By Adam's one offense the whole "forest" of humanity fell.
- By Christ's righteous act millions and millions of offenses were paid for and were able to be blotted out! Christ accomplished MUCH MORE!

Romans 5:17

- *“for if by the offence of the one the death did reign through the one...”*
- **“if”** Again we have a 1st class conditional clause implying that the condition has been fulfilled, “If, as is the case....”
- The thought of verse 14 is taken up again, that *death reigned* through what Adam did.
- The transgression of Adam did result in the death of all humans.
- Adam’s one act of rebellion issued in the total rebellion of all humans.
- The one sinful act is magnified!

Romans 5:17

- *“for if by the offence of the one the death did reign through the one...”*
- “Was it fair for God to condemn the whole world just because of one man’s disobedience?”
- The answer, of course, is that it was not only fair; but it was also wise and gracious.
- To begin with, if God had tested each human being individually, the result would have been the same: disobedience.

Romans 5:17

- *“for if by the offence of the one the death did reign through the one...”*
- But even more important, by condemning the human race through one man (Adam), God was then able to save the human race through one Man (Jesus Christ)!
- Each of us is genetically united to Adam, so that his deed affects us. (See Heb. 7:9–10 for an example of this racial headship.)

Romans 5:17

- *“for if by the offence of the one the death did reign through the one...”*
- The fallen angels cannot be saved because they are not a race.
- They sinned individually and were judged individually.
- There can be no representative to take their judgment for them and save them.
- But because you and I were lost in Adam, our racial head, we can be saved in Christ, the Head of the new creation.
- God’s plan was both gracious and wise.

Romans 5:17

- *...much more those, who the abundance of the grace and of the free gift of the righteousness are receiving, in life shall reign through the one—Jesus Christ.*
- Much of the argument of 5:15–21 is a standard Jewish argument, *qal vahomer*, an argument from lesser to greater (“how much more”). Greco-Roman logic also used this interpretive technique; many Jewish ways of arguing from Scripture were part of the general interpretive methodology of antiquity.

Romans 5:12-21

- *qal vahomer in Heb* = *polus + mallon* in Gk.
- *polus + mallon* - Idiom: “to a greater degree”
- It means that what follows is a conclusion which is inferred to be even more certain than the one just made.

Romans 5:12-21

- *qal vahomer* or A Fortiori Logic
- *polus + mallon* - Introducing a fact that, if one already accepted is true, must also and, still more obviously, be true.
- It could not have been finished in a week; a.f. not in a day. (Fowler, H. W. A Dictionary of Modern English Usage. New York: (2d ed.) Oxford University Press, 1965, p. 14:}
- [Lit., from the stronger (argument)]: with greater reason or more convincing force--used in drawing a conclusion that is inferred to be even more certain than another. (Webster's 9th New Collegiate Dictionary, s.v. "a fortiori")

Romans 5:12-21

- *qal vahomer* or A Fortiori Logic
- Romans 5:10 - *For if while we were enemies we were reconciled to God by means of the death of His Son, [polus mallon] with greater reason, having been reconciled, we shall be delivered in His life.*

Romans 5:12-21

- *qal vahomer* or A Fortiori Logic
- Romans 5:15 - *For if by the transgression [AOS] of one [Adam], the many died spiritual death [and they all did (1CC)], [polus mallon] with greater reason, the grace of God, even the gift of grace by the one Man, Jesus Christ, has been provided in abundance [escrow blessings imputed to every believer's account in eternity past] for the many [believers].*

Romans 5:12-21

- *qal vahomer* or A Fortiori Logic
- Romans 5:16 -*In fact, the gift [Jesus Christ] is not like what occurred through the one who sinned [Adam]. For, on the one hand, the judicial verdict came by one transgression resulting in condemnation [spiritual death], but, on the other hand, that gracious gift [the work of Christ on the cross] was given because of many transgressions [personal sins of the entire human race] resulting in one judicial act of justification.*

Romans 5:12-21

- A Fortiori Logic
- Romans 5:17 - *For if by the transgression of one [Adam's original sin], spiritual death ruled through that one [imputation of Adam's original sin to all Homo sapiens at physical birth], and it did, [polus mallon] with greater reason, those who receive in life the abundance from grace [escrow blessings in time] and the gift of righteousness, [polus mallon] with greater reason, they shall rule through the One, Jesus Christ [escrow blessings in eternity].*

Romans 5:17

- *...much more those, who the abundance of the grace and of the free gift of the righteousness are receiving, in life shall reign through the one—Jesus Christ.*
- MUCH MORE is given to those who have now received the abundance of Grace and the gift of righteousness.
- If death reigned over us before salvation now we will reign in life through the One, Jesus Christ.

Romans 5:17

- *...much more those, who the abundance of the grace and of the free gift of the righteousness are receiving, in life shall reign through the one—Jesus Christ.*
- To understand what it means to reign in life, consider for a moment what it meant to be under the reign of death:
- No hope, discouragement, no confidence, wondering whether life was even worth it, no victory, no assurance, no grace, no divine assets, no divine love

Romans 5:17

- *in life shall reign through the one—Jesus Christ.*
- All of that is changed with the imputation, the gift of righteousness, and the abundance of Grace:
- To REIGN IN LIFE means to have the ongoing benefits of the victory over death.
- The Christian life is life that eliminates sorrow, guilt, fear, discouragement, doubt, and instead builds into the believer confidence, assurance, and the joy of having a intimate relationship with God.

Romans 5:17

- *in life shall reign through the one—Jesus Christ.*
- If you do not reign in life through Christ and have faith, hope, and love, you will have shame, fear, and anger – the Sin nature and Spiritual Death reign over you.
Now we have something added to the Christian life.
- If God did the most for you when you were a sinner, now that you are a son, a saint, He will do much more for you.

Romans 5:17

- *for if by the offence of the one the death did reign through the one,*
- Death is supreme—no one escapes its rule (“the world is a place of cemeteries”).
- It is linked with Adam in two ways: it is *by the trespass of the one man* and it is *through that one man*.
- Both expressions have significance – it’s not just a means of emphasis:

Romans 5:17

- *for if by the offence of the one the death did reign through the one,*
- It came into the Cosmos BY one man, Adam
- Spiritual Death spread THROUGH everyone, by one man, Adam

Romans 5:17

- *for if by the offence of the one the death did reign through the one,*
- That is Paul's concern throughout this section of his argument.
- He is not saying that death reigned over us all because we all sinned; he is saying that death reigned over us all because Adam sinned.

Romans 5:17

- Then he moves on to his main interest with another *how much more* construction.
- The condemnation was according to strict justice; sin got what it deserved—death.
- But that is not the way it is with grace.
- You cannot measure grace or work it out in terms of strict justice or equivalence.
- Grace is superlative generosity.
- Grace is overflowing abundance.

Romans 5:17

- Believers are in the first instance *those who receive God's abundant provision of grace*, where *abundant provision* translates an unusual word, one that emphasizes the generosity of God's provision

Romans 5:17

- Those that "receive" this abundance of grace have therewith the gift of righteousness. What a gift! Apart from works, apart from the Law, apart from ordinances, apart from worthiness, an out and out gift of righteousness from God! Many times in teaching this passage to Bible classes I have asked them to repeat three times over each of these expressions: "The abundance of grace," "the gift of righteousness." We earnestly commend this to you. Try it. (*William Newell, Romans*).

Romans 5:17

- *the free gift of the righteousness are receiving, in life shall reign through the one—Jesus Christ.*
- With *grace* Paul links *the gift of righteousness*.
- That *righteousness* is a *gift* shows plainly that it is BESTOWED, so is it the imputed righteousness of Justification?
- We might think so, were it not coupled with “reign in life”.
- Righteousness reigning in life means it is “Realized Sanctification at issue – this is the “much more”!

Romans 5:17

- *in life shall reign through the one—Jesus Christ*
- Lagrange comments on the unexpectedness of this (the slaves of death becoming kings!).
- Death's reign is certainly part of the story, but it is not the whole story.
- Ultimately it is believers who will reign, not death.

Romans 5:17

- *in life shall reign through the one—Jesus Christ.*
- As the opposite of death reigning we might expect Paul to speak of life reigning, but he says that believers will reign, though it is true that they will reign *in life*, the very opposite of all that death stands for.

Romans 5:17

- *in life shall reign through the one—Jesus Christ.*
- It is worthy of note, too, that while he says death “reigned over” us through Adam, he does not say Life “reigns over us” through Christ; because it is “Us”, the Soul, in modern times called the “consciousness” , choosing life (Abundant Spiritual Life).
- It is Volitional Orientation to Life!

Romans 5:17

- The thought is completed with the reminder that this will take place *through the one man, Jesus Christ*.
- Again there is the stress on *one*, and again we are reminded that the Spiritual Life is not our own work, nor is it the work of Jesus Christ assisted from some other source.
- It is *the one* who brings about this abundant salvation; *the one* referring to salvation is just as significant as the same expression referring to condemnation.

Romans 5:17

- Nor does he say Life reigns *in* us, which would have been a scriptural enough idea; but, which is much more pregnant, “We shall reign in life.”
- While *freedom* and *might* are implied in the figure of “reigning,” “life” is represented as the glorious territory or atmosphere of that reign.

Romans 5:18-19

- *"So, then, as through one offence to all men it is to condemnation, so also through one declaration of 'Righteous' it is to all men to justification of life; for as through the disobedience of the one man, the many were constituted sinners: so also through the obedience of the one, shall the many be constituted righteous." (YLT)*

Romans 5:18-19

- In vs 18–19 Paul finally states the full comparison between Adam and Christ.
- The verses are parallel, each of them comparing the way in which Adam's *trespass/disobedience* has brought *condemnation* and sinfulness to the way in which Christ's *one act of righteousness/obedience* has brought *justification* and *righteousness*.

Break Time



Romans 5:18

- *So, then, as through one offence to all men it is to condemnation, so also through one declaration of 'Righteous' it is to all men to justification of life;*
- The parenthesis has now ended and this verse should be connected with verse 12 (and probably the word "death" should be understood instead of "condemnation").

Romans 5:18

- *So, then, as through one offence to all men it is to condemnation, so also through one declaration of 'Righteous' it is to all men to justification of life;*
- The “act of righteousness” is either (1) Jesus’ entire life of obedience and revelation of the Father or (2) specifically His death on sinful mankind’s behalf.
- As one man’s life affected all (Jewish corporality, cf. Josh. 7), so too, one innocent life affected all.

Romans 5:18

- *So, then, as through one offence to all men it is to condemnation, so also through one declaration of 'Righteous' it is to all men to justification of life;*
- These two acts are parallel, but not equal.
- All are affected by Adam's sin, but all are only potentially affected by Jesus' life; only believers who receive the gift of justification. Jesus' act also affects all human sin, for those who believe and receive, past, present, and future!

Romans 5:18

- *So, then, as through one offence to all men it is to condemnation, so also through one declaration of 'Righteous' it is to all men to justification of life;*
- What Jesus Christ did for us was a gift; it was grace, and it was an act of righteousness which results in us having the gift, the grace, and even the righteousness of God.
- The JUSTIFICATION OF LIFE connects to the previous verse where we reign in life through Jesus Christ.

Romans 5:18

- So, then, as through one offence to all men *it is* to condemnation, so also through one declaration of 'Righteous' *it is* to all men to justification of life;

Romans 5:18

- *So, then, as through one offence to all men it is to condemnation, so also through one declaration of 'Righteous' it is to all men to justification of life;*
- **upon all men to justification of life**
- “As through one offense it [came] upon all men to condemnation; even so through one righteousness [it came] upon all men to justification of life

Romans 5:18

- *So, then, as through one offence to all men it is to condemnation, so also through one declaration of 'Righteous' it is to all men to justification of life;*
- In this case, the apostle, resuming the statement of Ro 5:12, expresses it in a more concentrated and vivid form—suggested no doubt by the expression in Ro 5:16, “through one offense,” representing Christ’s whole work, considered as the ground of our justification, as “one righteousness.”

Romans 5:18

- *So, then, as through one offence to all men it is to condemnation, so also through one declaration of 'Righteous' it is to all men to justification of life;*
- Some would render the peculiar word here employed, "one righteous act" [Alford, &c.]; understanding by it Christ's *death* as the one redeeming act which reversed the one undoing act of Adam.

Romans 5:18

- *So, then, as through one offence to all men it is to condemnation, so also through one declaration of 'Righteous' it is to all men to justification of life;*
- The expression “justification of life,” is a vivid combination of two ideas already expatiated upon, meaning “justification entitling to and issuing in the rightful possession and enjoyment of life”). □

Romans 5:19

- *For as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous.*

Romans 5:19



IT'S NOT ABOUT YOU!!

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Reservoir of
Righteousness

Romans 5:19

- *for as through the disobedience of the one man, the many were constituted sinners: so also through the obedience of the one, shall the many be constituted righteous.*
- **"Were made"** = became, were constituted.
- All who are in Adam are sinners; all who are in Christ are righteous.
- By birth we are in Adam; by new birth we are in Christ.

Romans 5:19

- *for as through the disobedience of the one man, the many were constituted sinners: so also through the obedience of the one, shall the many be constituted righteous.*
- **"The obedience of One"**--this refers not to His obedient life in general, but to His obedient act of going to the cross (Phil. 2:8; Matt.26:42; and compare Heb. 5:8).
- Adam's act of disobedience centered around a tree (Gen.2:16-17) and Christ's act of obedience centered around a tree (1 Pet. 2:24).

Romans 5:20

- *"And law came in, that the offence might abound, and where the sin did abound, the grace did overabound," (YLT)*

Romans 5:20-21

- **Moreover the law**—“The law, however.”
- Here, Paul reintroduces the Old Testament law.
- The Jew might say, If the whole purposes of God towards men center in Adam and Christ, where does “the law” come in, and what was the use of it?
- *Answer:*
- It **entered**—But the word expresses an important idea besides “entering.”
- Remember the question asked at the end of Romans 3?
- Romans 3:31, "Do we then nullify the Law through faith? May it never be! On the contrary, we establish the Law."

Romans 5:20

- *And law came in, that the offence might abound, and where the sin did abound, the grace did overabound,*
- The word "came in" is the Greek PAREISERCHOMIA and is a Greek theater term that describes the Law coming onto the stage as a minor actor to enhance the scene.
- The OT Law came on stage to show that man is a sinner and is spiritually bankrupt in the sight of God.

Romans 5:20-21

- The meaning is, that the promulgation of the law at Sinai was no primary or essential feature of the divine plan, but it was “added” (Ga 3:19) for a subordinate purpose—the more fully to reveal the evil occasioned by Adam, and the need and glory of the remedy by Christ.
- It is the word for a “supporting actor”, not a “leading actor”.
- There are only TWO leading actors in the Story of Man; Adam and Christ.

Romans 5:20

- *And law came in, that the offence might abound, and where the sin did abound, the grace did overabound,*
- Why did the law come in alongside?
- Why was the law added (compare Gal. 3:19)?
- "So the offence might ABOUND"
- The law makes sin look even worse!
- The law gives sin the added character of transgression and it makes sin appear even more sinful (cf. Rom. 7:13).

Romans 5:20

- *And law came in, that the offence might abound, and where the sin did abound, the grace did overabound,*
- Think of a magnifying glass and substitute the word "abound" with the word "magnify":
- "Moreover the law entered that the offence might be magnified. But where sin was magnified, grace was much more magnified!"

Romans 5:20

- *And law came in, that the offence might abound, and where the sin did abound, the grace did overabound,*
- The law magnifies sin. Sin magnifies grace! God's grace shines brightest against the black background of sin.
- Why did God allow sin into His universe? One reason (among others) is that He might show the **MUCH MORE** of His grace!
- **WHERE SIN ABOUNDED, GRACE SUPER-ABOUNDED!** Where sin abounded, grace did completely overflow!

Romans 5:20

- *And law came in, that the offence might abound, and where the sin did abound, the grace did overabound,*
- The purpose of the Law was never to save mankind but to show fallen mankind's need and helplessness (cf. Eph. 2:1–3) and thereby bring them to Christ (cf. 3:20; 4:15; 7:5; Gal. 3:19, 23–26).
- The Law is good, but mankind is sinful (cf. chapter 7)!

Romans 5:20

- *And law came in, that the offence might abound, and where the sin did abound, the grace did overabound,*
- But what offense?
- Throughout all this section “the offense” (four times repeated besides here) has one definite meaning, namely, “the one first offense of Adam”; and this is its meaning here also:
- “All our multitudinous breaches of the law are nothing but *that one first offense*, lodged in the bosom of every child of Adam as an *offending principal*, and *multiplying itself* into myriads of particular offenses in the life of each.”

Romans 5:20

- *And law came in, that the offence might abound, and where the sin did abound, the grace did overabound,*
- What was one *act* of disobedience in the head has been converted into a vital and virulent *principle* of disobedience in all the members of the human family, whose every act of willful rebellion proclaims itself the child of the original transgression.

Romans 5:20

- *And law came in, that the offence might abound, and where the sin did abound, the grace did overabound,*
- **grace did much more abound**—rather, “did exceedingly abound,” or “superabound.”
- The comparison here is between the multiplication of one offense into countless transgressions, and such an overflow of grace as more than meets that appalling case. □

Romans 5:20

- *And law came in, that the offence might abound, and where the sin did abound, the grace did overabound,*
- PRINCIPLES:
 1. This statement anticipates Romans 7:7
Romans 7:7, "What shall we say then? Is the Law sin? May it never be! On the contrary, I would not have come to know sin except through the Law; for I would not have known about coveting if the Law had not said, You shall not covet."
 2. Paul, as a Jew was very self-righteous. The OT Law taught him of his sinfulness.

Romans 5:20

- *And law came in, that the offence might abound, and where the sin did abound, the grace did overabound,*
- **PRINCIPLES:**
 3. Although a minor actor, the Law is from God and therefore it is perfect and Holy, expressing God's Righteousness and Justice.
 4. When set against man the OT Law teaches that man is sinful and cannot live up to God's standard. The bottom line of the OT Law is that it is Impossible!

Romans 5:21

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

Romans 5:21

- *that even as the sin did reign in the death, so also the grace may reign, through righteousness, to life age-during, through Jesus Christ our Lord.*
- At the beginning of this section sin and death were reigning; now **GRACE IS REIGNING!**
- “In order that, just as sin reigned-as-king by means of death: grace might reign-as-king, through righteousness, unto life eternal, through Jesus Christ our Lord.”

Romans 5:21

- *that even as the sin did reign in the death, so also the grace may reign, through righteousness, to life age-during, through Jesus Christ our Lord.*
- This verse unfolds God's great object: that Grace should have a kingdom where Death had had its kingdom: and that, of course, through righteousness,--that is, that all Divine claims should be first righteously met at the cross, and thus that all should be "through Jesus Christ our Lord." --William Newell.

Romans 5:21

- *that even as the sin did reign in the death, so also the grace may reign, through righteousness, to life age-during, through Jesus Christ our Lord.*
- Both “sin” and “grace” are personified as kings.
- Sin reigned by the power of universal death (vv. 14, 17).
- Grace reigns through the power of imputed righteousness through the finished work of Jesus Christ and believers’ personal faith and repentant response to the gospel.

Romans 5:21

- *that even as the sin did reign in the death,*
- The Sin (Sin Nature) reigned (ruled) in The Death (Spiritual Death)

Romans 5:21

- *that even as the sin did reign in the death, so also the grace may reign, through righteousness, to life age-during, through Jesus Christ our Lord.*
- **21. That as sin**—Observe, the word “offense” is no more used, as that had been sufficiently illustrated; but—what better befitted this comprehensive summation of the whole matter—the great general term *sin*.

Romans 5:21

- that even as the sin did reign in the death, so also the grace may reign, through righteousness, to life age-during, through Jesus Christ our Lord.
- **hath reigned unto death**—rather, “in death,” triumphing and (as it were) revelling in that complete destruction of its victims.

Romans 5:21

- *that even as the sin did reign in the death, so also the grace may reign, through righteousness, to life age-during, through Jesus Christ our Lord.*
- **even so might grace reign**—In Ro 5:14, 17 we had the reign of *death* over the guilty and condemned in Adam; here it is the reign of the mighty *causes* of these—of SIN which clothes Death a Sovereign with venomous *power* (1Co 15:56) and with awful *authority* (Ro 6:23),

Romans 5:21

- *that even as the sin did reign in the death, so also the grace may reign, through righteousness, to life age-during, through Jesus Christ our Lord.*
- and of GRACE, the grace which originated the scheme of salvation, the grace which “sent the Son to be the Saviour of the world,” the grace which “made Him to be sin for us who knew no sin,” the grace which “makes us to be the righteousness of God in Him,” so that “we who receive *the abundance of grace* and of the gift of righteousness do reign in life by One, Jesus Christ!”

Romans 5:21

- *that even as the sin did reign in the death, so also the grace may reign, through righteousness, to life age-during, through Jesus Christ our Lord.*
- **through righteousness**—not *ours* certainly (“the obedience of Christians,” to use the wretched language of Grotius) nor yet exactly “justification” [Stuart, Hodge]; but rather, “the (justifying) righteousness of Christ” [Beza, Alford, and in substance, Olshausen, Meyer]; the same which in Ro 5:19 is called His “obedience,” meaning His whole mediatorial work in the flesh. This is here represented as the *righteous medium* through which grace reaches its objects and attains all its ends, the stable throne from which Grace as a Sovereign dispenses its saving benefits to as many as are brought under its benign sway.

Romans 5:21

- *that even as the sin did reign in the death, so also the grace may reign, through righteousness, to life age-during, through Jesus Christ our Lord.*
- **unto eternal life**—which is salvation in its highest form and fullest development for ever.

Romans 5:21

- *So that even as the sin did reign in the death, so also the grace may reign, through righteousness, to life age-during, through Jesus Christ our Lord.*
- *So that introduces a clause of purpose (as in v. 20). The purpose of the superabundant grace was to replace the reign of sin. Sin reigned [105](#) in death is an impressive statement of the power of both sin and death. In both cases Paul is saying that sin involves us in a situation where we are not dominant but subordinate. We cannot break free from sin, so sin reigns. We cannot escape death, so death reigns. Death is perhaps more obviously the tyrant, and sin's reign can be said to be in death (a rare expression, only here in Paul, though cf. 2 Cor. 11:23). The mention of eternal life in the second half of the verse indicates that we should understand death here as spiritual as well as physical. So also introduces the corresponding thought.*

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- *So that even as the sin did reign in the death, so also the grace may reign, through righteousness, to life age-during, through Jesus Christ our Lord.*
- *The exact antithesis would be "... so also righteousness should reign in life".*
- *But it is not our righteousness (Received or Realized) that has the power, but God's grace, and through righteousness expresses the means grace employs to overthrow the reign of death.*
- *It is God's purpose that not sin but grace should be the ruler, and grace reigns through righteousness.*

Romans 5:21

- *So that even as the sin did reign in the death, so also the grace may reign, through righteousness, to life age-during, through Jesus Christ our Lord.*
- *The Death is defeated, removed from its Kingdom Reign, by Grace Reigning.*
- *And how does Grace reign?*
- *Through the Reception, Realization and Revelation of Righteousness!*

Romans 5:21

- *Freedom from The Death*
- *Through the Reception of Righteousness:*
 - *Freedom from the Slave Market of Sin*
- *Through the Realization of Righteousness:*
 - *Freedom from Carnality*
- *Through the Revelation of Righteousness:*
 - *Ultimate Life replaces Eternal Death*

Time for Lunch!

