

# THE ROAD OF THE RIGHTEOUS

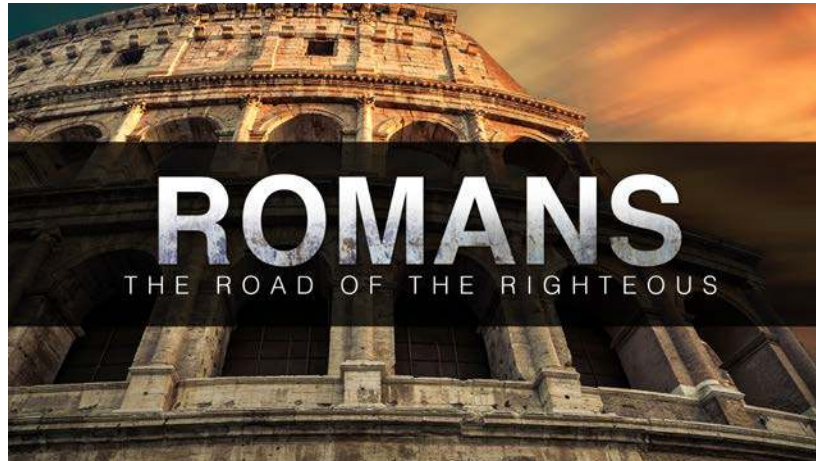
## Expositional Study Of Romans

Romans 5:12-21

Written By

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When Jesus saves you, He showers you with blessings, or what we, based on our analysis of Paul's great teaching in Romans 5, have called benefits. What are they? Let's review so they hidden away in our minds and hearts to make our earthly pilgrimage that much more exciting and hopeful. I'll posit our over-arching contextual question one more time:

### What Are The Benefits of Believing in Jesus, The Messiah (Rom. 5:1-11)?

- *Inner Peace Is Yours* (Rom. 5:1). Why? You know are at peace with God, finally.
- *Introduction And Access Is Yours* (Rom. 5:2). What? You have perpetual access to the Father's throne.
- *Hope Is Yours* (Rom. 5:2). What hope? The hope that you will behold God's glory in eternity.
- *Perspective In Trials Is Yours* (Rom. 5:3-5). How so? You'll know that God works in adversity to chisel your spiritual person into His holy image.
- *Assurance Of Salvation Is Yours* (Rom. 5:6-11). Why? Because you'll understand that His divinely orchestrated redemptive work, once embraced by faith, is final and powerful to cause you to always be God's child.

Before we move on, I feel compelled to ask you a personal question: Are these five benefits yours because of your faith in Jesus? If so, do not forget to thank Him for showering your life with them.

If not, why not? Really, what arguments or issues are keeping you from coming to Christ in trusting faith He will, in fact, save you? Believe me, that is a question you do not want to put off too long for no man knows the hour God will call you into His holy presence.

In any event, these are five wonderful benefits, but there is yet one more on Paul's heart. In Romans 5:12-21, which are some of the insightful and instructive verses in the Bible regarding the purpose and mission of Jesus, we encounter this final amazing benefit of believing in Jesus as the Messiah.

## Reigning In Life Is Yours (Rom. 5:12-21)

As Paul will teach here, your spiritual life is either dead because of your relationship to the first Adam, or it is alive because of your faith relationship to the second Adam, Jesus. Which is it for you? For those who are justified by their faith in the person and work of Jesus, they have the assurance, as we have seen in Romans 5:1-11, that their faith is secure for all time. However, as Paul will demonstrate in these verses, the willful sin of Adam ushered in two things which can seem to obliterate that assurance. Their names? Sin and death. These two foes can seem so formidable that it might appear to the spiritually aware that they can team up, like powerful sumo wrestlers, and circumvent a person's faith. Not so, says Paul as he painstakingly shows the vast differences between the person and work of the first Adam, as opposed to that of the second Adam, Jesus.

*Death Reigns Though The First Adam* (Rom. 5:12-14). Watch closely how Paul develops this intricate comparison between Adam and Jesus.

<sup>12</sup> Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned—

Hold it right there. "Therefore" is from the Greek *dia touto* ( Διὰ τοῦτο), which is a legal phrase used to close out an argument by offering final evidence. It's a favorite rhetorical device of the Apostle to cinch a given argument he developed (Rom. 1:26; 4:16; 13:6; 15:9). Here he uses it to introduce his readers to the vast difference between Adam's disobedience and Christ's obedience. Once you understand these differences, you, as a believer, will most certainly be able to stand sure-footed upon the rock called salvation.

The phrase "just as," *hosper* (ὡσπερ) formally sets up the stark contrast, and Paul utilizes it throughout the passage to keep the contrast firmly before us (Rom. 5:19, 21). The "one man" is, of course, the historical Adam. If he is not historical, then Christ is compared against a mythological person, which would completely undermine the purpose of the contrast. Further, Jesus underscored the historical reality of Adam when he exclaimed,

<sup>4</sup> And He answered and said, Have you not read, that He who created them from the beginning made them male and female, <sup>5</sup> and said, 'For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh' (Matt. 19)?

(As a sidelight please note that male and female sexuality was God's design and it is not interchangeable, no matter how cleverly you redefine the word gender. The two sexes are designed to fit sexually and carry out God's command for man to fill the earth, Gen. 1:28). If Jesus

was misled concerning Adam's historicity, then He was, and is not, God, for God, by definition, is omniscient. But He was God (John 8:58), therefore, He knew Adam existed because He had created him (Col. 1:16-17). Is it not interesting how the secular, godless world works overtime to erase Adam from history? Why? Because his presence is a threat to their vacuous, tenuous worldview as to where we came from, why we have problems, and why we are here. Conversely, his presence in history answers a whole lot of questions.

With the first preposition, *through*, *dia* (διὰ), classified as “means” or “manner,” grammatically, Paul introduces us to the sad and tragic consequences of Adam's desire to disobey God's one restrictive command (Gen. 2:9, 17) so that he, in turn, could be the Lord of his life, enjoying his own watered down rules and regulations. Mark the cause and effect structure of Adam's choice to eat of the forbidden fruit. Because he rebelliously and knowingly sinned, sin, from *harmartia* (ἁμαρτία), which means to miss the mark/target, rushed in like a tsunami, followed immediately by spiritual and physical death in its wide wake. Death, in turn, descended on all mankind of all time. Why? Because all mankind sinned, past tense (aorist), as all the other verbs in this verse.

At this point is when most people say, “That is not fair because I wasn't there. Had I been in that garden I wouldn't have done what Adam did. Therefore, God is unjust to judge us all with sin and death.” The reality is this is not how God set the test up for mankind. Further, this view fails to take into account the import of the past tense verbiage of verse 12. The final clause clearly denotes that when Adam sinned we all sinned with him. *The Bible Knowledge Commentary* presents the two viable views which describe how this occurred:

Two ways of explaining this participation of the human race in the sin of Adam have been presented by theologians—the “federal headship” of Adam over the race and the “natural or seminal headship” of Adam. (Others say that people merely imitated Adam, that he gave the human race a bad example. But that does not do justice to 5:12.)

The federal headship view considers Adam, the first man, as the *representative* of the human race that generated from him. As the representative of all humans, Adam's act of sin was considered by God to be the act of all people and his penalty of death was judicially made the penalty of everybody.

The natural headship view, on the other hand, recognizes that the entire human race was *seminally* and *physically* in Adam, the first man. As a result, God considered all people as participating in the act of sin which Adam committed and as receiving the penalty he received. Even adherents of the federal headship view must admit that Adam is the natural head of the human race physically; the issue is the relationship spiritually. Biblical evidence supports the natural headship of Adam. When presenting the superiority of Melchizedek's priesthood to Aaron's, the author of Hebrews argued that Levi, the head of the priestly tribe, “who collects the 10th, paid the 10th through Abraham, because when Melchizedek met Abraham, Levi was still in the body of his ancestor” (Heb. 7:9–10).<sup>1</sup>

God does not view sin like we do. In the Old Testament it was not uncustomary for the sin of one person to impact his family or others around him. Achan stealing the forbidden Babylonian

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<sup>1</sup> John A. Witmer, “Romans,” in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck, vol. 2 (Wheaton, IL: Victor Books, 1985), 458.

garment, two hundred shekels of silver, and one gold bar weighing fifty shekels (Josh. 7:21) in Joshua 7 is a case in point. God had forbidden Israelite warriors from taking anything from the inhabitants of Jericho for their godless city was cursed (Josh. 6:18). Achan's covetous eyes got the best of him, so he took what God had forbidden, and in so doing he had willfully transgressed God's law. What was the result of his sin? Achan, along with his entire family, all of their animals, all of their belongings were destroyed in the Valley of Achor. Why? The sin of one man had impacted the whole family. God saw his sin as their collective sin, therefore, they were all guilty. So much for sin being a private affair. The same doctrine of solidarity applied to Adam on a far greater scale. He sinned as a man *and as mankind*. His sin became our sin. His guilt became our guilt. His death became our death. His separation from God became our separation. David, therefore, was correct when he said, "and in sin my mother conceived me" (Psa. 51:5). We, like David, are at odds with God when we are born because we are born under the curse of Adam.

With verses 13 through 14, Paul pauses, as he typically does, and gives us some parenthetical teaching in order to further substantiate the fact that sin and death were universal after the misdeed of Adam. His reasoning cannot be misunderstood, although it can be resisted:

<sup>13</sup> for until the Law sin was in the world, but sin is not imputed when there is no law.

What does this mean? It means that prior to the giving of the Torah (Genesis through Deuteronomy) God did not impute, or charge to man's account, the sins he committed in ignorance of the Law. Hence, if there was no sign at the Sea World outside of Jerusalem which said, "Do not put your finger in the blow hole of the dolphin's head," then you were not really out of line for putting my finger in there to see what might happen . . . even though logic would say it's probably not a great idea.

Yet, despite the fact man did not have God's explicit Law, he had God's natural law (Rom. 2:14), and this could/would judge him. Further, man still died during this pre-Law hiatus, and this fact, in and of itself demonstrates that the power of sin reigned supremely. As Paul argues:

<sup>14</sup> Nevertheless death reigned from Adam until Moses, even over those who had not sinned in the likeness of the offense of Adam, who is a type of Him who was to come.

Spiritual and physical death followed after Adam in the lives of all mankind, even if their sin was of a different nature than Adam's. Death reigned because sin reigned supremely during this time. It's presence clearly underscores that all mankind sinned with Adam and died with Adam. Genesis chapter 5, which is called the death chapter of the Old Testament, definitively and repeatedly demonstrates the reign of death over the lives of all people who followed after Adam. None could, on their own efforts, escape its contagion and condemnation. The same still holds true today. All mankind is born under the condemnation of Adam, and we are all born with sin and death as our cruel, harsh taskmaster's.

But this is not the whole story. The final clause pivots and opens the door to the magnificent contrasts between the actions of Adam and the Christ. Adam was but a type of Jesus. They were similar in that they were both men. They were similar in that both were called to obey the Holy Father. They are analogous insofar as they both fulfilled the concept that the action of one, lone man impacted other people. They are radically dissimilar, however, in profound ways, as Paul will show us in the ensuing verses.

*Life Reigns Through The Second Adam* (Rom. 5:15-21). With the strong contrastive “but,” *alla* (ἀλλά), which is a word Paul employs frequently (Rom. 1:21; 2:13, 29; 4:2, 10, 20; 5:14, 15; 6:14, 15; 7:13, 15, 17, 19, 20; 8:9, 15, 26, 32, 37; 9:7, 12, 32; 10:2, 16; 11:18; 12:20; 13:14) to drive home his points, Paul excitedly moves to what he really wants to talk about: *the greater work of the Second Adam, Jesus*. Like a mighty category five river crashing over rocks, Paul will move from contrast to contrast to showcase just how powerful Christ’s redemptive work was, and is, for sinners who become saints by means of saving faith. With verse 15 you can just sense the Apostle’s excitement:

<sup>15</sup> But the free gift is not like the transgression. For if by the transgression of the one the many died, much more did the grace of God and the gift by the grace of the one Man, Jesus Christ, abound to the many.

Note the first contrast between Adam and Jesus, and this is most emphatic in the Greek text because there is no copula/finite verb in the first sentence. This figure of speech is called ellipsis and when it occurs with finite verb it forces the listener to ponder the words in question:<sup>2</sup>

Ἀλλ’ οὐχ ὡς τὸ παράπτωμα, οὕτως καὶ τὸ χάρισμα·

The two key words, transgression, *paraptoma* (παράπτωμα) and gift, *charisma* (χάρισμα), also have melodic endings which represents the figure of speech called *homoeoteleuton*, or the use of like endings for the sake of emphasis. Paul does everything within his rhetorical/oratorical power to make sure we do not miss the contrast between these two words. One is a willful trespass, while the other represents a gift of God’s grace (*charis*) which is purchased and freely given (to enemies, shocking).

Verses 12 through 14 highlight the sinful deed, flagrant trespass, of Adam, or they focus on what he did. Verse 15, conversely, focuses on what Jesus, the Second and more superior Adam, *freely* gives sinners, viz., life. The first Adam gave death. The second Adam gives life. Which do you want?

Paul drives home his second contrast by pointing us to wonder of “the gift.”

<sup>16</sup> The gift is not like *that which came* through the one who sinned; for on the one hand the judgment *arose* from one *transgression* resulting in condemnation, but on the other hand the free gift *arose* from many transgressions resulting in justification.

Did you get that? Adam’s one sinful transgression resulted in *condemnation* for mankind, while Jesus’s free gift of salvation, which He purchased by dying on the cross as our sin substitute, resulted in the possibility of condemnation being replaced by *justification* in God’s heavenly courtroom. To put a finer point on this, Christ’s obedience is far more powerful than Adam’s disobedience because whereas Adam’s one sin brought judgment, Christ’s obedience is able to handle all of man’s sins of all time.

The point should not be missed for saints who might question their faith. Since Jesus paid for the gift of salvation with His life, and since your faith in that gift justifies you before God, there

<sup>2</sup>E. W. Bullinger, *Figures of Speech Used in the Bible* (Grand Rapids: Baker Book House, 1968), 1, 26-32.

is no way you will ever lose this kind of divine gift. You might need to read that one more time to let it seep into your soul.

Beginning with verse 17, Paul introduces us to a third contrast between the first and the second Adam.

<sup>17</sup> For if by the transgression of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.

The first class condition here in Greek reveals the statement, in Paul's mind, was absolute fact, even though it is presented in a conditional format. The argument is posed from the lesser, the first Adam, to the greater, the second Adam, Jesus. Paul's argument could not be any clearer: Since death, physical and spiritual, reigned through the deed of the first Adam, how can spiritual/eternal life not reign because of perfect work of the God-man, Jesus, the Christ?

Sin and death are pictured here as despotic, totalitarian powers which rule over mankind. They are heartless and cruel. They have no pity and no love. They live to dominate your life and make it miserable and pointless. They leave you spiritually bankrupt and deceived into thinking you are quite fine and well-off, but you are not. You are merely a slave to sin (Rom. 6). It is the Master and you are the puppet. Such are the children of the first Adam.

The children of the second Adam fare much better. God has given them abundant grace to overcome their high degree of sin. Beyond this, He has given them His righteousness when they had only unrighteousness (1 Cor. 1:30). And because of all of this, God replaces the reign of death with the reign of real life, life in there and now which is lived with God as your Guide and Shepherd, and life in the hereafter when mortal life is swallowed up with eternal life (John 3:16; 5:24-25). All of this, as before, leads to a logical question: Since Jesus gives you the reign of life at the moment of faith, do you think I will take that away if you falter as a son or a daughter along the path to Paradise? I think not. When He causes you to reign in life, it is a done deal until you see Him face to face. If not, what could we say of His work as the second Adam? Could we say it is inferior? Yes, but His work is superior insofar as He causes us to perpetually reign with Him, meaning sin is not our master anymore, and death may claim the outer body but it will never again touch the spirit.

Once again, I must stop and ask a practical question: Are you currently reigning with Jesus, or are you a slave to sin because you still identify with the first Adam? The choice is yours to make.

A fourth contrast sounds all too familiar:

<sup>18</sup> 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. <sup>19</sup> For as through the one man's disobedience the many were made sinners, even so through the obedience of the One the many will be made righteous.

Here Paul circles back to finish the contrast he presented in verse 12. The contrast is there for all to see. Before we look at what Paul says here, let me say, as a sidelight, that Paul is not teaching universal salvation here by saying "justification of life to all men." If this is so, then his wrath discussion in chapter 2 has no meaning. Sinners who fail to come to God on God's terms will, in fact, be judged because they are not justified by faith in Christ. Further, Paul's call in Romans 10, verse 9 to confess Christ as Lord is the path to Paradise and justification. If all are saved, then the

challenge in this verse is quite pointless. Paul's emphasis here, then, is on the fact that all those who do place their faith in Jesus will be justified . . . all of them.

With this discussion behind us, let us return to the import of these verses. The first Adam's disobedience led to the spiritual *condemnation* of all men, while the second Adam's obedience has led to the spiritual *commendation* of all men who come to Him in trusting faith. I like how Paul couches the positive side of this spiritual equation. He says that "many will be made righteous." The word is here most interesting. It is *katestathesan* (κατασταθήσονται), and it has three primary lexical meanings:

**καθίστημι/καθιστάνω** (Ac 17:15; 1 Cl 42:4; EpArist 280; 281; Jos., Ant. 16, 129; POxf 16, 12). Pres. 3 sg. καθιστᾷ Da 2:21 Theod.; impf. καθίστα (Just., D. 52, 3); ptc. καθιστῶν LXX; fut. καταστήσω; 1 aor. κατέστησα; pf. καθέστακα LXX; intr. καθέστηκα LXX; plpf. κεισαν (3 Macc 2:33). Pass.: 1 fut. κατασταθήσομαι; 1 aor. καθεστάθην; pf. ptc. καθεσταμένος (LXX; 1 Cl 54:2; Jos., Ant. 12, 268) (s. κατά, ἴστημι; Hom.+).

① to take someone somewhere, *bring, conduct, take* (Od. 13, 274; Thu. 4, 78, 6; X., An. 4, 8, 8; UPZ 78, 14 [159 B.C.]; BGU 93, 22 κατάστησον αὐτοὺς εἰς Μέμφιν; Josh 6:23; 1 Km 5:3; 2 Ch 28:15; Jos., Ant. 7, 279; oneself Tat. 2, 1 τίς ... ἀλαζονείας ἔξω καθέστηκεν;=which one has been free of boastfulness?) Ac 17:15.

② to assign someone a position of authority, *appoint, put in charge* (Hdt. et al.)

ⓐ someone over (of) someth. or someone τινὰ ἐπί τινος (Arrian, Exp. Al. 3, 6, 6 ἐπὶ τ. χρημάτων; Gen 41:41; Num 3:10; Da 2:48; Jos., Ant. 2, 73) Mt 24:45; cp. 25:21, 23; Lk 12:42; Ac 6:3. τινὰ ἐπὶ τινι over someth. (Jos., Ant. 12, 278) Mt 24:47; Lk 12:44. τινὰ ἐπὶ τι (Isocr. 12, 132; X., Cyr. 8, 1, 9; Da 3:12 Theod.) Hb 2:7 v.l. (Ps 8:7). W. acc. of pers. and inf. of purpose ὁ υἱὸς κατέστησε τ. ἀγγέλους ἐπ' αὐτοὺς τοῦ συντηρεῖν αὐτούς Hs 5, 6, 2.

ⓑ w. acc. *authorize, appoint* (Pla., Rep. 10, 606d ἄρχοντα; Vi. Aesopi W 15 p. 83 P.; 1 Macc 3:55; Jos., Ant. 9, 4 κρίτας; Just., D. 52, 3 βασιλεῖς) πρεσβυτέρους Tit 1:5. Cp. 1 Cl 42:5 (for δώσω Is 60:17; the latter rdg. Iren. 4, 26, 5 [Harv. II 238]); 43:1; 44:2. Pass. 44:3; 54:2; foll. by εἰς w. inf. of the high priest: εἰς τὸ προσφέρειν δῶρα καθίσταται is appointed to offer gifts Hb 8:3. Sim. ὑπὲρ ἀνθρώπων καθίσταται τὰ πρὸς τὸν θεόν, ἵνα προσφέρῃ is appointed (to act) on behalf of people in matters relating to God, to bring Hb 5:1.—A second acc. (predicate) can be added to τινά: make or appoint someone someth. (Hdt. 7, 105 al.; PHib 82 I, 14 [239/238 B.C.]; Sir 32:1; 1 Macc 9:25; 10:20; Jos., Ant. 12, 360) Lk 12:14; Ac 7:10; Hb 7:28 (Diog. L. 9, 64 ἀρχιερέα κ. αὐτόν). τίς σε κατέστησεν ἄρχοντα; Ac 7:27, 35; 1 Cl 4:10 (all three Ex 2:14).—W. εἰς: εἰς ἐπισκόπους καὶ διακόνους 1 Cl 42:4 (Just., D. 65:7).

ⓒ cause someone to experience someth., *make, cause* τινά τι (Eur., Androm. 635 κλαίοντά σε καταστήσει; Pla., Phlb. 16b ἐμὲ ἔρημον κατέστησεν; POxy 939, 19 σε εὐθυμότερον; Jos., Ant. 6, 92; 20, 18; Just., A I, 33, 6 τὴν παρθένον ... ἐγκύμονα κατέστησε) ταῦτα οὐκ ἀργοὺς οὐδὲ ἀκάρπους καθίστησιν this does not make (you) useless and unproductive 2 Pt 1:8.—Pass. be made, become (Menand., Fgm. 769 K.=483 Kō. ἅπαντα δοῦλα τοῦ φρονεῖν καθίσταται; Herodas 1, 40 ἰλαρὴ κατάστηθι=be(come) cheerful; Diod S 17, 70, 3; Περὶ ὕψους 5; PRein 18, 40 [108 B.C.]

ἀπερίσπαστος κατασταθήσεται='be left undisturbed'; EpArist 289 σκληροὶ καθίστανται; Philo, Aet. M. 133) ἀμαρτωλοὶ κατεστάθησαν ... δίκαιοι κατασταθήσονται Ro 5:19 (FDanker in Gingrich Festschr. '72, 106f, quoting POxy 281, 14–24 [20–50 A.D.] in possible legal sense; cp. PTebt 183; but cp. Cat. Cod. Astr. IX/2 p. 132, 12 of restoration to a healthy condition). The two pass. in Js where the word occurs prob. belong here also (φίλος τ. κόσμου) ἐχθρὸς τ. θεοῦ καθίσταται 4:4; cp. 3:6, where the text may not be in order.—JdeZwaan, Rō 5:19; Jk 3:6; 4:4 en de Koinή: TSt 31, 1913, 85–94.—Restored text Hs 10, 3, 4 (POxy 404 recto, 19) (s. καθαρότης).—DELG s.v. ἴστημι. M-M. TW.<sup>3</sup>

All of this should lead to another logical question: Since at the moment of your faith in Jesus He makes you righteous, or appoints you as a righteous person, do you actually think He will ever remove your appointment? No way. Once He makes you positionally righteous by giving you His perfect righteousness nothing or nobody can ever take this away from you because you reign perpetually with Him in a state of spiritual life.

I don't know about you, but I look all around me and I see countless people living under the reign of the first Adam. They live to flout moral and divine law. They fill their lives with all earthly pursuits in order to find peace and happiness, but it is ever elusive. They stay inebriated so they don't have to think about how hard life is. They attend parties to keep from having to focus on the harsh realities of life. They pour themselves into their jobs so they don't have to contemplate the hardness of life around them. They denigrate godly people so they can feel godly and superior. They do a million things to quieten their restless consciences. They are clever at devising arguments to rationalize their sinful behavior. They wrap themselves up in inferior belief systems because they don't want to believe in Jesus. They are alive, but live as if they are dead. They say they are free, but they are in bondage. Is this you?

They also have a hard time letting go of false belief systems. Even though Paul had wrapped up his argument in showing the superiority of the work of the second Adam as opposed to the first Adam, he, as a Jew, still had great compassion for his people who put way too much emphasis upon obedience to the Law of Moses to save a sinner. So, knowing his talk about sin and the Savior basically by-passed any great discussion about the Law, Paul knew this would probably raise a few Jewish eyebrows. After all, the Jews thought the Law was wonderful in that it served to hold sin in check. Not so, says Paul. When it comes to spiritual truth, he is most candid.

<sup>20</sup> The Law came in so that the transgression would increase; but where sin increased, grace abounded all the more, <sup>21</sup> so that, as sin reigned in death, even so grace would reign through righteousness to eternal life through Jesus Christ our Lord.

Paul knew the positive sides of the Law, for sure (Rom. 7:14). However, it had many downsides. It could not save a son of the first Adam. All it could do was point out what constitutes sin, and when it did this, it merely caused the son of the first Adam to want to sin even more. There is nothing like a new law to make sinners want to challenge it with their sinful "freedom." Therefore,

<sup>3</sup> William Arndt et al., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (Chicago: University of Chicago Press, 2000), 492.



one divine purpose of the Law was merely to cause transgression to increase so that grace could super-increase to definitively defeat it. Did you get that? I hope so.

Where sinners increase in their hatred of God’s Law, His grace abounds beyond their sin and gives them the option for righteousness and eternal life through the obedience of the second Adam, Jesus, the Christ. His grace abounds. No, make that it super-abounds, because it is built on a Greek verb wedded to a preposition (ὑπερπερίσσευσεν), and this serves to *highly* intensify its meaning.

Ostensibly what does this mean? It means that no matter what sins you have committed, God’s grace is more than sufficient to cover that sin and move you from the reign of death to the reign of life. “Ah, Pastor, you just don’t know the depths of my sin.” I don’t, but He does, and He’s telling you right now His grace is greater than your sin. He is waiting right now for you to come to Him in trusting faith. The first step might be a tough one, but it will be the best one you ever took.

If you are already a saint right now, please realize the import of these final verses. They led us, one last time, to a question which needs asking: Since God’s grace is more than sufficient to cover my sins to make me His child, how could I ever think my sin, as His child, could ever be greater than His boundless, infinite grace? Point is, it couldn’t, and because this is true your faith is more than secure. So, relish in your high, holy position.

And before you walk away from this passage, I think you need to come to terms with the question of all questions: Which Adam is your Adam? Is it Adam or Jesus?

<b>The First Adam</b>	<b>The Second Adam</b>
One Man	One God- Man
Brought Sin	Brought Holiness
Brought Death	Brought Life
A Type	A Fulfillment
Disobedience	Obedience
Temporal	Eternal
Condemnation	Justification
Alienation	Intimacy