

## BLESSING OF THE MANY

Sunday Morning: May 20, 2001

Text: Romans 5:8-21; Read verses 14-21

**Romans 5:14-21** "Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. 15. But not as the offence, so also *is* the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, *which is* by one man, Jesus Christ, hath abounded unto many. 16. And not as *it was* by one that sinned, so *is* the gift: for the judgment *was* by one to condemnation, but the free gift *is* of many offences unto justification. 17. For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.) 18. Therefore as by the offence of one *judgment came* upon all men to condemnation; even so by the righteousness of one *the free gift came* upon all men unto justification of life. 19. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. 20. Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: 21. That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord."

### THE CROSS

**Romans 5:8** "But **God commendeth** his **love** toward us, in that, **while** we were yet **sinners**, **Christ died for us.**"

Christ death on the cross was for the sins of the whole world. When we believe on Jesus Christ we become a child of God. Our past sins are forgiven, they are under the cross. Future sins are forgiven through fellowship and confession because they are under the blood. 1 John 1:7, 9.

### JUSTIFIED BY HIS BLOOD

**Romans 5:9** "**Much more** then, being now **justified** (un-chargeable) by his **blood**, we shall be **saved from wrath** through him."

I read these last verses of this chapter to point out some difficult thoughts in this portion. I finally looked in at Greek commentary this week and I am not the only one who has a problem with this passage of scripture. This is a very difficult passage of scripture, especially when you try to apply these verses to the common salvation.

One of the difficulties is found in verse 15. "But not as the offence, so also *is* the free gift. For if through the offence of one (Adam) [the] **many be dead** . . ." Why isn't everybody dead? Here it is the many that are dead. Everyone is dead in their trespasses and sins, but this passage is talking about a select group that are dead. That is a problem. When you get right down to it, when you trying to apply this scripture to salvation, that is the common salvation, it doesn't make sense does it? The point is that this passage of scripture is not talking about getting saved. It is talking about reigning in life in the coming age. Who is it that is going to rule and reign in the coming age? All of God's kids? No. Many will rule and reign obviously, but the elect will rule and reign. Look down in verse 19. "For as by one man's disobedience [the] **many** were made sinners . . ." Oh, that doesn't include me, that is some body else. That is not true is it? It is talking about the many that are called unto his kingdom and glory. Many are called but few are chosen for that kingdom. Many can qualify the elect will.

It continues in this passage, 19. . . "So by the obedience of one shall many be made **righteous** [just]." It is very interesting, the word made, is also translated *appointed* or *ordained*. The many

were ordained to sin or appointed to sin. Obviously all have sinned and come short of the glory of God. Obviously the elect or sinners. The many are sinners and all of the rest of the world are sinners. But this passage of scripture is not dealing with all of the body of Christ. It is dealing with the many in the body that have been called unto his kingdom and glory. That simplifies this passage.

When we read in Hebrews chapter 2 that Jesus suffered thanatos (death) for the little children, he is not talking about youngster that are under 12 years of age. He is talking about mature, godly saints that have taken a step down. They are no longer desiring to be in charge of their lives. They have chosen to take a step backwards and to be demoted. I was talking to Paul (an elder) about this thanatos (death) and the difficulties that are associated with it. What thanatos (death) really is, is a demotion. Being demoted. When Adam sinned in the garden he fell. And in the Septuagint God told Adam that the day that you eat the forbidden fruit you are going to experience thanatos (death). You are going to be demoted. Was Adam demoted? Yes, he was. When God put Adam in the garden, he was put there as one who ruled over the whole earth. You are going to rule and reign. When Adam and Eve sinned they were demoted. And God killed an animal and put coats of sins on them to provide for their salvation. From the day that Adam sinned, man has not ruled over the earth. For the first 1,500 years animals were not afraid of man. After the flood, animals were not controllable. You could not put a bridle and bit on a whale and take a ride. You still can't do it. Again, when Adam was in the garden, he controlled the animals. When Jesus came to earth he took a step down. He thought that being equal to God was not something to hang on to. He was willing to take a step down, but when he took the step down, it was not to our level even though he was a man. When Jesus was hear on the earth he could control the fish of the sea. He controlled the weather. When he fed 5,000 he did not have to bring in a bakery or have it catered, because he had authority over the earth. He could take a peace of fish out of a basket and give it to 5,000 people. Can you imagine even holding a basket with 5,000 fish in it. You would have to be a Charles Atlas. Jesus did not a large basket. When he got a fish and handed it out, another fish took it's place. The same way with the bread. Can you imagine holding a basket with 5,000 loaves of bread in it. Jesus had authority over the animals and the natural processes of things here on the earth.

Jesus Christ was demoted. Why was Jesus Christ demoted? So that those who have been called unto his kingdom and glory could rule and reign with him in that kingdom. That is what we have been emphasizing. The death on the cross took care of the sin of the world, but death in the garden took care of the power of Satan to cause us to be defeated. If we are defeated and do not become an overcomer, we will be demoted and not reign with Christ. I am anticipating ruling and reigning with Christ. I am anticipating crowns, but did you know I could behave myself in a way that would cause me to be disqualified from reigning and therefore be demoted to a position of a subject. With demotion comes weeping and gnashing of teeth. Is it any wonder that Jesus in the garden was in agony over the demotion he experienced in the garden. That demotion in the garden will last for eternity. That will never change. He will always be at the right hand of God the Father which means he is not equal with the Father. Even though he is under God the Father, Jesus is still part of the God head. Jesus was demoted and became our High Priest and is at the right hand of the Father. One day God the Father will rule over the heavens and the earth Jesus being subject to Him.

To keep from experiencing thanatos, demoted, I have to live a life in away that I am not chargeable. Chargeable in the sense of the sins of the flesh like pornography, like adultery, any thing that leads us to a life of lawlessness, sin out of control. If you have pornography in your home,

burn it. Flee youthful lust. Do not watch things on TV that will cause your thought to become impure. It will lead to demotion and shame. The consequences are even greater if you hear and understand the mysteries of the kingdom of the heavens and then enter into sins that will cause you to lose your inheritance in the coming kingdom.

I respect a man who got up and walked out of my Bible class in a Baptist Church in Chattanooga when he said "Do you mean to say that I am going to be held accountable for what I am hearing in your class?" I said, "You sure are." Without hesitation he got up and left the class. He had a certain amount of wisdom.

### THE BLOOD CLEANSETH

**1 John 1:7, 9** "But if we **walk in the light**, as he is in the light, we have **fellowship** one with another, and the **blood** of Jesus Christ his Son **cleanseth** us from all **sin**. . . . **9**. If we **confess** our sins, he is faithful and just to **forgive** us *our sins*, and to **cleanse** us from all **unrighteousness**."

When it comes to reigning with Christ in his kingdom the stakes are high. The rewards are great, but the loss of reward is also great. To rule and reign with Christ is unimaginable. Eye has not seen nor ear heard neither has entered into the heart of man what God has prepared for a man who will pay the price to be promoted. It takes a faithful profitable servant to hear "well done" at the judgment seat of Christ. The only way I know to keep from being chargeable is to maintain my fellowship with the Lord in His word. You have to be in the Word of God. You have to walk in the light as he is in the light and you got to have fellowship with him if you expect the blood to work in cleansing you from sin. If you are ignoring the Word of God and your not having fellowship with Him, how do you expect him to forgive you when you confess your sins. You are just telling him you are guilty but he knows that you do not have time to fellowship with him through the Word. He knows you are not reading His word because you don't want to take time to do that. Without fellowship in the word, you are not willing to confess the sin of disobedience in maintaining fellowship with him. It is really through the Word of God you find out what sins in your life that you need to confess. Most of us forget most of the sins we have committed. It is so important to read the Word. Sometimes when we read the Bible we don't understand it. We all have to deal with that problem, but I heard a good illustration about how reading the Word of God will be beneficial. We have all carried a basket that will become soiled. If you just pour water through the basket, the water will run through, but not all will drain out, but will leave the basket wet. The word of God is like the water. As you read the Bible some will stick but a lot will pass through your thoughts. As water passed through the basket caused it to become clean that will also be the case in your own life. Reading the Bible will cause change to happen in our lives. It is through fellowship and the shed blood of the Lord Jesus Christ that we will be justified, and we will be saved from the wrath to come. What is the wrath that I want to be saved from? It is called "Outer darkness." It is called "Depart from me ye workers of lawlessness." I don't want that. I want to stand approved in his presence and not removed from his presence. The remove from his presence to a place of dishonor is the wrath that will be experienced by the children of disobedience.

### RECONCILED BY THANATOS

**Romans 5:10** "For if, when we were **enemies**, we were **reconciled** to God by **the death** [thanatos] of his Son, **much more**, being **reconciled**, we shall be **saved** (from the wrath, v. 9) by **his life** (as our high priest, 1 John 1:9)."

His death in the garden as well as His shed blood after he death on the cross made it possible for us to be **reconciled** to Him. What does it mean to be reconciled? It means to get back in fellowship with Him.

It means that the Word of God is going to become effective again in your life again as you seek to walk with Him and read he word. Romans 5:10 tells us that it is through the death [thanatos] of His son made it possible for me to be reconciled. The death on the cross was for the sins of the whole world which made it possible for me to become part of the family. As a member of His family I can break my fellowship with him but not my relationship. When my fellowship is broken with him it is His death [thanatos] in the garden and His shed blood that made it possible for me to be reconciled to him. This is just another blessing that is ours because of the death [thanatos]. Thanatos reduced the power of Satan to cause me to be demoted and it is the thanatos that allows me to be reconciled to Him.

There is *much more* than reconciliation. We shall be saved from the wrath in verse 9 through his life. Romans 4:25 tells us that he was raised for our justification. The life that he is living today is that of our High Priest. He is interceding on our behalf.

### UNFAITHFUL

**James 4:4** "Ye **adulterers** and **adulteresses** (chargeable offences), know ye not that the friendship of the world is enmity with God? whosoever therefore will be a **friend of the world** (chargeable) is the **enemy of God**."

When we become adulterers and adulteresses we become chargeable. I think it more than just the physical act of adultery. It really means becoming unfaithful. An adulterer and an adulteresses is one who is unfaithful and can't be trusted. They are willing to cheat on someone who they have committed themselves to by vows before God. When we start putting the world first be have started cheating on God. If we start cheating on God we become his enemy. When we are faithful to the Lord, it does not make any difference with the world thinks about us.

### RECONCILIATION

**Romans 5:11** "And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have **now** received the **atonement** [reconciliation]."

The word *atonement* should be translated *reconciliation*. Reconciliation is possible now. *Not only so* ties us back to verse 10. There should be joy over being delivered from the wrath to come, there should be joy over reconciliation **now**.

Can you imagine a couple that have separated themselves from each other because of marital disagreement. Disagreements can cause anger, bitterness, and hatred; but when reconciliation occurs there is joy and rejoicing because they have become one again. We need to associate reconciliation with that of a husband wife coming together again in fellowship and enjoying a relationship that is needful and right.

### THROUGH THANATOS

**Colossians 1:21-23** "And you, that were sometime alienated and **enemies** in *your* mind by **wicked works**, yet now hath he **reconciled**

It is because of wicked works that we become divided according to Colossians 1:21-23, yet we are reconciled unto him through the thanatos in his body of flesh.

### NOT CHARGEABLE

22. In the body of his flesh through [the] **death**, to present you holy and **unblameable** and **unreproveable** in his sight:

It is through the thanatos that we can become unblameable and unproveable in his sight. If we are holy, unblameable and unproveable we will not be chargeable at the judgment seat of Christ.

### CONDITIONAL

23. **If ye continue** in the faith grounded and settled, and **be not moved** away from the hope of the gospel, which ye have heard, *and* which was preached to every creature which is under heaven; whereof I Paul am made a minister;"

To stand without charge is conditional. We must continue in the faith. If we make shipwreck of the faith we will become chargeable. To continue in the faith we must be grounded and settled in the hope of the gospel. The hope of the gospel is the hope of glory found in Colossians 1:27. The hope of the gospel is to reign with Him in glory. The common salvation is a sure thing but to reign with Him is a hope because it is not a sure thing.

### ADAM'S THANATOS

**Romans 5:12** "Wherefore, as by one **man** (Adam) [the] **sin** entered into the world, and [the] **death** by [the] **sin**; and so [the] **death** passed upon all men, **for that all have sinned:**" (The sin of lawlessness)

This verse tells us the sin of Adam was that of lawlessness. I believe that *the sin* is the sin of lawlessness. With the definite article before the word sin is referring to a definite sin. This sin is defined in 1 John 3:4. Lawlessness come with the attitude that I have the right to practice a certain sin. Lawlessness may not mean that I have a right to practice all sins, but maybe something that I have become addicted to. When we have the attitude of lawlessness, we are telling ourselves that we have the right to do certain sins, therefore we will not confess that sin. God said not to work on the Sabbath, and man who gathered firewood did it on the Sabbath in Numbers 15. When confronted with this, he refused to stop. Because of his presumptuous sin he was demoted by being stoned to death in the wilderness. Not only was he not allowed to enter the land flowing with milk and honey, his life was cut short by stoning. The reason for stoning some one for rebellion was to keep the lawless attitude from spreading to others in the camp of Israel. Adam brought in the sin of lawlessness, and not only that but *the death by the sin* of lawlessness. "So the death passed upon all men." What does it mean that *the death [thanatos] passed upon all men*? To experience thanatos is to experience a demotion in rank. In the garden of Eden Adam had the rank of an angel. When he sinned he was demoted from being over the earth and that demotion was passed down to all of his descendents as well. Adam also pass down his depravity to his descendents as well.

### LAWLESSNESS

**1 John 3:4** "Everyone who practices [the] sin also practices [the] lawlessness; and [the] sin is [the] lawlessness." (NASB)

I used the New American Standard Bible to quote this verse because it expresses the definition of lawlessness correctly. Those who practice the sin are practicing lawlessness. The sin is the lawlessness. Lawlessness, presumptuous sin, is defined as the "Great transgression" in Psalms 19:13 "Keep back thy servant also from **presumptuous sins**; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression."

### SIN NOT IMPUTED

**Romans 5:13** "(For until the law sin was in the world: but sin is not **imputed** (charged to our account, only here and in Philemon 18) when there is no law."

Sin was in the world but its sins were not charged to the individual's account until there was law. This word *imputed* is only found in one other place and that is in Philemon 1:18 "If he hath wronged thee, or oweth thee ought, put that on mine account;" where it is translated "put on account". Man was not charged with sin until there was a law. Adam had been given commandments while in the garden. He was to replenish the earth. He was to till the garden and he was not to eat of the tree of knowledge of good and evil, but he did. When God put Adam and Eve out of the garden, they did not have access to that tree again and neither did any of their descendants. They were obedient to replenishing the earth. Be assured that sin is being placed on our account now because God has given us the law.

### DEEPER KNOWLEDGE OF SIN

**Romans 3:20** ". . . for by the law is the knowledge of sin."

The law provided us with a deeper knowledge of sin. The word knowledge comes from a Greek word that means a deeper knowledge or intensified knowledge.

### THANATOS REIGNED

**Romans 5:14** "Nevertheless [the] death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come."

The conjunction *Nevertheless* ties verse 14 with verse 15. Even though sin was not being charged to those who lived from Adam to Moses they still sinned. Romans 4:15 "Because the law worketh wrath: for where **no law** is, *there is* no transgression." Because there was no law, lawlessness abounded yet they were not charged. If the just the law had been given without the protection against the consequences of the law, then Abel, Noah, Abraham, and the rest of the fathers before Moses would not have gained the promised inheritance. For that reason the death reigned from Adam to Moses. It was not until Moses that the law was given and with the law were provisions made for them to escape the consequences of the wrath of the law. The protection came from the shedding of blood and the priesthood under Aaron. The shedding of blood was not part of the sacrifice from Adam to Moses. There was a priesthood under the order of Melchisedec but that priesthood was always available and only appeared unto Abraham. Our priesthood is the Lord Jesus Christ under the order of Melchisedec.

### BLOOD OF SPRINKLING

**Hebrews 12:24** "And to Jesus the mediator of the new covenant, and to the **blood of sprinkling**, that speaketh better things than *that of Abel*."

The reason that sprinkling of blood speaks of better things than that of Abel is because Abel's sacrifice was without the shedding or sprinkling of blood.

### OBEDIENCE AND SPRINKLING

**1 Peter 1:2** "**Elect** according to the foreknowledge of God the Father, through sanctification of the **Spirit**, unto **obedience** and **sprinkling** of the **blood** of Jesus Christ: Grace unto you, and peace, be multiplied."

The elect that are making their calling and election sure, 2 Peter 1:10, have a submissive spirit leading to obedience and deliverance by the sprinkling of the blood of Jesus Christ

### THE MANY

**Romans 5:15** "But not as the **offence** [fall away], so also is the **free gift** [grace gift]. For if through the offence of one (Adam) [the] **many** be dead, **much more** the **grace** of God, and the **gift by grace** (the same as the grace gift), *which is* by one man, Jesus Christ, **hath abounded unto** [the] **many**."

When Adam fell away there was something that was not available to him that is available to us and that is the grace of God. When Adam fell there was no grace to restore that gift, of reigning over the earth, that he lost. The gift that restores what Adam lost comes with grace which abounds to the many that it has been given to. This verse is not dealing with the consequences of Adam's fall and all humanity. This verse is dealing with *the many* that have been called unto Christ kingdom and glory. The offence of Adam effected *the many* as it did the whole world, but the many have been called to have dominion over the earth with Christ in his coming kingdom and that is a gift. The words *free gift* is from one Greek word  $\chi\alpha\rho\iota\sigma\mu\alpha$ . The word *free* is not part of the Greek word, but grace is. We find the word gift again in this verse and it is a different Greek word,  $\delta\omega\rho\epsilon\alpha$ . This gift is by grace as stated in the verse. I believe that both words, *gift*, are referring to the same gift. This gift is age-lasting life or a life of honor and glory reign in the millennial kingdom of our Lord. This comparison will be born out in the following verses. These verses are dealing with the salvation offered to all men but a gift offered to the many. Both *grace* and this *gift* abounds to *the many* and not to *all* as is the case when it comes to the common salvation which has been offered to *all*.

#### GIFT BY GRACE

**John 4:10** "Jesus answered and said unto her, If thou knewest the **gift** [gift by grace] of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have **given thee living water.**"

The word *gift* in this verse is the Greek word  $\delta\omega\rho\epsilon\alpha$  and it is received by drinking living water.

#### AGE-LASTING LIFE

**John 4:14** "But whosoever drinketh of the water that I shall give him shall never thirst; but the **water** (gift by grace) that I shall give him shall be in him a well of water springing up into **everlasting** [age-lasting (preferred kingdom)] **life.**"

The gift offered to the woman at the well is defined in this verse as age-lasting life. The gift of age-lasting life in the millennial kingdom is obtained by drinking living water. The phrase *But whosoever drinketh* should be translated *But the one drinking*. The word *drinketh* is a present active participle. The present tense implies drinking continually. Salvation is an event that happens when one believes on the Lord Jesus Christ, Acts 16:31.

This incident at the well of Samaria is very interesting. Jesus had taught his disciples not to preach the gospel of the kingdom to Samaritan or Gentiles. Jesus sent the disciples to get food and while they were gone he was explaining the kingdom to this woman who was an outcast of Israel.

#### HEAVENLY GIFT

**Hebrews 6:4** "For *it is* impossible for those who were once enlightened, and have tasted of the **heavenly gift** [gift by grace, water of life], and were made partakers of the Holy Ghost,"

This verse in Hebrews 6: 4 is talking to those who have gone on to maturity by God's permission verse 3. These have been enlightened and have tasted the heavenly gift. This word *gift* is the same Greek John 4:10,  $\delta\omega\rho\epsilon\alpha$ . The idea of going on to maturity in Hebrews is to press toward entering into the land flowing with milk and honey, a type of the millennial reign of Christ.

#### GRACE GIFT

**Romans 6:23** "For the wages of [the] **sin** is [the] **death** [thanatos, demotion from the kingdom life]; but the **gift** [grace gift] of God is (promotion)**eternal** (millennial kingdom) **life** through Jesus Christ our Lord."

As the δωρεα gift of John 4:10 is *agelasting life* so is the χαρισμα gift *agelasting life* in Romans 6:23. If you are called unto his kingdom and glory and serve the sin of lawlessness you will reap what you so, thanatos. Reaping thanatos means you will not enter into the agelasting life. You will be demoted to positions of servitude in the kingdom.

### CONDEMNATION

**Romans 5:16** "And **not** as *it was by one* [Adam] that **sinned** (one offence caused him to fall), so *is* (contrast) the **gift** [gift by grace, promotion to kingdom life]: for the judgment was by **one** (Adam's single sin) to **condemnation** (demotion from kingdom life in the garden), but the free **gift** [grace gift, to kingdom life] is of **many** (not unlimited) **offences** (fall away) **unto** [leading to] **justification** (un-chargeable)."

This verse is contrasting the fall of Adam with the δωρεα gift. Adam fell from having dominion over the whole earth while the δωρεα gift is offer to *the many* that they might regain that dominion over parts of the Earth. Jesus Christ will have dominion over the whole Earth because he is the last Adam where the many who qualify, will have dominion over parts of the Earth, like ten cities or five cities or a tribe or a nation.

How many times did Adam sin before he was demoted? One time. Why did it only take one fall for Adam and not many? It was because Adam walked and talked with God. Adam had a better view of the Lord than Moses. Moses only saw the back of the Lord.

The loss of the χαρισμα gift offered to the many is not on the same bases. One fall does not disqualify is from reigning with Christ. The many that are called are given many offences or falls before they are disqualified. As in the case of the Children of Israel in Numbers 14:22 "Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice;" The children of Israel fell ten times and that was one time too many. Ten is the ordinal number of completion. After the Lord told them they could not enter into the land they tried to repent just like in Hebrews 6. In verse four we are told it is impossible to repent and get God to change his mind if we fall away from the hope of glory, but not just one time.

We see the heart of the Lord in this matter in 2 Peter 3:9.

### LONGSUFFERING

**2 Peter 3:9** "The Lord is not slack concerning his promise, as some men count slackness; but is **longsuffering** to us-ward, not **willing that any should perish**, but that all should come to **repentance**."

We see that the Lord does not want us to perish or suffer the demotion of thanatos. To perish is to be demoted and not to lose your salvation. The Lord is longsuffering toward us, not willing that any should suffer the demotion of thanatos. The Lord allows many offences and may reconciliation's before it is too late to repent. Repentance is necessary for there to be reconciliation. God can't change. The rules to enter into the kingdom of heaven can be changed. Hebrews 12:28 "Wherefore we receiving a kingdom which cannot be moved, . . ."

We will pick up here next Sunday on this message. We will end on this note. Adam could only offend once. We can offend many times. Not that God wants us to offend, but we all know that we offend or fall away. Jesus wants us to succeed. He is long suffering toward the many called unto his kingdom and glory. He can be because of his agony in the garden before the cross. I tell you this truth has astonished me. To think that God has implemented such a unique plan for us that we might stand in his presence and hear well done though good and faithful servant. Let us rejoice in the reconciliation that we have in the Lord Jesus Christ.