

## ABOUNDING IN GRACE

**Sunday Morning: May 27, 2001**

**Text: Romans 5:16 – 21**

These verses deal with the gift of God which is a life of honor and glory in the coming kingdom of our Lord. This life is referred to as everlasting life, or a better translation, age-lasting life. This gift is offered to the many and not all of the family of God. The many in Matthew 22:14 "For many are called, but few *are* chosen." are those that are called to His kingdom and glory. 1 Thessalonians 2:12 "That ye would walk worthy of God, who **hath called you unto his kingdom and glory.**"

The word "gift" is translated from the Greek word δωρεα where the words "free gift" is translated from χαρισμα. There is interpretation in the translation of χαρισμα. The word "free" is not part of the word χαρισμα. Both δωρεα and χαρισμα refer to the same blessing. Both have to do with age-lasting life, or preferred life in the coming kingdom. This is part of the veil that the Lord has put over this truth so that only those who have ears to hear and eyes to see can receive and understand this gift.

The following verses show that both of these Greek words that have been translated gift are referring to preferred life in the millennial age. Romans 6:23 "For the wages of sin *is* death; but the **gift** [χαρισμα] of God *is* eternal life through Jesus Christ our Lord." John 4:10 "Jesus answered and said unto her, If thou knewest the **gift** [δωρεα] 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.**" John 4:14 "But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of **water** springing up into everlasting [age-lasting, preferred kingdom] life."

The veiling of this truth is to prevent a more severe judgment to be brought against the individual who comes to an understanding of these truths and turns from them. This thought is born out in the following verses.

Luke 12:47-48 "And that servant, which knew his lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many *stripes*. 48. But he that knew not, and did commit things worthy of stripes, shall be beaten with few *stripes*. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more." To be beaten with many stripes is to also bear the same of this judgment.

God does not permit all of his children to taste of the heavenly gift, δωρεα. This thought is supported by Hebrews 6:3-6 "And this will we do, if God permit. 4. For *it is* impossible for those who were once **enlightened** [aorist accusative plural participle], and have **tasted** [aorist accusative plural participle] of the **heavenly gift** [δωρεα], and were made **partakers** [aorist accusative plural participle] of the Holy Ghost, 5. And have **tasted** [aorist accusative plural participle] the good word of God, and the powers of the **world** [age] **to come** (the millennial kingdom), 6. If **they** (the enlightened, tasters, partakers of verses 4 and 5) shall **fall away** (a participle of the word "offend" in Romans 5. Only found in here), to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put [present active accusative plural participle] *him* to an open shame." To taste of the heavenly gift, you have to have ears to hear and eyes that have been enlightened, and this only happens if God permits. If this passage in Romans 5 seems to be confusing, I believe, it is because it has been veiled **from** those who do not have ears to hear and eyes to see. The key to understand this passage

is that it pertains to “the many” and it concerns “the gift” which is a reference to the preferred life in the coming millennial kingdom of our Lord.

### MUCH MORE

**Romans 5:17** "For [conjunction connecting to verse 16] if by one man's offence death reigned by one; **much more they** (the, nominative plural article, the many, verse 15, 19) which **receive** [present active, a continual receiving, not one time] **abundance of [the] grace and of the gift** [δωρεα, kingdom life] **of [the] righteousness** shall **reign** in life (in the kingdom) by one, Jesus Christ.)"

The conjunction “for” in verse 17 connects this verse to verse 16. It is “the many” that receive of the gift of life in the coming kingdom which is mentioned in verse 16.

### FOR

**Romans 5:16** "And not as *it was* by one that sinned, *so is the gift* (δωρεα, kingdom life): for the judgment *was* by one to condemnation, but the **free gift** [χαρισμα, kingdom life] *is* of many offences unto **justification** (un-chargeable)."

In verse 16 we have a reference to the gift offered to the many that have called unto His kingdom and glory. Those who will receive that gift will be those who will be without charge at the judgment seat of Christ. There are two occurrences of the word gift and they come from different Greek words, but they are the same gift. I believe this is part of the veil over this doctrine. Both of them are associated with age-lasting life.

In verse 17 the pronoun “they” is found and it is a nominative plural article “the” which is the subject of the sentence. This nominative plural article is found two other times in the same context. This plural article occurs before the word “many” which is also plural. “They” is a reference, I believe, to the many that have been called unto His kingdom and glory.

### THEY, THE MANY

**Romans 5:15** "But not as the offence, so also *is* the free gift. For if through the offence of one [nominative plural, the] many be dead, . . ."

**Romans 5:19** "For as by one man's disobedience [nominative plural, the] many were made sinners, so by the obedience of one shall [nominative plural, the] many be made righteous."

Picking up again on Romans 5:17 it is “they, the many” that are receiving first, abundance of grace, second, of the gift, and third, of the righteousness. The word receive is a present active participle that the word they modifies. The “many” are the ones who are receiving in the present tense. Keep in mind that the present tense of any verb can be stopped. Only the aorist tense can not be stopped, because the action of the verb in the aorist tense has been completed if it is in the indicative mood.

It is “the many” who continue to receive abundant grace, the message of the gift, and of the message of righteousness associated with obedience, verse 19.

The receiving of the heavenly gift is made possible if God permits. John affirms this in John 3:27.

### RECEIVETH

**John 3:27** "John answered and said, A man can **receive** [present active] **nothing**, except it be **given** him **from heaven**."

Notice that the word “receive” is present active which means that the man receiving what God gives him from heaven can be stopped.

## RECEIVING GRACE

**2 Corinthians 9:8** "And God *is* able to make all **grace abound** toward you; . . ."

The receiving of Grace is to be a continuous process. It does not end with just one douse. Grace is to be used continually and it has to be supplied on a continual basis.

## GRACE BUILDS

**Acts 20:32** "And now, brethren, I commend you to God, and to the **word of his grace**, which is able to **build you up**, and to give you an **inheritance** among all them which are sanctified."

It is the grace of God that will provide us with an inheritance. It is the grace of God that will build us up because of its power as found in 2 Corinthians 12:9.

## GRACE IS CHRIST'S POWER

**2 Corinthians 12:9** "And he said unto me, **My grace is sufficient** for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that **the power of Christ** may rest upon me."

Because grace is the power of Christ, any thing done by His grace gives Him the glory. Anything done in the power of the flesh glorifies the flesh and robs the Lord of the glory due Him. Paul encourages us to be strong in His grace.

## BE STRONG IN GRACE

**2 Timothy 2:1** "Thou therefore, my son, **be strong** in the grace that is in Christ Jesus."

To be strong in His grace there needs to be consistent coming to the throne of grace as found in Hebrews 4:16.

## THRONE OF GRACE

**Hebrews 4:16** "Let us therefore come boldly unto **the throne of grace**, that we may obtain mercy, and **find grace** to help in time of need."

Notice first of all it is the throne of grace. This implies that grace is to be in charge in our lives. We must submit to his power and not our own strength.

Notice secondly, that we need to obtain mercy. I associate mercy with deliverance from bondage and the forgiveness of sins. In Luke 18:13-14 "And the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. *14*. I tell you, this man went down to his house justified *rather* than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted." we find a man who went to his house justified or un-chargeable. Why was this possible? When he prayed to God to be "merciful" to me a sinner he was appropriating the blood on the mercy seat in the temple. The word merciful is the verb form of the noun translated "mercy-seat" in Hebrews 9:5. Being released from his sins, he went down to his house justified or without charge.

Being released from the power of sin in your life, the Lord will give you his power, grace, to serve him or be sufficed during a time of real need.

## RECEIVING OF THE GIFT

**Matthew 13:20** ". . . he that heareth **the word** (of the kingdom), and anon with joy **receiveth** [present active] it;"

From the passage in Matthew 13:20 it is the word of the kingdom that is received, present active. It is the genitive case "of the gift" in Romans 5:17 that implies the message of the gift is being received and not the literal gift itself. The entering into the gift of life for the age will not be experienced until the coming kingdom of heaven.

### RECEIVING OF THE RIGHTEOUSNESS

It is the receiving of the message pertaining to the righteousness which is of faith that is implied and not the literal righteousness. Paul is declaring this message in Romans 3:25-26 "Whom God hath set forth *to be* a **propitiation** [mercy-seat] through **faith** in his **blood**, **to declare** his righteousness for the **remission** [release] of [from] sins that are past, through the forbearance of God; 26. **To declare**, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth [present active] in Jesus." We need to be convinced of this message of righteousness so that we will be without charge in our life style. Notice in verse 26 that the Lord will justify those who believe in the present tense.

### ADAM'S OFFENCE

**Romans 5:18** "Therefore as by the offence of one *judgment came* upon all men (the many by context) to **condemnation**; even so by the righteousness of one *the free gift came* upon all men (the many by context) **unto** [leading to] **justification** (un-chargeable) of **life** [in the kingdom]."

First of all, a line needs to be drawn through all of the italicized words. These have been added for clarification, but have created miss information.

By the offence of Adam in verse 15 it tells us that "the many be dead". Here in verse 18 it is "by the offence of one upon all men to condemnation" or judgment. This is a true statement. When you read the next part of verse 18 it tells us that by the righteousness of one upon all men unto justification of life." can not be taken to mean that all men will enter into life during the millennial reign of Christ. I believe the context dictates that the all men in this verse is a reference to all the many that are receiving of the grace, and of the gift. Not all men have ears to hear and eyes to see the mysteries of the kingdom of heaven. Paul uses verse 19 to help us to understand what was written in verse 18. The conjunction "For" that ties the two verses together.

### THE MANY APPOINTED JUST

**Romans 5:19** "**For** as by one **man's** (Adam) **disobedience** [the] **many** (called unto His kingdom and glory) were **made** [appointed, ordained] **sinners**, so by the **obedience** (in the garden) of one (Christ) shall [nominative plural, verse 17, 15, the] **many** be **made** [shall be appointed, ordained] **righteous** [just]."

Here in verse 19 is says "By one man's disobedience" while in verse 18 it says "by the offence of one". In verse 19 it is the many that are made sinners. We have to acknowledge that all have sinned, there is no question about this fact, but in verse 18 and 19 Paul is talking about the many.

In this verse we see reference is made to the many. The many that have been called unto His kingdom and glory were made sinners. The word "made" is also translated "appoint" in Acts 6:3, and "ordain" in Titus 1:3.

In Romans 9:11 "(For *the children* being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;)" we have two children to demonstrate the purpose of God in the calling of the many. The children in this verse are Esau and Jacob. God chose Jacob over Esau to rule in the family. Esau despised his birthright but Jacob, who esteemed the birthright and blessing, was a sinner in that he deceived his father, Isaac, into believing that he was Esau. Jacob was a sinner, just like the

many have been “made” sinners. There is nothing special about the many, they are sinners just as those who are not among the many that have been called.

I believe this verse is just telling us that “the many” are sinners like the rest of man kind. Just as they have been appointed sinners they also have been appointed just. Being appointed just simply means they will not be chargeable in the day of judgment.

The Lord chose Jacob over Esau and because of this there are some that would say that God was not fair. Paul dealt with this in Romans 9:14 "What shall we say then? *Is there* unrighteousness with God? God forbid." and also in Romans 9:20-21 "Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed *it*, Why hast thou made me thus? 21. Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?" These thoughts are affirmed in Matthew 20:15-16 "Is it not lawful for me to do what I will with **mine own**? Is thine eye evil, because I am good? 16. So the **last** shall be **first**, and the **first last**: for **many be called**, but **few chosen**." The following passage will show that the elect will not be chargeable and they are part of the many who have been called unto his kingdom and glory.

#### A BLESSED MAN

**Romans 4:8** "**Blessed is the man** to whom the Lord will not **impute sin**." (un-chargeable)

**Psalms 65:4** "**Blessed is the man** whom thou **choosest**, and **causest to approach unto thee**, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, even of thy holy temple."

#### UN-CHARGEABLE

**Romans 8:33** "**Who shall lay any thing to the charge of God's elect?** *It is* God that **justifieth** [present active]."

#### GRACE ABOUND

**Romans 5:20** "Moreover the law entered, that the **offence** might **abound**. But where [the] **sin** **abounded**, [the] **grace** did **much more** abound:"

The severity of the offence was not realized until the Lord gave the Law to Moses. First of all the law has given us a deeper knowledge of sin in general as shown in Romans 3:20 "... for by the law *is* the knowledge [επιγνωσις, which is knowledge upon knowledge] of sin." The law has also shown us the gravity of the sin of lawlessness in 1 Corinthians 15:56 "The sting of [the] **death** [thanatos], **is to be demoted** *is* [the] **sin** [lawlessness]; and the strength [power or authority] of [the] **sin** [of lawlessness] **is the law**."

We see that the law has no mercy. If we despise the commandments of God, which is lawlessness; there is no mercy under the law. Hebrews 10:28 "He that despised Moses' law died without mercy under two or three witnesses:" In contrast to the law is the abundance of grace. Ephesians 2:7 "That in the ages to come he might show the exceeding riches of his grace in *his* kindness [goodness] toward us through Christ Jesus." The riches of His grace is found in His kindness or goodness toward us. The word kindness is found in Romans 2:4 "Or despisest thou the riches of his **goodness** [kindness] and forbearance and longsuffering; not knowing that the **goodness** [kindness] of God leadeth thee to repentance?" Under the law there is severity but under grace there is kindness or goodness along with forbearance and longsuffering. It is by repenting that we will not be cutoff as was the nation of Israel in Romans 11:22 "Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, **goodness** [kindness], if thou continue in *his* goodness: otherwise thou also shalt be cut off." If we repent of our rebellion against the commandments of the Lord we will continue in His goodness and enjoy the exceeding riches of His grace.

## MAY GRACE REIGN

**Romans 5:21** "That as [the] **sin** hath **reigned** unto (leading to) [the] **death**, even so **might grace reign** through **righteousness** (living, Romans 6) unto [leading to] **eternal** [agelasting] (preferred kingdom) **life** by Jesus Christ our Lord."

By now we should be convinced that the sin of lawlessness will lead to thanatos or demotion from positions of honor and glory for those who have been called unto his kingdom and glory. We need to be convinced that it is through obedience that leads to righteousness that grace can reign.

Who is our master? Is it the sin of lawlessness leading to death or is it obedience leading to righteousness? Romans 6:16 "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?"

Grace will not reign we are disobedient. Israel was disobedient and they were cut off from a heavenly inheritance. We too will be disqualified from entering into a heavenly inheritance if we let the sin of lawlessness reign or be in charge in our lives as did Israel.

## WHAT SHALL WE SAY?

**Romans 6:1-2** "What shall we say then? Shall we continue in [the] **sin**, that [the] **grace may** (or it may not) abound? 2. God forbid. How shall we, that are dead to [the] **sin**, live any longer therein?"

## HIS THANATOS DEATH

**Romans 6:3** "Know ye not, that so **many** of us as were baptized into Jesus Christ were baptized into his [the] **death** [thanatos]?"

Jesus Christ's thanatos death occurred in the garden of Gethsemane when He in obedience accepted the Father's will for himself. We enter into this thanatos death when we die to self. Dying to self is to be disobedient to self and then becoming obedient to our Heavenly Father. When we come to the place in our lives where we can say from the heart, Abba, Father; then we can say that we have died to self and that we need to be buried, symbolically, in water baptism.

## LET NOT SIN REIGN

**Romans 6:12** "Let **not** [the] **sin therefore reign** in your mortal body, that ye should **obey** it (the sin) in the lusts thereof."

Paul's exhortation, do not let the sin of lawlessness reign! If we allow the sin of lawlessness reign we will not hear the above calling of Luke 14:10 "But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, **Friend**, go up **higher**: then shalt thou have **worship** [glory] in the presence of them that sit at meat with thee." and Philippians 3:14 "I press toward the mark for **the prize** of the high [above] **calling** of God in Christ Jesus." You will be denied promotion to that of being a king or lord, but demoted to outer darkness.

## FREE FROM THE SIN

**Romans 6:22-23** "But now being made free from [the] **sin** (of lawlessness), and become **servants** to God, ye have your fruit unto **holiness**, and **the end everlasting life**. 23. For the wages of [the] **sin is** [the] **death**; but the **gift** [χαρισμα, grace gift] of God *is* eternal [kingdom age] life through Jesus Christ our Lord."

Having died to doing that which is right in our own eyes, let us become servants to God and do that which is right in the eyes of God. We should bear fruit which leads to holiness knowing that the end of that lifestyle will be agelasting life in the coming Kingdom of Heaven.

## THE KINGDOM

**Hebrews 12:28** "Wherefore we **receiving** [present active participle] a **kingdom** which **cannot be moved** (or changed), let us [may we] **have** [present active subjunctive] **grace**, whereby we may **serve** God **acceptably** with reverence and godly fear:"

As we are receiving of the abundance of Grace and of the gift; we are receiving, present active, a kingdom whose standards will not be changed; "may we have [present active] grace."