

**LESSON SIX**  
**THE RESULT OF JUSTIFICATION—THE FULL ENJOYMENT OF GOD IN CHRIST**  
**THE GIFT IN CHRIST SURPASSING THE HERITAGE IN ADAM**

Scripture Reading:

CHAPTER 5

The Result

5:1-11

- 5:1 Therefore having been justified out of faith, we have peace toward God through our Lord Jesus Christ,
- 5:2 Through whom also we have obtained access by faith into this grace in which we stand and boast because of the hope of the glory of God.
- 5:3 And not only so, but we also boast in our tribulations, knowing that tribulation produces endurance;
- 5:4 And endurance, approvedness; and approvedness, hope;
- 5:5 And hope does not put us to shame, because the love of God has been poured out in our hearts through the Holy Spirit, who has been given to us.
- 5:6 For while we were yet weak, in due time Christ died for the ungodly.
- 5:7 For scarcely for a righteous man will anyone die, though perhaps for the good man someone would even dare to die.
- 5:8 But God commends His own love to us in that while we were yet sinners, Christ died for us.
- 5:9 Much more then, having now been justified in His blood, we will be saved through Him from the wrath.
- 5:10 For if we, being enemies, were reconciled to God through the death of His Son, much more we will be saved in His life, having been reconciled,
- 5:11 And not only so, but also boasting in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

The Gift in Christ Surpassing the Heritage in Adam

5:12-21

- 5:12 Therefore just as through one man sin entered into the world, and through sin, death; and thus death passed on to all men because all have sinned --
- 5:13 For until the law sin was in the world, but sin is not charged to one's account when there is no law.
- 5:14 But death reigned from Adam until Moses, even over those who had not sinned after the likeness of Adam's transgression, who is a type of Him who was to come.
- 5:15 But it is not that as the offense was, so also the gracious gift is; for if by the offense of the one the many died, much more the grace of God and the free gift in grace of the one man Jesus Christ have abounded to the many.
- 5:16 And it is not that as through one who sinned, so also the free gift is; for the judgment was out of one offense unto condemnation, but the gracious gift is out of many offenses unto justification.
- 5:17 For if by the offense 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.
- 5:18 So then as it was through one offense unto condemnation to all men, so also it was through one righteous act unto justification of life to all men.
- 5:19 For just as through the disobedience of one man the many were constituted sinners, so also through the obedience of the One the many will be constituted righteous.
- 5:20 And the law entered in alongside that the offense might abound; but where sin abounded, grace has super-abounded,
- 5:21 In order that just as sin reigned in death, so also grace might reign through righteousness unto eternal life through Jesus Christ our Lord.

## OUTLINE:

### **I. The Result of Justification – The Full Enjoyment of God in Christ – 5:1-11**

- A. Justified and Reconciled—Rom. 5:1, 10-11
- B. With God's Love Poured Out—5:5
- C. Standing in the Realm of Grace—5:1, 2
- D. Enjoying God by Boasting, Exulting, and Glorifying in Him—5:11
  - 1. Boasting in Tribulation—5:3, 4
  - 2. Boasting in Hope of Sharing the Glory of God—5:2, 4
- E. Being Saved in Christ's Life—5:10

### **II. The Gift in Christ Surpassing the Heritage in Adam – 5:12-21**

- A. Two Men, Two Acts, and Two Results—5:12-21
  - 1. Two Men—5:14
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    - b. Christ—1 Cor. 15:45
  - 2. Two Acts—Rom. 5:18-19
    - a. Adam's Transgression in the Garden—5:14
    - b. Christ's Obedience on the Cross—Phil. 2:8
  - 3. Two Results—Rom. 5:12-21
    - a. The Result of Adam's Transgression—5:12
      - (1) Sin Entered
      - (2) Many were Constituted Sinners
      - (3) All Men were Condemned unto Death
      - (4) Death Reigns over All Men
      - (5) In Adam All Die
    - b. The Result of Christ's Obedience—5:18-19, 21
      - (1) Grace Came
      - (2) Many Were Constituted Righteous
      - (3) Many Were Justified unto Life
      - (4) Grace Reigns through Righteousness unto Life Eternal
      - (5) In Christ All Shall Be Made Alive
- B. Four Reigning Things—5:12-21
  - 1. Sin—5:12
    - a. Having Entered through the First Man—5:12
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    - d. Reigning in Death—5:21, 6:12
  - 2. Death—5:12, 1 Cor. 15:56
    - a. Having Come through Sin—Rom. 5:12
    - b. Reigning through One Man over All Men—5:17
  - 3. Grace—5:15, 20-21
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    - b. Abounding and Reigning through Righteousness unto Eternal Life—Rom. 5:12
  - 4. Believers—5:17
    - a. Having Received the Abundance of Grace and of the Gift of Righteousness—5:17
    - b. Reigning in Life through the Man Christ—5:17

## **QUESTIONS**

### **SECTION 1:**

1. Please list the six wonderful things and three wonderful Persons in Romans 5 as the result of God's justification.
2. When questions and doubts rise in our circumstances, how do you apply and experience Romans 5:5?
3. How do you return to the realm of grace, and why is it so important? How are grace and peace related?
4. How are tribulations the incarnation of grace?

### **SECTION 2:**

1. Since we are baptized/saved, then why do we need to be "daily saved" or "saving in life"? Please explain.
2. From which verses do we see Paul's burden shifting from the positional to dispositional aspects of our salvation and how?
3. What are the two acts of the two men in the eyes of God?

### **SECTION 3:**

1. Explain how through Adam's transgression all men are dead.
2. What would happen if Christ was not obedient? What is the result of His obedience?
3. How can grace reign over unrighteousness people? Please apply to your experiences.

### **SECTION 4:**

1. Where does sin dwell? What is the difference between body and flesh?
2. Using Romans 7:11, please explain how sin kills us.
3. Who is grace and what is grace?
4. How can grace be applied in order for us to reign in life?

## [Section 1]

### **I. THE RESULT OF JUSTIFICATION – THE FULL ENJOYMENT OF GOD IN CHRIST**

rd: love, grace, peace, hope, life, and glory. The love of God has been poured out into our hearts through the Holy Spirit (v. 5). We have access into this grace in which we stand (v. 2). Since we have been justified by faith we have peace toward God (v. 1). Following this, we boast, exult, and glory in hope (v. 2). Verse 10 tells us that we shall be saved in His life. Finally, we expect to share the glory of God (v. 2). These six items are part of the result of God's justification.

#### **A. JUSTIFIED AND RECONCILED**

Originally, we were not only sinners, but also enemies of God. Through the redeeming death of Christ, God has justified us, the sinners, and has reconciled us, His enemies, to Himself (5:1, 10-11). This transpired when we believed in the Lord Jesus. We have received God's justification and reconciliation by faith. This has opened the way and ushered us into the realm of grace for the enjoyment of God.

#### **B. WITH GOD'S LOVE POURED OUT**

In the realm of grace the first thing we enjoy is the love of God. "The love of God has been poured out in our hearts through the Holy Spirit Who has been given to us" (5:5). Many times in our Christian life we need encouragement and confirmation. As we pass through periods of suffering, we may have questions and doubts...Although these doubts arise, we cannot deny that the love of God is within us...The Spirit reveals, confirms, and assures us with the love of God. The indwelling Holy Spirit seems to say, "Don't doubt. God loves you. You don't understand why you must suffer now, but one day you will say, 'Father, I thank You for the troubles and trials which I passed through.'"

#### **C. STANDING IN THE REALM OF GRACE**

Romans 5:2 says, "We have the access by faith into this grace in which we stand." Grace is the realm in which we stand. We must stay where the grace is....Whenever you sense that you are out of the realm of grace, return to it immediately.

We need not do anything sinful to be cut off from grace. We only need to stay in a place too long and we will sense that we have moved from the realm of grace into another sphere. What should we do in such a case? We should pray, "Lord, forgive me. Bring me back to the realm of grace." We return to the realm of grace by the same way through which we entered it originally. We entered the realm of grace through justification by faith. We simply confessed our sins to God,

In Romans 5:1-11 Paul mentions six outstanding wo

received the Lord Jesus as our Savior, applied His blood, and we were justified.

Justification by faith is the opening of the gate, giving us an access, an entry into a wide field of enjoyment. Once we have passed through the gate of justification, we need to walk the way of peace. Sinners have no peace. Romans 3:17 says that when we were sinners we did not know the way of peace. Today, however, we are walking in the way of peace.

Always go along with the peace. According to Luke 7:50, the Lord Jesus told the sinful woman, once she had been saved, to go in peace...Wherever you go, you must take the way of peace. If you have no peace, do not go. Whatever you do, do it in peace. If you have no peace, do not act. Grace is for our stand, and peace is for our walk. If you do not have the grace to stay in a certain place, do not stay there. If you have no peace to take a certain direction, do not walk. Stand in grace and walk in peace.

#### **D. ENJOYING GOD BY BOASTING, EXULTING, AND GLORYING IN HIM**

In the realm of grace we boast in God (5:11). The Greek word translated boast has at least three meanings: boast, exult, meaning to rejoice, and glory. Thus, we boast in God, exult in God, and glory in God. As we stand in the realm of grace, and walk the way of peace, we constantly boast, exult, and glory in our God. This means that we enjoy God. God is our portion for our enjoyment. We have such a God in which to boast, exult, and glory.

##### **1. Boasting in Tribulation**

Our natural being needs to be sanctified, transformed, and conformed. Therefore, God brings in certain tribulations and sufferings for our good. This is clearly revealed in Romans 8:28, 29, where we are told that God causes all things to work together for good that we might be conformed to the image of His Son. Hence, tribulation and suffering are for our transformation. We all appreciate peace, grace, and glory, but no one likes tribulation.

Tribulation is actually the incarnation of grace with all the riches of Christ. This is similar to the incarnation of God in Jesus. Apparently He was simply the man Jesus; actually He was God. Apparently our environment is tribulation; actually it is grace. If we read Romans 5 carefully, we will see that tribulation does not stand on the

same level as grace; it is under grace. The six items of love, grace, peace, hope, life, and glory, along with the three Persons of the Godhead all supersede tribulation. Nevertheless, tribulation is a visitation of grace.

If we say that we appreciate grace but not tribulation, it is like saying that we love God but not Jesus. However, to reject Jesus is to reject God. Likewise, to reject tribulation is to reject grace. Why was God incarnated? Because He wanted to come to us. The incarnation of God was His gracious visitation. Surely we all love such a visit from God. If we love His visit, we must love His incarnation. It is the same with grace and tribulation. Tribulation is the incarnation of grace visiting us.

Madame Guyon said that she kissed the crosses given to her. Many people dislike the cross because it is a suffering, a tribulation. Madame Guyon, on the contrary, kissed each cross, waiting for more to come, because she realized that the cross brought God to her. Madame Guyon said, "God gives me the cross, and the cross brings me God." She welcomed the cross, for when she had the cross she had God. Tribulation is a cross, and grace is God as our portion for our enjoyment. This grace mainly visits us in the form of tribulation.

The experience of tribulation produces endurance (5:3). Endurance is more than patience; it is the product of patience plus suffering. None of us was born with endurance; it is produced by the suffering of tribulation. Therefore, Paul says that tribulation works endurance. We may experience this endurance in the small things of life. One thing I dislike is hearing a busy signal when I call on the telephone. Why do I dislike that? Because I am short of endurance.

Endurance produces approvedness (5:4). Approvedness is an approved quality resulting from the endurance of tribulation and testing. Thus, approvedness is a quality or attribute that can be approved...Tribulation issues in endurance, and endurance brings forth the quality of approvedness...The more you suffer, the more you have endurance, and the more the virtue of approvedness will be produced. Approvedness is not an attribute we have by our natural birth.

Consider the example of raw gold. Although it is genuine gold, it is raw and unattractive. It needs the purifying fire. The more the gold suffers the burning of the fire, the more an approved quality will be produced. After burning and trial, the gold acquires a quality that is easily approved by everyone. Perhaps, many of the young people are like raw gold. They do not need polishing or painting; they need burning.

## **2. Boasting in Hope of Sharing the Glory of God**

Along with this approvedness, we have hope (5:4). What is this hope? It is the hope that one day we shall all be brought into the glory of God (5:2). Although we stand in grace and walk in peace, we are not yet in glory. But the day will come when we shall be brought into glory. What is glory? Glory is God Himself expressed. Whenever God is expressed, that is glory. It is very similar to the expression of electrical current in a light bulb. The expression of electricity is the glory of electricity. We cannot see electricity itself, but the shining of electricity in the lights is the expression, the glory of electricity. Likewise, glory is God expressed.

This glory is coming, and nothing can compare with it. Several verses show us that God will bring many sons into glory (Rom. 8:18; 2 Cor. 4:17; 1 Thes. 2:12; Heb. 2:10; 1 Pet. 5:10). Here and now we enjoy God in hope of this coming glory. While we are enjoying Him, we hope for the glory to come.

### **[Section 2]**

#### **E. BEING SAVED IN CHRIST'S LIFE**

As we enjoy God in this way, we are being saved in His life (5:10). "Much more, we shall be saved in His life." Daily we need to be saved from so many negative things. We need to be saved from our temper and our self. As we enjoy God in our sufferings, we need the saving in His life. We need to be saved in His life from the besetting sin, that is, to be freed from the law of sin and death. We need to be saved in His life from being worldly, that is, to be sanctified. We need to be saved in His life from our natural being, that is, to be transformed from our natural life. We need to be saved in His life from being self-like, that is, to be conformed to the image of Christ, the firstborn Son of God. And we need to be saved in His life from being individualistic, that is, to be built up with others into one Body. These are the savings in the life of Christ, which will be fully defined in the following chapters. This kind of saving in life is the main enjoyment we have in God.

Justification has brought us into the realm of enjoyment. In this realm we stand in grace, walk in peace, suffer in hope, and enjoy God in our tribulations. While we are suffering and enjoying, we are being saved in His life. This is the issue of justification.

#### **II. THE GIFT IN CHRIST SURPASSING THE HERITAGE IN ADAM**

If we read the book of Romans carefully, we will observe that the section on justification ends with Romans 5:11. This means that in the first part of

Romans we mainly have two sections, condemnation and justification. The section on condemnation begins at 1:18 and ends with 3:20. The portion on justification begins with 3:21 and concludes at 5:11.

Before Romans 5:12 the word sin is always found in the plural number. However, in Romans 5:12 this word suddenly appears in the singular. Why is there this change? Sins are outward and concern our position; sin is inward and concerns our disposition. The outward sins in our position, our sinful deeds, have been fully dealt with by the death of Christ, but the sin in our disposition, our sinful nature, has not yet been dealt with. Starting with Romans 5:12, Paul begins to concentrate upon the dispositional sin within us.

As we approach the section on sanctification, we must realize that the gift in Christ surpasses the heritage in Adam. Since we were all born of Adam and in Adam, we have inherited all that he is and has. What are the items of our inheritance in Adam? Two dreadful things—sin and death. Regardless of whether we are good or bad, as long as we were born of Adam's race we have sin and death as our heritage. Praise God for the gift in Christ! The gift in Christ surpasses the heritage in Adam. There is no comparison.

## **A. TWO MEN, TWO ACTS, AND TWO RESULTS**

In Romans 5:12-21 we have two men, two acts, and two results. This passage is difficult to remember because everything in it transcends our understanding. By nature, we do not have the concept that is revealed in this passage of Scripture. If we did, we would easily be impressed with Paul's thought. Have you ever thought that in the whole universe there are only two men? Nevertheless, in the eyes of God there are just two men—Adam and Christ. We ourselves are nobodies. We are all included in either the first man or the second. Everything depends on where you are. If you are in Adam, you are a part of Adam. If you are in Christ, you are a part of Christ.

### **1. Two Men**

#### **a. Adam**

Adam was the first man (1 Cor. 15:47). He was not only the first man, but also the first Adam (1 Cor. 15:45). Adam was created by God (Gen. 1:27), and had nothing of the divine nature and life of God. He was merely God's creation, a work of His hand.

#### **b. Christ**

Christ is the second man (1 Cor. 15:47) and the last Adam (1 Cor. 15:45). What does it mean to say that Christ is the second man and the last Adam? It means that Christ is the last man. After

Him, there is no third man, for the second man is the last. This excludes the possibility of a third man. Do not consider yourself as the third. Christ is the second man and the last Adam. Following Him, there is no third Adam.

This second man was not created by God. He is a man mingled with God. He is God incarnated to be a man (John 1:14). The first man had nothing of the divine nature and life of God, for he was merely God's creation. The second man is the mingling of God with His creature, full of the divine nature and life of God. He is a man mingled with God, a God-man. The fullness of the Godhead is embodied in Him (Col. 2:9; John 1:16).

## **2. Two Acts**

### **a. Adam's Transgression in the Garden**

Romans 5:14 mentions Adam's transgression, referring to Adam's transgression of eating the tree of knowledge of good and evil in the garden. After God created Adam, He placed him in front of the tree of life, indicating that Adam should partake of this tree. This would have enabled him to receive God's life and to live with God. Adam failed. He forsook the tree of life that denoted God as life and turned to the tree of knowledge that signified Satan as the source of death. Thus, Adam's transgression consisted in leaving the tree of life and pursuing the tree of knowledge (Gen. 2:8-9, 17; 3:1-7). The issue of the tree of life is life, but the issue of the tree of knowledge is death. This means that Adam gave up life and chose death.

### **b. Christ's Obedience on the Cross**

The second act was Christ's obedience on the cross (Phil. 2:8). This act of obedience, a righteous act performed by Christ, terminated the man of knowledge (6:6). Adam brought man to knowledge, making him a man of knowledge. Christ, by His obedience on the cross, terminated the man of knowledge and brought man back to life. First Peter 2:24 tells us that Christ's death restored man to life, and John 3:14-15 says that Christ was lifted up on the cross in order to bring man back to life eternal. Therefore, the obedience of Christ on the cross terminated the fallen man of knowledge, the man of death, and recovered man back to life, making him a man of life.

## **[Section 3]**

## **3. Two Results**

These two men have two acts, and the two acts have brought forth two results.

### **a. The Result of Adam's Transgression**

#### **(1) Sin Entered**

Sin entered through Adam's transgression (5:12). It seems that sin is mentioned in Romans 5

through 8 in a personified way. It is like a person who can reign (5:21), who can lord it over people (6:14), who can deceive and kill people (7:11), who can dwell in people and do things against their will (7:17, 20). Sin is alive and exceedingly active (7:9). Thus, this sin must be the evil nature of Satan, the evil one, dwelling, acting, and working in fallen mankind. Sin is actually an evil person. Through Adam's transgression sin entered.

## **(2) Many Were Constituted Sinners**

As a result of Adam's disobedience, the many, including us, were constituted sinners (5:19)...We were not created sinners, but constituted sinners. An element not created by God was injected into our being and constituted us sinners. We are not sinners by accident; we are sinners by constitution. Sin has been wrought into us and constituted into our being. Therefore, sin is not just an outward deed, but an inward, subjective element in our constitution.

## **(3) All Men Were Condemned unto Death**

Furthermore, all men have been condemned to death (5:18). All men are born of Adam and in Adam. So, through Adam's one offense all men have been condemned to death in him as he was condemned.

## **(4) Death Reigns over All Men**

Thus, death reigns over all men (5:14). Death has become a king ruling over all. "As sin reigned in death" (5:21) so death reigns through sin.

## **(5) In Adam All Die**

The final result of Adam's transgression is that in Adam all die (1 Cor. 15:22)...We are all born to die, because we have a powerful king over us named death. He was inaugurated by sin, his forerunner. Sin brought death into power. Thus, all men are under the reign of death. This dreadful person has been inaugurated as king. When we were born in Adam, we began to die. Before people die absolutely, they sin, and sin hastens the hour of death. The more you sin, the faster you die; the less you sin, the slower you die. If you do not want to die quickly, you should not sin. We must stay away from sin.

## **b. The Result of Christ's Obedience**

Praise the Lord that we have the second man, the second act, and the second result! What is the result of Christ's obedience?

## **(1) Grace Came**

Grace came (John 1:17) through the obedience of Christ. "The grace of God has abounded to many" (5:15). Paul does not say that life has abounded.

This is similar to Adam's transgression, in which sin came first and death followed. Likewise, through the obedience of Christ grace came first and life followed. Death is versus life, and grace is versus sin. Sin came from Adam's transgression, but grace came through Christ's obedience. Sin is Satan personified, come to poison us, damage us, and bring death into us. Grace is God personified, come to give us life and enjoyment. Through Adam's transgression, sin entered the human race as poison for man's destruction, but through Christ's righteous, obedient act God came as grace for our enjoyment.

## **(2) Many Were Constituted Righteous**

Romans 5:19 tells us, "through the obedience of the One shall the many be constituted righteous." We are not only righteous; we are constituted righteous. If you paint my skin green, that will not affect my inward constitution. However, if you inject green paint into my blood, my whole being eventually will be constituted with green paint...When the living God comes into our being as grace, we are constituted righteous.

## **(3) Many Were Justified unto Life**

A further result of Christ's obedience is that we have been justified unto life (5:18). Since we have been constituted righteous, we have come up to the standard of God's righteousness and now correspond to it. Thus, we are justified unto life spontaneously. In Adam, through his one offense, we were condemned unto death; in Christ, through His one righteous act, we are justified unto life. Justification is for life. First we have justification, then we have life. Justification changes our outward position, and life changes our inward disposition. Now we have both justification outwardly for our position and life inwardly for our disposition.

## **(4) Grace Reigns through Righteousness unto Life Eternal**

Romans 5:21 says, "grace might reign through righteousness unto eternal life through Jesus Christ our Lord." Grace reigns. We have another king because now we are in another kingdom. Once we were in the kingdom of death, and sin was our king through death. Now we are in the kingdom of life, and grace is our king. "Grace reigns through righteousness unto life eternal." This thought is very deep. Why must grace reign through righteousness? Because we were sinners. If we had not been constituted sinners, we would have been clean and righteous, with nothing in our being contradicting God's character. If such had been the case, we would not have needed righteousness. However, we were constituted

sinners. How can grace, which is God Himself, reign over such unrighteous people? Grace needs an instrument, a means to reign. This instrument, this means, is God's righteousness. Thus, grace reigns through God's righteousness unto life eternal. Because Christ has died on the cross to accomplish redemption for us and because God's righteousness has been revealed to us, we have a position to enjoy God as grace. We even have the position to claim God as our grace. Therefore, grace can reign through righteousness unto life eternal.

Let us apply this to our experience. Suppose I am a sinful, dying man. I am condemned to death, and death reigns over me. One day I realize that Christ died for me on the cross to accomplish God's redemption, and God's righteousness is revealed to me. As a sinner, I come to God under the redeeming blood of Christ. Immediately, the righteousness of God binds Him to justify me, and He becomes my portion. I can claim Him as my portion because the redemption of Christ has fulfilled all the requirements of His righteousness. I now have the position to claim Him as my portion. He has no choice. Because of His righteousness, He has to come to me as grace for my enjoyment. Grace means that I receive a gift which I do not deserve. If I work for you, you owe me my wages as a debt, not as a grace. However, if you present me five hundred dollars as a gift, that is grace, for I do not deserve it. Through God's righteousness I receive grace, which I do not deserve.

God has given Himself to us as a grace that we do not deserve. We never worked for it and we cannot pay for it. The price is too high. God simply gives Himself to us as grace through righteousness. This grace becomes our portion for our enjoyment and reigns through righteousness, resulting in life eternal. This does not refer to eternal blessing, but to eternal life, which we may enjoy today. It is not the human life or the created life; it is the divine, eternal and uncreated life.

#### **(5) In Christ All Shall Be Made Alive**

In Adam all die, but in Christ all shall be made alive (1 Cor. 15:22). Adam's transgression caused and still causes all his descendants to die, but Christ's obedience causes all men to live. In Adam all are dying; in Christ all are living. The result of Adam's transgression is death unto all. The result of Christ's obedience is life unto all.

#### **[Section 4]**

### **B. FOUR REIGNING THINGS**

We have seen two men, two acts, and two results. These two men with their two acts and two results have brought in four reigning things.

## **1. Sin**

### **a. Having Entered through the First Man**

As we have seen, sin entered through the first man (5:12). Through the disobedience of Adam, the evil one, as sin, entered into the world. The world here refers to mankind in general, for, in a sense, the word world in the New Testament means mankind...Thus, sin has entered into mankind, into human nature, through the first man Adam.

### **b. Dwelling in Man's Fallen Body**

After entering into the human race, sin made its dwelling place in the fallen body of man (7:17, 18, 21, 23). Sin does not dwell in our mind, soul, or spirit. Sin's lodging is our body. Paul said that sin dwelt within him, that the law of sin was in the members of his body, and that in his flesh was nothing good, only sin (7:17, 18, 23)...Although our body was created by God as good, it became flesh once sin had been injected into it and had made its home there. Although God created our body, He did not create the flesh. The flesh is a mixture of God's creation with sin, the evil one. Thus, the body has become the flesh, and sin dwells in this flesh. Every kind of lust has its source in the flesh.

### **c. Having the Law as Its Power**

Sin has the law as its power (1 Cor. 15:56; Rom. 7:11). Without law, sin is powerless. According to Romans 7:11, sin kills us through the law because the law gives sin its power. Sin uses the law as a knife to kill us. First Corinthians 15:56 says, "The strength of sin is the law." Do not touch the law, for if you do, you will touch the killing knife of sin. We are absolutely unable to keep the law, and it is foolish for us even to try. If we attempt to keep the law, sin will use the law to kill us.

### **d. Reigning in Death**

Sin reigns in death (5:21; 6:12). Sin, like every other king, needs an authority in order to reign. The authority of sin is death. Sin has authority to reign as a king in death. Romans 5:21 and 6:12 show sin reigning as a king.

The body created by God originally had no evil in it. The Bible says that the man created by God was very good and upright (Gen. 1:31; Eccl. 7:29). However, after the fall another element was injected into man's body. That element was sin, the very nature of the evil one. This sin reigns in us. Its power is the law and it reigns in death.

## **2. Death**

### **a. Having Come through Sin**

The second reigning thing is death. Death came through sin (5:12), for sin opened the way for



death to enter mankind. The sting of death is sin (1 Cor. 15:56). A sting, such as the sting of a scorpion, contains poison. Sin likewise has the element of poison. Once sin poisons us, we experience death.

#### **b. Reigning through One Man over All Men**

Through Adam's offense death reigns over all men (5:17, 14). According to Hebrews 2:14, Satan has the power of death. Hence, Satan is intimately related to death. Sin ushers in death, and death reigns with power in the hands of Satan. Thus, Satan is related to death, death is related to sin, and the power of sin is the law. We all must stay away from the law, sin, death, and Satan.

### **3. Grace**

#### **a. Having Come through the Second Man**

John 1:14 tells us that when Christ was incarnated as a man, He was full of grace. John 1:17 says that the law was given by Moses, but that grace came through Jesus Christ. Grace came with Christ. This means that when Christ is present grace also is present. As sin is the personification of Satan, grace is the personification of Christ. Therefore, grace is Christ, the embodiment of God. What is grace? Grace is God incarnated to be our enjoyment. God has given Himself to us for our enjoyment. If we compare 1 Corinthians 15:10 with Galatians 2:20, we see that the grace of God is Christ. In 1 Corinthians 15:10 Paul says that he labored more abundantly than the other apostles, although it was not he himself, but the grace of God that was with him. In Galatians 2:20 Paul says that it was no longer he, but Christ living in him. Therefore, grace is the living Person of Christ.

#### **b. Abounding and Reigning through Righteousness unto Eternal Life**

This grace abounds, multiplies, and reigns through righteousness unto eternal life (5:15, 20, 21). We have seen that through the redemption of Christ we have the righteousness of God and that this righteousness gives us the ground to claim Christ as our grace. This grace is constantly abounding and multiplying. The abounding of grace results in reigning unto life eternal. The result is not something that is material and temporal, but something in the reign of grace that is eternal and divine—God's divine life. The more grace we enjoy, the more life we have. This life is a sanctifying life, a transforming life, a conforming life and a glorifying life. This life comes from grace.

### **4. The Believers**

The believers also reign, for believers are kings.

#### **a. Having Received the Abundance of Grace and of the Gift of Righteousness**

Romans 5:17 says, "those who receive the abundance of grace and of the gift of righteousness shall reign in life through the One, Jesus Christ." How can we reign in life? We reign in life by receiving the abundance of grace. We need to consider the practical significance of the abundance of grace. Suppose you have a certain problem. If you find it easy to care for this problem, it means that you have an adequate supply of grace. If you find your situation unbearable, it proves that you lack the abundance of grace. Although you have grace, you have only a small portion. You do not have the abundance of grace. Many times a brother is offended when we speak a frank word to him. Why is he offended? Because he is short of grace. If he has the abundance of grace, that grace will sustain him and enable him to bear a hard word. The most difficult thing for us to bear is a hard word. We all like to hear soft words, sweet words, sugar-coated words. The smooth talkers know how to sugar-coat their words...If you are filled with grace and have the abundance of grace, you will be happy with any kind of words.

Paul had a certain trouble, a thorn in the flesh, and he asked the Lord three times to remove it (2 Cor. 12:7-9). The Lord seemed to answer him, "I will not remove the thorn. You must suffer it by My grace. My grace is sufficient for you." What is this grace? It is the incarnation of Christ. It is nothing less than Christ Himself as our enjoyment. When you enjoy this grace, the issue will be life. You will be rich in life. The more you endure hardships by grace, the more you will be filled with life.

Romans 5:20 says, "where sin abounded grace has more abounded." Grace always exceeds sin. Although sin is powerful, grace is more powerful. Grace is stronger than sin. We need to open ourselves to the grace and enlarge our capacity to receive grace upon grace. John 1:16 says, "of his fullness we have all received, grace upon grace." Christ is the source of grace and Christ is grace itself. If we open ourselves to Christ and receive "the abundance of grace," we shall be filled with life.

#### **b. Reigning in Life through the Man Christ**

As grace reigns unto life, so we who "receive the abundance of grace shall reign in life through the One, Jesus Christ" (5:17). From the beginning of Romans through 5:11, there is little mention of life. Romans 5:10 says that we shall be saved in His life, and Romans 1:17 tells us that the just shall have life and live by faith. However, as we enter the section on sanctification, we find a strong word in Romans 5:17, telling us that we

“shall reign in life.” Hence, we can “walk in newness of life” (6:4). We reign in life and walk in newness of life because we have received the abundance of grace in Christ. Today through the ns in this life and walk in its newness.

man Jesus Christ, by the abundance of His grace, we not only have eternal life, but we can reign over all things and all situatio