

# More Good News About God

## You CAN'T Out-Sin Grace!

### Romans 5

#### **1. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:**

“What is peace? Most people have the idea that it is a sort of ecstatic feeling. They think that peace with God means an indescribably heavenly feeling; and so they always look for that imaginary feeling as evidence that they are accepted with God.

“But peace with God means the same thing that it means with men: it means simply the absence of war. As sinners we are enemies of God. He is not our enemy, but we are His enemies. He is not fighting against us, but we are fighting against Him. How then may we have peace with Him? Simply by ceasing to fight, and laying down our arms. We may have peace whenever we are ready to stop fighting.” Waggoner on Romans, E. J. Waggoner, p 5.93

When we have peace with God we are not simply at peace with Him, but we have His peace. This peace has been left on the earth for men; for the Lord has said.

“Peace I leave with you, My peace I give unto you.” John 14:27

“Great peace have they which love Thy law.” Psalm 119:165

#### **2. By whom also we have access by faith into this grace in which we stand, and rejoice in hope (expectation) and the glory of God.**

The Greek word *elpis* is almost always translated *hope* in the Bible. But *hope* does not imply certainty. The word should be translated *expectation* which denotes surety.

#### **2. And not only so, but we glory in tribulations also: knowing tribulation worketh patience (endurance);**

#### **3. And patience (endurance), character, and character, hope (expectation);**

This is one of the hardest lessons for the Christian to learn. There are many who become more irritable with trouble. But the only way we develop character is through trouble – tribulations. That is why we are to glory in them. When we have enough trouble, our character will become perfected and we will become like Christ. His Spirit will be manifested in us. There is no other way for it to happen.

Trouble is designed to get us to the place where we lay our burdens upon the Lord.

“Cast your cares on the Lord, for He cares for you.” (1 Peter 5:7)

**5. Now hope (expectation) does not make us ashamed; because the love of God is poured out in our hearts by God’s Spirit of holiness which is being given unto us.**

“The love of God is poured out in our hearts . . .” What is the love of God?

“This is the love of God, that we keep His commandments.” 1 John 5:3

God’s spirit of holiness then puts into our hearts obedience to the law of God; and it is that which gives us boldness in the day of judgment, and at all other times. It is sin that makes men afraid. When sin is taken away, then fear is gone.

“The wicked flee when no man pursueth; but the righteous are bold as a lion.”  
Proverbs 28:1

**6. For when we were yet without strength, at the right time, Christ died for the ungodly.**

The Bible tells us that “Christ Jesus came into the world to save sinners.” 1 Timothy 1:15

“This Man receiveth sinners.” Luke 15:2

No matter how sinful a person is, it does not keep us away from the Lord. Christ came for the one purpose of receiving and saving sinners.

**7. For scarcely for a righteous man will anyone die: yet perhaps for a good man some would even dare to die.**

There is a difference in the Greek between the two words used here. The righteous man is the just man, the man who is careful to give everyone his due. The good man is the benevolent man, the one who has done us many favors, and who does for us more than we could justly claim. Now, no matter how just a man may be, his integrity of character would scarcely lead one to die for him. Yet it is possible that for a man of great kindness some would even dare to die.

**8. But God commends his love toward us, seeing that, while we were yet sinners, Christ died for our sakes.**

While we were Christ's enemies, worthless sinners, He died for us.

**9. Much more then, being now justified by His blood, we shall be saved from wrath through Him.**

**10. For if, when we were enemies, we were reconciled, we shall be saved by his life.**

It was sin that separated us from Christ, and made us enemies; and "the blood of Jesus Christ His Son cleanseth us from all sin." 1 John 1:7 Being cleansed from sin, we must necessarily be reconciled to God.

"The life of the flesh is in the blood." "For it is the life of all flesh." Lev 17:11,14. In that Christ shed His blood FOR us, he gave His life FOR us. But inasmuch as the blood is applied TO us, to cleanse us from all sin, He gave His life TO us.

"Some people say that they can believe that God forgives their sins, but they find it difficult to believe that He can keep them from sin. Well, if there is any difference, the latter is the easier of the two; for the forgiveness of sins requires the death of Christ, while the saving from sins requires only His continued life." Ibid. p 5.97

**11. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.**

**12. Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:**

Please note that it was NOT "sin" that passed upon all men, but DEATH that passed upon all men. We inherited DEATH, not SIN from Adam. We sin because we are dying. We are dying because we are separated from God.

When Jesus puts HIS life in us and we become like Him, we will no longer be separated from Him and eventually, we will no longer sin.

**13 (For until the law sin was in the world: but sin is not being taken into account when there is no law.**

**14. Nevertheless death reigned from Adam to Moses, even over them that had not sinned in the likeness of Adam's transgression who is a type of Him Who is about to be.**

**15. But not as the offence, thus also the grace. For if through the offence of one the many be dead, much more the grace of God, and the gift by grace, which is by the one man, Jesus Christ, hath abounded unto the many.**

Notice that the Concordant Literal translation translates this text correctly. "For through the offence of one, THE many (not "many") be dead. . ." We know that when Adam sinned, DEATH passed to ALL men, not just "many men." We have **ONE** man (Adam) and the rest of the population, termed "the many."

The next portion of the text tells us that by **ONE** Man, Jesus Christ, grace abounds unto THE many (the rest of the population). Here is another biblical passage that tells us about Universal Restoration – God eventually will save everyone!

**16. And not as it was by one that sinned, so in the gift: for the judgment was by one to condemnation, but the free gift was 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.**

One man's offence (Adam's) caused death to reign in **all**. But much more by the righteousness of One (Jesus Christ), shall grace and the gift of righteousness reign in **all**.

**18. Therefore as by the offence on 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.**

"The parallel here is perfect. Adam's ONE offense is counteracted by Christ's ONE just award. The act of Adam actually affects all mankind. So Christ's work, eventually, must also actually justify all mankind. This cannot be during this eon, hence will not be fully accomplished until the end of the eons.

"If Adam's offense only gave each one an opportunity to sin, so that some become sinners and others do not, then we might say that Christ's work brings justification to all subject to their acceptance. But we must acknowledge that man has no choice in becoming a sinner, thus also will it be through the work of Christ. Both are actual and universal." Ibid p 235

**19. For as by one man's disobedience the many were made sinners, so by the obedience of One shall the many are made righteous.**

The contrast here is between ONE and the MANY, not between MANY and ALL of the previous statement. The "many" here are the "all" of verse eighteen.

**20. Moreover the law entered, that the offence might abound. But where sin abounds, grace does much more abound.**

Here we have the true character and function of the law. Its effect was to alter the character of sin so that it became an offense. It is to tell us what sin is.

Obedience to the law would have banished sin and death. Disobedience enhanced their power.

But here is the best news of all! "Where sin abounds, grace does much more abound." This shows us that you CAN'T out-sin Grace! Grace super exceeds the effects of sin. This is the doctrine of Universal Restoration! God eventually will save Everyone!

No one can sin enough to out-sin grace.

**21. That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.**

Grace has dethroned Sin.