

"The Doctrine of Sanctification"

Romans 5:12-8:13

Part 4

Introduction: In our study the past three weeks we have been looking at Paul's explanation of how the finished work of Jesus Christ could have so much of an affect upon so many people. Paul explained this Truth by taking us back to Adam to remind all of us that Adam's sin in the garden affected every person who has ever been conceived. We were all in the loins of Adam when he committed the sin of eating the forbidden fruit and therefore we are all guilty and we are all born with a sin nature. In other, words we are conceived as sinners.

Psalm 51:5

⁵ Behold, I was shapen in iniquity; and in sin did my mother conceive me.

Because of the sin nature in every person who was ever conceived death has reigned. Now, just as the sin of Adam had such a negative affect upon all people so the death of Jesus Christ on the cross also has affected all who place their faith in Him for salvation. Paul tells us in this section that Jesus death upon the cross did not just restore what we lost in Adam, but His finished work did so MUCH MORE. There are three very significant statements in verse 17 that deserve our attention:

Notice Romans 5:17

- a. **Jesus finished work provides for us the gift of righteousness.** This is His righteousness gifted to us.
- b. **Jesus finished work provides an abundance of grace through which we are kept saved.** This abundance is greater than all our sin.
- c. **Jesus finished work provides to us the power to reign over sin in this life THROUGH Jesus Christ.**

This now brings us to where we are in our study tonight.

I. The Explanation of Sanctification

Romans 5:12-21

Part 4

Notice Romans 5:18

Paul is now going to bring the thoughts here to a conclusion. This verse is connected to Romans 5:12. Let us read both verses.

Notice Romans 5:12, 18

Verses 13-17 were an explanation of verse 12 but now in verse 18 Paul picks up the thought again from verse 12. Let me show you the words of **Boice** who brings the thoughts together in these verses:

"I do not know when or where it happened, but somebody was sitting in his apartment, getting ready to go to bed, when he heard his neighbor drop a shoe on the floor above him. The upstairs neighbor was obviously getting ready for bed, too, and the man below him waited for the thud of the other shoe. Afterward he must have talked about it, and the expression "waiting for the other shoe to drop" became an expressive figure of speech in our language.

Now we come to what we have been waiting for ever since we started to study Romans 5:12-21. Our expectation arose because Paul began this great passage with a contrast: "Therefore, just as sin entered the world through one man, and death through sin, and in this way, death came to all men, because all sinned. ..." But just when we were expecting the second half of that thought, he broke it off, and everything we have been studying since has in a sense been a digression, or parenthesis.

In fact, there have been two major digressions, which it might be helpful to review before proceeding.

First, Paul explained the sense in which "all sinned." He did not mean that all have become sinners and have therefore sinned, though we would naturally think this, but rather that each of us was declared a sinner because of Adam's original sin or transgression. It is true that we also sin and should be condemned for that if there were nothing more to be said. But that is not Paul's meaning. He meant that all have been accounted sinners in Adam, so that those who were going to be saved could be accounted righteous in the Lord Jesus Christ.

Since this digression finished at the end of verse 14, we again expected the other shoe to drop. But instead of completing the contrast introduced by verse 12, Paul worked in another long parenthesis to show the differences between our union with Adam, on the one hand, and our union with Jesus Christ, on the other. This second digression started at verse 15 and occupied the next three verses.

It is only when we get to verse 18 that the second shoe finally falls, and we get the full impact of the contrast. Paul backs up to give it, restating the first part again, although in slightly different words: "[1] Consequently, just as the result of one trespass was

condemnation for all men, [2] so also the result of one act of righteousness was justification that brings life for all men."

Notice Romans 5:19

Paul basically says the very same thing here to be sure his readers grasp this very important Truth. I think it is important to point out that the OBEDIENCE of Jesus Christ referenced here in this verse refers to His death upon the cross and not to His sinless life. His sinless life was very significant for if Jesus did not live a sinless life then He could not have been the Savior of all mankind. But just living a sinless life would not provide the forgiveness of sins. We touched on this briefly in Romans 5:10.

Romans 5:10

¹⁰ For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

The statement at the end of this verse does not refer to the earthly life of Jesus for His earthly life could not save us even though He was sinless. Nor could His earthly life keep us saved. This statement refers to His present resurrected life as our High Priest.

So, in Romans 5:19 the "OBEDIENCE" of Jesus Christ is not a reference to His sinless earthly life but it is pointing to His death upon the cross. His death upon the cross was His obedience to the will of the Father.

John 3:17

¹⁷ For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

John 6:38

³⁸ For I came down from heaven, not to do mine own will, but the will of him that sent me.

Philippians 2:5-8

⁵ Let this mind be in you, which was also in Christ Jesus:

⁶ Who, being in the form of God, thought it not robbery to be equal with God:

⁷ But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

⁸ And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

Notice Romans 5:19 again.

When Paul says that many will "BE MADE RIGHTEOUS" this is not just a reference to our standing before God in His righteousness, but it is also a reference to our new life in Christ. Notice the words of one writer;

"The person who genuinely belongs to Jesus Christ will reflect that same spirit of obedience, because he has Christ's own life within him. When a person places his trust in Christ, he not only is declared righteous forensically but is actually made righteous, that is, given an inward righteousness that must and will bear fruit. As long as a believer is in the flesh, he will have the shortcomings and weaknesses of the flesh, and his righteousness will not be manifested perfectly. But if a person's life is characterized by sin and shows no fruit of the Holy Spirit that person has no legitimate claim on Christ. The person who is made righteous by Christ will live righteously."

2 Corinthians 5:17

17 Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

Matthew 7:21-23

21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

When a person is saved there will be evidence of the indwelling Holy Spirit and because He, the Spirit, is righteous there will be righteousness manifest within the life of the person. This "righteous life" will not be perfect because we still have within us the Adamic nature/sin nature and therefore there is a battle within the believer. But even in the battles there will be a righteousness and when the sin nature shows itself there will be a brokenness over the sin.

Notice Romans 5:20a

This is a very interesting verse which demands our attention.

The first part of the verse tells us "***the Law entered that the offence might abound.***"

Let me explain what Paul is saying here. Between Adam and Jesus, the Law came "alongside" that is the meaning of the word "entered". The Law was given by God because of His love for man. When the Law was given Paul tells us the OFFENCE increased. Notice

that it does not say the "OFFENCES" increased but that the offence increased. Sin entered the human race because of the offence of Adam and in his offence, we were all made sinners. So, God gave the Law in order to make our sinful condition clear to each and every one of us. The Law says, do not steal, do not lie, do not covet and none of us can keep the Law so then the Law does two things:

1. It makes little Adams out of every one of us.

Now that the Law has been given we are now all guilty of breaking the direct commands of God. So just as Adam broke a direct command so we have done the same. Man was guilty before the Law was given but not in the sense that he broke a direct command. But now that the Law has been given we too are guilty of the same offence and so the Law has made us all little Adams. So, the offence increased because now we are all guilty of breaking direct commands.

2. It reveals to us our true sinful condition.

The Law was never given to save us. The Law was never given to prevent sin. The Law was given to condemn.

Romans 3:19-20

¹⁹ *Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.*

²⁰ *Therefore by the deeds of the law there shall no flesh be justified in his sight: **for by the law is the knowledge of sin.***

It is as a man examines the Law that he or she realizes how sinful they really are. The Law was not given to redeem us nor was it given to prevent sin in our lives, but it was given to show us how corrupt we are so that we would see our need of Jesus Christ.

Galatians 3:24-25

²⁴ *Wherefore **the law was our schoolmaster to bring us unto Christ,** that we might be justified by faith.*

²⁵ *But after that faith is come, we are no longer under a schoolmaster.*

So, the Law entered so that the offence would abound so that we would see just how sinful we are.

Notice Romans 5:20 again.

The contrast here is amazing. Where sin abounded grace did much more abound.

There are two thoughts that we must consider as we look at this verse;

1. Grace is not withheld because of sin.

This is something that we really need to grasp. In our everyday lives we do not operate this way. If someone offends us we have the tendency to withdraw from that person and to withhold and restrain any natural favor which we might have shown to them. If the offence is one that really cuts, then then we find it extremely difficult to get past the offence. Now, because this is the "normal" in our lives we then have the tendency to believe that God works the very same way, but nothing could be further from the Truth. God is not like this but just the opposite is True and that is where sin abounds grace does MUCH MORE abound.

Notice the words of **Barnhouse** on this thought; *"The fundamental idea of our text is that no dam erected by sin can stop the flow of God's grace. The great dams of the world, such as Hoover, Bonneville, Friant, Shasta, are used to arrest the flow of rivers or to divert waters from their normal course. But nothing can arrest or divert the flow of the grace of God. Adam had not gone very far from the scene of his rebellion before the grace of God sought him, called him by name, pursued him in the obscurity of the grove where he was hiding."*

2. God's grace is never reduced because of sin.

Grace is NOT LIMITED. There is an UNLIMITED supply of God's grace to go around. Many people view God sitting in heaven looking down on sinners in need of salvation and at the same time seeing varieties of sinners. They believe He sees one who is deep into sin and so that person needs much grace and so God must scrape the bottom of the grace pot to get enough to save that individual. He then sees another who is average, and this person only needs an average amount of grace to be saved. Then He sees another who is morally upright, and this person needs only a splash of grace to be saved. So, we often think of God's grace as something that is measured out differently based upon the amount of sin in a person's life.

This is completely wrong! Grace is not something that is depleted because of the sin within a person's life. Grace is not something that is measured out by God in proportion to the sin in a person's life. God's grace is super-abundant, and His supply can NEVER be depleted, the well of grace will never go dry. By grace God provides everything that is needed to save every sinner that will come to Jesus Christ.

Notice the words of **Boice** on God's grace;

"There is another misunderstanding that men have; Imagine a man who was once walking close to God but who fell into some great sin. I do not care what sin it was. It may have

been Moses' sin, David's sin, your sin. Having fallen into sin, this man now thinks that he has forfeited something of God's grace. It is as if he had originally been given one hundred percent of God's grace but now supposes that he is slowly wasting away this treasury of grace by his major transgressions.

Do you ever find yourself thinking that? Are you thinking that now? That you were saved in the past and you were once a first-class Christian; but now, having sinned, you are condemned to be only a second-class or third-class Christian forever? Forget that idea. Your sin did not keep God's grace from flowing to you in full measure when you came to Christ. It will not keep grace from you now."

We are not allotted only a certain amount of grace. Grace is abundant and even if we fall into sin tomorrow it does not by any means mean there will be less for the following day.

Notice the words of **Barnhouse**:

"God does not say of a monstrous sinner, "Oh, that man is so bad that I must scrape the bottom of the barrel of grace for him!" Nor does He say of another, "There is an average man, doing average things in an average way, so I need only an average amount of grace to deal with him." He does not say of a third man, "There is a highly moral man, well thought of by all his fellows; just a scoop full of grace will meet his need." The degree of sinfulness does not enter into God's dealing with men. The question of sin was settled forever when the Lord Jesus Christ shed His blood on the cross of Calvary. Now, because of that righteous act, God can reach any man in any degree of sin, and save him. The grace that goes forth to all sinners, whether first-class, second-class or third-class, is the limitless, measureless, infinite grace of God. It knows no change of source or purpose. It would be impossible for God to exert more pressure and bestow more grace, because grace is already the supreme, infinite flow of perfect love. It would likewise be impossible for God to do less for a sinner, for no brakes can check the work of God. At the cross He forever destroyed all that sin is and all that sin can do."

This is not to suggest that God approves of sin. God hates sin so much that He sent His Only Son to die so that all sin could be paid for and to break sin's rule over all of His children. God hates sin in us and He will continue to work to remove it from our lives and to give to us the victory. But let us never forget that God will never lessen His grace toward us because of our sin. Sin in the life of the believer does not in any way deplete the abundance of God's grace.

Notice Romans 5:21

The first word of this verse tells us this verse is an explanation of what is in the previous verse. Sin reigned unto death because of Adam's sin but now because of the finished work

of Jesus Christ GRACE now reigns in the life of the believer unto eternal life. In Adam there is condemnation and death but in Christ there is GRACE and LIFE and what we have in Jesus Christ can never be reversed.

Conclusion:

So, Paul has answered the question, "How can what one man did on the cross affect so many people?"

In closing I want to point out that in verse 21 grace is pictured as a reigning king who is undefeatable and guarantees that those under "him" will be fully brought into eternal life. I want to leave you with a thought from one writer about **grace reigning through righteousness.**

*"Many people have the idea that where grace reigns, there will be a disregard for righteousness, and a casual attitude towards sin. But that isn't the reign of grace at all. Paul wrote in another letter what grace teaches us: For the grace of God that brings salvation has appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present age (Titus 2:11, 2:12). **Grace reigns through righteousness, and grace teaches righteousness.**"*