



## **Romans 5:20-21 (NASB77)**

**20** And **the** Law came in that the transgression might increase; but where sin increased, grace abounded all the more,

**21** that, as sin reigned in death, even so grace might reign through righteousness to eternal life through Jesus Christ our Lord.

- **Romans 5:12-19 (NASB77)**
  - <sup>12</sup>through one man sin entered into the world, and**
  - death through sin, and so**
  - death spread to all men, because**
  - all sinned**
- **<sup>13</sup>for until the Law sin was in the world; but -sin is not imputed when there is no law.**
- **<sup>14</sup> Nevertheless -death reigned from Adam until Moses,**

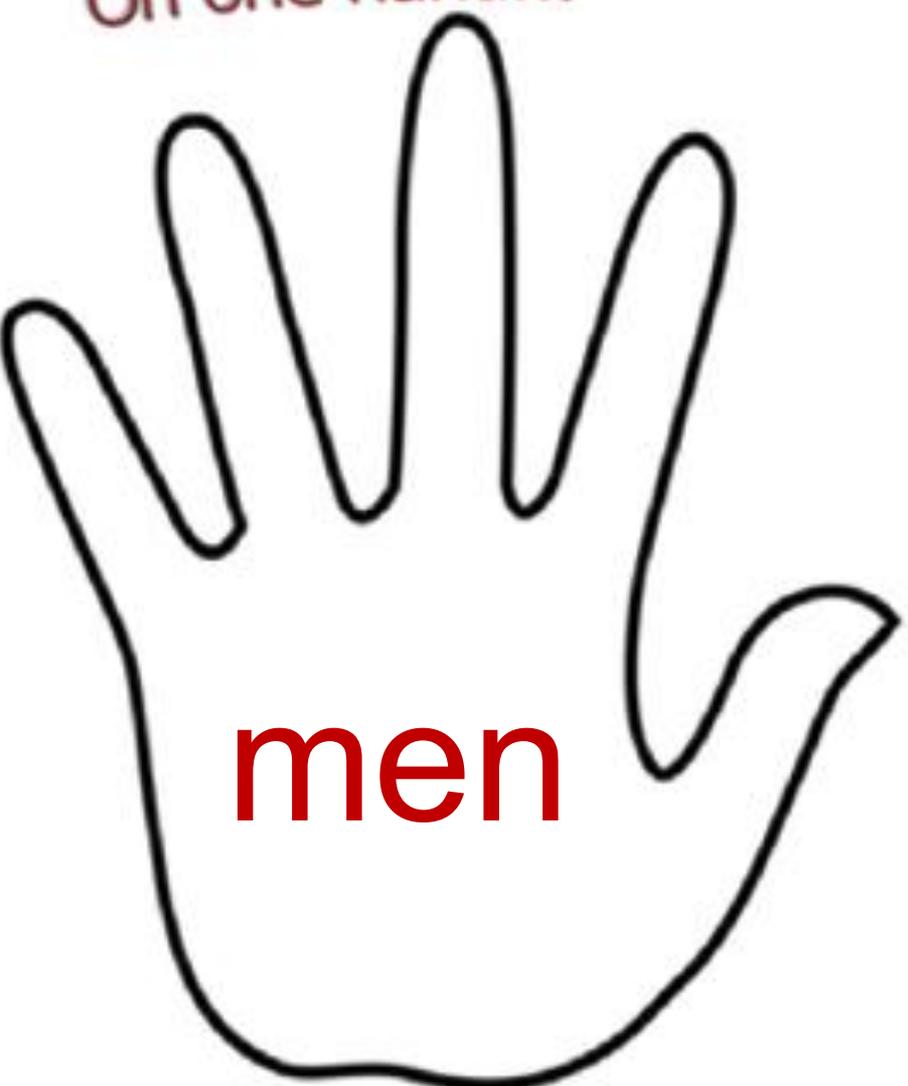
**14...even over those who had not sinned in the likeness of the offense of Adam, who is a type of Him who was to come.**

**15But the free gift is not like the transgression. For if by the transgression of the one the many died,**

**much more did the grace of God and the gift by the grace of the one Man, Jesus Christ, abound to the many.**

On one hand...

On the other hand...

A simple black outline of a hand, palm facing up, with five fingers spread. The word "men" is written in red inside the hand.

men

A simple black outline of a hand, palm facing up, with five fingers spread. The word "de" is written in blue inside the hand.

de

**16** *And the gift is not like that which came through the one who sinned; for on the*



*one hand the judgment arose from one transgression resulting in condemnation,*



*but on the other hand the free gift arose from many transgressions resulting in justification.*

**17** *For if by the transgression 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.*

**18** *So then as through one transgression there resulted condemnation to all men,  
even so through one act of righteousness there resulted justification of life to all men.*

<sup>19</sup> **For as through the *one man's disobedience* sinners were made the many even so through the obedience of the One the many will be made righteous.**

**KATESTATHESAN-** were made- Indicative Aorist  
Passive 3<sup>rd</sup> person Plural  
Indicative mood- Statement of fact, reality  
Aorist tense-Past action this is a fact  
Passive voice- The action was done to you

**KASTATHESONTAI-** will be made- Indicative  
Future Passive Future tense- Looking to the future. ←

***20 And the Law came in***

*that the transgression might increase; but where sin increased, grace abounded all the more,*

***20 And the Law came in***

Without the article, thus stressing the Mosaic Law in its quality as "law," e.g., Romans 2:14 <sup>14</sup>*For when Gentiles who do not have the Law do instinctively the things of the Law, these, not having the Law, are a law to themselves.*

**Rom. 7:9**, where the stress in the quality lies in this, that "the commandment which man thought would be a means of life," he found to be "to have the effect of revealing his actual state of death."

<sup>20</sup> *And ~~the~~ Law came in (**alongside sin**)  
that the transgression (of law) might  
increase; but where sin increased, grace  
abounded all the more,*

In verse 13 “*through one man sin entered into  
the world,*” the word for entered is  
**eisēlthen**; and now law enters alongside,—  
the word entered is the same—**para-**  
**eisēlthen**—with the preposition **para**,  
**alongside, prefixed.**



WHAT IS A  
**TRESPASS**  
IN THE BIBLE?

- It is **not to reveal sinfulness**, but that sin was a trespass of **law**,— the act of law-breaking might abound.
- The Law, was not given to Adam or Christ, it came in alongside sin, -after sin had been in the world for 2500 years.
- So that arrogant self-confident Israel (as a public example for us all!) might see God's standard for those in the first Adam, and promising to obey it, fail.

# How LAW in the NT is used

- (a) of "law" in general, e.g., Rom. 2:12,13, "a law", expressing a general principle relating to "law"; Rom. 2:14b,
- (b) Rom. 4:15b, Rom. 5:13, referring to the period between Adam's trespass and the giving of the Law;
- (c) Rom. 7:1a; against those graces which constitute the fruit of the Spirit "there is no law."

**(a) Gal. 5:23; "the perceived aim of the law is to restrain the evil tendencies natural to man in his fallen estate; yet in experience law finds itself not merely ineffective, it actually provokes those tendencies to greater activity.**

**(b) The intention of the gift of the Spirit is to constrain the believer to a life in which the natural tendencies shall have no place, and to produce in him their direct opposites.**

**(c) Law, therefore, has nothing to say against the fruit of the Spirit; therefore, the believer is not under law, Gal 5:18, the law finds no place in his life, because, and in so far as, he is led by the Spirit." [\* From Notes on Galatians, by Hogg and Vine, p. 298.]**

## Galatians 3:19 (NASB77)

### *19 Why the Law then?*

*It was added because of transgressions, having been ordained through angels by the agency of a mediator, until the seed should come to whom the promise had been made.*

## *Romans 5:20 (NASB77)*

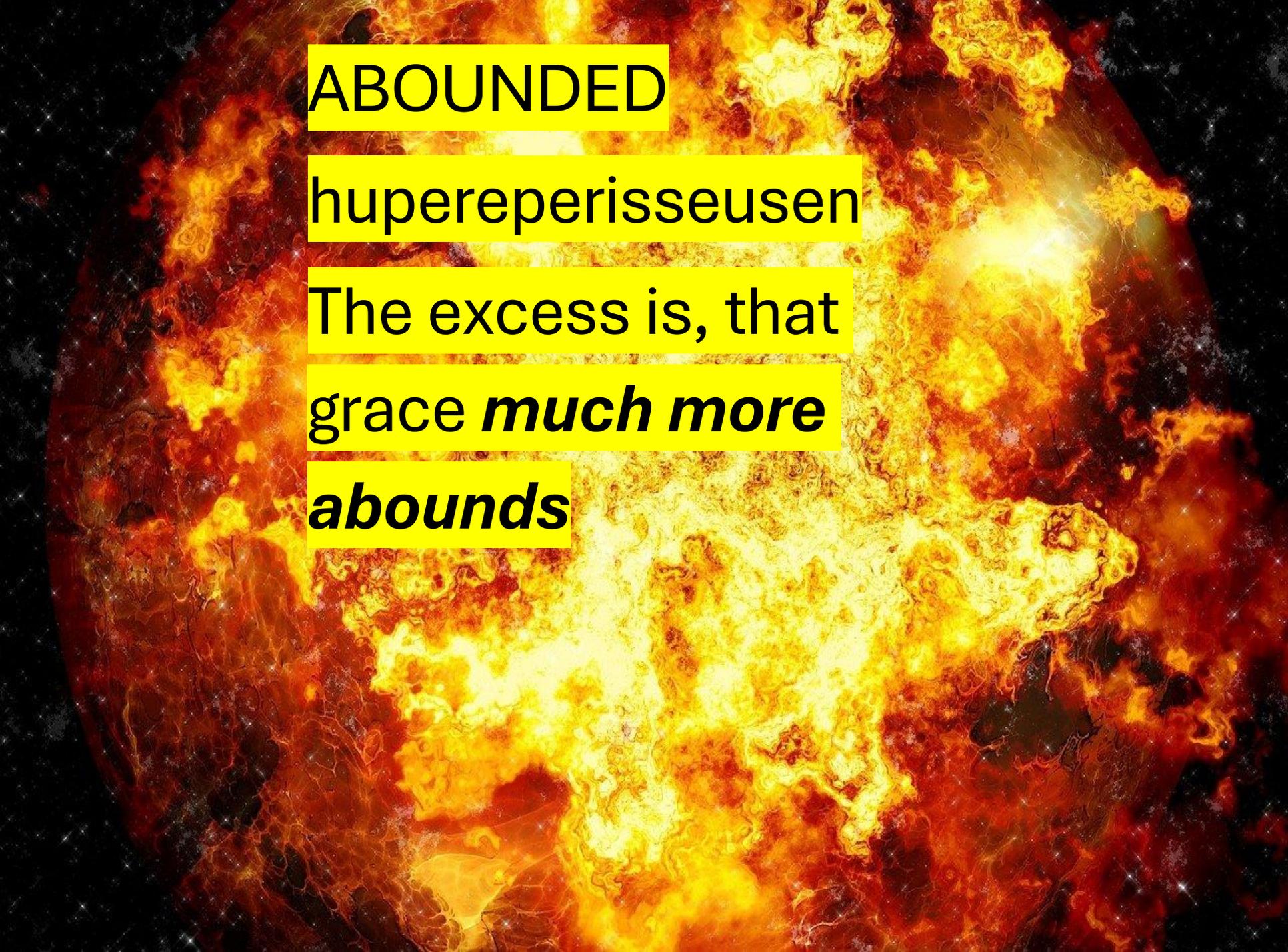
*20 And the Law came in that the transgression might increase; but where sin increased, grace abounded all the more.*

Two different Greek words are translated, here, “**abounded.**”

The **first**, used of **sin**, means to increase, sin increased.

The second, used of **grace**, means to abound beyond measure, to overflow.

*<sup>20</sup>And the Law came in that the transgression might increase; but where sin increased, grace abounded all the more.*



ABOUNDED

hupereperisseusen

The excess is, that

grace *much more*

*abounds*

<sup>21</sup> *that, as **sin reigned** in death, even so grace might reign through righteousness to eternal life through Jesus Christ our Lord.*

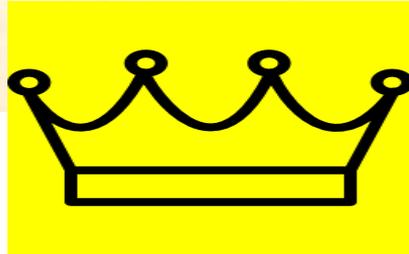


**Reigned**-Verb-indicative-aorist-**active**, to reign as king right now.

The sin nature controls as an absolute monarch in all nonbelievers.

<sup>21</sup> *that, as sin (nature) reigned **in death**, even so grace might reign through righteousness to eternal life through Jesus Christ our Lord.*

**“Unto death”** is *en tōi thanatōi*, **“in the sphere of death.”**



**The first creation headed by Adam functions in the sphere of death.**

**Death is a vigorous functional reigning of the sin nature in the domain of the world.**

<sup>21</sup> *that, as sin (nature) reigned in death, even so grace might reign through righteousness to eternal life through Jesus Christ our Lord.*

**Might reign-** verb-subjunctive-aorist-active

- ❖ **Grace** is provided in superabundance in order that grace **might reign** as king through righteousness.
- ❖ **God's plan** is that **Grace** should have a kingdom where **Sin in Death** had had its kingdom.

*<sup>21</sup> that, as sin (nature) reigned in death,  
even so grace might reign through  
righteousness to eternal life through Jesus  
Christ our Lord.*

**There was a demand for righteousness from the  
glory of God, so that Moses said, "*I exceedingly  
fear and quake.*"**

**When Israel saw the glory upon Moses' face, they were  
afraid, because they were afraid of its demand, so  
much so that Moses had to put a veil upon his face.**

*<sup>21</sup> that, as sin (nature) reigned in death,  
even so grace might reign through  
righteousness to (resulting in) eternal life  
through Jesus Christ our Lord*

**Sin has reigned in the power of death; the principle of lawlessness dominating man has brought in death. But grace reigns through righteousness to eternal life now.**

**It is through the principle of righteousness being established in the souls of believers that grace reigns to eternal life through Jesus Christ our Lord.**

***2<sup>1</sup>that, as sin (nature) reigned in death, even so grace might reign through righteousness to (resulting in) eternal life through Jesus Christ our Lord.***

- All Divine claims should be first righteously met at the cross, and therefore that all should be **“through Jesus Christ our Lord.”**
- I have His life; and I enter into all that He is.

***1<sup>7</sup>For if by the transgression 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.***

# OBSERVATIONS

**Now this is the argument of Paul:** -- If the demand for righteousness was from glory, and it was the ministry of condemnation, how much more does the ministration of righteousness exceed in glory?

The believer is not before God as the man (Adam) who was under His judgment, but you, a believer, are before Him as Christ is -- the Man who bore the judgment and has been raised from the dead by the glory of the Father. Christ glorified God in bearing the judgment.

Righteousness involves self-judgment, and the setting aside practically of our own will. The sway of grace in the soul ever works in this direction, and the blessed end in view is eternal life

There is a Man in glory at the right hand of God. **I hope we saw in Romans 5, the difference between Adam and Christ.**

**So neither our sins nor our “sinful nature” has, in this passage, anything to do with our condemnation: but Adam’s act only.**

**And not our new life in Christ, nor our walking in the good works unto which we are created (Eph. 2:10), has anything to do with constituting us righteous, but Christ’s act of death only (vv. 18, 19).**

- Adam was a figure of Him that was to come, and ***“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.”***

**These three things –**

- 1. Believers reigning in life,**
- 2. Believers being constituted righteous, and**
- 3. Grace reigning in them through righteousness to eternal life –**

**these show the complete triumph of God in relation to all that had been the ruin of the creature.**

**He has met the reign of death by making it possible for His saints to reign in life; where many had been established as sinners, He has shown that He can bring about that many shall be established righteous;**

**and where sin reigned in the power of death He has brought in the reign of grace through righteousness, and eternal life in that way. And He has brought it all about by “the one man Jesus Christ.”**

- The ministration of righteousness now comes from the glory.
- Instead of a demand for righteousness, there is a maintaining of righteousness from the glory; and
- if it comes from the glory, it is divine righteousness, God's righteousness.
- It is not a demand; **that was** a ministration of condemnation.
- This is a ministration of righteousness, a ministration of the Spirit.
- Consequently, what we find now is that it is not only that you have a Savior in glory, but that you are brought in **divine fitness** to that glory.

I am spending time on this point, because some hold to what is called '**imputed righteousness**'.

- I have no righteousness but Christ's righteousness, the righteousness of the glorified Man. I have His righteousness because I have His life.
- And so, as I get in Romans 5:18 "**justification of life**," I have His life; and I enter into all that He is.
- In the end of the fourth chapter of Romans,
  - I am cleared from all my sins: "**He was delivered for our offences and was raised for our justification.**"
  - But we are beyond, because we have the life of the One who cleared us.
- Therefore, it is "**justification of life.**"

