

H O U S E o f W I S D O M

P. O. B o x 2 5 4 3

C l e b u r n e , T e x a s 7 6 0 3 3

Email: woody@dtgministries.org; Website: http://www.dtgministries.org

04 November 2013

Romans 5 (Reconciled)

Chapter 4 revealed how that God imputed righteousness to Abraham because of his faith. Righteousness will also be imputed to everyone believing on Him who raised Jesus from the dead (Rom 4:24). (Most Christians today are taught that Jesus raised Himself from the dead; cf Gal 1:1). **Romans 5:1-2:** *1. Having been declared righteous then, out of faith, we have peace toward God through our Lord Jesus Christ, 2. through whom also we have the access by the faith into this grace in which we have stood, and we boast on the hope of the glory of God* (literal rendering). We are shown that we have access to the Father by the faith of Christ, i.e. His understanding, which, when received, develops righteousness within our thinking and way of life. Righteousness is not, and cannot be imputed to a person who refuses to accept that the Father and Son are separate individuals, the Father being the only true God, according to Jesus' own words (Jn 17:3).

Romans 5:3-5: *3. And not only so, but we glory in tribulations also: knowing that tribulation brings about patience (endurance, constancy); 4. And patience, experience; and experience, hope: 5. And hope does not result in shame; because the love of God is shed forth in our hearts by [a] holy [spirit] having been given us.* When we receive living water from Jesus, we are receiving God's spirit, which develops in us a holy spirit also. But why glory in tribulations? **2Corinthians 4:17-18:** *17. For our light affliction, which is but for a moment, [accomplishes] for us a far more exceeding and eternal weight of glory; 18. While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.* The afflictions come about as a result of understanding the hidden things (cf Rom 1:20) which reveal the glory of God and our struggle with the sin-nature. When we receive God's understanding of the law, we are receiving His spirit which establishes love in our hearts.

Romans 5:6-9: *6. For when we were yet without strength, in due time Christ died for the ungodly. 7. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. 8. But God commends^(G4921) (or, introduces) his love toward us, in that, while we were yet sinners, Christ died for us. 9. Much more then, being now justified by his blood, we shall be saved from wrath through him.* Notice, that God's love is introduced to humanity by the death of His only begotten Son. By rewriting the underlined phrase this is more easily seen: now being made righteous in (the understanding) of his blood, we will be saved... Many believe that because Jesus died on the cross 2000 years ago, they are automatically saved. However, John adds the exception: **1John 1:7:** *But if we walk in the light, as he (the Father) is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanses us from all sin.* You cannot walk in the light unless you understand what is the light. It is by correctly understanding the cross that leads us to see the Father as love, and not the angry God in which so many believe. To keep the letter of the law is a fictitious salvation. The law is a parable to teach God's love (cf Gal 5:14; Rom 13:8; Mt 5:43-48; 7:12; 22:36-40), saving us from self.

Romans 5:10-11: *10. For if, when we were enemies, we were reconciled^(G2644) to God by the death of his Son, much more, being reconciled, we shall be saved by his life. 11. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement^(G2643). *Katallasso^(G2644) is to change, exchange (as money); to reconcile (persons at variance). *Katallage^(G2643) is derived from the verb^(G2644).***

Translators of the KJ Bible understood atonement to be at one with another, or reconciled. The term was applied to the lid on the Ark of the Covenant as the place to “make atonement,” and sometimes referred to as “mercy seat.” By the 1600s this concept had shifted to “a place of propitiation,” or the place to “appease” God, which seems to be the modern understanding of most, as God is viewed as angry with sinners. The latter concept lends more to the concept of Pagan worship than that of the Apostolic Church. *God was in Christ, reconciling the world unto himself* (2Cor 5:19) - He was not “appeasing” the world to Himself. The cross is the place of reconciliation. How are we reconciled? By recognizing and accepting the love of God manifested in the sacrifice of His Son, and the fact that He is not condemning us, nor keeping a record of our sins.

Romans 5:12: *12. Wherefore, as by one man [the] sin (nature) entered into the world, and [the] death by [the] sin (nature); and so death passed upon all men, for that all have sinned:* [actual Greek] (implied concept). Jesus said, *Not that which goes into the mouth defiles a man; but that which comes out of the mouth, this defiles a man* (Mt 15:11). (The concept of the sin presented in this verse, and discussed through the first of chapter 8, deals with the heart and nature of mankind and not the outward actions). Adam and Eve were created with a pure nature. Eating from the wrong tree was the action of faulty reasoning, and resulted in a corrupted nature - called “the sin nature,” which is synonymous with “the death.” It is the faulty thinking (iniquity), called the sin nature, that was passed down to all humanity, and the serpent is a symbol of it. This is why Jesus said: *And as Moses lifted up the serpent in the wilderness* (Num 21:4-9), *even so must the Son of man be lifted up* (Jn 3:14). An Israelite, when bitten by a serpent, was to consider the brass serpent on the pole, and live. Not only did Jesus’ sacrifice portray the love of the Father for humanity, but also the sin nature (serpent) of man which can be put to death in Christ. The serpent is not something outside self, it is the whisperer, the sin nature of mankind that is and has deceived us all.

The death is defined in **Genesis 2:17:** *But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eat thereof thou shalt surely die.* The phrase *thou shalt surely die* is the Hebrew verb root mooth ^(H4191) two times, and used in 19 other places (cf Eze 33:8, 14). When literally rendered, it is die ^(H4191) you die ^(H4191), the Hebrew of which is shown in the KJ margin as dying you shall die. While sin separates a person from God, it is caused by perverted thinking. **Isaiah 59:1-3:** *1. Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: 2. But your iniquities have separated between you and your God, and your sins have hid his face (presence) from you, that he will not hear. 3. For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness. Here is verse three with the meaning of the symbols: For your works (hands) are defiled with your own understanding (blood), and your faith (fingers) is defiled with perverted thinking (iniquity), which has resulted in your lips speaking lies, your tongue muttering perverted ideas.* The traditional beliefs handed down, which we accepted, separated us from God, and therefore we were spiritually dead. It therefore makes sense to view the statement in Genesis as dying (spiritually), you will die (eternally). Physical death is an allegory of spiritual death.

Romans 5:13-14: *13. For until the law sin was in the world: but sin is not imputed* ^(G1677) *when there is no law. 14. Nevertheless [the] death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure* ^(G5179) *(type or resemblance) of him that was to come.* The Hebrew concept of law (*torah* ^(H8451)), based on its root (*arah* ^(H8451)), is that of instruction. The verb, *ellegeo* ^(G1677), means to take into account, or to consider. Without instruction, the sinner does not consider, nor understands sin. *Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws* (Gen 26:5) - i.e. Abraham accepted God’s instructions. At Mount Sinai, the Lord gave written instructions, which helped restrain sin to a degree. Israel, however, was told to hearken (listen, understand & obey) to the voice of the Lord to keep the written word (Dt 30:10), which Israel did not do, nor are the modern religions today. Sin cannot be overcome until a person learns to hear, understand and put into practice that which is heard - i.e.

listening to the voice of God in order to understand the written word and how it applies to self; otherwise, spiritual death continues to rule in one's life.

How is Adam a figure of Christ? This is explained in **Romans 5:19**: *For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.* The English word "figure" is misleading because it is also used for "parable." What Adam did by acting on his own cognisance, accomplished death for all humanity. What Jesus did by acting on the cognisance of His Father, will accomplish life for all who accept it. **1Peter 3:18**: *because also Christ suffered once on account of sin - righteous for unrighteous: that he might lead us to God, having been put to death indeed, in the flesh, and having been made alive in the spirit* (literal rendering). Adam's death and eventual resurrection into life resembles (KJ-figure) Christ's death and resurrection into life (Jn 11:25). More detail is given in verses 15-18, concerning the coming of the Messiah.

Romans 5:15-18: *15. But not as the offence, [in this manner] also is the [grace]. For if through the offence of one many be dead, much more the grace of God, and the gift [in] grace, which is by one man, Jesus Christ, hath abounded unto many. 16. And not as it was by one that sinned, so is the gift: for the judgment was [from] one [toward] condemnation, but the [grace] is [from] many offences unto [righteousness]. 17. For if by one man's offence death reigned by one; much more they which receive abundance of [the] grace and of the gift of righteousness shall reign in life by one, Jesus Christ.) 18. Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto [righteousness] of life.*

Verse 15 is saying that the gift of grace is not like the offence - but, in a similar manner, it does just the opposite. The gift in the grace is the righteousness of life (verse 18); it is God's moral excellence of character manifested through Christ (Eph 2:7), and which can be realized by following the example of Jesus Christ in the way you live - i.e. for those who receive it. What is the judgment in this phrase that comes to everyone? *by the offence of one judgment came upon all men.* The judgment speaks of Adam's decision, his wrong choice has resulted in all humanity making wrong choices today. God's righteousness is His character manifested by His way of thinking which Jesus came to reveal. *Grace and truth came by Jesus Christ* (Jn 1:17). Jesus came to explain the law and how it reveals the kindness and love of God, and both manifested their love at the cross. Receiving the truth helps us make right choices.

Romans 5:20-21: *20. Moreover the law entered, that the offence might abound. But where [the] (manifestation of the) sin (nature) abounded, grace did much more abound: 21. That as [the] sin (nature) hath reigned unto [the] death, even so might [the] grace reign through righteousness unto eternal life by Jesus Christ our Lord. Moreover, the understanding of the law enters, when we listen to the voice of Christ explain it, so that we might see that our offences abound. But where our offences abound, grace (Divine wisdom, kindness & love) super abounds. That as the sin nature ruled in death, also in this manner, so might grace rule by means of righteousness unto eternal life through Jesus Christ. Amen.*