

THE BOOK OF ROMANS

Chapter Five

This teaching was transcribed from an audio teaching taught at The Third Day Fellowship by David Fields. The complete chapter precedes the writing as a reference while studying this teaching.

It is a very, very progressive word in this book of Romans. If you start at the beginning, that's the way it was written. So many people like to jump all over the Bible and take pieces from here and pieces from there, and they want to create a message. And the greatest message there is, is just follow the same thought process that our Father had through His Spirit when these men wrote these words down, does that make sense? I would rather follow the pattern that He has, in the order that He had it written down, and I think I will be much closer than when someone takes a piece from Genesis and a piece from Revelation and a piece from Psalms and a piece from the Gospels and they put it together and it comes up with something that you might call a Frankenstein message. They might say it works together, but if you take in context each one of those pieces that they have, guess what you are going to come up with? You are going to find some incompleteness in the words that they use. They will take some things out of context, which in turn is going to create one thing in a people. Confusion. I don't know why it is so hard to read what was written down if someone writes you a letter; do you begin at the end, the middle, or the beginning? This is a letter to us. Why can't people pick it up and do what it says. They say, 'Well, we're looking for just one subject.' Well if you're so interested in one thing, you will probably build an idol out of that one subject. We have to realize that this book was written, *the whole book*, for our learning and our instruction for our teaching. So we have to get the whole thing and not pick out the special things we like. That is why there are so many thousands of denominations over twenty-five thousand plus in the world today. It's because everybody picks out what they want and they build a denomination or you might as well call it a cult; it's idolatrous to worship one thought process. The only process I want is the entire mind of Christ. Does that make sense to you? I want everything that God has for us. And if I'm satisfied with anything less than that, I am cheating myself. How many of you want to get 20% of your paycheck on payday? Does anyone want to do that? How many people want to get less than what you have coming to you? We don't want to do that do we? Even if we had a meal set before us, we don't want to eat two bites out of it and then shove it back, when we're hungry. Our spirit is craving after the word of God, so we've got to eat; we have to ingest this word of God into our mind so our spirit baby can grow

into a mature son. It's a powerful, powerful word, and if we listen by the spirit and we ingest this into our spirit, we will be that full grown Son of God.

1. *Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:*
2. *By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.*
3. *And not only so, but we glory in tribulations also; knowing that tribulation worketh patience;*
4. *And patience, experience; and experience, hope:*
5. *And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us.*
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 commendeth 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.*
10. *For if, when we were enemies, we were reconciled to God by 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.*
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:*
13. *(For until the law sin was in the world: but sin is not imputed when there is no law.*
14. *Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.*
15. *But not as the offense, so also is the free gift: for if through the offense of one many be dead, much more the grace of God, and the gift by 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 by one to condemnation, but the free gift is of many offenses unto justification.*
17. *For if by one man's offense 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.*

18. *Therefore, as by the offense of 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.*

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

20. *Moreover the law entered, that the offense might abound. But where sin abounded, grace did much more abound:*

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

This is powerful, powerful scriptures, tremendous understanding, when we open our minds to see what is said and hear what the Spirit is saying to us. It is something we should not take lightly. We should hear with a spiritual ear the things that he says.

Vs 1) *Therefore* being what? Justified or literally innocent. We were rendered innocent by faith. How did Abraham become righteous? He believed God so it was imputed to him that he had faith. It is the same way by us. *Therefore being rendered innocent through faith* (and faith is called believing in God); when we believe God it is a proof that we have faith, when we believe. Not saying that we believe God, but believing God in our hearts. When all of these things come to pass, and yesterday I spend a lot of time on the phone talking to people at distant places, all over the country and out of the country. And in talking to them I found they are going through tests and trials, tribulations and pressures, just like everybody else is. But I am hearing people say now, "I'm glad that you showed me that these are for my benefit; now I understand that these pressures are making me a better person." They are making you a better person, because they are bringing out the character of God in you by going through these experiences with the right attitude. I can't be mad, and I can't be upset and learn from the test. I have to learn from the test and see that what I did was wrong so I can correct it. Lois has a saying that she has had on the refrigerator for many, many years it says: *Anger is the wind that blows the light out of your mind.* So if you have anger in your heart because of what God is doing; are you really going to hear what is being said? You are not going to hear it because your mind is going to shut out any light that would come into your mind, if you're angry. You cannot possibly hear; you will never make an intelligent decision when you are angry. That is an absolute fact. We are rendered innocent by faith. *Therefore being justified or rendered innocent by faith* we have what? Look at this statement. He said, 'Therefore being rendered innocent or justified by faith', we have what? Peace. Now wait a minute, God has already rendered everybody innocent. Why doesn't everyone have peace?

They don't believe it yet. They don't have the faith to believe in God. When I truly believe God, it doesn't make any difference what I see or what I experience in my flesh; it makes no difference. The whole chapter 11 of Hebrews says all these great prophets and men and women of God died not receiving the promise, but they still believed. And when I believe, it doesn't make any difference whether I receive the promise now, next week, a thousand years from now; it does make any difference God said that He would do it. I believe in my mind is the end of the discussion. Father said it that is the end of the discussion because He has never lied to me. He didn't say He would give it to me tomorrow; that is our expectation. And we have to back out of our expectation and go into His expectation. Whatever He says is what He is going to do and He didn't put a time frame on it. That is our own mind doing that. *And we have peace with God though our Lord Jesus Christ* through the faith. If we believe what God says, we are going to have peace with God, and do you know that is one of the greatest feelings in the world; when you are no longer living in condemnation; you're no longer living in guilt; you're no longer living in confusion. Guess what you have? You have peace with God. That is all God wants to do. I know people that say that Jesus is going to judge everyone and throw everyone in hell; but that wasn't His purpose to come here. He came as a mediator between God and man. Is that according to scripture? He came as a mediator; someone to reach over and hook up with you and take you back to the Father. He didn't send someone down here to judge you; He could have done that Himself. He sent someone here to be a sacrifice and to be that mediator to hook up with humanity, and hook you back into the Father. And I think, if I am not mistaken in John 17, Jesus prayed that. Father, make them one with me as I am one with you, so we can all be in the same place. We can all be in the same realm together. That is what He is looking for. We have to do it through Jesus Christ, the Spirit of God, the Christ.

Vs 2) *Through whom also we have access by faith into his grace.* By faith, what are we going to receive? His grace, that divine influence in my heart. By faith I believe God is going to change every heart on the face of this earth. Do I see it now? Heavens no, but do you know what? I do know the end. He said He would get all humanity reconciled back to Himself. I know He will do it, what order He does it? I don't know. The Book says in Timothy and in Corinthians: *Every man in his own order.* God has an order to do it in and that is the way it is going to happen. It is not according to my will not according to your will but to His will. But grace; remember it means this: The divine influence in your heart, and the reflection out of your lifestyle. So if I have access to Him through faith into this grace, the only way I am going to get this grace is if I believe what Father says. And when I believe what Father says then that word become alive within me.

When that word becomes alive to you, when you truly believe it, there comes the born again experience. We're born again by the incorruptible seed, which is the word of God. And when that word comes alive in you, you are born again and there comes the peace of God; there comes the grace of God in your life and now it can begin to work. And that is why when everyone goes to his or her first experience in the Passover experience, they are told everything is okay; you just got saved, hallelujah you're perfect. That's what they say isn't it? And now all you have to do is keep on walking and it will be okay. Well the child was born, it was conceived there, along comes the Pentecostal experience, there's the growing experience still in the womb. When the child is in the womb, the child doesn't demand anything. It's all up to mama to take care of him. And when the child is in this Pentecostal experience they have to be taken care of. But when they come to a place to where now it's a birthing process into Tabernacles, there is where it comes out; when the true word of God gets into your spirit and you really believe it; you're not saying it because everybody around you says it. That is just like a bunch of parrots, everybody parroting the same thing because the preacher says it. That is not the reason to do anything. The only reason that I do what I do is because God stirred something in my heart; it wasn't my idea; it wasn't my plan; I was doing what I wanted to do; I thought I was; and someone else had control of it and the next thing I know I'm on another course and I'm thinking: How did I get here? I didn't ask for this. I didn't ask for where I'm at today, but I'm sure glad of one thing; I'm glad I am where I am.

Vs 2cont.) *Through whom also we have access by faith into this grace wherein we stand, and boast in hope of the glory of God.* Well there is only one thing, I want the evidence; I don't want to stand and tell you about something God is going to do in my life. If I'm still saying I'm going to boast in the hope of something, I don't have it yet. Do you hear that? I'm not boasting of something I'm going to get. I'll tell you right now, I have everything that I am ever going to get. And so have you. You have everything you are ever going to get from God. It's within you. And if you don't learn to see within yourself and see the deposit that God has placed within you, then your mind is shielding everything of the reality that is in your life. This isn't condemnation; I am saying don't look external to get your answer. Let the God inside of you speak to you, He will give you everything you need. I'm not telling you to throw the book away; I'm not telling you to throw fellowship away; we need those things. This book is our road map. But the God inside of you will witness to everything in this book. Everything will be a witness of truth to you through this book.

Vs 3) *And not only so, but we boast in tribulation.* How many people can I line up today and get them to raise their hand and tell me the truth; they are boasting and bragging about all the tribulation they are going through? There aren't very many

of them out there are there? They are not bragging about it, they are murmuring about it. There is a difference between boasting and bragging about something and saying 'look how much I'm going through for God; they are doing it this way: Oh woe is me; I'm getting beat up. Let me show you something. *And not only so, but we glory and boast in the pressure* (tribulation is the word thlipsis (2347 thlip'-sis) it means pressure) *also knowing that this pressure fully works or accomplishes or finishes the patience in you.* Do you want patience? Do you want peace in your life? Then you have to let this thing work. You have to let the pressures of God fully do what they want to do. I can't put a raw piece of ham in the oven and just jerk it out in five minutes and say I want it now. Would it be good to eat? You have to give things time to cook. God is going to put you in the oven of life and you will go through a lot of pressure and a lot of heat or a lot of fire in your life. The book says, *'he that endures to the end, the same shall be delivered'*. If I want my life to be perfect, what do I have to do? I have to go through the fire; I have to believe what God is doing, and what is going on is God's work; and in the end, my patience of waiting on God will bring about the character of God in my life. I won't be upset about it. In **verse 4** it says, *and patience*; and that's all of this patience that we go through, this cheerful endurance. The cheerful endurance will bring an experience. What do you think that experience is? The language says this is 'tried character'. The experiences that you go through will bring about a tried and proven character in you. Why do you think Job's life was like it was? Why do you think it was recorded? It starts out and God's own word says that he was perfect. He was upright, he loved God and hated evil, and then all hell broke loose on him. And the devil didn't go looking for him. Satan didn't go looking for him, God said, 'Hey, have you considered him? Test him; give him a shot; see what he will do. This is your life. And God said hey, go give him a test. Do you think God knew how it was going to end up? I think He did. But you know what? He was only trying to prove it to Job. Job needed to know who he was, Job knew he loved God; he knew he hated evil; but he needed to know how much he loved God. Does that make sense to you? You have to know how much you love God. Do you hear this? Because we can all say the words: I love God. So when it comes down to the rubber meeting the road, how many of us really love God? That is not condemnation; this is an exposing of yourself and you see if I see I fall short in something, I am going to be thankful that I fall short. Why? I can work on it now can't I? I don't have to be in condemnation because I have a fault or a lack of something. It's a revealing to show me that I can improve in this area, and it takes effort and work.

Vs 4) *And patience works the tried character and the tried character brings about the joyful, confident expectation.* If I'm confident about an expectation, I'm not saying maybe it will be here will I? Am I saying that? I'm saying that if it's a

confident expectation, I have full confidence that it will come to pass; there is no thinking about it. I have already made a decision in my mind; it's for real. And this joyful and confident expectation makes you not ashamed or disgraced. Many people have a disgrace or a shame in their life because they say I believe God is going to do this in my life, but they never got it from God; they never got it from the word of God; they dug it out of this pit between the ears called the carnal mind. So they have a false expectation or a false hope and when it does not come to pass, they are ashamed because they said things they can't back up. They said things that God never said, and God is not going to come up behind you and clean up your mess when you go prophesying and saying God said when He didn't say it. He is going to leave you standing out there naked and exposed. If you run out there saying things He didn't tell you to say, He is not responsible for cleaning them up for you is He? We have to realize: be swift to hear and slow to speak. Most people in the first two realms of understanding are swift to speak and slow to hear. So consequently they say things, they write checks that they cannot cash. They write things on their deposit in God that they can't cash yet, because they don't have the correct signature. They don't have the correct code to get in just yet.

Vs 5) *And hope, this tried character, makes us have a joyful and confident expectation and that joyful and confident expectation makes us not ashamed or disgraced because of the love of God which is poured forth in our hearts by the Holy Spirit, the one given to us.* The Holy Spirit is a gift to us and He is the one, in our hearts which has the love of God placed in our hearts, through Him, through the Spirit. Notice the word 'is' it's not a past tense, it's presently being poured forth in our hearts. It is not something that is going to be, it already is. It's a present truth. So if we want to get the picture of this; get a hold of it and grasp it in our hearts, know that this is something that is presently done, it's finished; it's already poured forth in your heart. It is as I said before: You already have everything that you are going to get from God deposited in you right now. The only thing that you are going to do is remember some of the things that He gave you a long time ago.

Vs 6) *Because when we were yet without strength, in the set or proper time Christ died for the sake of the ungodly, the irreverent and the wicked.* Everything that God did when He started, He started with a bunch of people who were not faithful. They were wicked; they were irreverent. When Abraham was chosen, was he a Godly man? He was a moon worshipper out of Haran. He was an idolater; he was a pagan. Well hello that fits the bill for all of us. We have all been pagans; we have all worshipped the wrong thing. And usually in the church is where we learn to worship the greatest, to worship idols. The church teaches us in the church realms of man, they teach us to worship idols. And if they can't find some tradition

to worship, they'll start to worship the man or woman preaching. It's the gift that God has put in the vessel it's not the vessel. We have to get our eyes off of the vessel.

Vs 7) *Because rarely for the sake of an innocent or righteous man will one die, because possibly for the sake of a good man will some even dare to die, or bring oneself to the idea of an extreme conduct.* The word 'dare' in the language means to bring oneself the idea of an extreme conduct. You see sometimes we'll even think about dying; that is what it is leading to; sometimes we might even think about giving our life for someone else, but as the next verse says, **Vs 8)** *God introduced not commanded but introduced His love to us (not toward us, but to us) in that while we were yet sinful, Christ died for us.* We were not sinners we were sinful. It's hamartolos (ham-ar-to-los` Strongs 268) it means sinful or devotion to sin; it doesn't mean sinners like the word says there in the English. But He died for us when we were yet sinful. Guess what? That's when we needed it the most. I don't need a sacrifice anymore; I've already had THE sacrifice for me haven't I? I don't need another sacrifice I've got it. It's a done deal.

Vs 9) *Much more than being now justified* (acquitted) I have already been acquitted, why? It is because of what He did, His blood has acquitted me. When His blood was shed, what happened? We were rendered not guilty. So now being innocent (or acquitted) by His blood, this is what I'll know: We shall be delivered from wrath through Him. Now when it says through Him, that is not a complete thought. Through what? Yes, through Him I will be delivered, but what has to happen? That is only part of the process. What happened first? He died and shed His blood, and now that blood acquits me, but it said we would be delivered through Him. There is a part of the equation missing here; it's through His resurrection and that is what I will be acquitted by. Him dying did not mean anything if He didn't resurrect. So by His resurrection that sealed the deal. By the resurrection I will be delivered. Do you think I'm thinking in my mind that maybe I will be delivered? I am going to be delivered totally of every carnal thought in my mind, why? It is because He said so. Through His resurrection I have it and you have it. But you have to believe what He said. Through His blood, yes it justified me, it put me in right standing; it acquitted me of all the bad things that happened through my life. Do you know what? Without His resurrection I have nothing. With His resurrection, the same Spirit, it says that dwelt in Him if the same Spirit that raised Christ from the dead quickened Him, it will quicken you too.

Vs 10) *Because if being enemies we were reconciled to God through the death of His Son, much more being reconciled* (what does that word 'being reconciled' mean?) That's past tense. I have already been. Right now I have to realize in my mind that I have been reconciled. I have been; that is a past tense thought.

Acquitted is past tense. God does not see you as guilty. Does that mean that you can do something wrong and God doesn't care? No; it means I will reap what I sow; there's the law change. I'm not under the Law of Moses, I'm under the law of love and grace and mercy; but it isn't just a law of license to do anything I want. I will reap what I sow. If I put my hand on a hot plate, it's going to burn me. If I stick it in an electrical socket then I will get a shock. *But while we were enemies we were reconciled to God by the death of His Son; much more being reconciled we shall be delivered* (it says *saved* in King James) *in His life*. When it's no longer Christ in me, but it's me in Christ. Does that make a difference to you? It's not Him in me; it's me in Him. He is the first and foremost; He is the first thing you see in me. You don't see me; it's about Him now. So I'll be reconciled through His life; I will be delivered by His life.

Vs 11) *Not only but we also boast in God through our Lord Jesus Christ through whom we have now received atonement* (the word 'atonement' is incorrect) it should be 'reconciliation'. That is what the language says; it does not say atonement, it says; we have now received the atonement; the word is reconciliation. We have received reconciliation. Have received again, it is past tense. Do you think it's being said like this just by accident? God is conveying a thought to you that He has already reconciled you back to yourself; the only thing stopping you from walking in the fullness of God is that thought process between your ears. The ego of man, the mind of man, the carnality of man is the only thing separating you from God. God has never left you or forsaken you according to His word. I will never leave you or forsake you. He didn't say that in the New Testament; that is something forever. God has never left us from the time He created us. If He did we wouldn't be here. And all Jesus was doing when He came here was to reconcile our thought processes; to put them back and understand that we lost our identity in the Garden and we need to come out of that; and come back to who we really are: Sons of God. Psalm 82 says 'We are all children of the most High God'. He didn't say part of us; He said all of us.

Vs 12) *Through this thing, exactly as through one man-faced or one human being, sin entered into the world.* The missing of the mark entered into the world. The ability to miss or to do something wrong entered into the world by one man. *And so death*; and what would death be? The carnal mind. It wasn't that we died in the physical as much as it was death in the natural. Death entered into the Cosmos; the cosmos is the orderly arrangement in the mind. So instead of working on the function that God had in the forefront in Adam's mind, now comes Adam's own thinking process and steps in front and says, 'Now I'll do what I want to do'. I'll sit on the mountain; I'll be like the most high. He was trying to do it by his own works; isn't that what religion is teaching us today? It teaches us to do things on

our own ability. It's not about my ability because Paul said I will boast in my weaknesses. When I'm weak He is strong; when I'm strong, He's weak. That doesn't mean we are stronger than God, it means God is going to back out when you want to be in your ego and be hard-headed and bull headed; God just backs out and lets you butt your head into the wall. You'll get tired of it after a while. *And death through sin in this way death passed upon all humanity* ('into' the word 'upon' should be 'into'). Death passed into. If stupid and rebellion was lying upon me then I could wash them off when I take a shower. Upon does not mean into does it? It is two different words. The word here is 'eis', it means 'into'. So death passed into, carnality passed into humanity. You can't wash it off; it takes the blood of Christ to put you back in that standing, and then His resurrection to deliver me from it. *But death passed into all men because all have sinned.* You know I have heard people say "I have never done anything wrong in my life". You'd be surprised how many people think that: Hey, I've never done anything wrong; I've never sinned. Later on we will hear Paul saying in Romans 11 and 12: He has concluded all in unbelief that He have mercy upon all. That is fantastic; it is a wonderful passage.

Vs 13) *Because until the law, sin was in the Cosmos; but sin was not imputed, or reckoned, or accounted to somebody when there is no law.* When there is no law in effect can you get a speeding ticket? Nope they might get you for reckless operation, but they won't get you for speeding. I'm taking it inside now. We have to go back and understand that in the natural in the Old Testament, it was an external thing; you had to physically do or don't do. So that is what he is saying: Under the law, we had the do's and the don't do's. And until the law came, there was no sin. Although we were doing the same thing, because man has never changed. In a diagram I showed on the board it explained starting at one point and then we have a period of time to where we come under the law; then we have a period of time where we come to Christ. From the starting time of Adam there are people doing things wrong. How do you think He never imputed Adam's sin to him? There was no law and until the law came everything from here to law back this way guess what? It wasn't imputed to him, because there was no law made yet. So from the law until Christ now they are under the law, and if they do something wrong, they are guilty. And the law judges them worthy of death. And then Christ comes along and from the time of Christ on we are innocent; we are not guilty. There is something we have to see in our mind. Back then; even though they did it, they weren't guilty. There was no law. From the time of Adam up until the time of the law, we're not guilty. We were not guilty because there was no law. Then we come unto the law and we were judged guilty. All this law did was show us that we were missing the point; we weren't keeping the law; we were still missing it when we were told not to do it. We'd do it anyway; and then Christ

comes and He renders us innocent. Not guilty. And do you know what? We still don't want to believe it, we still want to go back and live under the law, which does not make sense in my mind. Why should I have to do anything if He already did it for me? It would be like this morning, it's snowing and the parking lot needs shoveling, and He goes out and shovels it off for me; I want to go and get a shovel and try to shovel it again. Why? He has already done it; I don't have to do it. It does not make sense to me. **Vs 13)** *For until the law sin was in the world or the Cosmos, the order of arrangement, but sin is not imputed where there is no law.* If there is no law, there's no penalty. **Vs14)** *Nevertheless death or carnality reigned from Adam to Moses.* Moses got the law, Adam to Moses. He said nevertheless carnality reigned. *Death*; what is death? Carnality. The carnal mind reigned from Adam to Moses but yet there was no penalty and there was no penalty because there was no law. And when Moses came into the picture, he brought the law; God gave him the law. Now we see we have a problem; we see what we are doing wrong. Now all those that passed away, that were all in Abraham's bosom, they were all reconciled back to Him at the death of Christ. But this law, this time between Moses and the law and Christ, this is the time of death and judgment. But my book says He reconciled all. He went into the bowels of the earth to set the captives free to take captive to captivity. He has already taken care of it. *But it reigned from Adam to Moses even unto them that had not sinned after the similitude of Adam's transgression who is the figure of the one that was to come.* He was the one that was expected. So waiting on this one, Christ, we had to go through all of this. He set all this up for a pattern to teach us how to live our lives and to realize that He is in control of all things.

Vs 15) *But as the offense so also is the free gift.* What is the free gift? The offense was free? Did you have to do anything? Did you get any debt and do anything to be rendered guilty? Adam did it didn't he? So now if Adam did it and I got it freely I got freely judged for his thing, how much more do you think I can't freely be judged innocent by what Christ did? If Adam did this and I freely got the penalty of death, carnality in my head, then how much more when the law comes and shows me what I am doing wrong, that when it comes time for Christ I can't freely receive it. I don't have to do anything for it. He did it because that is what God chose to do. It's not about what we as human beings can accomplish; that's stupid, it's absurd. *So also is the free gift* of deliverance. It's a free gift. It didn't cost me anything; I didn't have to do anything to get it. I don't have to get up and go to church every Sunday to do it. I don't have to be here Wednesday or Thursday or any other day of the week. It's a free gift to all humanity. I understand that everyone is not experiencing this at the same time, every man in

his own order. So don't get impatient, you are where God wants you to be, just continue following after God. Don't get into condemnation; just follow after God.

Vs 15cont) *Because if through the offense of one, many be dead much more the grace (or that divine influence in our heart and the reflection of that into our lifestyle of God), the gift by or through or in grace, which is by one man Jesus Christ it has abounded unto many.* Now I have had people pick at this word 'many' polus (pol-oos'); that's not ALL they said; I said if your mind is that small to believe that. I can show you a whole lot more that says it the other way 'a-l-l'. I can show you a hundred verses plus that says 'a-l-l'. If I could say there are many in the room, I could still be talking about 'all' couldn't I? It shows the attitude of the heart still being carnal and wanting to be judgmental and be argumentative about God's word.

Vs 16) *And not as it was through one; and not in the manner as through one that sinned so is the gift, for the judgment was through one to condemnation but the free gift, or that deliverance of many offenses (that word offense is paratoma whether it's intentional or unintentional), unto justification (literally the word is 'innocence').* It says *many offenses unto justification* (the word here for 'justification' that is innocence or a decision of innocence. Would that be acquittal or a decision of innocence? It is an acquittal.

Vs 17) *Because if by one man's offence (or paratoma) death, that carnality, reigned through one, much more they which receive abundance of grace and of the gift of righteousness shall reign in life through one, Jesus Christ.* So if I received carnality from Adam and it reigned unto death, this carnality, then when Christ comes in and gives me this free gift of innocence, won't He much more reign through me in this life? All God did through all of this experience from the time of Adam all the way through to Christ was to show you how much He loved you; He knew that when He created you and gave you your own understanding, you would make a mistake and that you would be self-centered and all He wanted to do was show you is 'this is the nature I would prefer you have. I want you to have love, and mercy, and grace in your heart. That's what God wants us to see. And when we see that, we have to see both sides of the coin to know the difference. That's all we have to do.

Vs 18) *Therefore, as through the (paratoma) or the offense of one judgment came to all humanity.* If one man made a mistake, one offense brought judgment upon all of humanity to condemnation. *In this way or even so or in this way by the righteousness or the innocence of one, the free gift came to all men.* Adam made the mistake and by his mistake we all paid the price of carnality in the mind. Then by his innocence, and he never violated the law, he was innocent of any violations

or transgressions. And by his doing that, He wiped out all of those things. Did it say all those things 'but'? The church has a whole list of 'buts'. They have a list of things that you have to do or don't do. I can't find in God's word, that you have to do this or you have to do that. The only thing I know to do is do what's in my heart. You have to be what God has created you to be; if you have the heart of God in you, you love. He said this in verse 5: *The love of God is shed abroad in our hearts*. It's poured into our hearts. It's not bottled up in something and hid in there; it's **in** there. But if we don't believe that guess what? We are going to act like we are yet carnal if we don't believe God's love is in our hearts. *But the free gift came to all men*. Now, it's a free gift and it came to how many people? **ALL**. Why don't we see it? It is this, every man in his own order. That is the reason why. And we can't even look and say these people are guilty of not having faith or trust in God. Yeah they don't have faith and trust in God, that's a fact. But that is not a reality. There are two kinds of truth: There is a temporal truth and there is an eternal truth. Facts can show you temporal truths. Temporal truth is: We are sitting in this room, but it's not an eternal truth. We're here right now for a while. There is the difference. Facts will tell us, yes, they don't have faith. But I am going to look beyond that into eternity, and eternity says that all men will have this faith. **All**. The free gift came to everyone, not just part of them did it? **ALL** get it. That ought to make you happy, because there are some people that we had in our life that has passed on and we know that they have never experienced God in their lives, to any amount that we can even recognize, but guess what? God is going to get them all. And He is not going to ask their permission, because He is King.

Vs 19) *Because, just as or exactly like through one humanities disobedience; the word, **disobedience** I love what it says. It says (hearing amiss). Was that a terrible thing? I know what God said to Adam; you all know what God said to Adam. God said to Adam: 'Adam, if you eat of this tree, you shall surely die'. Now let me ask you a question. God creates the hearing ear and the seeing eye; do you believe that Adam heard correctly what God said? He heard amiss. He never heard what God said. I had an experience years ago with one of our daughters and I told her to do something and she went out the back door of the house onto the deck and she came back in and I said, 'Did you do what I asked you to do?' And she said, 'What?' Well, did you do this, this, this, and this? And she said, 'No'. And man, I just got ready to light her up because it was as plain as day, she was looking me right in the eye when I said it to her. And I know she has an ear, and she wasn't hard of hearing. And just as I got ready to light her up, God stopped me and said, "She didn't hear you." What? Man I wanted to fire her up because she didn't do what I told her? And God said, "She didn't hear you." And I backed off. If I would have corrected her, who would have been wrong in this thing? Me. And I mean I was ready to fire her up too, because I thought she was just rebelling and*

not doing what she was told. But God told me that she didn't hear me. That is what I believe Adam did. I believe while God was talking Adam was saying, 'yeah, yeah, yeah, I know, I have something I have to do over here.' Aren't we like that in our lives? I believe Adam was really not listening to God. And he was hearing amiss. And when he heard what God said, he heard something else in his mind. Let me ask you this: Is there one person in this world that has heard something and turned it and went in the wrong direction? We hear someone say something amiss. I get accused of this all the time. Someone will say, 'you said this and this', and that's not what I said. Back up and play the tape again, you'll find out that I didn't say that. It is because we hear amiss. And that is why this word is so beautiful; it opened up so many things to me. I can't and God couldn't hold Adam guilty, not just because of the offense but he couldn't hear. Who gives the ability to hear? God. So if I hear amiss, guess who is holding my ear plugged up? God is not letting me hear it for whatever reason. He creates the hearing ear and the seeing eye. So God is not letting us hear for a very good reason. Do I understand all of it? No, but I know that God is in control of it. If you focus on the wrong thing, you can't hear. If I am speaking and you are focusing somewhere else, are you really hearing what I am saying? I know that the words I speak bounce off of everyone's eardrums in the room. I know that, but that doesn't mean they hear it in their heart; that is what I am speaking of. You have to let it inside, so you have to have your focus upon Him. Lets go back to verse nineteen. *Because, just as, or exactly like, through one man's disobedience, or hearing amiss, many were made sinful, or devoted to sin; so through the obedience;* and literally the word 'obedience' means the attentive hearkening or submission. So through the one who heard amiss we were all judged sinful, *but through the attentive hearkening or hearing, or submission of one, many were made innocent.* Now the word, 'shall' isn't in there. What does the word 'shall' show you here? It shows you that it is something futuristic. Didn't He say when He died on the cross that it was finished; His work was done? And now He would come back and He did, He came back three days later, resurrected. So it's already done. Now, what is He doing? I hear people say all the time, 'Oh, Jesus is going to do this for me.' Jesus already did it. It is not what will He do it is what did He do? He died on the cross and was resurrected; it's a finished work and that took care of it. It doesn't mean we don't have to do anything that is just where we can be.

Vs 20) *Moreover the law entered, that the offense;* or the (paratoma), *might abound.* He said, 'the law entered so that sin would be more evident. Well probably sin couldn't be any more evident than it is in the world today, in people's eyes. It is what they label it as sin. Paul calls it paratoma. And it means a willful or unintentional mistake, sidestep, slip.) *Shall many be made innocent.*

Moreover the law entered in order that the paratoma might abound; but where sin abounds grace does much more. It's already a done deal; grace has already got greater, and greater, and greater to cover anything else that can happen. No matter what you can do, God already has the grace to cover it; it has already been paid. My book says this, and so does yours; all you have to do is read it. You know what it says? *He was the lamb slain before the foundation or the conception of the Cosmos.* Before it was ever conceived, the penalty was paid. So why do I have to worry about something that I make a mistake at? If I make a mistake I say, 'Yep, I blew that one, thank God for grace. It doesn't give me a free license to go and do whatever I want; I have to know that I'm covered. If this is not a done deal, we are all in trouble; that is where religion comes in and gets a stronghold in us. They said, oops, you made a mistake, you didn't ask God to forgive you. This Book doesn't tell me that I have to do that. It said it was a free gift didn't it? A free gift doesn't have any requirements to it. It's yours, because of His grace and mercy.

Vs 21) *In order that, exactly like sin has reigned in carnality, even so grace reigned through innocence to eternal life (or the ageless life) through Jesus Christ our Lord.* If sin reigned through the carnal mind he said so life, innocence will cause us to reign through (the life of the ages) even so grace will reign through innocence to the ageless life through Jesus Christ our Lord. How are we going to do it? **It is through faith, which is a free gift.** God gives you the gift to be able to believe what He is doing. It is what He has already done. When He gives you the gift of faith to believe it, guess what? No one can say, 'Hey, I have more faith than you.' It's a free gift. You didn't do anything to deserve it did you? How could you be any better if God chooses to place a greater measure of faith in one than the other? There is no way that anybody can boast on that. It's His choice. We have got to get this thing out of our head. God is no respecter of persons. And that is a problem today with ministry all over the world. Everyone wants to think that because someone knows something, they are greater than somebody else. No, absolutely no, they are no different from anyone. The man laying in the gutter in the street is no worse off than anybody else. Do you know what? Some times I think that they are at a greater place than we are. Do you know why? It is because they are not bound by anything in the world. I mean, they can come and go as they please, they don't have schedules; they don't have things they have to do. They just live and exist and die. And there are fewer burdens involved in that than there is in living the lives that we have to live.

David L Fields