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tomorrow than we do today. Comments welcome.

The Gift of Righteousness

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. Rom. 5:17

This is not a gift of a record of right-doing but rather a gift from the righteous record of Christ.

Eternal Life is not available until the faith of Jesus purchased it with his blood (Life); and Eternal Life is not given until man's faith receives it from Jesus.

God did not give Abraham and others the faith to please Him. They gave God the obedience which pleased God and He used their obedience to do His work and serve His purpose. Christians are accepted by God because of their Faith which God declares just and right. This is not the gift from the Gospel, but it is a declaration from God regarding the Faith which believed the Gospel.

Followers of John and Jesus believed the Gospel but they did not receive life. Their believing Faith justified them and purified their hearts but the Gift of Life can only be given by regeneration and the Baptism of the Holy Ghost. When John preached, the Holy Ghost was not yet given because Jesus was not yet glorified.

Eternal Life cannot precede the Baptism of the Holy Ghost because the indwelling Spirit is Eternal Life.

God did not give a gift of righteousness to Abram. But He declared that Righteous was the Faith which Abram had.

God's declaration of justification is not a gift. Rather it is God's (witness) testimony to the Faith that a person has in God's sight.

There is Faith in Man's history before Christ, but there is no life until Christ. Abraham had Faith but he did not have life. One may have Faith and not have life but he cannot have

life(eternal) and not have Faith. This is because life is God's gift to Faith.

Christians have life because they have Faith in Christ. There is no Christ for some with Faith to believe in. Faith believeth unto righteousness and life. The Faith is on

man's part and the life is on God's part. Man has the Faith and God has the life, but God does not give His life to the man who has no faith. There is no Gift from God which is faith. Rather a gift from God which is life. God's gift of life must be received by Faith. If Faith is a gift then God gave it in the Old Testament, but He did not give Life until the New Testament.

Faith in Old Testament days often resulted in stoning, scourings and torment. Would you ask God to give you Faith in those days? If Faith is God's Gift then Righteousness is also a Gift of God because Righteousness is always by Faith, whether before Christ or after Christ.

Faith is believing God. This pleases God and allows God to commune with the heart of Faith. This communion is both ways and allows God and man access to each other.

Through Faith God has access to man's heart and allows Him to lead, guide, control and enable. Through Faith man can seek, knock, find, obtain, obey, trust, petition, serve and worship God.

Sin is a fact as well as a defect. Righteousness is a fact as well as a perfection.

The fact of Sin (Death) is inherited in Adam; the Defect of Sin occurs in our Faith and Disobedience. The Fact of Righteousness (Life) is inherited in Christ; the perfection of Righteousness occurs in our Faith and obedience.

Sin, as a fact, has its origin in Adam.

Sin, as a defect, has its origin in us.

Righteousness, as a fact, is found in Christ.

Righteousness, as a perfection, is found in us.

If we are to correctly understand what Paul is teaching in this verse we must consider what he is teaching in the sentence where the verse is found.

The K.J.V. indicates the sentence is seven verses long beginning in verse 12 and ending in verse 18 with verses 13-17 in parenthesis.

English grammar calls this an anacoluthon, which is the change from one grammatical construction to another within the same sentence. Verse 17 is the last of five verses which make up the parenthesis. It is immediately prior to the therefore of verse 18 which concludes the sentence that began in verse 12.

We should not conclude that the anacoluthon teaches something different from that of the sentence in which it is found; neither are we to allow the sentence to teach that which is different from the context it supports.

In the parenthesis, which is five verses long, we note that by one is used six times; and in each case the by is a transition and the one refers to either Adam or Christ. When it refers to Adam the transition is death. When it relates to Christ, the transition is life and a Gift. By one man (Adam) all are condemned to death; and only by one man (Christ) can they have Life.

When Paul speaks of the Adamic transition he uses words such as offense, condemnation and judgment. When he speaks of the Christian transition, he uses words such as Gift, Righteousness and Justification.

He is not saying that the Adamic Transition is sin but that it is death from a transaction of sin. Neither is he saying that the Christian Transition is righteousness, but that it is Life from a transaction of righteousness.

Many have surface-read this long sentence with its anacoluthon and concluded it taught that Adam transmitted sin to the human race and that Christ transmits righteousness. The next verse, 19, does seem to verify this as it sums up all that went before it.

But note that sinner is what Adam made you, not what you became. Righteous is what Christ made you, not what

you become. In other words, Adam makes you a sinner and Christ makes you a saint, but it is up to you whether you sin or do right (obey or disobey).

We find the context for this dual Adam discourse to begin in verse 11 with the atonement (or reconciling) and to end in verse 21 with Eternal Life and the reign of Christ.

The reason that the world needs reconciling is due to the death and separation in the one offense. The way which God reconciles is by life and union from one righteous act.

This discourse on Death and Life from two different Adams in two different ways is not teaching that mankind is damned to Eternal punishment because of one offense, but that man is condemned to die and return to the dust.

This condemnation of death is from one offense. But there is a justification of life from one obedience, which is given to those with many offenses when they believe.

The Gift (Life) from God is to Faith, or to those with Faith. This Gift is the promise from God to Abraham before circumcision. Another promise was made by God to those children of Abraham circumcised in the flesh.

Before circumcision Abraham was called Abram and Paul tells us that before Abraham was circumcised, God declared The Gospel of Eternal Blessing for the whole world. Therefore, a promise was made to Abram which related to everyone (without circumcision) while the promise God made to Abraham related only to the circumcised children of Abraham.

The promise to the world in Abram preceded the promise to the nation in Abraham.

Both of these promises are to Faith and one must meet this condition of Faith or else he cannot be an heir to the promise.

The world has a promise in Abram; the Jew has a promise in Abraham; both promises are to Faith.

The circumcision which makes one a Jew does not make him an heir, only Faith can obtain the inheritance for the nation or for the world.

The promise which God made to Abram was to the world which he so loved that he gave. (Jn. 3:16).

The promise which God made to Abraham was to the nation which he loved too much to lose (Mal. 1:2).

When Christ, The Seed, came to bless the world through Abram, the Jew had failed in Faith and did not possess his inheritance in Abraham. However, the Jew was the first to hear of the Eternal Covenant with Eternal Life Blessing and many believed and received by Faith that which God had promised the world through Abram.

The Jew was first to be heirs of Life which God had promised to Abram before The Covenant of Circumcision. Then the Gentiles heard and believed and received the inheritance to be fellow heirs with Jews, and joint heirs with Christ.

Whosoever shall call upon the name of The Lord shall be saved. Both Jew and Greek for there is no difference to God. He only requires Faith to believe. Romans 10: 12,13.

The salvation which comes to those who call is from death in Adam to life in Christ. It is a Gift of Life to the Faith which calls.

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