***Grace Greater than all our Sins  
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We are studying Romans 5:20. Paul, as you know, has completed his summary statement on justification, which we have looked at in Romans 5:18-19. Now Paul touches on one final point before closing the section on justification. He deals with this point in verses 20 and 21, and it has to do with the role of the Mosaic Law in justification.

Why did God give the Mosaic Law system? Verse 20 declares that the Mosaic Law entered into human history alongside of the condition of mankind lost in Adam. The Mosaic Law did not bring sin in. It simply entered into human experience alongside the condition of sin that already existed.

The Mosaic Law, however, did have a purpose and Paul says that the purpose was to increase the knowledge of sin, making clear what was evil; how vile sin is; how sin has twisted man's nature; and, how deceitful it is. This knowledge of sin would actually cause sin, in effect, to stand out in bold relief, and thus to abound. The Mosaic Law also increased the center's conviction of his own sinfulness. It caused the old sin nature to flare up in rebellion against God's standards. And thus the sinner, seeing sin abounding within himself, and seeing sin standing out in such stark relief, was driven to Christ for a salvation by grace.

So, the Mosaic Law made clear that man's natural position in Adam, and the sinfulness which flowed from that position, created a very dark picture of super-abounding sin. The Mosaic Law did deal with the issues of life and death. What's the purpose of the Mosaic Law to begin with? And Paul feels he does have to answer that question. And he does it by pointing out that the purpose of the Mosaic Law was to pronounce judgment on evil, and to demand absolute righteousness which no sinner could ever produce. It did give guidance for godly living, but nobody could follow the guidance. It demanded absolute righteousness of a sinner, but it in no way enabled the sinner to achieve it. It was never meant, in other words, to stop evil. It was only meant to show evil. It was never designed as a way of securing salvation. And the apostle Paul has already made that clear in Romans 3:20 and in Galatians 3:21. The Law, as a system, could never bring one to salvation.

The Mosaic Law actually came along 430 years after God had made a grace promise covenant with the Jewish people through Abraham. And Galatians 3:17-19 tell us that this law system, with its demands for certain human conduct, could in no way affect the grace promise that was made to Abraham and to the Jewish people through Abraham. That grace promise included that salvation would be provided for them – that if they turn to God, and if they followed His precepts, they would, by faith, achieve eternal life. And Abraham was presented earlier in the book of Romans as a great example of a man who is justified by faith.

So, the Mosaic Law came into the picture of the experience of the Jewish people 430 years after they had already been promised that they would be saved apart from their human doing. Galatians 3:17-19: "And this I say, that the covenant that was confirmed before by God in Christ, the Law, which was 430 years after, cannot annul, that it should make the promise of no effect. First the inheritance be of the law. It is no more of promise, but God gave it to Abraham by promise. Wherefore then does the law serve? It was added because of transgressions, till the siege had come to whom the promise was made, and it was ordained by angels in the hand of a mediator." So, the Mosaic Law (a system of human doing) obviously could not have affected a previous promise of God, which was salvation without human effort.

So, verse 20 has introduced us to the Mosaic Law, and it is of value for us just to stop and review the nature of the Mosaic Law. To most of us here today, this is not really a big issue. We don't have any big hang-ups about the Mosaic Law. But I can tell that you talk to people who have a lot of hang-ups about the Mosaic Law because of the questions that you bring to me – questions which obviously indicate that the things that people are disturbed about have to do with misconceptions of the role of the Mosaic Law in human experience today.

Remember that this law system came into human experience at Mount Sinai. It was given to what we call the Exodus generation of Jews. And Deuteronomy 5:1-3 make it very clear that this law system was not given to people previous to this generation. It was given to a specific group of people. In Deuteronomy 5:1-3, we read, "And Moses called all Israel and said unto them: 'Hear O Israel, the statutes and ordinances which I speak to your ears this day, that you may learn them, and keep and do them. The Lord our God made a covenant with us in Horeb. The Lord did not make this covenant (this is the Mosaic covenant) with our fathers, but with us, even us who are all of us here alive this day.'" Moses is speaking here to the generation of Jews who came out of the Exodus experience.

Notice that Moses said, "God did not give this to a people previously. He gave it to us." Everything, therefore, which is in the Mosaic Law system, must be attributed to a select group of people, the Jewish people. And it was given to them in the context of their personal relationship to God as a nation. Therefore, the various parts of the Mosaic Law must not be wrenched out of this context and applied helter-skelter to gentiles or to Christians today, which is what is commonly done.

A few Sunday nights ago, a man came up to me. He was a visitor, and he said, "I'd like to ask you a question. I'd like to give an offering tonight." I said, "What's your problem?" Immediately, I saw no problem." He said, "Well, at my church, the preacher says that we must give our offerings into the storehouse, which is the church that I attend." I said, "That is not true today. He is knowingly or unknowingly seeking to impose the Mosaic Law upon you. And as far as you are concerned as a Christian, the Mosaic Law is dead and gone. It has no relationship with you whatsoever. And that principle of storehouse giving was a principle under the Mosaic system. You cannot apply it to you as a Christian. If you want to know what to do with your money as a Christian, you must go to 2 Corinthians chapters 8-9, where we have the details given for Christian giving. And if you need the details of what those chapters are saying," I told them, "Go upstairs to the tape room and get a series of tapes that we have on Christian giving. And you'll have it all laid out for you."

It was really kind of sad to see the relief on his face. He felt the Lord had put it upon his heart to make an offering to this church, and he was afraid to go up to the box because of some idiot preacher who had posed the Mosaic Law upon him.

There are people like that in all kinds of situations. Some of them are afraid not to go to church on the Sabbath day (Saturday). They're just in terror that if they do not worship on the Sabbath day, they will be lost. Others who know better insist on calling Sunday (the Christian's day of worship) the Christian Sabbath day. Now, that's blasphemy. That's absolute blasphemy. It's a downright insult to the resurrection day of the Lord Jesus Christ to call that grand and beautiful Sunday morning a Sabbath day. The Sabbath connoted oppression. It connoted burdens. It connoted slavery. It connoted lack of freedom. It connoted unhappiness. It connoted everything opposite to what the Lord's Day connotes to us as a day of freedom and a day of rejoicing. It's a terrible insult to call Sunday the Christian Sabbath day. Why do people do that? Because there is in the human heart this desire to hang on to a human doing system. And even those who are Christians cannot disentangle themselves from this Mosaic Law system.

So, it is not serious to you. Thank God for it. But it is a very serious entanglement for many people.

So, remember that the Mosaic Law came into existence on Mount Sinai for a specific group of people – God's earthly chosen people (the Jews). From the time of Adam to the time of Moses, the Mosaic Law did not exist. Incidentally, one of the things that did not exist during that time was the Sabbath day rest, and the tithing system, and everything else which is associated with the Mosaic Law. The tithe system, for example, did not exist as a rule upon humanity in any degree before the Law of Moses. It was only after the Law of Moses came. Then it came into the system, and then all of these things came into the system for a specific people. So, don't ever be confused about that order. That's very important. The time element is very critical.

Now, the Jews were presented with this Mosaic Law system. Mind you, now, that for 430 years, they had lived under a grace system. They had had some terrible times. They'd been under slavery. They had just won their freedom out of Egypt, and they were now on the border of going into the Promised Land that God had told them He was going to give them. They were facing a new era as a nation in freedom, and God presents to them the Mosaic legal system. What did this system say? God, in effect, was saying, "I'm going to give you an opportunity to earn My blessings by your doing."

Now, of course, in the plan of God, there was a dispensation to set up here – a dispensation where God was going to show humanity that even if He gave them the specific rules to live by, they could not achieve absolute righteousness. That's one of the things that each of the various dispensations does. It shows that man, under varying conditions, cannot achieve personal righteousness. We're going to find in the future that when the millennial kingdom is here (the kingdom age), with Jesus Christ Himself ruling upon this earth, there'll be some people who still will not achieve personal righteousness. All the various possible combinations of human lifestyles and human conditions and human environments will prove that man, of himself, cannot achieve eternal life.

God said, "I'm going to offer you this system of doing. If you will, do what I tell you to do, I'll bless you; and, if you won't do what I tell you to do, I won't bless you." Up to this time, remember that the blessings had come by grace. They had come on the basis of the Abrahamic Covenant. They come on the basis of the fact that they were God's favorite people, and God was just pouring out blessings and grace without any stipulations and requirements, and so on, on their part. They made a very, very foolish decision.

In Exodus 19:3-8, we have this decision recorded for us: "And Moses went up unto God. And the Lord called unto him out of the mountain, saying, "Thus shall you say to the house of Jacob, and tell the children of Israel: 'You have seen what I did unto the Egyptians, and how I bore you on eagles' wings, and brought you unto Myself." Now, that's grace. That's the kind of dealings that God had given them up to. It borne them on eagles' wings:

"Now, therefore, if you will obey My voice indeed, and keep My covenant, then you shall be a peculiar treasure unto me above all people, for all the earth is Mine." Now He interjects a very critical word in verse 5: the word "if." "If you will obey, then I'm going to bless. And you shall be unto me a kingdom of priests and a holy nation. These are the words which you shall speak unto the children of Israel.

"And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him." He set forth before them God's proposition: "And all the people answered together and said, 'All that the Lord has spoken we will do.' And Moses returned the words of the people unto the Lord."

How terrible! "All that the Lord has spoken we will do." They would have been much wiser to have said, "Lord, You know that we can't live up to a system of rules like that. You know what we're like. We know what we're like. You know that we couldn't keep this. You know we couldn't fulfill these requirements. And if our blessing from You is dependent upon our keeping these rules, we're just cutting ourselves off from blessing. No, Lord, we don't want it. We want to stay with a system that bears us up on eagles' wings. We want to stay with the grace system."

Well, indeed, in time, the system proved to be a bondage; to be a slavery; and, to be a system of great grief to them. Periodically through the Scriptures, we get a little insight into how the Mosaic system functioned in the actual life of the average Jew. In Acts 15:10, we have this statement: "Now, therefore, why put God the test – to put a yoke upon the neck of the disciples which neither our fathers nor we were able to bear?"

Here they are (the Jewish Christians) trying to put the Mosaic Law on the necks of the gentile Christians. And the question presented to them here is: "Why would you try to put upon the gentile Christians a system of keeping regulations which neither you nor your fathers were able to keep? What makes you think that these gentiles can keep it? And what makes you think it is something fine to put them under that kind of a system?"

Well, the truth of the matter is that this system never applied to the gentiles to begin with. But it does give us an insight as to how it worked for the Jews. It was a bondage, and they couldn't keep it.

We have another one in Galatians 5:1, where the apostle Paul says to this group of Galatian Christians, who were veering back into legalism (into the Mosaic system), "Stand fast, therefore, in the liberty with which Christ has made us free, and be not entangled again with the yoke of bondage." Now that's a description in the Bible of the Mosaic Law: it's a yoke of bondage. And that's exactly what it is to anybody who tries to live under it.

Another thing to remember about the Mosaic Law is that came in alongside of man's problem in Adam to show the nature of sin. That's what Paul has taught us in the first part of Romans 5:20. The Mosaic Law did not solicit sin, but it did expose it. The fact that the Mosaic Law, however, came in alongside of the sin problem shows that it was a temporary arrangement. The fact that it simply came in as a minor secondary feature in order to point up something on the stage of human experience was an indication that, after it had fulfilled its role, it was going to be removed. The very fact that it simply came alongside as a minor factor in a major situation shows that it was temporary.

**The Mosaic Law is no Longer Operative Today**

The Mosaic Law today has indeed served its temporary purpose, and it's no longer operative in any part. It's no longer operative in its sacrifices; it's no longer operative in its priesthood; it's no longer operative in its altars; it's no longer operative in its holy days; it's no longer operative in its feasts; it's no longer operative in its tithing system; it's no longer operative in its circumcision; and, it's no longer operative in any way whatsoever. It's no longer operative in the Sabbath or anything. It is just terminated. The Mosaic system was added in the time of Moses; and, it was terminated in the time of Christ.

Now, the Galatian Christians, as we have indicated, were indeed trying to do just this. They were trying to take a system that had been in existence for many, many centuries, and they were trying to impose it upon the new Christian era. They were trying to impose it on Christianity. They just could not get hold of the fact that God says, "The Mosaic system is over."

Galatians 1:6-7: "I marvel that you are so soon removed from Him that called you into the grace of Christ into another gospel, which is not another. But there are some that trouble you that would pervert the gospel of Christ." They were being removed from the grace system that had now been established upon mankind through Christianity, and they wanted to go back to this Mosaic Law system.

**The Mosaic System in some Churches Today**

Now, this system, of course, shows up in the local church operations frequently on every side. You can tell a great deal about a local church by how legalistic it is, and how it functions on the Mosaic system. In some churches, it is quite easy to see it. You walk in, and they've got an altar up there. They've got a priest. They wear robes. They do the whole bit of the Old Testament system. You can immediately spot that here is a legalistic orientation to the Mosaic Law. When you challenge this, this is a very threatening thing to the average professional preacher.

I was a teacher many years ago at the Dallas Bible College, and I was teaching a survey course on the Old Testament. And one class that I had laid out the distinctions between the era of the law system and the era of the grace system. Then I was nasty enough to say, "Now let's see if you really understand when legalism is sitting under your nose, and when you don't." Then I went through a series of things and said, "Do you see this existing in your local church operation, for example? Do you see signs that say 'Every Christian a tither;' 'Every Methodist a tither;' or, 'Every Baptist a tither?' That shows that somebody in your church doesn't understand that the Mosaic Law system is dead.

"Do you open your bulletin and see a place that says, 'Tithes and offerings?' That shows that somebody doesn't understand that your system is dead.'

"Does somebody speak to you about worshiping on the Christian Sabbath day?" And I just went through a whole series of things. That week, I got a call from (I think he was like) the dean of the school, asking me to try to kind of ease off because these people had caught the vision of freedom in grace opposed to bondage and legalism. They spotted all these things in their churches, and they went back and talked to their preachers about them. Their preachers got on the phone to the college about what I was telling the people in their class, and I was causing a lot of trouble. That's what happens. You enlighten people on grace, and a lot of preachers run a church system such that, boy, this is such a threat to them, they will do anything to stop you, rather than say, "Now, wait a minute. Is that true, or is that false? Is the Mosaic system operational today, or are we through with the legal system?"

The thing about it is so sad is that those same preachers would have been equally indignant if I had told those people that that was wonderful – all of these things on the Mosaic Law that they were observing, but they didn't go far enough, and that if they did not offer an animal sacrifice, they were failing in their duty as Christians. If their male sons were not circumcised, they would not go to heaven. Those same preachers would have gotten on the phone and they would have complained again just because I was asking them to be consistent with what they were subscribing to.

So, you can't be picky picky with the Mosaic Law. It's a whole system. You take the whole thing, or you don't take anything. It's an entity. And this is pathetic. All of you have heard the term of "a closet homosexual" – the one who is one in secret. I always have to smile when somebody says that he's not a dispensationalist. Then I ask him: Usually, I'll say, "Well, when was the last time you sacrifice an animal?" And he will say, "Oh, well, no, I don't believe in that anymore." I say, "Well, then you are a closet dispensationalist, aren't you? You're just kind of keeping it in secret. You do think that God does things differently from one era to the next?" There are more closet dispensationalists than there are closet the other stuff.

**The Mosaic Law was a Mirror**

So, the Mosaic Law came in alongside. It performed its job. It showed how bad human sin was, and how bad human nature was. And then God disposed of it. It was indeed nothing more than a mirror. It was a mirror to show the extent of human evil. And you know that if you look in the mirror, and you see dirt on your face, just because you decide not to look in the mirror again, that's not going to remove the dirt. And trying to please God by keeping the Mosaic Law is a doomed effort. It will not take the dirt off your soul. And that's what people are trying to do.

One of the things that's tough about living under the Mosaic system is that there's only one grade that passes, and that is 100. And that's a tough school to go to. If you go to a school where the only grade that passes is 100, that is a tough school to attend. Galatians 3:10 tells us that if you fail in one part, you've broken the whole Law. So, if you are going to live under the Mosaic system in order to try to achieve blessings from God, you have to be 100%. To fail any part of it is to lose it all.

The Mosaic Law then did not bring a person to righteousness, nor did it empower him to refrain from sinning. It just showed what was there. And what was there in his soul was very, very bad. It was evil of the blackest kind. That was the purpose of the Mosaic Law, and that alone was its purpose.

The Mosaic Law itself was a holy thing. The problem was with the presence of the old sin nature which was in man. We're going to come to that in Romans 7:12-13, where the apostle Paul says, "Wherefore the law is holy (this Mosaic system is holy), and the commandment holy and just and good. Was then that which is good made death unto me?" Was it the Mosaic Law that caused me to die? "God forbid, but sin (the sin nature), that it might appear to be sinful, working death in me by that which is good, that sin, by the commandment, might become exceedingly sinful."

What Paul is referring to here is that the Mosaic Law told him what he should do. His sin nature, being a rebel, flared up against that, and the result of the Law telling him not to do something resulted in his sinning because he proceeded to do that very thing. And it was that expression of sin that showed the old sin nature was there, and that's what he says is condemning me – not the law. The law is holy and right and just.

Only the Lord Jesus Christ actually (among humanity) obeyed the Mosaic Law perfectly. And He did it for all those who receive Him as Savior. To every one of you here today who was born again, God has credited the record of having kept the Mosaic Law perfectly. All the righteous standard which reflects a standard of absolute righteousness (that's what the Mosaic Law reflects), God says, "On your records, we have marked down that you have kept it perfectly." The reason that is true is because Christ did it for you. And He's the only one among all of humanity who ever kept all 613 rules absolutely perfectly.

The opposite of the Mosaic Law, I want to point out to, however, is not lawlessness. Generally, the people today, who are Christians, like the amillennialists, who do not want to separate between Israel and the church, do that because they think that if you tell people they're no longer under the Mosaic Law, then they're going to live very sinful lives. They conclude that that means you're telling people that the Ten Commandments principles no longer apply, and they can break all of those things, and it's all right with God.

Therefore, we must stress, as the Bible stresses, that the opposite of the Mosaic Law is not lawlessness, but to live by the leading of God the Holy Spirit who dwells the believer in the church age. The opposite of living by the rules of the Mosaic Law is to live by the leading of God the Holy Spirit, in response to the guidance of Bible doctrine.

Consequently, you see, right off the bat, that it's a much better system, because God the Holy Spirit not only told you, "This is what you should do," but He enables you to do it. The Old Testament Law system told you what you should and should not do, but it never helped you to do it one way or another. It left you helpless with the information. But God the Holy Spirit not only guides you to what He wants you to do, but He enables you to do it. And that's a much more effective system.

So, the first part of verse 20 (with this background of the Mosaic Law system) said: "And Law" – not "*the* Law," but "Law." This is the quality of human doing: "Came in alongside in order that the offense of Adam might abound" – that the offense of Adam might multiply (might expand is the idea there. That's the backside of the picture.

However, here comes the happy (the glory) side. The word "but" is the Greek word "de." It's a conjunction, and it is introducing a contrast between the increase of sins and the degree of divine grace which met that increase of sin: "But where." The word "where" is the Greek word "hou." "Hou" is an adverb indicating a place? It is used here to indicate the sphere in which sin abounded. You're going to find that the same place where sin abounded is the same place where the grace of God comes to bear upon human experience. The word "hou" indicates that here's where sin abounded, and it is marking the specific place for us, as we shall see in a moment where divine grace comes to function.

"But where sin." The word for "sin" is the Greek word "hamartia." "Hamartia" is the word for sin which refers to "missing God's standard," or "missing the mark of absolute righteousness." Here it is singular, and it refers to the old sin nature. This old sin nature expressed itself, of course, in a multitude of personal sins. And this is a word to describe here all of the violation of God's holiness. He has said that where this multiplied expression of violation of God's holiness abounded. And the word "abounded" is the Greek word "pleonazo." "Pleonazo" means "abounded." This word means "to greatly expand," or "to multiply." We might use the word "to augment:" "where sin was greatly augmented."

In other words, here came Adam. He sinned a personal sin, and that resulted in a change in his nature. This is the only time, because it was a supernatural situation, where what a person did externally changed his genetic structure. That is not the case. It is false biology to say that environment can change your genetic structure. It does not influence you genetically. Of course, that's what evolution says. And that is not true. The only time that ever did happen was here in the supernatural case where Adam did something, and that changed his genetic structure so that he absorbed genetically, in the chromosomes, an old sin nature.

Now where the sin nature expressed itself in this multitude of sins, the Bible uses this word "pleonazo" to describe that those sins abounded. The personal sins thereby greatly increased the guilt which the old sin nature of Adam had already imposed on us all. It was bad enough that we had his guilt, and the death which followed, but now we had all of our own guilt being piled on by all of the sins which were being multiplied on our own doing, and which the Mosaic Law came along and drew sin out of us; identified sin; told us how vile it was; and, just made it stand out in stark relief so that nobody in his right mind could say, "I'm not really bad." They had to admit, on the basis of the standard of the Mosaic Law, that we were very bad indeed. These personal sins greatly increased the guilt already upon us from the old sin nature of Adam.

This word is in the aorist tense, which is looking at the whole experience of mankind as a whole. And the experience of mankind as a whole is to multiply sin – to cause it to expand and abound. It is active voice, which is sin multiplying itself – one sin going from another sin. And it is indicative mood, indicating a statement of fact.

**Sin Much More Abounded**

Now, there's one thing I want you to notice here before we go on. The first part of this word is related to this word "polus." "Polus" means "much." Now, if you wanted to increase the idea of much (this is a little matter of grammar), you'd increase it to the comparative degree (the next degree up), which is "more." You start with "much; then you go to "more;" and, then you have another degree above that called the superlative, which is "much more" – "exceedingly more." But you have "much;" then you have "more;" and, then you have "much more." This word "more" looks like this in Greek: "pleon." It's the comparative degree of "polus, and it is what you see here: "pleo." It's part of that verb.

So, that indicates to us that what we are talking about in terms of the degree of the increase of sin was that it abounded to a greater degree. It was to a certain degree, then the Mosaic Law came in, and in one way or another, it contributed to making the sin go from the first degree to the second degree (to the comparative degree, where it was not only "much," but it was "more" sin. It had increased to a greater degree.

We're going to see in a moment how the Word of God uses that as the basis of comparison to grace. We have sin now abounding. It's been there. Now the very word that the Spirit of God uses tells us that it has increased far more. And we have that "pleo" part: "pleonazo."

**Grace**

Where sin expanded, multiplied, and abounded, grace came into the picture. That's our old word "charis." This is the principle of God providing for sinners for their need apart from the sinner's own works – apart from any merit in them for the provision. This is God being turned free to do what he wants to do for the sinner because his integrity has been preserved by the work of Jesus Christ on the cross. His Holiness has been satisfied, so now God can act in grace.

**Grace Came in Overabundance**

Grace came along, and our translation in the King James said that grace entered the picture and: "did much more abound." Now here's the other word. It's kind of a long one. It's "huperperisseuo." This is a compound word. It's made up of two parts. This first part "huper" is a preposition which means "over." The second part, "perisseuo" is the verb. And the verb means "to exceed," or "to be in abundance." So, when you put the two together, it literally says, "to be in overabundance," or we say "to super-abound."

Now this time you have this preposition "huper" added to the word. And the preposition "huper" indicates what is called grammatically the superlative degree. That's the maximum. That's the maximum. That's the most. That's way out there. You have "much;" you have "more;" and, then you have "most." And that's the degree of increase.

The word of sin abounding, that we had before, used "pleon." That one was "more." But "huperperisseuo" indicates "most," because it uses this word "huper" which indicates the ultimate end. It expresses a superlative degree. It means over abundance.

**Grace Greater than all our Sins**

So, here's a word that describes grace as greater than all our sins. That's where the title of the song comes from. Somebody one day was studying this particular verse of Scripture, and he was studying it in the Greek language, and he saw this word "huperperisseuo," and he was struck by the fact that here is grace that is greater than all our sins. That's what this verse is saying. And he said, "Bingo, that's a good song title." And he wrote the words of the song: "Grace Greater than all our Sins."

It's aorist – it's God's provision for abounding sin which is viewed as a whole. It's active. It means super grace in action. It's indicative. It's a statement of fact.

So, as sin abounded on the one side in a comparative degree, God brought in alongside that situation the Mosaic Law, and the result of the presence of the Mosaic Law was that the condition of sin increased to where it was more sin. Then God comes in with His grace, and He comes in with a superlative degree to deal with this more sin, and He deals with it with the most. He deals with grace at the most level.

So, what you have is as a great flood tide, as the Mosaic Law calls sin to be, God's grace was an unending Niagara Falls that was engulfing sin and washing it away. There was a flood tide indeed of abounding sin, but God's grace came in like a Niagara Falls, and it just engulfed this, so that the flood tide was overwhelmed. And that is kind of a good picture of Niagara Falls.

Somebody one time want to do describe grace, and wanted to picture grace. And he finally got a picture of Niagara Falls. He got a beautiful picture of these walls of water thundering over and pouring out over the lip of the falls. Then he put a title underneath and said, "More to Come – the Grace of God." And that's a very good picture because that simply describes what "huperperisseuo" is saying – that here's a super-abounding flood of God's grace which is just going to wash away no matter how much and how great the sin issue has become.

In other words, you and I cannot create a sin problem too great for God's super grace to cover. That may not be a problem for you. It is a problem for a lot of people – people who come out of terrible sin conditions, like people who come out of the occult. They're very burdened in their souls, whether there is enough of the grace of God to wash away and to cover the hideousness of their sins. And what this word is telling us is that there is no sin (no degree of sinning) so great that God does not have a super degree of grace to cover it.

**Grace is Undeserved**

The reality of sin certainly was made evident by the Mosaic Law system, but that same reality makes the grace of God all the more great, and all the more evident to us. Grace means that salvation is a gift undeserved by the sinner, but it does not mean that God's character has been compromised. God's grace is much more effective in producing divine good than sin was in producing human good. That's a great glory to God.

The high watermark among the Jewish people, under the system of the Mosaic Law, which brought their sin out – the high watermark of their sin was when they nailed their Messiah to the cross. And isn't it interesting that the high watermark of Jewish sin was the beginning of the level of God's grace? God's grace went up from there. God's grace took that very hideous act of the crucifixion of Christ, and the crucifixion of their Messiah, and caused that to be the basis upon which super abounding grace could flood over them forever with forgiveness.

So, whatever sin you may have done, I'm happy to tell you on the basis of these very words in this verse from the Greek language, that God's grace is infinitely superior to handle it. Whatever sin you may have done, God's grace is more than able to undo it.

In 1 Corinthians 15:54, the divine performance of grace is well illustrated by the words that we have there, that: "Death is swallowed up in victory." And all the death that human sin, in its abounding form, brought, the super abundant grace of God swallowed it up in victory. It swallowed it up.

It isn't that God's grace just simply balanced it. Don't ever think of the problem of sin in terms of a balanced scale, such that here you have the degree of your sin, and here you have a degree of divine good, and that, where, at one time, the scales were tipped against you, that divine good over here demanded so much and that you just could not balance it, the scale was tipped against you, and that God came in, and He leveled it off. No, He didn't do that. What God came in and did was He took that scale and He so outweighed sin with His divine good that He just threw sin right off completely. He just rammed it to the ground. God didn't just barely balance the scale. He didn't just barely covered the issue. He took sin, and he flung it out of the picture completely. And that's what He means by super-abounding grace.

Grace has gobbled up our evil. If all that God had done was just balance the scale, that would have been to His glory. That would have been great. But Ephesians 2:7 tells us that He did infinitely more. The apostle Paul says: "That in the ages to come, He might show the exceeding riches of His grace and His kindness toward us through Christ Jesus." These are the exceeding riches of His grace.

So, what is Paul reiterating? Paul is reiterating in verse 20 what he has expressed with the term "much more" previously in Romans 5:9, Romans 5:10, Romans 5:15, and Romans 5:17. To every one of these verses, he has come back with the fact that if God would do the most for you in providing for your salvation, He will do the less for you of keeping you secure in that salvation, and taking you into His glory. He's reiterating the same thing that he's saying here in verse 20: that sin abounded; but, grace super-abounded.

**Eternal Security**

This is another emphasis on the eternal security of our salvation in justification by faith. If God's grace is super-abounding, it's more than enough to cover anything that you and I can do. No matter how black and dark with evil your life, even as a Christian, may become, God's grace is far in excess of what is needed to wipe it all away, and to flood your life with joy.

So verse 20 we translate in this way: "And law (a system of human doing) came in alongside (that is, it came in alongside of the sin condition that already existed) in order that the trespass of Adam might abound. But where sin abounded from Adam, and all that we added to it, grace super-unbounded:" "Grace Greater than all your Sins."

**Forget your Confessed Sins**

If you understand this, then you'll know that you can't be lost tomorrow. Then you'll know that there's always a way back. Then you'll know that no matter how far you've strayed from God, and no matter how abundant has become your sin, even as a believer, the superabundant grace of God wipes it out. And when God wipes it out, He forgets it. Be careful that you forget it as well. It's an insult to the super abundant grace of God for you to remember anything that you have ever confessed to Him as a sin and as an evil.

There are many agents of Satan who are running around trying to remind you of some past weakness; some past fault; some past sin; or, some past wrongdoing on your part. Anytime you hear someone do that, you just pity that person, and ask the Lord to help him get straightened out, because they are bringing judgment upon their head, because God says that His superabundant grace forgets when we confess. If we bring it up, it's an insult and a degradation to that grace.

Where sin abounded, grace super-abounded. That's true for the sinner. That's true for you and me as believers. Believe it. Act upon it. That's your glory.

Dr. John E. Danish, 1977

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