

Romans 5:12-21

Death in Adam, Life in Christ pt. 5

Romans 5:12–21 (NKJV)

¹² Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all 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 those who had not sinned according to the likeness of the transgression of Adam, who is a type of Him who was to come.

¹⁵ But the free gift *is* not like the offense. For if by the one man's offense many died, the grace of God and the gift by the grace of the one Man, Jesus Christ, abounded to many.

¹⁶ And the gift *is* not like *that which came* through the one who sinned. For the judgment *which came* from one *offense resulted* in condemnation, but the free gift *which came* from many offenses *resulted* in justification.

¹⁷ For if by the one man's offense death reigned through the one, much more those who receive abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.)

¹⁸ Therefore, as through one man's offense *judgment* came to all men, resulting in condemnation, even so through one Man's righteous act *the free gift* came to all men, resulting in justification of life.

¹⁹ For as by one man's disobedience many were made sinners, so also by one Man's obedience many will be made righteous.

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

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

Introduction:

Galatians 4:4 (NKJV)

⁴ But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law,

Genesis 3:15 (NKJV)

¹⁵ And I will put enmity
Between you and the woman,
And between your seed and her Seed;
He shall bruise your head,
And you shall bruise His heel.”

The announcement of the victorious “offspring” (or seed) of the woman in Genesis 3: 15 implies that this individual will not be the offspring of a man (see Gal. 4: 4).

Thus, the very first messianic prophecy directs attention to the woman, unlike the genealogy of Genesis 5, which lists only fathers. By omitting any relationship to Adam, God suggests that the promised offspring will not partake of Adam’s sin.

As the first Adam was fathered by God (see Luke 3: 38, “Adam, the son of God”), so the second Adam, Jesus Christ, was fathered by God, not by a human male

“Therefore the Lord himself will give you a sign. Behold, the virgin shall conceive and bear a son, and shall call his name Immanuel” (Isa. 7: 14).

What is significant about the doctrine of the virgin conception and birth of Jesus?

First of all, the integrity of the Gospel record concerning Jesus rests heavily on the truth of the virgin birth.

If Matthew and Luke are undependable in their accounts of Mary's pregnancy occurring without male human involvement, then their entire histories of Jesus become suspect. Scientists might claim that a virgin conception is impossible, but the Gospel evidence remains authentic and credible in the light of the consistent testimony of the New Testament writers concerning the sinless human nature of Jesus. In other words, falsehood regarding the biblical claim to the virgin birth severely compromises the inerrancy and infallibility of Scripture. In addition, since Scripture's ultimate author is God himself, that compromise constitutes an attack on the truthfulness and trustworthiness of God.

Second, the virgin birth allows for the preexistence of the divine person and nature.

The eternal Son of God existed before the miraculous conception in Mary's womb. Jesus, as the God-man, is but one person with two natures.

Isaiah said it so well: “For to us a child is born, to us a son is given” (Isa. 9: 6). The Son of God already existed — as a divine person.

Third, without a virgin conception of Jesus, there can be no guarantee of his sinlessness.

The descendants of Adam are sinners because Adam sinned; the descendants of Adam die (Rom. 3: 23; 5: 12– 19; 6: 23; see Ps. 51: 5). Death can occur before an infant knows the difference between right and wrong and before that little one is even capable of understanding the gospel of salvation through Jesus Christ. Infant death necessitates the doctrine of original sin, for there is no death apart from sin. The sinless Jesus can only experience the death of his human body by God placing on him all of the elect’s sin and guilt (2 Cor. 5: 21).

MacArthur, John; Mayhue, Richard. Biblical Doctrine: A Systematic Summary of Bible Truth (Kindle Locations 7238-7246). Crossway. Kindle Edition.

Review:

¹² Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all 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 those who had not sinned according to the likeness of the transgression of Adam, who is a type of Him who was to come.

1. One man's sin, (act of disobedience) brought death on all humanity.

12 Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men,

2. We all sinned in Adam, (Federal Representative)

12 b.....because all sinned—

3. Death reigned before the Law was given, proving the doctrine of original Sin. We are guilty in Adam.

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 those who had not sinned according to the likeness of the transgression of Adam,

This is why babies die, we die not because of sin, but because we are guilty in Adam. We are born by nature sinners

4. Adam is a type of Christ

14 b....Adam, who is a type of Him who was to come.

The Point of the passage is made here. Pauls is answering the anticipated objection of how one man can affect so many.

How can one man's obedience (Christ) provide righteousness and Life for so many.

Adam is a type, only in the sense that ONE mans act affects so many.

Lesson

The Contrast of Adam and Christ are seen in its

1. Effectiveness
2. Extent
3. Efficacy
4. Essence
5. Energy

The Contrast is seen in its.....

I. Effectiveness

15 But the free gift *is* not like the offense. For if by the one man's offense many died, the grace of God and the gift by the grace of the one Man, Jesus Christ, abounded to many.

One man, One act can effect so many

15 But the free gift *is* not like the offense.

1st is Justice,
2nd is Grace

1st is Deserved
2nd is Not Deserved

1st. is Obligatory
2nd is Gift

15 But the free gift *is* not like the offense. **For if by the one man's offense many died,**

1 Corinthians 15:21–22 (NKJV)

²¹ For since by man *came* death, by Man also *came* the resurrection of the dead. ²² **For as in Adam all die,** even so in Christ all shall be made alive.

All (in Adam) die, — all spiritually Die and are subject to physical Death .

What about the many and the All's of Romans 5.

Romans 5:12–21 (NKJV)

12 Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to **all men**, because **all sinned**—

(All men in Adam...of the seed of Adam)

15 But the free gift *is* not like the offense. For if by the one man's offense **many died**,

(Although **all died** Spiritually, not all would die physically, i.e. Enoch, Elijah, Raptured Saints)

15b. the grace of God and the gift by the grace of the one Man, Jesus Christ, abounded to **many**.

(**Many** means grace is not given to all, only some. So many is a lot, but not all)

18 Therefore, as through one man's offense *judgment* came to **all men**, resulting in condemnation,

(**all men** refers to all in Adam, of the seed of Adam)

18b even so through one Man's righteous act *the free gift* came to **all men**, resulting in justification of life.

(**all men** — All in Christ, result in justification of Life)

19 For as by one man's disobedience **many** were made sinners,

(**many were made sinners**, not all, not Christ, He is not in Adam)

19b so also by one Man's obedience **many** will be made righteous.

(**Many**, not all will be made righteous, only those in Christ)

15 But the free gift *is* not like the offense. For if by the one man's offense many died, **the grace of God and the gift by the grace of the one Man, Jesus Christ, abounded to many.**

abounded-

Tense: Aorist——**sees as a completed historical act**

Mood: Indicative

Voice: Active

perisseúō -(from [4012 /perí](#), "**all-around**" which **indicates abundance or surplus**) – properly, **exceed, go beyond the expected measure, i.e. above and beyond** ("more than . . . "); "what goes further (more), *surpasses*" (J. Thayer).

Benefits of the Death of Christ

1. The Forgiveness of All Sin
2. The Removal of All Guilt
3. The Imputation of Righteousness

4. The Reconciliation with God
5. The Indwelling of the Holy Spirit
6. The Granting of Eternal Life and its Security
7. The Removal of the Wrath of God
8. The Resurrection of The Body
9. The Promise of Glorification

15 But the free gift *is* not like the offense. For if by the one man's offense many died, **the grace of God and the gift by the grace of the one Man, Jesus Christ, abounded to many.**

So the Contrast is seen in its

1. The Effectiveness

2. The Extent

16 And the gift *is* not like *that which came* through the one who sinned. For the judgment *which came from one offense resulted* in condemnation, but the free gift *which came from many offenses resulted* in justification.

16 And the gift *is* not like *that which came* through the one who sinned.

This is similar to verse 15

Romans 5:15 (NKJV)

¹⁵ But the free gift *is* not like the offense.

16 And the gift *is* not like *that which came* through the one who sinned. **For the judgment which came from one offense resulted in condemnation,** but the free gift *which came* from many offenses *resulted in* justification.

judgment —krima —the verdict,
condemnation—-katakrima in accordance to the
 judgment punishment

One sin resulted in condemnation

Gods Response to one sin is judgement

Examples of Gods hatred of Sin

1. Adam and Eve

2. Noah and Flood
3. Sodom and Gomorrah
4. Israel in the Wilderness
5. Ananias, with Sapphira
6. I Cor 5 man with step mother
7. I Cor 11 Abuse of Lords Table
8. Revelation
9. The Cross

16 And the gift *is* not like *that which came* through the one who sinned. For the judgment *which came* from one *offense resulted* in condemnation, **but the free gift which came from many offenses resulted in justification.**

The Free gift came through many offenses being paid for that resulted in Justification

but the free gift *which came* from many offenses *resulted* in justification.

but

de: but, and, now, (a connective or adversative particle)

Original Word: δέ

Definition: but, and, now, (a connective or **adversative** particle)

Usage: but, on the other hand, and.

from one offense resulted in condemnation, **but the free gift which came from many offenses resulted in justification.**

From one from many

Original Word: ἐκ, ἐξ

Part of Speech: Preposition

Phonetic Spelling: (ek)

Definition: from, from out of

Usage: **from out, out from among,** from, suggesting from the interior outwards.

OUT From one Condemnation

OUT from many Justification

Isaiah 1:18 (NKJV)

¹⁸ “Come now, and let us reason together,”
Says the Lord,
“Though your sins are like scarlet,
They shall be as white as snow;
Though they are red like crimson,
They shall be as wool.

Isaiah 43:25 (NKJV)

²⁵ “I, *even I, am* He who blots out your transgressions
for My own sake;
And I will not remember your sins.

Isaiah 44:22 (NKJV)

²² I have blotted out, like a thick cloud, your
transgressions,
And like a cloud, your sins.
Return to Me, for I have redeemed you.”

Luke 7:47–50 (NKJV)

⁴⁷ *Therefore I say to you, her sins, which are many, are forgiven, for she loved much. But to whom little is forgiven, the same loves little.”*

⁴⁸ Then He said to her, *“Your sins are forgiven.”*

⁴⁹ And those who sat at the table with Him began to say to themselves, “Who is this who even forgives sins?”

⁵⁰ Then He said to the woman, “Your faith has saved you. Go in peace.”

Acts 13:38–39 (NKJV)

³⁸ Therefore let it be known to you, brethren, that through this Man is preached to you the forgiveness of sins; ³⁹ and by Him everyone who believes is justified from all things from which you could not be justified by the law of Moses.

16b **but the free gift which came from many offenses resulted in justification.**

from many offenses

It is note worthy, that it **does not state all offenses** a clear reference to **particular atonement.**

The precision of the Apostle Pauls wording in Significant

16b **but the free**
which came **from many**
offenses resulted in
justification.

gift

For the Believer, The many is all.

1 John 1:9 (NKJV)

⁹ If we confess our sins, He is faithful and just to forgive us *our* sins and to cleanse us from all unrighteousness.

Colossians 2:13 (NKJV)

¹³ And you, being dead in your trespasses and the uncircumcision of your flesh, He has made alive together with Him, having forgiven you all trespasses,

1 John 2:12 (NKJV)

¹² I write to you, little children,

Because your sins **are forgiven** you for His name's sake.

are forgiven Perfect Passive