

Romans 5:12-21

Death in Adam, Life in Christ pt. 6

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:

There is no Greater subject that one can think on than the great and supreme person of Jesus Christ.

Nothing can so capture the mind and the glorious nature of the 2 person of Trinity.

The Bible from Genesis to Revelation is a Continuous and unfolding Revelation of Jesus Christ.

But when you consider the topic of the Supremacy of Jesus Christ, there is probably no other book in all the Bible that Really makes this its theme other than the Book of Hebrews.

Before RC. Sproul passed away, in December a year ago, He was able to preach His last sermon. The Text was Hebrews 2 The Topic was “So Great a Salvation”

When I think of “favorite” books of the Bible, I always place Hebrews near the very top. Why?this book masterfully connects the Old Testament and the New Testament.

What Augustine said is true: “The New is in the Old concealed, and the Old is in the New revealed.” The bridge between the two is Hebrews.

Hebrews focuses on the supremacy of Christ. To speak of “supremacy” is to speak of that which is “above” or “over” others.

Hebrews begins with the attestation of Christ as the supreme revelation of God
Next, Hebrews sets forth the contrast between the person and function of angels to Jesus.

In every way Christ has supremacy over the angels and is not to be confused as being one of them.

Then the author of Hebrews details the supremacy of Christ over Moses. Surely Moses is the most exalted person of the Old Testament in his role of Mediator of the Law.

Next, Christ is seen as the supreme High Priest. The high priests of old offered shadows of the reality to come

This is what Romans 5 is all about the Supremacy of Christ over Death and Sin

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. Effectivness

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

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.

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.

OUT From one Condemnation
OUT from many Justification

- 1. Effectiveness**
- 2. Extent**

3. Efficacy

Efficacy is a more formal way to say effectiveness, both of which stem from the Latin verb *efficere* "to work out, accomplish." The effectiveness,

or **efficacy**, of something is how well it works or brings the results you hoped for.

Definition of **efficacy** - the ability to produce a desired or intended result.

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.

17 For if by the one man's offense death reigned through the one,

17 For if by the one man's offense

Literally

For if by the trespass of the one (masculine)

For

What relationship is indicated by γάρ ‘for’?

It introduces 5:17 as the grounds for 5:16 [BECNT, Gdt, Ho, ICC2]. It introduces another claim following the one made in the previous verse [SSA].

Abernathy, D. (2008). *An Exegetical Summary of Romans 1-8* (2nd ed., p. 388). Dallas, TX: SIL International.

verse 17 is the reason 16 is true
the if—which here carries the idea of “because”—

MacArthur, J. F., Jr. (1991). *Romans* (Vol. 1, p. 305). Chicago: Moody Press.

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.

For if

1st class conditional. The statement is assumed as true.

offense = trespass

Original Word: παράπτωμα, ατος, τό

Part of Speech: Noun, Neuter

Transliteration: paraptóma

Phonetic Spelling: (par-ap'-to-mah)

Definition: a false step, a trespass

Usage: a falling away, lapse, slip, false step, trespass, sin.

3900 paráptōma (from 3895 /parapíptō, see there) – properly, fall away after being close-beside, i.e. a lapse (deviation) from the truth; an error, "slip up"; wrong doing that can be (relatively) unconscious, "non-deliberate."

17 For if by the one man's
offense death reigned
through the one

ὁ θάνατος ἐβασίλευσεν διὰ τοῦ ἑνός

The Death, the specific judgement of death and all its consequences.

All the horror, misery, suffering, sorrow, separation and finality of death

reigned

ἐβασίλευσεν

basileuó: to be king, reign

Original Word: βασιλεύω

Part of Speech: Verb

Transliteration: basileuó

Phonetic Spelling: (bas-il-yoo'-o)

Definition: to be king, reign

Usage: (a) I rule, reign, (b) I reign over.

Cognate: 936 basileúō (from 935 /basileús, "king") – to **reign as king**, i.e. **exercise dominion (rule)**. See 932 (basileia).

Romans 5:12–14 (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.

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.

MacArthur, J. F., Jr.

Adam's one act of sin brought the reign of death. But that was hardly the *intent* of the first sin. Neither Adam nor Eve sinned because they wanted to die; they sinned because they expected to become like God. Their sin produced the very opposite result

from that which they desired and emphasized the deception of the tempter. As noted above, instead of becoming more like God, they became more *unlike* Him.

MacArthur, J. F., Jr. (1991). *Romans* (Vol. 1, pp. 305–306). Chicago: Moody Press.

**But what does it mean to Death to reign, to rule
reigned**

ἐβασίλευσεν

basileuó: to be king, reign

Original Word: βασιλεύω

It is an Aorist verb. not present or perfect

tense

Best to understand had Death took control,
in ruling and dominating

**To better understand the word
“Reign”**

Romans 6:6–14 (NKJV)

⁶ knowing this, that our old man was crucified with *Him*, that the body of sin might be done away with, that we should no longer be **slaves of sin.** ⁷ For he who has died has been **freed from sin.** ⁸ Now if we died with Christ, we believe that we shall also live with Him,

⁹ knowing that Christ, having been raised from the dead, dies no more. **Death no longer has dominion over Him.** ¹⁰ For *the death* that He died, He died to sin once for all; but *the life* that He lives, He lives to God.

¹¹ Likewise you also, reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord.

¹² Therefore do not let **sin reign** in your mortal body, **that you should obey** it in its lusts. ¹³ And do not present your members *as* instruments of unrighteousness to sin, but present yourselves to God as being alive from the dead, and your members *as* instruments of righteousness to God. ¹⁴ **For sin shall not have dominion over you,** for you are not under law but under grace.

_____ Death is a tyrant, ruling over people and bringing every person under its fear and into its grip

Witmer, J. A. (1985). [Romans](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 459). Wheaton, IL: Victor Books.

Death has ruled. Death has reigned. Look at the graveyards, everywhere. Tombstone after tombstone occupy this planet as testimony to the rule of death. Death says as king, YOU Die and you do.

Death is supreme—no one escapes its rule (“the world is a place of cemeteries” [Lloyd-Jones, p.

261]). Barth comments, “Though the sentence of death was not pronounced at any moment in time, yet, like the sword of Damocles, it is suspended over our heads at every moment.”

Morris, L. (1988). *The Epistle to the Romans* (pp. 236–237). Grand Rapids, MI; Leicester, England: W.B. Eerdmans; Inter-Varsity Press.

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.)

much more
πολλῶ μάλλον

πολλῶ

_polus: much, many

Original Word: πολύς, πολλή, πολύ

Part of Speech: Adjective

Transliteration: polus

Phonetic Spelling: (pol-oos')

Definition: much, many

Usage: much, many; often.

4183 polýs – **many (high in number); multitudinous, plenteous, "much"; "great" in amount (extent).**

more
μᾶλλον

/mállon ("more than, better rather") is a comparative adverb so it refers to what is better as compared to what is merely "good." This involves prioritizing or ranking to elevate the better over the good, i.e. the higher priority (the more important) over the less-important.

Matthew 6:26 (NKJV)

²⁶ Look at the birds of the air, for they neither sow nor reap nor gather into barns; yet your heavenly Father feeds them. Are you not of more value than they?

Matthew 6:30 (NKJV)

³⁰ Now if God so clothes the grass of the field, which today is, and tomorrow is thrown into the oven, *will He not much more clothe you, O you of little faith?*

Matthew 7:11 (NKJV)

¹¹ If you then, being evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask Him!

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.)

those who receive abundance of grace and of the gift of righteousness

Literally

the ones, the abundance of grace and gift of Righteousness receiving

the abundance of grace and gift of Righteousness receiving

abundance

perisseía (a feminine noun from [4012](#) /perí, "comprehensively all-around") – properly, a brand of abundance, i.e. what exceeds normal expectations. See [4012](#) (peri).

It the NT it is used of the superabundant fulness of the time of salvation

Hauck, F. (1964–). [περισσὸν, ὑπερπερισσὸν, περισσός, ὑπερεκπερισσὸν, ὑπερεκπερισσός, περισσεία, περισσάσμα](#). G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological dictionary of the New Testament* (electronic ed., Vol. 6, p. 63). Grand Rapids, MI: Eerdmans.

the abundance of grace

Romans 5:20 (NKJV)

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

Ephesians 2:4–8 (NKJV)

⁴ But God, who is rich in mercy, because of His great love with which He loved us, ⁵ even when we were dead in trespasses, made us alive together with Christ (by grace you have been saved), ⁶ and raised *us* up together, and made *us* sit together in the heavenly *places* in Christ Jesus, ⁷ that in the ages to come He might show the exceeding riches of His grace in His kindness toward us in Christ Jesus. ⁸ For by grace you have been saved through faith, and that not of yourselves; *it is* the gift of God,

1 Timothy 1:12–16 (NKJV)

¹² And I thank Christ Jesus our Lord who has enabled me, because He counted me faithful, putting *me* into the ministry, ¹³ although I was

formerly a blasphemer, a persecutor, and an insolent man; but I obtained mercy because I did *it* ignorantly in unbelief. ¹⁴ And the grace of our Lord was exceedingly abundant (**Aorist verb**), with faith and love which are in Christ Jesus. ¹⁵ This *is* a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief. ¹⁶ However, for this reason I obtained mercy, (**Aorist Passive**) that in me first Jesus Christ might show all longsuffering, as a pattern to those who are going to believe on Him for everlasting life.

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.)

and of the gift of righteousness

and of the gift of the righteousness

Philippians 3:7–9 (NKJV)

⁷ But what things were gain to me, these I have counted loss for Christ. ⁸ Yet indeed I also count all

things loss for the excellence of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them as rubbish, that I may gain Christ ⁹ and be found in Him, not having my own righteousness, which *is* from the law, but that which *is* through faith in Christ, the righteousness which is from God by faith;

Romans 3:20–23 (NKJV)

²⁰ Therefore by the deeds of the law no flesh will be justified in His sight, for by the law *is* the knowledge of sin.

²¹ But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets, ²² even the righteousness of God, through faith in Jesus Christ, to all and on all who believe. For there is no difference; ²³ for all have sinned and fall short of the glory of God,

Romans 1:16–17 (NKJV)

¹⁶ For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek. ¹⁷ For in it the righteousness of God is revealed from faith to faith; as it is written, *“The just shall live by faith.”*

Isaiah 45:24–25 (NKJV)

²⁴ He shall say,

‘Surely in the Lord I have righteousness and strength.
To Him *men* shall come,
And all shall be ashamed
Who are incensed against Him.

²⁵ In the Lord all the descendants of Israel
Shall be justified, and shall glory.’ ”

Jeremiah 23:6 (NKJV)

⁶ In His days Judah will be saved,
And Israel will dwell safely;

Now this *is* His name by which He will be called:

THE LORD OUR RIGHTEOUSNESS

Romans 10:1–3 (NKJV)

10 Brethren, my heart’s desire and prayer to God for Israel is that they may be saved. ² For I bear them witness that they have a zeal for God, but not according to knowledge. ³ For they being ignorant of God’s righteousness, and seeking to establish their own righteousness, have not submitted to the righteousness of God.

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.)

who receive P.A Part.

lambanó: to take, receive

Original Word: λαμβάνω

Part of Speech: Verb

Transliteration: lambanó

Phonetic Spelling: (lam-ban'-o)

Definition: to take, receive

Usage: (a) I receive, get, (b) I take, lay hold of.

2983 lambánō (from the primitive root, lab-, meaning "actively lay hold of to ***take or receive,***" ***see NAS dictionary***) –

properly, to lay hold by aggressively (actively)

accepting what is available (offered). **2983 /lambánō**

("accept with initiative") emphasizes the volition

(assertiveness) of the receiver.

Definite article

The ones receiving

___it is worth noting that this is not Aorist like the I Tim 1 passage. Rather an on going reception of Grace

The emphasis is on the Character of receiving

We are the the ones receives

John 1:10–13 (NKJV)

¹⁰ He was in the world, and the world was made through Him, and the world did not know Him. ¹¹ He came to His own, and His own did not receive (paralambano) Him.

¹² But as many as received (lambano) Him, to them He gave the right to become children of God, to those who believe (Pres Act Part.) in His name: ¹³ who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

Colossians 2:6 (NKJV)

⁶ As you therefore have received Christ Jesus the Lord, so walk in Him,

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.)

2 Timothy 2:11–13 (NKJV)

¹¹ This is a faithful saying:

For if we died with *Him*,
We shall also live with *Him*.

¹² If we endure,
We shall also reign with *Him*.
If we deny *Him*,
He also will deny us.

¹³ If we are faithless,
He remains faithful;
He cannot deny Himself.

The one-dimensional result of Adam's one act was death, whereas the result of Christ's one act is life, which is multidimensional. Christ not only offers **life** but abundant life, life that abounds (v. 15; cf. John 10:10). The redeemed in Christ not only *receive*

abundant life but are given **righteousness** as a **gift** (cf. 2 Cor. 5:21). They **reign in** that righteous **life** with their Lord and Savior. They possess the very righteous, glorious, and eternal **life** of God Himself

MacArthur, J. F., Jr. (1991). [Romans](#) (Vol. 1, p. 306). Chicago: Moody Press.

Paul is saying that the power and impact of the Second Adam is much greater than the impact of the first Adam. The impact of Adam has been awful, it has put men in misery, in ruin. But the solution is infinitely greater, because Christ has abounded in winning eternal life for men

Sproul, R. C. (1994). [The Gospel of God: An Exposition of Romans](#) (p. 108). Great Britain: Christian Focus Publications.

4. Essence

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

5. Energy

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.