

Romans 5:12-21

Death in Adam, Life in Christ pt. 3

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.)

Introduction

There are 2 basic view points that theologians and Bible commentators adopt regarding our union with Adam in Sin.

- 1. The Reality View**
- 2. The Representative view**

1. **The Reality View.** The Seminal view. We are all from the seed of Adam. We were in Adam in the sense that he is our father. All of humanity was in the loins of Adam. It is through his seed that all humans are born. Therefore being in Adam we acted as Adam acted, sinned as he sinned and are punished

as he is punished.

Hebrews 7:9–10 (NKJV)

⁹ Even Levi, who receives tithes, paid tithes through Abraham, so to speak, ¹⁰ for he was still in the loins of his father when Melchizedek met him.

2. The Representative view- Federal Representative

Federal Headship, in a broad sense, is the position that the male represents his descendants.

In the case of Adam, he was the federal head of mankind in that he represented mankind in the fall.

Likewise, [Jesus](#) is our federal head in salvation. He represented his people on the cross.

[1 Cor. 15:22](#) says, "For as in Adam all die, even so in Christ all shall be made alive."

The egalitarians deny that Adam was our federal head. They do this because if Adam was our representative, it would mean he, not Eve, had the authority to be in that position. If he was in such authority, then it would support the idea of male headship in the family and in the church which would **not support their idea that women can be in authority in the church.** So, the egalitarians deny federal headship.

It is clear from the Scripture that Adam was accountable to God for his disobedience to the the direct command of God.

1 Timothy 2:11–15 (NKJV)

¹¹ Let a woman learn in silence with all submission. ¹² And I do not permit a woman to teach or to have authority over a man, but to be in silence. ¹³ For Adam was formed first, then Eve. ¹⁴ And Adam was not deceived, but the woman being deceived, fell into transgression. ¹⁵ Nevertheless she will be saved in childbearing if they continue in faith, love, and holiness, with self-control.

In Genesis, Adam was created and given the command not to eat of the tree before Eve was created.

Genesis 2:15–18 (NKJV)

¹⁵ Then the Lord God took the man and put him in the garden of Eden to tend and keep it. ¹⁶ And the Lord God commanded the man, saying, “Of every tree of the garden you may freely eat; ¹⁷ but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die.”

¹⁸ And the Lord God said, “*It is* not good that man should be alone; I will make him a helper comparable to him.”

Adam is the Leader, the Head of the Woman

1 Corinthians 11:3 (NKJV)

³ But I want you to know that the head of every man is Christ, the head of woman *is* man, and the head of Christ *is* God.

Lesson

Adam is the responsible party and represents us

² Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, **because all sinned**

For that all sinned (ἐφ' ᾧ πάντες ἥμαρτον [*eph' hōi pantes hēmarton*]). Constative (summary) aorist active indicative of ἁμαρτανω [*hamartanō*], gathering up in this one tense the history of the race (committed sin)

Robertson, A. T. (1933). [*Word Pictures in the New Testament*](#) (Ro 5:12). Nashville, TN: Broadman Press.

All sinned is Aorist. it is a past completed action We sinned in Adam.

The proof that we all sinned in Adam is found in Paul's reasoning in verse 13-14

Romans 5:13–14 (NKJV)

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.

His Reasoning is thus

1. Sin was in the world before the law.
v.13 “For until the law sin was in the world”
2. Logically we know that we are not held accountable for nonexistent laws. v. 13b. “but sin is not imputed when there is no law”

3. Yet we know we all sinned in Adam because death reigned over men, before the law from Adam to Moses and death reigned over men who had not committed the exact same sin..

¹⁴” Nevertheless death reigned from Adam to Moses, **even over those** who had not sinned according to the likeness of the transgression of Adam,”

1. Those that did not sin as Adam did with a very clear oral Command given by God
2. Those that are not able to sin in any act of willful disobedience. (i.e. babies)
 1. Death affects all

Because we are in Adam

² Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, **because all sinned**

think about the **severity of sin,**

Adam was given ONE command of prohibition.
YOU SHALL NOT DO THIS

He could keep one commandment, not one.

It is more severe now. God gives you 10 commandments and you can keep one.

Jesus and the apostles give us more and we cant keep them.

Apart from the Holy Spirit we can do nothing.

If the principle were not true that **all sinned** in Adam, it would be impossible to make the point that all can be made righteous in Christ MacArthur, J. F., Jr. (1991). *Romans* (Vol. 1, p. 297). Chicago: Moody Press.

Some argue that it is not fair to be born guilty of Adam's sin. "We did not asked to be born," they argue, "nor did our parents or their parents or grandparents before them."

But neither was it "fair" that the sinless Son of God suffered the penalty of sin on behalf of all mankind.

If God were only fair, Adam and Eve would have been destroyed immediately for their disobedience, and that would have been the end of the human race.

It is only because God is gracious and forgiving, and not merely just, that men can be saved. The magnitude of Paul's analogy is mind-boggling, and its significance cannot be fully comprehended but only accepted by faith.

MacArthur, J. F., Jr. (1991). *Romans* (Vol. 1, p. 297). Chicago: Moody Press.

Some things are hard to understand in Scripture.

1. The Trinity
2. The Incarnation
3. The Inspiration of Scripture
4. The Creation from Nothing
5. The Sovereignty of God and the responsibility of man
6. The Providence of all man kind
7. The Grace of God to the worst of Sinners
The Justice of God to the least of sinners
8. The Holiness of God

After trying to understand why God would use the wicked Chaldeans to judge his people Israel, The Prophet Habakkuk resigns to the fact that he may never understand the ways of God.

Habakkuk 3:17–19 (NKJV)

- ¹⁷ Though the fig tree may not blossom,
Nor fruit be on the vines;

Though the labor of the olive may fail,
 And the fields yield no food;
 Though the flock may be cut off from the fold,
 And there be no herd in the stalls—

¹⁸ Yet I will rejoice in the Lord,
 I will joy in the God of my salvation.

¹⁹ The Lord God is my strength;
 He will make my feet like deer's *feet*,
 And He will make me walk on my high hills.

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.**

This is the point of the passage

Adam is a Type of Christ in the sense that one man was able to affect so many

“But in regard to the principle of human solidarity, Adam was a **type of** Jesus Christ. That truth becomes Paul’s transition to the glorious gospel of salvation from sin and death that God offers fallen mankind through His beloved Son, **Him who was to come**”

MacArthur, J. F., Jr. (1991). [*Romans*](#) (Vol. 1, p. 299). Chicago: Moody Press.

So the Atonement of Christ is able to affect and pay for so many.

If the principle were not true that **all sinned** in Adam, it would be impossible to make the point that all can be made righteous in Christ
 MacArthur, J. F., Jr. (1991). [*Romans*](#) (Vol. 1, p. 297). Chicago: Moody Press.

The Contrast of Adam and Christ are seen in its

1. **Effectiveness**
2. **Extent**
3. **Efficacy**
4. **Essense**
5. **Energy**

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.

The sin of Adam brought death. But **the gift by the grace of the one Man, Jesus Christ**, did more than simply provide the way for fallen mankind to be restored to the state of Adam's original innocence.

Jesus Christ not only reversed the curse of death by forgiving and cleansing from sin but provided the way for redeemed men to share in the full righteousness and glory of God.

John Calvin wrote, "Since the fall of Adam had such an effect as to produce ruin of many, much more efficacious is the grace of God to the benefit of many; inasmuch as it is admitted, that Christ is much more powerful to save, than Adam was to destroy" (*Commentaries on*

the Epistle of Paul the Apostle to the Romans [Grand Rapids: Baker, 1979], p. 206).

God's grace is greater than man's sin. Not only is it greater than the one original sin of Adam that brought death to all men but it is greater than all the accumulated sins that men have ever or will ever commit.

It might be said that Adam's sinful act, devastating as it was, had but a one-dimensional effect—it brought death to everyone. But the effect of Christ's redemptive act has facets beyond measure, because He not only restores man to spiritual life but gives him the very life of God. Death by nature is static and empty, whereas life by nature is active and full. Only life can **abound**.

MacArthur, J. F., Jr. (1991). [*Romans*](#) (Vol. 1, p. 303). Chicago: Moody Press.

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

1. The Forgiveness of All Sin

1 John 1:7 (NKJV)

⁷ But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin.

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,

2. The Removal of All Guilt

Colossians 2:14 (NKJV)

¹⁴ having wiped out the handwriting of requirements that was against us, which was contrary to us. And He has taken it out of the way, having nailed it to the cross.

3. The Imputation of Righteousness

2 Corinthians 5:21 (NKJV)

²¹ For He made Him who knew no sin *to be* sin for us, that we might become the righteousness of God in Him.

4. The Reconciliation with God

Ephesians 2:14–16 (NKJV)

¹⁴ For He Himself is our peace, who has made both one, and has broken down the middle wall of separation, ¹⁵ having abolished in His flesh the enmity, *that is*, the law of commandments *contained* in ordinances, so as to create in Himself one new man *from* the two, *thus* making peace, ¹⁶ and that He might reconcile them both to God in one body through the cross, thereby putting to death the enmity.

Colossians 1:20 (NKJV)

²⁰ and by Him to reconcile all things to Himself, by Him, whether things on earth or things in heaven, having made peace through the blood of His cross.

5. The Indwelling of the Holy Spirit

John 14:16–17 (NKJV)

¹⁶ And I will pray the Father, and He will give you another Helper, that He may abide with you forever—¹⁷ the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for He dwells with you and will be in you.

Ephesians 1:13–14 (NKJV)

¹³ In Him you also *trusted*, after you heard the word of truth, the gospel of your salvation; in whom also, having believed, you were sealed with the Holy Spirit of promise, ¹⁴ who is the guarantee of our inheritance until the redemption of the purchased possession, to the praise of His glory.

6. The Granting of Eternal Life and its Security

John 10:28–29 (NKJV)

²⁸ And I give them eternal life, and they shall never perish; neither shall anyone snatch them out of My hand. ²⁹ My Father, who has given *them* to Me, is greater than all; and no one is able to snatch *them* out of My Father's hand.

7. The Removal of the Wrath of God

Romans 3:24–25 (NKJV)

²⁴ being justified freely by His grace through the redemption that is in Christ Jesus, ²⁵ whom God set forth as a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed,

1 Thessalonians 5:9–10 (NKJV)

⁹ For God did not appoint us to wrath, but to obtain salvation through our Lord Jesus Christ, ¹⁰ who died for us, that whether we wake or sleep, we should live together with Him.

8. The Resurrection of The Body

John 6:39–40 (NKJV)

³⁹ This is the will of the Father who sent Me, that of all He has given Me I should lose nothing, but should raise it up at the last day. ⁴⁰ And this is the will of Him who sent Me, that everyone who sees the Son and believes in Him may have everlasting life; and I will raise him up at the last day."

1 Thessalonians 4:13–17 (NKJV)

¹³ But I do not want you to be ignorant, brethren, concerning those who have fallen asleep, lest you sorrow as others who have no hope. ¹⁴ For if we believe that Jesus died and rose again, even so God will bring with Him those who sleep in Jesus.

¹⁵ For this we say to you by the word of the Lord, that we who are alive *and* remain until the coming of the Lord will by no means precede those who are asleep. ¹⁶ For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first. ¹⁷ Then we who are alive *and* remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord.

1 Corinthians 15:20–23 (NKJV)

²⁰ But now Christ is risen from the dead, *and* has become the firstfruits of those who have fallen asleep. 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. ²³ But each one in his own order: Christ the firstfruits, afterward those *who are* Christ's at His coming.

9. The Promise of Glorification

Romans 8:30 (NKJV)

³⁰ Moreover whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified.

Many of the Puritans and Reformers ended their sermons or commentary chapters with a statement about the passage's "practical use."

The practical truth of Romans 5:15 is that the power of sin, which is death, can be broken, but the power of Christ, which is salvation, *cannot* be broken. “Our Savior Christ Jesus,” Paul declared to Timothy, “abolished death, and brought life and immortality to light through the gospel” (2 Tim. 1:10).

Jesus Christ broke the power of sin and death, but the converse is not true. Sin and death cannot break the power of Jesus Christ. The condemnation of Adam’s sin is reversible, the redemption of Jesus Christ is not. The effect of Adam’s act is permanent only if not nullified by Christ. The effect of Christ’s act, however, is permanent for believing individuals and not subject to reversal or nullification. We have the great assurance that once we are in Jesus Christ, we are in Him forever.

MacArthur, J. F., Jr. (1991). [*Romans*](#) (Vol. 1, p. 304). Chicago: Moody Press.