

## ***Romans 5:12-21***

### ***Death in Adam, Life in Christ pt. 4***

**Romans 5:12–21 (NKJV)**

<sup>12</sup> Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned—<sup>13</sup> (For until the law sin was in the world, but sin is not imputed when there is no law. <sup>14</sup> 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. <sup>15</sup> 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. <sup>16</sup> 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. <sup>17</sup> 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:

In a survey conducted a few years ago, almost **three-quarters of Americans (74%) rejected the teaching of original sin.**<sup>1</sup>

After all, Americans want to feel good about themselves.

Nathaniel Brandon, known for his work in the psychology of self-esteem, whom many consider the father of the self-esteem movement, said,

“The idea of Original Sin...is anti-self-esteem by its very nature. The very notion of guilt without volition or responsibility is an assault on reason as well as on morality.”<sup>2</sup>

Also, many view this as an idea from the “Dark Ages”; ***philosopher and historian Ernst Cassirer noted,***

“The concept of original sin is the most common opponent against which the different trends of the philosophy of Enlightenment join forces.”<sup>3</sup>

But, sadly, the survey also revealed that only fifty-two percent of evangelicals held to the doctrine of original sin.

The **denial or misstatement** of any Christian doctrine not only distorts our understanding of reality, but has grave implications for other Christian doctrines, and this certainly is true for the doctrine of original sin.

For example, if there were no “first Adam” who actually was a man who sinned, the parallel to Jesus being the “last Adam” is lost.

Also, if nothing happened to human nature when Adam sinned, then it becomes theologically inexplicable why Scripture constantly portrays all of humankind as evil and thus deserving punishment.

On the contrary, a robust view of human sinfulness justifies God’s judgment, demonstrates God’s patience, and magnifies the significance of Christ’s sacrifice.

Although the words “original sin” aren’t found together in Scripture, the doctrine is taught in many passages:

(Rom. 5:12);

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

(Rom. 5:18)“one trespass led to condemnation for all men”

and “in Adam all die” (1 Cor. 15:22).

So it is no wonder that David wrote in Psalm 51:5, “Behold, I was brought forth in iniquity, and in sin did my mother conceive me”

That humans are born corrupted makes sense of Jesus’ proclamation in John 6:63 (NKJV)

**63 It is the Spirit who gives life; the flesh profits nothing.**

and his later telling the Jews in **John 8:44**

that “you are of your father, the devil.”

The “natural person,” wrote Paul, “does not accept the things of the Spirit of God, for they are folly to him, and he is not able to understand them because they are spiritually discerned” (1 Cor. 2:14).

Then in Ephesians 2:2–3 we read that Satan is “at work in the sons of disobedience” who “were by nature children of wrath, like the rest of mankind.”

It is no wonder, then, that Paul tells us in Romans 3:10–12 that “none is righteous, no, not one; no one understands; no one seeks for God. All have turned aside; together they have become worthless; no one does good, not even one.”

“It isn’t just that we were in Adam: we are his reproductions and as such we are all conceived with an inclination toward evil that deserves death.

Many struggle to understand this because of a strong sense of Western individualism, but we are not like angels, which apparently were created individually.

Rather, we are all organically, spiritually, psychically the same as Adam, and if we live long enough, we will ratify our union with him through our own sinful choices. Adam and Eve had the choice to disobey and ruined their family.”

The doctrine of original sin accounts for much of human evil. Indeed, it is empirically verified every day.

**As G. K. Chesterton** put it,

“Certain new theologians dispute original sin, which is the only part of Christian theology which can really be proved.”<sup>12</sup>

**Even non-Christian Darwinist Michael Ruse** thinks so:

“I think Christianity is spot on about original sin—how could one think otherwise, when the world’s most civilized and advanced people embraced that slime-ball Hitler and participated in the Holocaust? I think Saint Paul and the great Christian philosophers had real insights into sin and freedom and responsibility, and I want to build on this rather than turn from it.”<sup>13</sup>

And it’s not just Ruse. In the many books on genocide ... genocide researchers and genocide survivors conclude that **it is the average member of a population that commits these horrors.**<sup>14</sup>

In her report on the trial of Auschwitz administrator Adolf Eichmann,

**Hannah Arendt (Air-ent)** found it particularly troubling that

“there were so many like him, neither perverted nor sadistic, that they were, and still are, terribly and terrifyingly normal.”<sup>15</sup>

**Auschwitz survivor Elie Wiesel** ( Vee-zel) wrote, “Deep down...man is not only an executioner, not only a victim, not only a spectator: he is all three at once.”<sup>16</sup>

Likewise, **Auschwitz survivor Primo Levi (Levee)** wrote, “We must remember that these faithful followers, among them the diligent executors of human orders, were not born torturers, were not (with few exceptions) monsters: they were ordinary men.”<sup>17</sup>

## Lesson

**The Contrast of Adam and Christ are seen in its**

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

## 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

<sup>15</sup> 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)

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

**All die,** — are subject to death. But not all will die

Enoch and Elijah, and the Raptured saints are all subject to death in Adam but will not die.

<sup>15</sup> 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.**

**-the grace of God — this is the characteristic of God, Attribute This is the source**

**-and the gift by the grace of the one Man, Jesus Christ,**

— The Gift is given because of the Grace of God.  
this the the act

## **The Gift**

**Transliteration:** dórea

**Phonetic Spelling:** (do-reh-ah')

**Short Definition:** a free gift

**Definition:** a (free) gift, **a gift (without repayment).**

1431 *dōreá* (a feminine noun, derived from 1325 / *dídōmi*) – a gift, **freely given and hence not acquired by merit or "entitlement."** 1431 /*dōreá* (a feminine noun) **expresses a brand of giving that highlights the beneficent desire of the giver.**

### **Ephesians 2:8 (NKJV)**

<sup>8</sup> For by grace you have been saved through faith, and that not of yourselves; *it is* the gift of God,

### **James 1:17–18 (NKJV)**

<sup>17</sup> Every good gift and every perfect gift is from above, and comes down from the Father of lights, with whom there is no variation or shadow of turning. <sup>18</sup> Of His own will He brought us forth by the word of truth, that we might be a kind of firstfruits of His creatures.

### **Philippians 1:29 (NKJV)**

<sup>29</sup> For to you it has been granted on behalf of Christ, not only to believe in Him, but also to suffer for His sake,

**-and the gift by the grace of the one Man, Jesus Christ,**

καὶ ἡ δωρεὰ **ἐν χάριτι** τῇ τοῦ ἑνὸς ἀνθρώπου Ἰησοῦ Χριστοῦ

**ἐν**

*en* (a preposition) – properly, **in (inside, within)**; (figuratively) "**in the realm (sphere) of,**" as in the **condition (state) in which something operates from the inside (within).**

John 1:14 (NKJV)

<sup>14</sup> And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, **full of grace and truth.**

**full**

**Definition:** full, abounding in, complete, completely occupied with.

**Matthew 14:20 (NKJV)**

<sup>20</sup> So they all ate and were filled, and they took up twelve baskets full of the fragments that remained.

### **Acts 6:3 (NKJV)**

<sup>3</sup> Therefore, brethren, seek out from among you seven men of *good* reputation, **full** of the Holy Spirit and wisdom, whom we may appoint over this business;

Arthur Pink “The Attributes of God”

“Divine grace is the sovereign and saving favour of God exercised in the bestowment of blessings upon those who have no merit in them and for which no compensation is demanded from them. Nay, more; it is the favour of God shown to those who not only have no positive deserts of their own, but who are thoroughly ill-deserving and hell-deserving. It is completely unmerited and unsought, and is altogether unattracted by anything in or from or by the objects upon which it is bestowed. Grace can neither be bought, earned, nor won by the creature. If it could be, it would cease to be grace. When a thing is said to be of ‘grace,’ we mean that the recipient has no claim upon it, that it was in nowise due him. It comes to him as pure charity, and, at first, unasked and undesired.”

The fullest exposition of the amazing grace of God is to be found in the Epistles of the Apostle Paul. In his

writings 'grace' stands in direct opposition to works and worthiness, all works and worthiness, of whatever kind or degree. This is abundantly clear from **Romans 11:6**, **'And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace, otherwise work is no more work.'**

By grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast' (Eph 2:8,9).

There are three principal characteristics of divine grace.

**First**, it is eternal. Grace was planned before it was exercised, purposed before it was imparted: **'Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began'** (2 Tim 1:9).

**Secondly**, it is free, for none did ever purchase it: **'Being justified freely by His grace'** (Rom 3:24).

**Thirdly**, it is sovereign, because God exercises it toward and bestows it upon whom He pleases:

'Even so might grace reign' (Rom 5:21). If grace 'reigns' then it is on the throne, and the occupant of the throne is sovereign. Hence 'the throne of grace' (Heb 4:16).

### 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)**

<sup>15</sup> 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

## **2 Corinthians 5:19–21** (NKJV)

<sup>19</sup> that is, that God was in Christ reconciling the world to Himself, not imputing their trespasses to them, and has committed to us the word of reconciliation.

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

1. Barna Group, “Americans Draw Theological Beliefs from Diverse Points of View,” October 8, 2002, <http://www.barna.org/barna-update/article/5-barna-update/82-americans-drawtheological-beliefs-from-diverse-points-of-view>. Accessed June 29, 2011.

2. Nathaniel Brandon, *The Six Pillars of Self-Esteem* (New York: Bantam, 1994), 148.

12 G. K. Chesterton, *Orthodoxy* (Chicago: Moody, 2009), 28.

13 Michael Ruse, “Darwinism and Christianity Redux: A Response to My Critics,” *PhilosophiaChristi* NS 4, 1 (2002): 192.

14 For more documentation on the pervasiveness of evil, see the paper I presented, “Human Evil and Suffering,” at the 2009 annual meeting of the Evangelical Theological Society, available at [clayjones.net/resources](http://clayjones.net/resources).

15 Hannah Arendt, *Eichmann in Jerusalem: A Report on the Banality of Evil* (New York: Penguin, 1994), 277.

16 Elie Wiesel, *The Town Beyond the Wall*, trans. Stephen Barker (New York: Avon, 1970), 174.

17 Primo Levi, *The Reawakening* (Columbia, MO: University of Missouri, 1995), 228.