

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

### ***Death in Adam, Life in Christ pt. 2***

#### **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.)

<sup>18</sup> 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. <sup>19</sup> For as by one man's disobedience many were made sinners, so also by one Man's obedience many will be made righteous.

<sup>20</sup> Moreover the law entered that the offense might abound. But where sin abounded, grace abounded much more, <sup>21</sup> so that as sin reigned in death, even so grace might reign through righteousness to eternal life through Jesus Christ our Lord.

## Review

The reason for this lengthy discussion on Adam and Death and Christ and life is found by understanding the significance of one mans accomplishment Christ is able to save helpless sinners who are enemies, His one death can accomplish so much.

## Romans 5:6–10 (NKJV)

<sup>6</sup> For when we were still without strength, in due time Christ died for the **ungodly.** <sup>8</sup> But God demonstrates His own love toward us, in that while we were still **sinners,** Christ died for us. <sup>9</sup> Much more then, having now been justified by His blood, we shall be **saved from wrath** through Him. <sup>10</sup> For if when we **were enemies** we

were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.

**so one man can accomplish this. just  
like one man caused all to sin  
one man can cause many to be made righteous**

<sup>18</sup> 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. <sup>19</sup> For as by one man's disobedience many were made sinners, so also by one Man's obedience many will be made righteous.

**Wiersbe, W. Warren** states,

“How is it possible for God to save sinners in the person of Jesus Christ? We understand that somehow Christ took our place on the cross, but how was such a substitution possible?”

Paul answered the question in this section, and these verses are the very heart of the letter. To understand these verses a few general truths about this section need to be understood.

**First, note the repetition of the little word one. It is used eleven times.** The key idea here is our identification with Adam and with Christ.

**Second, note the repetition of the word reign which is used five times.** Paul saw two men—Adam and Christ—each of them reigning over a kingdom.

**Finally, note that the phrase much more is repeated five times.** This means that in Jesus Christ we have gained much more than we ever lost in Adam!

In short, this section is a contrast of Adam and Christ. Adam was given dominion over the old creation, he sinned, and he lost his kingdom. Because of Adam’s sin, all mankind is under condemnation and death. Christ came as the King over a new creation (2 Cor. 5:17). By His obedience on the cross, He brought in righteousness and justification. Christ not only undid all the damage that Adam’s sin effected, but He

accomplished “much more” by making us the very sons of God.’

Wiersbe, W. W. (1996). *The Bible exposition commentary* (Vol. 1, p. 528). Wheaton, IL: Victor Books.

## Lesson

- I. The Source of Death
- II. The Reason for Death
- III. The Spread of Death

### I. The Source of Death -through one man

**Romans 5:12 (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—

1st. Sin **did not start** in the Garden with Adam

Sin was around before Adam in the Garden.

## Satan

Sin originated with **Satan**, who “has sinned from the beginning” (1 John 3:8).

MacArthur, J. F., Jr. (1991). *Romans* (Vol. 1, p. 292). Chicago: Moody Press.

Isaiah 14:12–15 (NKJV)

So where did Evil come from.  
Evils origination  
God has a purpose with evil

## Lesson pt. 2

1<sup>2</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—

sin entered the world,

greek = **the sin** = Rebellion to the supreme authority.

He does not speak of sins, plural, but of sin, singular.  
In this sense, **sin** does

not represent a particular unrighteous act but rather the inherent propensity to unrighteousness. It was not the many other sinful acts that Adam eventually committed, but the indwelling sin nature that he came to possess because of his first disobedience, that he passed on to his posterity.

**sin entered the world,**

**1525** *eisérxomai* (from **1519** /*eis*, "into, unto" and 2064/*erxomai*, "come") – properly, come into, go (enter) into; (figuratively) to enter into for an *important purpose* –  
He does not speak of sins, plural, but of

## I. **The Source of Death -through one man**

## II. **The Reason for Death- Sin**

<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

**Genesis 2:17** (NKJV)

<sup>17</sup> 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.”

**Genesis 3:19** (NKJV)

<sup>19</sup> In the sweat of your face you shall eat bread  
Till you return to the ground,  
For out of it you were taken;  
For dust you *are*,  
And to dust you shall return.”

**Ezekiel 18:4** (NKJV)

<sup>4</sup> “The soul who sins shall die.

**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.

**James 1:15** (NKJV)

<sup>15</sup> Then, when desire has conceived, it gives birth to sin; and sin, when it is full-grown, brings forth death.



## Romans 6:23 (NKJV)

<sup>23</sup> For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.

What is death?

Death defined Biblically

## James 2:26 (NKJV)

<sup>26</sup> For as the body **without** the spirit is dead, so faith without works is dead also.

**Original Word:** χωρίς

**Part of Speech:** Adverb

**Transliteration:** chóris

**Definition:** apart from, separately from; without.

**5565** *xōrís* (a preposition, also used as an adverb which is probably derived from [5561](#) /*xóra*, "an open or detached space") – properly, apart from, separated ("without"); (figuratively) *detached*, rendering something invalid or valid.

Regarding man, death is separation

## 3 types of death

1. **Physical** affects all- separation of spirit from body

## 2. Spiritual affects all - spiritual death

### Ephesians 2:1 (NKJV)

2 And you *He made alive*, who were dead in trespasses and sins,

### Colossians 2:13 (NKJV)

<sup>13</sup> 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,

### Ephesians 4:17–18 (NKJV)

<sup>17</sup> This I say, therefore, and testify in the Lord, that you should no longer walk as the rest of the Gentiles walk, in the futility of their mind, <sup>18</sup> having their understanding darkened, **being alienated** from the life of God, because of the ignorance that is in them, because of the blindness of their heart;

### **being alienated**

**Tense:** Present

**Mood:** Participle

**Voice:** Active

**1510 eimí** (the basic Greek verb which expresses *being*, i.e. "to be") – *am, is*. **1510 (eimí)**, and its counterparts, (properly) convey "straight-forward" *being* (*existence*, i.e. without explicit limits).

## being **alienated**

**Tense:** Perfect

**Mood:** Participle

**Voice:** Middle or Passive

**apallotrioó: to alienate, estrange**

**Original Word:** ἀπαλλοτριόομαι

**Part of Speech:** Verb

**Transliteration:** apallotrioó

**Phonetic Spelling:** (ap-al-lot-ree-o'-o)

**Short Definition:** I estrange, alienate  
alienate, estrange

From **apo** and a derivative of **allogrios**; to estrange away, i.e. (passively and figuratively) to be non-participant -- alienate, be alien.

### 3. Eternal **affects most**

#### **Revelation 20:11–15** (NKJV)

<sup>11</sup> Then I saw a great white throne and Him who sat on it, from whose face the earth and the heaven fled away. And there was found no place for them. <sup>12</sup> And I saw the dead, small and great, standing before God, and books were opened. And another book was opened, which is *the Book of Life*. And the dead were judged according to their works, by the things which were written in the books. <sup>13</sup> The sea gave up the dead

who were in it, and Death and Hades delivered up the dead who were in them. And they were judged, each one according to his works. <sup>14</sup> Then Death and Hades were cast into the lake of fire. This is the second death. <sup>15</sup> And anyone not found written in the Book of Life was cast into the lake of fire.

### III. The Spread of Death- all sin

<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**

#### [Young's Literal Translation](#)

because of this, even as through one man the sin did enter into the world, and through the sin the death; and thus to all men the death did pass through, for that all did sin;

**And so death passed unto all men** (και οὕτως εἰς παντας ἄνθρωπους διηλθεν [*kai houtōs eis pantas anthrōpous diēlthen*]). **Note use of διερχομαι [dierchomai] rather than εἰσερχομαι**

**[eiserchomai]**, just before, second aorist active indicative in both instances.

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

## entered

**Transliteration:** eiserchomai

**Definition:** I go in, come in, enter.

**1525** *eisérxomai* (from **1519** /*eis*, "into, unto" and 2064/*erxomai*, "come") – properly, come into, go (enter) into; (figuratively) to enter into for an *important purpose* –

<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**

## spread

**dierchomai:** to go through, go about, to spread

**Original Word:** διέρχομαι

**Phonetic Spelling:** (dee-er'-khom-ahee)

**Definition:** I pass through, spread (as a report). from **dia** and **erchomai**

[Young's Literal Translation](#)

because of this, even as through one man the sin did enter into the world, and through the sin the death; and thus to all men the death did pass through, for that all did sin;

**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**

**For that all sinned** (ἐφ' ᾧ πάντες ἥμαρτον [*eph' hōi pantes hēmarton*]).  
 Constative (summary) aorist active indicative of ἁμαρτανῶ [*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.

There are many verses that talk of the **universal nature of the sinfulness of man**

**Romans 3:23 (NKJV)**

<sup>23</sup> for all have sinned and fall short of the glory of God,

### **James 3:2 (NKJV)**

<sup>2</sup> For we all stumble in many things. If anyone does not stumble in word, he *is* a perfect man, able also to bridle the whole body.

### **1 John 1:8–10 (NKJV)**

<sup>8</sup> If we say that we have no sin, we deceive ourselves, and the truth is not in us. <sup>9</sup> If we confess our sins, He is faithful and just to forgive us *our* sins and to cleanse us from all unrighteousness. <sup>10</sup> If we say that we have not sinned, we make Him a liar, and His word is not in us.

### **We do sin**

But we do sin we are born sinners

**Natural human depravity** is not the result but the cause of man's sinful acts. An infant does not have to be taught to disobey or be selfish. It is **born that way**.

A young child does not have to be taught to lie or steal. Those are natural to his fallen nature, and he will express them as a matter of course unless prevented.

“Behold, I was brought forth in iniquity,” David confessed, “and in sin my mother conceived me” (Ps. 51:5). That condition was not unique to David, and in another psalm he testified that “the wicked are estranged from the womb; these who speak lies go astray from birth” (Ps. 58:3).

Jeremiah declared that “the heart is more deceitful than all else and is desperately sick; who can understand it?” (Jer. 17:9).

Eliphaz asked Job rhetorically: **“What is man, that he should be pure, or he who is born of a woman, that he should be righteous?” (Job 15:14).**

Every person who is not spiritually reborn through Christ (John 3:3) is a child of Satan.

Jesus told the unbelieving Jewish leaders: “You are of your father the devil, and you want to do the desires of your father. He was a murderer from the beginning, and does not stand in the truth, because there is no truth in him. Whenever he speaks a lie, he speaks from his own nature; for he is a liar, and the father of lies” (John 8:44).

MacArthur, J. F., Jr. (1991). *Romans* (Vol. 1, p. 296). Chicago: Moody Press.

**But** the the universality of the sinfulness of man *is not what Paul is talking about here*



<sup>2</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**

**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 Greek past (aorist) tense occurs in all three verbs in this verse. So the entire human race is viewed as having sinned in the one act of Adam's sin (cf. "all have sinned," also the Gr. past tense, in 3:23).

Two ways of explaining this participation of the human race in the sin of Adam have been presented by theologians—the "federal headship" of Adam over the race and the "natural or seminal headship" of Adam.

**The federal headship view** considers Adam, the first man, as the representative of the human race that generated from him. As the representative of all humans, Adam's act of sin was considered by God to be the act of all people and his penalty of death was judicially made the penalty of everybody.

**The natural headship view,** on the other hand, recognizes that the entire human race was seminally and physically in Adam, the first man. As a result God considered all people as participating in the act of sin which Adam committed and as receiving the penalty he received. Even adherents of the federal headship view must admit that Adam is the natural head of the human race physically; the issue is the relationship spiritually. Biblical evidence supports the natural headship of Adam. When presenting the superiority of Melchizedek's priesthood to Aaron's, the author of Hebrews argued that Levi, the head of the priestly tribe, "who collects the 10th, paid the 10th through Abraham, because when Melchizedek met Abraham, Levi was still in the body of his ancestor" (Heb. 7:9–10).

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. 458). Wheaton, IL: Victor Books.

Mankind is a single entity, constituting a divinely ordered solidarity.

Adam represents the entire human race that is descended from him, no matter how many subgroups there may be. Therefore when Adam sinned, all mankind sinned, and because his first sin transformed his inner nature, that now depraved nature was also transmitted to his posterity.

Because he became spiritually polluted, all his descendants would be polluted in the same way. That pollution has, in fact, accumulated and intensified throughout the ages of human history. Instead of evolving, as humanists insist, man has devolved, degenerating into greater and greater sinfulness.

MacArthur, J. F., Jr. (1991). *Romans* (Vol. 1, p. 293). Chicago: Moody Press.

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

### **Romans 5:13–14** (NKJV)

<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.

## 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 none existent 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,”