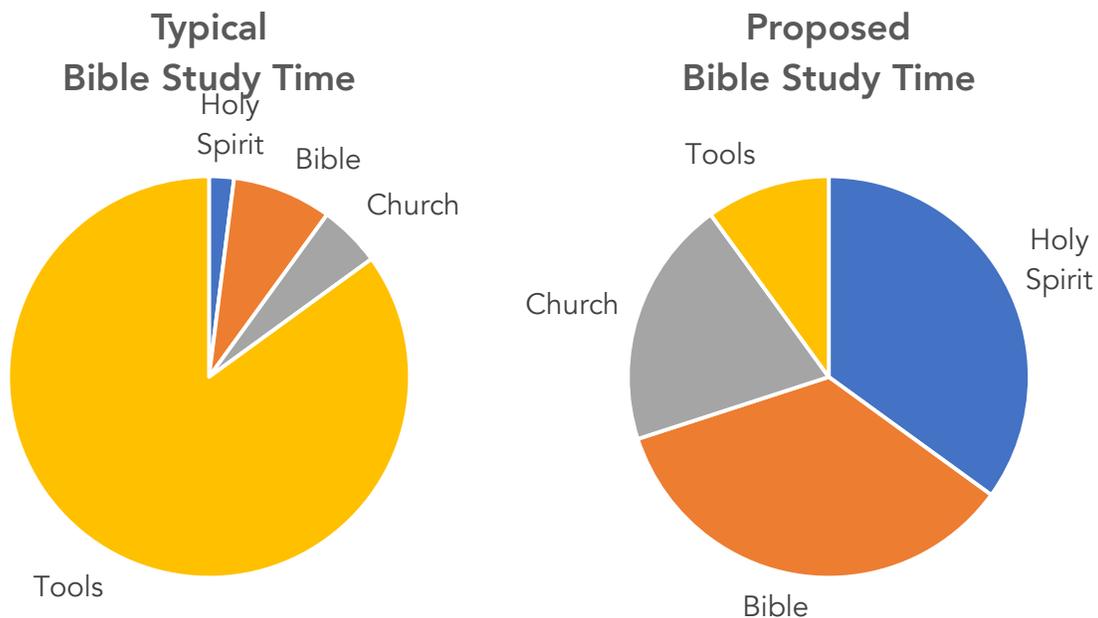


# Romans

Death in Adam, Life in Christ ([Romans 5:12-21](#))

## Introduction

A gentle review: **Did we do this?** Spend more time with God and His Word than with anyone and anything else.



Our approach each week will be REAP (read, explain, apply, personalize).

Here's our outline of the book of [Romans](#) (summarized from the ESV's outline):

- ✓ Paul's Introduction & Righteousness Introduced ([1:1-17](#))
- ✓ Righteous Wrath ([1:18-3:20](#))
- ✓ Saving Righteousness ([3:21-4:25](#))
- 4. Righteous Freedom ([5:1-8:39](#)) (post-Easter to July 4)
- 5. Righteousness → Jews ([9:1-11:36](#)) (post July 4 to Labor Day)
- 6. Righteous Living ([12:1-15:13](#)) (post Labor Day to October)
- 7. Paul's Closing ([15:14-16:23](#)) (November to early December)
- 8. Righteousness Summarized ([16:25-27](#)) (December & wrap up)

Today's text ([Romans 5:12-21](#)) is the second part of this major section.

Before we listen to today's text, let's watch a quick video to be reminded of God's larger storytelling methods. **Video: This is about that.**

## Peace with God through Faith

1 Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ. 2 Through him we have also obtained access by faith into this grace in which we stand, and we rejoice in hope of the glory of God. 3 Not only that, but we rejoice in our sufferings, knowing that suffering produces endurance, 4 and endurance produces character, and character produces hope, 5 and hope does not put us to shame, because God's love has been poured into our hearts through the Holy Spirit who has been given to us.

6 For while we were still weak, at the right time Christ died for the ungodly. 7 For one will scarcely die for a righteous person—though perhaps for a good person one would dare even to die— 8 but God shows his love for us in that while we were still sinners, Christ died for us. 9 Since, therefore, we have now been justified by his blood, much more shall we be saved by him from the wrath of God. 10 For if while we were enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life. 11 More than that, we also rejoice in God through our Lord Jesus Christ, through whom we have now received reconciliation.

## Read: Death in Adam, Life in Christ (5:12-21)

12 Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned— 13 for sin indeed was in the world before the law was given, but sin is not counted where there is no law. 14 Yet death reigned from Adam to Moses, even over those whose sinning was not like the transgression of Adam, who was a type of the one who was to come.

15 But the free gift is not like the trespass. For if many died through one man's trespass, much more have the grace of God and the free gift by the grace of that one man Jesus Christ abounded for many. 16 And the free gift is not like the result of that one man's sin. For the judgment following one trespass brought condemnation, but the free gift following many trespasses brought justification. 17 For if, because of one man's trespass, death reigned through that one man, much more will those who receive the abundance of grace and the free gift of righteousness reign in life through the one man Jesus Christ.

18 Therefore, as one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men. 19 For as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous. 20 Now the law came in to increase the trespass, but where sin increased, grace abounded all the more, 21 so that, as sin reigned in death, grace also might reign through righteousness leading to eternal life through Jesus Christ our Lord.

## Explain: Death in Adam, Life in Christ (5:12-21)

Bible study is asking and answering questions about the text. Let's ask some questions.

### Are there any literary/structural observations?

There are a lot of references to [Genesis 3](#) and the Fall. And, there are lots of references to [Exodus 20](#) and the giving of the Law. This is about that.

Notice how Paul assumes his readers have a working knowledge of the Old Testament. We must **know** the Old Testament so we can understand the New Testament.

### What do the words mean?

**12 Therefore, just as** [just as, exactly like, as] **sin** [offense, sin] **came into** [second aorist active indicative; entered, came into, entered in to] **the world** [kosmos; orderly arrangement, decoration, world; same word as used in [Romans 4:13](#)] **through** [dia] **one man, and death through** [dia] **sin, and so death spread** [second aorist active indicative; traversed, came, departed, passed, **pierced** through, traveled, walked through] **to all men because all sinned** [second aorist active indicative; missed the mark and not share in the prize, erred, sinned, offended, trespassed; same word used in [Romans 2:12](#) (twice); [3:23](#)]— **13 for sin indeed was** [imperfect (action continually or repeatedly happening in past time) middle indicative] **in the world** [kosmos] **before** [until, up to, till] **the law** [nomos] **was given, but sin is not counted** [reckoned in, attributed, imputed, put on account; note: this is not *logizomai*] **where there is** [present middle participle] **no law** [nomos]. **14 Yet death reigned** [aorist active indicative; **ruled**] **from Adam** [[Genesis 3](#)] **to Moses** [[Exodus 20](#)], **even over those whose sinning was** [aorist active participle; missed the mark and not share in the prize, erred, sinned, offended, trespassed; same word used in [Romans 2:12](#) (twice); [3:23](#); [5:12](#)] **not like** [form, resemblance, likeness, shape, similitude] **the transgression** [violation, breaking, transgression] **of Adam, who was** [present middle indicative] **a type** [**die**, stamp, scar, shape, statue, style, resemblance, sampler, model, instance] **of the one who was to come** [present active participle; intend, be about].

**15 But the free gift** [**gratuity**, deliverance, endowment, qualification] **is not like the trespass** [side slip, error, transgression, fall, fault, offense, sin, trespass; same word used in [Romans 4:25](#)]. **For if many died** [second aorist active indicative] **through one man's trespass** [side slip, error, transgression, fall, fault, offense, sin, trespass; same word used in [Romans 4:25](#); earlier in [5:15](#)], **much more have the grace** [charis] **of God and the free gift** [gratuity] **by the grace** [charis] **of that one man Jesus Christ abounded** [aorist active indicative; superabounded, be in excess, be superfluous, to cause to superabound; example: an overflowing cup] **for many**. **16 And the free gift** [bestowment, gift] **is not like the result of that one man's sin** [aorist active participle; missed the mark and not

share in the prize, erred, sinned, offended, trespassed; same word used in **Romans 2:12** (twice); **3:23; 5:12, 14**. **For the judgment** [decision, avenge, condemned, condemnation, damnation, judgment] **following one trespass brought condemnation** [**adverse** sentence, condemnation], **but the free gift** [gratuity, deliverance, endowment, qualification; same word as used in **Romans 5:15**] **following many trespasses** [side slips, errors, transgressions, falls, faults, offenses, sins, trespasses; same word used in **Romans 4:25; 5:15** (twice)] **brought justification** [equitable deeds, statutes, decisions, judgments, justifications, ordinances, righteousness; same word used in **Romans 1:32; 2:26**]. **17 For if, because of one man's trespass** [side slip, error, transgression, fall, fault, offense, sin, trespass; same word used in **Romans 4:25; 5:15** (twice), **16**], **death reigned** [aorist active indicative; ruled; same word used in **Romans 5:14**] **through that one man, much more will those who receive** [present active participle; take, get hold, seized] **the abundance** [surplusage, superabundance, abundance, superfluity] **of grace** [*charis*] **and the free gift** [gratuity, gift] **of righteousness** [equity, justification, righteousness; same word used in **Romans 1:17; 3:5, 21, 22, 25, 26; 4:3, 5, 6, 9, 11** (twice), **13, 22**] **reign** [future active indicative; ruled; same word used in **Romans 5:14**, earlier in **5:17**] **in life through the one man Jesus Christ.**

**18 Therefore, as one trespass** [side slip, error, transgression, fall, fault, offense, sin, trespass; same word used in **Romans 4:25; 5:15** (twice), **16** (twice), **17**] **led to condemnation** [adverse sentence, condemnation; same word used in **Romans 5:16**] **for all men, so one act of righteousness** [equitable deeds, statutes, decisions, judgments, justifications, ordinances, righteousness; same word used in **Romans 1:32; 2:26; 5:16**] **leads to justification** [acquittal, justification; same word used in **Romans 4:25**] **and life for all men.** **19 For as by the one man's disobedience** [**inattention**, disobedience] **the many were made** [aorist passive (per Robertson) indicative; placed down permanently, designated, constituted, convoyed] **sinner** [sinful, sinners], **so by the one man's obedience** [**attentive** hearkening, compliance, submission, obedience] **the many will be made** [future middle indicative; placed down permanently, designated, constituted, convoyed] **righteous** [equitable, innocent, holy, just, righteous; same word used in **Romans 1:17; 2:13; 3:10, 26; 5:7**]. **20 Now the law** [*nomos*] **came in** [second aorist active indicative; came in alongside, supervened additionally, stealthily, came in privily] **to increase** [aorist active subjunctive; do, make, be more, increase, superabound] **the trespass** [side slip, error, transgression, fall, fault, offense, sin, trespass; same word used in **Romans 4:25; 5:15** (twice), **16** (twice), **17, 18**], **but where sin increased** [aorist active indicative; do, make, be more, increase, superabound], **grace abounded all the more** [aorist active indicative; superabound, abound much more, exceeding; this is the strongest of all of Paul's words in this passage for abounding (imagine superfluous squared)], **21 so that, as sin reigned** [aorist active indicative; ruled; same word used in **Romans 5:14, 17** (twice)] **in death, grace** [*charis*] **also might reign** [aorist active

subjunctive; ruled; same word used in **Romans 5:14, 17** (twice), earlier in **5:21** **through righteousness** [equity, justification, righteousness; same word used in **Romans 1:17; 3:5, 21, 22, 25, 26; 4:3, 5, 6, 9, 11** (twice), **13, 22; 5:17**] **leading to eternal life through [dia] Jesus Christ our Lord.**

Are there any repeated words?

Sin, death, one, trespass, free gift, reign, Jesus Christ, law, ruled,

What are some observations of the text?

**12 Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned** [This is referred to as the **federal** headship of Adam. **Robertson's New Testament Word Pictures: Christ is the head of all believers as Adam is the head of the race.**]— **13 for sin indeed was in the world before the law was given, but sin is not counted where there is no law. 14 Yet death reigned from Adam to Moses, even over those whose sinning was not like the transgression of Adam, who was a type of the one who was to come.**

**15 But the free gift is not like the trespass. For if many died through one man's trespass, much more have the grace of God and the free gift by the grace of that one man Jesus Christ abounded for many. 16 And the free gift is not like the result of that one man's sin. For the judgment following one trespass brought condemnation, but the free gift following many trespasses brought justification** [**Robertson's New Testament Word Pictures: The gift surpasses the sin.**]. **17 For if, because of one man's trespass, death reigned through that one man, much more will those who receive the abundance of grace and the free gift of righteousness reign in life through the one man Jesus Christ.**

**18 Therefore, as one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men. 19 For as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous. 20 Now the law came in to increase the trespass, but where sin increased, grace abounded all the more** [**Robertson's New Testament Word Pictures: The flood of grace surpassed the flood of sin, great as that was (and is).**], **21 so that, as sin reigned in death, grace also might reign through righteousness leading to eternal life through Jesus Christ our Lord.** [**Mounce: Only by understanding the depths of human degradation can we hope to grasp, even in part, the surpassing wonder of divine forgiveness.**]

Chris Arnold: God's love for us is apparent in His planning, in His attention to details. I don't want this to seem heretical, but I can't help but think that He planned our need for Christ because He wanted to show us His (as Paul put it) Superabundant Love.

## Apply (What is the point?)

1. **This** is about **that** (God does things with **purpose** and order)
2. Adam gets us in
3. Jesus gets us out

## Personalize (What do we do with that?)

1. Don't mess with 'this' or 'that' (don't mess with the **text**)
2. Understand the **first** Adam
3. Follow the **second** Adam

## Next week: Dead to Sin, Alive to God (6:1-14)

**1** What shall we say then? Are we to continue in sin that grace may abound? **2** By no means! How can we who died to sin still live in it? **3** Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? **4** We were buried therefore with him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life.

**5** For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his. **6** We know that our old self was crucified with him in order that the body of sin might be brought to nothing, so that we would no longer be enslaved to sin. **7** For one who has died has been set free from sin. **8** Now if we have died with Christ, we believe that we will also live with him. **9** We know that Christ, being raised from the dead, will never die again; death no longer has dominion over him. **10** For the death he died he died to sin, once for all, but the life he lives he lives to God. **11** So you also must consider yourselves dead to sin and alive to God in Christ Jesus.

**12** Let not sin therefore reign in your mortal body, to make you obey its passions. **13** Do not present your members to sin as instruments for unrighteousness, but present yourselves to God as those who have been brought from death to life, and your members to God as instruments for righteousness. **14** For sin will have no dominion over you, since you are not under law but under grace.

## Homework

Resources (our helps—order matters)

- Holy Spirit
- Bible: **Romans** (ESV)
- Church: [bit.ly/FlemingSS](http://bit.ly/FlemingSS)
- Tools: [bit.ly/romans2017](http://bit.ly/romans2017)

Our process

- Ask (the Holy Spirit for help)
- Read (**Romans**)
- Talk (about **Romans**—[bit.ly/romans2017group](http://bit.ly/romans2017group))
- Send (feedback to [jim314@yahoo.com](mailto:jim314@yahoo.com)) by Wed)

## Quotes & Observations

### Chris Arnold (Barclay)

This is a tricky section to read and to think about. Paul does not have a good track record of being succinct. Indeed, he hares off down verbal side-trails faster than one can conveniently keep up with. I wonder if he did it purposefully—to cause folks to pay attention and think, or if he did it unconsciously, out of brilliance. I strongly suspect a touch of both.

But Anyway

Barclay points out that the cultural mindset is strong in the Jewish community in that they see themselves as more of a collective, than a group of individuals. Therefore, this argument by Paul, that Adam's sin created a splash effect by which all were covered with the stain of sin, would impact the Jews pretty much like a smack in the face. You can take the cultural argument, or the domino argument, but the end result is the same: Sin entered the world through Adam. (Funny that Eve was not mentioned—at all. More fuel for the fire that Adam was representative of all mankind, maybe?) And since the consequences of sin are death, and sin covers all men through the actions of the first man, then the argument that all men/mankind are fated to die as well seems academic.

Barclay, indeed points out that Paul said it again, and better in his first letter to the Corinthians. **If we were to put the thought of this passage into one sentence, which, indeed, was the sentence which Paul set out to write at the very beginning, and which got sidetracked, it would be this: "By the sin of Adam all men became sinners and were alienated from God; by the righteousness of Jesus Christ all men became righteous and are restored to a right relationship with God." Paul, in fact, said this very much more clearly in 1 Corinthians 15:21: As by a man came death, by a man has come also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive.**

But then Paul, in another bout of grammatical gymnastics, reminds us that death already existed in the world, and sin existed in the world PRIOR to the coming of the LAW, but was not debited to us because the LAW had not defined the sin.

At this point my brain screams "YES!...huh?"

So, Paul is telling us that death and sin were built in to the world? From the get-go?

It sure seems that way from my reading. But why? This would seem to be an argument that agnostics and atheists would latch onto and use as an argument of the capriciousness of God. Indeed, the doubter latch on to the idea of narcissism,

capriciousness, and cruelty on the part of God . . . or even the fallibility of God. Let's not forget that Paul's letter to the Romans details that sin and death were already built into the world, but Adam's disobedience essentially gave substance to the sin. And like a good, and just Father, God, cannot just turn a blind eye and allow for sliders. Once the sin is "made flesh," the law—which defines the punishment for the sin—must be applied to ALL. A law that is not for everyone is not a law, but a loophole.

Except for what follows:

**But the gift of free grace was not like the trespass. For if the many died in consequence of the sin of the one, much more the grace of God and his free gift in the grace of the one man Jesus Christ abounded to many.**

What's that? That is the sound of a door opening in my brain. The Bible is rife with examples of the thoroughly planned abundance of God. He NEVER creates a situation of trial but that there is also a way of redemption. (Something that agnostics and atheists do not credit.) Paul describes that Just as one man opened, through disobedience, the floodgates to let the sin of the world loose, one man, Jesus, was a living example of loving obedience and conquered that sin through righteous redemption, restoring our relationship with the Father, and granting, freely, the gift of eternal life, which is, indeed, the antithesis of death! This is a gift that is not incurred by us, as sin, but is imparted to us, freely given, as a life preserver is thrown to a drowning man.

And my brain screams, "that seems like the hard way of doing things."

If God, omnipotent, omnipresent, all-knowing, was aware that we would be so ham-handed and sin-minded, why would he even bother?

The Bible, for all the fighting, scary bits, and head-scratching, heart-wrenching moments illuminated therein, is the most beautiful, and subtle of love letters to an increasingly proud and uncaring people. God's love for us is apparent in His planning, in His attention to details. I don't want this to seem heretical, but I can't help but think that He planned our need for Christ because He wanted to show us His (as Paul put it) Superabundant Love. [I realize that that sentence actually would contain certain capricious arrogance, but that is totally unintentional. The true intent of my words is that God planned for our need for Christ more than he set us up for failure. If that makes sense.] At the very least, He's planned FOR our need for Christ. God is always prepared.

The problem is not with God. The problem is with me. My sin, which continues to pull me away from God, and my heart's desire to cling to the things of God, are forever at war. And my mind cannot comprehend the things of God. So, it seems that here, we have an instance of a brilliant man of God, Paul, teaching the village idiot (me) things

that I cannot ever hope to understand. So, I have to take it on faith . . . by which I am saved, by the Grace of God . . . who's got this.

### Darla Skinner (Mounce)

Law increased sin. That is the sad story of humanity estranged from God. . . . Only by understanding the depths of human degradation can we hope to grasp, even in part, the surpassing wonder of divine forgiveness. (p. 145)

### Jessica Norris (Kroll)

Kroll identifies several contrasts between Adam and Jesus:

<u>Adam</u>	<u>Christ</u>
Condemnation	Justification
Disobedience	Obedience
Law	Grace
Sin	Righteousness
Death	Life

Kroll continued:

- 1) One offense by one man made all the world guilty of sin.
- 2) The resultant guilt of Adam's original sin is imputed to each of us.
- 3) Adam acted as our official representative when he cast his vote against God.

The command not eat from the tree was given only to Adam. It wasn't Eve's sin that brought guilt to the world, it was Adam's sin after hers. Death sneaked into the human race on the back of Adam's sin. But death was defeated in the human race on the back of Christ's righteousness. Adam is at the head of the family of man and Jesus is at the head of the family of God. Adam's sin was charged to our account but, Christ's righteousness was also charged to our account.

My biggest take away: I have always thought that both Adam and Eve's sin was equal to the fall of man. Kroll really opened my mind by pointing out that the command not to eat from the tree was given only to Adam because Eve wasn't around yet. Eve doesn't get off the hook. She still shouldn't have done something that she KNEW was forbidden but it brought up the issue of submission for me. Many women view submission as a sign of weakness when it is really the exact opposite. Eve faltered in her submission to her husband by eating from the tree when she knew she wasn't supposed to and then talked him into doing it as well. While Adam may be the one to have to answer for their sins and ultimately should have been stronger by telling her

no, his wife failed him. Being a submissive wife carries much more responsibility than it may appear. It is especially hard when you have a very strong willed wife compared to the husband who can be more passive. I may or may not speak from experience on that one. ☺

## Tim & Mila Archer (Maclaren)

### Romans 5:21: The Warring Queens

#### I. So, first, look at the two Queens who rule over human life.

SIN and GRACE are both personified; and they are both conceived of as female figures, and both as exercising dominion. They stand face to face, and each recognizes as her enemy the other. The one has established her dominion: "sin hath reigned." The other is fighting to establish hers: "That Grace might reign." And the struggle is going on between them, not only on the wide field of the world; but in the narrow lists of the heart of each of us.

#### II. Notice the Gifts of these two Queens to their subjects.

- A. Sin hath reigned unto Death
- B. Grace reigns unto eternal life

#### III. How this Queenly Grace gives her gifts.

- A. Through Righteousness
- B. Unto Eternal Life
- C. Through Jesus Christ our Lord