

Relationships by Faith 2016 Lessons 013 and 014

Romans 5:15-17 1

Romans 5:15 Scripture

“But, not as the offense so also is the free gift; for if, by the offense of the one the many did die, much more did God’s grace and the free gift in grace of the one man, Jesus Christ, abound to the many!”

Romans 5:16

Scripture

“And not as through one who did sin is the free gift, for the judgment is of one to condemnation, but the free gift followed is of many offenses to a declaration of ‘righteous’.”

Romans 5:17

Scripture

“For if by the offense of the one, the death reigned through the one, much more those who the overflowing fulness of grace and of the gift of righteousness are receiving, in life shall reign through the One, Jesus Christ.”

Romans 5:12

Scripture

“Just as through one man [Adam] the Sin Nature entered into the world, and the resultant spiritual death, as evidenced by physical death, is genetically transferred to all men because all sinned when Adam sinned.”

Romans 5:13

Scripture

13 For until law sin was in the world,
and sin is not counted when there is not law.

Romans 5:14

Scripture

14 but, the death did reign from Adam 'til Moses, even upon those not having sinned in the likeness of Adam's transgression, who is a type of him who is coming.

Romans 5:12-21

Overview

Summing up his argument in the first 11 verses of this chapter, Paul now explains how Adam's original sin entered (Ingressive Aorist tense) the world and brought with it both physical and spiritual death to all mankind (emphasis on spiritual death).

Romans 5:10-11

Scripture

“For while we were yet enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.”

“But not only this, but we also exult in God through our Lord Jesus Christ, through whom we have received the reconciliation”
Galatians

Romans 5:12-21

Overview

Paul is excited, stimulated; his genius is running full throttle.

He wastes no words.

When something is already understood in context, he leaves it out; when already comprehended, he brushes it aside.

Romans 5:12-21

Overview

He breaks off sentences; he shortens them to the barest, most dramatic structures to focus on some of the most vital principles in the entire Bible.

Driving straight to the point, he leaves as much as possible to implication. (R.B. Thieme, Jr.)

Why is he so excited!?

Romans 5:12-21

Overview

The creation, fall and redemption of man were deliberate moves of divine strategy in the invisible war. Out of this creation and fall and out of the redemption which was to follow, there was to come the complete revelation of the depths of the wisdom and the knowledge of God. (D.G. Barnhouse)

Romans 5:12

Review

He breaks off his Just as, so also comparison so he can establish some facts to head off some obvious objections to his statement that we “all sinned when Adam sinned”.

We saw those facts in verses 13-14.

Romans 5:12

Review

Adam's sin is genetically transferred (Ingressive Aorist tense) to the rest of the human race by physical birth, thereby implicating us all in his original sin.

As his descendants, we inherit his nature and we receive the condemnation of his transgression by imputation.

Romans 5:12

Review

“Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all men, because all sinned” [Romans 5:12].

In this verse, Paul makes three statements about the sin problem.

Romans 5:12

Review

He says that sin entered the world (Cosmos) through one man, Adam. Second, he says that this sin condemned Adam to death. Third, Paul says that this death spread to all humanity “because all sinned.”

Romans 5:12

Review

This last phrase has generated endless controversies in the history of the Christian church.

Did Paul mean that all die “because all sinned” personally as did Adam?

Or did he mean that all die “because all sinned” in Adam?

Romans 5:12

Review

The conclusion we reach has important implications for our salvation, since Paul's purpose in discussing Adam is to use him as a pattern of Christ.

Romans 5:12

Review

Paul's logic is that all humanity was "in Adam" when he sinned and, therefore, the whole human race was implicated, or participated, in Adam's act of disobedience.

Hence, Paul says, the condemnation of death that came to Adam automatically passed on to every human being.

Romans 5:12

Review

There are five reasons to believe that this is what Paul is saying in this verse.

Romans 5:12

Review

1. It simply isn't true that everyone died because they have personally sinned as Adam did. Babies, for example, die even though they have no personal sins. The only explanation for the fact that death is universal is that all sinned "in Adam."

Romans 5:12

Review

2. Grammatically, the Greek verb “sinned” in verse 12 is in the aorist tense.

This tense normally refers to an act that took place in the past at a single point in time.

Grammatically, then, “all sinned” most naturally refers to a single past historical event (Adam’s sin) and not to the continuing personal sins of his descendants.

Romans 5:12

Review

3. Paul goes on to explain in verses 13 and 14 what he meant in verse 12.

He says that all those who lived from Adam until Moses died even though they “did not sin by breaking a command, as did Adam” [verse 14].

Therefore, we know that they did not all die because they have sinned as Adam sinned.

Romans 5:12

Review

4. Four times in Romans 5:15-18 Paul explicitly states that Adam's sin (not our own personal sins) brought judgment, condemnation, and death to the whole human race.

Thus, the context of verse 12 clearly supports the idea that all die because "all sinned" in Adam.

Romans 5:12

Review

In verse 19, Paul sums up his argument in unmistakable language. He says, “By one man’s disobedience many were made sinners.”

Romans 5:12

Review

5. The logic of Paul's argument in this passage is that Adam is a type, or pattern, of Christ, that what happened to us in Adam is undone for us in Christ.

Romans 5:12

Review

Therefore, if we insist that verse 12 means that all men die because “all sinned” as Adam sinned, then we must make the analogy fit by arguing that all men live (or are justified) because all have obeyed as Christ obeyed.

Romans 5:12

Review

Such an argument turns justification by faith into salvation by works, the very opposite of Paul's clear teaching in Romans.

Paul's analogy here is that since "all sinned" in Adam and are, therefore, condemned to death in him, so all have obeyed in Christ and, therefore, stand justified to life in Him [see verse 18].

Romans 5:13

Revisited

Now verses 13 and 14 make sense. In these verses, Paul is simply proving what he stated in verse 12: that all die because “all sinned” in Adam.

He does this by looking at a segment of the human race, those who lived from Adam until Moses.

Romans 5:13

Revisited

To be sure these people were sinning, but since God had not yet explicitly spelled out His law until He gave it to mankind as a legal code through Moses, He could not justly condemn these people to death for their personal sins.

Romans 5:13

Revisited

This is what Paul is saying in verse 13. Nevertheless, they were dying, as Paul points out in verse 14.

Why? His answer is that they were dying because all humanity stands condemned to death in Adam.

Romans 5:13

Revisited

For until the Law sin was in the world; but sin is not imputed when there is no law.

FROM ADAM TO MOSES: Sin was in the world, death was in the world. But with the Law we now have the revelation of personal acts of sin.

Romans 5:13

Revisited

Once the Law was given we have the charge of God's +R made against man. These sins, now defined, have to be imputed. The question is to whom?

Romans 5:13

Revisited

The Law defined what sin was and was not and what was charged to man's account and what would be charged to Christ's account at the Cross.

Romans 5:13

Revisited

The OT Law brought to man the reality of personal acts of sin:

Principles:

1. Adam's sin is imputed to the human race. In Adam we all sinned.

Romans 5:13

Revisited

2. The Law defines personal acts of sins. Thou shalt and thou shalt not .

. .

3. Personal acts of sin are not imputed to any member of the human race. You cannot impute something to someone who is already dead and we are dead because of the imputation of Adam's sin. Born spiritually dead!

Romans 5:13

Revisited

4. Personal Acts of sin were covered by God in the OT and then, at the Cross imputed to Christ.

5. The OT Law describes what would be imputed to Christ at the Cross

Romans 5:13

Revisited

6. Prior to the OT Law, personal acts of sin were not specifically defined.

7. It took the OT Law to define personal acts of sin so they could be imputed to Christ at the Cross.

Romans 5:14

Revisited

“Nevertheless death reigned from Adam until Moses, even over those who had not sinned in the likeness of the offense of Adam, who is a type of Him who was to come.”

Not sinned the same way, but we still sinned and we are sinners.

Romans 3:23, "For all have sinned and fall short of the glory of God."

Romans 5:14

Revisited

Here Paul uses death as an illustration, and a rather final one, of the fact that all mankind is in Adam and in Adam all are counted as sinners.

ADAM WAS A TYPE

What Adam did infected the whole human race and what Christ did affected the whole human race.

Romans 5:14

Revisited

Principles:

1. The typology between Christ and Adam is limited, as in all types.

The issue is that only two perfect men have ever existed, Adam and Christ.

2. The first Adam was created perfect but by the exercise of his free will sinned bringing condemnation upon all mankind.

Romans 5:14

Revisited

2. The first Adam was created perfect but by the exercise of his free will sinned bringing condemnation upon all mankind.

3. The Last Adam was born perfect, no inherited or imputed sin, He lived a perfect life and was qualified to be the Saviour.

Romans 5:14

Revisited

4. The imputation of Adam's sin brings condemnation. the imputation of sins to Christ on the Cross brings justification.

5. Therefore, Adam is a type in that one man brought condemnation while one man brought justification.

Romans 5:13-14

Review

Remember, at the end of verse 12 Paul stops; leaving us hanging...

Paul interrupts his “Just as..., so also... comparison he began in v 12 to insert two digressions:

Vs 13–14: Death and sin before the law.

Vs 15–17: The contrasts between Adam and Christ.

Romans 5:13-14

Review

The first digression guards Paul's teaching in v 12 about the universality of death from the possible objection that people could not be held responsible for their sins if they did not 'transgress' the law of Moses (1f. 3:20 and 4:15).

Romans 5:13-14

Review

Paul responds simply by asserting the reality of universal physical death throughout the time before the giving of the law through Moses.

Romans 5:15-17

Preview

The second digression (15–17) highlights two points of contrast between Adam and Christ.

There is, first, a contrast in the effect of their actions:

Romans 5:15-17

Preview

Adam's trespass brought condemnation (16) and death (17); Christ has brought justification (16) and righteousness (17).

Romans 5:15-17

Preview

Secondly, there is a contrast in the power of these acts.

Adam's act has certainly been powerful enough, bringing as it has, sin and death on all the world.

But, Paul asserts, how much more powerful is Christ's act and its effects (15, 17).

Romans 5:15-17

Preview

This is because the grace of God is at work through Christ, and God's grace has power to more than conquer any act of Adam's.

A corruptible "seed", the genes of Adam, are of no comparison to the "incorruptible seed", the genes of Christ received in the New Birth by the spiritual Insemination from the Holy spirit.

Romans 5:15-17

Intro

Adam, whose fall resulted in incalculable misery for the human race, and Christ, the world's Savior (John 4:42; I John 4:14; cf. I Tim. 4:10), how is it possible to mention these two in one breath? How can Adam be a type of Christ? This Paul must first explain.

Romans 5:15

Scripture

“But, not as the offense so also is the free gift; for if, by the offense of the one the many did die, much more did God’s grace and the free gift in grace of the one man, Jesus Christ, abound to the many!”

Romans 5:16

Scripture

“And not as through one who did sin is the free gift, for the judgment is of one to condemnation, but the free gift followed is of many offenses to a declaration of ‘righteous’.”

Romans 5:17

Scripture

“For if by the offense of the one, the death reigned through the one, much more those who the overflowing fulness of grace and of the gift of righteousness are receiving, in life shall reign through the One, Jesus Christ.”

Romans 5:12-14

Review

“Art thou not from everlasting, O Lord, my God, mine Holy One? Thou art of purer eyes than to behold evil, and canst not look upon iniquity” (Habakkuk 1:12, 13).
The very definition of ‘Spiritual Death’!

Romans 5:15 “but not”

But is a strong adversative.

While Adam foreshadows Christ in many ways, we must also be aware of some significant differences.

Indeed, the whole treatment is largely on the basis of contrasts between the two.

Romans 5:15-17

“but not”

First comes a firm negative: not as the trespass is the grace gift, a term which puts some emphasis on the freeness of the gift.

The form of the conditional implies that the condition has been fulfilled, “If, as is the case—.”

Romans 5:15-17

“but not”

By the trespass of the one appears first for emphasis; the significant thing about Adam was his transgression.

The one clearly means Adam, but he is not named after verse 14.

There is not the slightest doubt that he is constantly in mind, but his name is not used.

Romans 5:15-17

“but not”

The result of the trespass of that one man was that the many died, which states the case with impressive simplicity.

The many can mean any of a number of things, such as “the majority” or “a great number”; it takes its meaning from its context.

Romans 5:15-17

“but not”

Here it signifies the totality of mankind.

This way of putting it forms an effective contrast with the one.

Romans 5:15-17

“but not”

In verse 14, Adam was a “type” or “pattern” (Gr. tupos) of one who would follow him, namely Jesus Christ.

Adam’s act had universal impact and prefigured Christ’s act, which also has universal impact.

Romans 5:15-17

“but not”

The point of similarity between Adam and Christ is that what each did affected many others.

Each communicated what belonged to him to those he represented.

Romans 5:15-17

“but not”

All people, without exception, belong genetically to Adam by their physical birth (12); but only those who come to faith, who ‘receive the gift’, who are “born from above” belong genetically to Christ (see also 1 Cor. 15:22–23).

Romans 5:15-17

“but not”

It is birth that counts.

So I am a sinner because I am born in Adam.

It is not a matter of my behavior but of my heredity, my parentage.

I am not a sinner because I sin, but I sin because I come from the wrong ‘family’.

Romans 5:15-17

“but not”

I sin because I am a sinner.

We are all involved in Adam's sin, and by being born "in Adam" we receive from him all that he became as a result of his sin-the Adam-nature which is the nature of a sinner.

Romans 5:15-17

“but not”

Solidarity in guilt implies solidarity in death, here, as in I Cor. 15:22, with emphasis on physical death as the evidence of spiritual death.

Sin and death cannot be separated, as is clear from Gen. 2:17; 3:17–19; Rom. 1:32; I Cor. 15:22.

In Adam all sinned; in Adam all died.

Romans 5:15-17

“but not”

“That is, when death entered the species, it went throughout the species, affecting every cell of everyone.

Romans 5:15-17

“but not”

Here Adam is looked upon as the federal head of the race, and that when he sinned, all of humanity sinned in him. (Wuest)

The reason why death affects all, Paul says, is that all sinned genetically in Adam.

Romans 5:15-17

“but not”

It is not our sins which stop us from inheriting the Kingdom of God, but our flesh and blood, our physical heritage.

1 Corinthians 15:50 (YLT)

50 And this I say, brethren, that flesh and blood the reign of God is not able to inherit, nor doth the corruption inherit the incorruption.

Romans 5:15-17

“but not”

Did you ever wonder why Eve was formed second, why she was made from Adam, not created separately? Because her genetics had to come from Adam, just like everyone who has been born since, with one notable exception.

Romans 5:15-17

“but
not”

1 Corinthians 15:47-49 (YLT)

47 The first man is out of the earth,
earthy; the second man is the Lord
out of heaven;

48 as is the earthy, such are also
the earthy; and as is the heavenly,
such are also the heavenly;

49 and, according as we did bear
the image of the earthy, we shall
bear also the image of the heavenly.

Romans 5:15-17

“but not”

1 Corinthians 15:45 (YLT)

45 so also it hath been written, ‘The first man Adam became a living creature,’ the last Adam is for a life-giving spirit,

Romans 5:15-17

“but not”

Adam's original sin is acquired by real imputation and "enters the world" for each individual when imputed at birth.

This sin is imputed into its home in the genetically formed old sin nature; the old sin nature (OSN) is therefore acquired genetically and is not an imputation.

Romans 5:15-17 not like

The effect of Adam's sin, then, was
disaster.

It meant death for everyone.

Romans 5:15-17 not like

Adam is the head of a Creation.

Christ is the head of a Creation.

Romans 5:15-17 not like

For the rest, however, the parallel is one of contrast, a fact which the apostle sets forth as follows:

Romans 5:15-17 not like

In these verses Paul shows that the parallel Adam-Christ is mainly one of contrast, in the sense that Christ's good far outweighs Adam's effectiveness for evil: the free gift is "not like the trespass," that is, is far more effective than the trespass.

Romans 5:15-17 not like

It is important to understand the phrase, ‘the many’:

a. The apostle uses the word many in a twofold sense.

In its first use (“the many died”) it indicates all of Adam’s physical descendants.

Romans 5:15-17

At the close of that same verse (“overflow to the many”) it indicates all those who belong to Christ.

This reminds one of Isa. 53:11, 12; Matt. 20:28; Mark 10:45.

Romans 5:15-17 not like

Verse 12 has shown that Adam was responsible for bringing into the world two evils: sin and death.

The apostle deals with both of these in turn: with Adam's sin or trespass (verses 15, 16), with death (verse 17).

He conceives of them as being intimately related, and mentions both in one breath.

Romans 5:15-17 not like

It is understandable that Paul can say that by reason of Adam's trespass the many died.

These many are those designated in 5:12 as "all mankind" (literally all human beings, everybody). Cf. I Cor. 15:22 "In adam all die".

Romans 5:15-17 not like

But, in connection with the work of God in Christ, for God's children this evil has been more than canceled out.

For them God's grace and his gift of salvation changed death into its very opposite.

Romans 5:15-17 not like

Death became a gain (Phil. 1:21)!
Moreover, as to sin, when grace entered, it more than merely returned man to his former state of innocence.

It bestowed on him righteousness (verse 17), and life (verse 18), that is, everlasting life (verse 21).

Romans 5:15

Scripture

“But, not as the offense so also is the free gift; for if, by the offense of the one the many did die, much more did God’s grace and the free gift in grace of the one man, Jesus Christ, abound to the many!”

Romans 5:15

Preview

Notice:

“offense vs “free gift”

“by the offense vs. “God’s grace and the free gift in grace”

“the many did die,” vs “abound to the many!”

Romans 5:15

Preview

“judgment vs. “free gift”

“of one sin to condemnation” vs. “of many offenses to a declaration of ‘righteous’.”

Romans 5:16

Preview

Again, in Adam's case a single sin was involved, a sin that resulted in condemnation.

But Christ, by his work of redemption, made provision for the forgiveness not only of that one sin but also of all those that followed from it.

Romans 5:16

Preview

His sacrifice sufficed for them all, and in fact was efficacious for all the sins committed by those who, by sovereign grace, were to place their trust in him.

For them condemnation was replaced by justification.

Romans 5:17

“For if by the offense of the one, the death reigned through the one, much more those who the overflowing fulness of grace and of the gift of righteousness are receiving, in life shall reign through the One, Jesus Christ.”

Romans 5:15-17

Adam did his descendants a grievous wrong, but Christ gave his people an abundant gift.

He not only reversed the effects of Adam's sin, but brought an abundance of positive blessings: he brought a whole new life.

