

Romans 5:12-21

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—

A. Therefore, just as through one man sin entered the world

1. **Therefore-** Gr. **dia touto-** *because of this, for this reason-* This is a connective phrase from what He had been saying to this new direction of thought. Paul has brought forth Christ as the answer for both man's sins and sin. He now explains the legality of how God bought forth redemption. God did not just haphazardly bring forth redemption neither did He do it any old way. He did it rightly and legally!
2. **just as-** Gr. **osper dia-** Just as legally man fell and Satan took control of mankind, in the exact same manner Christ came to legally regain man back unto God.
3. **one man-** Gr. **heis anthropos-** One man brought forth the fall for multitudes and in the exact same manner one man brings forth redemption and salvation for multitudes. God deals with one man. That is why salvation is only found in one man and no other name under heaven can save. [[Acts 4:12](#)]
 - a. This one man was Adam. He was the federal head of mankind. All of mankind were resident in his loins in the garden. What Adam did all of humanity did in him. Just like men in a space ship go where the spaceship goes, so it was in Adam. What Adam did and what happened to him, happened to us that were in him.
 - b. Eve was the first to sin in the garden, but we did not all die in Eve. It was not until Adam sinned did we also fall with him. He was our federal head. He was the head of Eve and all of us. We were all in His loins when He fell. After Adam sinned he was fallen. All of His seed born from Him share His fallen state.
 - c. It is because God deals with one man that redemption for the many are possible by the one man- Jesus Christ. Redemption involves saving a race. One man ruined a race that was in Him. Jesus wrapped up all of humanity in Himself and died to it. As the head of a new race we are born in Him righteous. All that were in Adam were ruined, and all that are in Christ are saved. This redemption is possible because God deals with race. That is why there is no redemption for angels. Angels are not a race. The angels do not procreate and make other angels. Each angel is a unique creation of God separate from the others. For the fallen angels to be redeemed they would each have to have their own redeemer. One redeemer could not redeem all of the angels. Many redeemers would have to redeem the many angels.

Because God deals with a race in one person, God could redeem humanity in one person- Jesus. God placed Adam into Christ and Adam was put to death in Him. All in Adam then died in Christ. God raised up Christ and placed every believer into Christ. The fall of Adam was forced upon all people, but God in love allows us to choose to be saved. What Satan does he does by force. What God does He does by love. Love demands a choice. If not it is slavery. Satan enslaves, but God liberates by giving choice. By raising Christ from the dead, he raised all of us in Him as well.

- d. The marvelous mystery of God is that I was placed into Christ, before I was ever in Adam. [[Ephesians 1:4](#)] says I was chosen in Christ before the foundation of the world. God had the answer of redemption before there was a fall. God saw me first in Christ before I was ever in Adam. What a glorious mystery! God saw me in the new race of Christ before I fell in the old race of Adam!

B. sin entered the world

1. **sin**- Gr. **Harmartia**- The singular principle of sin [noun], not plural acts of sin [verb]. Sinning proceed from the principle of sin.
2. **entered**- Gr. **eiserchomai**- *to come into*
3. **the world**- Gr. **kosmos**
 - a. The principle of sin is was passed to Cain and Abel by Adam's semen. The principle of sin is passed from each father to His children both male and female. All human men and women have the principle of sin in them, but it is the father that passes it on to his children.
 - b. The principle of sin resides in the physical body. [[Romans 6:6](#), [Romans 6:12](#), [Romans 7:5](#), [Romans 7:23](#), [Romans 8:3](#), [Romans 8:10](#)]
 - c. The physical body is not evil, it is what is in the human body that is evil [the principle of sin], which is the reason we all will die physically. If you have a splinter in your finger, you finger is not bad, but what is lodged in your finger is. It is the same thing with the principle of sin.

C. and death through sin

1. In the context this verse is talking about physical death.
2. It is true however, that spiritual death precedes physical death. Adam died spiritually before he died physically.
3. The principle of sin is passed from a father to his children. It is this principle of sin in the body that causes physical death even in infants. God creates all spirits alive. It is not until the age of accountability is sin imputed to a person's spirit and they die spiritually and are cut off from God. Babies that die go into the presence of God because their spirit's

are still alive unto God. However, multitudes of babies have experienced death from disease and failure to thrive. Death reigns over all humanity. All humans will die physically because of the sin principle in their flesh.

D. and thus death spread to all men

1. This again is speaking of the universality of physical death.

E. For all sinned

1. How did all men sin which brought forth physical death? All of us sinned in Adam when He sinned. The word sin means to miss the mark. Let's take our analogy of a space ship again. Let's say that the space ship that took Neil Armstrong and Buzz Aldrin to the moon missed it's mark and went off course thousands of miles from the moon. Could the astronauts hit their target when what they were in missed it? No, they missed the target to the degree that what they were in missed it. Adam missed the mark of God's perfection, sinned and fell. We were in him! What did we do? We also missed the mark, sinned, and fell as well! Because of this all men will die. The wages of sin is death. [[Romans 6:23](#)] We will see this point proven out in Paul's explanation of the fall of man in Adam in the next two verses.

13. (For until the law sin was in the world, but sin is not imputed when there is no law.

A. For until the law sin was in the world

1. Again the principle of sin was passed from Adam unto His children and thus it goes from father to children thereafter.
2. All mankind is born with the sin in their flesh, which is the agent of physical death in all people.

B. but sin is not imputed when there is no law

1. **imputed-** Gr. **ellogeo-** **to put into account**
2. There can be no penalty where there is no law. Sin can be present with no law, but it cannot be transgression until Law is introduced. Once Law is introduced sin becomes transgression.
3. The wages of sin is death- [[Romans 6:23](#)] This presents a problem. If there was no law given before Mt. Sinai, then why did all of humanity still die? Paul answers this in the next verse.

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.

A. Nevertheless death reigned from Adam to Moses

1. **reigned-** Gr. **basileuo-** *to rule as king*
2. Death reigned from Adam to Moses, but if the wages of sin is death,

and no one had the law to break which would incur the death sentence, then why did all die from Adam to Moses?

B. even over those who had not sinned according to the likeness of the transgression of Adam

1. **likeness-** Gr. *homoioma*- *a figure, image, likeness, representation*
2. **transgression-** Gr. *parabasis*- *to step besides, the breach of a definite, promulgated, ratified law*
3. Notice that this verse did not say that those from Adam to Moses did not sin. This verse said they did not sin in the likeness of how Adam did. Those from Adam and Eve did not have any laws to break. They still sinned because sin is anything outside of the will and nature of God. However, they were not guilty of transgression. Adam's sin in the garden was not just sin, but it was transgression. God had given Him one law- Do not eat of the fruit of the knowledge of good and evil. He even gave Adam the penalty if he did, which is that he would die. This is the giving of a law and when Adam broke it he was guilty of transgression not just sin.
4. Why did all those who lived from Adam to Moses still die even though they had no law? It was because of Adam's transgression. Adam incurred the death penalty when He ate of the forbidden fruit. Sin entered his body that day and when Adam and Eve had children that sin principle was passed to their children. It was the sin principle introduced from Adam passed on throughout humanity that is the reason all people die physically! There is not one human that does not have the sin principle working in their body, thus all will die because of it. There was only one man who was born without the sin principle in him, and that person was Jesus Christ. Jesus was born of a virgin. Since the woman does not pass the sin nature on to the children, but the father does, Jesus was born without a sin nature. Jesus' Father was God, who had no sin in Him to pass to Jesus. The blood of a child comes from their father. Jesus did not receive tainted blood from Joseph. His blood came from His Father which means His blood was the blood of God shed for our sins past, present, and future!

15. But the free gift *is* not like the offense. For if by the one man's offense many died, much more the grace of God and the gift by the grace of the one Man, Jesus Christ, abounded to many.

A. But the free gift is not like the offense

1. **free gift-** Gr. *charisma*- *gift of grace*
2. **offense-** Gr. *parabasis*- *same Greek word translated transgression*
3. How is the free gift of Christ not the same of the offense that came through Adam

- a. Here is the biggest difference- Adam transgression and the resulting death came upon humanity and humanity had no choice in the matter. It was forced upon them. How is what Jesus did different? It is different because what Jesus did which was to die and bring justification for all, is given as a gift. A gift is not a gift if it is forced on someone. A gift means it must be received or rejected. God will never force salvation on anyone. Every person has a choice to receive this gift by faith, or reject it in unbelief. Grace must be received or rejected. There is no middle ground between the two. To not receive God's gift of grace is to reject it.
- b. The error of Universalism says that all men are automatically saved because of what Jesus did for them whether they believe or receive Christ. This is wrong! This teaching is basically calling this verse false and saying that Christ's work is exactly the same as Adam's. Adam's deed forced death on us, and universalism teaches that life is also forced on all. Wrong, wrong, wrong! The devil forces, God gives us all a choice.

B. For if by the one man's offense many died

- 1. Adam's trespass caused the sin principle to pass to all his ancestors, so then all of them will die physically.

C. much more the grace of God and gift by the grace of the one Man, Jesus Christ, abounded to many

1. grace of God

2. gift- Gr. *dorea*

- 3. This verse uses the words gift, grace of God, gift by grace, to describe what Jesus did and now offers. Nowhere do you see what Adam's work called a gift or given by grace. Adam's work of trespass and subsequent death was forced upon mankind. Jesus offers salvation and righteousness as a gift of His grace!

- 4. **abounded to many-** God's gifts are always bountiful and tend to plenty. Adam's deed that passed on to us causes diminishment, lack, and poverty.

- 5. **many-** Some would misinterpret [[Matthew 7:14](#)] to say that there will be few saved people. However, Revelation is clear that the redeemed through the blood of the lamb cannot be numbered! [[Rev. 7:9](#)] This number however is few in the comparison of those who will be lost and damned due to their unbelief and rejection of Jesus Christ.

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.

- A. **And the gift is not like that which came through the one who sinned.**
 - 1. Again the apostle uses the word gift in reference to the finished work of Christ. This is what makes it not like the act of Adam.
- B. **For the judgment which came from one offense resulted in condemnation**
 - 1. judgment- Gr. krima
 - 2. The one trespass of Adam resulted in condemnation for all mankind. That judgment was death. [Romans 6:23]
- C. **but the free gift which came from many offenses resulted in justification**
 - 1. **free gift**- Once again it is stressed that what Jesus did and offers is a free gift to be accepted or rejected. It is not forced on anyone like Adam's was.
 - a. Jesus bore the full number of the sins of mankind. His one act of obedience brought justification.
 - 2. **justification**- Gr. dikaioma- a state of being right, one being in the state of being as they ought to be before God.
 - 3. Adam produced one trespass that brought judgment. Jesus bore a multitude of trespasses and their judgment, put them all away, and brought justification. Jesus is more powerful than Adam!

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.)

- A. **For if by the one man's offense death reigned through the one.**
 - 1. **reigned**- Gr. *basileuo*- *to rule*
 - 2. Sin rules over man because of Adam, but man was created to rule. Jesus the Man is ruler of all!
- B. **much more those who receive abundance of grace and of the gift of righteousness**
 - 1. **who receive**- Gr. *lambano*- *to take*- *present active*- *actively taking*- The present tense is used because as the gospel is being preached around the world, those who are actively taking the offered gift of salvation are being justified and saved! It must be taken!
 - a. This strikes at the heart of universalism which teaches that all men are automatically saved because of what Jesus did.
 - b. Salvation must be received [taken]
 - 2. **abundance of grace and of the gift of righteousness**
 - a. Over and over and over Paul is stressing that redemption through Jesus Christ is a **gift of grace**. This gift must be received [taken] or it is rejected. There is no middle ground. God has purchased our freedom, and now it is up to man to accept or reject it. A

forced gift is no gift!

- b. It goes against every fiber in natural man to accept righteousness as a free gift. Man is addicted to trying to achieve it himself. From the sowing of fig leaves in the garden to the myriads of religious observances made by millions of adherents of religion today, righteousness is something man feels he must obtain by his own works and merits.
- c. It takes humility to take the free gift of righteousness.
- d. It takes faith to receive the free gift of righteousness. You must believe the record of God about what He has done for us in Christ and not trust your own feelings and natural inclinations of the flesh that compels you to obtain righteousness by personal works.

C. will reign in life through the One, Jesus Christ

- 1. **Reign-** again sin rules in an unbeliever, but the believer himself rules in Christ. Since the garden we were created to rule. [[Gen. 1:26-27](#)]
- 2. **The One, Jesus Christ-** We can only receive righteousness and rulership through One. That One is Jesus Christ of Nazereth- the God Man.
 - a. We reign in life by receiving God's grace and the gift of righteousness. You cannot rule in this life by trying to conquer and trying to achieve your own righteousness. This will only cause you to fall to further degradation. We will rise and rule by grace and the gift of righteousness through Christ.
 - b. Anything we need today can be received by God's grace. Anything we need to rule over can be by accepting the free gift of righteousness by faith in Christ finished work.

18. 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.

A. Therefore, as through one man's offense judgment came to all men, resulting in condemnation

- 1. Adam committed treason and trespass against God. He was judged and He fell from his position with God. When He was judged and fell then everyone in Him experienced it as well.

B. even so through one Man's righteous act the free gift came to all men, resulting in justification of life

1. righteous act- Gr. *dikiaoma*

- a. Jesus righteous act was his submission to His Father in obedience unto the death of the cross- [[Phil. 2:8](#)]
- b. This act was based upon ultimate and complete trust in His Father that He would be raised from the dead and restored to glory.

2. justification of life- Jesus had a righteous life. This life is given to us in the new birth. Our new spiritual life is righteous.

C. Sinners can do many outwardly good things but they remain in the prison of sin and condemnation because they have spiritual death. Believers can do bad things but they are in the position of righteousness because of the new principle of righteous life they possess as an eternal possession through their faith in Christ.

19. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

A. For as by one man's disobedience many were made sinners

1. **disobedience-** Gr. *parakoe-* *to fail to listen to or hearken to*

a. Adam heard God speak directly to Him not to eat of the tree of the knowledge of good and evil, and that in the day he did, he would die. Adam turned a deaf ear to God's admonition and did it anyway. Eve was deceived [she had second hand information], but Adam was not deceived. [1 Tim. 2:14] Adam disobeyed.

b. disobedience is a direct result of unbelief, so much so, they are interchangeable in the New Testament

1b. [Acts 5:32]- give the Holy Spirit to those who obey [believe] Him

2a. [Gal. 3:1]- obey [believe] the truth

3b. [Gal. 5:7]- obey [believe] the truth

4b. [2 Th. 1:8]- do not obey [believe] the gospel

5b. [Heb. 5:9]- eternal salvation is given to those who obey [believe] God.

6b. [1 Pet. 4:17]- obey [believe] not the gospel of God

c. Obedience that God accepts in the New Testament is the obedience of faith.

1c. [Romans 1:5]- obedience of faith

2c. [Romans 16:26]- obedience of faith

2. many were made sinners

a. We all received the Adamic sin principle through our natural birth. This sin principle is an active force that leads all men to sins and to separation from God, and slays them.

B. so by the obedience of one shall many be made righteous

1. **obedience-** *hupokuo-* *to listen or hear under- to listen and then submit under to what is heard*

a. True obedience comes from faith. Jesus believed his Father and acted accordingly.

b. Jesus had to trust the Father in the Garden of Gethsemane. He had to believe that if He became sin and took on the sins of all

humanity and was cut off for it, that God was true to His Word to raise Him up the third day and restore Him to His place of Glory. Jesus gave it all up in trust and faith in His Father. Faith finds its strength in love. Jesus was fully persuaded of God's eternal love for Him. He could trust His Father in even death!

2. It was Jesus absolute obedience in life and in death that is credited to the believer. Jesus obtained righteousness under the Law by perfect obedience. He fulfilled the Law in His perfect life. He ended his life with the ultimate obedience- allowing Himself to be separated from His Father He had been in union with for eternity. Jesus fulfilled the sacrifices in His death.
3. We are blessed by God because of obedience. However, the obedience that God's blesses is PERFECT obedience during one's entire lifetime! No human has been able to give to God the obedience He requires to bless us, except ONE MAN. Jesus Christ lived a perfect obedience from the manger to the cross. He did it as our representative! His High Priest duties began at birth and continues on throughout eternity. Jesus lived and died has our representative. What Jesus accomplished in His finished work- is credited to us as righteousness by faith. Praise God!

20. Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:

A. Moreover the law entered

1. entered- Gr. *pareiserchomai*- to enter in alongside

- a. The Greek word was used of a minor actor coming onto stage for a brief time reveal the villain to introduce the hero.
- b. The Law was temporary. It came on the stage of humanity for a short time to point out man's problem- sin, and to point to the major actor and hero in the human drama- Jesus who would save and redeem man.
- c. The Law exposed man's sin and taught about the coming redeemer.
- d. The Law came alongside. Along side of what? Along side of the Abrahamic Covenant! Before the Law the Jews lived under the Abrahamic Covenant of grace. God blessed them because He made an oath to Himself to do so. It was not until the Jews accepted another covenant were they now blessed by perfect observance to God's laws. No one could do this so God allowed animal sacrifices be killed to cover their sin. These represented Jesus' finished work for them. The Jews were blessed because of the blood of the Lamb, and not their works.
- e. You could operate under either one of these covenants. If you had

faith you could move under the blessing and protection of the Abrahamic covenant. One great example of this was David. David killed Goliath trusting in the covenant of Abraham and not the Law. When David sinned with Bathsheba the Law said he must be killed. David trusted in the Abrahamic covenant and was spared.

- f. Today we live in the New Covenant which is the fulfillment of the Abrahamic Covenant. God promised his grace to Abraham and to His SEED. Jesus Christ is his seed. When are in Christ and we are now Abraham's seed and heirs according the to promise!
[Gal. 3:29]

B. that the offence might abound

1. Many misread this to say that God gave the law to make sin abound. NO! No, He did not!
2. **offence-** Gr. **paraptoma-** *stepping out of the clearly marked way*
 - a. God gave the Law to make offense or transgression to abound
 - b. Sin was in the world before the Law, but there was no transgression with Law. Once Law is introduced then sin becomes violation and transgression. It takes law to bring out the outward revelation of what is hidden in man's hearts! When Law is introduced then men realize there is something within that does not want to obey God or do what is right. He has a revelation that He is a sinner before God.

C. But where sin abounded

1. **sin-** Gr. **harmartia-** *missing the mark*
 - a. Transgression is sin. You can have sin and no transgression, but you cannot have transgression and no sin. So sin did abound because transgression which is sin abounded.

D. grace did much more abound

1. Grace is more powerful and abundant than sin. Sin is the by-product of man and fallen creation. Grace is the by-product of God. What is of God is always greater and more abundant than what is of man or creation.
2. When we say that our sin is too great for God to forgive, we commit the sin of blasphemy and foolish pride! To say what came of you is greater than what comes from God is insolence at it's height!
3. Accept that Jesus's sacrifice was greater than your sin! Accept forgiveness. Accept God's grace right now!

21. That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

A. that as sin hath reigned unto death

1. The wages of sin is death- [Romans 6:23a]
- B. even so grace might reign through righteousness unto eternal life by Jesus Christ our Lord**
1. but the gift of God is eternal life through Jesus Christ our Lord- [Romans 6:23b]
 2. grace reigns through righteousness. Righteousness gives the right for God to be good to you in His grace. God's justice and righteous wrath has been satisfied in the finished work of Jesus. The righteousness of Jesus has been conferred upon us. This is the means, foundation, and portal through which the fulness of grace and grace upon grace are lavished upon us now and in eternity!