

## Romans 5B

- A little review
  - Chapter 1 – Ever since the beginning, men are sinful, depraved, unrighteous
  - Chapter 2 – Men are without excuse and all are under condemnation
  - Chapter 3 – The solution cannot be found in works, since no man seeks after God and all men have sinned and fallen short of the Glory of God
    - But men can have the righteousness of God through the ransom paid by Jesus
  - Chapter 4 – The means of obtaining God’s righteousness is and always has been by faith in God’s promises, not by law or rules
  - As Paul says elsewhere...

[Phil. 3:8](#) More than that, I count all things to be loss in view of the surpassing value of knowing Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them but rubbish so that I may gain Christ,  
[Phil. 3:9](#) and may be found in Him, not having a righteousness of my own derived from *the* Law, but that which is through faith in Christ, the righteousness which *comes* from God on the basis of faith,

- Chapter 5 – Then we began a series of chapters examining the consequences of righteousness through faith
  - Last week the consequence was our relationship with God is altered permanently (Question #1)
    - We have been reconciled, and having been reconciled,
      - We stand acquitted
      - We receive the Spirit,
      - We stand in God’s grace
      - We find joy even in tribulations,
      - We are no longer subject to wrath
      - We have peace with God

- But Paul has only begin to described the benefits of having been acquitted through faith
  - But at the end of chapter 5 pauses in a sense to answer a question of how can these benefits be ours simply by the death of one man?
- Question 2 was how can the process of justification by faith actually work through the life and death of one man?

[Rom. 5:12](#) ¶ Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned —

[Rom. 5:13](#) for until the Law sin was in the world, but sin is not imputed when there is no law.

[Rom. 5:14](#) 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.

- Paul now uses a series of contrasts to illustrate how faith in Christ acts as an antidote to the Fall
  - Paul first establishes the effect of Adam's actions
    - And then he contrasts the actions of Christ and their effect
- Each men, Adam and Christ, act as the federal representative of a group of people
  - Their actions carry consequences for their respective representatives
  - In the case of Adam, his actions resulted in sin entering the world
    - At the point Adam sinned, he brought about the penalty God had previously declared
      - In the day you eat of it, you shall surely die
      - Spiritually, Adam had come under a sentence of eternal death
    - God then added a requirement for physical death in Genesis 3:19
  - So death has entered...but it gets worse
    - Death spreads to all men
      - Spreads is dierchomal – to go through, pass through

- Passing through, traveling through
- Death spread
  - It wasn't that God individually assessed each descendant of Adam, found sin, and then pronounced the same sentence
  - Death, the penalty of sin, spread (passed from) one person to the next
    - Why?
  - Because all sinned
    - So all men suffered the same penalty
- Something is passing from Adam to all his descendants that results in 100% of his descendants sharing in his sin and therefore sharing in his penalty
- This raises an interesting question
  - How can men considered sinners when not all men knew the rules to follow
    - And certainly not every man repeated the same mistake as Adam?
    - Adam knew the rule he must obey, and he willingly disobeyed
    - What about those who come after him?
  - Paul says in verse 13 that sin was present in the world prior to (or even until) the Law appeared with Moses' time
    - But there could be no imputation of sin (ellogeo)
    - Sin couldn't be charged to our account unless there was a law we were breaking
  - Yet in verse 14, Paul makes the obvious point
    - Death has been a part of every man's life since Adam
    - It reigned from Adam to Moses
      - Even for those who never repeated Adam's specific mistake

- Here's what Paul is saying
  - Death is the consequence of sin
    - And Death reigned since Adam
    - Therefore sin has been a part of every man's life since Adam
  - But sin is by definition a transgressing of a standard or law
    - Yet before Moses, men were without the Mosaic Law
      - So why were men still were dying from sin
      - Those men weren't repeating the specific mistake that Adam made in the Garden
        - Yet men were still dying from sin
    - These facts lead us to only one conclusion...
      - Sin is not based on repeating Adam's specific mistake
      - Nor is sin defined simply by the rules given in the Mosaic Law
    - Sin is more than a single act and more than the laws given to Moses
      - It is a part of every man's very nature
      - And it defines us, and is part of everything we do
  - This is the meaning of original sin
    - Men inherit a nature from our parents that drives us to sin
    - Men are NOT sinners because at some point in our life we start to sin
      - We are BORN sinners, therefore we immediately being to sin
      - Two-year olds are nothing if not blatant sinners
  - Sin It is a transgressing of God's standard of perfect holiness
    - It cannot be addressed through better living

- Because we are sinful even before we know what sin means
  - It requires a new start, a new nature received from a new parent
- Thus enters our solution in the form of the Second Adam
  - Adam was not only the federal representative of all sinful men
  - But in verse 14, Paul says that Adam also serves as a type or a model of another man who was appointed to come to rectify Adam's sin

[Rom. 5:15](#) ¶ But the free gift is not like the transgression. For if by the transgression of the one the many died, much more did the grace of God and the gift by the grace of the one Man, Jesus Christ, abound to the many.

[Rom. 5:16](#) The gift is not like *that which came* through the one who sinned; for on the one hand the judgment *arose* from one *transgression* resulting in condemnation, but on the other hand the free gift *arose* from many transgressions resulting in justification.

[Rom. 5:17](#) For if by the transgression of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.

[Rom. 5:18](#) ¶ So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men.

[Rom. 5:19](#) For as through the one man's disobedience the many were made sinners, even so through the obedience of the One the many will be made righteous.

- Here's where Paul really draws out the contrast
  - The gift is different than the curse that came through Adam
    - Paul looks at five aspects of the differences between Adam and Christ
  - First there is the nature of their actions
    - Adam's actions resulted in transgression spreading to the many
    - Christ was the source of God's grace, which abounded much more
      - The acts were not equal in power...Christ's act was much more powerful in it's effect

- The word abound is perisseuo, over and above, more than enough
- Next, is the scope of their actions
  - Adam's single transgression brought judgment on all his descendants (all men of the flesh)
  - But Christ's single act of sacrifice could bring justification to cover many transgressions His descendants (all men of faith)
- In verse 17, Paul looks at the consequences of their actions
  - One man's mistake brought the world into bondage and under the penalty of eternal death
  - One act of another man, Christ, can bring eternal life to many on the basis of a new birth and a new nature
- In verse 17-18, Paul describes the quality of each man's actions
  - One man's disobedience left all mankind condemned because it gave all men a nature that knew only sin
  - And another man's complete and total obedience (sinlessness) allowed God to be just in assigning Christ's sinlessness to us as righteousness
- And all this made possible through faith
- I think of it this way
  - Adam's mistake in the Garden was to reject God's word
    - To repudiate faith in God's promise
  - So God devised that redemption would be possible only through a correcting of that error in the life of every believer
    - We hear a promise in God's word and we reverse the mistake by accepting God's word and living according to it
    - And through faith, God restarts our life
      - We no longer trace our genealogy to Adam, but to Christ

- That's why Jewish genealogies were lost in the temple
- We are born again in Christ, and receive His nature in place of Adam's

[Rom. 5:20](#) The Law came in so that the transgression would increase; but where sin increased, grace abounded all the more, [Rom. 5:21](#) so that, as sin reigned in death, even so grace would reign through righteousness to eternal life through Jesus Christ our Lord.

- This verse is a bookend tied together with verse 12-14
  - Here we have the fifth contrast
- The Mosaic Law arrived so men could fully appreciate their sin
  - Transgressions could increase by our knowledge of it's existence
    - Not start, not be reversed, but increase
  - But the increasing awareness of our sin only makes the need for and the benefits of God's grace all the more compelling
    - Where sin increases, grace abounds more
    - So as sin reigned and death spread to all,
      - God's plan of redemption by grace reigned all the more through the righteousness of Christ
  - So this is the contribution of each man's work to God's plan of redemption
    - Adam made redemption necessary, and the Law made the need all the more evident
    - This served God's eternal purpose in that it amplified the meaning and significance of God's grace

- Warren Weirsbe said

"Adam came from the earth, but Jesus is the Lord from heaven (1 Cor. 15:47). Adam was tested in a Garden, surrounded by beauty and love; Jesus was tempted in a wilderness, and He died on a cruel cross surrounded by hatred and ugliness. Adam was a thief, and was cast out of Paradise; but Jesus Christ turned to a thief and said, 'Today shalt thou be with Me in Paradise' (Luke 23:43). The Old Testament is 'the book of the generations of Adam' (Gen. 5:1) and it ends with 'a curse' (Mal. 4:6). The New Testament is 'The book of the generation of Jesus Christ' (Matt. 1:1) and it ends with 'no more curse' (Rev. 22:3)."

- So, our justification is a perfect demonstration of God's grace
  - And Adam's sin and our sin work to magnify God's grace
    - In that our sin gives opportunity for God to show mercy through Christ
  - But there's an opportunity for men to hear that truth and allow their sinful hearts to take that truth and run the wrong way with it
    - We could say to ourselves that our sins don't matter to God
    - We can sin all we want
      - We might assume that is a consequence of salvation by faith
      - Works don't matter, whether good or bad

[Rom. 6:1](#) ¶ What shall we say then? Are we to continue in sin so that grace may increase?

[Rom. 6:2](#) May it never be! How shall we who died to sin still live in it?

[Rom. 6:3](#) Or do you not know that all of us who have been baptized into Christ Jesus have been baptized into His death?

[Rom. 6:4](#) Therefore we have been buried with Him through baptism into death, so that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life.

[Rom. 6:5](#) For if we have become united with *Him* in the likeness of His death, certainly we shall also be *in the likeness* of His resurrection,

[Rom. 6:6](#) knowing this, that our old self was crucified with *Him*, in order that our body of sin might be done away with, so that we would no longer be slaves to sin;

[Rom. 6:7](#) for he who has died is freed from sin.

- What Paul is introducing here is a three chapter section on the consequences of justification (salvation) for sin in the life of a believer
  - How our justification (a past event) guarantees not only our resurrection into glory (a future event) but also a means of putting away sin in our bodies (a present event)
  - Chapter 6 opens this discussion with the necessary question why?
    - Why obey? Why put away sin, especially in light of how grace works (abounding more than sin)
- Paul starts with the question, shouldn't we just sin without concern now?
  - In a perverse suggestion that more sin just gives greater opportunity for God's grace
    - Paul's answer is to argue for congruence
      - He says we must align what we know with who we are
      - And we must align who we are with what we do
  - Then Paul states his premise
    - If we have died to sin, how can we live in it?
      - Living in it here doesn't mean live with sin but rather purposely pursue it
- How did we die to sin?
  - First, all believers are baptized into Christ
    - Baptism of the Holy Spirit, not of water
  - But water pictures the spiritual process of baptism by the HS
    - Going into the grave (water)
  - But if we have been united with Christ in death, then what kind of death did we experience through the Holy Spirit?
    - Paul says the death that is ours through the baptism of the Holy Spirit
    - We are not saying that the Christian has died physically

- Rather, God identifies us with His Son's death
- In effect, we are placed alongside Christ in His grave

[Gal. 2:20](#) "I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the *life* which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself up for me.

[Col. 2:9](#) For in Him all the fullness of Deity dwells in bodily form,  
[Col. 2:10](#) and in Him you have been made complete, and He is the head over all rule and authority;

[Col. 2:11](#) and in Him you were also circumcised with a circumcision made without hands, in the removal of the body of the flesh by the circumcision of Christ;

[Col. 2:12](#) having been buried with Him in baptism, in which you were also raised up with Him through faith in the working of God, who raised Him from the dead.

[Col. 2:13](#) When you were dead in your transgressions and the uncircumcision of your flesh, He made you alive together with Him, having forgiven us all our transgressions,  
[Col. 2:14](#) having canceled out the certificate of debt consisting of decrees against us, which was hostile to us; and He has taken it out of the way, having nailed it to the cross.

- Then God instituted water baptism to give us a specific picture of that spiritual event
  - By Paul's discussion of baptism here and elsewhere in 1Cor, it's clear that Paul doesn't regard water baptism as an optional event in the life of a Christian
- What then is the meaning for us today that we have been assigned the death of Christ?
  - Just as Christ was risen from the grave, we came back to life in a new way as well
    - In newness of the spirit
      - We now have a new Spirit within us that is the same Spirit that raised Christ from the dead
      - Just as we came out of the water, we can consider ourselves raised from the dead
      - Like Col 2:13
  - Paul then gives the conclusion for how to respond to this change
    - Our old man was assigned a place in the grave with Christ

- And through the baptism of the Holy Spirit, we came to life with a new Spirit
      - That newness of life (v4)
      - We were united with Him in His death, so we can trust that our new spiritual life today shares in His spirit of life
      - In a future day, we will see our body of sin done away with (v6)
  - But what about today?
    - When you have died in this way, you have been freed from sin
- Now this statement is Paul's premise
  - When a death takes place, it changes relationships
    - A man whose wife dies immediately experiences a change in his relationships
      - To his wife certainly
      - But also to other women and to his personal schedule and lifestyle
      - While he could go on living as if he were still married, but it would be unnecessary and counterproductive
  - The death we experienced by our baptism into Christ's death means we are freed from our past relationship to sin
    - Just like the husband, the change is part fact, part perspective
      - In fact something has changed
      - But the perspective may not change
    - Before death of wife, man had a relationship in fact
      - Though his perspective might or might not agree with it
- The rest of 6, Paul deals with our perspective
  - In 7 he turns to the reality of our changed relationship to sin