

Romans 5:12-21

“where sin increased. . .”

a. Our participation with Adam. (5:12-14)

“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-- 13 for until the Law sin was in the world; but sin is not imputed when there is no law. 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.”

Adam

Adam is a prototype of humanity.

“18 So then as through one transgression there resulted condemnation to all men,

“Imputed sin”

**Adam is a type of Christ.
“the second Adam”**

even so through one act of righteousness there resulted justification of life to all men.”

“Imputed life”

Three kinds of sin

1. Our *imputed* sin from Adam
2. Our *inherited* sin from nature
3. Our *individual* sin from volition

“... grace abounded all the more”

b. Our participation with Christ. (5:15-19)

“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. 16 And 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.

Difference #1 “in degree”

Adam

“the one transgression”
“the many died”

Christ

“the free gift”
“**much more** did the grace of God and the gift by the grace of the one Man, Jesus Christ, **abound** to the many.”

Adam’s *small transgression* had a large effect. One sin spread death to millions. These millions create a *great transgression* that was covered by the blood of Christ.

The meaning of “all men”

1. Every person (Universalism)
2. All classes (Jew and Gentile)
3. All people “potentially”

4. All who are “in Adam” (everyone by birth) & “in Christ” (everyone by faith).

I Corinthians 15:22-23

“For as in Adam all die, so also in Christ all shall be made alive. But each in his own order: Christ the first fruits, after that **those who are Christ’s** at His coming.”

Romans 5:17

“**those who receive** the abundance of grace and of the gift of righteousness”

“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. 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. 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.”

Difference #2 “in kind”

Adam

“one transgression”

“disobedience”

“judgment”

“condemnation”

“death”

“all men”

“the many were made sinners”

Christ

“one act of righteousness”

“obedience”

“justification”

“all men”

“the many will be made righteous.”

c. Our life with Law and Grace. (5:20-21)

“20 And the Law came in that the transgression might increase; but where sin increased, grace abounded all the more, 21 that, as sin reigned in death, even so grace might reign through righteousness to eternal life through Jesus Christ our Lord.”

Law exposes

Imputed sin from Adam

“20 And the Law came in that the transgression might increase;”

**Individual sins from volition
that come from our inherited sin
from nature**

“21 that, as sin reigned in death”

Grace erases

Imputed righteousness of Christ

“but where sin increased, grace abounded all the more,”

“even so grace might reign through righteousness to eternal life through Jesus Christ our Lord.”

Our “position” in Adam and in Christ.

**Adam and “original sin”
shows us the nature of**

our positional relationship with **Christ**.

Just as I am guilty apart from my actions so I am righteous apart from my actions.

That which I know by faith

Our position in Adam

Our position in Christ

Our sinful nature, which leads to sinful choices.

Our new nature, which leads to godly choices.

That which I know by experience