

# ROMANS 21 – 5:12-19

## *By One Man*

### 1. 5:12

- a. *"wherefore"* – a **man** has brought life not the law – 2 Tim 1:9-10, 1 Cor 15:21-22
- b. As all have sinned by one (Adam), in one all shall live (Christ) – 5:12 & 5:18
- c. *"By one man sin"* and death enters; by one man righteousness and life is given
- d. Man is unlike the angels created all at once, all from one man teaches something
- e. Paul speaks more of the need for Adam than others - Rom 5:12, Col 1:16, Eph 3:9
- f. Sin did not enter from a pre-Adamite race, but from Adam; gap theory is wrong
- g. Understanding sin affects psychology, politics, law, sociology, philosophy, etc.
- h. Sin is the reason for death, pain, suffering, judgment, injustice, poverty, etc.
- i. All practical evil in the world is a result of sin, not God, not righteousness
- j. The irony of blaming God for sin, when the god of this world, brought sin in
- k. If sin is ignored then the need for a Saviour is gone, the cross is ineffectual
- l. Sin is every day, sin is the course of the world: malice, greed, selfishness, pride
- m. Paul has proved all are guilty, but now he is explaining its origins; our nature.
- n. *"death passed upon all"* - All born in Adam's image die because of sin
- o. In Adam's fall, we sinned all by imputation, and we continued to sin

### 2. 5:13-14

- a. *"sin entered the world"* not by the law or fiat, but by one man
- b. *"sin is not imputed"* God intervened with Cain, Lot, Abimelech in Gen 20
- c. Man was left to prove to God that he was righteous, without law – Rom 2:12
- d. *"death reigned"* – as when he flooded the world and destroyed Sodom – Gen 6:5
- e. *"similitude of Adam's"* – In that he was sinless, and was given a command
- f. *"who is the figure"* – The Bible will tell us when types are used – Jer 18:6, Isa 5:7
- g. This figure in Adam is beyond any type of the law or prophets – Col 2:17

### 3. 5:15-17

- a. 5:15 describes the act; 5:16 describes the imputation; 5:17 describes the result
- b. Offence = Adam's sin; Free Gift = righteousness – Rom 3:22, 24, 4:4, 5:1, Eph 2:8
- c. *"not as... so also"* = there's a difference between them though both are heads
- d. *"through the offence..."* – Adam's offence, not his good work imputed to all
- e. *"much more"* – than the act of a man, is the grace of God, and that a gift!
- f. *"hath abounded"* – A precursor to Rom 5:21, abounded to righteousness and life
- g. 5:16 – One sin = condemnation to all; many offences = justification to all.
- h. 5:17 – *"much more... they shall reign in life... by one"* - In Christ, all may now live!

### 4. 5:18-19

- a. Adam the figure of Christ: one brought death, the other brings life – 1 Cor 15:45
- b. One had everything to lose; the other gave it all to receive more abundantly!

## Figure of Christ in Adam (Rom 5:14)

*“Nevertheless death reigned from Adam to Moses,  
even over them that had not sinned after the similitude of Adam's transgression,  
**who is the figure of him that was to come.**”*

*- Romans 5:14*

1. Both were men (*though Christ was also God manifest in the flesh*)
2. Both had God as their father
3. Both were made without sin
4. Both had bodies of flesh and blood
5. Both were named by God
6. Both bore God's image
7. Both could live forever
8. Both were offered dominion over the world
9. Both were given a choice of obedience
10. Both talked to God in a garden
11. Both were made under a law
12. Both chose death, to be made sin
13. Both performed one act for all humanity
14. Both were cursed
15. Both bore thorns
16. Both died because of sin
17. Both willingly died by a tree
18. Both brought imputation upon all
19. Both brought something to reign over the world
20. Both obtained something that others could not