

## Lesson 13 in our Study of Romans – 5:14-21

Amazing grace how sweet the sound  
That saved a wretch like me  
I once was lost, but now I'm found  
Was blind but now I see

'Twas grace that taught my heart to fear  
And grace my fears relieved  
How precious did that grace appear  
The hour I first believed

Through many dangers, toils, and snares  
I have already come  
This grace that brought me safe thus far  
And grace will lead me home

When we've been here ten thousand years  
Bright, shining as the sun  
We've no less days to sing God's praise  
Than when we first begun

### Romans 5 – Outlined So far – How did we get there?

Romans FIVE may well be the most difficult part of the New Testament. Not because when read in context and with some reasonable tools and methods, is very logical. The difficulty comes because a number of proof texts that are ASSOCIATED with one branch of Christianity to base a theology upon. Often in the history of the Church, a doctrine has been proposed and sets the lens of studying the scripture. This group would take these verses and say, “A HA. Here it is!”

To me I just have to let the scripture talk for itself. I AM NOT HERE TO TELL YOU HOW TO BELIEVE.

I AM NOT HERE TO DISPEL, CANCEL, OR CONDEMN ANY PERSON WHO TAKES THIS STAND. I AM NOT HERE TO JUDGE. I AM HERE TO LAY THE SCRIPTURE BEFORE YOU AND LET YOU DECIDE FOR YOURSELF WHAT YOU BELIEVE.

## **I am here not tell you what it means, but what does the Bible SAY!**

Paul has up to the FIFTH chapter set the following as the reason for unity in the church. These progressive steps must be taken in order:

1. There is a God, and it is not me or you. (Theism)
2. This God has a plan for creation (God's revealed will)
3. We all have a moral responsibility based upon a set standard and this standard has accountability. (Justice)
4. We all have deviated from God's expressed will. (Sin, Unrighteousness)
5. We all stand guilty and deserve judgment. (Condemnation)
6. We are saved, justified, redeemed by faith in Jesus. (Salvation, justification, redemption)

**Caution must be taken here:** There is a level when we examine something so closely that we lose understanding of the whole. This Chapter must be seen in its entirety.

Please note this outline for the first 14 verses:

V 1-5 The benefits of Justification, alignment with GOD

V 1 We have peace with God

V 2 We have reason to proclaim the hope of Jesus

V 3 In this proclamation we will encounter troubles

V 3 These troubles will bring perseverance

V 4 hanging in while the world is coming apart will bring a proven character

V 4 This proven character will be accompanied by HOPE

V 5 This HOPE will never disappoint because it comes from God by the Holy Spirit.

V 6-11 Justification is based upon the fact that Christ died for you.

V 6 Christ died for the helpless ungodly,

V 7 No one would die for just anyone that was Good or even righteous (Man for Man)

V 8 God demonstrated LOVE while we were in rebellion to HIM

V 9 Justification protects from WRATH

V 10 Enemies can be saved by the LIFE OF JESUS

V11 We praise and glorify God through Jesus because we are reconciled.

V 12-15 How sin enters the world

V12 One man brought sin by disobedience and with it came death to all men

V13 Even without the stated law Sin happens

V 14 Sin reigns from Adam to Moses – wilful rejection of God's will

V 15 There is a gift that is different from the sins of all

### [Preliminaries for the study tonight](#)

We have to look at five words that will help us understand what Paul was relating to all five groups in the church. They were spread through Chapter Five.

- **REIGN** As a king over the kingdom. Found 4 times in the scripture for tonight.
  - Antiquated word for us.
  - Set up as King.
  - Pledged allegiance and promised fidelity always true
  - Unelected person having both responsibility and expressed will for those he oversees.
  - And what Paul is doing is he acknowledges these two men,
    - Adam and Christ, reigning over a kingdom–
    - Adam reigning over the kingdom of death,
    - Jesus reigning over the kingdom of life
  -
- **MANY** is a word to include the masses. The great crowd of those who have and will hear. Found 3 times in the scripture for tonight.
- **ONE** Refers to an individual or thing.
  - Found 12 times in the scripture for tonight.
  - One sin, one trespass, one man, one sacrifice, one wrong choice.
  - Adam was one man who once sinned and was accountable for his individual sin.
  - We also have Jesus: one man, one sacrifice, one gift, one solution. One man one sacrifice one right choice that opened the door to salvation.
  - So both Adam and Christ performed a one-man show. They did something that affected the crowd, the group. Each did something that touched both many and all.
  - **Singular. One man show, one cause, one solution. There is no other remedy**
- **GIFT or GRACE *charisma charis***
  - *a favor with which one receives without any merit of his own*
  - *the gift of divine grace*
  - *the gift of faith, knowledge, holiness, virtue*
  - *the economy of divine grace, by which the pardon of sin and eternal salvation is appointed to sinners in consideration of the merits of Christ laid hold of by faith*
  - *grace or gifts denoting extraordinary powers, distinguishing certain Christians and enabling them to serve the church of Christ, the reception of which is due to the power of divine grace operating on their souls by the Holy Spirit*
- **OFFENCE**
  - Will full defiance of stated principles. SIN

In class assignment:

In the scripture above do the following:

1. UNDERLINE every instance of the word “ONE”
2. PUT BRACKETS { } on every instance of the word “REIGN”
3. CIRCLE every instance of the word “OFFENCE”
4. BOX every instance of the word “MANY”
5. PUT a check mark in every instance of the words “GRACE OR GIFT”

## Romans 5:15-21 NASB

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 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.

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 in condemnation to all men, even so through one act of righteousness there resulted in 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.

20 The Law came in so that the transgression would increase; but where sin increased, grace abounded all the more,

21 so that, as sin reigned in death, even so grace would reign through righteousness to eternal life through Jesus Christ our Lord.

### Commentary

There is a natural break at verse 12 in Paul's dissertation. He has moved from David and Moses to the first man. At the end of verse 14 are the words, "Adam, who is a type of Him who was to come." That's the hinge on which the text swings. Adam, the first man, is a type, a pattern, or a foreshadowing of Jesus Christ. Paul believes that we will understand and cherish the justifying work of our Lord Jesus better if we see it alongside the work of Adam. A compare and contrast a logical progression are here found in this portion of scripture.

Last week we learned that all men sin. There are no exceptions but our Lord. In this section, we turn from the law giver of Moses and the father of Israel Abraham to the father of all. Adam is the father of all human beings. Part of the problem with sin with all human beings can be found in our far-related Adam. When Adam sinned, then everybody in the world, no matter when or where or who – whatever tribe or language or culture or ethnic identity has the same fundamental problem. Further, this means that the sacrifice of Jesus is not just a Jew who died as a Jewish sacrifice for sins, but is also the "last Adam" or the "second man" (as Paul calls him in 1 Corinthians 15:45, 47), who provides righteousness better than what we lost in Adam. This cross hung, buried Jesus is no longer a tribal God, or a local Savior. He is the one and only remedy for the divine judgment of condemnation that rests on every human soul. This means he is a great Savior able to save persons from all times, places, and peoples.

### The contrast of Adam and Jesus

Paul pounds this argument again and again a contrast of the first Adam and the last Adam.

Adam brought death, Jesus brought a gift.

**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. 15 But the free gift is not like 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.**

Death the penalty of sin is evident from the time of Adam to Moses. The law was not in the world from Adam to Moses for about 2,500 years. The penalty of sin was still evident because the world was part of the progeny of Adam. Sin had been diffused through the world. Therefore every man that comes into the world comes with a sinful propensity. Death is passed on to all men. Death reigned over mankind.

But in contrast, there is a gift. This gift is not like the overwhelming, propensity to sin causing death. It is not forced upon us by our lineage. It is greater than the shadow of Adam. It is a gift that Jesus, a man without sin paid the price that forgiveness and righteousness my abound to many.

The contrast can be no more telling. This taint of blood poisoning can be overwhelmed by the **abundance of grace and of the gift of righteousness**. We are not all condemned and without recourse. There is a solution. There is a remedy for the willful acts of any individual. How **much more** is the solution, the cure? It is a multiple more than a curse. It is more than the bent toward the offensive act. It is more than the proclivity to be sinful. It is **grace**, the unmerited favor of God that is applied to the untenable stain. It is a **gift of righteousness that** is freely offered to those who would avail themselves to accept. This grace and gifting through **the One, Jesus Christ**.

## New words

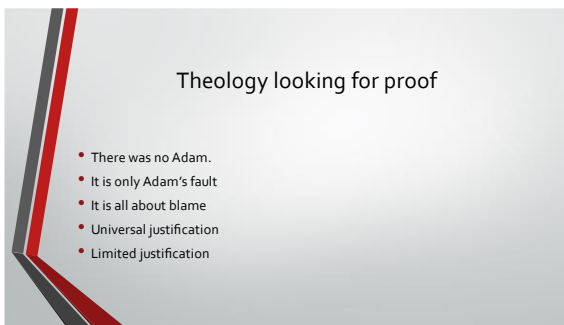
Word	Greek	Verse	Definition
Transgression	paráptōma	15	trespass, transgression, sin against, to sin as a moral failure to keep a command, fig., stepping out of the bounds of God's law
Condemnation	katákrima	16	The damnatory sentence, condemnation
Reigned	basileúō	14,17	to reign as a king, become king. To exercise the highest influence, to control
Disobedience	parakoé	19	disobedience, unwillingness to hear
Eternal	aiōnios	21	without beginning and end, that which always has been and always will be
Lord	kýrios	21	he to whom a person or thing belongs, about which he has power of deciding; master, lord

## Compare and contrast

VERSE	SIN OF ADAM	CONSEQUENCES	DEATH OF CHRIST	RESULTS
12, 18	As through one man	Death passed unto all men	One act of righteousness	Justification
15	By the trespass of the one	Many died	Gift by the grace of	Did abound unto

			God	the many
16	Of one	Condemnation	The free gift	Unto justification
17	By the trespass of the one	Death reigned	Grace and gift of righteousness	Reign in life through Christ
18	Through one trespass	Condemnation	One act of righteousness	Justification
19	Through one man's disobedience	Many were made sinners	The obedience of the one	Made many righteous
20	The law was brought	Trespass and sin might increase		Grace increased all the more
21	Sin reigns	In death	Grace	Might reign through righteousness

## Cautionary tale



Romans was written in a specific time for a specific group of peoples:

- Faithful Christians
- Intellectual Greeks
- Moralists Romans
- Covenant Jews
- Skeptic slave jews.

## Six propositions

We will look at each in turn.

1. The first step is to understand the premise.
2. Second to determine if one of the five groups would be more likely to accept the premise.
3. Third, determine if there is any in our culture or society that would also be more likely to accept the premise.
4. Fourth are there any of these statements that you are more likely believe.

### 1. There was no Adam

Which would be most likely to take the view of

- ADAM was a great story
- Adam was a parable
- Adam was not real
- Adam was a fairy tale

The population of the world during the time of Paul

300 Million roughly the current population of America 350 million 4.2 % of the worlds population

had to start from some where

But to discount the Jewish story is to deny there ever was a beginning.

So to say Adam did not exist

Is simply denying the existence of a start.

## 2. It is Adam's choice and he lived with it.

Which would be most likely to take the view of ancient sin?

I have read the Bible, I take it to heart by a belief. But how did Adam's sinfulness, a single sin thousands of years ago cause me any issues at all? I am responsible for my own sin. I don't have to look further than my own nose to understand the penalty for SIN. What is Paul pounding me again about?

One of these groups did not even worry about ADAM. It was the two Jewish groups. The covenant merchant Jews thought it was the choice of God is to save the nation of Israel. We still have the temple back home. All is well. The other skeptic Jews. Living by works, just getting by living from moment to moment. Adam was a distant memory. Adam simply did not matter.

So who was Paul talking to here? The Roman Moralists who acknowledged the existence of a biblical ADAM. Yet saw it as an isolated problem dealt with at the time. ADAM was forgiven. Blood was shed. The skins of animals to cover themselves. He went on living his life knowing his sin could have many ramifications down the line.

## 3. It is all about blame

It is all about blame. We can't blame anyone else—although we often try. When Adam and Eve sinned against God in the Garden of Eden, Adam tried to blame Eve (and also God) for what he had done:

“The woman you put here with me—she gave me some fruit from the tree, and I ate it” (Genesis 3:12). Nevertheless, Adam alone was responsible for his sin—and so are we.

At the same time, Satan is always behind the scenes, probing our weaknesses and tempting us to sin. No, he doesn't cause us to sin, but he does everything he can to make it easy! Never forget that Satan is our enemy—his one goal is to turn us away from God. And that is what we do when we sin—we turn away from God. When we come to Christ, however, God Himself comes to live within us by His Holy Spirit— and that means we have a new power or ability to resist temptation.

The Bible says, “the Spirit helps us in our weakness” (Romans 8:26). That doesn't mean we will never sin again— but when we are tempted, we can turn immediately to Christ, and He will help us. So the answer to the blame game is Christ living in your heart?

## 4. Universal Justification

This belief process takes a couple of verses to say that God's gift, God's will, God's sacrifice of Jesus was for all sin for all time. Man is condemned by a single act and made righteous by a single act. This remedy for all sin for all mankind for all time.

VERSE 18

*So then, as through one offense, the result was condemnation to all mankind, so also through one act of righteousness, the result was a justification of life to all mankind. <sup>19</sup> For as through the one man's disobedience the many were made sinners, so also through the obedience of the One the **many** will be made righteous.*

Universal justification or absolute atonement is a belief that God has justified all sinners, that is, He has declared them righteous for the sake of Christ.

## 5. Limited Justification

To fully understand this viewpoint of the scripture before us is that justification depends on the Atonement. On person paying for the debt of another. There is no question that Justification, being aligned with God requires some effort by God and works will not do it

The main argument for this notion of a "limited election" comes from Jesus' words in [John 10:11](#), where He says, "[I am the good shepherd](#). The good shepherd lays down his life for the sheep." "the sheep" doesn't mean all people but only the elect — the particular sheep God has selected. Jesus' sheep (that is, the elect) hear His voice and respond by following Him, whereas sheep who have another shepherd (such as the Pharisees in [John 10:26](#)) do not hear or respond to Jesus. Jesus' atonement in this theological view, therefore, is limited only to His sheep. Limited justification is debated within Christian circles. It is not one of the essential doctrines of the Christian faith. We are free to agree with it and not agree with it.

But it is worth noting that **every** true Christian believes in a form of limited atonement. If you add up all the population of the earth through all history and subtract all those saved by faith, then consequently Christ's perfect atonement is limited to those who are saved.

Within the Reformed theology, the limit on the atonement is perfection of God to choose who the atonement was for. In other words, the atoning work of Christ is so powerful that all for whom the atonement has been made will be saved. Reformed theology broadens the power of the atonement, it also limits the scope. They would remove the ability to resist the election of God or **irresistible grace**.

## 6. But wait there is more: Personal choice justification.

One more theology and it has to do with the gift. God does give a gift to all mankind (universal grace). God gives it to all, including you and me. The issue is there is an inherent bent toward or proclivity toward sin. Consequently, not all accept that gift

It is a matter of personal choice. In Romans 5:17. There is a special word. RECEIVE. It is about acceptance of the gift. It is a choice, it is optional, it is offered to all, but not all take it and hold tightly to it. It is only in this choice do we have the motivation to reach beyond self. We want every one we know to go too.

- If there is no Adam, there is no inherent desire to sin.
- If it was only Adam who sinned I am responsible only for my life. I will live any way I want to.



- If it is all about blame. I blame God for the free will he has given me. I will blame the devil. I will blame the culture. I will blame everyone but myself.
- If every sin has been forgiven universally. I can live like hell and it does not matter.
- If I am elect I will be saved no matter what happens to my life and my decisions.
- BUT IF it is up to me to choose my path through free choice. I need to find the gift and keep it close.

Also found in 16:12

*that you receive her in the Lord in a manner worthy of the saints, and that you help her in whatever matter she may have need of you; for she herself has also been a helper of many, and of myself as well.*

## Reference for Review – Five Groups

All five groups within the church were characterized by a unique belief system. “Salvation to everyone to believes” 1:16

It must be noted that at this point in the Book Of Romans there is fewer and fewer references to these groups and their uniqueness. The emphasis becomes more of one of contrast of theology and understanding of God’s will for all.

1. Romans 1:1-17 – **The faithful ones**. The heart of the church. Full of faith. Reported all over the world
  - Paul prayed for them all the time, Close to his own heart, yet he had never been there.
  - Faithful by reputation
  - Paul wanted to be there in the middle of this dynamic body of believers.
  - He wanted to encourage them and he wanted to be encouraged by them
  - He acknowledges that the church was made up of both Gentiles (greeks) and non greeks.
  - Some were wise and others foolish.
  - Lives come and go at the whim of the socioeconomic situation, but it did not hinder their trust and faith in the person and life of Jesus.

### **THEIR BELIEF WAS ALWAYS ASSOCIATED WITH ACTIONABLE FAITH**

2. Romans 1:18-32 – The **Intellectual Greeks** were foolish in their wisdom. Immigrants from the Empire
  - Ruled by their own intellectual powers and understandings.
  - They believed in Jesus, but they stopped there.
  - The belief was good enough.
  - A foundational belief that was all you needed
  - A Belief without any requirement of change
  - A belief that did not change them
  - “I love Jesus but I can live any way I want to”
  - “I know what I know and that is good enough”

### **THEIR BELIEF WAS ALWAYS ASSOCIATED WITH INTELLECTUAL SUPERIORITY**

3. Romans 2:1-16 – the **Native Romans**: Latin Etruscan ancestry.
  - Life by external cultural norms
  - Roman culture of many Gods allowed one more. I will now include Jesus.
  - Roman culture of inequality was still part of their Morals.
  - For this group within the church, It was OK to look down on others.
  - To judge others by the Roman standards of the day.
  - The Roman culture was subject to constant change.

- They were the watchers of the church.
- Do as I say, but don't hold me to that same standard.
- My job is to point out all that is wrong in others, but don't you dare look at me.

**THEIR BELIEF WAS ALWAYS ASSOCIATED WITH THE JUDGEMENT OF OTHERS.**

4. Romans 2:17-29 – **Alexandrian Jews.**

- Came first as merchants following the grain trade from Egyptian Alexandria
- Settled in a specific section of Rome.
- Keep to themselves in a semi-private community.
- Above the slave class and sometimes given Roman Citizenship.
- Greek influence of intellectual understanding of God.
- Jews without the need of the Temple.
- Saw themselves as apart from the Gentiles and lived their lives as a part of the promise of God for atonement and covenant of the Hebrew race.

**THEIR BELIEF WAS BASED UPON THE HOLY COMMUNITIES COVENANT**

5. Romans 3:1-8– the **Jews from slavery** directly from Judea by Pompeii. The skeptics.

- Lowest of the low in the Roman caste system.
- They had worth only as long as they could labor for their masters.
- Negative about most things in life.
- All questions and no answers. Their very existence was gloom, despair, and excessive misery.
- There was no escape from the circumstances of life.
- Always trying and never succeeding.

**THEIR BELIEF WAS ALWAYS ASSOCIATED WITH EFFORTS TO ANSWER THEIR SITUATIONS.**