Romans 5:1-5 review

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Simple Outline:

5:1-5 Five Present Blessings for Believers after Free Justification

5:6-11 Details of our Lord's Death for Several Facets of Salvation

5:12-19 Two Adams and Imputation – Similarities and Differences

5:20-21 The Law Magnified Sin for the Greater Glory of Grace

Introduction:

1. To rightly appreciate salvation and the gift of eternal life, a person needs to comprehend sin and its judgment.
   a. After Paul's greeting in this epistle (1:1-17), he thoroughly condemned Gentiles and Jews (1:18 – 3:20).
   b. He condemned all men for rejecting the revealed truth in creation and providence and nature (1:18-1:32).
   c. He put all men on notice that even the best were accumulating wrath for the Day of Judgment (2:1-11).
   d. He explained that all men were guilty whether they had Moses' written law or conscience of it (2:12-16).
   e. He condemned Jews for their arrogance about having the written law though disobeying it (2:17 – 3:8).
   f. He then condemned all men by their known character and conduct and rejection of God's law (3:9-20).
2. The price for rebellion against creation, providence, nature, conscience, and scripture is infinite punishment.
   a. Every soul will stand before Christ's Judgment Seat.
   b. All unsaved sinners will spend eternity in tormenting fire.
   c. The whole universe will be destroyed by the wrath of God … https://letgodbetrue.com/pdf/end-of-universe.pdf.
3. Therefore, the concept and doctrine of salvation from this sentence and gift of eternal life are truly incredible.
   a. Paul's opening statement about salvation called it a free gift claimed by faith without the law (3:21-31).
   b. He took Jews to Abraham to see he was declared righteous before circumcision or Moses' law (4:1-25).

4. Therefore, Romans chapter five is the positive explanation with the details of God's grace in Jesus Christ.
    a. Having introduced justification by Jesus' death and resurrection, Paul listed five present benefits (5:1-5).
    b. He then explained in detail how these benefits were secured by Jesus Christ death and now life (5:6-11).
    c. If showing that Abram was justified without law was inadequate, he took us all back to Adam (5:12-19).
    d. No other place in the Bible details original sin, federal headship, representation, and imputation like this.
    e. Having proved salvation by Jesus alone, Paul briefly showed Moses' law only a teacher of condemnation.
    f. He declared the reigning claim of sin and death being destroyed by the reign of grace and righteousness.
    g. The great victory of saving enemy rebels from His righteous wrath to heaven is by Jesus Christ our Lord.
5. For plain, powerful details of the legal and practical phases of salvation, this may be the Bible's best chapter.
    a. Learn the chapter's sections so as to have smaller pieces to more fully consider and deeply meditate upon.
    b. Learn the chapter's sections to share specific doctrine with others and answer heresies of false teachers.

Five Present Blessings for Believers after Free Justification – Verses 1-5

1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

Therefore.

A. Paul drew a conclusion from his defense of justification by faith without any works of Moses' law.
    1. God delivered Jesus to death and raised Him from death for our gift of righteousness (4:23-25).
    2. Legal justification took place at the cross, by God's eternal counsel, and laid hold of by our faith.
    3. Our faith, like Abraham's faith, is the evidence of a saved man that God declares to be righteous.
    4. Our faith, like Abraham's faith and Phinehas' zeal, is counted to us as evidence of righteousness.
    5. This word, *therefore,* draws a conclusion meaning his arguments against the law were sufficient.
    6. This word, *therefore,* draws a conclusion meaning that believers are at peace by the Lord's work.
    7. Make sure you grasp Abraham's timeline (slides).
    8. Make sure you grasp Abraham's timeline (table).

B. He had already proven Gentiles and Jews condemned (1:18 – 3:20), free justification by grace (3:21-26),

and the exclusion of all works of the law having any role, including for Abraham (3:27 – 4:25).

C. Once a doctrine is established as truth, then it is time to proceed to its benefits and/or its duties.
    1. Paul followed this course – doctrine, then its application – at Rom 12:1; Eph 4:1; Heb 10:19; etc.
    2. His listing of practical benefits and duties is in the next five verses before more proofs of grace.

Being justified by faith.

A. Paul had proven justification – declaration that a person is righteous before God – from 3:19 to 4:25.
    1. He had denied law works by many proofs, including circumcision coming too late for Abraham.
    2. He had proven Abram was declared righteous by faith in a recorded event in his life (Gen 15:6).
    3. Abraham had faith and works long before the event used by Paul (Gen 15:6), but it was for Jews.
    4. We know we are righteous in God's sight by our faith as evidence and assurance of justification.
    5. God counts our faith as evidence of righteousness, like for Abraham's faith and Phinehas' zeal.

B. We are to understand at this point that justification has been proven as a completed work, for Paul sought to move forward to practical benefits flowing from and depending on our peace with God.
    1. Paul did not elaborate on the details, nature, or place of faith, as James, Peter, and he will do in other places, for his purpose was to make faith and works of Moses' law mutually exclusive.
    2. The faith here is our faith, not God's or Christ's faith, as Abrahamic evidence of righteousness.
    3. It is important to see the phases of justification, as Paul had declared again the legal work finished by our Lord (4:25). See … https://letgodbetrue.com/bible/salvation/when-were-you-saved.htm.
    4. If you have not yet grasped the difference between God's eternal purpose to justify and Christ's legal purchase of justification from our evidential claims to it, then review chapters 3-4.
    5. The text here is mainly our assurance, comprehension, and conviction of righteousness by faith.

C. Since our justification – a most necessary thing – is settled forever, Paul presented other blessings.

D. These blessings are impossible by any other plan of salvation – only grace and faith in Christ's work.
    1. The cost of these blessings was Jesus' death: our peace, standing, joy, hope, and the Holy Ghost.
    2. The claim and key for the blessings is our faith in His finished work, both of which are His gifts.
    3. The presence and power of these blessings is the Holy Spirit (John 7:39; Acts 2:33; Rom 15:13).

We have peace with God

A. Here is the first of at least five great spiritual blessings in life coming from justification in Christ.

B. There is no other plan of salvation able to obtain perfect peace between God and sinners. Glory!
    1. Peace is the end of hostilities and strife for two once-antagonistic parties to now be friendly.
    2. Justification declares us righteous by Jesus Christ's work, which makes us acceptable to God.
    3. Peace resulted when the legal claims of divine justice against us for our crimes were removed.
    4. Peace resulted in our own hearts when we heard the glad tidings of this acceptance in the gospel.
    5. But peace by itself is a limited term – merely an end of enmity, strife, and war – if in God only.
    6. When God is at peace with us, and we are at peace with Him, fellowship and friendship results.

7. God's wrath is terrible against sinners, but His affection and delight is warm to the righteous.
8. Abraham is the example of justification by faith, but he is also the example of the friend of God.
9. Not only is Abraham friend of God, but heaven itself, the abode of God, is Abraham's bosom.

C. Other facets of salvation that are closely related by meaning are acceptation, mediation, pardon, propitiation, reconciliation, satisfaction, atonement, but especially reconciliation (II Cor 5:18-21).
   1. Paul will close out the next section of this chapter by lifting up atonement with God (Rom 5:11).
   2. The Day of Atonement was Israel's most significant holy day on the tenth of the seventh month.
   3. For more about Israel's great Day of Atonement.

D. Peace with God is crucial, since He is violently angry against sinners outside Christ's justification.
   1. God is angry at the wicked every day (Psalm 7:11); He will not ever allow them peace (Is 48:22).
   2. Sin is rebellion against God and His command; He is rightfully angry and furious at sinners.
   3. Peace is crucial in light of destruction of the universe.

E. There is *peace from God's side* – satisfaction of divine justice for our acceptance (Is 53:11; Eph 1:6).
   1. This is legal peace purchased by Jesus Christ's bloody, substitutionary death for guilty sinners.
   2. It was gloriously prophesied in Isaiah 53:5 and Daniel 9:24 as one of Messiah's great works.
   3. It was gloriously prophesied in Haggai 2:9 to occur in Zerubbabel's temple, which did occur.
   4. It was gloriously prophesied in Luke 2:14 by angels announcing the birth of Jesus the Christ.
   5. It was gloriously prophesied in Luke 19:37-40 by an inspired crowd before our Lord's death.
   6. It was gloriously fulfilled at the cross (II Corinthians 5:18-21; Ephesians 2:13-19; Col 1:19-23).

F. Then there is *peace from our side* – the glorious news that peace has been secured by Jesus Christ.
   1. Notice carefully the difference between reconciliation and the message about it (II Cor 5:18-21).
   2. It is this sense, knowing we are no longer God's enemies, that we understand this particular text.
   3. Note carefully the difference between the peace obtained and the peace preached (Eph 2:14,17).
   4. The law never truly brought peace but only a remembrance of sin (Heb 10:1-4). Grasp it fully.
   5. The beautiful feet of gospel preachers bring glad tidings of peace to ears (Rom 10:15; Eph 6:15).
   6. We may now enter God's holy presence with boldness by faith (Matt 27:51; Hebrews 10:19-22).
   7. There cannot be peace where there is fear, so then why do you still fear God (I John 4:17-19)?
   8. The fear of God taught and required in the Bible is not contradictory to this peace in any way.
   9. There cannot be peace with guilt, but why do you still feel guilty? Believe the pardon preached.
   10. There cannot be peace with doubts, but why do you still doubt? Believe the news with an oath.
   11. It is perverse, pagan ignorance and superstition that causes them to sacrifice children for peace.
   12. See Nebuchadnezzar and Jerusalem, forfeiting peace and tranquility (Dan 4:27; Luke 19:41-44).
   13. Have you laid aside as filthy rags all your righteousness and confidence to flee to Christ alone?
   14. It is in Jesus Christ you find rest for your souls, for the war is over (Matt 11:28-30; Heb 4:1-11).
   15. If we have such peace with God, how can we not easily seek peace with all men (Rom 12:18; 14:17,19; James 3:14-18; Matt 5:9; II Cor 13:11; Eph 4:3; Col 3:15; I Thess 5:13; Heb 12:14).

G. For more about peace with God through Jesus.

Through our Lord Jesus Christ.

A. The great legal work of peacemaker with God was by our one and only Mediator (I Timothy 2:5).
   1. All glory is to be given to Jesus Christ for dying and now living to gain everlasting peace for us.
   2. He is the Prince of Peace (Is 9:6-7). He made peace with God by His substitutionary death, and He will make universal peace by the destruction of all God's enemies (I Cor 15:24-25).
   3. Jesus also yet lives as our mediating High Priest for peace (Romans 5:10; 8:34; Hebrews 7:25).
   4. Jesus is a priest after the order of Melchizedek – King of Salem, or King of Peace (Heb 7:1-3).
   5. Jesus is our high priest, our older brother, our king – He has brought us into the family of God.

B. Without Jesus Christ, God hates the wicked and is angry with them every day, denying them peace in this world or the next (Ps 5:4-6; 7:11; 9:16-17; 11:4-6; Isaiah 48:22; 57:21; Rev 19:15; 20:10-15).

C. How can this great God of wrath and vengeance be known as the God of peace (Rom 15:33; 16:20; II Cor 13:11; Phil 4:9; I Thes 5:23; II Thes 3:16; He 13:20-21)? Through Jesus Christ our Lord!

D. Why and how is every epistle of the New Testament opened and/or closed with a blessing of peace (Rom 1:7; I Tim 1:2; I Peter 1:1-2; Rev 1:4; etc.)? Through Jesus Christ our Lord!

E. Jesus taught peace to His apostles before dying – He gave them a new concept of peace (Jn 14:27).

F. Let it be remembered that Jesus did not come to bring peace in all ways for all men (Matt 10:34-37).

G. Consider well how *You Need a Lawyer*.

2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

By whom also.

A. This *also* connects two things … justification and peace with God (5:1) and four blessings to follow.
   1. The word *also* means that two things are in view – something in verse one and something here.
   2. Faith is how we believe, claim, embrace, and trust in Christ for justification and peace with God.
   3. Faith is how we access additional blessings (*also*) of our present gracious standing before God.
   4. Observe *not only so* and *also* that occurs again in the following verse to connect this list together.
   5. Jesus accomplished more for us by His death than just pardon from sin and rescue from hellfire.
   6. Without His death and intercession for us, there could be no peace or loving affection from God.

B. The *whom* here is a pronoun harking back to the Lord Jesus Christ as its glorious antecedent (5:1).
   1. Every spiritual blessing and privilege of time and eternity were purchased by the Lord Jesus.
   2. The preposition *by* indicates the source and means of these blessings – our Lord Jesus Christ.
   3. You owe God and Jesus Christ everything for all blessing – the Father gave up His Son for you.
   4. Notice the lead-in (4:25) and lead-out (5:6-11) of the purchase price for these earthly benefits.

C. There is more that Jesus Christ has done for us and obtained for us than glorious peace with God.

D. You will never fully plumb the depths of grace or measure spiritual blessings in Him (Eph 3:14-21).

E. Note how Paul must resort to the words, *And not only so*, in both 5:3 and 5:11. It is gospel piling on!

We have access by faith.

A. Faith is the accessing instrument for our practical benefits of fellowship with God while on earth.
   1. We are truly sick of decisional regeneration, but faith is life-changing trust in God to do exploits.
   2. Paul's *Hall of Faith* and Daniel's *Maccabees* should move our faith (Dan 11:32; Heb 11:1-40).
   3. When we believe God's record about His Son, He will give strength to overcome (I John 5:1-13).
   4. The Father loves the Son and made Him the Morning Star of the Drama, believe for blessings.
   5. Faith and fellowship are in direct proportion – the greater your faith, the greater your fellowship.
   6. When gifts, declarations, and promises of love are made, disbelief or disinterest is destructive.
   7. When instead there is full belief and excitement, then the mutual relationship explodes with joy.

B. Jesus secured something wonderful – for justified believers – fellowship with God (I John 1:1-4).

C. Look at what can be true in your life with and by simple faith – joy, peace, and hope (Rom 15:13).

D. You can believe on Christ and walk on water, or you can disbelieve Him and drown in your fears

Into this grace wherein we stand.

A. Here is the second of at least five great spiritual blessings in life coming from justification in Christ.

B. We believe in salvation by grace, but this is a gracious life on earth we enjoy by faith in our Lord.
   1. Savor this purchased position and addition to justification – there is so much more than acquittal.
   2. We do not stand in heaven yet, but we can stand in gracious favor and fellowship of God now.
   3. Paul wanted more than doctrines of grace.
   4. Paul described Spirit blessings beyond salvation.

C. Jesus accomplished more for us by His death than just pardon from sin and rescue from hellfire.
   1. While we are gloriously pardoned, redeemed, and sanctified for heaven, there is so much more.
   2. Simple justification – legal acquittal – is wonderful, but reconciliation and adoption rises higher.
   3. Election is nice, but not inheritance (I Pet 1:1-4)! Joy unspeakable and full of glory (I Pet 1:6-8)!
   4. Who had fellowship and friendship with Christ greater than John, but he wants you (I Jn 1:1-4).

D. Justified believers have the further benefit and blessing of fellowship on earth with God as Father.
   1. Grace is unmerited favor and blessings, or better yet, demerited favor and blessings from God.
   2. We may walk with God, boldly approach God, and have God draw nigh to us through grace.
   3. Fellowship with God is far more and way beyond mere justification, like friendship trumps acquittal (Rom 8:15; 14:17; Acts 16:34; Eph 2:18; 3:12; Phil 2:1; I Thess 2:14; Hebrews 4:3).
   4. Jesus came to bring life, spiritual and eternal, and He intended it more abundantly (John 10:10).
   5. Those who believe on Him receive the indwelling presence of God Himself (Jn 14:15-27; etc.).
   6. Are you curious about this state of grace? Consider approach to God (Heb 4:14-16; 10:19-22)!

7. Your body and church is the living God's temple (I Cor 3:16; 6:19-20; Eph 2:19-22; I Tim 3:15).
8. Taking our citizenship a step further, consider the glory of heavenly Sion (Hebrews 12:22-24).

E. Do you wonder what grace Paul might be considering? What about the grace and glory of adoption!
1. John described our adoption as sons as a present blessing by the timing word *now* (I John 3:1-3).
2. Though this chapter began with justification, adoption is clearly far higher by any measurement.
3. For much more about the glory of adoption as sons of God.
4. For more about being accepted and adopted by God.

F. Are you still wondering? Consider seven promised blessings for perfect holiness (II Cor 6:14 – 7:1).

G. In this grace wherein we stand, we are made kings and priests before God (Mal 3:3-4; Rev 1:5-6).

H. Still wonder? How can a person have unspeakable joy in tribulation (I Peter 1:6-9)? By Jesus Christ!

I. Consider the wonderful words on our present standing in Isaac Watts' song, *Marching to Zion* (the video "Come we that love the Lord" (YouTube)).

And rejoice in hope of the glory of God.

A. Here is the third of at least five great spiritual blessings in life coming from justification in Christ.

B. *Hope* here is patient waiting and eager anticipation of being in God's glorious presence for eternity.
1. Glory we will have in God's presence crushes any suffering experienced here (Rom 8:17-18).
2. The fantastic manifestation of God's sons to the universe should cause great joy (Rom 8:19-25).
3. For the hope of Christians is not mere wishful thinking but certain expectation (Rom 8:24-25).
4. Since salvation ends in glorification, we should rejoice in coming total victory (Rom 8:30-37).
5. For more about Redemption and Inheritance.

C. Your light affliction here cannot be compared to a coming eternal weight of glory (II Cor 4:17-18).

D. It is the great and lively expectation of eternal inheritance (Eph 1:13-14; I Pet 1:3-4; II Pet 3:13-14).
1. Men get excited every week with the approach of Friday (TGIF), though nothing in comparison.
2. You get excited and work becomes easy knowing a vacation is approaching. Are you kidding?
3. Your mind fills with plans and excitement to take your ease with retirement. Are you kidding?
4. Where is your joy for the God of the universe having willed you and reserved you the universe?

E. There is a different kind of *hope* in context – confidence God can deliver you from tribulation (5:4).

3 And not only so, but we glory in tribulations also: knowing that tribulation worketh patience;

And not only so.

A. Precious words! They agree fully with the adverb *also* in 5:2 continuing a list. Christ has done more.

B. What precious words! They also agree entirely with the adverb *also* right here. Christ has done more.

C. What precious words! Paul must use them again in a few verses to augment our salvation (5:11).

D. What so far? Peace with God (5:1), grace wherein we stand (5:2), and rejoicing in hope (5:2).

But we glory in tribulations also.

A. Here is the fourth of at least five great spiritual blessings in life coming from justification in Christ.

B. Glory in tribulations? How? This is either insane craziness or a fantastic blessing from Jesus Christ.
   1. **Glory**. To exult with triumph, rejoice proudly. [OED.] Compare how used in Jeremiah 9:23-24.
   2. **Tribulation**. A condition of great affliction, oppression, or misery. [OED.] See context of 8:35.
   3. Believers who know they are saved can count pain, suffering, and trials as all joy (James 1:2-4).
   4. If justified with God, there is no fear or confusion from suffering and troubles of a sinful world.
   5. Peace with God and eternal inheritance are sure; temporal troubles are no problem for believers.
   6. Tribulations are part of the life of believers, but they can glory in them (John 16:33; Acts 14:22).
   7. Consolation of eternal rest should outweigh any troubles here (Rom 8:17-18; II Cor 4:17-18).
   8. But sooner and more practical is God's gracious comfort and strength to endure or escape them.
   9. God planned them, is beside you in them, and will surely get you through them. Glory in them!

C. Glorying in tribulations is not a masochistic love of self-inflicted pain, like monks or nuns, or like the foolish and pagan ritualistic traditions of crucifixions in Mexico and the Philippines.
   1. Glorying in tribulation is aligning oneself with Jesus Christ's suffering, like Paul did (Phil 3:10).
   2. Glorying in tribulation is also evidence of eternal life, for God works this change (II Thes 1:4-6).
   3. Glorying in tribulation can be to exalt God's strength by weakness (II Cor 12:7-10). Note *glory!*
   4. Glorying in tribulation can be based on your Father's pity, strength to endure, or way of escape.

D. The future hope of glory is not all that Jesus Christ gives – there is also a present sense of hope now.
   1. God planned them, is with you in them, and has a planned end for you. He wants to rescue you.
   2. He wants you to know His love for you by all means, not just inheritance, but also deliverance.
   3. You call fathers great that arrange for the best schools (hardest) and best jobs after (rewards).
   4. God our Father wants you to appreciate Him for more than Calvary and for more than heaven.
   5. We understand working hard to complete a difficult assignment for the reward. Love it here.

E. True faith in God recognizes His providential design and loving hand in all our trials for our profit.
   1. Weak faith lays hold of Jesus Christ and heaven to shake off fear and discouragement from trials.
   2. Strong faith grasps Jesus Christ and heaven and rejoices in the prospect of spiritual perfection.
   3. Faith believes God's word that trials will come and they are lovingly designed for your profit.
   4. Glorying in tribulations is visible evidence of the difference that election makes (I Thess 1:2-4).
   5. Strong faith that does not stagger will not leave God even under trials (Prov 24:10; Job 5:11).

F. But the best angle on glorying in tribulations is found in the context – gaining experience for hope.
   1. As in James 1:2-4, so 5:3b here; Christians are supposed to *know* there is value in tribulations.
   2. Do not miss the important words, *knowing that*, here, and important words, *knowing this*, there.
   3. Paul has chained four things – *tribulations, patience, experience, hope* – you should know well.

4. There is little hope without experience, experience without patience, patience without tribulation.
5. How these four things work together for your profit should be known enough to glory in trouble!
6. Christian patience – *cheerfully enduring negative events* – brings Christian perfection (Jas 1:2-4).
7. God cannot perfect Christians by prosperity, but rather by tribulations for patience. Embrace it.

Knowing that tribulation worketh patience.

A. The reason to glory in tribulations (5:3a) is enlightened knowledge of God's methods with believers.
   1. As in James 1:2-4, so 5:3b here; Christians are supposed to *know* there is value in tribulations.
   2. Do not miss the important words, *knowing that*, here, and important words, *knowing this*, there.

B. Believers should know – without tribulation they cannot learn patience – to be perfect (James 1:2-4).
   1. No one likes tribulation – not even Paul – but once you know its purpose, *glory* (II Cor 12:7-10).
   2. Paul did not teach masochism, but rather a rational reason for appreciating life's certain troubles.
   3. Tribulation by itself does not work patience, but rather the right response to it with God's grace.
   4. You have never had an ounce of fear, pain, or confusion that God does not know it altogether.
   5. God planned the tribulation, and He will be with you through it, if you will believe and follow.
   6. Cheerfully enduring negative events – patience – comes by His strength, encouragement, rescue.

C. Here is the explanation for glorying in tribulation (5:3a) – development of great Christian character.

D. Patience is not merely waiting with contentment – it is rather the ability to cheerfully endure trouble.
   1. Patience is cheerful endurance of negative events, which requiring you having negative events.
   2. God cannot teach you patience by prosperity; He can only teach you by tribulations and trials.
   3. Be very careful about asking God for more patience, for He can only give you more that way.

E. Instead, embrace your present trials and glory in them, for He is stretching and testing you.Tribulation leads to patience and perfection – not for all – but those who respond to trials by faith.
   1. Troubles enhances faith with an enduring quality that would not exist if it were not for troubles.
   2. Paul learned by his thorn in the flesh to appreciate trials through God's grace (II Cor 12:8-10).
   3. God planned your tribulations, is with you through them, and will reward you after finishing.

4 And patience, experience; and experience, hope:

And patience, experience.

A. Repeated lessons of *patience* – cheerful endurance of tribulations – leads to Christian *experience.*
   1. *Experience* is confirmed evidence by the observation of God's ability to sustain you in trouble.
   2. Cheerfully enduring difficulty (patience) results in learning how to do so and strength during it.
   3. Cheerfully enduring difficulties (patience) results in confidence you can do it again in the future.
   4. Consider how Paul and his companions gained experience by God's deliverance (II Cor 1:8-10).
   5. Consider how Paul and companions proved God's sufficiency by their troubles (II Cor 4:8-12).

6. You learn by repeated events that God planned them, was in them with you, and ended them.
7. Embrace His love for you by past salvation, many present deliverances, and future inheritance.

B. Every lesson in patience by tribulations from God endured by faith should increase your experience.
1. You will learn God is able to fully sustain you by His grace and deliver you by various means.
2. You will acquire a repertoire of past victories – Christian experience – for yourself and others.
3. Difficulties that once overwhelmed you will hardly move you due to all the past deliverances.

C. Let it be said again that this grace in trials is for those with faith … for doubters destroy themselves.

D. To consider three strong witnesses for reversals of fortune.

And experience, hope.

A. Repeat lessons of God's deliverances and/or supplies of grace create your confident expectations.
1. Experience is the accumulated history of past deliverances from tribulations you then dreaded.
2. Experience is all the lessons learned that God is faithful and will always provide a way of escape.
3. Hope is confidence for any future troubles based on the benefit of experiencing past salvations.
4. Therefore, you are able to glory in tribulations, because you now know the purpose and victory.
5. We learn to hope in God's spiritual deliverances, knowing He can supply more than we need.
6. We learn to hope in God's temporal deliverances, knowing He has saved us many times before.
7. We learn to hope without God's temporal deliverance, knowing an eternal deliverance is coming.
8. Remember that the Bible has a neat promise – we count them happy that endure (James 5:11).
9. The Bible is filled with examples of others delivered from tribulations for their hope and your

B. David faced terrible tribulation at Ziklag, but he encouraged himself in God (I Sam 30:6). Can you?
1. How would David have done it? By a combination of experiences of deliverances (Ps 34:1-10).
2. The Psalms are filled with David encouraging himself for you to learn his ways (Psalm 44:1-4).
3. Each deliverance led him to greater love of God and confidence for the next trouble (Ps 116:1-9).
4. He grew in experience until he reached a level of hope not to faint at new troubles (Ps 27:13-14).
5. Like Job, you will never have tribulations like David did, so read the Psalms when in trouble.
6. With an enlightened eye and the Spirit's blessing, there is incredible help in Psalms (Rom 15:4).
7. The few examples in this section could be multiplied over and over. Learn your Psalm favorites.
8. For David's victory over hopelessness at Ziklag.

C. There is more experience than just your own – consider two other sources designed to build hope.
1. There is the Bible with many stories of great deliverances from great trouble, which are given for patience and comfort in order to have greater hope, including answers to prayer (Rom 15:4).
2. Your brethren have had their own tribulations, patience, and experience to build up their hope.
3. For three strong witnesses for reversals of fortune.
4. For several reminders about the power of prayer.

D. Paul had been delivered, was being delivered, and knew he would be delivered again (II Cor 1:8-10).

E. Is your knowledge of God and experience of His grace sufficient to let Him slay you (Job 13:15)?

DESPERATION – Hagar (Gen 16:13; 21:14-21)	**SLANDER** – David defended, exonerated, and victorious
SIGHING – Israel in Egypt (Exodus 2:23-25)	**SPOUSE** – Isaac, Jacob, Joseph, Ruth, Esther, and others
EXTREME – Job's family, assets, health (James 5:11)	**FOLLOWING** – Joshua and Elisha after their masters
LEGISLATURE – Persia and genocide (Esther 8:1-14)	**TRIAL** – Spirit gave testimony without preparation
AUTHORITY – Nehemiah before Artaxerxes (Neh 2:1-8)	**FOOLISH** – Samson and Gideon in Hall of Faith
CONSPIRACY – Paul in Jerusalem (Acts 23:12-33)	**FAITHLESS** – Abraham and Sarah laughed but honored
FAMILY – David at Ziklag (I Samuel 30:1-20)	**POVERTY** – Widow of Zarephath preserved, prospered
SIN – David and Peter used mightily after great sins	**DESPISED** – Canaanite woman with possessed daughter
FATAL DISEASE – Hezekiah and 15 years	**HARDSHIP** – Joseph in Egypt for over 20 years
CHILD LOSS – Solomon replaced David's son	**DESERTED** – Moses on backside of desert 40 years
INTIMIDATED – Jehoshaphat did not know what to do	**WEATHER** – Great storms became great calms
OPPOSITION – Ground opened for Moses' enemies	**INSIGNIFICANT** – Widow honored highly for two mites
ALONE – God took care of Elijah and Paul on trial	**MOODS** – Holy Ghost power for joy, peace, and hope
DEATH – Elijah, David's last words, Lazarus, Stephen	**PRAYER DENIED** – Paul exceeded with grace

5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

And hope maketh not ashamed.

A. True hope derived from experience with God, as described in 5:3-4, will never leave you ashamed.
   1. God has never deserted or forsaken those with faith and hope in Him, no matter the trial. Never!
   2. Whosoever believeth in Him shall never be ashamed, not here or hereafter (10:11; I Peter 2:6).
   3. We know (a) God is faithful, (b) has a wise purpose in the trials, and (c) will deliver us soon.
   4. Do you understand the simple equation – if you by faith are shamed, then God shames Himself?
   5. Moses appealed to this very fact when appealing for mercy for rebellious Israel (Num 14:13-16).
   6. Do you see that the more open your profession of faith in Christ, the more sure your salvation?

B. The faithfulness of God will never allow believers with faith to be overcome by trials (I Cor 10:13).
   1. So sure is Christ's presence with believers that they need not fear terrible enemies (Heb 13:5-6).
   2. It does not require great faith, for Jesus Christ was merciful to a man with little (Matt 17:14-21).
   3. How did Gideon make the Hall of Faith? Or Abraham and Sarah, who both laughed at God?
   4. For some lessons about growing your faith.

C. Consider the two most extreme cases possible in order for you to grasp the glorious promise here.
   1. Job was extreme. You will never tithe his tribulations. He got double for an example (Jas 5:11).
   2. More than that, his friends had to beg him to pray to God to forgive their evil criticisms. Ouch!
   3. Martyrs had extreme tribulations, but the fortitude, wisdom, joy, and peace were unprecedented.
   4. They demonstrated God's grace on the rack and in fires like Stephen had being stoned to death.
   5. How much of God pricking Saul of Tarsus was the face, fortitude, and vision of deacon Stephen?

D. Hope that is not realized rightly leads to confusion and great discouragement (Job 6:20; Prov 13:12).

Because the love of God.

A. Here is the fifth of at least five great spiritual blessings in life coming from justification in Christ.

B. No matter the earthly trial, which is always for your profit, there is always God's great love for you.
   1. Even before deliverance is seen or realized, there is the sure comfort of God's unchanging love.
   2. Here is the safety net that supports the child of God rejoicing in terrible tribulations (8:15-17).
   3. God's love must be considered as (a) personal, (b) permanent, and (c) powerful. See 8:35-39.
   4. Tribulations are not because God loves you less but His great unchanging love wants you closer.
   5. Spouses have endured all kind of pain and suffering for extended periods of time for human love.
   6. God's love is demonstrated most completely and perfectly in giving His Son tribulation for you.
   7. A man goes to America promising love and a return; his wife loyally endures all for ten years, yet Christians have trouble enduring fewer afflictions with promises of infinitely greater worth?
   8. Even if you are not delivered as you hope or pray, God's love can overwhelm your sense of loss.

C. How can you better appreciate His love? He loved you before you loved Him (I John 4:19). Glory!

D. How can you better appreciate His love? His love for you is not like your love of Him (I John 4:10).

E. When you understand Jesus Christ's love, it will lead you to patience taught here (II Cor 5:13-15).

F. It is a proper and important prayer request for the Spirit to teach you Christ's love (Eph 3:14-19).

G. Paul will elaborate on that His love for you in the following verses that detail Christ's work (5:6-11).

Is shed abroad in our hearts.

A. God sends the Holy Spirit into His children for them to know His love (8:15-17; Galatians 4:4-6).
   1. This powerful message is not the love of some timid man choking out the difficult words.
   2. This powerful message is the Creator of the universe promising perpetual love due to Christ.
   3. This is no conditional love of a weak human that could change tomorrow to another person.
   4. This is unconditional love forever due to the conditions of the love perfectly fulfilled by Christ.

B. God's love is not a flickering candle or small gleam of light, but an overpowering brilliance.
   1. God's love is not locational in the heart, but fills every corner and consumes darkness if allowed.
   2. God's love is effectual, if allowed, in that it causes the human heart to cry out, *Abba, Father!*
   3. This experience of God's love, known by true Christians, transcends all human love, fear, etc.

C. So true and great is this blessing of love that Paul could assume it and argue from it (Phil 2:1).

D. God is love, and the Holy Spirit teaches us love in our inner man (I John 3:23-24; 4:12-13).

E. The shame is that prosperity often leads to self-love, but affliction to embrace the God-love here.

By the Holy Ghost.

A. God sends the Spirit into His children for them to know His love (Rom 8:15-17; Gal 4:4-6).
   1. The Holy Spirit with you and in you is Christ's promised presence to comfort (John 14:18).
   2. This incredible personal seal is God's earnest of your eternal inheritance (Eph 1:13-14).

B. But if you grieve or quench the Holy Spirit, this assurance is dimmed (Eph 4:30; I Thess 5:19).
    1. If you have not had this overwhelming testimony in you, then there is little hope of salvation.
    2. When Christians sit bored waiting for a sermon to end, you may assume they are not saved.
    3. Many Christians know little of this matter, for they have always grieved or quenched Him.
C. Sincere and wise Christians know that they can grow deeper and deeper in this grace (Eph 3:14-21).

Which is given unto us.

A. The Holy Ghost is given as the earnest and seal of your eternal inheritance (Eph 1:13-14; 4:30).
B. This gift is God Himself. Do not think of the Spirit as a force or power. It is Christ with you, in you.
C. We receive this blessing of the Holy Spirit at a faithful baptism following confession of Jesus Christ as the Son of God and your only Savior from sin (John 7:39; Acts 5:32; II Cor 1:22; 5:5).
D. Jesus Christ paid the price for you to have the Holy Spirit, which God had promised you (Acts 2:33).
E. We no longer look for a visible demonstration of the Spirit, for it has not been given for 1,950 years.
F. There are many ministries of the Spirit for believers.

Details of our Lord's Death for Several Facets of Salvation – Verses 6-11

6 For when we were yet without strength, in due time Christ died for the ungodly.

For

A. Let us grasp this coordinating conjunction for Paul's connection to earlier verses and how he did it.
    1. We do not want verses to be sound bites, though they may declare precious truth by themselves.
    2. When you write something, you want each sentence appreciated in its context for max value.
B. Did Paul return back to Romans 4:25 to elaborate on Jesus delivered to death and raised up again.
C. Did Paul choose to explain what Jesus did to pay for the five identified blessings in Romans 5:1-5?
D. Did Paul seek another angle to alleviate the pain of tribulation by remembering His death for us?
E. Did Paul transition from the last of five blessings to explain the full extent of God's love in Christ?
    1. We choose this last option; it is the simplest, most direct, to connect God's love in 5:5 with 5:8.
    2. How did God show His love for us? He sent His Son as the propitiation for our sins (I Jn 4:10).

For when we were yet without strength.

A. Paul used a first person plural pronoun for the Romans and himself, but we apply it also to ourselves.
B. The condition we were in when Christ died for us was one of weakness, helplessness, and total inability to cooperate, assist, pay for the gift or ever return anything in proportion to the gift.
C. He looked on mankind and saw total weakness by all measures of spiritual ability and pleasure to Him (Ps 14:1-3), and it is extensive and pervasive (Eph 2:1-3; John 3:3; 8:43,47; I Cor 2:14).

D. There was nothing we could offer the Lord; we would be 100% takers of God's grace in Christ.
E. David described the helplessness of man to deliver himself from his sins and death (Psalm 49:1-15).
F. The first clause describes us as *without strength*; the last clause as *ungodly*. Both will damn the soul.
G. Though our Creator gave us 4000 years, *yet* there was no improvement in condition or performance.
H. At the time of Calvary man was not getting better or stronger, and he has certainly not done so since.
I. When God saw you in the orphanage of this world, or in the palace dungeon of the devil, what did He see to prompt Him to deliver you at the greatest expense conceivable to be His adopted son.
J. God had looked at man for 4000 years without progress, and He watched you and saw none either.
K. Thankfully, our God did not wait for our improvement before saving us. He saved us anyway.
L. Before we leave this chapter, we will see the role of the Law and its measurement of us (5:20-21).
M. There is still no improvement. Today there is a great amount of information available just a mouse click away, but the world is not closer to God or the truth; in fact, they are much farther away.

In due time.

A. Jesus Christ died for us at the time appointed of the Father, 4000 years after we fell in Adam.
B. God has had an eternal purpose in the timing of all things, especially the coming of His Son Jesus.
C. Why the delay? Why wait for 4000 years for the Messiah to come and redeem His people from sin?
D. In Galatians 4:1-4, this same Paul referred to the timing as *the fulness of the time was come*, and it is in this place that we learn that God viewed the church as a child under the control of a father.
E. The Law was our schoolmaster to bring us to Christ, which took 1500 years after Moses (Gal 3:22).
F. There was a reason for the three dispensations of man (5:14), and the Law had its very useful role.
    1. As follows, death reigned over all men from Adam to Moses by Adam's sin; but God also had to destroy the world for the imagination of man's heart was only evil continually from his youth.
    2. The Law's useful role was to condemn all men and show that a system of works only proved their rebellion and sinfulness under the greatest of advantages (Rom 3:19-20; 7:13; Gal 3:10,22).

Christ died for the ungodly.

A. We were the foolish and depraved enemies of God: we were fully ungodly in spirit and conduct.
B. Consider the profanity of the object and the infinity of the gift to fully appreciate God's love.
C. The ungodliness of natural man has been described and detailed in the context (Rom 1:18 – 3:20).

7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

For scarcely for a righteous man will one die.

A. Here is another use of a coordinating conjunction *for* to explain how God's love for us is very great.
B. Paul has already introduced the facts in the immediate context that we were helpless and ungodly.

C. Righteousness should move others to be willing to die for a righteous man, but it is a very rare event.
D. Firemen dying for others and similar stories are impacted by training, adrenaline, thoughts of survival, rules of engagement, thoughts of glory, emotional appeals, etc. Do not rank them too high.
E. Soldiers and such that die for others never intended to do so when joining or trying to kill the enemy.
F. How often will men die for others? The inspired answer is *scarcely*, *peradventure*, or *dare* to do so.

Yet peradventure for a good man some would even dare to die.

A. If there was a reason to die for another man, it should be because the man was righteous or good.
B. There is the scarce chance (*peradventure and dare*) that righteousness might cause it to occur.
C. Men love their friends, and dying for a friend is the highest degree of human love (John 15:13).
D. Human love only rarely extends to dying for another, and then it must be a friend and/or good man.
E. But the condition of man is not righteous, good, or friendly to God, as we have learned above (5:6).
F. But the condition of man is not righteous, good, or friendly to God, as we shall learn below (5:8).

8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

But God commendeth his love toward us.

A. This *but* is an adversative conjunction, not coordinating, an inspired disjunctive for God's great love.
B. God is love, but He is also wise and glorious; He arranged to love sinners in order to exalt His love.
C. This choice, and the timing, commends – exalts, honors, praises – God's love: we were ungodly.
D. It is by this arrangement of circumstances and timing that exalts and magnifies God's love for His elect, for He died for them when they had no ability or will to assist or comply or offer Him at all.
E. But God sent His Son Jesus Christ to die for His elect when they were weak and ungodly sinners.
F. To this point (5:6-8), Paul commended God's gracious gift of His Son by our corrupt condition.
G. Paul then will commend God's gracious gift that is yet to be realized by the justified elect (5:9-10).
H. Paul then will commend God's gracious gift by the subsequent life of Jesus Christ for us (5:9-10).

In that, while we were yet sinners.

A. Instead of being God's righteous and/or good friends, we were His ungodly and sinful enemies.
B. Here again is the inspired *yet*, for there was no progress made by our fathers or by us – we were without strength and ungodly (5:6) and sinners (5:8); there was no improvement to motivate Him.
C. Here is the explanation, *in that*, for how God commended his love – He loved us while His enemies.
D. Did He love sinners, or no (Hab 1:13; Ps 5:5; 11:5)? He loved in election, but Christ died for sinners.
E. Did God love us as sinners in Christ (Eph 1:4; II Tim 1:9)? It is the only way that He could love us.
F. If no love as sinners, is this text then limited to the legal phase of Jesus dying for disobedient rebels?

Christ died for us.

A. When we read of *Christ*, let us remember this word means the Messiah (Jn 1:41), perfect Immanuel.

B. Consider it this way by comparing your love for God to His love for you, for you will be ashamed.
   1. Is it difficult for you to live for Him, Who died for you and is the perfection of all beauty? Yes!
   2. He asks in kind wisdom to live for Him by putting your fleshly and destructive lusts to death.
   3. But you have rebellion and trouble even putting down things offending Him and hurting you.
   4. You are troubled to think of being a martyr for Jesus, especially if death was slow and painful.
   5. Why is it so hard for you to live or die for your Creator, your Father, and the only perfect God?
   6. Yet, He, the Creator died for His rebellious enemy, even though it cost the torture of His Son.
   7. Ah, the love of God. How great it is! It fully crushes and disgraces any story of human affection.

9 Much more then, being now justified by his blood, we shall be saved from wrath through him.

Much more then.

A. This verse and the next comprise the second lesson in this wonderful section – a future deliverance.

B. If God justified us from weakness, ungodliness, sin, and enmity by His Son's death, how much more then can He guarantee the deliverance of justified men from coming wrath by His Son's life!

C. If in the loss of blood and loss of His life He justified us, how much more shall His mighty life save!

D. Love this transitional phrase *much more then*, as it raises the expectation and praise of our salvation.

E. Paul will show and emphasize by *yea rather* the great intercessory work of Christ's life (Rom 8:34).

F. Note the similar phrases *and not only so* (5:3), *much more* (5:10), and *not only so* (5:11). Glory!

G. If a man were to die for you, scarce as it may be, how much good could he provide after his death?

H. The apostle sought to increase your faith and confidence in God and Jesus Christ by His life for you.

I. Two things are much more: (1) we are now in a justified state as opposed to our previous condemned state, and (2) it is the intercessory life of Jesus Christ with God working for us rather than His death.

J. Surely the life of Christ can save justified men, if His death justified them from ungodly enmity.

K. If you believe the aspects of salvation past, you can surely believe those future by *much more then!*

Being now justified by his blood.

A. Rather than shout about *sola fide*, let us shout about *sola blooda!* It is Christ's blood that justifies.

B. In what phase or sense then is Rom 5:1, where justification is by faith? They must be grasped separately
   1. Our legal justification before God, changing our standing in heaven, is by Jesus Christ's death.
   2. Our practical justification before God, showing we are justified and righteous, is by our faith.

C. Legal justification with God was obtained by Jesus Christ's righteous life and substitutionary death for us, as numerous scriptures abundantly declare (Rom 3:24; 4:25; 8:32-35; Titus 3:7; etc.).

D. Practical justification, or subjective justification, the evidence and proof we are God's justified elect is by

our faith, which is worthless unless confirmed and complemented by good works following.

E. Legal salvation by His death guarantees final salvation by His life (Rom 5:9-10; 8:34; Heb 7:25-27).

F. If justified has been completed by His blood, then He will certainly deliver us from coming wrath.

We shall be saved from wrath through him.

A. There is a great Day of Judgment coming, toward which the universe moves (Ec 12:13-14; Matt 25:31-46; John 5:28-29; Rom 2:5,16; 14:10-12; II Cor 5:9-11; Heb 9:27; Re 20:11-15).
   1. This epistle after salutation, introduction, and summary immediately told of wrath (Rom 1:18).
   2. Jesus Christ paid for our future deliverance from this great Day of Wrath (I Thess 1:10).

B. Though we have been saved legally by justification and vitally by regeneration, we yet await the fullness of salvation, when we shall be declared righteous by God and glorified with Him (8:29-30).

C. If God gave His Son in death for us, how much more shall He give all else needed (Rom 8:32).

D. The Day of Judgment should cause no fear or worry to those that grasp these words in this section.

E. The whole universe and all events, including your life as a small part of it, are moving toward the grand climax when God will reveal His wrath and power in some and love and mercy to others.

10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

For if, when we were enemies.

A. Paul used this verse to elaborate further the precious lesson introduced in the previous verse (5:9).

B. Notice the *much more* in this and the previous verse, for Paul had moved up in glory from 5:6-8.

C. The two improvements over 5:6-8 are (1) we are now justified and reconciled as sons of God, and (2) it is the victorious and powerful life of Jesus as Surety and Mediator that guarantees the future.

We were reconciled to God.

A. God was in Jesus Christ as His mighty Mediator reconciling His elect to Himself (II Cor 5:18-20).

B. Reconciliation, a relational term, tells of God having His animosity and enmity against us removed.

C. It is this great work of God, satisfying His own just wrath, that made Jesus the Mediator (I Tim 2:5).

D. It is another facet of salvation.

By the death of his Son.

A. Jesus died for our sins, shed His blood, but now He makes intercession for us (Rom 8:34; Heb 7:25).
   1. His death was part of His humiliation here on earth … but He is now glorified in heaven above.
   2. His death was part of His chosen weakness … but now He has all power in heaven and in earth.
   3. He meekly went as a Lamb to the slaughter … but now He is the Lion of Judah and of David.
   4. He laid down His life to the angry murderers … but now He has life and power of life forever.

B. If our Lord Jesus Christ saved us stumbling and thirsty … how shall He succeed sitting and reigning!

Much more.

A. Notice the *much more* in this and the previous verse, for Paul had moved up in glory from 5:6-8.

B. If the death of Jesus Christ could reconcile us to God from His enmity for us, then how much more certainly will His life deliver those reconciled children from the coming Day of Judgment? Glory!

1. If His death accomplished reconciliation, how much more will His intercessory life accomplish?
2. If His death reconciled ungodly and sinful enemies, His life can surely save reconciled sons!

C. If we rightly appreciate the value of scripture for our comfort and faith, we will love these words.

D. If you believe and trust salvation past, you can surely do so for that in the future by *much more then.*

Being reconciled.

A. Reconciliation is a past and completed event by our Lord's death satisfying claims of God's justice.

B. The apostle declared plainly enough to Corinth about its past fulfillment by Jesus (II Cor 5:18-19).

C. The preaching of salvation declares the end of hostilities from God's side and asks for surrender.

D. If Christ's intercessory life began with us reconciled, how certain and sure our salvation by His life!

We shall be saved by his life.

A. If the death of Jesus Christ reconciled us, how much more efficacious will be His resurrected and glorious life in preserving us (Heb 7:23-25).

B. There is no condemnation by virtue of Jesus Christ's death for us and life for us (Rom 8:33-34).

C. He is now in the presence of God for us (Heb 9:26), and without us He is incomplete (Eph 1:23).

D. It is another facet of salvation.

11 And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

And not only so.

A. The precious words *and not only so* show Paul wanted to tell you even more good news of salvation.

B. Paul laid the legal foundation of God's glorious love toward us in Christ Jesus (5:6-8), promised our future and final deliverance in Him on the Day of Judgment (5:9-10), and then added the present benefit of rejoicing in God based on our being put *at one* with Him. We are God's, and He is ours.

C. Paul moved from legal redemption (5:6-8) to final salvation (5:9-10) to practical fellowship (5:11).

D. Christ has died for us in the past; He will deliver us in the future; and we should rejoice in God now.

E. Not only were we justified and reconciled by the death of Jesus from a horrible state of enmity, and not only will He surely deliver us from the final day of wrath by His life, but we also can rejoice right now in our restored relationship of fellowship with God our Father (I John 1:1-4). Hallelujah!

But we also joy in God.

A. The practical phase of salvation is knowing and enjoying what great things God has done for us (Rom 1:8-17; 5:1-5; Eph 1:3-14; I Cor 1:18,24; II Cor 2:14-17; II Tim 1:9-10; 2:10; Titus 1:1-4).

B. There are aspects of salvation past (justification) and future (glorification), but we joy now in peace.

C. Though we glory in temporal tribulations (5:3) and have confidence in future deliverance (5:9-10), we have present joy by a completed atonement that puts us completely in unity with God our Father.

D. Future deliverance does not detract from present joy in justification and walking with God (5:11).

Through our Lord Jesus Christ.

A. The greatest joy in God is reserved for those who understand the greatest blessings and gifts of God for His children are all in and through the Lord Jesus Christ – the glorious Godman, Son of David.

B. The fulfillment of all spiritual blessings is through the Lord Jesus Christ, the Seed of the woman, etc.

C. The fulfillment of the great ransom promised in Scripture is Christ Jesus our Lord, Brother, Friend.

By whom we have now received the atonement.

A. **Atonement**. The action of setting at one, or condition of being set at one, after discord or strife. Restoration of friendly relations between persons who have been at variance, reconciliation. [OED.]

B. The greatest and most important single day in the Jewish calendar was the Day of Atonement, which was carefully ordained by God to Moses and described in several places (Lev 16:1-34; 23:26-32; Num 29:7-11; Acts 27:9; Heb 9:1-12,24-28).

   1. Paul had argued extensively in these early chapters to correct the errors of the Jewish legalists, so he wisely used this O.T. word and concept as finished in Jesus Christ. Think about this creativity.
   2. The Jews would have more fully grasped the implications of Paul's argument, due to their knowledge of the O.T. ordinance and holy day and its significance for Israel's peace with God.

C. Jesus gave Himself for atonement for us, which means He put us at one again with God – He destroyed the enmity and reconciled us to God (Rom 5:1-5; II Cor 5:14-17; Col 1:19-22).

D. Focus on the word *now* in this clause; there are things to confidently enjoy now before eternal life.

E. A finished atonement was a fantastic concept, especially to the Jews, who were accustomed to the annual Day of Atonement, which never fully established or settled peace with God.

F. <u>The value of atonement is best seen in what follows – separation of man from God by Adam's sin</u>.

Two Adams and Imputation – Similarities and Differences – Verses 12-19

<u>Introduction:</u>

1. You likely know this first verse well … but do you know and understand all that it declares and implies?

2. It was the first verse I can recall memorizing as a very young child, and I thank God for giving such parents.

3. Paul introduced here the legal guilt of all men in their first father Adam, condemning them a whole new way.

a. Paul had taken the Jewish legalists back to Abraham to show justification without circumcision or Law.

b. Now He will take all men, Jews and Gentiles, back to Adam and show them all guilty for his first sin.

4. Here in Romans 5:12-19 we have revealed truth regarding the cause and origin of death, which no man can discover or even begin to understand without God revealing this hidden mystery in the Bible to His children.

5. Theological battles have been fought over the individual words of this text with harsh accusations and great doctrinal differences arising from the efforts of man to overthrow the full force of this verse.

6. Here is where we see the doctrine of original sin, not in man's nature, but in his legal guilt and condemnation.

a. This passage does not directly teach total depravity, but rather guilt and condemnation for Adam's sin.

b. The distinction between original sin and total depravity in both word and concept is very important here, for there are two different, important doctrines represented by these words, both of which must be taught.

c. Total depravity is the ruin of man's nature into a state of spiritual death (Gen 2:17; Ep 2:1-3; Rom 8:7-8).

d. Original sin is legal guilt and condemnation of all men for indirect participation in Adam's sin in Eden.

e. Total depravity is man's propensity, yea necessity, of sinning from birth to death by a rebellious nature.

f. Original sin is God's accounting where He has imputed or charged Adam's guilt and punishment to all.

7. If you choose to deny total depravity (of nature), you are already legally guilty for the original sin of Adam.

8. If you choose to deny original sin (of Adam), you are yet totally depraved and will condemn yourself by sins.

9. Consider that consistent and extreme Arminians, like Campbellites (Church of Christ), must deny original sin.

a. They believe those with active consciences are saved by baptism, thus endangering all that die in infancy.

b. Protestants save their infants from original sin by infant baptism, so Campbellites must deny original sin.

c. They have said, "We are born sinless, pure, and spiritually alive," denying original sin and total depravity.

10. Consider that Roman Catholics, accepting an idea of original sin, must invent infant baptism to save babies.

a. By assuming baptism saves from original sin, they must not withhold the sacrament and risk infant lives.

b. However, what happens to the poor infants of Catholic or other mothers that die without infant baptism?

c. They comforted tearful mothers of infants dying without baptism by inventing Limbo Infantum for unbaptized babies (which led to Limbus Patrum, the decent place on the edge of hell for O.T. saints).

11. One of the gravest scenes is a cemetery with an erected tent, where another life, another body, another person, has ended all earthly ambitions and efforts and is consigned to total physical corruption. The scene proves God's hatred for sin and the overwhelming ignorance of man, which cannot defer or modify death in any way.

12. Though we must soberly consider the doctrine of sin revealed here, we can remember our Savior with joy.

a. He justified and made atonement for us, and much more than that will save from coming wrath (5:6-10)

b. Furthermore, God also made atonement for us in Christ, putting us one with God as in Eden before (5:11).

c. Where sin abounded and death reigned by Law, grace has abounded much more and life reigns (5:20-21).

13. There are things to keep in mind while studying this passage lest any confusion arise or any lessons be lost.

a. Total depravity and original sin are quite different – vital versus legal condemnation – though connected.

b. The sovereignty of God over man is exalted about as much as it can be by imputation of Adam's sin.

c. You may ask and answer questions that evolutionists cannot honestly do – Where did death come from?

d. You may ask and answer questions that evolutionists cannot honestly do – Why has it not evolved away?

e. You may ask and answer a question that should plague every thinking person – WHY DO BABIES DIE?

f. The age of accountability (to protect infants or children) is moot, unless you want to debate Adam's age.

g. The origin of death and the unalterable sentence of it, regardless of evolution, reformation, medicine, etc.

h. All alternative medicine or health thinking must eventually accept that sickness and death result from sin.

i. Election predates Adam; men were chosen in Christ before him, though in light and consequence of him.

j. The implications of believing original sin (infant baptism) or denying it (Campbellites and Mennonites?).

14. Grammatically, a reader may proceed from 5:12 to 5:18, where Paul took up after his parenthesis, for the therefore of 18 and the argument of both verses are drawing summary conclusions from 5:12-17.

15. Total Depravity (different from original sin here)

12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

Wherefore.

A. To this point in Romans, Paul has established all men guilty before God by virtue of *their own sins* in light of creation, providence, nature, conscience, and revelation of scripture (1:18 – 3:19,23).

B. The preceding context described the purely gratuitous salvation of helpless, ungodly enemies by the love of God in the sacrificial death and intercessory life of Jesus Christ for them (5:6-10).

C. The preceding verse specifically identified the *atoning* work of Jesus Christ (5:11), which implies and refers to the separation and enmity between God and men, which began in Eden by Adam's sin.
   1. While there is reference to Israel's Day of Atonement, given his strategy, Paul will now show a greater enmity and separation that existed for 2500 years and was not remedied by bulls or goats.
   2. The first Adam separated himself and us from God, and the second Adam Jesus reconciled us.
   3. Adam's foolish efforts at clothing, hiding in the garden, and blaming God for Eve are just a few immediate symptoms of the effect of sin in his life that separated him (and us) from God.
   4. For more about the fall of man and salvation.

D. *Wherefore* does not always draw a conclusion as directly or obviously as *therefore*, for it may instead introduce further evidence or explanation in line with the reasoning being pursued.

E. **Wherefore**. Introducing a clause expressing a consequence or inference from what has just been stated: On which account; for which reason; which being the case; and therefore. *OED.*

F. We may best view the connection here as Paul's further explanation of what *atonement* was needed, how guilt and enmity originated, how they were resolved, and the nature of it.

G. To show the origin and magnitude of the sin problem, Paul took his readers back to Adam, where a sin matter far exceeding total depravity and guilt before Moses' Law is found.

H. Paul's primary objective to this point has been the refutation of Jewish legalism in its error to seek justification with God by circumcision, Moses' Law, and connected Jewish traditions.
   1. He first took the Jews back to *Abraham* to show their false confidence in Moses (4:1-25), for it was Abram whom God declared to be righteous on the evidence of his faith without the Law.
   2. He then took them back to *Adam* in this place, for they were guilty long before Moses (5:12-14).
   3. Moses' Law was a Jewish privilege that proved man's sinfulness (3:19-20; 5:20), but there was condemning guilt by a law long before Moses – God's first law to their father Adam (5:13).
   4. Moses' Law was a Jewish privilege for fleshly sanctification before God (Heb 9:13), but how could or would such base sacrifices undo the covenant damage from their first father Adam!

As by one man.

A. Here is the doctrine of representation – one man representing many men in the sight of God.

B. Here is the doctrine of imputation – the act(s) of one man being applied legally/judicially to others.

C. This doctrine is also called ancestral sin and federal headship of Adam and other manmade names.

D. Far beyond our own sins, or even if we were able to cover our own sins by some means, there is another sin issue far greater and earlier, which carried with it the very serious punishment of death.

E. Use of "as … so" means, "As this occurred in this specified manner … so this event also occurred that same specified way." This powerful form of grammar is found in verses 12,15,16,18, and 19.

F. **As**. A. In a main sentence, as Antecedent or Demonstrative Adverb. I. With *so* in the relative clause. *As … so*. 1. Of quantity or degree: In that degree, to such extent … (in or to which). 2. Of quality or manner: In that way, in such wise … (in which).

G. **So.** B. Signification. I. 1. In the way or manner described, indicated, or suggested; in that style or fashion. IV. 22. ***As … so***: **a**. Denoting more or less exact correspondence, similarity, or proportion. **b**. Denoting a simple parallelism between two different acts, concepts, etc., and sometimes approaching the sense of 'not only … but (also)'.

H. This is no collective noun for mankind's sins, but rather the one man Adam, whose singular transgression and disobedience is clearly identified here and elsewhere (5:14-19; I Cor 15:22).

I. This one man Adam was your representative without you choosing him – God chose Adam for you.

J. This one man Adam is your representative without you knowing about him – imputation still applies.

K. Most men have lived and died without knowing Adam or believing in him or imputation of sin, but they are as guilty and condemned before God for Adam's sin as the greatest defender of original sin.

L. Whoever might be foolish enough to deny Adam's representation also denies Christ's salvation.

M. For a related principle of representation, consider how Levi paid tithes to Melchisedec (Heb 7:9).

Sin entered into the world.

A. The sin under consideration is Adam's transgression in Eden, which is clearly identified (5:14).
   1. God had made His covenant with Adam and warned him before creating Eve (Gen 2:17-25).
   2. Eve evilly listened to Satan and was judged for it (Gen 3:16), but the covenant was with Adam.

B. Fussing about Eve bringing sin into the world is a foolish and unlearned question and striving about the law to no profit, for Satan brought a lie into the world before Eve or Adam ever sinned.
   1. These same kind of scorners want to know about Enoch and Elijah in light of Hebrews 9:27.
   2. Depending on context, either Adam or Eve were primarily the transgressors (5:14; I Tim 2:14).
   3. The guilt and condemnation of sin upon all human posterity was by Adam's sin (Gen 2:17; 5:1).
   4. Satan belonged to another world, the angelic world in heaven, where he was unclean (Job 15:15).

And death by sin.

A. Death is the necessary consequence and result of sin before a holy and righteous God (6:23).

B. God told Adam very plainly for all to read that he would die if he ate the fruit (Gen 2:17).

C. Sin and death (Gen 2:17) were brought into the human world by Adam's sin (5:14; 6:23).

D. Spiritual death came immediately (Gen 2:17; Eph 2:1), physical death came 930 years later for Adam (Gen 3:19; 5:5; Heb 9:27), and eternal death awaits final execution (Rev 20:6,14).

E. There is more here than physical death, though important (Rom 5:14; I Cor 15:22), for the contrast and comparison throughout the passage indicate a more extensive consideration of death than that.
   1. The leading context introduced the fullest extent of death in all component parts (5:6-11).
   2. The atonement by Jesus Christ securing peace with God has just been stated (5:11).
   3. The grace of God and the gift by grace (eternal life) by Jesus Christ is included (5:15).
   4. The free gift of justification of many offences is here, which goes beyond death (5:16).
   5. Abundance of grace and of the gift of righteousness reigning in life is here (5:17).
   6. Justification of life is more than just physical life, for it includes eternal life (5:18).
   7. Rather than just physical life and death, sin and righteousness are the contrast (5:19).

And so death passed upon all men.

A. All men are considered sinners by Adam's sin and must therefore die (Genesis 2:17; I Cor 15:22).

B. Adam originally bore God's image; we now bear his fallen image (Gen 5:1-3 cp I Cor 15:49), but this depravity of nature is not the argument or thought here, rather our legal guilt and condemnation.

C. **As**. A. In a main sentence, as Antecedent or Demonstrative Adverb. I. With *so* in the relative clause. *Obs. As … so*. 1. Of quantity or degree: In that degree, to such extent … (in or to which) … *Obs*. 2. Of quality or manner: In that way, in such wise … (in which) … *Obs.*

D. **So.** B. Signification. I. 1. In the way or manner described, indicated, or suggested; in that style or fashion. IV. 22. ***As … so***: **a**. Denoting more or less exact correspondence, similarity, or proportion. **b**. Denoting a simple parallelism between two different acts, concepts, etc., and sometimes approaching the sense of 'not only … but (also)'.

E. Use of "as … so" means, "As this occurred in this specified manner … so this event also occurred that same specified way." This powerful form of grammar is in verses 12,15,16,18, and 19.

F. A judicial sentence was passed – death was assigned to all men as the just and holy punishment, even to infants and ignorant (5:14), for Adam's singular sin in the Garden of Eden.

G. We truly sinned in Adam, so we bear the sentence of that crime (and *so* death passed on us).

H. Spiritual death came instantly for Adam and Eve, and we are born spiritually dead with the same wicked traits of self-righteousness, hiding, and blaming they quickly showed (Gen 2:17; Eph 2:1).

I. Adam died physically 930 years later, and you will most certainly die a physical death unless Jesus Christ makes an exception of you by returning (Gen 3:19; 5:5; Eccl 3:20; 8:8; Heb 9:27; etc.).

J. Eternal death, called the second death in comparison to physical death, when the wicked shall be cast into hell for their sins, including Adam's sin (Heb 9:27; Rev 20:14; 21:8; Heb 6:2; Rom 2:5,16).

K. The death considered ahead is legal condemnation contrasted to justification and righteousness, which includes all three aspects of death, as it did for Adam, though used singularly (5:18-19).

L. Sinner, do you desire to escape the second death? Believe on Jesus Christ and live like it (John 5:24-25; 8:31). Be an overcomer willing to suffer for Christ's sake (Rev 2:11)! Live a resurrected life (Rev 20:6; Col 3:1-4)! Be one of few who look for His coming (Heb 9:28)! Lay up a good foundation against that day (I Tim 6:17-19)!

M. The doctrine of representation or original sin is the legal consideration and fact that Adam's sin did not apply only to himself, but also to his entire progeny and all his descendants of the human family.

For that all have sinned.

A. Grammatically, a reader may proceed from 5:12 to 5:18, where Paul took up after the parentheses.
   1. By temporarily ignoring the parentheses, the doctrine of representation is clearly seen, which again is the legal headship and covenant consequences of one person acting for many.
   2. For 5:18 draws a conclusion from the argument of 5:12-14 by virtue of its *therefore*.
   3. For 5:19 is the contextual argument of <u>one man's disobedience making many sinners</u>.
   4. Why do some good men argue without cause or basis that there is nothing here of *original sin?*

B. If you were not to sin yourself, you would still be guilty as a sinner and condemned to the complete punishment of sin through your participation by representation in Adam's first sin in Eden.
   1. God has imputed, charged or accounted, Adam's sin to the account of every human conceived.
   2. We are sinners in Adam naturally (Gen 5:3; Eccl 7:29) and legally (Rom 5:18; Heb 7:9-10).
   3. Each one of the human race is legally guilty and punishable for eating the forbidden fruit.
   4. It is true that all men have sinned themselves, but that is not the point of this phrase at all.
   5. It is a fact that we have a totally depraved sin nature from Adam (Ps 51:5; 58:3; Rom 3:9-19; Eph 2:1-3), but that is not the point of this phrase, verse, or passage at all.

C. The doctrine of *original sin* is not a sacred cow we must protect, for we would reject it in a minute if we thought it contrary to scripture; we are slaves to the context, and the context speaks of one man's disobedience being imputed to the whole race, just as Jesus' obedience is imputed to God's elect.

D. What figure would there be of Christ, if Adam sinned and died for himself, and each man sinned and died because of his own sins? Should we conclude from that figure that Jesus secured His own righteousness by obedience, and we are to follow suit and do the same?

E. Why would Paul belabor the point of one sin made many sinners, one sin made many dead, etc.?

F. Where did the curse on all creation come from? By imputation or charge for Adam's sin or by nature's cooperation and participation in his same fault – sin. Come on, Albert Barnes, do better!

G. Did Adam merely introduce sin into the world for you to see and consider it … and Jesus introduced righteousness that way, or is there a much greater doctrine here of representation and imputation?

H. We totally reject any concept of cooperative, sympathetic, or consequential righteousness with Jesus Christ for our justification. We also reject any such relationship in the figure of Adam and his sin.

I. What about the actual words in the clause? Does the Spirit's use of *that* agree with our conclusion?
   1. Context usually determines grammar, not the other way around, especially in the use of such words as *that*, which have many varied grammatical uses e.g. conjunction, demonstrative pronoun,

demonstrative adjective, demonstrative adverb, or relative pronoun.

2. When Paul wrote of all men sinning themselves, he clearly wrote, "For all have sinned" (3:23).
3. But the text does not say, "For all have sinned," because there is a demonstrative pronoun *that* placed in the clause by the Holy Spirit that demands a sense of all men sinning in agreement with what has already been stated … "for *by one man's sin* all have sinned," or … "for *in this manner* all have sinned," or … "for *by this means* all have sinned," etc.
4. See the much more detailed explanation about the sense of *that* at the end of this chapter's notes.

J. Why do babies die, if they have not done good or evil in regard to God's electing grace (Rom 9:13)?
K. If this section is Adam introducing sin that men followed by their sins, it is redundant (1:18 – 3:20).
L. Justification and eternal life by Jesus Christ is legal, unconditional, monergistic, so Adam is as well.
M. If this section, 5:13-14, is other forms of condemnation, as conscience, it is redundant (1:18 – 3:20).
N. The constant appeal to ONE in this section both in condemnation and salvation demands imputation.
O. Why do some good men argue weakly that there is nothing here in this passage of *original sin?*
    1. We can only speculate. Must they cover a false doctrine of salvation like baptismal regeneration, or the age of accountability, or related salvation heresies overthrown by original sin?
    2. We can only speculate. Are they terrified by a God so sovereign that He can choose their birth into a race already completely condemned by the sin of their first father?
    3. We can only speculate. Are they intimidated to answer mothers about children dying in infancy?
    4. We can only speculate. Are they afraid to admit the corollary of the doctrine – that Jesus Christ has saved a covenant people as unconditionally as Adam condemned the

Conclusion:

1. We believe in original sin, for we accept the doctrine of representation and imputation found in Rom 5:12-19, which declares our guilt, death, and coming judgment for the disobedience of our sin representative, Adam.

2. We believe God designed and ordained in great wisdom the work of two Adams for two kinds of vessels.

3. We believe in unconditional justification and eternal life, for they and any related facets of salvation were secured by the singular obedience of Jesus Christ, Who was the representative and surety for His people.

4. We believe in total depravity from numerous other scriptures, though we understand it is not taught here.

5. You have only one hope, sinner … run to God in repentance and beg for mercy through Jesus Christ.

6. Know therefore the severity and terror of the Lord, for this doctrine of original sin humbles man to the dust.

7. But the Second Adam has done so much more that there must be three verses of contrasts (5:15-17), and though the Law of Moses was given to further aggravate sin and death, grace did much more abound!

8. Where did the curse on all creation come from? By imputation or charge for Adam's sin or by its cooperation and participation in his same fault – sin. It is by God's charge of sin on the universe! Come on, Barnes!

9. Total Depravity (different from original sin here)

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

For until the law

A. The conjunction *for* here makes a connection to the previous argument that all men are sinners and condemned to death by virtue of their connection to Adam and his sin in Eden.
   1. Paul introduced the doctrine of representation by declaring the source of sin and death.
   2. He proved the doctrine by describing the circumstances between Adam and Moses.

B. The law (definite article) being considered here is that of Moses, the code of laws the Jews loved.
   1. The Jews put great affection and confidence into the Law of Moses given them at Mount Sinai.
   2. They received the Law upon leaving Egypt, 430 years after the promise to Abram (Gal 3:17).
   3. Paul had condemned the Jews by the Law (2:1 – 3:20) and by Abram's example (4:1-25).
   4. Paul opposed the heresy of Jewish legalism – putting confidence in the Law for salvation.
   5. Jews might object that prior to the Law all men could not have been sinners (Rom 5:12).

C. But now he took the Jews all the way back before Moses to consider man's plight from Eden.
   1. Paul reduced Jews and Gentiles to one common father – Adam, not Abraham, not Moses.
   2. If Jews thought for a moment they had eternal life by the Law, Adam condemned them.
   3. It would not matter how well they kept Moses' Law, for they were condemned by Adam.
   4. If Jews thought for a minute they had eternal life by Abram, Adam condemned them.
   5. Paul, taking Jews and Gentiles back to father Adam, condemned them all before Moses.

Sin was in the world.

A. Paul reduced Jews and Gentiles to one common father and death – Adam, not Abraham, not Moses.
   1. If Jews thought for a moment they had eternal life by the law, they were condemned by Adam!
   2. It would not matter how well they kept the Law of Moses, for they were condemned by Adam!
   3. If Jews thought for a moment they had eternal life by Abram, they were condemned by Adam!

B. Jews might object that prior to the law all men could not have been legal sinners (Romans 5:12).

C. The argument, by "for," is with maximum force that men are sinners and condemned to die in Adam.

But sin is not imputed.

A. Sin is the transgression of God's laws (I John 3:4), so God must make a law to charge men with sin.

B. If there is no law, then can be no transgression, which Paul had already taught in this epistle (4:15).

C. God made a law with Adam (Gen 2:17), and Adam broke that law, which brought the result of death.

When there is no law.

A. Another law of God was obviously in effect for the 2500 years from creation to the Law of Moses.
   1. The existence of a law before Moses is proved by arguing backward from death to sin to law.
   2. For until the law … sin and its effects … were in the world – men died before the Law (5:14).
   3. For sin to be imputed against a man, there must be a law broken by that man (Romans 4:15).
   4. **Impute**. To bring (a fault or the like) in the reckoning against; to lay to the charge of a person.
   5. Sin is the transgression of the law of God, which requires a law for sin to be charged (I John 3:4).

B. Cain sinned (Gen 4:7), Sodom sinned (Gen 18:20), and Joseph's brethren also sinned (Gen 42:22).
   1. God destroyed the world with a flood due to its wickedness and continual evil (Genesis 6:5).
   2. But Paul's argument is not to establish any laws before Moses other than that given to Adam, for he is proving representation and imputation, not the doctrine of a corrupt nature.
   3. Men experienced physical death as a result of sin, Adam's sin (Genesis 3:19; 5:3-8; 6:21-22).

C. As the next verse will prove, death proved sin and a law before Moses, the law given to Adam.
   1. Paul will specifically raise a class of sinners to prove the point that never had a law from God.
   2. The whole passage is proving the doctrine of representation, not man's depravity (5:12-21).

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.

Nevertheless.

A. "Nevertheless," or notwithstanding, death reigned even though personal sin was not imputed (5:13).
B. In spite of the necessity of a law to bring about sin, there was a law in the world before Moses' Law.
C. There was imputation of sin and the consequence of death in the world before the Law of Moses.

Death reigned from Adam to Moses.

A. All men died from Abel (first recorded death) to Pharaoh and his army (before God's Law at Sinai).
B. Paul reduced Jews and Gentiles to one common father and death – Adam, not Abraham, not Moses.
C. We are not heretical Dispensationalists of the Scofield variety, but we do see three dispensations quite clearly: the patriarchs from Adam to Moses in this verse, Moses to John the Baptist with the nation of Israel, and the gospel kingdom of the Lord Jesus Christ (Luke 16:16; Heb 12:28-29).
D. Men were judged as sinners and condemned to death by Adam's disobedience apart from their own

Even.

A. The force of this argument is in the expression introduced by "even," indicating an extreme case.
   1. **Even**. *Adverb*. Prefixed to a subject, object, or predicate, or to the expression of a qualifying circumstance, to emphasize its identity. Also serving to introduce an epexegesis; = 'namely', 'that is

to say'. 9. Intimating that the sentence expresses an extreme case of a more general proposition implied. Prefixed to the particular word, phrase, or clause, on which the extreme character of the statement or supposition depends.

2. Proverbs 16:4 is an example we often use of *even* identifying an extreme case to prove the point.
3. Cain sinned (Gen 4:7), Sodom sinned (Gen 18:20), Joseph's brethren also sinned (Gen 42:22).

B. There must be a law to justly charge sin (5:13), and there must be sin to justly punish with death.
1. But death occurred for 2500 years without a law in force like the one God had given to Adam.
2. Those without a positive commandment and threatened death for punishment fit this description.

C. This is as strong and clear a proof of imputation and representation that can reasonably be made.
1. Men died without breaking a law to commit sin that justified death – they sinned another way.
2. Infants, idiots, and other helpless ones fit this description (Genesis 7:21-22; Ex 1:22; 12:29-30).
3. Infants are conceived in sin (Psalm 51:5), and they prove their sin nature at birth (Psalm 58:3).
4. Emphasis is beyond those who had laws similar to Adam (Gen 4:3-7; 9:6; 19:7; 20:3-6; 39:9).
5. If the point is only creation, providence, nature, and conscience, such were taught (1:18 – 3:20).

Over them that had not sinned after the similitude of Adam's transgression.

A. Although the Law of Moses was not given for 2500 years, men still suffered the penalty of death.
B. Moses' Law simply brought another source of condemnation to those under it (Romans 3:19; 5:20).
C. All things considered, man had a better chance in Adam than with any law given to any man since.
D. See all that is written in the previous section of these notes – the above points for the word *even.*

Who is the figure of him that was to come.

A. Since Adam's sin is imputed to men, therefore Adam is the figure of Jesus Christ (Rom 4:6-8; 5:12).
1. The substitutionary life and death of Jesus are imputed to God's elect (II Cor 5:21; I Peter 2:24).
2. Adam is a figure of Jesus Christ according to the testimony of Scripture (I Cor 15:21-22,45-49).
3. The comparison, which will be fully developed, teaches unconditional eternal life by Jesus alone.

B. Jesus Christ had already come when Paul wrote, so he refers to his prophesied coming as past.
1. You should be able to see these verb tenses – you will need the same rule elsewhere (Col 1:17).
2. Adam is still a figure today: Paul is still using him as a figure, and men are still sinners by him.
3. The analogy between Adam and Christ is the role they fill in representing two groups of men.

15 But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.

But not as the offence.

A. The main object of this section is a positive comparison between Adam and Christ (5:12-19).

1. Similarities between Adam and Jesus Christ have already been declared by *figure* (5:14).
2. The strong similarities will be restated very clearly in the section's conclusion (5:18-19).
3. Condemnation by Adam and salvation by Christ are similar – by imputation or representation.
4. The doctrine of imputation – legal accounting, counting, reckoning, or charging of Jesus Christ's righteousness to the elect – is well illustrated by similar imputation of Adam's sin to all men.
5. The elect legally have Jesus Christ's righteousness as all men are guilty for Adam's sin.

B. Paul opened this verse with a difference between Adam and Christ's representation, and he did so by interrupting the *as…so* construction with the negative *not*, in the first clause.
1. The disjunctive *but* beginning the verse opposes the positive comparison of 5:12-14.
2. The *as…so also* construction indicates two events to be very comparable (5:12,18,19,21).
3. The *as…so* construction is interrupted twice with a *not* to introduce differences (5:15-16).
4. The similarity is also modified by Paul's use of *much more* in two of the verses (5:15,17).
5. These verses (5:15-17) are to magnify differences between Adam and Christ to exalt God's grace, to glorify Christ, comfort the elect, and increase assurance of salvation.
6. Why the repetition and isolation of specific comparisons in these three verses? Because this glorious doctrine of representation is worth our study, and it pointedly exalts Christ.

C. The *offence* here is Adam's sin as the deed by that representative that condemned the race.
1. Adam's singular transgression, eating forbidden fruit, had been stated in context (5:14).
2. The gift of eternal life by the Second Adam differs in some respect from the offence and condemnation by the first Adam; it is that difference we want to identify and magnify.

So also is the free gift.

A. Condemnation by Adam and salvation by Christ are similar by the *as…so also* construction.

B. However, there are differences between the two transactions, and the earlier *not* tells us so.
1. The disjunctive *but* beginning the verse also opposes the positive comparison of 5:12-14.
2. The two persons and acts of representation are alike, but there are differences (5:15-17).
3. While the doctrine of imputation may be compared by these events, there are differences.
4. The key to the verse's sense is focusing on the comparison of offence vs. free gift, which is clearly the intent of the opening sentence in this verse. Glory!

C. It is important to observe that salvation by Jesus Christ is here summarized as God's *gift*.
1. This is the first occurrence of *gift* pertaining to eternal life in the epistle to the Romans.
2. Nowhere in scripture is eternal life by Jesus Christ emphasized more as a *gift* than here.
3. The word *gift* is used six times here in the context … 5:15 (2) … 5:16 (2) … 5:17 … 5:18.
4. That salvation is a *gift* is taught throughout the Bible (Rom 6:23; John 17:2; Eph 2:8).
5. Though outside our study here, it is important to understand that eternal life is a gift to the elect, not an offer to reprobates to become elect by accepting or receiving an offer.
6. What is a gift? A voluntary choice of the giver to bestow something special to another, the desire to

do so springing from the giver's nature, not the performance of the recipient.

7. Even sinful men grasp the concept of giving well, and the better ones among them delight in the concept and action, though God excels them greatly (Matt 7:11; Jas 1:17).
8. There is a large **qualitative** difference between the duty of enforcing the negative terms of a covenant (that with Adam) and voluntarily giving a gift by love and mercy to exalt His goodwill.
9. It is the difference between paying wages to a worker and giving a gift to ones enemies (6:23).
10. It is the difference between obligation to a servant for labor and loving an enemy (5:6-8).
11. Good fathers know the difference between keeping their word and chastening a child … against planning and dispensing gifts to their children out of pure love, mercy, and kindness.

D. It is important to observe that the gift of eternal life by Jesus Christ is here described as *free*.
   1. This is the second time in Romans the Holy Spirit used *free* for salvation in Christ (3:24).
   2. But this adjective modifying gift will be used two more times in the context (5:16,18).
   3. Consider that God was not free in inflicting death on Adam and his entire posterity – He was bound by covenant obligations and His own justice and righteousness to punish sin. We forced His hand by sinning against Him in rebellion through our first father.
   4. Consider that God was entirely free without any compulsion whatsoever to give eternal life to rebel enemies and adopt them as His own sons by inflicting death on His Son! A planned drama!
   5. The covenant with Adam required compensatory action on God's part; the covenant of grace is entirely founded on God's independent and sovereign will for exalting mercy.
   6. Every parent, especially good fathers, should be able to relate to the great difference of enforcing righteousness in a home by punishing the disobedient in comparison to planning a vacation with lots of gifts for a family not expecting or deserving such.

For if through the offence of one many be dead.

A. This is the doctrine, or revealed truth, of the section – one man's sin brought death on others.
   1. It is sad that sincere men can enter this passage and neglect or reject this plain doctrine.
   2. The lesson of 5:12, Adam brought death on all men by his sin, continues to shine forth.

B. There is no doubt or question about the truth of the doctrine; the *if* only sets up a comparison to explain *not* in the first sentence, teaching a point of dissimilarity between Adam and Jesus.
   1. Since it is true that God held all men accountable for Adam's sin, there is a comparable aspect of Jesus Christ's representation that is different and superior by some measure.
   2. God did create a world of inhabitants that were guilty and condemned to death by their first father's single sin in Eden. Are there comparative differences in salvation by Christ?
   3. If Adam's sin is legally held against men, surely God's grace in Christ will be applied.

C. How are many dead (or doomed to die) by a single offence of one man? By God's judgment.
   1. It is this thought that is stated briefly here and then repeated in 5:16,17,18,19,20,21!
   2. From the view of original sin, we see God's terrible justice and judgment magnified.

Much more the grace of God.

A. Paul's comparisons by *much more* are wonderful, as we rejoiced in 5:9-10 and shall in 5:20!

B. The contrast or dissimilar aspect of Adam and Christ's representation is by the *much more*.
   1. If we value every word of God, then the comparison is not merely *more,* but *much more!*
   2. The issue here is **quality** – God's grace, its gift, and Jesus are superior to Adam's sin.
   3. When we compare quality, we compare the intrinsic makeup, nature, or value of things.
   4. We must fully grasp the text and its precious sense by comparing in order … grace and judgment, gifts and punishment, and Adam and Jesus Christ, the two representatives.
   5. If guilt and wrath are certainly applied, how much more shall grace and love be applied!
   6. God chose to display His grace to the universe; in order to do so He chose a gift to freely give enemies; in order to exalt the gift, He chose the most expensive – His only Son!
   7. A key is in the coming context: where sin abounded, grace did *much more* abound (5:20), for the Spirit of words (I Cor 2:13) used *much more* and *abound* again for our learning.
   8. We have His *much more* in this clause and His *abounded* in the final clause of this verse.
   9. **Abound**. To be present in overflowing measure; to be plentiful; to prevail widely.
   10. Furthermore, do not miss the very related *abundance* of grace that Paul will use in 5:17.
   11. Only God is good, as Jesus taught, and God shows His goodness by salvation in Christ.

C. The clause at hand directs us to consider and compare God's grace against His judgment.
   1. If God strictly applied one's offence to many, how *much more* will He apply His grace?
   2. There is a qualitative superiority by *much more* when considering God's grace in Christ.
   3. Mercy rejoices against judgment (Jas 2:13), and our God is a God of mercy and grace!
   4. How else could he count Asa's heart perfect (I Kgs 15:4) and show Moses His grace, mercy, and goodness as His glory (Ex 34:5-7) among other acts of free grace and mercy?
   5. Reader, do you grasp this principle? You must have the mind of Christ, which David and the men who walked with God most definitely had (Matt 12:7 cp. Hos 6:6; Mic 6:8).
   6. Though a God of righteous judgment, it is his strange work (Is 8:21; La 3:33); for it only proceeds by provocation of sinners, while mercy flows by His free choice alone (9:15).
   7. Paul opened and closed most epistles declaring the grace of God (Romans 1:7; 16:24).
   8. The exceeding riches of grace will be our theme with Christ in heaven (Eph 1:6; 2:7).
   9. The saints should delight in this aspect of our glorious God (Colossians 1:6; Heb 13:9).
   10. More could be said on this subject of God's mercy and grace, but it would take us too far from the matter at hand (Ezek 33:11; Micah 7:18; Luke 19:41; I John 4:8; etc.).
   11. If God and His grace are the Source and His Son is the means … how can Adam and his sin even compare to the abounding and overwhelming superiority of salvation in Jesus?!

And the gift by grace.

A. If God guaranteed the legal sentence of death to many, which was by obligation of His covenant with

Adam and the justice of his nature, how *much more* the free *gift by grace?*

B. If God justly applied sin's wages to many, how *much more* shall He apply righteousness, which He freely bestows as a *gift* on those not deserving, expecting, or worthy of it?

C. Paying wages duly earned is not nearly the pleasure of a gift of grace not earned. Grasp it!

D. Do you understand the goodness of God, or is this distinction by the Holy Spirit beyond you?

E. The goodness of God is seen even toward His enemies (Matt 5:45; Acts 14:17; Ps 145:9).

F. The gift of eternal life recovers us far beyond Adam's innocence in Eden to adoption as the sons of God and the tree of life in heaven without possibility of falling (Rev 2:7)!

Which is by one man, Jesus Christ.

A. If Adam's sin is legally held against men, surely God's grace in giving Jesus Christ will be.

B. If Adam was fit to represent his constituency, how *much more* is Jesus Christ fit for His?

C. Jesus in a state of humility was superior to Adam in a state of innocence by any measure.

D. Adam was weak and quite suspect to fall in Eden, but Jesus was strong and could not fall!

E. If a mere man could drag his race down, how *much more* could the Godman save His race?

F. We are comparing a natural man with a spiritual man, a living soul with a quickening spirit!

G. We are comparing an earthly man with the Lord from heaven (I Cor 15:45-49). Glory!

H. If God gave His Son for the elect, He shall freely give everything else needed (8:32-33).

I. If God's justice is satisfied by the death of many for the sin of Adam, then how much more does His justice (and other more positive attributes) rejoice at applying the death of His Son!

Hath abounded unto many.

A. The doctrine of representation is the legal act of one applied to many, and it is restated here, but in this case it is speaking of God's gracious gift of Jesus Christ abounding to many elect.

B. For the reasons stated … God's grace, the free gift, and the one man Jesus Christ … salvation will most surely abound unto the many given to the Lord Jesus Christ, even all the elect.

C. **Abound**. To be present in overflowing measure; to be plentiful; to prevail widely. To be full, to be rich or wealthy; to have to overflowing.

D. The Spirit's use of *abound* here should be related to the *abundance* of 5:17; and of course, the term is used again in the popular and powerful statement of abounding grace in 5:20.

E. The *many* or *all* used throughout this section are not coextensive, for they are simply terms of contrast to the one man Adam or the one Man Christ, meaning that respective multitude represented by each – in the case of Adam, the human family; in the case of Christ, the elect.

16 And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto

justification.

And not as it was by one that sinned.

A. The main object of this section is a positive comparison between Adam and Jesus Christ (5:12-19).
   1. Similarities between Adam and Jesus Christ have already been declared by *figure* (5:14).
   2. The strong similarities will be restated very clearly in the section's conclusion (5:18-19).
   3. Condemnation by Adam and salvation by Jesus Christ are similar – by representation.
   4. The doctrine of imputation – legal accounting, counting, reckoning, or charging of Jesus Christ's righteousness to the elect – is well illustrated by imputation of Adam's sin to all men.
   5. The elect legally have Jesus Christ's righteousness as all men are guilty by Adam's sin.

B. Paul opened this verse with a difference between Adam and Christ's representation, and he did so by interrupting the *as…so* construction with the negative *not* in the first clause.
   1. The conjunction *and* beginning the verse continues with the contrast established in 5:15.
   2. The *as…so* construction indicates two events to be very comparable (5:12,18,19,21).
   3. The *as…so* construction is interrupted twice with a *not* to introduce differences (5:15-16).
   4. The similarity is also modified by Paul's use of *much more* in two of the verses (5:15,17).
   5. The value of these verses (5:15-17) is to magnify differences between Adam and Christ as representatives to glorify Christ, comfort the elect, and increase assurance of salvation.

C. The *one that sinned* here is Adam's singular sin in Eden that condemned our entire race.
   1. Adam's singular transgression, eating forbidden fruit, had been stated in context (5:14).
   2. The gift of eternal life by the Second Adam differs in some respect from the sin of Adam; it is that difference the Holy Spirit has revealed here we want to identify and magnify

So is the gift.

A. Condemnation by Adam and salvation by Christ are similar by the *as…so*

B. However, there are differences between the two transactions, and the earlier *not* tells us so.
   1. The two persons and acts of representation are alike, but there are differences (5:15-17).
   2. While the doctrine of imputation may be compared by these events, there are differences.
   3. The key to the verse's sense is focusing the comparison on one sin vs. many sins.

C. It is important to observe that salvation by Jesus Christ is here summarized as God's *gift*.
   1. This is the second occurrence of *gift* relating to eternal life in the epistle to the Romans.
   2. Nowhere in scripture is eternal life by Jesus Christ emphasized more as a *gift* than here.
   3. The word *gift* is used six times here in the context … 5:15 (2) … 5:16 (2) … 5:17 … 5:18.
   4. That salvation is a *gift* is taught throughout the Bible (Rom 6:23; John 17:2; Eph 2:8).
   5. Though removed from this context, it is important to understand that eternal life is a gift to the elect, not an offer to reprobates to get saved by accepting or receiving the offer.
   6. What is a gift? A voluntary choice of the giver to bestow something special to another, the desire to

do so springing from the giver's nature, not the performance of the recipient.

7. Even sinful men grasp the concept of giving well, and the better ones among them delight in the concept and action, though God excels them greatly (Matt 7:11; Jas 1:17).
8. There is a large **quantitative** difference between the single sin of Adam and its judgment and the forgiveness of the many sins of the elect through the gift of God.

For the judgment was by one to condemnation.

A. This is the doctrine, or the revealed truth – God judged all men to condemnation for one man's sin.
   1. It is sad that sincere men can enter this passage and neglect or reject this plain, glorious doctrine.
   2. The lesson of 5:12, Adam brought death on all men by his sin, continues to shine forth here also.
   3. It is true that God judged all men to condemnation for Adam's single sin, but there is an aspect of Jesus Christ's representation for His elect that is different and superior by some measure.
   4. God did create a world of inhabitants that were guilty and condemned to death by their first father's single sin in Eden. What are the comparative differences in salvation by Jesus Christ?
   5. If Adam's single sin condemned men, surely God's gift of forgiving many sins will be imputed.

B. How did God's judgment result in condemnation for all men? By the one man Adam sinning once.
   1. Though Adam obviously sinned many other times in his life, only one sin matters in this context.
   2. The argument is judgment by one *offence* to condemnation in this clause, not by one man that offended; we identify the ellipsis by comparison with many *offences* in the second clause.
   3. There was one transgression for which God declared that Adam (and us in him) must die.
   4. The particular sin of Adam is clearly identified in Genesis 2:16-17 and 3:11 and 3:17.
   5. It is further identified in the context here as Adam's transgression (singular) in Rom 5:14

But the free gift is of many offences unto justification.

A. Holy disjunctive! The Spirit restates the opposition by *but* in contrast to the previous clause.

B. The issue here is **quantity** – God's free and gracious gift of justification and eternal life involved paying for many offences, all the sins of God's elect … past, present, and future!

C. We have already considered the quality aspects of God's free gift by His grace in 5:15.
   1. The comparison here is between one offence and many offences rather than the qualitative differences related to God's grace, the gift by grace, and God's Son Jesus.
   2. We have a different argument here from the previous verse where Paul had focused on one *man*.

D. Adam condemned us by one offence against God's law; Jesus Christ saved us from many offences.
   1. The issue is quantity. The quantity of one offence is inferior to Christ paying for many offences.
   2. For those who understand Galatians 3:16, you know the importance of grasping quantity words.
   3. The judgment was by one *offence* to condemnation, which is an ellipsis by the comparison to the many *offences* in this clause. This is how ellipses are determined, by studying the related context.
   4. The one offence bringing judgment to condemnation was Adam eating Eden's forbidden fruit.

E. Jesus Christ's death and resurrection justified us from many offences, not just Adam's one offence.
    1. Consider the multitude of witnesses regarding the many offences paid for by Jesus Christ (Isaiah 53:5,11; Mic 7:19; Matt 1:21; 26:28; Luke 1:77; 3:3; 5:20-24; 7:47-48; 11:4; Acts 2:38; 3:19,26; 5:31; 10:43; 13:38; 22:16; 26:18; Rom 3:25; 4:7; 11:27; I Cor 15:3; Gal 1:4; 3:19; Eph 1:7; 2:1,5; Col 1:14; 2:11,13; Heb 1:3; 2:17; 8:12; 9:15,28; 10:12,17; Jas 5:15; I Pet 2:24; 3:18; II Pet 1:9; I John 1:9; 2:2,12; 3:5; 4:10; Rev 1:5).
    2. Jesus Christ had to suffer the wrath of God for Adam's one offence *and* all your offences as well.
    3. Consider the list of sins that Paul declared Jesus had forgiven members at Corinth (I Cor 6:9-11).
    4. You would still be condemned, if Jesus had only suffered for Adam's offence, by your own sins.
    5. Before the chapter ends, Paul by the Holy Spirit will state the abundance of your own sins (5:20).

17 For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)

For if by one man's offence death reigned by one.

A. The main object of this section is a positive comparison between Adam and Christ (5:12-19).
    1. Similarities between Adam and Jesus Christ have already been declared by *figure* (5:14).
    2. The strong similarities will be restated very clearly in the section's conclusion (5:18-19).
    3. Condemnation by Adam and salvation by Jesus Christ are similar – by representation.
    4. The doctrine of imputation – legal accounting, counting, reckoning, or charging of Jesus Christ's righteousness to the elect – is well illustrated by imputation of Adam's sin to all men.
    5. The elect legally have Jesus Christ's righteousness as all men are guilty by Adam's sin.

B. Paul indicated a difference between Adam and Christ's representation by another *much more*.
    1. In the previous two verses, Paul indicated a contrast by interrupting the as…so with *but* and *not*.
    2. The similarity is modified by Paul's use of *much more* in two of this section's verses (5:15,17).
    3. The value of these verses (5:15-17) is to magnify differences between Adam and Christ as representatives to glorify Christ, comfort the elect, and increase assurance of salvation.

C. This is the doctrine, or revealed truth, of the section – death reigns over all men by one man's sin.
    1. It is sad that sincere men can enter this passage and neglect or reject this plain doctrine.
    2. The lesson of 5:12, Adam brought death on all men by his sin, continues to shine forth.

D. There is no doubt or question about the truth of the doctrine; the *if* only sets up a comparison to explain *much more* in the next clause, teaching dissimilarity between Adam and Jesus.
    1. Since it is true God gave death the reigning power over all men by Adam's sin, there is a comparable aspect of Jesus Christ's representation that is different and superior by a comparison.
    2. The issue here is of **authority** – death reigns as a powerful king over all men by Adam's one sin.
    3. The combination of the differences of 5:15-16 gives grace complete dominion and rule over sin.

E. Power of death over men in this context is described as *reigning* by the absolute authority of a king.
   1. Forget kings that exist today – the kings known in the O.T. and N.T. had absolute, despotic rule.
   2. Paul introduced death with reigning power when describing men from Adam to Moses (5:14).
   3. Paul further elaborated on this comparison of reigning authority when closing the chapter (5:21).
   4. Bildad correctly referred to death as the king of terrors in describing God's judgment (Job 18:1).
   5. Solomon described death as having power over men without any chance of escape (Eccl 8:8).
   6. Spiritual, physical, and eternal death reigns as king over each person of mankind by Adam's sin.
   7. Spiritual, physical, and eternal life reigns as king over each of us elect children by Christ's death.
   8. The power of death has been so broken it may be described as abolished (II Tim 1:10), and now the saved sons of Adam may mock death and the grave through Jesus Christ (I Cor 15:55-57).

Much more they which receive abundance of grace and of the gift of righteousness.

A. Here is another *much more* from Paul by the Spirit! The contrast is declared! Christ is far superior!
   1. Paul had used *much more* earlier in the chapter (5:9-10) and earlier in this tight section (5:15
   2. Though the passage is to compare the similarities of Adam and Christ, there are great differences that are valuable to exalt God's grace, for the glory of Christ, your comfort, and your assurance.

B. It is abundance of grace, because it is superior to sin's judgment in quality and quantity (5:15-16).

C. It is abundance of grace, because abundance is an abounding and overwhelming amount and presence of a thing, which has been stated *abound* in 5:15 and will be stated *abound* again in 5:20.

D. The gift of righteousness removes guilt, God's wrath, and the sting of death, for the sting of death is sin, which is removed and replaced by the gift of righteousness through Jesus Christ our Lord

E. Some foolishly argue that *receive* is our active obedience by accepting God's offer of righteousness.
   1. Such frivolous, Arminian reasoning misses the only point of the section – condemnation and salvation by imputation. There is no argument or exhortation here to accept, choose, decide, or receive anything. It is imputation by representation – one man legally acting on behalf of others.
   2. Such Finney thinking denies that the grace of God and gift by grace is free, as stated (5:15-18).
   3. **Free**. Given out of liberality (not in return or requital for something else).
   4. Justification is said elsewhere to be *freely* given, which is not an offer (Romans 3:24; 8:29-32).
   5. If a man must exercise his will and obedience to obtain it, then it is not free (Rom 9:16; 11:6).
   6. It is free only from our perspective, but certainly not from God's perspective (I Peter 1:18-19).
   7. Arminianism denies the repeated emphasis on condemnation and justification coming by *one*.
   8. Arminianism denies God's grace, since grace cannot have any work involved in it (Rom 11:6).
   9. Arminianism denies God's work, since receiving involves the human will (Jn 1:13; Ro 9:15-16).
   10. Arminianism denies man's depravity and rebellion against God and righteousness; man would never receive anything so spiritual as eternal life in Christ (John 8:47; Rom 8:7-8; I Cor 2:14).
   11. Arminianism denies Adam's figure, for we do not actively receive sin or death in any sense.
   12. RECEIVE is used passively [to be given] and actively [to accept] in the Bible, but here it is obviously

used passively, as it is in most other places (Job 2:10; John 3:27; 20:22; Acts 1:8; 2:38; 3:5; 8:15,19; 9:12; 22:13; Rom 13:2; I Cor 4:7; 14:5; II Cor 5:10; 7:9; Gal 4:5; Col 3:25; Heb 7:5; 9:15; Jas 3:1; 5:7; II Pet 2:13; I John 3:22; II John 1:8; Rev 5:12; 13:16; 17:12; 18:4).

13. The verse actually indicates the gift will only come upon some, by the choice of God, those who gain eternal life (Romans 8:29-30; 9:15-16,22-24; Eph 1:4-12; II Tim 1:9; I Pet 1:2).
14. There is no more action by us receiving Christ's obedience than receiving Adam's disobedience.

Shall reign in life by one, Jesus Christ.

Shall reign in life by one, Jesus Christ.

A. Adam condemned us to a three-fold death, but Jesus raised us … far beyond Adam's innocence … to authoritative position and privilege as sons, joint-heirs, kings, priests, etc.
B. Adam was innocent and could fall; we have eternal life without the possibility of falling to be lost.
C. If death was powerful enough to destroy man, how much more Jesus' power of life to save some.
D. Given all that has been declared (5:15-17), life by Jesus Christ has greater authority than any death.
E. If there is certainty of death's dominion over all men by Adam's sin, how much more shall God's abundant grace and Christ's righteousness cause life to have dominion over elect children of God?
F. Jesus the Man defied death in others. He raised them from the dead. He mocked death as sleeping.
G. Jesus defied death in Himself. He took up His life again after dying. And He forecast it in detail.
H. We reign with Christ now and later and forever (Ephesians 2:7; II Timothy 2:12; Rev 5:10; 20:4,6).
I. We can mock death because we reign over it, for Jesus ripped its power away (I Cor 15:54-57).
J. We were once the bond slaves of death our master, but now we are the lords of life through Jesus.
K. Jesus does not barely give us life, but He gives us life more abundantly and eternal (John 10:10,28).

18 Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.

Therefore.

A. *Therefore* indicates a conclusion from what had already been established earlier (Romans 5:12-14).
    1. Note the earlier inference of *wherefore* in 5:12 and now the final conclusion of *therefore* here.
    2. The previous five verses (5:13-17) are a parenthesis, and here Paul returned to Adam and sin.
    3. The parenthesis assumed a similarity between Adam and Jesus by the Spirit's *figure* of 5:14.
    4. The similarities between the representation of Adam and Jesus are repeated here in 5:18-19.
    5. Putting aside the dissimilarities of 5:15-17, Paul argued for the similarities in representation.
B. Already stated, illustrated, contrasted, and repeated, Paul declared the doctrine here again and again.
C. This verse and three following are some of the most glorious declarations of God's sovereign grace.

As by the offence of one.

A. The grammar of *as…even so* expressly states a precise comparison between Adam and Jesus.
   1. **As**. With the clauses transposed for emphasis; as…so: In what manner…(in that manner).
   2. **So**. As…So: Denoting more or less exact correspondence, similarity, or proportion.
   3. **Even**. Exactly, precisely, just. A. of manner; often followed by as, thus, so.
   4. Note this emphatic construction in I Corinthians 15:22. (See also John 3:14; 5:21; 10:15; Rom 6:4,19; 11:30-31; I Cor 2:11; Cor 16:1; II Cor 7:14; 10:7; Gal 4:1-3,29; I Thess 2:4).

B. The doctrine of representation is plainly stated for those able to read with humble understanding.
   1. The sentence of condemnation came on all men by the single offence of Adam's sin in Eden.
   2. In exactly the same way (by imputation), justification comes on all men by grace in Jesus Christ.

C. Is it unfair for God to charge you with the fact, fault, guilt, sin, and punishment of Adam in Eden?
   1. The severe application of representation occurs to all under the authority of others, where children suffer for fathers' choices, wives suffer for husbands' choices, citizens suffer for leaders' choices, employees suffer for management choices, soldiers suffer for generals' choices, church members suffer for pastors' choices, and so forth and so on, *ad infinitum*.
   2. The Philistines presented their champion and agreed to be Israel's servants if he lost in battle, because they believed his superiority over any other. They had not met David yet!
   3. God gave a champion in Adam, far superior in ability and opportunity to any man past or present. He was without sin, in a perfect world, with a sinless wife, and one law to keep, which was clear and simple. God is more than fair! You had your best chance in Adam!

Judgment came upon all men to condemnation.

A. The use of *all* in this verse is easily explained by Paul's use of the same word in I Corinthians 15:22.
   1. Why did God choose *all* here that confounds and confuses Arminians? Because He is the author of confusion to those who reject His plain revelation, as at Babel and elsewhere.
   2. The *all* that are in relation to the first Adam will most certainly die by his sin (Rom 5:12).
   3. Union to Adam is by conception and birth with a human father (I Cor 15:49; John 3:6).
   4. Jesus Christ had sinless flesh, because He had no human father (Luke 1:35; Exodus 20:5).
   5. Adam was the representative for *all* the human family conceived and birthed from him.

B. *All* that are in relation to Jesus Christ will most certainly live (John 17:2; Rom 8:29-32).
   1. Men are *in Christ* by election – chosen in Christ by God (Ephesians 1:4; II Tim 1:9).
   2. Any other relationship we have with Christ results from this one (Romans 8:29-32).
   3. Jesus Christ was the representative of the elect only (Matt 1:21; John 6:38-39; 10:15-16; 17:2 Rom 8:29-33; Eph 1:4-12; II Tim 1:9; Heb 2:10-13; I Peter 1:2).

C. The *many* or *all* used throughout this section are not coextensive, for they are simply terms of contrast to the one man Adam or the one Man Christ, meaning that respective multitude represented by each – in the case of Adam, the human family; in the case of Christ, the elect.

D. If this obvious and scriptural interpretation of *all* is not applied, universal salvation results; for there is no

basis to force either Adam or Christ creating a mere potentiality or possibility.

1. Do not resent God for not saving all, for we all deserve hell. Why did He save any is far better.
2. Rejoice that God chose to save some for His own glory, and run to Jesus Christ for safety!

Even so by the righteousness of one.

A. In exactly the same, *as…even so*, we were justified by the righteousness of Jesus Christ.
B. Do not ask, how are babies saved? Rather ask, why do they die? You will have your answer.
C. Your righteousnesses are as filthy rags before God, so give up any hope in your own self.
D. Yet God expects us to live righteously … but our righteousnesses are evidences of His, just as our sins are evidence, not conditions or means, of our relationship to Adam.

The free gift came upon all men unto justification of life.

A. This right here is what we believe about justification! It is by righteous obedience of Christ!
B. This glorious declaration of doctrine destroys manmade doctrines and denominations of men.
C. Justification is God's free gift by grace (3:24; Tit 3:7). It is not an offer of justification at all.
    1. It is a lie from hell promoted by Arminian false teachers that a gift must be accepted.
    2. When the recipient is dead, there is no ability or requirement for him to accept new life!
    3. The Bible clearly and pointedly declares natural man spiritually dead in sins (Eph 2:1-3).
    4. The gospel does not offer the cure for death; the gospel declares quickening from death.
    5. It is imputation and representation here: there is no place for acceptance or cooperation.
    6. Notice the Spirit's words – *the free gift came upon!* There is no offer at all in such words.
    7. Notice what the Spirit did not say – the free offer came, the free gift was offered, etc.
D. We argue from this clear, God-glorifying, man-humbling axiom to make faith and good works the evidence and result of Jesus Christ's justifying work, not conditions or means of it.
E. The *many* or *all* used throughout this section are not coextensive, for they are simply terms of contrast to the one man Adam or the one Man Christ, meaning that respective multitude represented by each – in the case of Adam, the human family; in the case of Christ, the elect.
F. If you think for a second that *all* might mean *every single human* here, then you are forced to defend universal salvation, for it is justification of life for heaven in a context of imputation that is here.

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

For as by one man's disobedience.

A. The similarities between representation of Adam and Jesus Christ are taught in Romans 5:18-19.
B. *For* indicates a consequence and further explanation from what has been concluded and established in the previous verse and its earlier corollary (Rom 5:12,18).

C. The careful and precise argument by comparison (*as…so*) is repeated again here in this verse also.

D. The doctrine of imputation and representation are clear – one man acts on the behalf of other men.

E. We do not try to avoid the force of Paul's repetitions – Adam's sin made you and me sinners.

Many were made sinners.

A. The disobedience of one man – Adam – made the many related to him, all mankind, certain sinners.

B. This is exactly what he taught in the section's first verse, *for that all have sinned* – by Adam (5:12).

C. The *many* or *all* used throughout this section are not coextensive, for they are simply terms of contrast to the one man Adam or the one Man Christ, meaning that respective multitude represented by each – in the case of Adam, the human family; in the case of Christ, the elect.

So by the obedience of one.

A. The obedience of one man – Jesus Christ – made the many related to him righteous – all God's elect.
   1. Imputation – God charged men with sin or righteousness by the act of another – here it is Jesus.
   2. We declare unconditional salvation from here, for faith and works are only evidence of salvation.

B. The obedience of Jesus Christ includes all He did to obey His Father, but especially to die for us.

C. We understand Paul harping about faith in chapters 3 and 4 of this epistle to be part of his refutation of Jewish legalists by comparing their legal ideas about Moses with Abraham's faith monument.

D. This is as strong as any statement in Scripture of salvation by the free grace of God in Jesus Christ.
   1. You are guilty for Adam's sin whether you know, believe, accept, receive, obey God or Adam.
   2. You need not accept Adam as your personal sin representative to be judged for Adam's sin.
   3. If you never hear of Adam, or you deny his existence when you hear, you will die by his sin.
   4. You are legally justified by Jesus' obedience the very same way – imputation and representation.
   5. Faith or obedience on your part is only evidence Jesus Christ obeyed for you; it has no more cause-effect for eternal life than do your sins have a cause-effect for imputation death by Adam.
   6. This is the only doctrine of salvation that can save infants, idiots, and any others consistently.
   7. If you add your obedient faith or works of any kind, you make salvation by obedience of TWO!
   8. If you add witnessing of a soul winner, you then make salvation by the obedience of THREE!
   9. If you add an organist pleading with you, you then make salvation by the obedience of FOUR!
   10. If you add a prayer warrior seeking souls, you then make salvation by the obedience of FIVE!
   11. If you add a giver paying a preacher to beg sinners, you make salvation by the obedience of SIX!
   12. If you add a priest sprinkling a baby, you then make salvation by the obedience of SEVEN!

Shall many be made righteous.

A. The legal righteousness of God's elect was obtained, secured, and applied by the Second Adam.

B. True believer, you are God's elect! God chose you in Jesus Christ before He ever created Adam.
   1. Never forget! Adam did not surprise God. It was part of His planned drama to magnify Himself.

2. Do you know this (John 6:38-39; 10:15-16; 17:2; Romans 8:29-39; Eph 1:3-12; II Tim 1:9-10)?

C. The *many* or *all* used throughout this section are not coextensive, for they are simply terms of contrast to the one man Adam or the one Man Jesus Christ, meaning that respective group represented by each – in the case of Adam, the human family; in the case of Christ, the elect.

The Law Magnified Sin for the Greater Glory of Grace – Verses 20-21

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

Moreover the law entered.

A. Not only did Paul declare the doctrine of imputation, but he confirmed it by the role of Moses' Law.
   1. He used *moreover* to indicate further confirmation and proof of the truth of imputation of sin.
   2. To properly glorify God's grace in Christ Jesus, Paul logically worsened sinfulness before God.

B. With Paul's extensive references here to Adam, the Jews would certainly ask about Moses' law.

C. God gave a law to Moses to show total dominion of sin over men, not to save men by it (Gal 3:21).

D. Adam's offence, legally condemning all men, also made them sinful and sinners by nature, which is clearly shown by any law given to them, for they will break it with lascivious greed (Eph 4:17-19).

E. This verse, by uses of *abound* and *much more*, cries qualitative and quantitative superiority to sin.

That the offence might abound.

A. What offence is considered here? The single offence of Adam or a collective one for all our sins?
   1. We let context be our guide and master, since a single offence has been in view in this section.
   2. There is no reason to leave the general subject of the context – Adam's singular, Eden offence.
   3. Paul had used the singular *offence* for Adam's sin four times already (Romans 5:15,15,17,18).
   4. Our sins do not need to be entirely excluded, but they occur as a result of Adam's one sin by us.

B. How should we rightly understand that Adam's one offence was made to abound by Moses' law?
   1. The consequences of Adam's sin included our sinful natures that result in our own many sins.
   2. The Law of Moses exposes mankind's sinful natures and his propensity to sin by many duties.
   3. There are three occurrences of abound in this one short verse used to exalt salvation in Christ.
   4. **Abound**. To be present in overflowing measure; to be plentiful; to prevail widely.

C. Paul identified the real nature and purpose of the law in just a few words for our instruction.
   1. The law was designed to reveal sin and make it appear exceeding sinful (Romans 7:13-17).
   2. The law was never designed to be the source of justification with God (Galatians 3:21).
   3. The law leaves those under it condemned and guilty without excuse (Romans 3:19-20).
   4. The only positive virtues of the Law are to show our sinfulness and lead us to Jesus Christ.
   5. It causes the effect of Adam's one *offence* to abound by showing all men in Adam sinners.

6. It causes the offence of each and every conscious sinner to abound by repeated offences

But where sin abounded.

A. The abounding of sin, legally in Adam and practically in all of us, exposed by the law, is good.
   1. The greater the enemy or opponent, the greater the victory of a conqueror over that enemy.
   2. Adam, and sin by him personally and by his inherited nature, has caused sinfulness to abound.
   3. We know by facing any commandment that our natures are raging infernos of ungodliness.

B. For the greater exaltation of God's glorious grace, He chose various means to expose our sinfulness.

C. **Abound**. To be present in overflowing measure; to be plentiful; to prevail widely.

Grace did much more abound.

A. Here is the fifth *much more* in this passage of wonderful comparisons (Romans 5:9-10,15,17,20).

B. Even though the Law showed Adam's ravaging effects on humanity, God's grace is much greater.

C. No matter how extensive the effect of Adam and Moses' Law condemnation, God's grace is greater.

D. The grace of God in Jesus Christ was more than enough to cover Adam's sin and all your many sins.

E. **Abound**. To be present in overflowing measure; to be plentiful; to prevail widely.

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

That as sin hath reigned unto death.

A. Sin imputed from Adam and fully exposed by Moses' law have total dominion and rule over all men.
   1. Death powerfully rules all men. It is king of terrors (Job 18:14). You are appointed (Heb 9:27).
   2. There is no discharge in this war; there is no man alive that can retain the spirit (Eccl 8:8).
   3. Death has total dominion and rule of our race. Every funeral you attend preaches Adam's sin!
   4. Death results from sin; sin results from a law; death entered the human family by Adam's sin.

B. This verse, by two comparative uses of *reign*, cries out for the authoritative superiority in grace.

Even so might grace reign.

A. The blessed God purposed that His grace would have greater dominion and rule over His own elect.
   1. Again we have a comparison made by *as…even so*, which shows comparative dominion at least.
   2. As surely as Adam and sins guarantee death for all, Jesus guarantees eternal life for the elect.
   3. The grace of God in Jesus Christ is totally dominating to bring many sons to eternal glory.
   4. What can the elect say? *O Death! Where is thy sting? O Grave! Where is thy victory?*

Through righteousness.

A. Contrary to the conspiracy and rebellion of Eden, Jesus Christ perfectly fulfilled God's much more

demanding law of Moses to give grace righteous reign to eternal life for all the elect God chose to it.

B. Righteousness is the legal means of eternal life, for the righteous God cannot punish the righteous.
C. Abraham knew this aspect of God's nature as he bartered with Jehovah for Lot's family (Gen 18:25).

Unto eternal life.

A. Adam's sin brought threefold death: immediate spiritual death, physical death for him 930 years later, and the second death for reprobates in the lake of fire in the great day of judgment (Rev 20:15).
B. But the gift of God's grace by one Man's obedience brought eternal life in heaven for all the elect.

By Jesus Christ our Lord.

A. Jesus Christ our Lord is the second Adam, and He won a total victory for us over sin, death, hell, the grave, the law, and every enemy … applied by imputation to us by God's gracious plan and power.
B. There is one mediator between God and men – the glorious Man Christ Jesus our Lord (I Tim 2:5).

Conclusion:

1. The human condition – every man is dying and will die – is the result of Adam's offence in Eden. Believe it!
2. The great God of heaven gave every man a chance for eternal life with Adam and the tree of life in Eden.
3. God's sovereign rule over men is most evident by His appointment of Adam and Christ to be representatives.
4. In the very same certain way that you become a sinner by Adam, you also become righteous by Jesus Christ.
5. The horrible dominion of sin and death over men is exceeded by the wonderful grace of God over the elect!
6. When Adam had an easy choice to do something special for you, he chose Eve's smiling navel for your death!
7. The best man who ever lived chose his own selfish interests rather than please His Creator for your salvation.
8. There is a Man in heaven that came to earth to live perfectly for you to undo the horrible sin of your first father.
9. He made many choices in His life to always please His Father, and He chose to die to destroy death for you.
10. Do you love the Second Adam, the Lord Jesus Christ? The only evidence is a life of faith, not a decision of faith.

For Further Study:

1. Seven Proofs of Unconditional Salvation: extensive Bible proof that eternal life is absolutely without human conditions.
2. Five Phases of Salvation: extensive Bible proof and illustrations that men are condemned and saved in

five phases.

3. Eternal Life Is a Gift, not an Offer: by Romans 6:23 the subject is developed to deny decisional regeneration and any offer.
4. The Facets of Salvation: a sermon covering all the terms and concepts chose to show all the splendor of His salvation.
5. The sermon outline, "The Book of Life," provides the details of names written down by God for eternal glory.
6. The sermon outline, "Adoption," which shows Bible proof of God chose and adopted His sons in five glorious phases.
7. The sermon outline, "Why Preach the Gospel?" which shows the subordinate role the gospel has to eternal life.
8. The sermon outline, "Why No Invitation?" explains the invention and heresy of the modern invitation to salvation.
9. The sermon outline, "John 3:16 Revisited," in case you are still confused by the most abused verse in the Bible.
10. The sermon outline, "Does God Love Everybody?" to clear up any confusion about the relationship of God and sinners.
11. The sermon outline, "Salvation by Works," condemns the heresy of thinking a decision for Jesus results in eternal life.
12. The sermon outline, "God's Will or Free Will," puts the Bible perspective on the role of man's will in his salvation.

Continue for More Details Pertaining to Original Sin and Romans 5:12-19

Romans 5:12-19 Teaches Original Sin

Some say there is no imputation in this passage, and the only doctrine of sin taught in these verses is that Adam introduced sin into the world, which brought death on all men, because all men have followed his example and sinned themselves. Therefore, this section is about mankind's nature and sins, not guilt for Adam's sin. Albert Barnes for one boldly mocks the idea of original sin here.

1. The section, by repeating one's actions applied to many (12,15,16,17,18,19), requires imputation. There is no exception to this weighty emphasis throughout.

2. The one man here must be Adam without reference to any other man or men. This is no collective noun, and there is no active participation with him. This representation of all men in Adam is seen here and elsewhere (I Cor 15:22).

3. The as…so form of 5:12 requires the penalty of death on all men as the result of one man's sin by the as…so construction and sense – in the manner specified. The verse does not read – Wherefore by one man … and death passed.

4. Paul used the demonstrative pronoun that when explaining how all have sinned – by the means of Adam's

sin in context. Paul did not write, for all have sinned, like he did elsewhere (Rom 3:23), to charge all men actual sinners themselves. He used that to reference back to Adam. See a separate proof of this argument.

5. Why do babies die? Some may say all infants are sinners immediately after birth (Ps 58:3). But what of unborn infants, which have not done either good or evil (Rom 9:13)? How were they conceived in iniquity (Ps 51:5)? What law did they break in order for sin to be imputed to them to bring about death before birth?

6. Paul taught our atonement by Christ in the previous verse (5:11), for unity with God had been violated in Eden, which unity was restored by one man acting for many to undo the damage of the first man acting for many. Note the wherefore.

7. To confound Jewish legalists, Paul took them back to Abraham (4:1) and then back to Adam (5:12), where universal sin and death long before guilt by Moses' law are found. Imputation of sin is resolved only by imputation of obedience.

8. Another law condemned men between Adam and Moses, a period of 2500 years, especially those not having a law like Adam had, for they died like all others, though they had not sinned like Adam had sinned against a clear law.

9. Sin is not imputed when there is no law (5:13), yet for 2500 years men died due to sin, and it was not due to the law of creation, providence, nature, or conscience, for Paul had already thoroughly exhausted those laws (1:18 – 3:20).

10. The as…so form of 5:15,16,18,19 shows that imputation is clearly Paul's design, for the first man and his action must cause condemnation and sin in the same way as the second man and his action do justification and righteousness.

11. The only disobedience and sin in this passage is Adam's. We reject Eve's sin, for God's covenant was not with her, though she showed her weakness by her sin (I Tim 2:14). Satan is also rejected, for he did not bring sin into the world like Adam did, for his sin of pride was out of this world (I Tim 3:6; Job 15:15).

12. Paul taught this same doctrine about the origin of sin and death, otherwise known as original sin and its consequence of death, elsewhere in total agreement with what is written here (I Cor 15:22).

13. Paul taught this same doctrine about the origin of sin and death, otherwise known as original sin and its consequences, elsewhere by his use of together for all men becoming sinners at once (Rom 3:12).

14. Paul taught the legal and logical possibility of this kind of arrangement in the eyes of God by his inspired reference to Levi being in Abraham's loins and thus actively involved in paying tithes to Melchisedec before birth (Heb 7:9-10).

15. Grammatically, 5:12 continues in 5:18, with parenthetical matter in between for explanation, not direct or primary logical continuation. By moving to 5:18, the therefore draws a conclusion and proves imputation of one man's offence.

16. Logically, 5:12 continues in 5:19 after 5:18, where one man's disobedience made many sinners, which is imputation of sin and guilt in very clear terms.

17. There would be no figure of Christ in this passage (5:14), if Adam sinned and died for himself, and each man has sinned and died for his own sins, for such a sense would have Jesus secure His own righteousness

and we do the same.

18. Where the second Adam is indicated, we argue back from Christ to Adam, requiring imputation, for that is how He justified and saved (5:14,15,17,18,19).

19. By what event was the whole creation cursed and put under the bondage of corruption (Rom 8:20-23)? Was it gradual by each man's sins? Did the creation follow Adam's example and sin as well? It is clearly a curse by Adam's sin.

20. If Adam merely introduced sin into the world, which all men have chosen, there is no new argument here beyond what Paul had already taught (1:18 – 3:20).

21. Did Jesus merely introduce righteousness into the world, merely make it possible for all men, or is justification by imputation of Him (II Cor 5:17)?

22. We reject man's agreement, cooperation, or instrumentation for justification by Christ, so we argue back for sin and condemnation to also be by imputation. If eternal life is legal and unconditional, then so also is condemnation.

23. Men had laws between Adam and Moses e.g. Cain, the Flood, Sodom, Joseph's brethren, etc. But Paul's goal was not to show an ordinary law bringing death, but an extraordinary one, for he had already shown other laws (1:18 – 2:16).

24. Paul used the adverb even for the patriarchal age to indicate an example of his argument – men died without an apparent law to make them sinners – they died for Adam's sin by the law God had given him (5:14). Compare John 1:12.

25. Paul used the adverb even for the patriarchal age to indicate an extreme case of his argument – infants and comparable persons died due to an earlier and higher law, for they had no law themselves to break (5:14). Compare Proverbs 16:4.

Continue for More Details Pertaining to Original Sin and Romans 5:12-19

Appendix: *"For that all have sinned" (5:12)*

A. Does this clause teach in connection with the previous clause and so death passed upon all men that all men die because they sinned themselves or because they sinned in Adam by representation?

1. Both points of doctrine are true, because both are in the Bible; but what is taught here?
2. Heresy can start by using a verse to teach a true doctrine that the verse does not teach.
3. All men have sinned and earned the wages of death themselves (6:23; Ja 1:15; Eze 18:4).
4. All men will die by virtue of their relationship to Adam and his sin (5:14-19; I Co 15:22).
5. It is a fact all men have sinned themselves, and it is a fact that the wages of every sin of every man is death, but these are not the points or purpose of this phrase here.

B. As so often, the contextual lesson should guide our choice for the sense of words or clauses.

1. Before leaving the verse to look at its context, the internal argument by the *as…so* construction is definitive and final – death passed on all men by the sin of one man. See the comments on the

earlier clauses in 5:12 regarding this adverbial construction.

2. The argument throughout is obviously of one man representing all or many and the action and consequences of the one man being applied and imputed to the all or many (5:12-19).
3. Why would Paul belabor the point of one man and one sin making many sinners and condemning them all to death, if he only intended the general doctrine of sin in mankind?
4. By temporarily ignoring the parentheses (5:13-17), which is expected in such constructions to follow the direct line of reasoning, the doctrine of representation is clearly seen, which is the legal headship and consequences of one acting for many, for 5:18-19 draws the conclusion from 5:12 without the distraction of explanatory material.
5. Paul immediately taught that men died without sinning like Adam themselves (5:13-14).
6. He then argued that it was the offence of one that brought death upon the many (5:15).
7. He then argued that it was one who sinned and brought condemnation on many (5:16).
8. He argued once again that it was one offence by one man that gave death the rule (5:17).
9. He concluded, by the obvious use of *therefore*, that judgment to condemnation was by one man's one offence, which is entirely consistent with everything in the passage (5:18).
10. He summed up the lesson by declaring it was one man's disobedience that made many others sinners (5:19), which answers the question at hand, how is it that *all have sinned?*
11. What figure is there of Christ, if Adam sinned and died for it himself, and each man has sinned and died because of his own sins? Should we conclude from that figure that Jesus secured His own righteousness by obedience, and we are to follow suit and do the same?
12. Did Adam merely introduce sin into the world … and Jesus introduced righteousness, or is there a much greater doctrine here of representation and imputation?
13. We totally reject any concept of cooperative, sympathetic, or consequential righteousness with Jesus Christ for our justification! We also reject any such relationship in the figure.
14. The doctrine of *original sin* is not a sacred cow that we must protect, for we would reject it in one minute, if we thought it contrary to scripture; but we are slaves to the entire context, and the entire context speaks of one man's disobedience being imputed to the whole race, just as the Man Christ Jesus' obedience is imputed to God's elect.

C. What about the actual words in the clause? Does the Spirit's use of *that* agree with our conclusion?

1. Context usually determines grammar, not the other way around, especially in the use of such words as *that*, which have many varied grammatical uses e.g. conjunction, demonstrative pronoun, demonstrative adjective, demonstrative adverb, or relative pronoun.
2. When Paul wrote of all men sinning themselves, he wrote, "For all have sinned" (3:23).
3. But the text does not say, "For all have sinned," because there is a demonstrative pronoun *that* placed in the clause by the Holy Spirit that demands a sense of all men sinning in agreement with what has already been stated … "for *by one man's sin* all have sinned," or … "for *in this manner* all have sinned," or … "for *by this means* all have sinned," etc.
4. See shots below of the Oxford English Dictionary for *that* as a demonstrative pronoun, serving the

very specific purpose of furthering the *as…so* construction proving the point.

D. What may we conclude about the doctrine of representation taught here in this clause?

1. If you were not to sin yourself, you would still be guilty as a sinner and condemned to the complete punishment of sin through your participation by representation in Adam's sin.
2. All men are sinners in Adam naturally (Gen 5:3; Ec 7:29) and legally (5:18; Heb 7:9-10).
3. Each one of the human race is legally guilty and punishable for eating the forbidden fruit.
4. God's covenant relationship with Adam, though not revealed in Genesis 2-3, is demanded by the contrasts and comparisons in this context and elsewhere (Rom 5:12-19; I Cor 15:22,45). There should be no surprise due to the progressive revelation of scripture.
5. Sinners became such "together" with Adam in his single act of rebellion (Rom 3:13).
6. This doctrine and passage reveal a concept and extent of sin and punishment that most Christians do not grasp, for it exalts God's sovereignty higher than most can conceive.
7. This doctrine and passage reveal a God so sovereign that He created you even after you were already sealed as a guilty and condemned sinner, doomed to death in three ways.
8. How can this be fair? The question is out of place (Rom 9:20), but Adam was by far the best of our race with the least required of him. It was more than fair.
9. Was Jesus guilty by relationship to Adam? Was He legally a sinner before God in His own Person? No. He took our human nature, but God was His Father, for He was conceived and born of a woman without legal connection to Adam.

E. It is important to keep the two related doctrines separated – *original sin* and *total depravity*.

1. It is a fact that we have a totally depraved sin nature from Adam (Ps 51:5; 58:3; John 3:6; Rom 3:9-19; Eph 2:1-3), but that is not the point of this phrase, verse, or passage at all.
2. Remember the phases of salvation, or the *ordo salutis*, for legal condemnation or legal salvation is a very different thing from the corruption or regeneration of our nature.

F. Why do some good men argue weakly that there is nothing here of *original sin?*

1. We can only speculate. Must they cover a false doctrine of salvation like baptismal regeneration, or the age of accountability, or related heresies?
2. We can only speculate. Are they terrified by the God so sovereign that He can choose their birth into a race already completely condemned by the sin of their first father?
3. We can only speculate. Are they intimidated to answer mothers of infants that died?
4. We can only speculate. Are they afraid to admit the corollary of the doctrine – that Jesus Christ has saved a covenant people as unconditionally as Adam condemned them?

G. For primarily curiosity purposes, consider other English Bibles before the King James Bible.

1. Wycliffe (1380) … *in whiche man alle men synneden.*
2. Tyndale (1534) … *in somoche that all men synned*.

3. Cranmer (1539) … *in so moch as all men synned*.
4. Geneva (1557) … *in so much as all men haue sinned*.
5. Rheims (1582) … *in vvhich al sinned*.