

Adam and Christ:

Romans 5

A
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Teaching Series

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Lesson 3 Outline: *An Exposition of Romans 5:12-21*

I. An Introduction to Romans 5:12-21

*Romans 5:12-21 like a commentary on Genesis 3: Moses tells us the history of Adam's fall, Paul explains the mystery and consequences of Adam's fall

*Adam was the covenant head of the human race in the Covenant of Works

*Christ is the covenant head of his people in the Covenant of Grace

*Our condemnation and justification are both based on the actions of our covenant head

*This leads us to the doctrine of imputation

II. A Summary of the Principle of Imputation

1. DEFINITION from Scripture:

*To impute is to reckon, regard, or credit to ones account

*OT Hebrew verb for impute: *hashav*: Genesis 15:6

→ Genesis 15:6, Abram believed and it was credited to him as righteousness

*NT Greek verb for impute: *logizomai*: Romans 4:3-8 (5 times). Two Examples:

→ 4:6, “the blessing on the man to whom God credits righteousness apart from works”

*Here God *is* crediting a sinner with something he *doesn't* have (righteousness)

→ 4:8, “Blessed is the man whose sin the Lord will not take into account” (quoting Ps.32:2)

*Here God is *not* crediting a sinner with something he *does* actually have (sin)

2. EXAMPLES from Scripture:

*Judah's request, Genesis 44:33

*Rachel's children, Genesis 30:6 (cf. 48:5-6 and Ruth 4:13-17)

3. CLARIFICATION from Scripture:

*Imputation is **NOT** imparting or infusing

→ Our sins were not imparted to Christ at the cross: Jesus didn't actually become a sinner.

→ Christ's righteousness is not imparted to us in justification: we're not justified because we actually become righteous

*Imputation **IS** rather reckoning or crediting to one's account

→ Our sins were not imparted but imputed to Christ at the cross

→ Christ's righteousness is not imparted but imputed (reckoned) to us in justification

III. The Three Great Imputations of Scripture

	DESCRIPTION	SCRIPTURE	ILLUSTRATION
SIN	Adam's sin imputed to all his posterity	Rom.5:12-21; 1Cor.15:21-22	Esau and his household
SATISFACTION	Our sin imputed to Christ (not to us)	Is.53:4-6; Gal.3:10-14; 2Cor.5:21	OT animal sacrifices
SALVATION	Christ's righteousness imputed to us	Gen.15:6; Rom.4:5; 5:12-21	Jacob and his household

1. The Imputation of SIN:

*The imputation of Adam's sin to all humanity (Example: Esau in Genesis 36)

2. The Imputation of SATISFACTION:

*The imputation of the sin of God's people to Christ (Example: OT animal sacrifices)

3. The Imputation of SALVATION:

*The imputation of Christ's righteousness to His people (Example: Jacob in Genesis 31-33)

IV. Imputed Sin and Righteousness in Romans 5:12-21

*Romans 5:12-21 deals with two of the three: the imputation of sin and salvation

*Necessary to distinguish between imputed, inherent, and actual sin:

ACTUAL SIN	The conscious, personal sins that we willfully commit against God and His Law	<i>Committed</i> by us
INHERENT SIN	The inward, inherent, corrupt nature with which we are infected from birth	<i>Transmitted</i> to us
IMPUTED SIN	The sin, guilt and condemnation that was counted as ours when Adam sinned	<i>Reckoned</i> to us

*Romans 5:12-21: condemnation based on imputed sin; justification based on imputed righteousness

V. The Structure of Romans 5:12-21

*5:12, An INTRODUCTION to imputed sin

*5:13-14, Two clear PROOFS of imputed sin

→ Death can't be for sins against *THE MOSAIC LAW*

→ Death can't be for sins against *THE MORAL LAW*

*5:15-17, The CONTRAST of imputed sin in Adam and imputed righteousness in Christ

*5:18-19, The COMPARISON of imputed sin in Adam and imputed righteousness in Christ

*5:20-21, A final CLARIFICATION about God's way of salvation

VI. An Exposition of Romans 5:12-21

ROMANS 5:12

“*through one man sin entered into the world*”^ perhaps: 1) sin came *into* the world; probably: 2) sin came *upon* the world

“*and death through sin*”^ death came upon the world as a judicial punishment

“*and so death spread to all men*”^ past tense: when *Adam* sinned, we died
 “*because all sinned*”^ 3 major views:

NAME OF VIEW	TRANSLATION OF PHRASE	MEANING OF PHRASE	WHY ALL DIE
The PELAGIAN View	“for all <i>have personally</i> sinned”	All die because all are guilty of committing actual sins (like Adam)	Actual Transgressions
The CORRUPTION View	“for all <i>have become corrupt</i> ”	All die because all have been infected with Adam's corrupt nature	Imparted Corruption
The CLASSICAL View	“for all sinned <i>in Adam</i> ”	All die because the guilt of Adam's first sin has been imputed to all	Imputed Guilt

1. Examining the PELAGIAN View. . .

2. Examining the CORRUPTION View. . .

3. Examining the CLASSICAL View. . .

*The Corruption View versus the Classical View:

CORRUPTION	Adam sinned → Adam's nature corrupted → we inherit this corrupt nature → we are thus punished
CLASSICAL	Adam sinned → Adam's sin reckoned to us → we are punished with Adam → we are thus corrupted

*The Realist View versus the Federalist View:

	A SUMMARY OF THE TWO VIEWS	EXAMPLES FROM SCRIPTURE
REALISM	Adam's sin was imputed to all men because we were really there sinning with him when he sinned	Levi paid tithes in that he was “present” in Abraham's loins when he tithed (Heb.7:9-10)
FEDERALISM	Adam's sin was imputed to all men because when Adam sinned he acted for all those he represented	Canaan's curse (Gen.9); Achan's sin (Josh.7); Haman's sons (Esth.9); Daniel's accusers (Dan.6)

*Final synopsis and conclusion: The CLASSICAL View is the Biblical view:

NAME OF VIEW	SYNOPSIS OF VIEW
PELAGIAN VIEW	Not true <i>experientially</i> : infants die who have never sinned according to Pelagius' definition Not true <i>grammatically</i> : the text doesn't say "all sin" or "all have sinned" but "all sinned" Not true <i>contextually</i> : this interpretation contradicts what Paul goes on to say in vv13-14 Not true <i>structurally</i> : this understanding is inconsistent with the heart of the passage in vv15-19 Not true <i>theologically</i> : the corollary truth is that we are justified by our own good deeds
CORRUPTION VIEW	Not true <i>grammatically</i> : to say that "all sinned" does not mean that "all were made corrupt" Not true <i>structurally</i> : this understanding is inconsistent with the heart of the passage in vv15-19 Not true <i>theologically</i> : the corollary truth is we are justified by becoming inherently righteous
CLASSICAL VIEW	TRUE <i>grammatically</i> : "all sinned" at a particular time—in and with Adam when he sinned TRUE <i>contextually</i> : what Paul goes on to say in vv13-14 fits perfectly with this interpretation TRUE <i>structurally</i> : this interpretation fits perfectly with the heart of the passage in vv15-19 TRUE <i>theologically</i> : the corollary truth is we are justified by Christ's imputed righteousness

ROMANS 5:13-14

An Overview:

* Paul's *PREMISE* (v12):

* Paul's *PROOF* (vv13-14):

* Paul's *CONCLUSION* (vv12, 15-19):

1. Paul's FIRST argument:

2. Paul's SECOND argument:

A Summary:

PREMISE 1	All men die (vv12-13)
PREMISE 2	Death is the enforcement of a penalty (v13)
PREMISE 3	Penalties are only enforced when there is a transgression of a law (v13)
PREMISE 4	Thus, all must have transgressed a law (vv13-14)
PREMISE 5	But this law can't be the Law of Moses, since men died before the Law was given (v14)
PREMISE 6	Nor can it be the moral law, since some [infants] die who have never violated even that law (v14)
PREMISE 7	So we don't suffer death because of actual sins either against the Mosaic Law or the moral law
CONCLUSION	So then, all men are condemned on account of the sin of Adam, not their own actual sins (v12)

ROMANS 5:15-17

1. An OVERVIEW of the context of Romans 5:15-17:

2. The CONTRASTS contained in Romans 5:15-17:

*Verse 15: the *NATURE* of the actions and the *DEGREE* of the glory

*Verse 16: the *EFFECT* of the actions and the *POWER* of the actions

*Verse 17: the *RESULT* of the actions

	THE WORK OF ADAM	THE WORK OF CHRIST
ITS NATURE (15)	A <i>trespass</i> that resulted in <i>merited</i> judgment	An act that resulted in <i>unmerited</i> righteousness
ITS DEGREE (15)	Far more <i>inferior</i> than that of Christ	Far more <i>superior</i> than that of Adam
ITS EFFECT (16)	<i>Condemnation</i> for many	<i>Justification</i> for many
ITS POWER (16)	Brought condemnation & death <i>by one sin</i>	Brought justification & life <i>despite countless sins</i>
ITS RESULT (17)	The <i>reigning of death</i>	<i>A reigning in life</i>

	ITS NATURE	ITS OUTCOME	ITS EFFECT	ITS RESULT
ADAM	A Transgression	Judgment of God	Condemnation	Death
CHRIST	An Act of Grace	Gift of Righteousness	Justification	Life

3. The TRUTHS contained in Romans 5:15-17:

*These verses describe the *NATURE* of God's grace

*These verses highlight the *CERTAINTY* of God's grace

*These verses demonstrate the *MEDIATION* of God's grace

*These verses define the *RECIPIENTS* of God's grace

ROMANS 5:18-19

1. The **CONTEXT** of Romans 5:18-19:

2. The **MEANING** of Romans 5:18-19:

PAUL'S COMPARISON IN VERSE 18

THE OBJECTS	THE REALITY	THE BASIS
Just as all <i>[in Adam]</i>	have been condemned	on account of the transgression of Adam
So too, all <i>[in Christ]</i>	have been justified	on account of the righteousness of Christ

PAUL'S COMPARISON IN VERSE 19

THE OBJECTS	THE REALITY	THE BASIS
The many <i>[in Adam]</i>	were made sinners	through the disobedience of Adam
The many <i>[in Christ]</i>	were made righteous	through the obedience of Christ

ROMANS 5:20-21

1. The **ROLE** of God's **LAW** (5:20a):

*The **MEANING** of the Law → The Law of Moses

*The **REFERENCE** to the Law → What role does the Law play in our salvation?

^ Paul's words are **PARTIAL**

^ Paul's words are **PROVOCATIVE**

*The **PURPOSE** of the Law → Not to lessen our sin but actually to increase it

*The **METHOD** of the Law → The Law does this in 2 ways:

→ It **SHOWS** us our sin (like a mirror)

→ It **STIRS** up our sin (like our children)

2. The WONDER of God's GRACE (5:20b-21):

*The *REALITY* of God's abounding grace: “*grace abounded. . .*”

→ Grace abounds over our sin

*The *PURPOSE* of God's abounding grace: “*grace abounded. . .so that grace would reign. . .*”

SCRIPTURE	PHRASE	EMPHASIS	MEANING
ROMANS 5:14,17	“death reigned”	The <i>result</i> of Adam's imputed sin	Death dominates us in Adam
ROMANS 5:21	“sin reigned [in death]”	The <i>power</i> of Adam's imputed sin	Sin dominates us in Adam

→ Grace abounds in order that grace might reign: sin no longer dominates us

*The *SOURCE* of God's abounding grace: “*so that grace would reign through righteousness. . .*”

→ Grace abounding isn't contingent on us—But upon the perfect righteousness of Christ

*The *RESULT* of God's abounding grace: “*through righteousness [un]to eternal life. . .*”

→ God's abounding grace lasts forever

→ Question: Why is it that believers still have to experience physical death?

→ Answer: We have to pass through death—But the *sting* of death is gone (1Cor.15:54-57)

*The *BASIS* of God's abounding grace: “. . .*through Jesus Christ our Lord.*”

→ Illustration: David and Goliath

VII. A Final Word of Application

*A Final Summary

*A Closing Story