

# Abounding Grace Christian Church

## A Study through the Epistle to the Romans – Part 13

### I. Exposition of Chapter Five (Continued).

#### A. Verses 10-11 – Reconciliation.

1. Verse 10 – “For if when we were enemies we were reconciled to God through the death of His Son, much more having been reconciled, we shall be saved by His life.”
  - a. If God showed such dramatic love to us when we were enemies, think of the blessings we will enjoy once we are reconciled to God! If God does this much for His enemies, how much more will He do for His friends!
  - b. The word “reconciled” means; “to return to favor” or, “to receive one into favor.” (cf. II Corinthians 5:18-20).
  - c. “Much more, having been reconciled, we shall be saved by His life.” - This reconciliation isn’t only helpful when we die; it also touches our life right now.
    - 1) Christ died for us and He lives for us.

“A little while longer and the world will see Me no more, but you will see Me. Because I live, you will live also.”  
John 14:19

“I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the *life* which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me.”  
Galatians 2:20

2. Verse 11 – “...we also rejoice in God...” – This is the third use of the word “rejoice” in this chapter.
  - a. Verse 2 – “...rejoice in hope of the glory of God.” – Rejoicing in our ultimate salvation – The coming of the Lord.
  - b. Verse 3 – “...glory in tribulations...” – Rejoicing no matter what our circumstances.
  - c. Verse 11 – “...rejoice in God...we have now received the reconciliation.” – The favor of God because now we’re friends instead of enemies can get us through everything we face.

“Three chapters back, we were sitting in the Divine Judge’s court, guilty-our mouths stopped, and all our works rejected! Now, “through our Lord Jesus Christ” and His work for us, we are rejoicing, exulting, in Him who was our Judge! This is what grace can do and does! And we see that it is simply by receiving the reconciliation that has been brought in by Christ.”<sup>1</sup>

#### B. The Two Men.

##### 1. Verse 12 - The spread of sin through the Human Race.

- a. “Therefore, just as through one man sin entered the world...” – Although not named, this “one man” is speaking of Adam. Obviously, Paul regarded Genesis 3 as totally, historically true. According to Paul (and Jesus, as shown in Matthew 19:4-6), Adam and Eve were real people and what they did has a lasting effect to the present day.
- b. “To Paul, Adam was more than a historical individual, the first man; he was also what his name means in Hebrew - ‘humanity.’ The whole of humanity is viewed as having existed at first in Adam.”<sup>2</sup>
- c. “...through one man sin entered the world...” Sin entered the world through Adam. Adam is responsible for the fall, not Eve. Eve was deceived when she sinned but Adam sinned with full knowledge. I Timothy 2:14.
  - 1) The Ryrie Study Bible comments that “Their sin was more than merely eating forbidden fruit; it was disobeying the revealed word of God, believing the lie of Satan, and placing their own wills above God’s. Sin, with all its dreadful consequences, now entered the human race and the world in general.”
  - 2) He does not speak of “sins”, plural, but of “sin”, singular. In this sense, sin does not represent a particular unrighteous act (as when I commit a “sin”) but rather the inherent nature of sin. It was not the many sinful acts that Adam subsequently committed, but the indwelling sin nature that he passed on to his descendants. Just as Adam passed on his physical nature, he also passed on his spiritual nature, and that nature was characterized by sin. (Romans 6 expounds on this more.)

<sup>1</sup>William R. Newell, *Romans: Verse by Verse* (Chicago: Moody Press, 1936), 174.

<sup>2</sup>Frederick F. Bruce, *The Letter of Paul to the Romans: An Introduction and Commentary*.  
Tyndale New Testament Commentary series

- d. **“...and death through sin...”** - Death entered the world and spread to all humanity as a result of Adam’s sin. God promised Adam, **“...in the day that you eat of it you shall surely die.”** – **Genesis 2:17**. The principle of death was introduced into the world when Adam sinned and it has reigned on earth ever since.
- 1) The Bible reveals three basic stages of death (1) spiritual death (**Genesis 2:17; 3:1–7; Ephesians 2:1**); (2) physical death (**Genesis 5**); and (3) eternal death (**Revelation 2:11; 20:6, 14; 21:8**). The one spoken of in this passage is the spiritual death of Adam (**Genesis 3:14–19**) that resulted in the physical death of the human race (**Genesis 5**).
- e. **“...thus death spread to all men, because all sinned.”** - Since death and sin are connected, we can know that all men are sinners because all are subject to death. A sinless man is not subject to death but since every person is subject to death, it proves that mankind sinned in Adam.
- 1) Paul clearly teaches that we all sinned **“in”** Adam. Adam is the common father of every person on the earth; every human who has ever lived was **“in”** Adam’s genetic makeup.
  - 2) We may not like the fact that we are made sinners by the work of another man. Nevertheless, it is fair to be made righteous by the work of another man only if we are also made sinners by the work of another man. If we aren’t made sinners by Adam, then it isn’t fair for us to be made righteous by Jesus.

## 2. Verses 13-14 - An objection answered: **“I thought we were sinners because we broke the Law.”**

### a. Verse 13 - **“For until the law sin was in the world, but sin is not imputed when there is no law.”**

We know that at the root of it all we are made sinners because of Adam and not because we break the law ourselves. We know this because sin and death were in the world before the Law was ever given. The law was too late to prevent sin and death and it is too weak to save from sin and death.

### b. Verse 14 – **“Nevertheless death reigned from Adam to Moses, even over those who had not sinned according to the likeness of the transgression of Adam, who is a type of Him who was to come.”**

- 1) The reign of death - even before the law was given at the time of Moses – proves that man was under sin before the law. Death reigned even over those who had not sinned in the exact way Adam did, showing that the principle of sin was at work in every human.

**“During the Patriarchal Period — “from Adam to Moses” — there was no written law stating explicit commands of God, nevertheless “sin” was present in both the NATURE and ACTIONS of men. This means there was “law” (Gen 26:5), but not a written code of law, and “sin is not imputed (accredited or charged to an account) when there is no law.”<sup>3</sup>**

- 2) **“...Adam, who is a type of Him who was to come.”** - Paul presents Adam as a type - a picture, a representation - of Jesus. Both Adam and Jesus were completely sinless men from the beginning, and both of them did things that had consequences for all mankind.

## 3. Verses 15-21 - Contrasts between Adam’s work and Jesus’ work.

### a. Verse 15 – **“But the free gift is not like the offense...”**

- 1) **“The offense”** – Adam’s offense brings death. Note **“offenses”** in 4:25; 5:15-18, 20. Note the words used here:
  - Adam’s Transgression – 5:14.
  - Adam’s Offense – 5:15
  - Adam’s Sin – 5:12.
  - Adam’s Disobedience – 5:19.
  - Adam’s Death 5:12; 6:23.
- 2) **“The Free Gift.”** – Remember we are **“...justified freely by His grace...”** – 3:24. Note the following:
  - Free Gift – 5:15-16, 18.
  - The Gift of Grace – 5:15.
  - The Gift – 5:16.
  - The Gift of Righteousness – 5:17.
  - The Gift of Eternal Life – 6:23 (cf. 4:2-4, wages earned versus gift unearned.)

<sup>3</sup>William C. Neece, *Study Notes on the Book of Romans* (James L. Fleming, 2005), Ro 5:12–14.