

## Romans 5:12-21 Adam (Sin) vs Christ (Righteousness)

### **Text (ESV)**

<sup>12</sup>Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned— <sup>13</sup>for sin indeed was in the world before the law was given, but sin is not counted where there is no law. <sup>14</sup>Yet death reigned from Adam to Moses, even over those whose sinning was not like the transgression of Adam, who was a type of the one who was to come.

<sup>15</sup>But the free gift is not like the trespass. For if many died through one man's trespass, much more have the grace of God and the free gift by the grace of that one man Jesus Christ abounded for many. <sup>16</sup>And the free gift is not like the result of that one man's sin. For the judgment following one trespass brought condemnation, but the free gift following many trespasses brought justification. <sup>17</sup>For if, because of one man's trespass, death reigned through that one man, much more will those who receive the abundance of grace and the free gift of righteousness reign in life through the one man Jesus Christ.

<sup>18</sup>Therefore, as one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men. <sup>19</sup>For as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous. <sup>20</sup>Now the law came in to increase the trespass, but where sin increased, grace abounded all the more, <sup>21</sup>so that, as sin reigned in death, grace also might reign through righteousness leading to eternal life through Jesus Christ our Lord.

### **Key Points in the text**

- The sin of Adam is counted to all men, or to put it another way we are imputed with the sin of Adam, which then causes us to sin.
- The righteousness of Jesus is counted to all men who believe, or to put it another way we are imputed with the righteousness of Jesus, which then causes us to do righteous works.

### **Text Study**

**<sup>12</sup>Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned— <sup>13</sup>for sin indeed was in the world before the law was given, but sin is not counted where there is no law. <sup>14</sup>Yet death reigned from Adam to Moses, even over those whose sinning was not like the transgression of Adam, who was a type of the one who was to come.**

### Humanity In Adam

- The Event: Sin came into the world.
- Immediate Consequence: Spiritual Death and Adam forced from the garden.
- Universal Consequence: Because Adam sinned all men sinned.
- Final Consequence: Because Adam sinned, Adam died, and since we inherited and committed sin, we too will die.

### The difference between Sin in verse 12 and Transgression in verse 14

- Sin - To give up the glory of God, and worship something other than God. (Worshipping the creation rather than the creator)
- Transgression - To break a known law

Applying that knowledge to verse twelve and thirteen we learn better what Paul is saying.

- Adam did both.
- From Adam to Moses men only sinned.
- After Moses men did both.

**Adam, who was a type of the one who was to come.**

**<sup>15</sup>But the free gift is not like the trespass. For if many died through one man's trespass, much more have the grace of God and the free gift by the grace of that one man Jesus Christ abounded for many. <sup>16</sup>And the free gift is not like the result of that one man's sin. For the judgment following one trespass brought condemnation, but the free gift following many trespasses brought justification. <sup>17</sup>For if, because of one man's trespass, death reigned through that one man, much more will those who receive the abundance of grace and the free gift of righteousness reign in life through the one man Jesus Christ.**

Contrast between Adam and Christ

- Adam is considered a type or shadow of Jesus.
- In order to show the all-surpassing glory of God, Paul compares the two.
- Adam represents Sin. Christ represents Righteousness.

In Adam the trespass caused the death.

In Christ the grace of God is more powerful than death. (see: 'much more have the grace of God')

In Adam, sin's judgement brought condemnation after one sin.

In Christ, the grace of God brings justification, both now and in judgement.

In Adam, death reigns.

In Christ, grace and life reigns, we reign through Jesus.

**<sup>18</sup>Therefore, as one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men. <sup>19</sup>For as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous. <sup>20</sup>Now the law came in to increase the trespass, but where sin increased, grace abounded all the more, <sup>21</sup>so that, as sin reigned in death, grace also might reign through righteousness leading to eternal life through Jesus Christ our Lord.**

In verse 18 and 19 does all and many are not the same group of people.

All, encompasses all men who are in Adam.

Many, encompasses all men who are in Jesus.

God is greatly glorified by the justification of a sinner, as each time God is proved sovereign over sin, death, and the enemy.

### **Application**

- When reading scripture be sure to notice and understand the scope when words like all are used. It can be easy to get drawn into a false understanding if that simple thing is not understood.
- Throughout your day take notice of: 1) Your thoughts, 2) Your Attitude, and 3) Your actions and think about if you are reflecting Adam or Jesus more.

### **Next Week's Lesson Prep/Preview**

Text: Romans 6:1-7:6

Focus: Freedom from Sin and the Law

Devotional: Hebrews 1:1

Preparation: What Is the Covenant of Grace?

## What Is the Covenant of Grace?

By: Daniel Hyde

Reformed Christians speak of Scripture as the unfolding drama of God's covenant of grace. We do this because the apostle Paul speaks of the Israelites, saying, "To them belong ... the covenants" ([Rom. 9:5](#)). The Bible is a covenantal story, and one that Paul, again, describes as "the covenants of promise" ([Eph. 2:12](#)).

The essence of the covenant of grace is the same throughout the Old and New Testaments—God saves sinners by grace alone, through faith alone, in Christ alone. But its historical administration has varied by time and place. For example, the covenant of grace widened from the Old Testament to the New Testament, as it was administered first with small families (e.g., the families of Noah and Abram), then with the nation of Israel, but now with the church, which is made up of people "from every tribe and language and people and nation" ([Rev. 5:9](#)). Also, it was administered in the Old Testament through what the New Testament authors describe as "types" and "shadows" ([Heb. 8:5; 10:1](#)), such as sacrifices, the priesthood, and the temple, all of which pointed to their reality, Jesus Christ (e.g., [Col. 2:17](#)).

The Reformed creeds and confessions express the continuity of God's covenant of grace despite its many historical variations. For instance, the Heidelberg Catechism says: "... God himself first revealed [it] in Paradise, [and] afterwards [it was] proclaimed by the holy Patriarchs and Prophets, and foreshadowed by the sacrifices and other ceremonies of the law, and finally fulfilled in his well-beloved Son" (Q&A 19). This means the Bible is one story of the gospel, which God has spoken "in many times and in many ways" ([Heb. 1:1](#)), whether in Paradise to Adam; during the days of the patriarchs, such as Noah, Abraham, Isaac, Jacob, and Moses; through the ministry of the prophets, such as Isaiah, Jeremiah, Hosea, and Joel; or through the ceremonies of the Levitical sacrifices. All of this came to fruition in Jesus Christ.

Likewise, while recognizing the variations in the administration of the covenant of grace between the Old and New Testaments, the Westminster Confession of Faith affirms the continuity of the covenant in the promise of Christ and His fulfillment of it:

This covenant was differently administered in the time of the law and in the time of the gospel: under the law it was administered by promises, prophecies, sacrifices, circumcision, the paschal lamb, and other types and ordinances delivered to the people of the Jews, all fore-signifying Christ to come, which were for that time sufficient and efficacious, through the operation of the Spirit, to instruct and build up the elect in faith in the promised Messiah, by whom they had full remission of sins, and eternal salvation; and is called the Old Testament.

Under the gospel, when Christ the substance was exhibited, the ordinances in which this covenant is dispensed are the preaching of the word and the administration of the sacraments of Baptism and the Lord's Supper; which, though fewer in number, and administered with more simplicity and less outward glory, yet in them, it is held forth in more fullness, evidence, and spiritual efficacy, to all nations, both Jews and Gentiles; and is called the New Testament. There are not, therefore, two covenants of grace differing in substance, but one and the same under various dispensations. (7.5-6)

When our Lord Jesus Christ was born, lived, died, and was raised from the grave, the covenant of grace reached its zenith in what the Bible calls "the new covenant" ([Jer. 31:31](#); [Luke 22:20](#); [1 Cor. 11:25](#); [2 Cor. 3:6](#); [Heb. 8:8, 13; 9:15; 12:24](#)). Under the covenant of grace, Christ accomplished what Adam failed to do in the covenant of works, so we receive grace:

Man's work faileth, Christ's availeth;  
He is all our righteousness;  
He, our Savior, has forever  
Set us free from dire distress.  
Through His merit we inherit  
Light and peace and happiness.