

CONDEMNATION IN ADAM | ROM. 5:12-17

- Verse 12 - The problem of mankind is rooted in Adam's sin. This verse-
 - tells us the issue that every man deals with, and why a Redeemer is the only solution.
 - tells us that a *theistic evolution* concept is unbiblical --because before Adam there was no death, thus eliminating any possibility of evolution.
- Verses 13-14 –
 - Regardless of the lack of imputed sin (compare Rom. 4:15), all of mankind was still under the reign of death. It made no difference whether a particular individual **sinned after the similitude of Adam's transgression**, because they still lived in a world of death.
 - Adam was a τύπος [typos] *type of him that was to come*, that is, of the Messiah. This is explained in v. 15.
- Verse 15 –
 - **but not as the offense** - Darby translates as, "But *shall* not the act of favour *be* as the offence?"
 - **if through the offence...** These words describe the way that the gift of Jesus was **after the similitude of Adam's transgression**.
 - These words describe the way that the gift of Jesus was **after the similitude of Adam's transgression**.
 - Note that there is a problem with Calvinism in respect to this verse. If they claim that Adam's sin sentenced all to total depravity, how do they then claim that Christ's death was only partial, when Adam was a type?
 - **many be dead** - It is important to realize that the Greek word for *many* πολὺς [polys] is sometimes, by context, translated *all*, as in Romans 9:5. (See also Acts 1:1, 3:21, 9:32, 10:39, 13:39, 22:10, 24:8, 26:2, 26:3). Furthermore, v. 18 clarifies that the judgment of sin came **upon all men**, showing that the **many** is all-encompassing both here and in the following usage, in which the death of Christ **hath abounded unto many** (v. 15) and its benefit is available to **all men**
- Verses 16-17 –
 - Describing the gift of God through Jesus in opposite terms: In Adam one sin equaled the death of all. In Christ, one death equals the potential life of all.
 - **they which received** - This is the key and fundamental difference between Adam's transgression and Jesus' death; it involves a necessity to **receive**, which is done by faith.
 - **they shall reign...** - The question of the believer's occupation and location during the millennium is not fully answered. However, these words show a future **reign** that is **by one** (literally *through one*). Ultimately, Adam's dominion will be accomplished fully through the Second Adam, Jesus Christ, and all of humanity will reign (have dominion) over the earth *through* Him. Thus, the actual role of the believer in the reign of Christ is still unknown.

RIGHTEOUSNESS IN CHRIST | ROM 5:18-21

- Verse 18 - The Greek requires the insertion of interpretive words (italicized). The fact that **justification of life** came **upon all men** by the **righteousness of one** is both a testimony to unlimited atonement as well as a warning that justification should not necessarily be taken as salvation. Rather, **justification** has been made available to all men through the righteousness of Christ.
- Verse 20 –
 - The "law" for Adam was simple; *do not eat of the tree of the knowledge of good and evil*. This was the one and only law. However, when the Law of Moses was given, offenses to law abounded.
 - The supposed 613 laws of the Torah are nothing in comparison to the boundless grace of God in Jesus Christ!
- Verse 21 - Our Gospel presentations should allow grace to reign, focusing on the **righteousness of Jesus Christ our Lord** rather than the individual sins of "Tom, Dick, and Harry."