

Romans Series

Lesson #63

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Dean Bible Ministries

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The Epistle to the ROMANS

Death and Life

Romans 5:18–21



Gen. 2:17, “but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die.”

Deut. 30:15, “See, I have set before you today life and good, death and evil,”

Deut. 30:19, “I call heaven and earth as witnesses today against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both you and your descendants may live;”

Jer. 21:8, “Now you shall say to this people, ‘Thus says the LORD: “Behold, I set before you the way of life and the way of death.” ’ ”

Prov. 13:14, “The law of the wise is a fountain of life, to turn one away from the snares of death.”

Prov. 14:27, “The fear of the LORD is a fountain of life, to turn one away from the snares of death.”

Begins a Comparison and Contrast of Adam and Christ

**Rom. 5:12, “Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned—
PARENTHESIS**

Relation Between Sin and Death

Rom. 5:13, “(For until the law sin was in the world, but sin is not imputed when there is no law.

Rom. 5:14, “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.”

Contrasts Adam's Sin and Grace Through Christ

Rom. 5:15, “But the free gift is not like the offense. For if by the one man's offense many died, much more the grace of God and the gift by the grace of the one Man, Jesus Christ, abounded to many.

Rom. 5:16, “And the gift is not like that which came through the one who sinned. For the judgment which came from one offense resulted in condemnation, but the free gift which came from many offenses resulted in justification.

Rom. 5:17, “For if by the one man's offense death reigned through the one, much more those who receive abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.)”

Connects Adam's Sin and Condemnation with Christ's Obedience and Justification

Rom. 5:18, "Therefore, as through one man's offense judgment came to all men, resulting in condemnation, even so through one Man's righteous act the free gift came to all men, resulting in justification of life."

Rom. 5:19, "For as by one man's disobedience many were made sinners, so also by one Man's obedience many will be made righteous."

Seminalism: The entire human race, body and soul, was genetically present in Adam. Thus God considered every human being to be physically participating in Adam's original sin, and thus receiving the same penalty. This view is usually connected to a Traducianist view of the transmission of the soul.

Federalism: The view that Adam stood as the head and representative of the human race, Adam's decisions were on behalf of all humanity. God viewed Adam's sin as the act of all people through representation, and thus Adam's penalty is judicially imputed to all mankind. This view is most consistently linked to the Creationist view of the origin and transmission of the soul.

Four Questions:

- 1. What is sin?**
- 2. What is the penalty for sin?**
- 3. What is the sin nature's relationship to the corporeal human body?**
- 4. And, how is this passed on?**

παράβασις parábasis; offense, from a verb meaning to transgress, break the law, (Rom. 2:23; 4:15; 5:14; Gal. 3:19; 1 Tim. 2:14; Heb. 2:2; 9:15)

παράπτωμα *paraptoma*; “to fall by the wayside. Transgress, a violation of moral standards, wrongdoing.” (19× in the New Testament, 5× in Romans 5).

παράκοή παρακοέ ; **“act of disobedience”**

**παράνομία paranomía; “contrary to law,
transgression”**

What Kind of Death is This?

Death in the Bible

- 1. Spiritual death. Eph. 2:1; Rom. 5:12; 6:23; 1 Cor. 15:22**
- 2. Physical death. Matthew 8:22; 2 Corinthians 5:1–8; Romans 8:38, 39; Philippians 1:21**
- 3. Second death, Heb. 9:27; Rev. 20:12–15**
- 4. Operational death. James 2:26**
- 5. Positional death. Romans 6, Col. 2:12, 20; 3:3**
- 6. Temporal death. Romans 8:6–13, Eph. 5:14**
- 7. Sexual death. Romans 4:16–21**

Eph. 2:1, “And you He made alive, who were dead in trespasses and sins,

Eph. 2:2, “in which you once walked according to the course of this world, according to the prince of the power of the air, the spirit who now works in the sons of disobedience,”

Rom. 5:12, “Therefore, just as [lit. for this reason just as...] through one man sin entered the world, and [the] death through sin, and thus [the] death spread to all men, because all sinned”

Rom. 5:13, “for until the Law sin was in the world, but sin is not imputed when there is no law.”

**ἐλλογέω ellogéō, “to reckon, to impute,
to charge to one’s account”**

Rom. 5:14, “Nevertheless death reigned from Adam until Moses, even over those who had not sinned in the likeness of the offense of Adam, who is a type of Him who was to come.”

ἁμαρτάνω *hamartanō*

**2aor act part masc plur acc
to miss the mark**

Rom. 5:14, “Nevertheless death reigned from Adam until Moses, even over those who had not sinned in the likeness of the offense of Adam, who is a type of Him who was to come.”

ἁμαρτάνω *hamartanō*
2aor act part masc plur acc
to miss the mark

παράβασις *parabasis*
Noun gen fem sing
disobedience, transgression

ὁ θάνατος *ho thanatos*, article used in every reference to death in Rom. 5 and 6.

The first is in 5:10 in reference to Christ, and is used with a prep plus article as it is in 5:21.

The *par excellence* article is not necessarily used just for the best of a class. It could be used for the worst of a class—if the lexical nuance (or contextual connotation) of that particular class suggests it. In essence, *par excellence* indicates the extreme of a particular class. “I am the chief of sinners” does not mean the best of sinners, but the worst of sinners. If I make a “pig” of myself while eating ice cream and then get labeled “the pig,” it certainly would not be a valued appellation.

τύπος τύπος, “a mark, print, impression, a prototype, pattern, shadow representation, foreshadowing” type of Christ

- 1. Adam's sin**
- 2. Personal sins**
- 3. The sin nature**

The point Paul is making in the next two verses is that

- 1. There was no law from Adam to Moses.**
- 2. Nevertheless, all from Adam to Moses were born spiritually dead.**
- 3. Therefore since they did not sin in the sense of a breach of law, their spiritual death must be the result of a greater sin.**

Rom. 5:13, “For until the law [personal] sin was in the world, but [personal] sin is not imputed when there is no law.

Rom. 5:14, “Nevertheless [the] 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.”

Rom. 3:20, “Therefore by the deeds of the law no flesh will be justified in His sight, for by the law is the knowledge of sin.”

Rom. 7:5, “For when we were in the flesh, the sinful passions which were aroused by the law were at work in our members to bear fruit to death.”

Rom. 7:7, “What shall we say then? Is the law sin? Certainly not! On the contrary, I would not have known sin except through the law. For I would not have known covetousness unless the law had said, ‘You shall not covet.’ ”

Rom. 7:9, “I was alive once without the law, but when the commandment came, sin revived and I died.”

Rom. 7:13, “Has then what is good become death to me? Certainly not! But sin, that it might appear sin, was producing death in me through what is good, so that sin through the commandment might become exceedingly sinful.”

Rom. 7:12, “Therefore the law is holy, and the commandment holy and just and good.”

Rom. 5:14, “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.”

παράβασις *parábasis*

“transgression, violation of a specific law”

Rom. 5:17, “For if by the one man's offense death reigned through the one, much more those who receive abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.)

Rom. 5:18, “Therefore, as through one man's offense *judgment* to all men, resulting in condemnation [κατάκριμα *katákrima*, punishment] came, even so through one Man's righteous act the free gift came to all men, resulting in justification of life.

Rom. 5:19, “For as by one man's disobedience many were made sinners, so also by one Man's obedience many will be made righteous.”