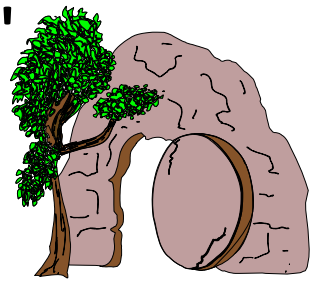


"Death in Adam vs Life in Christ"

("WHO ARE YOU RELATED TO?")

Romans 5:12-21

HRM - 8-26-2023



INTRODUCTION: **Romans 4:20-25; 5:8-10**

It's *not* WHAT you know, it's WHO you know that matters most.

***The greatest security in the world is being related (united) to Christ!**

I. If union with Adam affected EVERYONE related to him,
union with Christ will absolutely affect EVERYONE related to Him! (v. 15)

II. If union with Adam meant CONDEMNATION,
union with Christ means guaranteed JUSTIFICATION! (v. 16)

III. If union with Adam made DEATH CERTAIN,
union with Christ makes LIFE CERTAIN! (v. 17-18)

IV. If union with Adam made us SINNERS,
union with Christ makes us RIGHTEOUS! (v. 19)

V. If union with Adam made SIN DOMINATE,
union with Christ makes GRACE DOMINATE! (v. 20-21)

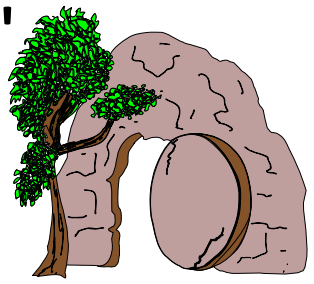


"Death in Adam vs Life in Christ"

("WHO ARE YOU RELATED TO?")

Romans 5:12-21

HRM - 8-26-2023



INTRODUCTION: **Romans 4:20-25; 5:8-10**

It's *not* WHAT you know, it's WHO you know that matters most.

***The greatest security in the world is being related (united) to Christ!**

I. If union with Adam affected _____ related to him,
union with Christ will absolutely affect _____ related to Him! (v. 15)

II. If union with Adam meant _____,
union with Christ means guaranteed _____! (v. 16)

III. If union with Adam made _____CERTAIN,
union with Christ makes _____CERTAIN! (v. 17-18)

IV. If union with Adam made us _____,
union with Christ makes us _____! (v. 19)

V. If union with Adam made _____DOMINATE,
union with Christ makes _____DOMINATE! (v. 20-21)

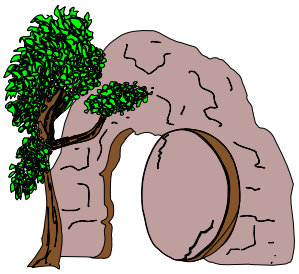


"Death in Adam vs Life in Christ"

("WHO ARE YOU RELATED TO?")

Romans 5:12-21

1-12-2020



INTRODUCTION: **Romans 4:20-25; 5:8-10**

If Christ died for us to pay for our sins and if He arose so that he might apply His righteousness to us, why is it that not everyone has this gift of eternal life? Answer: You must be related to Jesus Christ.

You have heard the expression: It's not what you know, it's WHO you know that matters most.

Verses 12 - 14

READ Genesis 2:16-17 - God's command to Adam

READ Genesis 3:1-6 - Adam's disobedience plunged the human race into sin.

V. 12

"Wherefore" (v. 1) = lit. "Because of this" - this phrase proves that this unit of thought (v. 12-21) is tied to the previous one (v. 1-11). Paul continues his point regarding the <u>permanence</u> of a believer's justification and his consequential rejoicing over this fact.

"Sin entered into the world" - Sin is personified as an <u>alien</u> or <u>intruder</u> who made his way into the present world system.

Adam is pictured as the doorway ("by" [ ]) or the channel through which sin entered the human race.

"And death by sin" - Just as Adam opened the door for sin, sin opened the door for death.

Adam ----- Sin ------ Death

"The soul that sinneth, it shall die"
"The wages of sin is death" (Rom. 6:23)

"Sin, when it is finished, bringeth forth death" (Ja. 1:15).

Death is always the result of sin.

Sin and death are, as it were, mother and daughter (where one is, you will always find the other).

"Death passed upon all men" = lit. "passed through" into all men.

Not only is sin passed on from parents to children and from generation to generation, but the result (consequence) of sin is also passed on.

Why is death passed on?

Answer: "For that all have sinned" (Aorist tense - "gathering up in this one tense the history of the race" Robertson, p. 358).

We cannot blame the first created man (Adam) for death.

We die because of our intrinsic sinfulness and for no other reason.

When did we sin?

Answer: We sinned when Adam sinned because of our union with him.

ILLUS: How children take on physical characteristics of the parents (resemblance)

How children acquire strengths and weaknesses of parents (EX: Doctors always check your family history to see if you may have certain tendencies toward heart ailments; cancer, etc.).

In the same way that genetic similarities exist between parents and offspring, spiritual similarities also are passed on.

"Each of us is racially united to Adam" (Wiersbe, p. 528).

Federal Headship View: Teaches that Adam is the representative (judicial head) for mankind. Being such, his sin was imputed to the account of His offspring. Adam sinned for men. [This view seems to hold God responsible for the sin nature being passed on]

Seminal Headship View: Also known as "Natural Headship." Teaches that all men genetically actually and personally sinned in Adam.

When Adam sinned, we sinned because we were in Adam.

SEE Heb. 7:9-10 - Levi the great grandson yet unborn is said to have "paid tithes in [by means of -] Abraham. For he was yet in the loins of his father, when Melchisedec met him."

When Adam sinned, the race sinned, because the race was seminally in Adam (in seed form, or "in the blood").

The sin nature is passed on via the seed of the man [NOTE: Christ, being virgin born, did not come personally from the seed of Adam]

This view holds each person responsible for the sin nature he is born with.

Was Adam a mere representative for man? In other words, when Adam sinned, did God impute his (Adam's) sin to his "innocent" progeny? NO! Adam's sin was <u>imparted</u> not imputed.

NOTE: This differs from God's work of imputing Christ's righteousness to the account of guilty sinners.

There can be vicarious (substitutionary) suffering, not vicarious sinning (Dt. 24:16 - "The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin.").

(Ezek. 18:20 - "The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.")

Many would question, "Is not a parallel of "headship" being made by Paul in context?

Yes, but <u>the means</u> by which man is related to Adam's headship is not being paralleled with the means whereby Christ becomes the head of the sinner. In fact, the means to such relationships is being contrasted in context.

The question is often asked: Is it fair that we suffer because of what Adam did?

"If God had tested each human being individually, the result would have been the same: Disobedience" (Wiersbe, p. 528).

We would have done the same thing. We are made of the same stuff.

"Imputed" = "ellagao" - from "en" and logos" = to put down in the ledger to one's account (Robertson, p. 358).

ILLUS: The civil authorities cannot hold people responsible for breaking laws that have not been legislated. In the same sense, God did not hold men responsible for specific violations of His Law that were later given through Moses. (cp. v. 20 with Rom. 4:15).

The coming of the Law increased man's responsibility and guilt (cp. 2:9). (Robertson, p. 358).

v. 13 & 14

The point of verses 13 and 14 is that sin is more than lawbreaking. The principle of sin goes deeper than the outward violation of specific laws.

Sin exists in all mortals because of our relation to Adam. The proof that sin existed prior to the giving of the Mosaic Law is in the fact that death reigned (lit. ruled as king) from Adam to Moses.

Death even ruled as king over those who did not sin the same way that Adam did.

V. 14

Adam's specific sin was "disobedience" (v. 19).

The point being made is that death dominates mankind because sin permeates mankind, even though a man's sin may not be exactly the same as Adam's.

Not all sin ("hamartia") is disobedience, but all disobedience is sin.

Not all "harmartia" (missing the mark) is "parabasis" (transgression), but all parabasis is harmartia.

"Figure" = lit. type. Adam is comparable to Christ.

How? Certainly not in the matter of righteousness, because Adam was sinful; Christ was righteous (v. 18); Adam was disobedient, Christ was obedient (v. 19).

The similarity between Adam and Christ lies not in who they were or what they did, but to their <u>relationship</u> with people.

Christ is the <u>Head</u> of all believers as Adam is the <u>head</u> of the race. In this sense Adam "is a figure of him that was to come" (Robertson, p. 358).

***The greatest security in the world is being related (united) to Christ!**

In verses 15-21, Paul triumphantly unveils the superiority of being related to Christ over Adam.

I. If union with Adam affected EVERYONE related to him, union with Christ will absolutely affect EVERYONE related to Him! (v. 15)

"But" = marks a contrast. Adam is a type of Christ in terms of headship over men; but not in terms of what he did.

What Adam accomplished is called "the offense" (transgression); what Christ accomplished is called a free gift (an "act of grace").

I.e. - The free gift is not the same as the offense.

Paul again proves a point by going from the lesser to the greater (cp. 5:9, 10).

If Adam's sin ("offense") meant certain death to all those in him, then Christ's grace means certain life to all those who are in Him.

"Abounded" = to overflow, or be more than enough.

"Unto many" = lit. "unto the many."

The definite article would indicate that God's gift is abundant (more than enough to save) to those who are "in Christ."

II. If union with Adam meant CONDEMNATION, union with Christ means guaranteed JUSTIFICATION! (v. 16)

I.e. - the gift is not the same as what came by means of the one that sinned.

If "one" offense meant condemnation, then you would think that "many offenses" would mean certain condemnation.

However, the power of the gift of Christ is shown to be superior to the power of the sin of Adam.

III. If union with Adam made DEATH CERTAIN,
union with Christ makes LIFE CERTAIN! (v. 17-18)

v. 17

Note the contrast between death ruling with life ruling.

Read the "book of the generations of Adam" in Genesis 5, and note the solemn repetition of the phrase "and he died."

Death is unavoidable (despite our efforts to sustain our lives).

Death takes the young: Kevin Williams
Old: Corlena Christian
Middle age: Connie Roberts; Mike Alexander

Again arguing from the lesser to the greater, Paul proves his assertion stated in verse 16 as follows: If death ruled as king because of Adam, how much more will life rule as king because of Christ?

NOTE: Grace must be received; it is not automatically imputed against one's will.

v. 18

"All men" = All men related to Adam and Christ.

IV. If union with Adam made us SINNERS,
union with Christ makes us RIGHTEOUS! (v. 19)

Our justification is based on Christ's obedience!

His obedience is credited to us so that we are viewed as righteous.

Our status is changed "in Christ."

V. If union with Adam made SIN DOMINATE,
union with Christ makes GRACE DOMINATE! (v. 20-21)

A. The flood of sin is surpassed by the flood of grace (v. 20)

"The Law entered" = the Law came in alongside (of the sin that already existed) in order to point out the great number of offenses man commits that he was previously unaware of.

B. The reign of sin is surpassed by the reign of grace (v. 21)

CONCLUSION:

See 1 Corinthians 15:20-22 – The Contrast between being in Adam from being in Christ:

V. 20

In order to fulfill the Old Testament festivals:

--Christ died during - Passover (Lev. 23:4-5)

--Christ was buried during - Unleavened Bread (Lev. 23:6-8)

--Christ arose on the day of - First Fruits (Lev. 23:9-14)

On "First Fruits" the first portion of the barley harvest (a *"sheaf"* - 2 quarts of barley) would be waved before the Lord on the Sunday after unleavened bread (Lev. 23:11). This dedication of that grain which came up out of the earth's ground was a foreshadowing of Christ coming out of the grave. This first-fruits anticipated a larger crop which would be harvested after. Christ's resurrection marks the first resurrection unto incorruption (a glorified body), which promised more glorified resurrections to follow.

V. 21

Adam was the firstfruits of death for those related to him; whereas Christ was the firstfruits of eternal life for those related to Him.

One earthly man brought death, whereas one heavenly Man brought life.

Adam, whose name means "from the earth (ground)," reminds us that the human race came from the ground and will return to the ground. However, Christ (a title of Messiahship) will bring us out of our bondage of sin and suffering and save our souls by His grace.

V. 22

We are all related to Adam via our bloodline link to him as the head ("*father"*) of the human race. We are all linked to him seminally (in seed).

Everyone linked to Adam bears his sin nature and the consequences for sin, which is death (Rom. 5:12-19).

Just as our bloodline to Adam connected us to his sin and death, so our faith line to Jesus connects us to His righteousness and life.

The resurrection to life is: ***"in Christ"*** (only those related to Him will arise to eternal life in glory. Are you in Christ? He is our "ark of protection." You must be "born" to be "in Adam." You must be "born again" to be *"in Christ."* Not everyone is "in Christ" - cp. Jn. 8:44)

The resurrection to life is: **future** (*"shall. . . be")*

The resurrection to life is: **for *"all"* believers** (*"all")*

The resurrection to life is: **God's work** (*"made alive")*
(the passive verb indicates it is God not man who is the power behind the resurrection).

--Christ is our life (Col. 3:4)

--Christ will return to receive us (Jn. 14:1-3)

--Christ will summon those who hear His voice (Jn. 5:21, 25)

--Christ will gather His elect (Mk. 13:27)

--Christ will rapture us into the clouds of His glory (I Th. 4:16-17)

ILLUS: The funeral director who said to my grandfather: "You're looking good. . . who's your undertaker?" -- I'm not looking for the undertaker, but the Upper Taker!

"You cannot help being `in Adam,' for this came by your first birth, over which you had no control.

"But you can help staying `in Adam,` for you can experience a second birth - a new birth from above - which will put you `in Christ.' This is why Jesus sad, `Ye must be born again.' (Jn. 3:7)." (Wiersbe, p. 530).

What we had "lost in Adam, we have more than gained through Christ" (W.H. Griffith Thomas, p. 155).

Non believer: Let the Lord Jesus Live IN you.
Believer: Let the Lord Jesus Live THROUGH you.

Hymn - "Grace Greater Than All My Sin"