

**Romans Chapter 5**  
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**Romans Chapter 5: 11-21**

<sup>11</sup>And not only this, but we also exult in God through our Lord Jesus Christ, through whom we have now received the reconciliation. <sup>12</sup>Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned-- <sup>13</sup>for until the Law sin was in the world, but sin is not imputed when there is no law. <sup>14</sup>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. <sup>15</sup>But the free gift is not like the transgression. For if by the transgression of the one the many died, much more did the grace of God and the gift by the grace of the one Man, Jesus Christ, abound to the many. <sup>16</sup>The gift is not like that which came through the one who sinned; for on the one hand the judgment arose from one transgression resulting in condemnation, but on the other hand the free gift arose from many transgressions resulting in justification. <sup>17</sup>For if by the transgression of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ. <sup>18</sup>So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men. <sup>19</sup>For as through the one man's disobedience the many were made sinners, even so through the obedience of the One the many will be made righteous. <sup>20</sup>The Law came in so that the transgression would increase; but where sin increased, grace abounded all the more, <sup>21</sup>so that, as sin reigned in death, even so grace would reign through righteousness to eternal life through Jesus Christ our Lord.

Reasons for Spiritual Rejoicing (exultation) "Having been Justified by Faith, we

- 1 – Have peace with God through our lord Jesus Christ and rejoice (exult) in the hope of the glory of God. (V: 1-2)
- 3 - Rejoice (exult) in our growing conformity to the character of Christ (V: 3-5)
- 4 – Rejoice (exult) in God through our Lord Jesus Christ, through whom we have now received the reconciliation. (V: 11)

## **Importance of Romans 5: 11-21**

These verses (Romans 5: 11-21) are said to have the greatest influence on the theology of the New Testament. They certainly show Paul's theology and what he understood to be the truth about Jesus Christ.

**<sup>11</sup>And not only this, but we also exult in God through our Lord Jesus Christ, through whom we have now received the reconciliation.**

Note that Paul reminds the Romans that every blessing they (we) have comes through Jesus Christ. It is not difficult to see these three reasons for exultation (rejoicing) as representing three levels of growing or deepening spiritual maturity in the Christian.

As he said, Christ is the way to God:

**"I am the way, the truth, and the life. No man comes to the Father but by me," (John 14:6 KJV).**

As we see the everything in Christ, we see the everything of God since it is Christ who reveals the Father to us. From the beginning of John's Gospel:

**In the beginning was the Word, and the Word was with God, and the Word was God ... And the Word became flesh, and dwelt among us, (and we beheld His glory, glory as of the only begotten of the Father,) full of grace and truth. (John 1:1, 1:14 KJV)**

That is the way we see God. When we see the greatness of Jesus, we see the greatness of God. When we see and know the love of Jesus, we know the heart of God. Therefore, we are to rejoice in God through our Lord Jesus Christ.

Paul tells the Romans that we see God as we begin to understand the reconciliation we receive through Christ.

In verses 12 – 21 of Chapter 5, Paul shows us the greatness of Christ; the achievement Paul calls the reconciliation. These verses lay out the theology Paul sees in Jesus. To understand these verses is to understand Paul's Theology and the reason Christ came, and the reason God sent him.

**<sup>12</sup>Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned-- <sup>13</sup>for until the Law sin was in the world, but sin is not imputed when there is no law. <sup>14</sup>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.**

**<sup>15</sup>But the free gift is not like the transgression. For if by the transgression of the one the many died, much more did the grace of God and the gift by the grace of the one Man, Jesus Christ, abound to the many.**

**<sup>16</sup>The gift is not like that which came through the one who sinned; for on the one hand the judgment arose from one transgression resulting in condemnation, but on the other hand the free gift arose from many transgressions resulting in justification. <sup>17</sup>For if by the transgression of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.**

**<sup>18</sup>So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men. <sup>19</sup>For as through the one man's disobedience the many were made sinners, even so through the obedience of the One the many will be made righteous.**

**<sup>20</sup>The Law came in so that the transgression would increase; but where sin increased, grace abounded all the more, <sup>21</sup>so that, as sin reigned in death, even so grace would reign through righteousness to eternal life through Jesus Christ our Lord.**

Paul's statement is complicated and requires careful study. IT contains the clearest statement in the Bible of what we know as "original sin" originating in the disobedience of Adam and passing from him to all of us. Because of what Adam did, we became a fallen race. What Adam did (Adam the individual) is contrasted with the person of Jesus Christ.

All of Romans Chapters 6, 7 and 8 flows from an understanding of these verses of Chapter 5.

Here is the breakdown of Paul's Theology

- Verses 12-14, present Adam – the start of and the entrance of sin into the human race.
- Verses 15 -17 parallel what we are brought to in Christ, contrasted to what we were in Adam (sin).
- Verses 18-19 give Paul's summary of this truth.
- Verses 20-21 give a brief explanation of the relationship of the Law to this.

**<sup>12</sup>Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned--**

Through one man (Adam) – sin entered into the world. (Paul tells us sin is universal. That is – all sin.)

Death is also universal – All sin and all will die – because all sin

Paul offers two undeniable, indisputable facts:

1 - Sin is universal.

2 - Death is universal.

We are all victim of these two facts (characteristics) of our fallen race. Some may not accept the idea of sin, but all sin. Wherever you look, it is evident that something has gone wrong with humanity.

G. K. Chesterton said, "Whatever else may be said of man, this one thing is clear: He is not what he is capable of being."

The fact is that, at least in our hearts, we consider, think, dwell and obsess on doing the very things that we know have the potential to destroy our families and lives. This is what theologians call "original sin."

Sociologists will tell us that these problems of thought are not only evident in adults. They also may be found in babies. It seems that sin is there from the beginning of our lives.

This statement was published in a report of the Minnesota Crime Commission.

**Every baby starts life as a little savage. He is completely selfish and self-centered. He wants what he wants when he wants it -- his bottle, his mother's attention, his playmate's toy, his uncle's watch. Deny him these wants, and he seethes with rage and aggressiveness, which would be murderous, were he not so helpless. He is dirty. He has no morals, no knowledge, no skills. This means that all children, not just certain children, are born delinquent. If permitted to continue in the self-centered world of his infancy, given free reign to his impulsive actions to satisfy his wants, every child would grow up a criminal, a thief, a killer, a rapist.**

This is a clear statement on the universality of sin and of the fact, as Paul says here, that by one man, sin entered the world and along with sin came death. We are born to die.

How did sin and death get control of our race? The apostle answers: through one man. That is the key to this whole section. Again and again Paul rings the changes on that phrase: through one man, by one man. Paul is contrasting two men, actually, Adam and Jesus. In either case, what comes to us comes from one man, either Adam or Jesus.

It was through Adam that sin and death gripped our race. We sin because we are sons and daughters of Adam, and we die because we are sons and daughters of Adam. We don't die for our own sins. Normally, we would die for our own sins, but, as Paul goes on to argue, there are even some -- babies, for instance -- who haven't sinned at all, and yet they still die. Therefore, Paul traces the reign of sin and death back to Adam.

This is what Paul tells us in verses 13-14:

**<sup>13</sup>for until the Law sin was in the world, but sin is not imputed when there is no law. <sup>14</sup>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.**

Paul's argument is that death is the punishment for breaking a command. In the Garden of Eden, God said to Adam, "Do not eat of the fruit of the tree of the knowledge of evil. In the day that you eat thereof, you shall surely die," (Gen 2:17). Adam broke that specific, clear-cut command; he ate of the fruit. Adam's disobedience was not a minor thing. Through his action, Adam was asserting his desire to be a creation independent of the desires of God the creator. Adam's action was an act of rebellion; it was an act of idolatry. He was enthroning himself as a god, in the place of God. Those were the implications of his action. Adam broke the command and, as a result, death and sin passed upon all his descendants.

**...the offense of Adam, who is a type of Him who was to come.**

Perhaps the most important phrase in this paragraph is the last one: Adam "was a pattern of the one to come." Through the rest of this passage, the apostle is going to show us how Adam is a kind of picture of Christ; and yet there is a great contrast between the two, as well.

The verses that follow (V: 15-21) draw both a comparison and a contrast between Adam and Jesus.

**<sup>15</sup>But the free gift is not like the transgression. For if by the transgression of the one the many died, much more did the grace of God and the gift by the grace of the one Man, Jesus Christ, abound to the many.**

This concept is perhaps, better stated in 1 Corinthians 15:21-22

**21 For since death came through a man, the resurrection of the dead comes also through a man. 22 For as in Adam all die, so in Christ all will be made alive.**

The gift, that every human being desires is the gift of righteousness, a sense of worth, a sense of significance to life. That is what righteousness means. And it comes as a gift from the Lord Jesus. The trespass is Adam's disobedient act in the Garden of Eden. The gift, Paul says, is not like the trespass.

Paul tells us Adam brought death to all people. Through him, we all die, but Christ brought the gift of God's grace, which is life, to all (the many) who are in him.

This is the contrast of Adam and Christ. Through Adam, Death was brought to all, Through Christ we receive the grace of God – the gift of life in Christ.

**16The gift is not like that which came through the one who sinned; for on the one hand the judgment arose from one transgression resulting in condemnation, but on the other hand the free gift arose from many transgressions resulting in justification.**

Adam's disobedience brought judgment (death) to himself and all that followed. One disobedience yielded thousands of deaths. Christ died once and, despite thousands of trespasses, brought justification to all who are in him. That is the contrast. Adam trespassed once and brought death to all. Jesus died once and brought life -- despite thousands of trespasses.

What Paul is saying here is amplified in the repeated forgiveness of sin. One trespass brought death; the death of Jesus brought forgiveness for thousands of trespasses. Across all of our lives and as many times as we sin, we cannot out-sin the grace of God. No matter how many trespasses are involved in the record of our lives, there is freedom in Christ and forgiveness for all of them.

**17For if by the transgression of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.**

Adam's disobedience permitted sin to reign over the whole race. Not only do we suffer death at the end of our time, but the death of spirit and soul has power over us throughout our time here. Not only does death come to us at the end of our life because of Adam, but it has power over us throughout our life because of Adam.

What is life? Life is love, joy, and excitement. It is vitality, enrichment, power; it is fulfillment in every direction, in every possibility of our being.

Death is the absence of life. Death is emptiness, loneliness, misery, depression, boredom and restlessness. Adam's disobedience assured that death follows us throughout life. Some people never seem to have anything but death in their lives. Death reigns because of Adam's transgression.

The contrast in Adam and Christ is that Christ's death provides such abundant grace and loving acceptance, which are available again and again and again, that all who are in him can reign in life -- now. We can have life in the midst of all the pressures and circumstances and suffering and troubles. Our spirits can be alive and joyful -- experiencing fulfillment and delight. Christ gave us the gift of life in the midst of death! He gave us love, joy, peace, glory, and gladness, filling our hearts even in the midst of all the heartaches and pressures of life.

Everything we lost in Adam, we regain in Jesus, plus more. All of the pain and loss that Adam brought on is abundantly overcome by the single action of Christ.

**<sup>18</sup>So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men. <sup>19</sup>For as through the one man's disobedience the many were made sinners, even so through the obedience of the One the many will be made righteous.**

Death and the condemnation of sin came to us because of one transgression of disobedience (Adam).

In contrast, we are made righteous to God through the obedience of Jesus Christ.

**<sup>20</sup>The Law came in so that the transgression would increase; but where sin increased, grace abounded all the more, <sup>21</sup>so that, as sin reigned in death, even so grace would reign through righteousness to eternal life through Jesus Christ our Lord.**

To those who might ask, "Why then did the Ten Commandments have to be given?" Paul would answer, "The Ten Commandments never were given to make men do right. They were given to show men how wrong they already are."

Pastor Ray Comfort: "The commandments were given to convict us how utterly lost we are without Christ."

In Adam, we were all taken prisoner (of sin). The commandments convict us of that fact. Only Christ can set us free. Sin and death will never release us except at the command of Jesus Christ.

## **Adam**

"Through one man, sin entered the world"

- 1 – Adam lived in a state of Grace
- 2- From Adam God asked for only one act of obedience
- 3 – Adam failed God - self above obedience
- 4 – Adam suffered Sin and Death
- 5 – Adam's transgression = death for all
- 6 – Adam suffered separation from God
- 7 – Adam brought sin for all = death for all

## **Jesus**

"Through the obedience of one, many will be made righteous"

- 1 – Jesus Was Grace, living
- 2 – Jesus lived in full obedience
- 3 – Jesus lived obedience above self
- 4 – Jesus had no Sin, Conquered Death
- 5 – Jesus' free gift = life for all
- 6 – Jesus united us with God
- 7 – Jesus brought forgiveness for all = eternal life for all

8 - Through Adam, sin became universal  
9 - Through Adam, death became universal

8 - Through Jesus, forgiveness offered universally  
9 - Through Jesus, eternal life offered universally