

“Grace & Peace to You”
A STUDY IN THE BOOK OF ROMANS

Voice of China and Asia
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ROMANS LESSON 33 PART 1: RECONCILIATION: “WHO; WHY; HOW”

ROMANS 5:11-21 *More than that, we also rejoice in GOD through our LORD JESUS CHRIST, through whom we have now received **RECONCILIATION**.*

¹² Therefore, just as sin came into the world through one man, and death through sin, so death spread to all men... because all sinned—

¹³ for sin indeed was in the world before THE LAW was given, but sin is not counted where there is no LAW.

¹⁴ 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.

¹⁵ 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.

¹⁶ 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.

¹⁷ 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.

¹⁸ Therefore, as one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men. ¹⁹ 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. ²⁰ Now THE LAW came in to increase the trespass, but where sin increased, grace abounded all the more, ²¹ so that, as sin reigned in death, grace also might reign through righteousness leading to ETERNAL LIFE through JESUS CHRIST our LORD.

PAUL'S **LETTER TO THE ROMANS** has a number of “complicated passages” where Paul makes comparison /contrasts. At times, he begins a thought and doesn't finish as he is rushing to the next point... just as a passionate speaker may do in making a presentation. **THIS section of CHAPTER 5 is ONE of those.**

BOASTING IN RECONCILIATION...

ROM 5:11 *More than that (being Saved FROM His Wrath, and Saved BY His Life), we also rejoice in God through our Lord Jesus Christ, through whom we have now received reconciliation.*

Being “**saved by His Life**” (vs 10) is a glorious reality. **BUT it is FAR MORE THAN Reality...**

*It becomes the **source** of our “**boasting / rejoicing / TRIUMPHING**” **“I AM Reconciled to God!”***

➤ In **ROMANS 1:18–32**, Paul explained how mankind had declared war on God and, because of this, deserved to be condemned. **But God did not declare war on man.**

➤ Consider: **COL 1:19-22** *For in him all the fullness of God was pleased to dwell, ²⁰ and **through** him to reconcile to himself all things, whether on earth or in heaven, **making peace by the blood of his cross.** ²¹ **And you,** who once **were alienated and hostile in mind, doing evil deeds,** ²² **he has***

now reconciled in his body of flesh by his death, in order to present you holy and blameless and above reproach before him

- Where **reconciliation** is mentioned in the NEW TESTAMENT, God or Christ is always the **reconciler**, and human beings are the object of his **reconciling act**.
 - God **“through Christ reconciled us to himself”**... Therefore, men and women throughout the earth are INVITED in Christ’s name to **‘be reconciled to God’** (2 COR. 5:18, 20).
 - **God’s hatred of sin** does not make him the enemy of sinners or seek their death; **HIS DESIRE** is for all **‘to be saved and to come to the knowledge of the truth’** (1 TIM. 2:4).
- Although both **justification** and **reconciliation** are related, they are distinct concepts.
 - **Justification** is a **legal** term which pictures the believer being declared righteous by God (CF. 3:24).
 - **Reconciliation** is a **relational** term that occurred through Christ’s death. Christ **“became sin for us,”** so that **we might become “the righteousness of God in Him”** (2 COR 5:20–21).
- God **reconciled the world to Himself by removing the universal sin barrier whether or not people become believers**. God’s **universal reconciliation** makes people **“SAVABLE.”**
- This **could not be said of justification** since God ONLY **justifies BELIEVERS**.
- The expression **“when we were enemies, we were reconciled to God”** refers to **universal reconciliation**
- When **sinners believe** God’s promise of eternal life through Christ (ROM 3:25; 2 COR 5:20, 21)...
... which is only possible because BY **reconciliation** through the cross...
... they are **declared righteous** and **have peace with God** (5:1).

If God reconciled **His enemies** to Himself through the death of His Son, then **someone who has believed in Jesus can much more expect to be saved by His life**.

RECONCILIATION: “TWO MEN”

What is the BASIS for this **“Reconciliation?”** VERSE 12 answers in a Greek structure called **“Chiasm”**
ROM 5:12 **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...**

Just as	sin	came into this world	through one
man [ADAM]			
And (just as)	death	(came into this world)	through sin
So,	death	spread to all men	(through sin)
	(sin)	Because	ALL sinned.

- **DEATH**—both **physical** and **spiritual**—is a consequence of sin. **Death** is the last enemy that God will destroy (1 COR. 15:26, 54–57; 2 COR. 5:1-4; 2 TIM. 1:10; REV. 20:14; 21:4).
- As a Consequence of sin... DEATH spread to ALL humankind.
- Death is universal (line 3)? Because sin is universal (line 4).
- But what exactly does “all sinned” mean? It could mean either that **all sinned individually** or that **all sinned in Adam**...
- IT IS that **all sinned in Adam since that is what the rest of the passage argues**—especially 5:18–19.

ROMANS LESSON 33 PART 2: RECONCILIATION: “WHO; WHY; HOW”

Two Heresies of Early Christianity (re-surfacing today):

- 1. Pelagianism. The connection between Adam’s first sin and our sins is that Adam set a bad example for us. All humans begin the same way Adam did—as morally neutral, neither good nor bad. Humans are not sinful or guilty in Adam it is just that we “*may learn sin*” from him... **OR Not...**
- 2. Indirect imputation. The connection between Adam’s first sin and our sins is mediated through our parents. That is, Adam’s sin and guilt are imputed to us not directly but indirectly because we are born in sinful corruption and learn by the example of our parents.

Adam is both the **Physical Head** of all humans *and* the **Federal or Covenantal Head** who *represents all humans*. When Adam sinned, all humans sinned because all humans are in Adam. Consequently, **Adam’s sin is imputed to all humans, and all humans are enslaved to sin’s dominating power.**

ADAM A TYPE OF CHRIST

“Typology analyzes how New Testament persons, events, and institutions fulfill OT persons, events, and institutions by repeating the OT situations at a deeper, climactic level in salvation history.” Typology includes at least four elements:

- The **Type** and **Antitype** are analogous. A **Type (ADAM)**, and its **Antitype (CHRIST)**, compare to each other in some significant way. In **5:12–21**, **ADAM** and **CHRIST** contrast as covenantal heads.
- The **type** and **antitype** occur in **real history**. Neither a **type** nor its **antitype** is allegorical. When Paul argues that **ADAM** is the **Covenantal Head** of the original creation and that **CHRIST** is the **Covenantal Head** of the New Creation, he necessarily implies that **ADAM really existed as the first human being**.
- **GOD** sovereignly designed **the type** to foreshadow **the antitype**—that is, to predictively prefigure **CHRIST**. **ADAM** is “**picture prophecy**.”
- The **antitype** escalates the **type** from shadow to reality by climaxing in **JESUS**. The **type** is but a **shadow**; the **antitype** is the **substance** (COL. 2:17).

5:13–14 How can the reason all humans die be that they are in Adam and thus have Adam’s sin imputed to them—not solely because they personally and individually sin?

- Consider the people who lived between Adam and Moses. They did not disobey what God explicitly commanded in the same way Adam and the Israelites did. When Adam and the Israelites transgressed God’s law, the legal penalty was death (GEN. 2:17; EX. 19:12).
- But those between Adam and Moses died because they were in Adam, not because they transgressed God’s law since “**sin is not counted** [i.e., charged to a person’s account] **where there is no law**” (ROM. 5:13B; 4:15).
- Paul affirms that humans sinned before God gave the Mosaic law (5:13A; 2:12), and he knows that after Adam and before Moses God judged sinners for their own sins.
- But the fundamental reason sinners between Adam and Moses died is that **they were in Adam** since they did not flagrantly transgress God’s spoken or written law the way Adam and the Israelites did.

5:15–19 Adam’s first sin resulted in God’s condemning sinners to eternal death, but Christ’s sacrificial death resulted in God’s justifying believing sinners and giving them eternal life. Adam’s first trespass

brought catastrophic results for humanity: **death** (5:15, 17), **condemnation** (5:16, 18), and **having the status of sinners** (5:19).

Original Guilt vs Original Sin:

The theological terms **original guilt** and **original sin** refer not just to Adam in **GENESIS 3** but **to the effect of his sin on the human race**.

- Because all humans are originally in Adam, we are guilty before God (**original guilt**),
- And we inherit a sinful nature (**original sin**).
 - Paul says here that all people without exception are condemned before God because of the one transgression of Adam.
 - IF they are condemned before God **because of** Adam's sin, THEN they are **guilty for Adam's sin**. They can hardly be condemned for Adam's sin if they are not guilty for the sin he committed."
 - We are sinners **by nature** and **by choice**. We sin because we are sinners.
- The **GRACIOUS GIFT** (ROM. 5:15–17) is **Christ's righteousness**, which is the **basis of justification**.
 - **Adam represents all humans**, and **Jesus represents humans who "receive"** (5:17) **the GRACIOUS GIFT**.
 - The word **"receive"** is important for interpreting the final **"for all men"** phrase in 5:18; Paul is not saying that all humans without exception will be justified.
 - The **"all men"** who get **"justification and life"** are all humans who **receive that gift by faith**.
- When Paul starts to compare Adam and Christ in 5:12, he breaks off to clarify that all sinned in Adam.

In 5:18 Paul returns to the comparison:

- **As Adam's transgression resulted in condemnation for all those in Adam...**
 - **SO, one man's righteousness resulted in justification for all those in Christ.**
- **"AS by the one man's disobedience the many were made [i.e., have the status of] sinners,**
 - **SO, by the one man's obedience the many will be made [i.e., have the status of] righteous" (5:19) IF THEY BELIEVE!**
 - Humankind can have the status of righteous because they are united to Christ as their representative—it is "a representative union – **Christ Jesus is the Federal / Covenantal Head**"

5:20–21 One purpose of the law is to increase our sins by intensifying our rebellion (see **ROM. 5:13–14; 7:13; GAL. 3:19**).

- But grace in Christ **"super-increases"** (abounds)
 - so that **Grace Reigns "through righteousness"** (ROM. 5:21),
 - resulting in **Eternal Life** by means of Jesus.
- That righteousness is the **GRACIOUS GIFT** (5:15–17) of a **righteous status that God gives believing sinners when he justifies them**.

The “Two Men” – Covenant Heads

<p style="text-align: center;"><u>ADAM</u></p> <p><i>Trespass, Disobedience, Sin, Sinners, Condemnation, Death</i></p>	<p style="text-align: center;"><u>CHRIST</u></p> <p><i>Gracious Gift, Obedience, Grace, Righteous, Justification, Eternal Life</i></p>
<p>12) Therefore, just as <u>sin</u> came into the world through one man, and <u>death</u> through <u>sin</u>, and so <u>death</u> spread to all men because all <u>sinned</u>...</p> <p>13) for <u>sin</u> indeed was in the world before THE LAW was given, but <u>sin</u> is not counted where there is no LAW.</p> <p>14a) Yet <u>death</u> reigned from Adam to Moses, even over those whose <u>sinning</u> was not like the <u>transgression</u> of Adam, who was a type of...</p> <p>15b) For if many <u>died</u> through one man's <u>trespass</u>...</p> <p>16b) For the <u>judgment</u> following one <u>trespass</u> brought <u>condemnation</u>,</p> <p>17a) For if, because of one man's <u>trespass</u>, <u>death</u> reigned through that one man,</p> <p>18a) Therefore, as one <u>trespass</u> led to <u>condemnation</u> for all men,</p> <p>19a) For as by the one man's <u>disobedience</u> the many were made <u>sinners</u>,</p> <p>20a) Now the law came in to increase the <u>trespass</u>, but where <u>sin</u> increased,</p> <p>21a) so that, as <u>sin</u> reigned in <u>death</u>,</p>	<p>14b) the one who was to come.</p> <p>15a) But <u>the free gift</u> is not like the <u>trespass</u>.</p> <p>15c) much more have <u>the grace of God</u> and <u>the free gift</u> by <u>the grace</u> of that one-man Jesus Christ abounded for many.</p> <p>16a) And <u>the free gift</u> is not like the result of that one man's <u>sin</u>.</p> <p>16c) but <u>the free gift</u> following many <u>trespasses</u> brought <u>justification</u>.</p> <p>17b) much more will those who <u>receive the abundance of grace</u> and <u>the free gift of righteousness reign in life</u> through the one-man Jesus Christ.</p> <p>18b) so <u>one act of righteousness</u> leads to <u>justification</u> and <u>life</u> for all men.</p> <p>19b) so by the one man's <u>obedience</u> the many <u>will be made righteous</u>.</p> <p>20b) <u>grace</u> abounded all the more,</p> <p>21b) <u>grace</u> also <u>might reign</u> through <u>righteousness</u> leading to <u>eternal life</u> through Jesus Christ our Lord.</p>