

ROMANS
5:18-21

Adam & Jesus

-

**Impact of Law
and Grace**

Part 4:

**The Concluding
Comparisons**

PROLOGUE

Paul will now summarize his thoughts in vv. 18-19 by utilizing Isaiah's prophecy of Jesus Christ in the Fourth Suffering Servant Song! So let's read Is. 52:13 – 53:12.

Romans
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Romans 5:18-19



Adam
and
Christ:
Concluding
Comparisons

¹⁸Consequently, then, as [what was] through one trespass results in condemnation for all men, thus also [what was] through one righteousness act results in present/coming righteousness of life for all men. ¹⁹For just as through the disobedience of the one man, the many were established [as] sinners, thus also through the obedience of the one, the many will be established [as] righteous.

Romans

5:18



Adam
and
Christ:
Concluding
Comparisons

¹⁸*Consequently, then, as [what was] through one trespass results in condemnation for all men, thus also [what was] through one righteousness act results in present/coming righteousness of life for all men.*

Paul uses a series of prepositional phrases with increasing intensity in order to assert directly how the consequence of Adam's sin impacts all men!

Because of Adam, condemnation extends over all people. This the initial phrases of comparison: “Consequently, then, as [what was] through one trespass results in condemnation for all men....”

Romans

5:18



Adam
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¹⁸Consequently, then, as [what was] through one trespass results in condemnation for all men, thus also [what was] through one righteousness act results in present/coming righteousness of life for all men.

In contrast to Adam's one act of sin (or trespass that refers to the one sin of Adam through which sin entered the world (v.12)); Jesus Christ's one act of righteousness ("...through one righteousness act..."), His incarnation, righteous (obedient) life, atoning death, and resurrection encompasses this phrase. As we have studied, our Lord's death is in our behalf and in our place (vv.6-8); His life, likewise, is that in which we will be saved and reign (vv.9-11).


Romans

5:18



Adam
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Notice that our Lord's "righteous act" "result[s] in present/coming righteousness of life for all men" **Our Lord's "righteous act"** carries with it a sense of "process as well as its result!" Paul will very soon state how believers are now alive in Christ Jesus (cf. 6:4, 11, 13). Yet, they still await the future reigning in life of v.17 (Paul also addresses this in 6:5, 22-23; 8:11, 13). Thus, this is why we confess in The Nicene Creed: "...and the life  of the world to come. Amen."

Romans

5:19



Adam
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The contrast is also very pointed in 5:19: Adam disobeyed, but Jesus Christ obeyed! Thus, Paul introduces two very important Greek nouns for us: “*disobedience*” and “*obedience*,” along with the verb: “*established*.” So why are these three words so important?

Romans

5:19



Adam
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¹⁹For just as through the *disobedience* of the one man, the many were established [as] sinners, thus also through the obedience of the one, the many will be established [as] righteous.

1. Disobedience (*parakoē*): literally, a refusal to hear properly; *disobedience* which springs from a *negative* (*opposing*) attitude, i.e. the *refusal to listen properly*. This “hearing” has the attitude of *refusing to take heed* and therefore is *inattentive* (“hearing” that will *not comply*).

Romans

5:19



Adam
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Parakoē reflects the attitude that chooses to disobey because of *disinterest*. How does this apply to Adam and all men? Adam (and Eve) heard God's Word, His command in Gen 2:16-17; however, when Satan said, "*Did God really say?*" (Gen 3:1); Adam responded with a contrary action to God's command. Adam and all his descendants, therefore, fell into disobedience!

Romans

5:19



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2. Obedience (hupakoé): literally, “*submission to what is heard,*” i.e. *obedience as the response to someone speaking.* This refers both to an earthly voice and the Lord’s voice or command (cf. 2 Cor. 10:5 and 1 Peter 1:2).

How this applies to our Lord Jesus is abundantly clear! Jesus heard and acted under His Father’s plan and responded appropriately in active obedience and passive acceptance (cf. Phil 2:8).

Romans

5:19



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This, then, brings us to the Greek verb, “*established*.” In relation to sinners, Paul uses a 3rd Person Plural, Aorist (past tense) Passive verb: (katestathēsan) - properly, set down (in place), i.e. “put in charge,” give *standing* (authority, status) which enables someone to rule (exercise *decisive* force). Since this is a passive verb, which means an action that is done and applied outside of oneself, all disobedience was “established” in all men as sinners!

Romans

5:19



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However, when applied to our Lord Jesus, Paul uses the 3rd Person Plural, Future Passive verb: (katastathēsontai). Because of our Lord's obedience, all who were “*established*” by God as sinners; may also be “*established*” as “*righteous*.” This is forensic: God declaring, establishing.

Romans

5:19



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In regard to the future passive, this points you to the eschatological judgment of God on the Great Day of Judgment (The Last Day). It can also point you to Easter! The perspective is that from our Lord's obedient, righteous act there is a present reality based on the Father's declaration (cf. 3:24, 28, 30; 4:5; 5:1).

CONCORDIA

Chriſtliche

Widerholete einmütige Bekenntnis
nachbenannter Churfürſten / Fürſten vnd
Stende Augſpurgischer Confeſſion / vnd derſelben
Theologen Vere vnd glaubens:

Als angeheſſer / in Gottes wort / als der einigen Richte-
ſchnur / wolgegründter erklerung etlicher Artickel / bey
welchen nach D. Martin Luthers ſeligen abſterben /
Diſputation vnd ſtreit vorgefallen.

Aus einhelliger vergleichung vnd
beuſchl obgedachter Churfürſten / Fürſten vñ Stenden /
derſelben Landen / Kirchen / Schulen vnd Nachkommen /
zum vnderricht vnd warnung in Druck
vorfertigt.



Mit Churf. S. zu Sachſen befreihung.

Dreßden. M. D. LXXX.

Our confessors wrote in the Formula of Concord, The Solid Declaration, Art. III:
“We believe, teach, and confess that the total obedience of Christ’s total person, which He rendered to his heavenly Father even to the most ignominious death of the cross, is reckoned [established] to us as righteousness.”

Romans

5:20-21

²⁰And the law came in alongside that the trespass might multiply. But where sin multiplied, grace overflowed above and beyond ²¹with the result that just as sin reigned in death, thus also grace might reign through righteousness to bring eternal life through Jesus Christ our Lord.”

Paul will begin to discuss the Law, again, which has been absent since 4:16, and it's influence in relation to sin and death (vv.20-21).

Romans 5:20-21a



The Impact of
the Law
and
Overwhelming
Grace

²⁰And the law came in alongside that the trespass might multiply. But where sin multiplied, grace overflowed above and beyond²¹with the result that just as sin reigned in death, thus also grace might reign....

In 5:12-21, St. Paul is clearly demonstrating how sin and death are present, in full force, without reference to the Law. Death (physical and spiritual) entered the world through Adam's sin. This was true for all those who lived and died between the time of Adam and Moses, through whom the Torah was revealed (the written Law). Therefore, the Law did NOT usher in a new era or dispensation beyond what sin and death had already brought into the world.

Romans 5:20-21a



The Impact of
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²⁰And the law came in alongside that the trespass might multiply. But where sin multiplied, grace overflowed above and beyond²¹with the result that just as sin reigned in death, thus also grace might reign....

Yet, in the parenthetical statement of vv.13-14, Paul pointed toward the necessity for some explication of the Law's role with this “contrast of epic proportions.”

So now, in v.20, St. Paul provides an answer: *“And the law came in alongside that the trespass might multiply. But where sin multiplied, grace overflowed above and beyond...”*

Romans 5:20-21a



The Impact of
the Law
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Grace

²⁰And the law came in alongside that the trespass might multiply. But where sin multiplied, grace overflowed above and beyond²¹with the result that just as sin reigned in death, thus also grace might reign....

So the Law came alongside...alongside what? Sin and death! As a result, the Law's entrance was not without negative penalty. It came in so "...that the trespass might multiply." The Greek word which Paul uses for "that" is very important: ἵνα. This word means both "in order that" and "so that." In other words, what God purposes is what happens and, consequently, ἵνα is used to express both the Divine purpose and result! So, the Law's entrance "alongside sin and death" only makes sin and death even worse!

Romans

5:21b



Concluding
Thought!

²¹⁶ “...*through Jesus Christ our Lord.*”

Paul closes by reminding us that all this is “...*through Jesus Christ our Lord.*” This is an “all-inclusive” statement which is often wrongly interpreted in a universalistic sense! And the important word is “*our!*”

Grace, righteousness, and life are for all through Jesus, the Christ; but those “*who receive*” His gifts are those who CONFESS Him to be “*our* Lord!”

Romans

5:21b



Concluding
Thought!

^{21b} “...*through Jesus Christ our Lord.*”

Paul’s emphasis on reigning is reinforced by the use of the word: “*Lord*”

So, the reign of sin and death is now overcome by the reign of grace and life, which comes through another, greater Lord, Jesus, the Christ!

Therefore, sin and death are no longer your lord; since your Lord is greater...and the VICTOR!

Excursus



Jewish Views about the Origin of Evil and Free Will

Many readers of Romans 5 assume that Paul is affirming a traditional Jewish understanding of the fall of Adam and its consequences for creation. This is not the case. Jewish people of the first century, from their Jewish apocryphal books, gave various explanations of how sin came into the world:

some blamed the fallen angels (e.g., 1 Enoch 6–11);

some blamed Eve (Life of Adam and Eve 18:1 and Sirach 25:24); and,

some blamed an evil inclination in Adam created by God (4 Ezra 3:20-30).

Excursus



Jewish Views about the Origin of Evil and Free Will

Also in contrast to Paul, many first-century Jews affirmed that humans living after the sin of Adam continue to have a free will to choose between good and evil (for example, the late first-century Jewish document 2 Baruch; Philo, writing about A.D. 40 in *Quod deus sit immutabilis* 10:47; and Josephus in *Jewish Wars* 2:165).

Is this true?

Excursus



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Is this true?

BONDAGE OF THE WILL



Free Will
Theology

✚ Preoccupation: To Keep the Will in Check = **BONDAGE!**

Free Will Theology begins with the assumption that mankind is morally neutral, much like neutral gear in an automobile. The automobile or will of man is just idling and waiting for the driver to make a free will decision. Logically, “*Free Will Theology*” will preoccupy itself with trying to keep the will in check by appealing to moralism, law, principles, etc... in order to keep the will out of reverse and in the morally forward position. However, when one begins with the *assumption of free will it will unavoidably lead to bondage!* Has one actually done enough, acted righteous enough, and implemented what is within? *Free Will Theology will always lead to bondage for one will never know whether they have willed enough to stay out of reverse.*



Bound
Will
Theology

✚ Preoccupation: Proclaim the Word to Free the Will = **FREEDOM!**

Bound Will Theology begins with the assumption that Free Will Theology is merely a title and not reality. *Mankind is not morally neutral but MUCH worse... mankind is bound and stuck in reverse.* The automobile or will of man is incapable of putting things into a forward position. It cannot change by itself because it does not want to; man is VERY comfortable in reverse. Forward and neutral are not even an option! As a result, Bound Will Theology will preoccupy itself with the proclamation of the Word, since through the Word the Holy Spirit is the agent of change and can free the will from its bondage (reverse). Man cannot change; yet, can be changed! *Inevitably, when one starts from the assumption of bondage, one is more likely to end in freedom.* **There is freedom in not being captive to self, but being freed by the Spirit of God.**

ROMANS

6:1-11



**Next
Week**

Persist in Sin?

No!

**We Were
Baptized into
Jesus Christ!**