



Up to this point in the epistle the great subject has been the presentation of God to us through the Lord Jesus.

But now our attention is called to the illustrious place which Christ holds as the **one Man**.

Adam is the figure of Him, but He is infinitely greater than Adam, and the place and blessing which come in by Him far exceed the evil which came in by Adam.

We are all familiar with the evil; we have to learn the blessing by grace.

We have seen, in **Chapters One to Three**

1. The fact of universal human guilt, that all humans are “*falling short of God’s glory*”; and
2. Then we saw Christ set forth by God as a “*propitiation through faith in His blood.*”
3. Then we also found that those who believed in Christ were declared justified; and seen as righteous with a Risen Christ, in **Chapter Four.**
4. Then we saw, in the first part of Chapter Five, some of the blessed results of this “justification by faith.”

When we come to Romans 5:12, a new phase or view of our salvation comes into view.

## THE GREAT DOCTRINE OF THE TWO MEN

The two men, Adam and Christ, are both heads of races of men that we can title **federal headship**

**Federal: in Romans we use this word as indicating the action of one for all in a representative manner; or for the consequences of such action.**

Initially we will look at the representative consequences of Adam.

We can see that the Word is now shifting **from** what man has done—our sins, **to** that one trespass of one representative man, Adam that is in view.



So far we have studied the work of another man, Jesus Christ, Who is looked at as an “Adam,”—His “one righteous act” of death; with its effect of justification for us.

So now we look back to the act of the Adam’s

- We all were reckoned as sinners, and not because of our own deeds; and
- Believers are declared righteous because of the act that sets us down as righteous, apart from our own works

**Romans 5:19 (NASB) <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.***

Up to verse 11 the question has been one of sins rather than the thing sin itself.

From verse 12 to verse 21, will show the grounds our justification entirely is **the work of Another than ourselves**, even Christ; showing also the accompanying place that the Law had—“*that the trespass might abound*”; therefore allowing God to open the flood-gates of Grace!

The understanding of Adam helps us to comprehend the place which Christ has as a Fountain Head from Whom flows a mighty and far-reaching stream of divine grace and favor.

*<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*

The principle of sin entered into the world by one man

It might seem a very small thing to disobey God in one small act, but it introduced a principle which was destructive of all the relationships that rightly existed between the creature and the Creator.

The introduction of that principle has affected everybody in the world.

We all sinned when in Adam, and death passed upon all men

The key word of this passage Vv. 5:12-21 is “**one**.”

You will find it as follows (14 times in all)

“One man”—“**one** man”—“**one** man”— verses 12, 15, 19.

“The **one**”—“the **one**”—“the **One**” — verses 15, 17, 19.

“**One**”—“**one**”—“**one**” (trespass) “**one**” (righteous act) —verses 16 (twice), 18 (twice).

“Through —**one** act of righteousness”—verse 18.  
—the obedience of THE **ONE**”—verse 19.

“Through **one** trespass”—verses 15, 17, 18.  
**one** man’s disobedience”—verse 19.

“Through **one** act of righteousness”—verse 18.  
the obedience of THE **ONE**”—verse 19. Newell



*<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—*

- Paul tells us in Eph. 2; and David declares: *“In sin did my mother conceive me.”*

**But Romans Five** does not talk of a nature of sin received by us from Adam, but of our being made guilty by his act.

- We were so connected with the first Adam that we did not have to wait to be born, or to have a sinful nature; but when Adam, our representative, acted, we acted.

**The same Divine principle is illustrated in the fact that:**

*Hebrews 7:9-10 (NKJV) <sup>9</sup> Even Levi, who receives tithes, paid tithes through Abraham, so to speak, <sup>10</sup> for he was still in the loins of his father when Melchizedek met him.*

*Therefore* [**this plan of salvation of all by a single Redeemer**], is on the same **principle** as when through [the other] **one man sin entered the world; and, with it, its wages, death to all men.**

### **Why is this the way?**

- By one man, that **death** passed to all men, because when Adam sinned, all sinned.
- It was a federal representative act.
- And representative consequences, are here.
- Physical death is primarily in view.

Paul is going to prove that death passed to all men **not** because they sinned, **but because** Adam sinned.

He is also about to show (verse 18) that all men were condemned by Adam's act,—were made to become sinners.

Death is a Divine decree:

***“It is appointed unto men once to die and after this cometh judgment,”*** Death involves four consequences:

1. **First**, the utter ending of what we call human life.
2. **Second**, falling consciously into the fearful hands of that power under which men have during their lifetime lightly lived
3. **Third**, being imprisoned in Sheol or Hades—in ***“the pit wherein is no water,”*** *1 Corinthians 15:21 (NASB)* <sup>21</sup> ***For since by a man came death, by a man also came the resurrection of the dead.***
4. **Fourth**, exposure to the coming judgment and its eternal consequences. Of course, the believer is rescued from all this—even physical death,—from bodily.
  - a. “Falling asleep,”
  - b. Death and judgment are past for the believer,
  - c. Christ as his Substitute having endured them.
  - d. Nevertheless, in this day of mad pleasure-seeking, it certainly be fitting for all of us to reflect on the fearful realities connected with death! Newell

<sup>12b</sup> *So, death spread to all men, because all sinned—*

The word “So” refers to the sin of the one man, but the words all sinned must **not** be read “*all have sinned*” (as the **King James Version unfortunately mistranslates**).

- The whole point is that **all acted when Adam acted: all sinned.**
- The aorist tense, “sinned” (Greek: hēmarton)
- To translate it here “*have sinned*” is utterly to obscure the Scripture, **making man’s “sinner-ship” to depend on his own acts rather than on Adam’s—which is the whole point of the passage.**

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

Look at this astonishing statement:

- that although *sin was in the world* during the first 2500 years, from Adam to Moses,
- *it is not put to account when there is no law.*

“**put to account**” used here occurs only one other time in *Philemon 1:18 (NASB)* It signifies put on my credit card something to anyone as a due.

- (The wholly different word “reckon” in Chapters 3:24 and 4:23, 24 regards the person;
- This word in 5:13 **regards some items put to one’s account**

*<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.*

It was to Adam, not to us, that God said in *Genesis 2:17<sup>17</sup>* *but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you will surely die.*“

It was to Israel through Moses that God gave the ten commandments.

“Sin is not put to the account of the sinner when there is no law forbidding it.

Sin was in the world, between Adam and Moses

The race was Godless and had rejected the light given them and were without excuse. Romans Ch.1



<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.

1. The sins between Adam and Moses did not bring about the sentence of death upon humanity
2. **WHY?** Because these people, though they sinned, *had not sinned after the likeness of Adam's transgression*
3. We therefore must regard the human race as under a sentence of death **they did not bring upon themselves: death reigned from Adam until Moses.**
4. **“reigned-as-king,”** because the Greek word means that. Not the power of sin to hold in bondage, as in Chapter Six, is here meant. But the royal word, **basileuo**, is used, denoting **sovereignty**, not mere lordship. Newell

*<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.***

Here Adam is declared a type of the One who was to come—that is, of Christ, **the last Adam.**

It is necessary to see this “*by the one*” doctrine regarding our spirits, as regarding our bodies.

As to the latter, Paul says,

*“As in Adam all die, so also In Christ shall all be made alive” I Cor. 15:22;*

*“The first man is of the earth, earthy; the second Man is of heaven . . . 47,*

*And as we have borne the image of the earthy, we shall also bear the image of the heavenly” 49.*

To discover that we are, right now, no longer connected with that first Adam in which we were born, but with the Risen Christ, the last Adam—this will be our joy through to chapter Eight.

But the foundation of this blessed truth is laid here in the Doctrine of the Two Men.