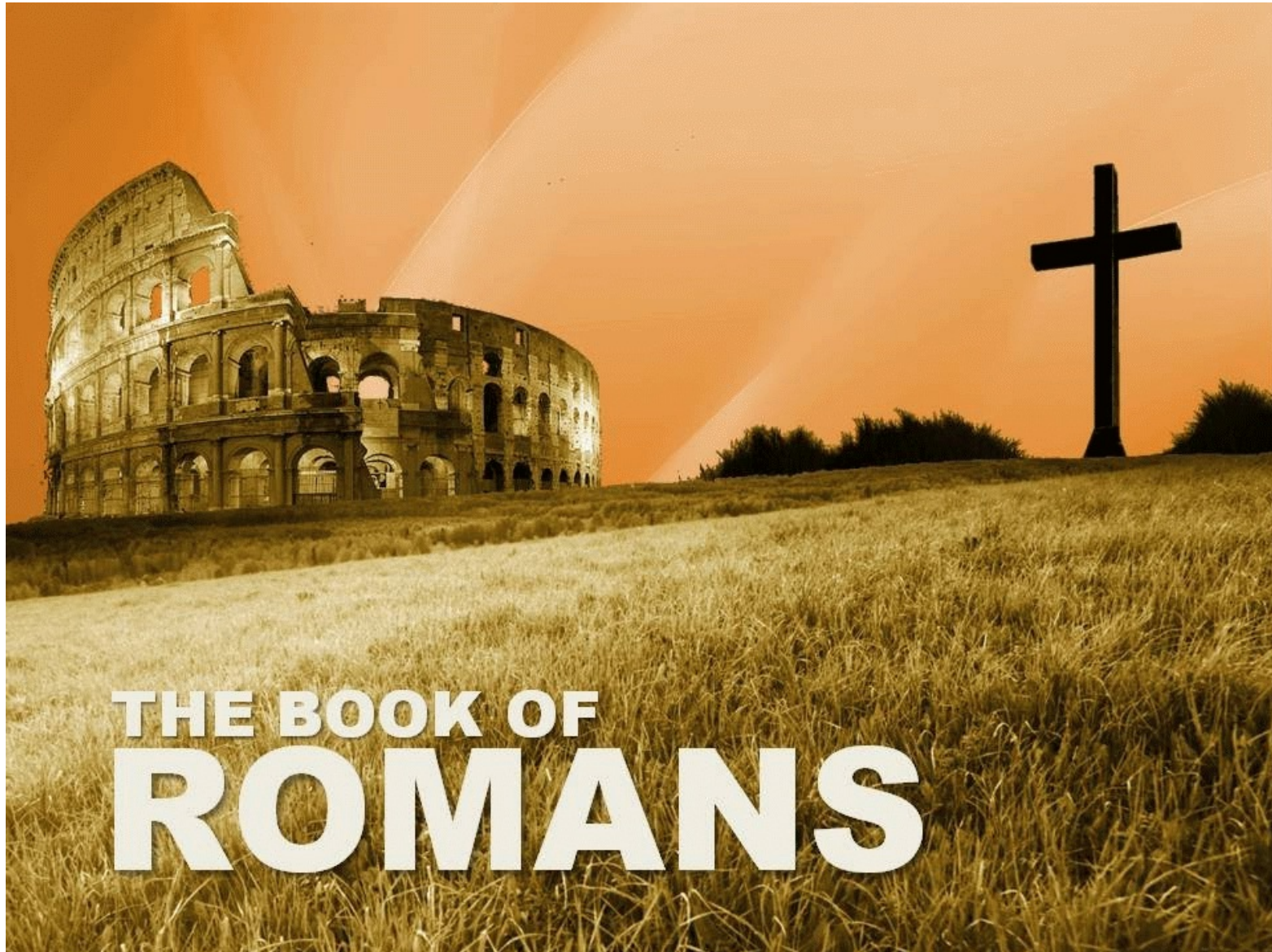


# Rom 5:18-21 Grace Super-Abounds Over Adam's Transgression



## Definition of words used in today's verses

**free gift** - is eternal life in Christ Jesus our Lord

**the transgression** – Adam's disobedience as recorded in Genesis Chapter 3

**the one** – refers to Adam

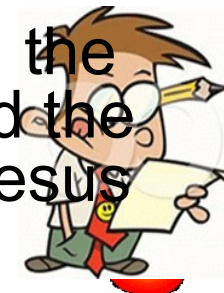
**the many** – can refer to all mankind or to all believers in Christ Jesus

**the One** – refers to Jesus Christ

**the sin** = the sin nature (Adam's fallen nature)

It is more accurate to think in terms of lives, rather than natures. The believer is indwelt by two lives – that of the first Adam, and that of the last Adam. Each life manifests its

15 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.



But the free gift is **not like** the transgression

for if [since] by  
the transgression  
of  
the one [Adam]  
**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.



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.

17 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.



For if [since] by the transgression of the one [Adam], death reigned through the one [Adam]

much more

those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ

## Today's Verses



<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.

<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.



So then as  
through  
one [Adam's]  
transgression  
there resulted  
condemnation  
to all men

even  
so

through  
one [Christ's] act of  
righteousness  
there resulted  
justification of life  
to all men.

<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.



**so then** - or consequently

This verse and the next summarize Paul's point.

It also completes the thought that Paul broke off at the end of verse 12.

Constable

**as through** [*dia*] **one transgression**

again Adam's act of disobedience is presented

**there resulted** – lit: resulting in

**condemnation to all men** [mankind]

**condemnation** - *katákrima* – a decision against someone, a condemnatory judgment. <sup>8</sup>



<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.



**even so** – introduces the corresponding work of Christ

**through one act of righteousness**

again Jesus Christ's one act of righteousness is presented

**there resulted** – resulting in

**justification of life to all men** [believers]

to all men [believers] there resulted a righteous standing  
that had to do with life

Wuest

Rom 4:25 *He* who was delivered over because of our transgressions, and was raised because of our justification.<sup>9</sup>

19 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.



For as  
through  
the one man's  
[Adam's]  
disobedience  
the many  
were made  
sinners

even  
so

through  
the obedience  
of the One  
[Christ]  
the many  
will be made  
righteous

<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.



For as through the one man's disobedience

again Adam's act of disobedience is presented

**disobedience** - *parakoē* - hearing amiss, hence signifies  
“a refusal to hear”

It's the notion of active disobedience which follows on this  
inattentive or careless hearing Trench

Jer 11:10a They have turned back to the iniquities of their  
ancestors who refused to hear My words. Also Act 7:54-57

**the many** [mankind] **were made sinners**

**were made** or were constituted

Inasmuch as all [mankind] sinned in Adam when he sinned

Rom 5:12d

<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.



**even so** – introduces the corresponding work of Christ

**through [dia] the obedience of the One** [Christ's]

**obedience** - *hypakoē* – to listen under

The idea is that of a willing listening to authority. Thayer defines it: obedience, compliance, submission. Wuest Rom 1:5b bring about the obedience of faith among all the Gentiles for His name's sake.

**the many** [believers] **will be made righteous**

2 Cor 5:21 He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him.

<sup>20</sup> The Law came in so that the transgression would increase; but where sin increased, grace abounded all the more,



Now we have an expansion of the previous verses!

law - no definite article - but many people supply it!

came in - *pareiserchomai* - "to come in" (*eis*) "beside or from the side" (*para*) so as to be present with  
The idea is entered alongside the sin nature

so that – with a purpose that

the transgression would increase

the transgression – Adam's disobedience as recorded in  
Genesis, Chapter 3

would increase - *pleonazō* - to make to abound

aurist tense so it's speaking of an event

<sup>20</sup> The Law came in so that the transgression would increase; but where sin increased, grace abounded all the more,



but where [the] sin increased

So the coming alongside of the law reveals and highlights the sin nature

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1 Cor 15:56b and the power of sin is the law

grace abounded all the more,

abounded all the more - *hyperperisseuō* - to abound more exceedingly

lit: super-abounded with more added to that

Wuest

The contrast in this verse deals with the significances of Adam's act and Christ's act. The Law showed the significance of Adam's sin more clearly, and God's provision of Christ showed the significance of His grace more clearly.

Constable

<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.



**so that** – with a purpose that

In closing this discussion, the Apostle again restates the contrast - sin reigned in death; grace reigns in life Chafer

**as [the] sin reigned in death**

**reigned** - *basileuō* – one who sits on a throne and rules;  
lit: to reign as king  
again this is speaking of an event (aorist tense)

When the sin nature reigns, the result is spiritual death

Molloy

Since death is separation, we are separated from God  
spiritually while the sin nature reigns.

<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.



**even so** – introduces the corresponding work of Christ

**grace would reign through righteousness**

Grace is supplied in superabundance in order that it might reign as king through righteousness. Wuest

**to [resulting in] eternal life through Jesus Christ our Lord**

The picture as drawn by Besser is, "Sin, death, grace, righteousness, life. These five stand thus: Grace rises highest in the middle; the two conquering giants, sin and death, at the left; the double prize of victory, righteousness and life, at the right; and over the buried name of Adam the glory of the name of Jesus blooms."

(cited by M. B. Riddle, Romans, p. 88).



# Final Thoughts



4 Kings that are reigning in verses 12 to 21

the sin nature  
(Adam's nature)  
reigns

death  
(or separation)  
reigns

God's  
grace  
reigns

the believer  
reigns  
through  
Jesus  
Christ

## Introduction to Identification Truths \*



### One Man (Adam)

### One Man (Christ)

His one offense/disobedience

His one righteous act/obedience

Results:                      Results

1. Death (spiritual) reigns  
through Adam upon all men  
& righteousness

1. The believer reigns though  
Christ - the one receiving grace

2. Condemnation (give judgment) against & pass sentence upon & the penalty = death  
(Christ's life to us = his righteousness)

2. No condemnation  
free gift = righteousness  
unto justification of life

3. Many made sinners

3. Many made righteous

4. The law = reveals/highlights sin

4. God's grace = believer's walk

5. The sin nature - super abounds in sin  
out sin God's grace)

5. God's grace - exceedingly super-abounds in forgiveness (we can't

6. When the sin nature reigns- the result is spiritual death  
life (Christ living his life through

6. When grace reigns through righteousness - the result is eternal

\*HSBC  
Molloy 2/1994 - edited