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Covenant Heads in Contrast

Romans, Part XXIX

Romans 5:12-19, Part Two

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I. Covenant Headship

¹²Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned—

¹³(For until the law sin was in the world, [though] sin is not imputed when there is no law. ¹⁴Nevertheless death reigned from Adam to Moses, even over those who had not sinned according to the likeness of the transgression of Adam, who is a type of Him who was to come.

¹⁵But the free gift is not like the offense. For if by the one man's offense many died, much more the grace of God and the gift by the grace of the one Man, Jesus Christ, abounded to many. ¹⁶And the gift is not like that which came through the one who sinned. For the judgment which came from one offense resulted in condemnation, but the free gift which came from many offenses resulted in justification. ¹⁷For if by the one man's offense death reigned through the one, much more those who receive abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.)

¹⁸Therefore, as through one man's offense judgment came to all men, resulting in condemnation, even so through one Man's righteous act the free gift came to all men, resulting in justification of life. ¹⁹For as by one man's disobedience many were made sinners, so also by one Man's obedience many will be made righteous.

II. Death in Adam, Life in Jesus

A. Adam, not Moses, is responsible for human corruption (13-14)

While Paul grants that the law codified and clarified sin, he insists that the law did not introduce sin to the world. The corruption of our nature is a result of _____ sin.

B. The free gift is not like the offense! (14-17)

- *Free Gift* = Jesus' willing sacrifice of Himself on the cross
- *Gift* = Gift of righteousness (v. 17, justification)

Verse	Action(s)	Result(s)
15	<i>By one man's offense</i>	<i>Many died</i>
****	<i>By the grace [willing sacrifice] of the one Man, Jesus Christ</i>	<i>Much more the grace of God and the gift [of righteousness (17)] abounded to many</i>
16	<i>from one offense [of Adam]</i>	<i>judgment and condemnation</i>
	<i>from many offenses [of Jesus' people]</i>	<i>free gift [Jesus' willing sacrifice] and justification</i>
17	<i>By one man's offense</i>	<i>Death reigned through the one [Adam]</i>
****	<i>Much more those who receive abundance of grace and of the gift of righteousness (v.15)</i>	<i>Will reign in life through the One, Jesus Christ</i>
18	<i>Through one man's offense</i>	<i>Judgment came to all men [in Adam], resulting in condemnation</i>
	<i>through one Man's righteous act</i>	<i>The gift [of righteousness] came to all men [in Christ], resulting in justification of life</i>
19	<i>By one man's disobedience</i>	<i>Many were made sinners</i>
	<i>By one Man's obedience</i>	<i>Many will be made righteous</i>

C. Summary of the Contrast (18-19)

So the basic contrast which Paul draws is this:

- Adam’s sin/offense → Condemnation → _____
- Christ’s righteous act → Gift [of righteousness] → _____

III. Covenant Heads in Contrast

A. Natural Heads or Covenant Heads?

Some argue that the connection between Adam and humanity is *seminal* or *natural* and not *covenantal*. Adam’s sin corrupted human nature and, as new humans are conceived, they inherit this corruption through his seed. Louis Berkhof explains:

“The universal human nature became corrupt and guilty in Adam, and consequently every individualization of it in the descendants of Adam is also corrupt and guilty from the very beginning of its existence. This means that all men actually sinned in Adam before the individualization of human nature began.” (Berkhof, 241)

B. Two Ways to Live (Rom 8:31-39; 1 Cor 5:21-22, 49)

There are two basic ways to live and relate to God. Either we relate to God under the terms of God’s covenant in _____ (life/works) or we relate to God under the terms of God’s covenant in _____ (grace). Louis Berkhof explains:

“There are now two ways of life, which are in themselves ways of life, the one is the way of the law: ‘the man that doeth the righteousness which is of the law shall live thereby,’ but it is a way by which man can no more find life; and the other is the way of faith in Jesus Christ, who met the demands of the law, and is now able to dispense the blessing of eternal life.” (Berkhof, 214)

C. Adamic Heads vs. Christological Heads (Gen 3:1-12)

Gen 3	Adamic Head	Explanation	Christ-like Head	Explanation
vv. 1-6	Abdicates	Adam fails his bride, exposes her to the devil, and follows her into sin. <i>“Whatever.”</i>	Leads Eph 5:25ff.	Jesus pursues His bride, protects her from the devil, washes her with the word. <i>“Follow me.”</i>
v. 6	Disobeys God	Adam disobeys God’s word while living in a lush garden. <i>“Man lives by his own word.”</i>	Obeys God Mt 4:1-11	Jesus obeys God’s word even when tempted in the wilderness. <i>“Man lives by every word of God.”</i>
v. 7	Covers up sin	Adam endeavors to cover up his shame and brokenness before others with fig leaves. <i>“Nothing to see here!”</i>	Exposes sin Eph 4:8-14	Jesus teaches us to own our sins / mistakes / faults to others. <i>“Let me tell you what happened.”</i>
v. 8	Hides from God	Adam tries to hide from God and avoid accountability. <i>“I’m innocent!”</i>	Confesses to God Psalms 32, 51	Jesus teaches us to confess our sin to the Lord. <i>“I acknowledge my sin to you.”</i>
v. 12	Blames Others	Adam endeavors to pass blame – on the woman and on God. <i>“Don’t blame me! It’s not my fault!”</i>	Assumes Blame Heb 4:5-11	Jesus takes responsibility for the sins of His people, bearing their punishment. <i>“What they have done wrong, blame me. What I have done right, bless them.”</i>

IV. Conclusion