

# ROMANS

Chapters 5 – 8

Life through one man: Jesus Christ the  
second Adam (5:12-21)

# Contradiction of the Jewish and “Common Sense” View of Atoning for Sin

- The sinner needs to offer his own atoning “sacrifice” for his violation of the law’s dictates
- You can’t make sacrifice for me, and I can’t make sacrifice for you.

# Connection of 5:12-21 with 5:1-11

- “...therefore....”
  - Meaning “on account of this; for this reason”
  - This section is a conclusion from what has already been said in v.11, “...through whom we have now received the reconciliation...”
  - The plan of salvation puts the emphasis on the thing accomplished for many by one, cf. 2:4
  - The Jew argued that salvation must be by virtue of what the person saved has done – it cannot be vicarious

# Connection of 5:12-21 with 5:1-11

- Notice the “through” or “by” Jesus statements
  - V. 1 “peace with God **through**” Jesus
  - V. 2 “**through** who also we have had our access by faith into this grace where in we stand”
  - V. 6 “Christ died **for** the ungodly”
  - V. 8 “Christ died **for** us”
  - V. 9-11 “being now justified **by his** blood, we shall be saved from the wrath of God **through** him...we were reconciled to God **through** the death of his Son...we shall be saved **by his** life...we rejoice in God **through** our Lord Jesus Christ, **through** whom we have now received the reconciliation”

Paul links what happened when Adam sinned and what happened when Jesus died.

Before we can understand this section, we must understand what happened when Adam sinned.

**Gen 3:1** Now the serpent was more subtle than any beast of the field which Jehovah God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of any tree of the garden?

**Gen 3:2** And the woman said unto the serpent, Of the fruit of the trees of the garden we may eat:

**Gen 3:3** but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

**Gen 3:4** And the serpent said unto the woman, Ye shall not surely die:

**Gen 3:5** for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as God, knowing good and evil.

**Gen 3:6** And when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of the fruit thereof, and did eat; and she gave also unto her husband with her, and he did eat.

**Gen 3:7** And the eyes of them both were opened, and they knew that they were naked; and they sewed fig-leaves together, and made themselves aprons.

Genesis 3:1-24

# Consequences of Sin

## Natural Consequences

(Not dependent on a judge's sentence)

- Adam and Eve's eyes were opened (Gen. 3:5,7)
  - They knew good and evil
  - Shame at nakedness



**Gen 3:8** And they heard the voice of Jehovah God walking in the garden in the cool of the day: and the man and his wife hid themselves from the presence of Jehovah God amongst the trees of the garden.

**Gen 3:9** And Jehovah God called unto the man, and said unto him, Where art thou?

**Gen 3:10** And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.

**Gen 3:11** And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?

# Consequences of Sin

## Natural Consequences

(Not dependent on a judge's sentence)

- Adam and Eve's eyes were opened (Gen. 3:5,7)
  - They knew good and evil
  - Shame at nakedness
- They hid from God (Gen 3:7)

**Gen 3:12** And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.

**Gen 3:13** And Jehovah God said unto the woman, What is this thou hast done? And the woman said, The serpent beguiled me, and I did eat.

# Consequences of Sin

## Natural Consequences

(Not dependent on a judge's sentence)

- Adam and Eve's eyes were opened (Gen. 3:5,7)
  - They knew good and evil
  - Shame at nakedness
- Spiritual death – their God-relationship lost (Gen 3:7)
- Blame-shifting (Gen. 3:12,13)

**3:14** And Jehovah God said unto the serpent, Because thou hast done this, cursed art thou above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:

**Gen 3:15** and I will put enmity between thee and the woman, and between thy seed and her seed: he shall bruise thy head, and thou shalt bruise his heel.

# Consequences of Sin

## **Legal Consequences** (Judge's sentence based on law)

- For the serpent (Gen. 3:14-15)
  - Cursed
  - Move on belly
  - Enmity with woman and her seed
  - Seed's bruised heel and serpent's bruised head

**Gen 3:16** Unto the woman he said, I will greatly multiply thy pain and thy conception; in pain thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.

# Consequences of Sin

## **Legal Consequences** (Judge's sentence based on law)

- For the woman (Gen. 3:16)
  - Cursed
  - Move on belly
  - Enmity with woman and her seed



# Consequences of Sin

## **Legal Consequences** (Judge's sentence based on law)

- For the “seed of woman” (Gen. 3:16)
  - His heel is bruised by the serpent
  - He bruises the serpent's head

**Gen 3:17** And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: **cursed is the ground** for thy sake; in toil shalt thou eat of it all the days of thy life;

**Gen 3:18** **thorns also and thistles shall it bring forth to thee;** and thou shalt eat the herb of the field;

**Gen 3:19** **in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.**

# Consequences of Sin

## **Legal Consequences** (Judge's sentence based on law)

- For the man  
(Gen. 3:17-19)
  - Cursed ground yielding thorns and thistles
  - Toil for sustenance
  - Return to dust at death

**Gen 3:20** And the man called his wife's name Eve; because she was the mother of all living.

**Gen 3:21** And Jehovah God made for Adam and for his wife coats of skins, and clothed them.

**Gen 3:22** And Jehovah God said, Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever--

**Gen 3:23** therefore Jehovah God sent him forth from the garden of Eden, to till the ground from whence he was taken.

**Gen 3:24** So he drove out the man; and he placed at the east of the garden of Eden the Cherubim, and the flame of a sword which turned every way, to keep the way of the tree of life.

# Consequences of Sin

## **Legal Consequences** (Judge's sentence based on law)

- For all mankind (Gen. 3:22-24)
  - Access to the “tree of life” is lost
  - No ability to “live forever”

# Consequences of Sin

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(Not dependent on a judge's sentence)

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  - They knew good and evil
  - Shame at nakedness
- Spiritual death – their God-relationship lost (Gen 3:7)
- Blame-shifting (Gen. 3:12,13)

## Legal Consequences

(Judge's sentence based on law)

- For the serpent (Gen. 3:14-15)
- For the woman (Gen.3:16)
- For the “seed of woman” (Gen. 3:16)
- For the man (Gen. 3:17-19)
- For all mankind -- death (Gen.3:22-24)

As **Physical Death** was the Result of Adam's Sin, so Life can be the Result of Jesus' Sacrifice

- **Physical death** is the lot of all humanity
  - Adam's sentence of **physical death** passed to all because of the judge's ability to extend its reach
  - **Physical death** is not the result of personal sin, v. 14
  - Even **sinless babies** are subject to **physical death**
    - "...for that..." (v. 12) is modified by v. 14 "...them that had not sinned after the likeness of Adam's transgression"
    - **Physical death** was judicially extended beyond Adam



# Consequences of Jesus' Sacrifice

## Natural Consequences

(Not dependent on a judge's sentence)

- Jesus died
- Thousands died by crucifixion at the hands of the Romans (and others throughout history)

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