



Paul's Epistle to the Romans

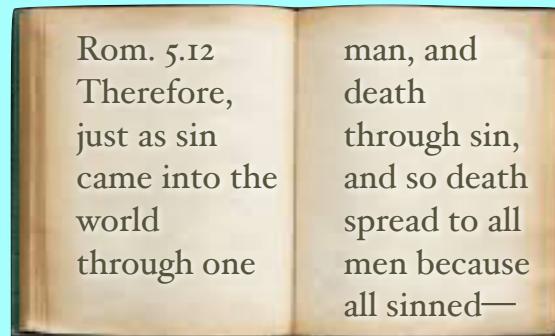
Romans 5.12-21

Salvation is Universal Affecting
the Destiny of All Mankind

Christ has provided for us so great a salvation

1. Rom. 3 revealed our personal salvation by faith in Jesus Christ as justification, redemption and atonement
2. Rom. 4 then stretched salvation beyond the Jews by including all gentiles who by faith are sons of Abraham
3. Rom. 5.1-11 describes the greatness of our salvation as faith experiences grace, tribulations and glory
4. Rom. 5.12-21 Goes now goes back in the Word beyond Abraham to Adam to reveal the effect of Jesus' death and resurrection upon all mankind

II. Romans 5.12-21 Sin and Salvation has a greater, universal significance



A. Paul describes the life of fallen mankind as being “*in Adam*” because as his offspring we all now live under the reign of sin and death

1. Rom.5.12 is a primary verse teaching the doctrine of **original sin**
 - a. 5.12 **Sin** as a destructive force “*came into the world through one man*” - Adam as the father of all
 - b. 5.12 the wages of sin is **death which now reigns spiritually** corrupting all we do and leading to **physical death** down through the history from through all mankind since Adam
 - c. The proof that all mankind has sinned is that all men die
2. Rom.5.13 **Sin** was in this world since Adam but was not ‘reckoned’ to our account before the Law came
3. Rom.5.14 But the **effect** of sin was still **death reigning** over all mankind after Adam regardless of what transgression occurred

II. Romans 5:12-21 Sin and Salvation has a greater, universal significance

Two striking quotes we notice in Romans 5-8 about sin

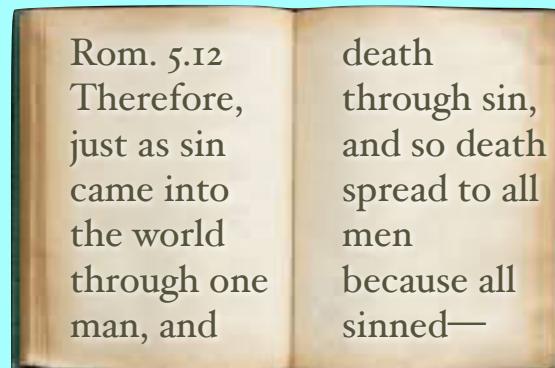
1. John Wesley explains the effect of **original sin** in Adam and all mankind.

“He was deprived of the favor of God. He lost his image and all virtue and righteousness and true holiness. I think he sank partly into the image of the devil in pride and malice and all diabolical tempers. I think, too, partly in the image of the brute. He had fallen into the dominion of brutal passions and groveling appetites. With the fall, also, death entered the world with all of its forerunners and attendants – pain and sickness and the whole train of uneasy and unholy passions and uncontrolled tempers.”

2. another commentator talks about the ‘personification’ of sin as if it was a living being.

“It seems that sin is mentioned in Romans 5 through 8 in a personified way. It is like a person who can reign (5:21), who can lord it over people (6:14), who can deceive and kill people (7:11), who can dwell in people and do things against their will (7:17, 20). Sin is alive and exceedingly active (7:9). Thus, this sin must be the evil nature of Satan, the evil one, dwelling, acting, and working in fallen mankind. Sin is actually an evil person. Through Adam’s transgression sin entered”

II. Romans 5.12-21 Sin and Salvation has a greater, universal significance



B. Paul increases the effect of Christ's act of righteousness effecting not only individuals but all mankind

1. Notice a significant change occurs in Romans: before Rom.5.12 the word **sin** is always used in the plural: **sins**

a. Up to this point Paul has been revealing our **outward salvation** already accomplished by justification and forgiveness from the sins and outward transgressions committed

b. Beginning in Rom. 5.12 **Sin** is mentioned in the singular as something in our **inward nature** or disposition from which we must be saved through the cross

2. in Rom.5.12-21 Paul now reveals one more greatness to our salvation showing its universal dimension for all mankind by **contrasting** our present life "*in Christ*" with the former life "*in Adam*"

3. Adam becomes a **type** (5.14) of a man whose life had consequences over his whole succeeding offspring just as Jesus the man became the **archetype** leading his offspring by faith into the consequences of his righteousness

II. Romans 5.12-21 Sin and Salvation has a greater, universal significance

C. Paul now creates a comprehensive contrast between two ‘**types**’ since Christ’s salvation has created another ‘race’: “*in Adam*” or “*in Christ*”

in Adam

1. Through One man’s (Adam) trespass many died

2. One man’s trespass brought Judgment resulting in condemnation for many

Contrast

Rom. 5.15
contrast of the “free gift” and the trespass

Rom. 5.16
contrast: one act by each man affected many

in Christ

1. through one man Jesus Christ the free gift by grace abounded to many

2. One man’s death for many trespasses brought the free gift of justification for many

II. Romans 5.12-21 Sin and Salvation has a greater, universal significance

C. Paul now creates a comprehensive contrast between two ‘races’ since Christ’s salvation has created another ‘race’: “*in Adam*” or “*in Christ*”

in Adam

3. Death reigned
over all mankind
since Adam’s offense

4. One
transgression led to
condemnation for
all

5. One disobedience
made many sinners
(short of the mark)

Contrast

Rom. 5.17
contrast of
reigning

Rom. 5.18
contrast of the
effect of one act

Rom. 5.19
contrast of
disobedience
and obedience

in Christ

3. Life reigned through
the abounding grace and
the gift of righteousness
of One man

4. One act of
righteousness led to
justification and life for
all

5. One Man’s obedience
will make many
righteous

II. Romans 5.12-21 Sin and Salvation has a greater, universal significance

C. Paul now creates a comprehensive contrast between two ‘races’ since Christ’s salvation has created another ‘race’: “*in Adam*” or “*in Christ*”

in Adam

6. when the LAW came it increased the trespasses

7. Sin’s reign leads Adam’s race to corruption and death

Contrast

Rom. 5.20
contrast of
reaction to
trespasses
and sin

Rom. 5.21
contrast of
end results of
reigning

in Christ

6. where sin increased, grace increased more abundantly

7. Grace reigns in righteousness leading to eternal life through Jesus Christ our Lord

II. Romans 5.12-21 Sin and Salvation has a greater, universal significance

C. In Rom.5.12-21 **Summary** of the amazing effects of our Justification by faith

1. In Rom.5.12-21 Paul has brought the three elements of our salvation together:
 - a. Rom.3 and 4 he clarifies the necessity of **faith**
 - b. Rom.5.1-11 he introduces **Grace** in its abundance
 - c. Rom.5.11-21 Paul ties our justification with God to being “*in Christ*” as a relationship rather than a religion
2. in Rom.5.11-21 Paul reveals the great “mysteries” both of “original sin” and “covenant headship” as the truth of universal human experience but does not develop these as a doctrine

II. Romans 5.12-21 Sin and Salvation has a greater, universal significance

C. In Rom.5.12-21 **Summary** of the amazing effects of our Justification by faith

3. Paul is not emphasizing our life “in Adam” but rather lifting up before our eyes the greatness of Christ as the “last Adam” and our Covenant Head making eternal life available to all mankind and its possession to all having faith in Him

a. Paul is careful to first compare Jesus as “the One Man” just like Adam - that is, as truly human who could feel the depth of the darkness of sin and death’s hold over mankind

b. A believer reading this feels a great sense of thanksgiving that the **obedience** of the One and only Lord brought forgiveness, life and abounding Grace

4. *Rom.5.12-21* is preparing the reader for *Romans 6* which transitions from his gospel of the **finished** outer ‘way of salvation’ through justification, redemption and reconciliation to the **present** inner ‘way of glory’ through sanctification, union and transformation

a. we see a hint of this future ongoing work unto glory in Rom.5.10 when Paul says, “*much more, having been reconciled, we shall be saved by His life.*”

b. we also see our justification “*in Christ*” crucified for us as finished as we presently stand in grace while the way of glory is through the resurrected “*Christ in you*” dwelling in us now: