

Covenant Life College
Paul's Letter to the Romans
Week 6 – Robin Boisvert

Romans, Chapter 5.12-21

12) Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned—

13) for sin indeed was in the world before the law was given, but sin is not counted where there is no law.

14) Yet death reigned from Adam to Moses, even over those whose sinning was not like the transgression of Adam, who was a type of the one who was to come.

15) But the free gift is not like the trespass. For if many died through one man's trespass, much more have the grace of God and the free gift by the grace of that one man Jesus Christ abounded for many.

16) And the free gift is not like the result of that one man's sin. For the judgment following one trespass brought condemnation, but the free gift following many trespasses brought justification.

17) If, because of one man's trespass, death reigned through that one man, much more will those who receive the abundance of grace and the free gift of righteousness reign in life through the one man Jesus Christ.

18) Therefore, as one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men.

19) For as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous.

20) Now the law came in to increase the trespass, but where sin increased, grace abounded all the more,

21) so that, as sin reigned in death, grace also might reign through righteousness leading to eternal life through Christ Jesus.

I. Romans 5.12-14—The history of sin and death

A. Paul has been teaching that our justification and reconciliation comes through faith in the redemptive work of Jesus Christ (3.21-25; 5.10). But how can the sacrificial death of one bring these benefits to so many?

B. Paul answers this by referring a comparison and contrast of Adam and Christ.

C. The idea of federal or covenant headship.

D. Adam's legacy—sin->death->universal death

1. Sin came into the world through the doorway of Adam.

2. Death came into the world through the doorway of sin (death is judicial penalty for sin).

3. Death spread to all men because all sinned.

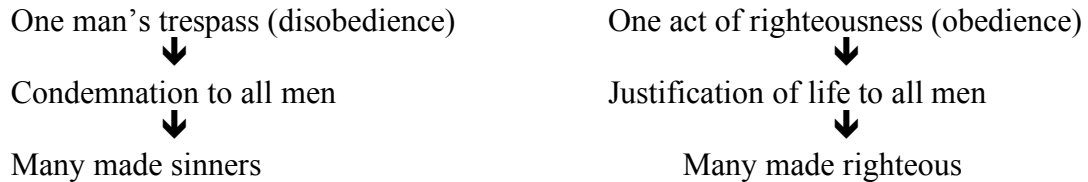
II. Romans 5.15-19—Adam and Christ

A. Contrast between the free gift and the trespass (5.15-16)



B. Righteousness is a gift that enables us to reign in life (5.17)

C. Further comparison of Adam and Jesus Christ (5.18-19)



D. The triumph of grace and righteousness over sin and death (5.20-21)

III. Romans 6.1-14—Union with Christ and victory over sin.

A. *Union with Christ* is a great privilege that comes to believers as a result of justification by grace through faith alone. There is no stronger basis for our victory over sin than our union with Jesus Christ.

B. Paul is concerned to protect the doctrine of justification by grace through faith alone from its detractors and from misunderstanding. This shallow misconception contained in the question (6.1) is that if God is glorified in forgiving sin, if His grace is demonstrated openly in the forgiveness of sin, why not sin all the more so that grace will abound. Some were attacking the doctrine on this basis- so as to dismiss it out of hand. And then it is possible that some really thought this to be a true interpretation and were hoping to indulge themselves in sin, supposedly with God's blessing. Paul's response makes clear what he thinks of such an interpretation. "God forbid!" Such a response shows that those who say such things have no idea what they're talking about. "We died to sin; how can we go on living in it?"

The main idea here is that we have freedom from sin through our union with Jesus Christ. This is because we died (in Christ) to sin and our union with Him extends to the new life we now live. We must **know** what this means, **consider** it to be so, and then respond by **offering** ourselves (our mortal bodies) not to sin, but to God.

C. We died to sin (6.1-2). The big question—in what sense did we die to sin? What does this statement mean?

1. It *does not* mean that we died to sin in such a way that we are no longer subject to sin's attraction or its temptations.

2. It *does* mean that we died to sin through our union with Christ in the following ways:

a. We died in Christ to the penalty of sin (6.10).

b. We died in Christ to the dominion of sin (6.6, 14). Sin is no longer our master. We are no longer obligated to sin.

In light of this, how should we then live?

D. We must count/ consider/ reckon ourselves to be dead to sin and alive to God (6.11).

E. We must not let sin reign in our mortal bodies or offer the members of our bodies to obey the evil desires of sin (6.12-13).

B. We must offer ourselves to God as those who have been brought from death to life and the members of our bodies as instruments of righteousness (6.13).