

## Romans Chapter 5 Part 2

**Rom 5:12** Wherefore, as **by one man sin entered into the world**, and death by sin; and so death passed upon all men, for that all have sinned:

Sin and death entered the world through Adam, but he was not the first person who sinned. The bible records that Eve was in the transgression, [1Tim. 2:14](#). In fact, Lucifer had sinned prior to this as well. But as the head of the home, and head of the creation, Adam was responsible.

**Ro 5:13-14** (For until the law sin was in the world: but sin is not imputed when there is no law (*but man still had a conscience and was a law unto himself*, [Rom 2:14-15](#)). **14 Nevertheless death reigned** from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

Even though there was no law, the consequence of sin (death) did reign and still reigns over man because we are born in the likeness of Adam ([Gen. 5:3](#)) We are born with a dead spirit and bad blood. The bible says the life of the flesh is in the blood in [Lev. 17:11](#) and that is why it is used as an atonement for the soul. When Adam sinned, his blood was tainted. We are all in need of a blood transfusion to gain eternal life and only God's pure blood will do. We must be born again ([Jn. 3:7](#), [1Cor.15:22](#)).

**Ro 5:15-16** But not as the offence, so also **is the free gift**. For if through the offence of one many be dead, much more the grace of God, and **the gift** by grace, **which is by one man, Jesus Christ**, hath abounded unto many. **16** And not as it was by one that sinned, so **is the gift**: for the judgment was by one to condemnation, but **the free gift** is of many offences unto justification.

Adam is portrayed as a type of Christ by contrast here. Just as Adam passed death to the world through one sin, Jesus' gift of grace abounds to forgive many offences. The word "gift" is used 6 times in this chapter. Scripture is clear that N.T. salvation is a free gift of God. Scripture is also very clear that salvation is "by one man, Jesus Christ" ([1Tim.2:5](#)). Why then would anyone seek to reach God through another mediator such as Mary, a Priest, or a Denomination?

**Ro 5:17-19** For if by one man's offence death reigned by one; much more **they which receive** abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.) **18** Therefore as by the offence of one *judgment came* upon all men to condemnation; even so by the righteousness of one *the free gift came* upon all men unto justification of life. **19** For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

While we don't have a choice of being born with sin, we do have a choice to receive the gift of eternal life. And as stated in [vs.17](#), it must be received. This is a consistent teaching throughout the N.T. ([Jn.1:12](#), [Rom.10:9](#), [2Cor.5:20](#)).

Therefore, [vs.17](#) serves to interpret [vs.18-19](#). The bible never teaches irresistible grace as John Calvin taught. The free gift is not forced upon all men, but it does abound to all (many can mean all, as seen in [vs.15](#)).

**Ro 5:20-21** Moreover **the law entered, that the offence might abound**. But where sin abounded, **grace did much more abound**: **21** That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

The law was added because of transgressions ([Gal. 3:19](#)). Its purpose was to show man his sin ([Rom. 3:20](#)), to make sin more sinful ([Rom. 7:13](#)), declare man's guilt before God ([Rom. 3:19](#)), and ultimately act as a schoolmaster to bring us to Christ ([Gal. 3:24](#)). And just as this condemnation abounds, the grace of Jesus Christ abounds more. That is the good news of the gospel. The Lord is not willing that any should perish, but that all should come to repentance, [2 Pet. 3:9](#).

**Ro 6:1-2** What shall we say then? **Shall we continue in sin**, that grace may abound? **2 God forbid**. How shall we, that are dead to sin, live any longer therein?

This question is posed to the Christian. **The question is this**, "Since we have been granted such amazing grace while we are yet sinners, should we continue in sin and receive more grace?" This is the same backslidden mindset of [Rom. 3:8](#), "...let us do evil, that good may come". **The answer is still**, "God forbid". Why?

**First**, that is not how we received grace in the first place. We received grace by acknowledging our sin and repenting of it. If you forgave someone who stole from you, would you be pleased to find out they stole again? If you forgave someone who killed your loved one, did you do it so they would be free to kill again? Of course not. The forgiveness of sin should bring about repentance and "...works meet for repentance", [Acts 26:20](#). Continuing in sin brings about chastisement, [Heb. 12:6](#).

**Second**, verse two (along with - [Rom 6:7,8,11](#), [7:4](#), [8:10](#)) says that once we are saved, we are dead to sin because we have been baptized into Christ's death ([vs.3-6](#)). Our bodies have been crucified with Christ, [Gal. 2:20](#). Therefore, anything we do in the flesh counts for nothing in eternity.