

Romans 5:12-21

1. Summarizing the past 5 Chapters.

RO 5:12 Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all men, because all sinned--¹³ for before the law was given, sin was in the world. But sin is not taken into account when there is no law.¹⁴ Nevertheless, death reigned from the time of Adam to the time of Moses, even over those who did not sin by breaking a command, as did Adam, who was a pattern of the one to come.

Remember sin is.

All do,
including us.

But something to look at here. Sin came from Adam – one man, His fault?

Three questions

Where does that place our understanding of Genesis?

Do we believe Adam to be a real person along with eve, created by God?

Or do we believe that the message of Genesis is an allegory, a story that explains the purpose?

How you view Adam's existence will affect your theology. In fact it will affect how you view this passage.

If you don't believe in a real Adam, you probably will view this passage purely as theological comment.

If you believe that Adam was a real person, then you perceive that this statement.

RO 5:12 Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all men, because all sinned—

It is personal.

Then that statement is possibly a lot more potent. Not because we have someone to blame for our sin. Notice it says that "because all sin We know we do. But there is a reason why sin happened.

It also says that Adam was the pattern of things to come. In other words Adam – the original man set a pattern that is unavoidable for us. We sin.

But do we blame Adam, or as many men seem to do – blame Eve.

Is it their fault that I sin, Is it their fault that you sin? No it is our own fault.

In fact Paul here is not talking specifically about original sin – but how Jesus rectifies it. The only way you can blame Adam or Eve is if you had never sinned.

RO 5:15 *But the gift is not like the trespass. For if the many died by the trespass of the one man, how much more did God's grace and the gift that came by the grace of the one man, Jesus Christ, overflow to the many!* **16** *Again, the gift of God is not like the result of the one man's sin: The judgment followed one sin and brought condemnation, but the gift followed many trespasses and brought justification.* **17** *For if, by the trespass of the one man, death reigned through that one man, how much more will those who receive God's abundant provision of grace and of the gift of righteousness reign in life through the one man, Jesus Christ.*

Look at verse 16 again slowly.

16 *Again, the gift of God is not like the result of the one man's sin: The judgment followed one sin and brought condemnation, but the gift followed many trespasses and brought justification.*

Adam sinned once, that very first sin, that meant that sin would affect everyone. Jesus gift, as it is called here, is after millions of sins. And it doesn't bring its just deserts, but just the opposite. Sin is dealt with. Many sins yet Jesus justifies. Remember a couple of weeks ago we described being justified as being just as if we'd never sinned.

Jesus deals with the sin.

Haven't we been talking about this for a few weeks. Yes, Why, because Paul thought it important enough to further qualify the idea, he thought the Romans needed to get a handle on it, and if he thought that well we need to keep looking.

We sin, Jesus justifies.

Paul spells it out.

Look at verse 18-19

RO 5:18 *Consequently, just as the result of one trespass was condemnation for all men, so also the result of one act of righteousness was justification that brings life for all men.* **19** *For just as through the disobedience of the one man the many were made sinners, so also through the obedience of the one man the many will be made righteous.*

Hang on it says life to all, does that mean all will be saved. Well, some have taken it that way, we need to read this in context. Remember we need to develop our hermeneutics – which is the study of how to interpret.

One of the rules of progress of hermeneutics is to look at a passage in light of what the verse says, what the context of that verse is, what the context of the book is, what the whole bible says. In other words we need to evaluate the verse individually and from within the picture of the whole bible.

Paul here is writing in a certain style. He is making comparisons and making a point.

Jesus makes it possible for life for all. Yes, but not all will be saved as we talked about last week. Not all will have their sin dealt with by God. Notice the qualifying verse states that many will be involved. **19** *For just as through the disobedience of the one man the*

many were made sinners, so also through the obedience of the one man the many will be made righteous.

Is this a contradiction? No, it is Paul using the then known communication skills and carefully qualifying himself.

He is building a theology for these Romans Christians and for us. He knows we need to get a handle on sin, He knows we need to get a handle on justification, He knows we need to have a concept of what Jesus did.

In fact he is making it as simple as he can for these Roman Christians. He knows they need to understand.

It is probable that we have made Romans a book that is too hard to understand.

Why?

We read our situation into the document.

We try to fit our thought process into what Paul is saying. Another hermeneutic rule is to define what the original readers thought.

For the Roman Christians this was right in their face and contemporary communication. **But it isn't for us.**

That's why we struggle with much of the Bible.

We try to make it say stuff that sits nicely now, and it never tries to do that. The Bible just states it.

Here are two huge theological concepts.

Exegesis = a critical explanation or interpretation of a text, particularly a religious text.

Eisegesis = an interpretation, especially of Scripture, that expresses the interpreter's own ideas, bias, or the like, rather than the meaning of the text.

Let me unpack it a bit.

Exegete which means to bring meaning out of the text.

Eisegete which means to read into the text the meaning we want it to have.

How do we read scripture?

Do we read what God says

OR

do we read it as we want it to say?

It's like that in this next verse.

RO 5:20 The law was added so that the trespass might increase. But where sin increased, grace increased all the more, ²¹ so that, just as sin reigned in death, so also grace might reign through righteousness to bring eternal life through Jesus Christ our Lord.

People have tried to say that the law is what makes us sin, that if we didn't know what sin is it wouldn't be an issue. In one of Dan Brown's books, He's the guy that wrote the Da Vinci Code, he says within a conversation that "religions made up rules to keep the people in order, that they became spiritual later on, but originally were control mechanisms."

What do you reckon, this author is one of the best sellers of all time, actually has four novels in the Best sellers top ten. People are reading things like that in novels and thinking it is fair dinkum. Actually, much of what he uses in his novels as heretical theologies from history, that are dressed up as new ideas or re-explained or gives them a contemporary credibility.

Sin when it is explained, shows us we need God, the law of the Old Testament shows us our need for God, Paul's writings show us our need for God, that is their design. We need the bible rules and regulations so that we recognise our need for God's grace.

Look at verse 21

21 so that, just as sin reigned in death, so also grace might reign through righteousness to bring eternal life through Jesus Christ our Lord.

This summary of the past 5 chapters brings us face to face with eternal life. Not death, not hell, but eternal life. In Paul's eyes, the logical progression from sin and recognising its place in our life is a move toward dealing with it, if that is done then eternal life, eternity in the presence of the Almighty God is the conclusion.

Paul has taken us on a journey, from hell to heaven you could say. From death to life, from meaninglessness to total purpose.

We are confronted with eternal life. Accepting God's grace = justification = eternal life

That's where we have come in 11 weeks, from hell all the way to heaven.