

# Relationships by Faith – Lessons 11&12

An Introduction to Reckoning  
in Romans 6:  
Romans Chapter 5:12-21

## The Believer's Adjustment to the Justice of God

- *Psalms 32:5 I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah.*
- *I Cor 11:31 But if we judge ourselves rightly, we should not be judged.*
- *1 John 1:9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all other unrighteousness*

## Joining God's Family

- Ephesians 2:8 *For by grace you are saved through faith; and that not of yourselves, it is the gift of God; 9 not as a result of how good we act, so that no one may boast.*
- Rom. 11:6, *"But if it is by grace, it is no longer on the basis of how good we are, otherwise grace is no longer grace."*
- Gal. 2:21, *"I do not nullify the grace of God; for if righteousness comes through following rules, then Christ died needlessly."*

- *Gal. 3:24, "Therefore the rules of the Jewish Law has become our tutor to lead us to Christ, that we may be justified by trusting."*
- *1 Corinthians 3:11 There is nothing else salvation can be built upon, only Jesus Christ.'*
- *John 3:16, "For God so loved the world, that He gave His uniquely born Son, that whoever trusts in Him should not perish, but have eternal life."*
- *"Trust in the Lord Jesus Christ and you will be saved" Acts 16:31*



# Romans 5:12-21

## Explains...

- John 3:3,5,6 (YLT)

If any one may not be born from above, he is not able to see the Kingdom-reign of God;'

5 ... he is not able to enter into the Kingdom-reign of God;

6 that which hath been born of the flesh is flesh, and that which hath been born of the Spirit is spirit.

# Romans 5:12-21

## Explains...

- Romans 8:9 (YLT)

And ye are not in the flesh, but in the spirit, if indeed the Spirit of God doth dwell in you; and if any one hath not the Spirit of Christ—this one is not His.

# Romans 5:12-21

## Explains...

- Romans 8:1-8 (YLT)

1 There is, then, now no condemnation to those in Christ Jesus, who walk not according to the flesh, but according to the Spirit;

2 for the law of the Spirit of the life in Christ Jesus did set me free from the law of the sin and of the death;

3 for what the law was not able to do, in that it was weak through the flesh, God, His own Son having sent in the likeness of sinful flesh, and for sin, did condemn the sin in the flesh,



# Romans 5:12-21

## Explains...

- what the law was not able to do,
- in that it was weak through the flesh,
- God, His own Son having sent
- Point 1: in the likeness of sinful flesh,
- Point 2: and for sin,
- Point 3: did condemn the sin in the flesh,

# Romans 5:12-21

## Explains...

- 4 that the righteousness of the law may be fulfilled in us, who do not walk according to the flesh, but according to the Spirit.
- 5 For those who are according to the flesh, the things of the flesh do mind; and those according to the Spirit, the things of the Spirit;
- 6 for the mind of the flesh is death, and the mind of the Spirit—life and peace;
- 7 because the mind of the flesh is enmity to God, for to the law of God it doth not subject itself,
- 8 for neither is it able; and those who are in the flesh are not able to please God.

# 5:12-21

- . “This is one of the great theological passages in the Bible; but because upon it Christians have erected the doctrine of original sin, it is for Jewish people one of the most problematic.
- . Pivotal in chapters 1–8 of Romans, it looks backward to 3:21–5:11, where God’s means of considering people righteous (first mentioned at 1:17) through [Jesus] is proclaimed, and forward to 6:1–8:39, where [Paul] elaborates the consequences for the individual believer of what [Jesus] has accomplished.” (JNTC)

# Romans 5:12-21

- Preview
  - Verse 12: The Sin and The Death enter the Cosmos
  - Verse 13: Sin is Defined by Law
    - Verse 14: Death Before the Law?
    - Verse 15: The Offense vs. the Gift
    - Verse 16: Condemnation vs. Righteousness

# Romans 5:12-21 • Preview

17: Death Reigns vs. Life Reigning

18: From the One to the innumerable

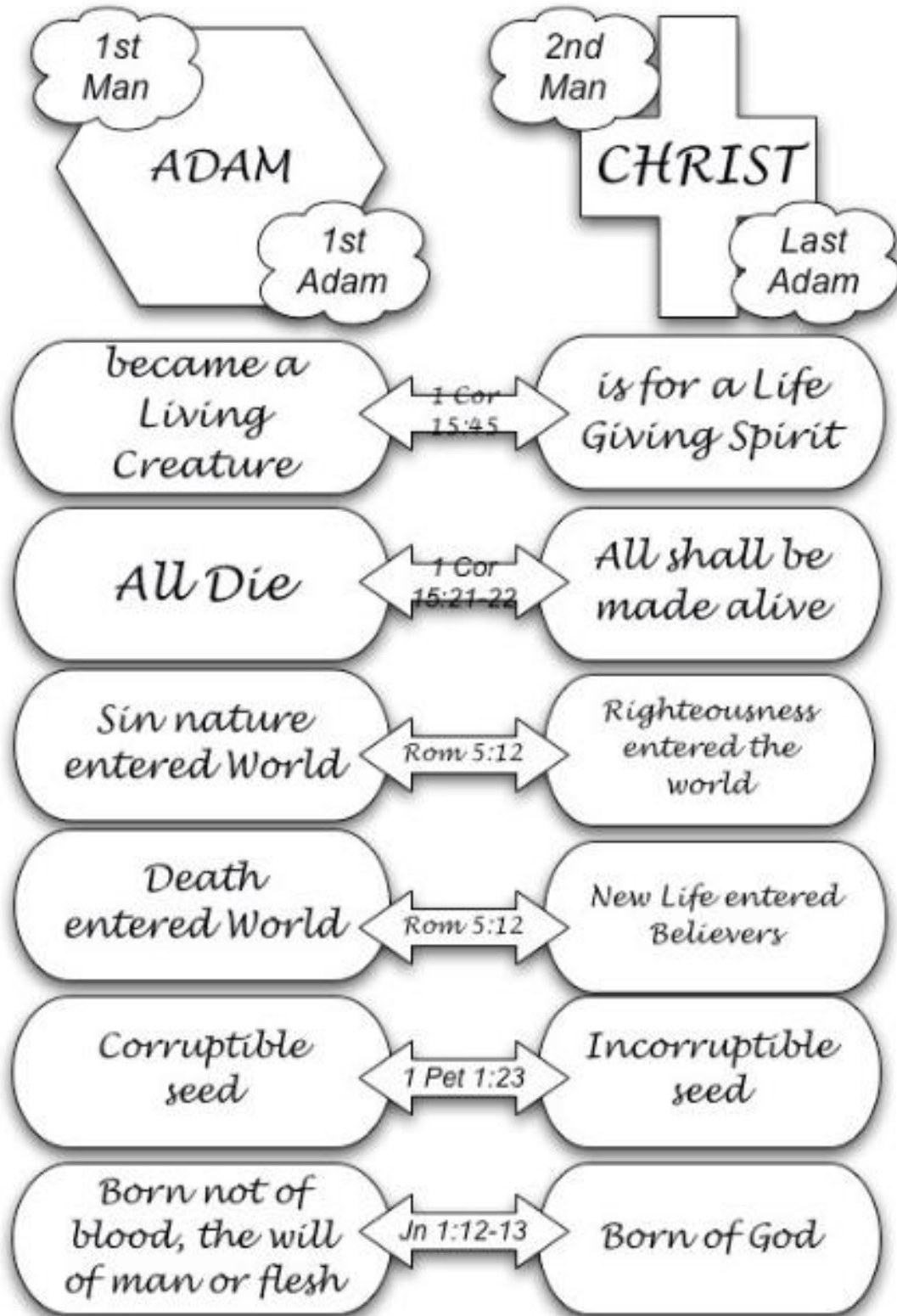
19: Disobedience vs. Obedience

20: Law vs. Grace

21: Sin Reigns in Death vs.

Grace/Righteousness Reigns in Life

# 5:12-21 Introduction



## 5:12-21 (YLT)

- 12 “because of this, even as through one man the sin did enter into the world, and through the sin the death; and thus to all men the death did pass through, for that all did sin; 13 for till law sin was in the world: and sin is not reckoned when there is not law; 14 but the death did reign from Adam till Moses, even upon those not having sinned in the likeness of Adam’s transgression, who is a type of him who is coming.



# Romans 5:12-21 (YLT)

- 12 “because of this, even as through one man the sin did enter into the world, and through the sin the death; and thus to all men the death did pass through, for that all did sin;
- (17 for if by the offence of the one the death did reign through the one...)
- (18 So, then, as through one offence to all men it is to condemnation...)
- (19 for as through the disobedience of the one man, the many were constituted sinners...)

# 1 Corinthians 15:22 (YLT)

22 for even as in Adam all die

- . 13 for till law sin was in the world:  
and sin is not reckoned when  
there is not law;
- . (20 And law came in, that the  
offence might abound, and where  
the sin did abound, the grace did  
overabound...)

# Romans 5:12-21 (YLT)

- . 14 but the death did reign from Adam till Moses, even upon those not having sinned in the likeness of Adam's transgression, who is a type of him who is coming.
- . (21 that even as the sin did reign in the death, so also the grace may reign, through righteousness, to life age-during, through Jesus Christ our Lord.”)

# Romans 5:12, What's Different?

- (ESV)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—
- (YLT)because of this, even as through one man the sin did enter into the world, and through the sin the death; and thus to all men the death did pass through, for that all did sin --

# Romans 5:12 Corrected and Expanded

- Just as through one man [Adam] the sin nature entered into the world and the death [spiritual; resulting in separation from God] through the sin, and so the spiritual death [separation from God because of a sinful nature] spread throughout all men [by means of human procreation at conception], because all mankind [seminally] sinned when Adam sinned.

# Romans 5:12 Introduction

- . “Why was Adam responsible for the sinfulness of the race when it was really Eve who sinned first?
- . Because Adam was the person in authority over her and therefore responsible for Eve (Gen. 2:18–23).

# Romans 5:12 Introduction

- . God was Creator, and Adam created; therefore, God was sovereign, and Adam subject.
- . While Adam had complete liberty to develop in every way in line with God's eternal purpose and for his own eternal benefit, he must remain within the circle of God's beneficent will.
- . To establish the sphere of His will for Adam, God set forth a single condition.

# Romans 5:12 Introduction

- In order for Adam to develop into a responsible and loving companion to God, not a mere automaton or slave, it was necessary that God give him a choice: to accept God's will -- the way of eternal life; or to reject God's will -- the way of eternal death.
- Any deviation from the will of God is lawlessness; it is sin.
- And, of necessity, "the wages of sin is death" (Romans 6:23).
- God is so utterly holy and pure that the result of sin must be eternal banishment from his presence.



# Romans 5:12 Introduction

- . At first thought one might be tempted to think that God was extremely harsh and unreasonable with Adam.
- . Death for just one disobedience, and the first one at that?
- . Why, God didn't even say, "That's one!"

# Romans 5:12 Introduction

- . But when realizes something of the only possible relationship between Creator and creature, and the unbelievable consequences of creature rebellion, there was no choice on God's part but to lay down the ultimate for sin.
- . "Art thou not from everlasting, O Lord, my God, mine Holy One? Thou art of purer eyes than to behold evil, and canst not look upon iniquity"  
(Habakkuk 1:12, 13).
  - Miles J. Stanford. 2002; 2002.  
Complete Works of Miles J. Stanford.  
Galaxie Software

# Romans 5:12

## Introduction

- Genesis 2:16-17 (YLT)

16 And Jehovah God layeth a charge on the man, saying, 'Of every tree of the garden eating thou dost eat;

17 and of the tree of knowledge of good and evil, thou dost not eat of it, for in the day of thine eating of it—dying thou dost die.'

# Romans 5:12 Introduction

- 1 Timothy 2:13-14 (YLT)

13 for Adam was first formed, then Eve, 14 and Adam was not deceived, but the woman, having been deceived, into transgression came,

- . Paul compared the manner in which The Death entered the world, through the sin, and the manner in which it spread to everyone, also through The Death.
- . The Death is universal; it is part of every individual born alive into this world.

- . The Death is the absence of Spiritual Life.
- . Its natural consequence is Physical Death.
  
- . “That is, when death entered the species, it went throughout the species, affecting every cell of everyone.
- . The reason why death affects all, Paul says, is that all sinned genetically in Adam.
- . Here Adam is looked upon as the federal head of the race, and that when he sinned, all of humanity sinned in him. (Wuest)

# Romans 5:12

## Introduction

- . 1 Corinthians 15:22 (YLT)  
22 for even as in Adam all die, so also in the Christ all shall be made alive,
- . 1 Corinthians 15:45 (YLT)  
45 so also it hath been written, 'The first man Adam became a living creature,' the last Adam is for a life-giving spirit,

# Romans 5:12 Introduction

- . It is Adam's initial sin that constituted him a sinner in which all human beings participated, and which brings death upon all.
- . In other words, we are sinners, not because we have committed acts of sin, but because Adam sinned. (Wuest)

# Romans 1-8

- . From 1:1 to 5:11 form the first half of a unit and the three-and-a-half chapters from 5:12 to 8:39 form the second half.
- . A careful reading will show us that the subject-matter of the two halves is not the same.



# Romans 1-8

- . For example, in the first section we find the plural word 'sins' given prominence.
- . In the second section, however, this is changed, for while the word 'sins' hardly occurs once, the singular word 'sin' with the definite article. "the", is used again and again and is the subject mainly dealt with.
- . Why is this?

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# Romans 1-8

- . In the first section it is a question of the sins I have committed before God, which are many and can be enumerated, whereas in the second it is a question of 'the sin' as a nature working in me.
- . No matter how many sins I commit, it is always 'the sin' that leads to them.
- . I need propitiation for my sins, but I need also deliverance from the power of 'the sin'.
- . The former touches my conscience, the latter my life.

# Romans 1-8

- . I realize I have committed sins before Him; but when once I have received propitiation of sins I make a new discovery, namely, the discovery of 'the sin', and I realize not only that I have committed sins before God but that there is something wrong within me.
- . I discover that I have the nature of a sinner.
- . There is an inward inclination to sin, a power within that pull me to sin.
- . When that power breaks out I commit sins.

# . Romans 1-8

- . I may confess and receive forgiveness, but then I sin once more.
- . So life goes on in a vicious circle of sinning and being forgiven and then sinning again.
- . We appreciate the blessed fact of God's forgiveness, but I want something more than that: I want deliverance from that cycle.
- . I need forgiveness for what I have done, but I need also deliverance from what I am.

# Romans 1-8

- . Thus in the first eight chapters of Romans two aspects of salvation are presented to us:
- . firstly, the propitiation of our sins, and
- . secondly, our deliverance from the sin.
- . In keeping with this fact, we must notice a further difference.

# Romans 1-8

- . In the first part of Romans 1 to 8, we twice have reference to the Blood of the Lord Jesus, in chapter 3:25 and in chapter 5:9.
- . In the second, a new idea is introduced in chapter 6:6, where we are said to have been “crucified” with Christ.
- . The argument of the first part centers on the aspect of the work of the Lord Jesus which is represented by ‘the Blood’ shed for our justification through “the remission of sins”.

# Romans 1-8

- This terminology is however not carried on into the second section, where the argument centers now in the aspect of His work represented by 'the Cross', that is to say, by our union with Christ in His death, burial and resurrection.

- . This distinction is a valuable one.
- . We shall see that the Blood deals with what we have done, whereas the Cross deals with what we are.
- . The Blood disposes of our sins, while the Cross strikes at the root of our capacity for sin.

# Romans 1-8

- . We begin, then, with the precious Blood of the Lord Jesus Christ and its value to us in dealing with our sins and justifying us in the sight of God.
- . This is set forth for us in the following passages: “All have sinned” (Romans 3. 23).
- . “God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, shall we be saved from the wrath of God through him” (Rom. 5.8, 9).



# Romans 1-8

- “Being justified freely by his grace through the redemption that is in Christ Jesus: whom God set forth to be a propitiation, through faith, by his blood, to shew his righteousness, because of the passing over of the sins done aforetime, in the forbearance of God; for the shewing, say, of his righteousness at this present season: that he might himself be just, and the justifier of him that hath faith in Jesus” (Romans 3. 24 - 26).

# Romans 1-8

- . Sin enters as disobedience, to create first of all a separation between God and man whereby man is put away from God.
- . God can no longer have fellowship with him, for there is something now which hinders, and it is that which is known throughout Scripture as 'sin'.

# HIS DEATH AND RESURRECTION: REPRESENTATIVE AND INCLUSIVE

- . When therefore the Lord Jesus was crucified on the cross, He was crucified as the last Adam – the end of an old kingdom.
- . All that was in the first Adam was gathered up and done away in Him.
- . We were included there.
- . As the last Adam He wiped out the old kingdom; as the second Man He brings in the new kingdom.

# HIS DEATH AND RESURRECTION: REPRESENTATIVE AND INCLUSIVE

- . It is in His resurrection that He stands forth as the second Man, and there too we are included.
- . “For if we have become united with him by the likeness of his death, we shall be also by the likeness of his resurrection” (Romans 6. 5).
- . We died in Him as the last Adam; we live in Him as the second Man.
- . The Cross is thus the power of God which translates us from Adam to Christ.

## ”Through one man”

Adam, who disobeyed God’s command in the Garden of Eden not to eat from the tree of the knowledge of good and evil (Genesis 2:17, 3:6)

- Paul says that sin entered the world through one man. He does not name him until verse 14, but there is no doubt that he is referring to Adam.

He emphasizes his point by putting “as through one man” first in the clause.

This one man, and indeed one evil deed of this one man, is very important and underlies the whole discussion.

- “through one man”

## Romans 5:12

Twelve times in verses 12–19 we have the word one; repeatedly Paul refers to one man Adam (and to one sin of that one man), and opposes to him (and to it) the one man Jesus Christ (and his one work of grace).

The one man and his sin and the one Savior and his salvation are critical to the discussion.

- “through one man”
  - . In what sense is it to be understood that through Adam’s fall sin entered the world?
  - . Is it in the sense that everyone learned to sin from Adam and became sinners like Adam?
  - . Or, is it that those who were born inherited their sinful nature from Adam, and as a natural result, committed sins?

# Romans 5:12

- The classic statement is that of Bengel, *omnes peccarunt, Adamo peccante*, “in Adam sinning, all sinned”. Cf. Nygren: “Paul’s main idea is entirely clear and beyond doubt: it was through one man, Adam, that all men are sinners and are subject to death.”



- “through one man”
- Further, if we are to give the aorist tense its full value in “because all sinned”, and in this argument we must do so, the more precise meaning will be that sin and death entered into the world because all men were guilty of one act of sin”
- Look at the 5 verifications of this fact:

# Romans 5:12

- “through one man”
  - . 1. “many died by the trespass of the one” (15),
  - . 2. “the judgment followed one sin” (16),
  - . 3. “by the trespass of the one man, death reigned” (17),
  - . 4. “the result of one trespass was condemnation for all men” (18),
  - . 5. “through the disobedience of the one man the many were made sinners” (19)

- “through one man”

1 Timothy 2:13-14 (YLT)

13 for Adam was first formed, then Eve,  
14 and Adam was not deceived, but the  
woman, having been deceived, into  
transgression came,

- . Job 31:33 (YLT)

33 If I have covered as Adam my  
transgressions, To hide in my bosom  
mine iniquity,

- . Isaiah 43:27 (YLT)

27 Thy first father sinned, And thine  
interpreters transgressed against me,

- . Hosea 6:7 (YLT)

7 And they, as Adam, transgressed a  
covenant, There they dealt  
treacherously against me.

# As In Adam So In Christ

- . In Romans 5.12 to 21 we are not only told something about Adam; we are told also something about the Lord Jesus.
- . “As through the one man's disobedience the many were made sinners, even so through the obedience of the one shall the many be made righteous.”
- . In Adam we receive everything that is of Adam; in Christ we receive everything that is of Christ.

# As In Adam So In Christ

- . The terms “in Adam” and “in Christ” are too little understood by Christians.
- . An illustration is to be found in the letter to the Hebrews.
- . The writer is trying to show that Melchizedek is greater than Levi
- . The point to be proved is that the priesthood of Christ is greater than the priesthood of Aaron who was of the tribe of Levi.

# As In Adam So In Christ

- . Now, in order to prove that, he has first to prove that the priesthood of Melchizedek is greater than the priesthood of Levi, for the simple reason that the priesthood of Christ is “after the order of Melchizedek” (Heb. 7. 14 - 17), while that of Aaron is, of course, after the order of Levi.
- . If the writer can demonstrate to us that Melchizedek is greater than Levi, then he has made his point.
- . That is the issue, and he proves it in a remarkable way.

# As In Adam So In Christ

- . He tells us in Hebrews chapter 7 that one day Abraham, returning from the battle of the kings (Genesis 14), offered a tithe of his spoils to Melchizedek and received from him a blessing.
- . Inasmuch as Abraham did so, Levi is therefore of less account than Melchizedek.
- . Why?
- . Because the fact that Abraham offered tithes to Melchizedek means that Isaac 'in Abraham' offered to Melchizedek.

# As In Adam So In Christ

- . But if that is true, then Jacob also 'in Abraham' offered to Melchizedek, which in turn means that Levi 'in Abraham' offered to Melchizedek.
- . It is evident that the lesser offers to the greater (Hebrews 7. 7).
- . So Levi is less in standing than Melchizedek, and therefore the priesthood of Aaron is inferior to that of the Lord Jesus.



# As In Adam So In Christ

- . Levi at the time of the battle of the kings was not yet even thought of.
- . Yet he was “in the loins of his father” Abraham, and, “so to say, through Abraham”, he offered (Hebrews 7.9, 10).
- . Now this is a type for ‘in Christ’.
- . Abraham, as the head of the family of faith, includes the whole family in himself.

# As In Adam So In Christ

- . When he offered to Melchizedek, the whole family offered in him to Melchizedek.
- . They did not offer separately as individuals, but they were in him, and therefore in making his offering he included with himself all his seed.
- . In Adam all was lost.

# As In Adam So In Christ

- . Through the disobedience of one man we were all constituted sinners.
- . By him sin entered and death through sin, and throughout the race sin has reigned unto death from that day on.
- . But now a ray of light is cast upon the scene.
- . Through the obedience of Another we may be constituted righteous.

- “the sin did enter into the world”

- . (ἡ ἁμαρτία εἰς τὸν κόσμον εἰσηλθεν [hē hamartia eis ton kosmon eisēlthen]).
- . Personification of sin coming from the outside into the world of humanity.
- . Paul does not discuss the origin of evil beyond this fact.

# Romans 5:12

- A. H. Strong, Systematic

Theology:

- Augustine (354–430 c.e.) was instrumental in developing this version; a modified modern form of it would make these points:

- “the sin did enter into the world”

- (1) Terminology. Original sin involves two components:
- original pollution, which is the sinful state and condition into which people are born, in consequence of which they have a sinful nature that makes it impossible for them to do what God will regard as spiritual good; and
- original guilt, which makes everyone worthy of condemnation and death from the moment he comes into existence.

# Romans 5:12

- These are “original” because they
- (a) are derived from the original root of the human race, Adam;
- (b) are present in the life of every individual from his origin (birth or before) and not merely the result of imitation; and

- “the sin did enter into the world”

- 

(c) are the origin, the inward root, of all the sinful inclinations and sinful deeds that defile a person.

However, they are not original in the sense of having been present when God created man in his image and pronounced him good (Genesis 1:26–31).



- “the sin did enter into the world”

## Romans 5:12

- (2) Locus of responsibility for sin in the universe.

Although God created the universe and everything in it, he is not to be considered the author of sin and is not to be held responsible for it.

Just as other elements of God’s creation are harmful to man and some cause genetic mutations, the fruit of the Tree of Knowledge of Good and Evil caused the Sin Nature Mutation.

- “the sin did enter into the world”

- Sin originated in the angelic world, with Satan (the Adversary, represented in the Garden of Eden by the serpent); and in man it was introduced through Adam.

- (3) What was “the” original sin?

Although in a formal sense Adam’s sin was eating the forbidden fruit, the essence of it was his apostatizing from God, opposing him, rebelling against him personally, substituting his own will for God’s will. Disobeying Him.

# Romans 5:12

- This he did out of pride, unbelief, desire to be like God (self-exaltation) and unholy satisfaction in doing what had been prohibited.
- It is this apostasy which is “the” original sin that has been passed on from Adam to us and for which we are held accountable, not the act of eating forbidden fruit.

- “the sin did enter into the world”

## Romans 5:12

- . (4) Original pollution.
- . The word “sin” means not only actual sinful deeds but also sinful inclinations and having a sinful nature.
- . Having a sinful nature means that one’s very nature is corrupted and polluted, so that one is bound to develop sinful inclinations and desires that will lead one to commit actual sinful deeds.

- “the sin did enter into the world”

## Romans 5:12

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It means that one is in a condition of “total depravity”— which is not to say that the sinner has no innate knowledge of God’s will, no ability in his conscience to discriminate between good and evil, no admiration for virtue, no capability to act for others’ good, no capacity to do deeds that produce some external good, or that his every deed is as bad as it can possibly be;

- “the sin did enter into the world”

## Romans 5:12

- Rather, what total depravity means is that the corruption extends to all of man’s nature, so that nothing the sinner does will be credited to his account by God as good, because it is not and cannot be consistent with the essence of God and His will.

- “the sin did enter into the world”

## Romans 5:12

- “entered”
- This implies that sin existed before Adam.
- With the personification we see sin as a mighty force of evil which used Adam as its instrument.
- The world is the human race, and the physical earth.

# Romans 5:12

- Romans 8:20-23 (YLT)

20 for to vanity was the creation made subject—not of its will, but because of Him who did subject it—in hope,  
21 that also the creation itself shall be set free from the servitude of the corruption to the liberty of the glory of the children of God;  
22 for we have known that all the creation doth groan together, and doth travail in pain together till now.  
23 And not only so, but also we ourselves, having the first-fruit of the Spirit, we also ourselves in ourselves do groan, adoption expecting—the redemption of our body;



- “the sin did enter into the world”

The warning to Adam ran, “in the day that you eat of it you shall die” (Gen. 2:17,), but in the sense of physical death Adam did not die “in the day” that he ate, nor for many years afterward.

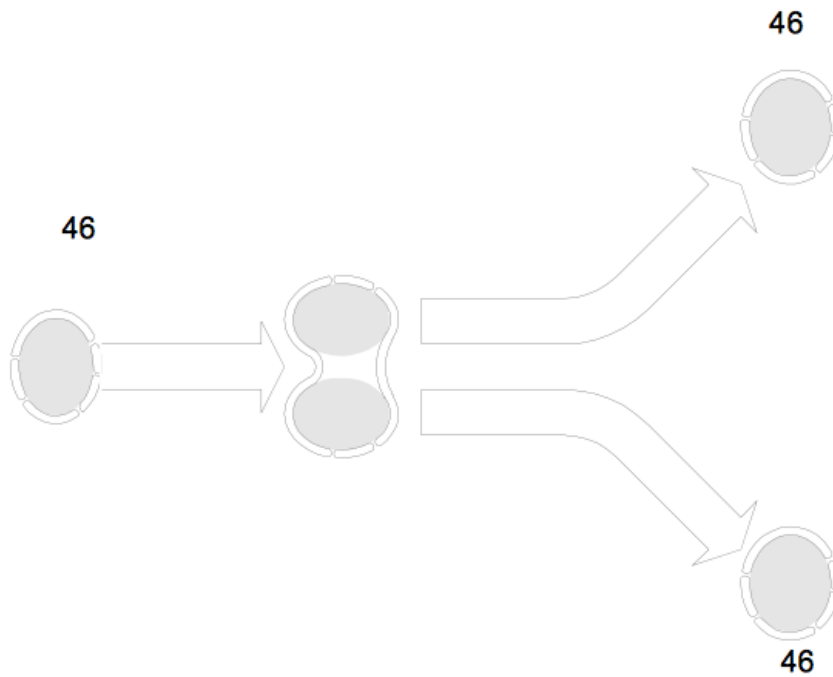
It is therefore obvious that a spiritual penalty is meant (cf. 6:23; Eph. 2:1).

# Romans 5:12

- (5) Transmission of original pollution.
- Original pollution is transmitted from Adam to his descendants by [genetic] propagation.

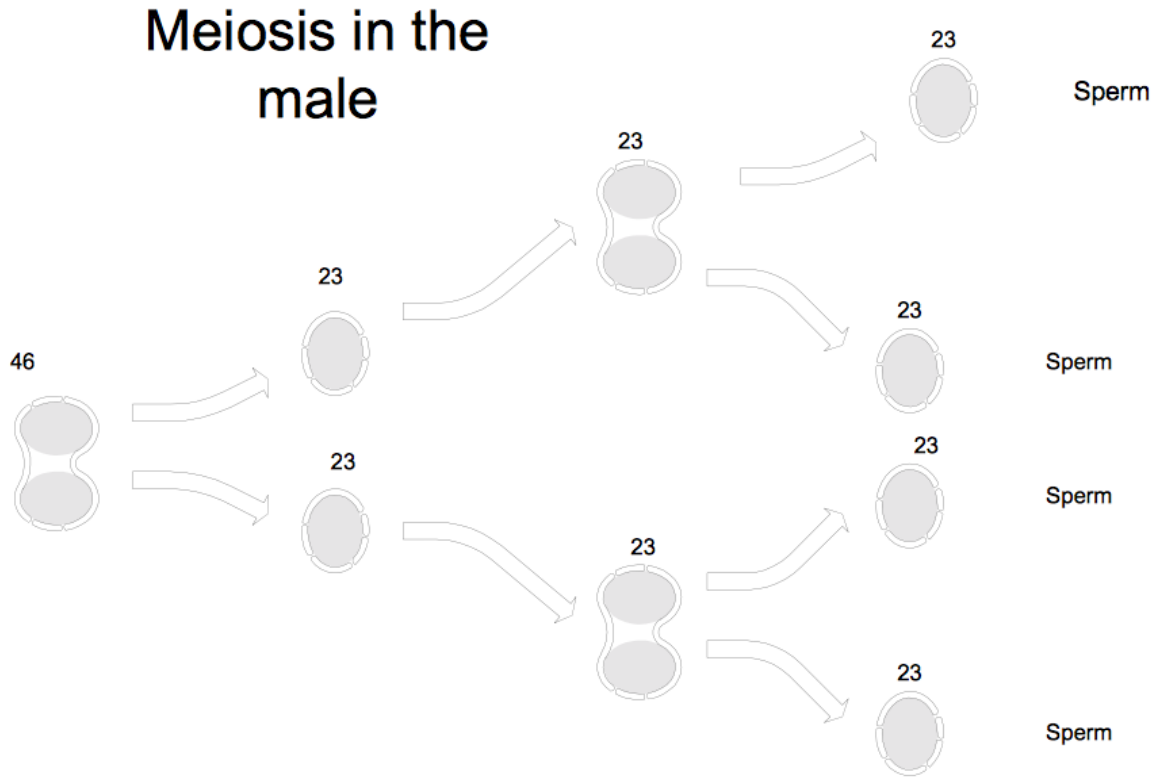
# Biology of The Sin

## Mitosis



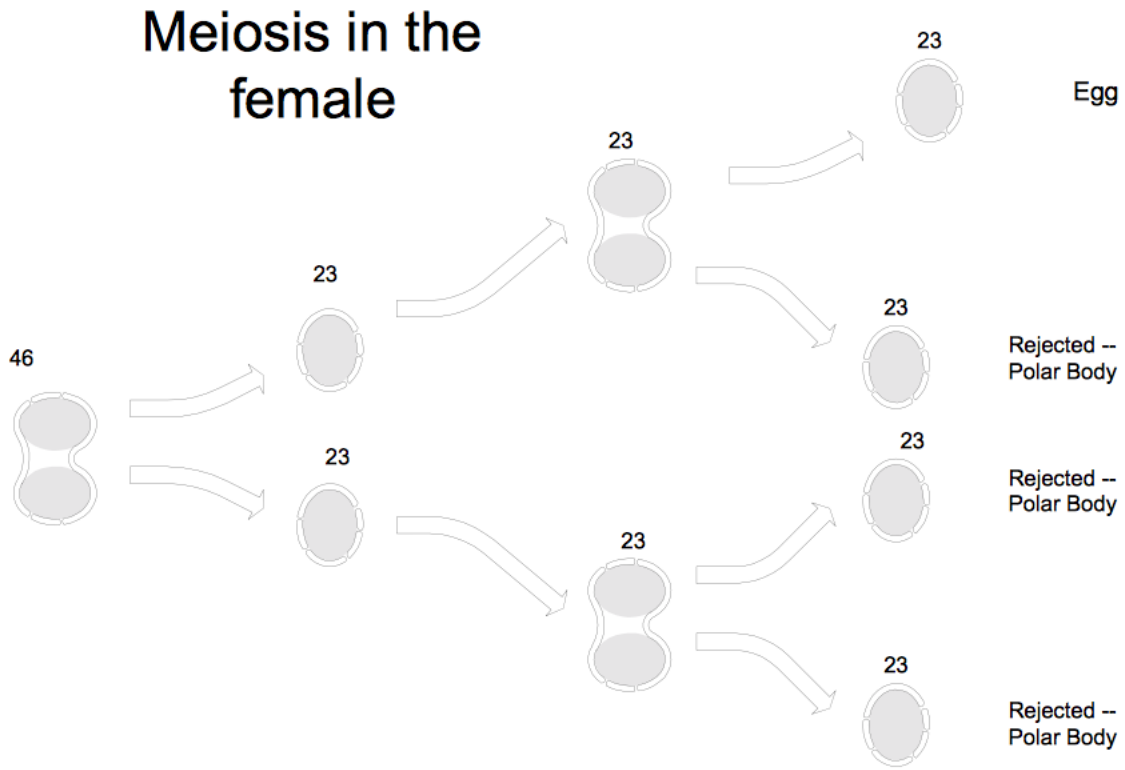
# Biology of The Sin

## Biology of The Sin



## The Y Chromosome Contamination

# Biology of The Sin



## The X Chromosome Decontamination

- “the sin did enter into the world”

- “At the risk of introducing anachronistic imagery, I will compare Adam’s sin with a cosmic ray that penetrates the genetic material of one person and brings about a fatal mutation which is completely dominant, so that all his descendants receive the “defective gene” that “causes sinful nature” and eventually die of this “congenital disease.”

# Romans 5:12

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(6) Original guilt. Adam's original sin of apostasy from God resulted not only in our having his pollution (sinful nature) transmitted to us, but also in our having his guilt imputed to us, so that we are born guilty and worthy of death as the penalty for our own sin.

- (7) Imputation of original guilt.

Original guilt is not transmitted by propagation but justly imputed to us on the ground that we are organically one with Adam.

That is, even though we did not exercise individual moral choice when he sinned, we were present "in him".

- “the sin did enter into the world”

- . (8) Death is the penalty for sin.
- . The penalty for sin is death: death is not merely the natural end of human life, but a punishment.
- . This death is “the death” and is threefold: physical, spiritual and eternal.

- .

1. Physical death comes at the end of the physical lifespan.

2. Spiritual death means lack of communion with God, separation from him—as Isaiah 59:2 puts it, “Your sins have made a separation between you and your God.”



- “the sin did enter into the world”

## Romans 5:12

- 3. Finally, if one remains in spiritual death throughout one’s physical lifespan, this condition is, upon physical death, confirmed by God and becomes eternal death in Gey- Hinnom (hell), that is, eternal and irremediable separation from God and all goodness.
  
- (9) The remedy for original sin. There is only one remedy for the pollution and guilt of original sin, and that is to trust in God, to accept that the sacrificial death of Jesus, who never sinned but paid by his death the penalty we owe for our sin.

- “the sin did enter into the world”

## Romans 5:12

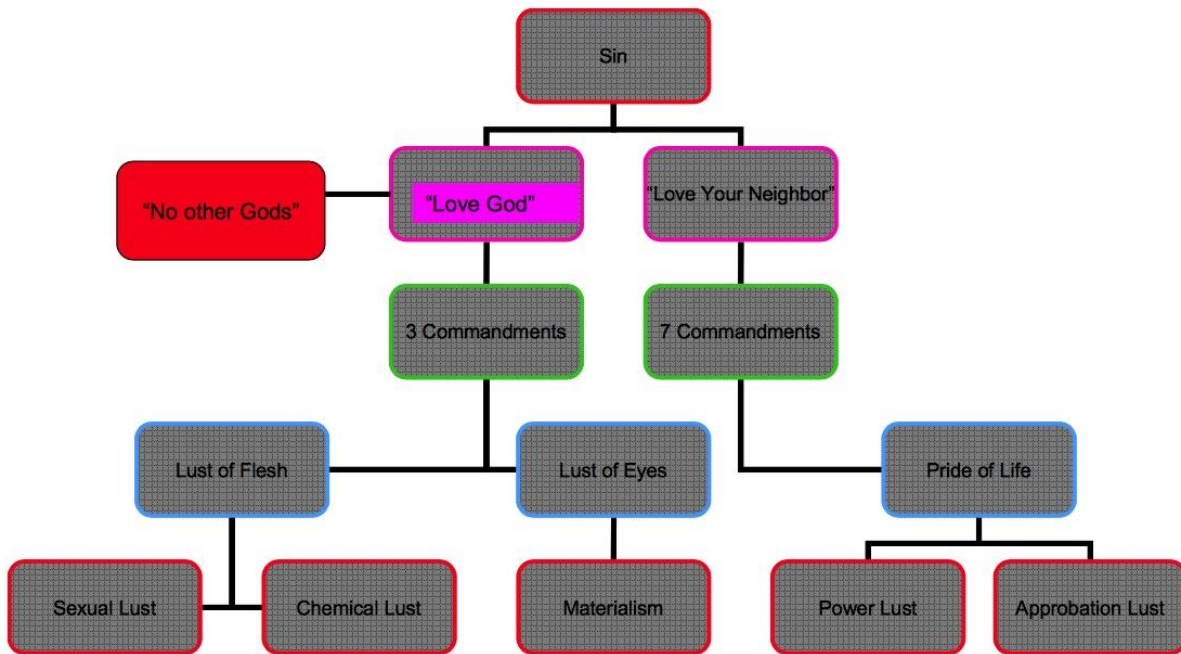
- This reconciles us with God and removes the separation.
- No amount or kind of striving in our own strength, apart from trusting God through Jesus, can remove original sin.

- “the sin did enter into the world”

Romans 5:19 (YLT)

19 for as through the disobedience of the one man, the many were constituted sinners: so also through the obedience of the one, shall the many be constituted righteous.

# Romans 5:12



# References:

## Romans 5:12 and 13-14

- Wood, D. R. W., & Marshall, I. H. 1996. New Bible dictionary (3rd ed. /). InterVarsity Press: Leicester, England; Downers Grove, Ill.
- Bruce F. F. Bruce: The Letter of Paul to the Romans<sup>2</sup> (Leicester, 1985)