

**"The Doctrine of Sanctification"**

**Romans 5:12-8:13**

**Part 2**

**Introduction:** Last week in our study of Romans we started into the Doctrine of Sanctification. Last week we looked at how this section can be separated into three parts:

- 1. The Explanation of Sanctification. - Romans 5:12-21**
- 2. The Illustration of Sanctification. - Romans 6:1-8:1**
- 3. The Application of Sanctification. - Romans 8:2-13**

In our study last week, we stepped into the first section and this section is very important for us to grasp. The context of this section is a great help in understanding why Paul recorded these words. He has brought us through the Doctrine of Condemnation where we were able to see our true sinful condition then he brought us through the Doctrine of Justification where he taught us we are justified by faith in the finished work of Jesus Christ plus NOTHING else. The section before us then answers a question that many would have, and that question would be, **"How can what one Man did on the cross affect so many people?"** Paul answers this question by pointing to Adam and then to Jesus Christ. He points to how the entire human race was affected by the sin of one man, Adam. He will then point to how many are affected by the righteousness of one Man, Jesus Christ.

**I. The Explanation of Sanctification**

**Romans 5:12-21**

**Part 2**

Before we step back into the verses here it is my desire to help you to see how important these verses are in this section. Notice the words of H. Ironside;

*"The awakened sinner is concerned about one thing: how to be delivered from the judgment his sins have righteously deserved. This aspect of salvation has all been gone into and settled in the first part of Romans 5. It is never raised again. As we go on into this next part of the Epistle the question of guilt does not come up. The moment a sinner believes the gospel, his responsibility as a child of Adam under the judgment of God is over forever. But at that very moment his responsibility as a child of God begins. He has a new nature that craves what is divine. But he soon discovers that his carnal nature has not been removed nor improved by his conversion to God, and from this fact arises many trying experiences. It often comes as a great shock when he realizes that he has still a nature capable of every kind of vileness. He is rightly horrified, and may be tempted to question*

*the reality of his regeneration and his justification before God. How can a holy God go on with one who has such a nature as this? If he tries to fight sin in the flesh he is probably defeated, and learns by bitter experience what Philip Melancthon, put so boldly,*

*"Old Adam is too strong for young Philip."*

*Happy is the young convert if at this crisis he comes under sound scriptural instruction instead of falling into the hands of spiritual charlatans who will set him to seeking the elimination of the fleshly nature and the death of the carnal mind. If he follows their advice he will be led into a quagmire of uncertainty and dazzled by the delusive will-o'-the-wisp (**false idea**) of possible perfection in the flesh. He will perhaps flounder for years in the bog of fanaticism and self-torture before reaching the rest that remains for the people of God.*

*First we have to consider the two great families and the two federal heads of chapter Romans 5:12-21. The moment a man is justified by faith he is also born of God. His justification is, as we have seen, his official clearance before the throne of God. His regeneration involves his introduction into a new family. He becomes a part of the new creation of which the risen Christ is the Head.*

*Adam the first was federal head of the old race. Christ risen, the Second Man and the last Adam, is Head of the new race. The old creation fell in Adam, and all his descendants were involved in his ruin. The new creation stands eternally secure in Christ, and all who have received life from Him are sharers in the blessings procured by His cross and secured by His life at God's right hand.*

*The proper comprehension of the eternal standing in Christ settles the question of the believer's security. **It also provides a scriptural basis for the doctrine of deliverance from the power of sin.***

#### **Notice Romans 5:12**

Sin never existed in the human race until Adam disobeyed God. His one act of disobedience plunged the entire human race into sin. Sin and death came into the world through one man, Adam. The word "sin" here is singular and it does not refer to our sinful acts, but it refers to the sin nature we are all under. We looked briefly at the end of this verse last week and the phrase, "for that all have sinned". This is not talking about our sinful acts. Though it is true that we have all committed "sins" but that is not the idea here. The idea here is that Adam, as the federal head of the human race sinned and because we were IN Adam we all acted IN him. No children we yet born to Adam and Eve at the time of the fall and therefore the entire population was in the loins of Adam. Let me show you something that will help us to grasp this.

In Genesis we are told that Abraham paid tithes to Melchizedek.

**Genesis 14:18-20**

*18 And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God.*

*19 And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth:*

*20 And blessed be the most high God, which hath delivered thine enemies into thy hand. **And he gave him tithes of all.***

Abraham gave him a tenth of all he had. Now let me show you what the writer of Hebrews says.

**Hebrews 7:9-10**

*9 And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham.*

*10 **For he was yet in the loins of his father,** when Melchisedec met him.*

Levi lived some 400 years after Abraham, but it is said that he paid tithes to Melchisedec because he was in the loins of Abraham. In the same way we too were in the loins of Adam when he sinned against God in the garden so, we ALL HAVE SINNED against God **IN** Adam.

Now before we step into the next verses I need to explain the point which Paul is making. In verse 13 we see the start of a parenthetical section. It will go from verse 13-17. This parenthetical section is here to explain what Paul has said at the end of verse 12 and that is that we are sinners because we were in Adam in the garden when he sinned. When Adam rebelled against God the entire race rebelled against God and is still rebelling today because of this sin nature we have. **He is going to prove that sin is not so much what we do but it is who we are.** The sins we commit in our lives are the manifestation that we are sinners and that we have within us a sin nature or we could say an Adamic nature. Paul also has in mind the Jew. He had a tender place in his heart for the Jews and so they are never far from his mind. In this section he can almost hear the objection of the Jews when they would read this.

Their objection would be that they could not possibly be guilty because of what Adam had done. You see they prided themselves in the Law and they believed they were able to keep the Law. They also knew that if there was no Law no one could be guilty of breaking the Law or in other words there could be no violation of the Law. The bottom line was they

believed sin was the violation of God's Law (Their actions/what they did) and to say they were guilty in Adam was to say they were guilty before the Law was given. Now let us look at the verses.

**Notice Romans 5:13**

Here Paul points out that before the Law was ever given sin was in the world. There was no Law before Moses but there was certainly sin. The sin however was not IMPUTED to the sinners account which means it was not charged to them. They were still guilty, but they were not guilty of breaking a direct command. Paul is saying to the objecting Jews that they were exactly correct that if there is no Law there can be no violation of the Law but that did not mean there was no sin for there was sin. How can Paul be sure of this?

**Notice Romans 5:14a**

Here is proof that sin was in the world and it is proved by the fact that death still reigned from Adam to Moses, which is another way to say that death reigned from Adam until the Law was given. There was no Law, but death still reigned over every person. The "similitude of Adam's transgression is a reference to the fact that Adam sinned against a direct command.

**Genesis 2:16-17**

*<sup>16</sup> And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat:*

*<sup>17</sup> But of the tree of the knowledge of good and evil, **thou shalt not eat of it:** for in the day that thou eatest thereof thou shalt surely die.*

The people from Adam to Moses did not sin against any direct command such as the Law but they still died. So, sin was in the world until the Law came. Paul has built this argument that no Jew can escape. If there is no Law, you are right: You can't charge it against someone's account. And yet there was sin in the world, and not only was there sin in the world, but there was death in the world and it reigned from Adam to Moses. So, the question to the Jew would be, "Why did they die?" Now notice closely what Paul is saying:

**SIN is not what you DO, SIN is what you ARE! We are sinners!**

We are sinners because we were in Adam. The Law comes and shows the evidence of it. The Law says in essence:

"Do you want to see if you are a sinner? Then here is the Law. Go ahead and try to obey it."

Why can't we obey? Because we have the Sin nature of Adam. Sin is not so much the activity. That's just the evidence of the Sin nature. Sin is the nature of every man born of Adam and you don't need Law to convict someone of that. There are many unsaved people who are living good, moral lives (maybe better than many born again believers) but they are still in Adam and bound for the Lake of fire. Remember that all mankind is either in Adam or in Christ, those in the latter group having been delivered out of Adam and the penalty (eternal death) and transferred into the body of Christ and His kingdom. We still have the sin nature, but we are new creations in Christ.

**2 Corinthians 5:17**

*<sup>17</sup> Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.*

**Notice Romans 5:14 again.**

Here at the end of the verse we are told that Adam was a figure of Jesus Christ. Let us remember the question which Paul is addressing, "How can what one Man did on the cross affect so many people?" He has just showed all of his readers how the sin of one man affected the entire human race and now Paul will show how the righteousness of Jesus Christ can affect all who accept Him as Savior. We are able to see that there is death in Adam and now we shall see that there is life in Jesus.

**Notice Romans 5:15**

We need to look at the first statement in this verse. Paul is using Adam and his sin to show that Jesus Christ's death on the cross can have an impact upon many people. He makes it very clear that the offense of Adam is not the same as the grace of God and the gift of grace. The similarity is that Adam's sin affected everyone and so the obedience of Jesus also affects many. What Adam did was an offense but what Jesus did was grace.

**Notice Romans 5:15 again.**

The word "many" here in relation to Adam means "all". The words which we really need to notice are the words "MUCH MORE". The sin of Adam brought sin and death upon the entire human race. But the GRACE OF GOD and the GIFT by GRACE did MUCH MORE THAN just free man from eternal death. The GRACE OF GOD has taken the believer out of Adam and placed us in Christ and provided us with the righteousness of God.

**Notice Romans 5:15 again.**

The sin of Adam brought death upon the human race but the GRACE OF GOD and the GIFT BY GRACE through Jesus Christ has done so MUCH MORE than just rescue us from death.

Notice the words of **J. Vernon McGee**

*"What Paul is (saying is) that we have much more in Christ than we lost in Adam... Today we are looking forward to something more wonderful than the Garden of Eden."*

Notice the words of one Bible teacher:

*"The gift by the grace of the one Man, Jesus Christ, did more than simply provide the way for fallen mankind to be restored to the state of Adam's original innocence. Jesus Christ not only reversed the curse of death by forgiving and cleansing from sin but provided the way for redeemed men to share in the full righteousness and glory of God... God's grace is greater than man's sin. Not only is it greater than the one original sin of Adam that brought death to all men, but it is greater than all the accumulated sins that men have ever or will ever commit. It might be said that Adam's sinful act, devastating as it was, had but a one-dimensional effect-it brought death to everyone. But the effect of Christ's redemptive act has facets beyond measure, because He not only restores man to spiritual life but gives him the very life of God. Death by nature is static and empty, whereas life by nature is active and full. Only life can abound.*

*Jesus Christ broke the power of sin and death, but the converse is not true. Sin and death cannot break the power of Jesus Christ. The condemnation of Adam's sin is reversible, the redemption of Jesus Christ is not. The effect of Adam's act is permanent only if not nullified by Christ. The effect of Christ's act, however, is permanent for believing individuals and not subject to reversal or nullification. We have the great assurance that once we are in Jesus Christ, we are in Him forever."*

**Notice Romans 5:16**

Here in this verse Paul uses the contrasts to show the MUCH MORE which the believer has in Jesus Christ.

In Adam there was one offense that led to the condemnation of the human race. In Christ whosoever comes to Him is JUSTIFIED. In other words when we come to Jesus Christ all our offenses are removed FOREVER from our account and the righteousness of God is imputed to our account.

Notice the words of **Ray Stedman**:

*"Adam's single trespass brought in judgment, i.e., death. Adam trespassed once and brought death to all that were in him. Christ died once and, despite thousands of trespasses, brought justification to all that are in Him. That is the contrast. Adam trespassed once and brought death to all. Jesus died once and brought life -- despite thousands of trespasses.*

*What Paul is saying here is amplified before this in the repeated forgiveness of sin. One trespass brought death; the death of Jesus brought forgiveness for thousands of trespasses. All your life, as many times as you sin, you cannot out-sin the grace of God. No matter how many trespasses are involved in your record, there is freedom in Christ and forgiveness for all of them."*

**Conclusion:**

**Notice Romans 5:17**

Because of the ABUNDANCE of God's GRACE, we are not just rescued from the fall, but we are promised that we shall reign in life through Jesus Christ. In Adam death reigns but in Christ we reign, and this is part of the MUCH MORE.

The fact that we shall reign in life is so very important and we will look closely at this next week.

This is a difficult section but to help you to grasp the thought here we could sum it up like this; In Adam we were all brought under sin and death and in Jesus Christ we are saved from sin and death and given so much more.