

# Does Romans 5 Teach That Sin And Guilt Are Inherited From Adam At The Conception Of Every Person?

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(Scripture references are from the New American Standard Bible.)

## Romans 5:12-21

This section of Romans 5 can be understood as an introduction to the discussion of sin in relation to baptism discussed in Romans 6. My notes are in brackets.

1 Therefore, having been justified **(in baptism)** by faith, we have peace with God through our Lord Jesus Christ, 2 through whom also we have obtained our introduction **(in baptism)** by faith into this grace in which we stand; and we exult in hope of the glory of God. 3 And not only this, but we also exult in our tribulations, knowing that tribulation brings about perseverance; 4 and perseverance, proven character; and proven character, hope; 5 and hope does not disappoint, because the love of God has been poured out within our hearts through the Holy Spirit who was given to us **(in baptism)**.

6 For while we were still helpless, at the right time Christ died for the ungodly. 7 For one will hardly die for a righteous man; though perhaps for the good man someone would dare even to die. 8 But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us. 9 Much more then, having now been justified by His blood **(in baptism)**, we shall be saved from the wrath of God through Him. 10 For if while we were enemies we were reconciled to God through the death of His Son **(in baptism)**, much more, having been reconciled, we shall be saved by His life. 11 And not only this, but we also exult in God through our Lord Jesus Christ, through whom we have now received the reconciliation **(in baptism)**.

12 Therefore, just as through one man sin entered into the world **(Adam was first to sin)**, and death through sin, and so death spread to all men, because all sinned— **(individual choice)** 13 for until the Law sin was in the world, but sin is not imputed when there is no law **(no law for infants)**. 14 Nevertheless death reigned from Adam until Moses, even over those who had not sinned in the likeness of the offense of Adam, who is a type of Him who was to come.

15 But the free gift is not like the transgression. For if by the transgression of the one the many died **(individual choice to sin)**, much more did the grace of God and the gift by the grace of the one Man, Jesus Christ, abound to the many **(individual choice in baptism)**. 16 The gift is not like that which came through the one who sinned; for on the one hand the judgment arose from one transgression resulting in condemnation, but on the other hand the free gift arose from many transgressions resulting in justification **(individual choice in baptism)**. 17 For if by the transgression of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness **(individual choice in baptism)** will reign in life through the One, Jesus Christ .

18 So then as through one transgression there resulted condemnation to all men **(because all sinned by choice)**, even so through one act of righteousness there resulted justification of life to all men **(individual choice in baptism)**. 19 For as through the one man's disobedience the many were made sinners **(because of individual choice to sin)**, even so through the obedience of the One the many will be made righteous **(because of individual choice in baptism)**. 20 The Law came in so that the transgression would increase; but where sin increased, grace abounded all the more, 21 so that, as sin reigned in death, even so grace would reign through righteousness **(in baptism)** to eternal life through Jesus Christ our Lord.

## Romans 6

The underlined terms support the bracketed commentary in the above passage from Romans 5.

1 What shall we say then? **Are we to continue in sin so that grace may increase?** 2 May it never be! How shall we who died to sin still live in it? 3 Or do you not know that all of us who have been baptized into Christ Jesus have been baptized into His death? 4 Therefore we have been buried with Him through baptism into death, so that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life. 5 For if we have become united with Him in the likeness of His death (baptism), certainly we shall also be in the likeness of His resurrection, 6 knowing this, that our old self was crucified with Him (in baptism), in order that our body of sin might be done away with, so that we would no longer be slaves to sin; 7 for he who has died is freed from sin (forgiveness in baptism).

8 Now if we have died with Christ (in baptism), we believe that we shall also live with Him, 9 knowing that Christ, having been raised from the dead, is never to die again; death no longer is master over Him. 10 For the death that He died, He died to sin once for all; but the life that He lives, He lives to God. 11 Even so consider yourselves to be dead to sin, but alive to God in Christ Jesus (in baptism).

12 Therefore do not let sin reign in your mortal body so that you obey its lusts(individual choice) 13 and do not go on presenting the members of your body to sin as instruments of unrighteousness; but present yourselves to God as those alive from the dead (in baptism), and your members as instruments of righteousness to God. 14 For sin shall not be master over you, for you are not under law but under grace.

15 What then? Shall we sin because we are not under law but under grace? May it never be! 16 Do you not know that when you present yourselves to someone as slaves for obedience, you are slaves of the one whom you obey, either of sin resulting in death, or of obedience resulting in righteousness? 17 But thanks be to God that though you were slaves of sin, you became obedient from the heart to that form of teaching to which you were committed(baptism) 18 and having been freed from sin, you became slaves of righteousness (in baptism). 19 I am speaking in human terms because of the weakness of your flesh. For just as you presented your members as slaves to impurity and to lawlessness, resulting in further lawlessness, so now present your members as slaves to righteousness,resulting in sanctification (individual choice).

20 For when you were slaves of sin, you were free in regard to righteousness. 21 Therefore what benefit were you then deriving from the things of which you are now ashamed? For the outcome of those things is death. 22 But now having been freed from sin and enslaved to God (forgiveness in baptism and bonded to God), you derive your benefit, resulting in sanctification, and the outcome, eternal life. 23 For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.