

THE BOOK OF ROMANS
"How Sin and Death Came"
Romans 5:12

INTRODUCTION

1. The text comes to a new forward step in the Epistle. It is time to stop first and collect our thoughts.
2. Here is a glorious secret (v. 11). The verb rendered "rejoice" is so rendered in v. 2 and by "glory" in v. 3. It has idea of "boast." Here, to boast in God Himself!
3. Moreover "atonement" is "reconciliation" to show that a dramatic event has taken place in justification through Christ (vv. 1-11). Nothing short of God will satisfy us and nothing short of our lives will satisfy God. There is real glory in justification. Justification is:
 - a. An immediate gift. It is received, not accomplished; obtained not attained.
 - b. A perfect gift. There are no degrees in justification (Acts 13:38, 39). There are stages of grace, but not of justification. A little faith will bring a soul into heaven, but strong faith will bring heaven into the soul.

*"I change, He changes not;
The Christ can never die.
His love, not mine, the resting place,
His truth, not mine, the tie."*

- c. A permanent gift. Once justified, always justified. A person can never be unjustified.
- d. A Divine gift. After v. 1, all mention of faith is dropped until 9:30. Previously the verb is found five times and the noun 27 times. Righteousness is based on God's faithfulness, not our faith. We may tremble on the Rock, but the Rock will never tremble under us. Hallelujah.
- e. An enjoyed gift. God expects the believer to enter fully into the unspeakable privileges which our ours in Christ. God's act of salvation is to be a fact, factor, and force in our daily life.

4. Now, with justification settled, press on to the implications of all this:

1. CONNECTION "Wherefore"

The two Greek words rendered by this one English one mean "for this reason." Virtually on account of all that precedes (vv. 1-11). The following parallel between Adam and Christ holds good. The word is at once prospective and retrospective.

2. COMPARISON "As"

The comparison, though not stated, seems to be between Adam and Christ. Sin and death come by Adam, while life and righteousness come by Christ (He is "Him that was to come" v. 14). The whole issue is that there is an organic unit in the human race and Adam and Christ sustain a central and universal relation to it.

3. CONSIDERATION "By one man sin entered into the world" Satan and Eve are not mentioned. Adam is the central figure. The effect and not the mode of the fall are at issue. The definite article before "sin" denotes the principle of sin from which all expressions proceed (sins). The root of trouble is thus considered and not the fruit. Deliverance from sin is as important as that from sins. The world of man is invaded with sin through Adam. The origin of evil is not touched here (cf. Isa. 14; Ezek. 28).

4. CULMINATION "And death by sin, and so death passed upon all men"

The verb "passed" is "came through" signifying an extensive event. The universal reign of death (physical first and then spiritual and eternal) is connected chronologically and logically with its cause, the universal reign of sin. Note that "all men" (generic term) are included.

5. CONCLUSION "For that all have sinned"

The tense of the verb denotes a single historical act is meant. Because of the vital connection between Adam and his posterity, all sinned in Adam. Hereditary guilt preceded hereditary sin. A biblical illustration of the fact is provided (Heb. 7:4-10).

CONCLUSION

Justification (being declared righteous) is a settled fact for a believer. It is for this reason one must know the facts relating to Adam and Christ. This will help to understand that the triumph of grace exceeds the ruin of sin. Glory to God.