

Reservoir of Righteousness 8

Romans 5:12

Romans 5:12 Introduction

- *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;”*

Romans 5:12 Introduction

- In this great passage, grace is brought into contrast with sin and the obedience of Christ is set against the disobedience of Adam.
- It is placed at the beginning of the second section of Romans (5-12 to 8.39) with which we shall now be particularly concerned, and its argument leads to a conclusion which lies at the foundation of our further meditations.

Romans 5:12 Introduction

- What is that conclusion?
- It is found in verse 19 – “For 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.”
- Here the Spirit of God is seeking to show us first what we are, and then how we came to be what we are.

Romans 5:12 Introduction

- At the beginning of our Christian life we are concerned with our doing, not with our being; we are distressed rather by what we have done than by what we are.
- We think that if only we could rectify certain things we should be good Christians, and we set out therefore to change our actions.
- But the result is not what we expected.

Romans 5:12 Introduction

- We discover to our dismay that it is something more than just a case of trouble on the outside that there is in fact more serious trouble on the inside.
- We try to please the Lord, but find something within that does not want to please Him.

Romans 5:12 Introduction

- We try to be humble, but there is something in our very being that refuses to be humble.
- We try to be loving, but inside we feel most unloving.
- We smile and try to look very gracious, but inwardly we feel decidedly ungracious.

Romans 5:12 Introduction

- The more we try to rectify matters on the outside the more we realize how deep-seated the trouble is within.
- Then we come to the Lord and say, 'Lord, I see it now! Not only what I have done is wrong; I am wrong.' (Watchman Nee)

Contrasts in Romans 5:12–21

Two men	Adam (v. 14)	Christ (v. 14)
Two acts	One trespass in the garden (vv. 12, 15, 17, 18, 19)	One righteous act on the cross (v. 18)
Two results	Condemnation, guilt, and death (vv. 15, 16, 18, 19)	Justification, life, and kingship (vv. 17, 18, 19)
Two differences		
In degree (v. 15)	Sin abounds	Grace superabounds
In operation (v. 16)	One sin by Adam resulting in condemnation and the reign of death for everyone	Many sins on Christ resulting in justification and reigning in life for believers
Two kings	Sin reigning through death (v. 17)	Grace reigning through righteousness (v. 21)
Two abundances		Of grace (v. 17)
		Of the gift of righteousness (v. 17)
Two contrasting states	Condemned people slaves of sin by Adam	Justified people reigning in life by Christ

Romans 5:12

“Therefore...”

- Summing up his argument in the first 11 verses of this chapter, Paul now explains how Adam’s original sin entered (Ingressive Aorist tense) the world and brought with it both physical and spiritual death to all mankind (emphasis on spiritual death).

Romans 5:12

“Therefore...”

- Paul is excited, stimulated; his genius is running full throttle.
- He wastes no words.
- When something is already understood in context, he leaves it out; when already comprehended, he brushes it aside.

Romans 5:12

“Therefore...”

- He breaks off sentences; he shortens them to the barest, most dramatic structures to focus on some of the most vital principles in the entire Bible.
- Driving straight to the point, he leaves as much as possible to implication. (R.B. Thieme, Jr.)

Romans 5:12

“Therefore...”

- Dia Touto
- Romans 3:23 -- *“for all Jews and Gentiles have sinned and fallen short of the glory of God.”*
- Romans 1:18-19 (NASB95)
18 For the wrath of God is revealed from heaven
- against all ungodliness and unrighteousness ...
- *Romans 3:29-30 (NASB95) Or is God the God of Jews only? Is He not the God of Gentiles also? Yes, of Gentiles also,*

Romans 5:12

“Therefore...”

- In Romans 1:17-5:11 we find the plural word ‘sins’ given prominence.
- In this 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.

Romans 5:12

“Therefore...”

- Thus in the first eight chapters of Romans two aspects of salvation are presented to us:
- Firstly, the propitiation of our sins.
- Secondly, our deliverance from the sin.
- 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.

Romans 5:12

“Therefore...”

- Looking further still we find that the first half of the section deals generally speaking with the question of justification (see, for example, Romans 3.24-26; 4. 5, 25), while the second half has as its main topic the corresponding question of sanctification (see Rom. 6.19,22).

Romans 5:12

“Therefore...”

- When we know the precious truth of justification by faith we still know only half of the story.
- We still have only solved the problem of our standing before God.

Romans 5:12

“Therefore...”

- *Romans 4:25 He who was delivered over because of our transgressions, and was raised because of our justification.*
- *Romans 5:8 But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us.*

Romans 5:12

“Therefore...”

- *Romans 5:10-11 For if while we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be delivered by His life.
And not only this, but we also exult in God through our Lord Jesus Christ, through whom we have now received the reconciliation.*

Romans 5:12

“Therefore...”

- As we go on, God has something more to offer us, namely, the solution of the problem of our Sin Nature.

Romans 5:12

“Therefore...”

- 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 5:12

“just as... (even as)”

- “Even as” statements require a “so also” conclusion, that, in this verse is cut off, left out – *“Even as this, so as that”, or “Just as this, so also that”*
- Paul’s reasoning may at first seem somewhat difficult to follow.
- He starts the sentence but does not complete it.
- Why?

Romans 5:12

“just as...”

- He breaks it off so he can establish some facts to head off some obvious objections to his statement that we “all sinned when Adam sinned”.
- We will see those facts in verses 13-14.

Romans 5:12

“through one man...”

- Sin is personified as invading the world of humanity from the outside.
- And as the federal head of the human race, the first man Adam brought sin upon mankind genetically through the sin nature.

Romans 5:12

“through one man...”

- Adam’s sin is genetically transferred (Ingressive Aorist tense) to the rest of the human race by physical birth, thereby implicating us all in his original sin.
- As his descendants, we inherit his transgression by imputation.

Romans 5:12

“through one man...”

- By genetic propagation, all men have sinned (Constative Aorist tense) against the Lord.
- And as a result of this genetically transmitted sin nature, all men have sinned against Him behaviorally, as exact imitators of their forefather, Adam the first.

Romans 5:12

“through one man...”

- By the Fall a fundamental change took place in the character of Adam whereby he became a sinner, one constitutionally unable to please God; and the family likeness which we all share is no merely superficial one but extends to our inward character also.
- We have been "constituted sinners".
- How did this come about?
- "By the disobedience of one", says Paul.

Romans 5:12

“through one man...”

- It is birth that counts.
- So I am a sinner because I am born in Adam.
- It is a matter not of my behavior but of my heredity, my parentage.
- I am not a sinner because I sin, but I sin because I come from the wrong ‘family’.
- I sin because I am a sinner.

Romans 5:12

“through one man...”

- So we are all involved in Adam's sin, and by being born "in Adam" we receive from him all that he became as a result of his sin—that is to say, the Adam-nature which is the nature of a sinner.
- We derive our existence from him, and because his life became a sinful life, a sinful nature, therefore the nature which we derive from him is also sinful.

Romans 5:12

“through one man...”

- We are apt to think that what we have done is very bad, but that we ourselves are not so bad.
- God is taking pains to show us that we ourselves are wrong, fundamentally wrong.
- The root trouble is the sinner; he must be dealt with.

Romans 5:12

“through one man...”

- Our sins are dealt with by the Blood, but we ourselves are dealt with by the Cross.
- The Blood procures our pardon for what we have done; the Cross procures our deliverance from what we are.

Romans 5:12

“through one man...”

- So, as we have said, the trouble is in our heredity, not in our behavior.
- Unless we can change our parentage there is no deliverance for us.
- But it is in this very direction that we shall find the solution of our problem, for that is exactly how God has dealt with the situation.

Romans 5:12

“through one man...”

- 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

“through one man...”

- 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

“through one man...”

- Genesis 3:8-9
- *And they heard the sound of the Lord God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the Lord God among the trees of the garden.*
9 But the Lord God called to the man and said to him, “Where are you?”

Romans 5:12

“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,

Romans 5:12

“through one man...”

- “in Adam sinning, all sinned”.
- 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.”

Romans 5:12

“through one man...”

- This does not mean that our sinful nature or our many actual sins are unimportant to Paul.
- Nor does it mean that he is indifferent to the importance of individual responsibility.
- It simply means that these things are not why we are dead and ‘Sinners’.

Romans 5:12

“the Sin entered the Cosmos...”

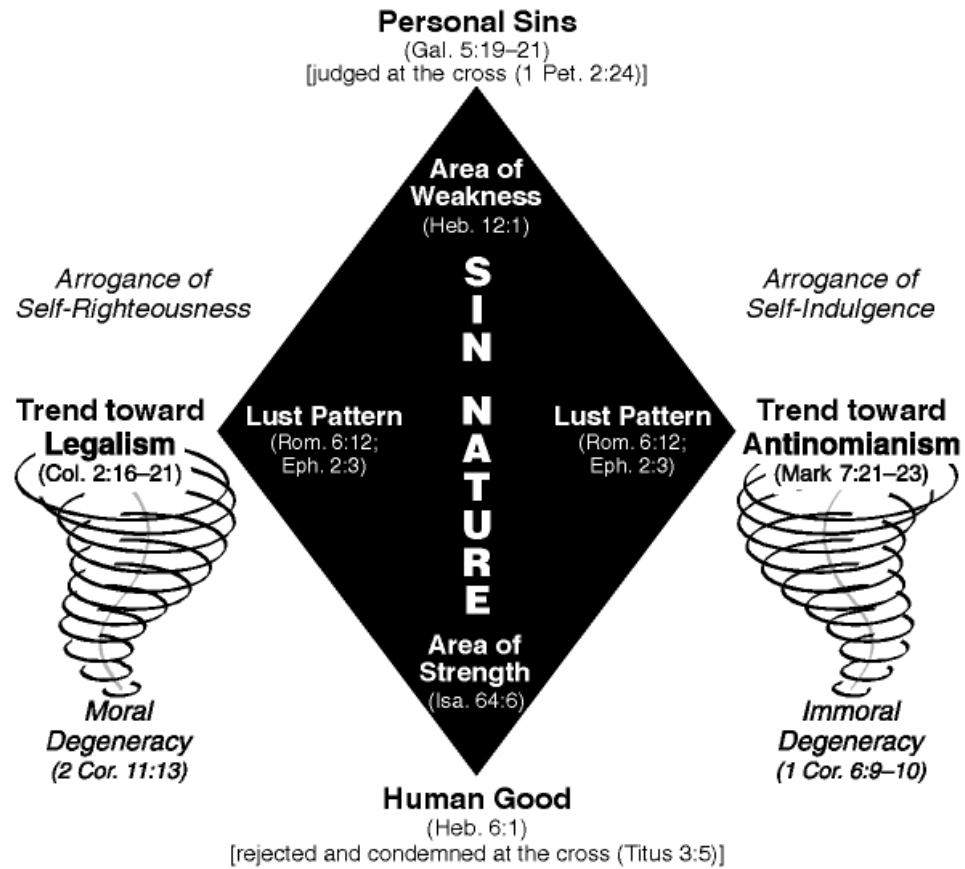
- Sin originated in the angelic world, with Satan (the Adversary, represented in the Garden of Eden by the serpent); and in man it was introduced through Adam.

Romans 5:12

“the Sin entered the Cosmos...”

- 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;

CHARACTERISTICS OF THE SIN NATURE

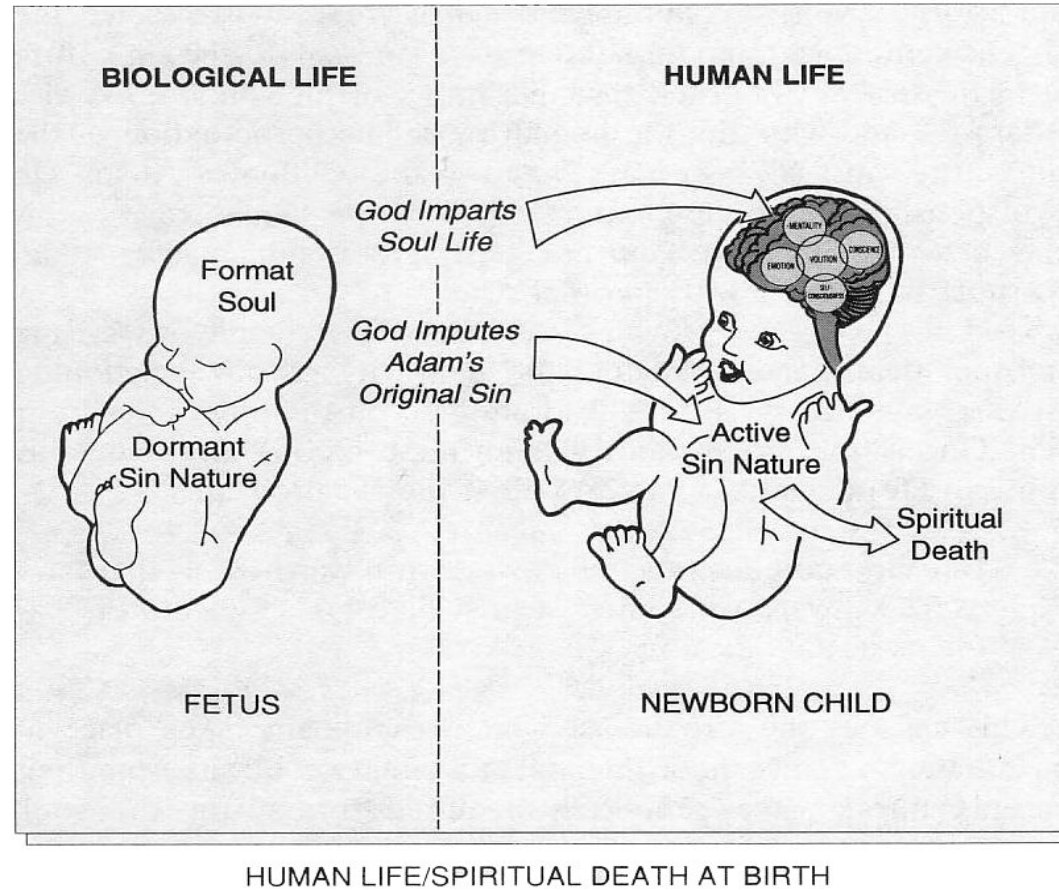


Romans 5:12

“the Sin entered the Cosmos...”

- Sin Nature Review:
- The 6 Lust Patterns of the OSN:
 - 1. Sexual Lust
 - 2. Chemical Lust
 - 3. Religious Lust
 - 4. Approbation Lust
 - 5. Power Lust
 - 6. Materialism Lust

Human Life and Spiritual Death



Romans 5:12

“and through the sin the death”

- *“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).*
- The very definition of ‘Spiritual Death’!

Romans 5:12

“and through the sin the death”

- Because God decreed certain death as the punishment for sin 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

“and through the sin the death”

- 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.

Romans 5:12

“and through the sin the death”

- Solidarity in guilt implies solidarity in death, here, as in I Cor. 15:22, with emphasis on *physical* death as the evidence of spiritual death.
- Sin and death cannot be separated, as is clear from Gen. 2:17; 3:17–19; Rom. 1:32; I Cor. 15:22.
- In Adam all sinned; in Adam all died.
- The process of dying, and this not only for Adam but for the race, began the moment Adam sinned.

Romans 5:12

“and through the sin the 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

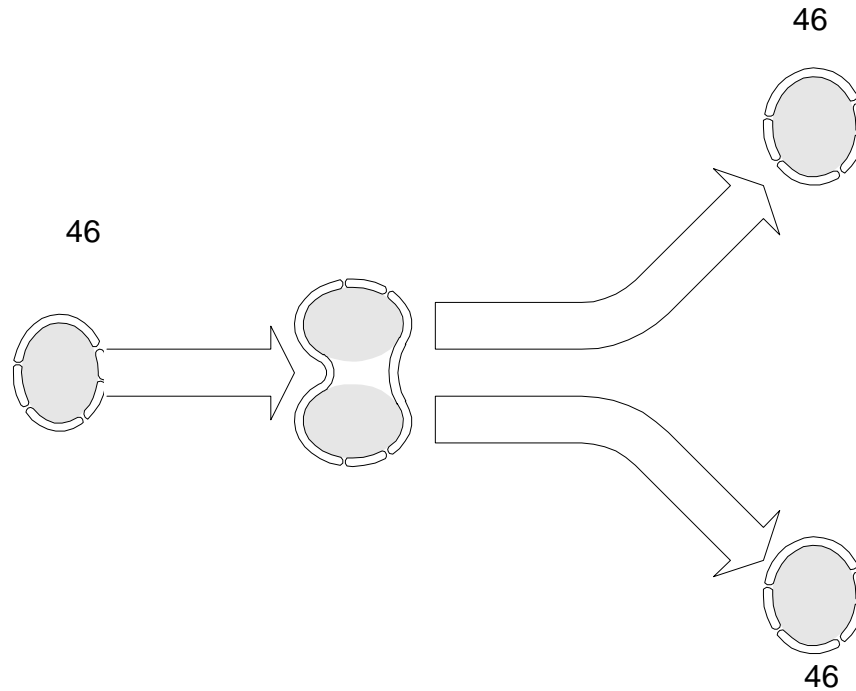
“and through the sin the death”

- Adam created with Soul and Physical Lives.
- Sin produced Death

Romans 5:12

“and thus to all men the death did pass through”

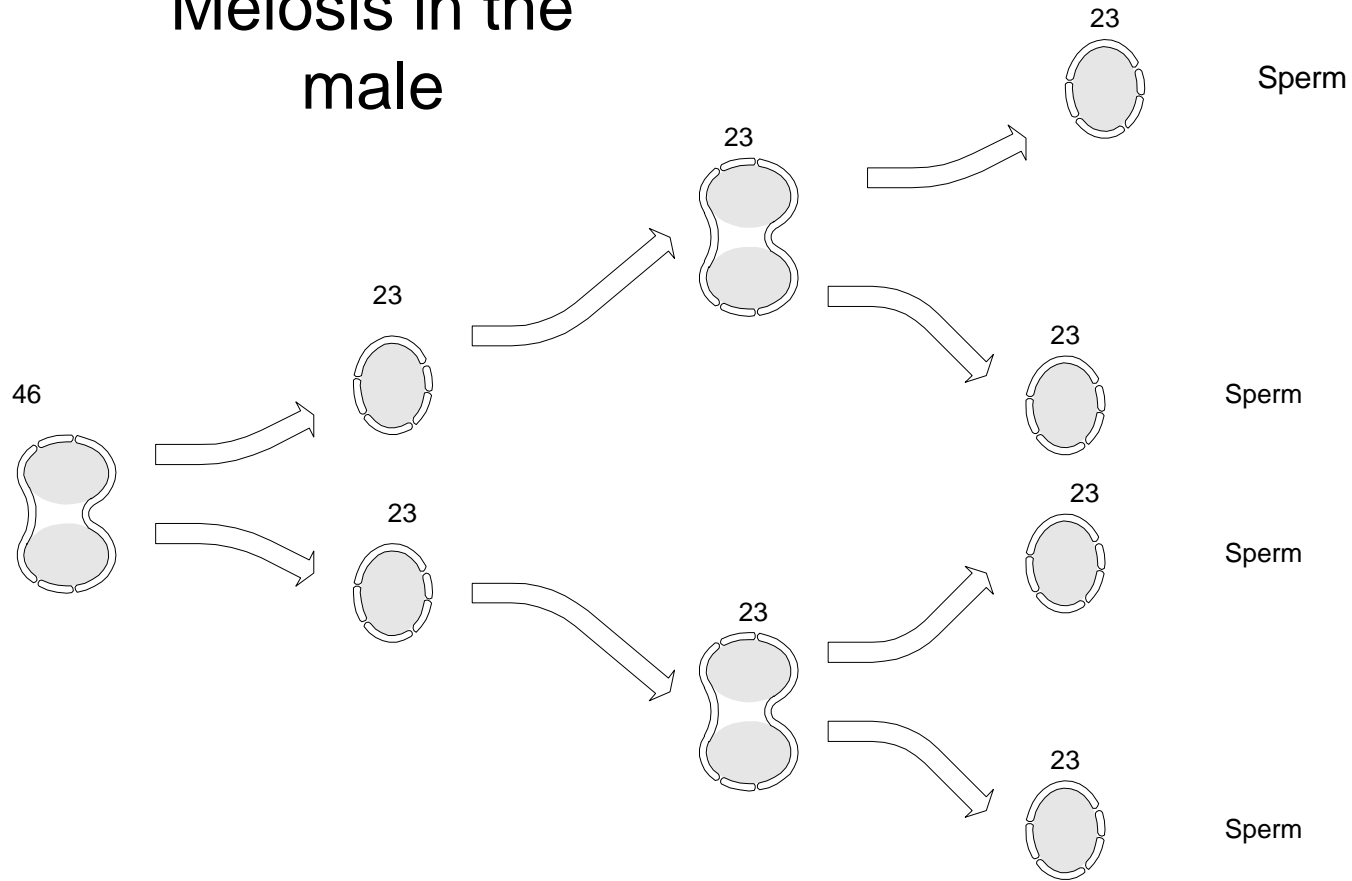
Mitosis



Romans 5:12

“and thus to all men the death did pass through”

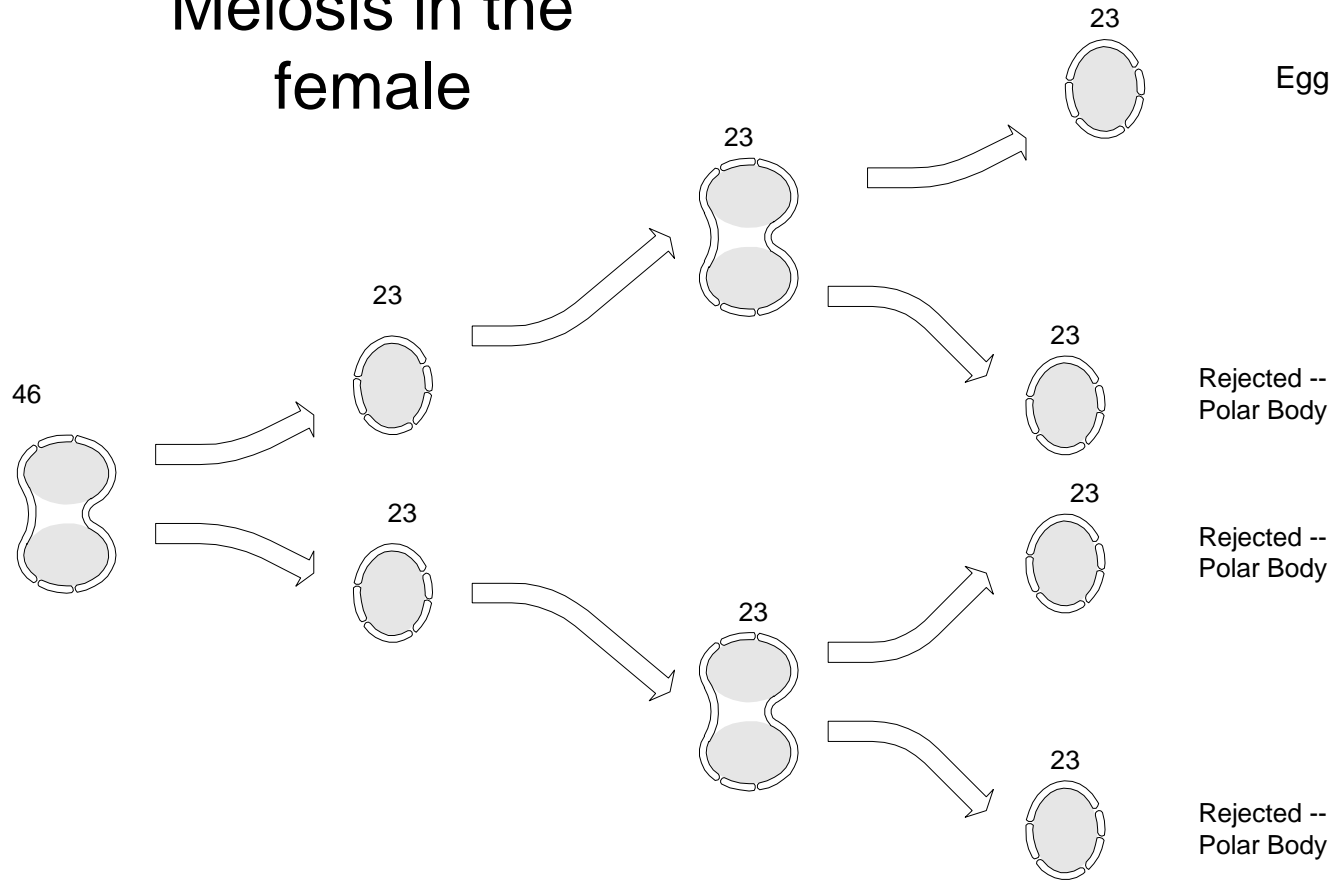
Meiosis in the male



Romans 5:12

“and thus to all men the death did pass through”

Meiosis in the female



Romans 5:12

“and thus to all men the death did pass through”

- It is not our *sins* which stop us from inheriting the Kingdom of God, but *our flesh and blood* (1 Cor. 15:50).
- 1 Corinthians 15:50 (YLT)
50 And this I say, brethren, that flesh and blood the reign of God is not able to inherit, nor doth the corruption inherit the incorruption.

Romans 5:12

“and thus to all men the death did pass through”

- Since infants die, and therefore the effect of sin is present in their case, it is but natural to assume that the cause is also present.
- Scripture also teaches that all men are under condemnation and therefore need the redemption which is in Christ Jesus.

Romans 5:12

“and thus to all men the death did pass through”

- Acts 17:26 (YLT)

26 He made also of one blood every nation of men, to dwell upon all the face of the earth—having ordained times before appointed, and the bounds of their dwellings—

Romans 5:12

“and thus to all men the death did pass through”

- 1 Corinthians 15:38-39 (YLT)

38 and God doth give to it a body according as He willed, and to each of the seeds its proper body.

39 All flesh is not the same flesh, but there is one flesh of men, and another flesh of beasts, and another of fishes, and another of birds;

Romans 5:12

“and thus to all men the death did pass through”

- 1 Corinthians 15:47-49 (YLT)
*47 The first man is out of the earth, earthy;
the second man is the Lord out of heaven;
48 as is the earthy, such are also the
earthy; and as is the heavenly, such are
also the heavenly;
49 and, according as we did bear the
image of the earthy, we shall bear also the
image of the heavenly.*

Romans 5:12

“for that all did sin —”

- Personal Sins or Corporate Sin?
- Romans 7:18 (YLT)
18 for I have known that there doth not dwell in me, that is, in my flesh, good: for to will is present with me, and to work that which is right I do not find,

Romans 5:12

“for that all did sin —”

- I Cor. 15:22 *“As in Adam all die, so in Christ shall all be made alive.”*
- Rom. 5:15 *“By reason of the trespass of the one the many died.”*

Romans 5:12

“for that all did sin —”

- He obviously means that *the entire human race was included in Adam*, so that when Adam sinned, all sinned; when the process of death began to ruin *him*, it immediately affected *the entire race*.

Romans 5:12

“for that all did sin —”

- And thus, at physical birth, every person is physically alive but separated from God.
- God is perfect, man is imperfect.
- A perfect God cannot have a relationship with an imperfect creature.

Romans 5:12

“for that all did sin —”

- Nevertheless, God's unconditional love motivated His justice to find a way to reestablish the relationship which was severed due to Adam's sin in the Garden.

Romans 5:12

“for that all did sin —”

- Justice determined that if all were sinners, and thus all separated from God, that God could reestablish a relationship if all were offered an equal opportunity for recovery.

Romans 5:12

“for that all did sin —”

- If we view the sentence beginning with verse 12, recaptured (as to essence) in verse 18a, and completed in verse 18b, the apostle states,
- “Just as through one man sin entered the world, and death through sin, and so death spread to all mankind, since all sinned; that is, as one trespass resulted in condemnation for all men, so also one act of righteousness resulted for all men in justification issuing in life.”

Romans 5:12

“for that all did sin —”

- There, Paul has now brought this around full circle in explaining the “how” of Romans 3:23.
- 23 for all did sin, and are come short of the glory of God—(YLT)

Romans 5:12

“for that all did sin —”

- And the “why” of Romans 3:11
- *“There is no Jew or Gentile who understands, there is no Jew or Gentile who seeks for God.”*
- Because it is not about Abraham, or Law, or conscience or creation’s wonder, but about our Genetics!

Romans 5:12

“for that all did sin —”

- You cannot help *being* “in Adam,” for this came by your first birth over which you had no control.
- But you can help *staying* “in Adam,” for you can experience a second birth—a new birth from above—that will put you “in Christ.”
- This is why Jesus said, “Ye must be born again” (John 3:7).

Romans 5:12

“for that all did sin —”

- When Adam sinned, we all sinned.
- Adam was the seminal head of the whole human race.
- One decision affected a whole lot of people – everyone ever born.
- If we had been there, we would have done the same thing. (R.B. Thieme, Jr.)
- Sin and death come from the first Adam, and righteousness and life from the Last Adam. (K. Lamb)

Romans 5:12

“for that all did sin —”

- The creation, fall and redemption of man were deliberate moves of divine strategy in the invisible war.
- Out of this creation and fall and out of the redemption which was to follow, there was to come the complete revelation of the depths of the wisdom and the knowledge of God. (D.G. Barnhouse)

Romans 5:12

“for that all did sin —”

- Adam's original sin is acquired by real imputation and "enters the world" for each individual when imputed at birth.
- This sin is imputed into its home in the genetically formed old sin nature; the old sin nature (OSN) is therefore acquired genetically and is not an imputation.

Romans 5:12

“for that all did sin —”

- Both Adam's original sin and the old sin nature reside in the body of corruption, not in the soul.
- Thus, the formula holds true for every individual: Adam's original sin plus the old sin nature equals spiritual death.

Romans 5:12

“for that all did sin —”

- The first two imputations mean we are born physically alive, but spiritually dead.
- Real imputations must have a place to go, a target ready and waiting.
- The first two imputations, that of soul life and Adam's original sin, both have homes in the body - a format soul and an old sin nature. (R.B. Thieme)

Romans 5:12

“for that all did sin —”

- So we see that objectively the Blood deals with our sins, the Lord Jesus has borne them on the Cross for us as our Substitute and has thereby obtained for us forgiveness, justification and reconciliation.

Romans 5:12

“for that all did sin —”

- But we must now go a step further in the plan of God to understand how He deals with the sin principle in us.
- The Blood can wash away my sins, but it cannot wash away my 'old man'.
- It needs the Cross to crucify me.
- The Blood deals with the sins, but the Cross must deal with the sinner

Romans 5:12

“for that all did sin —”

- You will scarcely find the word 'sinner' in the first four chapters of Romans.
- This is because there the sinner himself is not mainly in view, but rather the sins he has committed.
- The word 'sinner' first comes into prominence only in chapter 5, and it is important to notice how the sinner is there introduced.
- In that chapter a sinner is said to be a sinner because he is born a sinner; not because he has committed sins.

Romans 5:12

“for that all did sin —”

- The distinction is important.
- It is true that most witnessing tracts and training try to convince a man he is a sinner, with the favorite verse Romans 3:23, where it says that "all have sinned"; but this use of the verse is not strictly justified by the Scriptures.

Romans 5:12

“for that all did sin —”

- Those who so use it are in danger of arguing the wrong way, for the teaching of Romans is not that we are sinners because we commit sins, but that we sin because we are sinners.
- We are sinners by constitution rather than by action.
- As Romans 5:19 expresses it: " Through the one man's disobedience the many were made (or 'constituted') sinners.

Romans 5:12 (Short form Corrected)

- *“Just as through one man [Adam] the Sin Nature entered into the world, and the resultant spiritual death, as evidenced by physical death, is genetically transferred to all men because all sinned when Adam sinned.”*

Romans 5:12 and 13-14

- The statement “since all sinned [when Adam sinned]” could easily arouse disbelief, especially in the minds of those who attached great importance to the proclamation of the law.
- The question might be asked, “What Paul, you just spent several paragraphs describing how all – Jew and Pagan, are all “sinners”, what do you mean we sinned “in Adam”?”

Romans 5:13-14 Preview

- The apostle considers this possible objection to be of sufficient importance to justify the break in grammatical structure .
- Paul's answer - "Until the giving of the law at Sinai there was no law, and therefore no transgression of the law, hence - no sin."

Romans 5:13-14 Preview

- *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 5:13-14 Preview

- Paul underlines the compulsive effect of Adam's sin in his comparisons between Adam and Christ:
- 'By one man's sin, many died' (5:15);
- 'God's judgment spread from one man and produced condemnation' (5:16);

Romans 5:13-14 Preview

- ‘By one man’s sin, death reigned’ (5:17);
- ‘through one man’s disobedience a vast crowd were made sinners’ (5:19);
- or, tersely, in 1 Cor. 15:22, ‘in Adam all die’.

Romans 5:13-14 Preview

- In Rom. 8:20–22 he explains that *the whole creation* fell with Adam; so ‘sin entered the world’ in 5:12 does not merely mean ‘sin entered the human race’.
- And in Rom. 5:13–14 he explains that it is the universal presence of *death* without a definition of sins, which supremely testifies to the effect of Adam’s disobedience.

Romans 5:13-14 Preview

- Paul reveals that *the human race* is a ‘Unit’, bound with Adam in the disobedience which cut him off from God, but also of the world as indwelt by ‘The Sin’, the alien power which Adam introduced.
- So, despite the absence of a law, a set of rules, to define what ‘sin’ is, and who should ‘die’; everyone died.

Romans 5:13-14 Preview

- Next week:
 - Adam’s Sin: What was it?
 - The “likeness” of Adam’s Sin.
 - Death (If I have it figured out by then)
 - How Adam is a “type” of Christ in verse 14.
 - How he’s not in Verses 15-17

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