

# **Sin Entered the World**

(Rom 5:12)

- Remember the context is still the assurance of justification by faith
- I. Rom 5:12- One of the most important in all the bible for theology
  - A) Thus the 1<sup>st</sup> three chapters of Genesis are of the utmost importance
    - 1. They are also the most under attack
    - 2. Mark 10:6- The Lord Jesus Christ believed them to be facts of history
  - B) Here Paul lays down 2 fundamental truths to which ALL humans agree:
    - 1. The universality of sin
    - 2. The universality of death
      - i. The true issue is how do we account for these 2 certain truths?
- II. Universality of sin and death
  - A) All mankind knows and agrees that there is something which is ruining life and causing things to perish; though most won't call it "sin"
  - B) These explanations all fall under one of 2 categories: Man's and God's
    - 1. Man's explanations
      - i. All his theories are based upon the assumption that we have never been perfect, but are going in that direction
      - ii. We are essentially just an animal in advanced evolutionary stage
        - a) They describe what is really "sin" as just the remaining traces of our original "animal extinct"
          - 1) Animals are driven solely by desires and passions (example of dog)
          - 2) Therefore there is no such principle as "sin," it is just nature and animal instinct
          - 3) Man is not positively bad, he is just underdeveloped
            - (a) If these principles are true, then we should see proof of man moving in that direction; do we???
    - iii. Death is just a natural part of the life cycle, and is necessary for further life
      - a) They bring man down to the level of plants
      - b) They say death is the chemical process by which life giving nitrogen is released
      - c) Nothing is lost, it in fact is just "reincarnated" or goes into the next cycle
      - d) They say there was never a time when there was no death, it is all just part of the billion years process of life

## 2. God's explanation

- i. "Sin entered" in (Paul personifies sin for our understanding)
  - a) Sin is a powerful positive influence, it performs actions, it is not just a negative lack of certain things, it is a force
    - 1) Rom 5:12- Entered- "came in from without," "came in by the door"
    - 2) Rom 5:21- Reigns- Rules, governs, overpowers, exerts its authority over (6:12)
    - 3) Rom 6:14-16- Dominates and forces us to yield to it
- ii. Gen 2:15-17- Sin is a choice/act, that leads to consequences, it is an active power of change
  - a) Sin is a choice of self over God, and was not present in the beginning
    - 1) Sin was not in the world in the beginning (all was "very good")
    - 2) Sin "entered" (invasion) into the "world" of man and death also entered
    - 3) Sin produces a fall from a higher plane to a lower one, from a place of ruling to a place of being ruled over
      - (a) Compare drug addiction
    - 4) Sin is a reigning principle over man
    - 5) Sin is a corruption entered into "world" like leaven
      - (a) Sin broke into the created order as weeds do into a garden
      - (b) Compare kudzu or Jap grass
  - b) The doctrine of the "fall" is the only explanation for the world condition
- iii. "And death by sin"- Sin set off a series of chain reactions
  - a) Death is the penalty of sin, and it was not part of the original creation
    - 1) Death- "separation" from God, from innocence, from the kingdom of God and ultimately from the body and heaven itself eternally
    - 2) 1<sup>st</sup> death in the bible a direct result of Adam's sin (Gen 3:21)
      - (a) Wages of sin is death" demonstrated for Adam
  - b) 1 Cor 15:56- The sting of death is sin, had Adam not sinned, he would not have died
    - 1) Adam was not created "immortal" and he would have had to be changed to enter glory, but there was no principle of death in him
    - 2) Adam had no corruption in him by creation, that entered in from without
  - c) Sin "entered in" through the door Adam opened
    - 1) Sin passed upon all men
      - (a) Gen 1:11- Everything brings forth after its own kind
        - (1) What's true of the seed is true of the fruit

### III. "By one man"

A) Remember this is Paul's point, comparing the one man Adam with the one Man Christ, and comparing the 2 great acts in history

1. The relationship to one is parallel to the relationship to the other, and in order that we might understand our union with Christ and the principle of imputation, Paul uses our original union with Adam
2. Our spiritual union with Christ is proven by our spiritual union with Adam
  - i. This is what the puritans referred to as the "mystical union"
    - a) This entire passage (Rom 5:12-21) is predicated by the phrase "for if" in Rom 5:10- ("by [IN] His life")
      - 1) Our union with Christ is the greatest surety of all
      - 2) If we were delivered while "out of Him" then we are certainly eternally secure being now "in Him"
    - ii. There are 3 "mystical unions" in the scripture:
      - a) Union of the triune Godhead
      - b) Union of God and Man in the person of Christ
      - c) Union of the church with Christ (Eph 5:22-32)
        - 1) All of these are truly beyond man's full grasp, but we don't have to understand to believe
        - 2) Paul didn't invent this doctrine, Christ taught it in many places:
          - (a) John 15:1-6- The Vine and the branches
          - (b) Matt 26:26-28- The Lord's Supper
            - (1) (John 6:35, 4:13-14)- Christ as the Bread and the Water becomes a living part of us
          - (c) Matt 7:24-25- The Foundation and the building
            - (1) 1 Cor 3:9-11, Eph 2:19-22- We are joined to Christ and to one another
          - (d) The Head of the body
            - (1) (Eph 1:22-23 & 4:11-16)
          - (e) Mark 10:6-9 Husband and wife made one
            - (1) (Eph 5:22-32)
        - 3) We can get an idea of this better if we think of Adam as a vine, as bread/water, head, foundation, etc.

### IV. The 4 main views of church history on this text

A) Pelagian- each person sins entirely apart from Adam and thus dies as a result of his own sin

1. Paul himself disproves this in v.14-15
2. This view also ruins the comparison all together and makes the passage pointless

3. It doesn't support justification by union with Christ, but instead makes each man responsible for his guilt all together and thereby responsible for his redemption all together
  4. "All have sinned"- sinned is in the aorist tense, not present or future, it happened once at a point of time in the past
    - i. The text doesn't say "all are sinners," although that would be true
- B) Calvin- "all are corrupted"
1. But this also cannot be, although it is true, because it would not only ruin the comparison, but would mean each man's death is due to each man's sin wholly apart from Adam
- C) Augustine- "Seminal view"- all as if they acted in the loins of Adam
1. This is true in a sense, but not the point Paul is making
  2. Heb 7:9-10- The principle present in example of Melchizedek and Abraham
- D) Federalism- The king, head, or representative acts for those beneath him
1. Adam's sin is imputed to us in exactly the same way that Christ's righteousness is imputed to the believer
    - i. This is the point of the entire passage in context: the assurance of our position in Christ
    - ii. It is our union with Adam that condemns us, just as it is our union with Christ that saves us
      - a) Example of slaves born in slavery by means of union with their fathers
  2. Proof of federalism as the right interpretation:
    - i. Death in the world before Moses and the Law
    - ii. Death of the innocents
      - a) Sin is transgression of Law, and death before the Law as well as before any laws broken, proves that they did not die for their sins but due to Adam's (being in Adam)
  3. Possible objections to federalism:
    - i. Federalism is unfair, God should deal with each man individually
      - a) Federalism is the only means by which God could save fallen man and prove His grace and love to us
      - b) Rom 11:32-33- The wisdom of federalism
      - c) Trial in Adam was by far the best way to stand trial
        - 1) Would you prefer to be judged in Adam in perfection in paradise, or in fallen self in this world?
        - 2) Adam faced one temptation in perfection, we are bombarded on every side

- d) If God did condemn individually, then redemption also would have to be on the basis of the individual, and not through imputation, or union with Christ