

ROMANS - #5B

ANTIOCH BIBLE CLASS

LESSON TOPIC

JUDGMENT DAY

SCRIPTURE TEXT: ROMANS 5:12-21.

MEMORY VERSE. ROM. 5:18. Therefore as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.

INTRODUCTION

The verses before us in this lesson give a clear description of the results of sin in the life of Adam and the results of righteousness in the life of Christ. In previous chapters we have been taught that all men are under sin, both Jew and Gentile. We have also seen that faith in God through our Lord Jesus Christ is the medium and basis for our justification and relationship with God. The law, nor any of its process, was capable of removing the blight of sin on the human heart and life.

One man brought sin into the world and through his posterity all the human family has been brought forth with the seed of sin in their lives. What we are to look for in this lesson is how one man's sin has brought judgment and death upon the entire human family through one man's disobedience. The other thing we should learn is how that one man, Jesus Christ, has brought righteousness into the world and, through him, all who believe in him will be delivered from sin and death. It is put in very simple yet profound terms in these verses and there is no need to add to it or take from it.

DAILY SCRIPTURES AND THOUGHTS.

MONDAY. ROM. 5:12-15. THE REIGN OF DEATH.

SCRIPTURES.

V12. Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: **13.** (For until the law sin was in the world: but sin is not imputed when there is no law. **14.** Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. **15.** But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.

COMMENTS.

In one clear statement we have the firm declaration that sin and death were not here by the creation of God but by the disobedience of man. How universally true this is. Sin and death is not the product of God's desire, work or support. Neither were they present in any form before the creation of the world. They are altogether a product of the lusts and disobedience of Adam's sin.

During the time when the Law of Moses had not been promulgated, even then sin and death worked. Just because there was no law to tell man not to commit adultery or not to covet, steal or murder, did not alter their presence or their affect. Through man's offense death came upon all the human family. It should also be noted that this is the only product of sin. Its price is death, not eternal torture.

TUESDAY. ROM. 5:16-17. ONE MAN BROUGHT SIN AND DEATH ANOTHER BROUGHT ETERNAL LIFE.

SCRIPTURES.

V16. And not as it was by one that sinned; so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification. 17. For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.

COMMENTS.

Sin and death are universal and there is no discharge in that war. Death, through Adam's sin, has been passed down through the biological process or procreation unto every human being.

Nevertheless through the gift of Christ, who died to provide salvation from sin, all who receive this abundance of grace and the righteousness it brings, shall, thereby, reign in life by this one who has provided grace, even Jesus Christ. Paul is saying that Adam's transgression reaches to all mankind and the righteousness of Christ through his gift at calvary also reaches to all mankind. The condition is our faith and trust in Christ and a life of obedience unto him and his will.

WEDNESDAY. ROM. 5:18. JUDGMENT DAY.

SCRIPTURE.

Therefore as by the offence of one JUDGMENT CAME upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.

COMMENTS.

This verse is the basis for the title of this lesson: JUDGMENT DAY. The verse clearly states that judgment "came" by the offence of one man, Adam. The clear meaning of the statement is that because of the sin of Adam, he was judged wrong in the sight of God and, accordingly, he was condemned to death. That is to say, judgment was rendered upon Adam and subsequently the entire

human family. We have already been judged as sinners with the condemnation of death as the consequence.

Everyone knows that we are all sinners. This knowledge can only come from the fact that a determination has already been made as to whether we are saved or lost. The Lord himself, in Jn. 3:18, states this same fact. "He that believeth on him is not condemned: but he that believeth not is condemned already. There is no need or purpose for some future judgment day at which time it is presumed that God will tell us whether we are saved or lost. That judgment has already been rendered as far back as Eden.

Now we can be justified by faith and the condemnation lifted. That is the opportunity we have in Christ through faith in him. Without that we all stand judged as sinners with death as our penalty.

THURSDAY. ROM. 5: 19. THE TWO ADAMS PRODUCED DIFFERENT RESULTS WITH THEIR LIVES.

SCRIPTURE.

V19. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

COMMENTS.

When Adam disobeyed the will of God, it set in motion the process by which all of his future posterity would be sinners just like him. I believe that comes about because of a biological change in his entire human composition and nature. We know that we have sinful blood; that is, blood that is corrupt and ultimately leads to our death. That was not the case at the time of Adam's creation but it came about by way of his sinful act. Thus it has passed on to all men.

Conversely, When Christ came, not born of Adam's sinful blood but by the blood of God produced by the divine overshadowing of Mary by the Holy Ghost, his life of obedience brought about the possibility of the process of righteousness passing unto all men who believe in his atoning work. Thus we are cleansed by the blood of Christ from the sin and corruptibility which indwelt our lives by being the offspring of Adam, and now by our obedience unto his will, condemnation is lifted and we have the hope of eternal life by faith in him.

FRIDAY. ROM. 5:20-21. GRACE IS THE MEANS OF BRINGING US TO CHRIST.

SCRIPTURES.

V20. Moreover the law entered that the offence might abound. But where sin abounded, grace did much more abound: 21. That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

COMMENTS.

When the law came and declared that certain functions of life were unacceptable to God, then sin became visible. The very fact that God said not to do some things, made disobedience to that will of God a sin.

But the grace of God has now been manifest through the love of God shown at calvary and now we can have our condemnation lifted through faith in Christ. Grace is much more capable of bringing us back to God than sin is holding us away from him. It is a matter of our obedience to the righteous will of God.

SUMMARY.

We must not overlook the “big picture” of these verses. That picture is about the greatness, all-encompassing, universally applicable gift of righteousness which transmits unto the benefit of all who believe on Christ, that measure of grace (love, forgiveness, kindness, etc.) that enables a person to become justified from all sin and its consequences. Thus what we inherently received from Adam has been set aside in Christ through the loving mercy which he has offered and which is able to transform our hearts unto the righteousness of his will. This grace reigns only through righteousness (righteous living) and not while continuing in a sinful, unrepentant life.

Judgment that came upon us through Adam’s transgression is final for all time. It can only be lifted when we come to Christ, who by his eternal mercies will forgive all who believe on him. The contrast Paul makes in these verses is simply that we obtained our sinful nature from Adam and we can obtain a righteous nature only through Christ by the grace he has shown.

QUESTIONS

1. Who bears the responsibility for bringing sin into the world?
2. Who bears the responsibility for sin being in our own lives?
3. Discuss the process of judgment upon all mankind.
4. What is grace and how do we receive of it?
5. What does grace have the capacity to do in our lives?