

Romans Series

Lesson #61

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Dean Bible Ministries

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The Epistle to the ROMANS

Why Every Human is Guilty of Adam's Original Sin

Romans 5:12–15



Begins a Comparison and Contrast of Adam and Christ

Rom. 5:12, “Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned—

Relation between sin and death

Rom. 5:13, “(For until the law sin was in the world, but sin is not imputed when there is no law.

Rom. 5:14, “Nevertheless death reigned from Adam to Moses, even over those who had not sinned according to the likeness of the transgression of Adam, who is a type of Him who was to come.”

Contrasts Adam's Sin and Grace Through Christ

Rom. 5:15, “But the free gift is not like the offense. For if by the one man's offense many died, much more the grace of God and the gift by the grace of the one Man, Jesus Christ, abounded to many.

Rom. 5:16, “And the gift is not like that which came through the one who sinned. For the judgment which came from one offense resulted in condemnation, but the free gift which came from many offenses resulted in justification.

Rom. 5:17, “For if by the one man's offense death reigned through the one, much more those who receive abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.)”

Connects Adam's Sin and Condemnation with Christ's Obedience and Justification

Rom. 5:18, "Therefore, as through one man's offense judgment came to all men, resulting in condemnation, even so through one Man's righteous act the free gift came to all men, resulting in justification of life."

Rom. 5:19, "For as by one man's disobedience many were made sinners, so also by one Man's obedience many will be made righteous."

How did death spread to all men?

Rom. 5:12, “Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned—”

Διὰ τοῦτο *dia touto*

For this reason

Describes the ground, motive or cause of something. This section amplifies or expands on the previous section and gives a conclusion to the entire first section of the epistle, 1:18–5:21.

Rom. 5:12, “Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned—”

ὡ[σπερ *hosper* just as,

**Διὰ τοῦτο *dia tou*
For this reason**

**Describes the gro
cause of somethir**

**amplifies or expands on the
previous section and gives a
conclusion to the entire first
section of the epistle, 1:18–5:21.**

**This introduces a comparison and
contrast between the first Adam and
the Second Adam, this comparison is
found in vv. 12, 18, 19, 21.**

“AND IN THIS MANNER DEATH SPREAD TO ALL MEN BECAUSE ALL SINNED” [in Adam positionally]

- 1. The reason for death is sin.**
- 2. The sin of one man enters the whole world.**
- 3. This sin brings death not to only the one, but to the whole.**
- 4. The three aorist tense verbs indicate that the entire human race is viewed as sinning in Adam's one sin.**

“. . . and thus death spread to all men, because all sinned –”

“ . . . and thus death spread to all men, because all sinned –”

καὶ. οὕτω, *kai houtos,*

and in this manner [to follow] death spread to all men, because all sinned.

“ . . . and thus death spread to all men, because all sinned –”

εαφη ω-| *Epi o*

και. ου[τω, και ουτως,

and in this manner [to follow] death spread to all men, because all sinned.

Two views on how transmission occurred:

Seminalism: The entire human race, body and soul, was genetically present in Adam. Thus God considered every human being to be physically participating in Adam's original sin, and thus receiving the same penalty. This view is usually connected to a Traducianist view of the transmission of the soul.

Federalism: The view that Adam stood as the head and representative of the human race, Adam's decisions were on behalf of all humanity. God viewed Adam's sin as the act of all people through representation, and thus Adam's penalty is judicially imputed to all mankind. This view is most consistently linked to the Creationist view of the origin and transmission of the soul.

VIEWES OF THE IMPUTATION OF SIN

Views	Romans 5:12	Adam	Humanity	Modern Adherents
Pelagian View	People incur death when they sin after Adam's example	Sin affected Adam alone	No one affected by Adam's sin	Unitarians R. C. have a semi-Pelagian view
Arminian View	All people consent to Adam's sin —then sin is imputed	Adam sinned and partially affected humanity	Depravity is not total; people received corrupt nature from Adam but not guilt or culpability.	Methodists Wesleyans Pentecostals Holiness groups

	imputed	humanity		groups
Federal View	Sin is imputed to humanity because of Adam's sin	Adam alone sinned but human race affected	Depravity is total; sin and guilt are imputed	Presbyterians Others holding to Covenant theology
Augustinian View	Sin is imputed to humanity because of Adam's sin	Humanity sinned in Adam	Depravity is total; sin and guilt are imputed	Reformers Later Calvinists

Four Questions:

- 1. What is sin?**
- 2. What is the penalty for sin?**
- 3. What is the sin nature's relationship to the corporeal human body?**
- 4. And how is this passed on?**