

**Heb 7:9, “In a manner of speaking, even Levi, who receives tithes, paid tithes through Abraham,**

**Heb 7:10, “for he was still in the loins of his father when Melchizedek met him.”**

**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 –”**

**Seminalism:** The entire human race, body and soul, was genetically present in Adam. 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. This view is most consistently linked to the Creationist view of the origin and transmission of the soul.

**Adam's original sin [AOS].** The first act of willful disobedience to God committed by the first man, Adam (Gen. 3:6–7) in the Garden of Eden.

## VIEWES OF THE IMPUTATION OF SIN

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

			guilt or culpability.	
<b>Federal View</b>	<b>Sin is imputed to humanity because of Adam's sin.</b>	<b>Adam alone sinned but human race affected</b>	<b>Depravity is total; sin and guilt are imputed.</b>	<b>Presbyterians Others holding to Covenant theology</b>
<b>Augustinian View</b>	<b>Sin is imputed to humanity because of Adam's sin.</b>	<b>Humanity sinned in Adam.</b>	<b>Depravity is total; sin and guilt are imputed.</b>	<b>Reformers, later Calvinists</b>

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Διὰ τοῦτο *dia touto* 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.

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the epistle, 1:18–5:21.

ὥσπερ *hosper* just as, this introduces a comparison and contrast between the first Adam and the Second Adam, this comparison is found in vv 12, 18, 19, 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 –”

ἄνθρωπος *ánthrōpos*; generic term for human being. From the context this is Adam even though he is not named until v. 14

conclus

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** –”

ἁμαρτία *hamartía*; 3× in v 12  
“missing the mark, missing the standard of God’s character, God’s righteousness. Sin isn’t defined by its impact on human relations or human standards, but divine standards.”

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**παράβασις *parábasis*; offense, from a v. meaning to transgress, break the law, (Rom. 2:23; 4:15; 5:14; Gal. 3:19; 1 Tim. 2:14; Heb. 2:2; 9:15)**

**παράπτωμα *paráptōma*; “to fall by the  
wayside.” Transgress, a violation of moral  
standards, wrongdoing.” (19× in the New  
Testament, 5× in Rom 5.)**

παρακοή *parakoé*; “act of disobedience”