

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 –”

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* 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 –”

Διὰ τοῦ
ground,

This sec
the prev
conclus

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.

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

Sin

Death

Death

Sin

Sin
Death
Death
Sin

The image features a dark blue background. In the upper-left quadrant, there is a graphic consisting of two large, overlapping 'X' shapes. The first 'X' is formed by two red lines, and the second 'X' is formed by two light green lines. The red 'X' is positioned slightly behind and to the left of the green 'X'. The word 'Sin' is written in white, bold, sans-serif font at the top-left and bottom-left ends of the red 'X'. The word 'Death' is written in white, bold, sans-serif font at the top-right and bottom-right ends of the green 'X'.

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, *dia* with a gen indicates means, through the means of one man

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

the epistle, 1:18–5:21.

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εἰσέρχομαι *eisérchomai*; aor act ind (deponent), 3s; “to go into, to enter.” This depicts sin entering through the front door; i.e., one single entry point.

human relations or human standards, but divine standards.”

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ἁμαρτάνω *hamartánō*; aor act ind, 3p “to sin, miss the mark”

- 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.**

Rom 3:23, “For all have sinned and fall short of the glory of God,”

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

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

καὶ οὕτως *kai houtos*,

and in this manner [to follow] death
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ἐφ' ᾧ *Epi o*

5. 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

			guilt or culpability.	
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:

What is sin?

What is the penalty for sin?

What is the sin nature's relationship to the corporeal human body?

And how is this passed on?

Hebrew Words for Sin

הַחֲטָא *ḥeṭ'āh*, חָטָא *ḥāṭā*: “to miss the mark,
to wrong, to sin, to lead into sin, to purify
from sin, to free from sin.”

Jdg 20:16, “Among all this people were seven hundred select men who were left-handed; every one could sling a stone at a hair’s breadth and not miss.”

Prov 19:2, “Also it is not good for a soul to be without knowledge, and he sins who hastens with his feet.”

**Prov 8:36, “But he who sins against Me
wrongs his own soul; all those who hate
Me love death.”**

עֲשָׂוֶּה *peša*: “transgression, rebellion.”

Though it can be a transgression of one individual against another (Gen. 31:36; 50:17; Ex. 22:9[8]); or of one nation against another (Amos 1:3, 6, 9, 11, 13; 2:1); this word primarily expresses a rebellion against God and His laws (Isa. 58:1; 59:12; Amos 5:12).

יָצַח *āwōn*; “iniquity, evil, guilt, punishment.” This is one of the four main words indicating sin in the Old Testament. This word indicates sin that is particularly evil, since it strongly conveys the idea of twisting or perverting deliberately.

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.”

**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”

**πλάνη *plane*; “wandering out of the way,”
used figuratively for error, 1 Thess 2:3;
2 Thess 2:11; Eph 4:14, 2 Pet 3:17.**

**ἀνομία *anomia*; “lawless,” 1 John 3:4;
Rom 4:7**

**ἀδικία *adikía*; “unrighteousness, unjust,”
1 John 5:17, “all *adikia* is sin.”**

**παράνομία *paranomía*; “contrary to law,
transgression”**