

# Romans Series

## Lesson #60

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Dean Bible Ministries

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# The Epistle to the ROMANS

## How Sin Gets Transmitted

### 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.**

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**ὡ[σπερ *hosper* just as,**

**Διὰ τοῦτο *dia tou***

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cause of something**

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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].**

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**Chiasmus**

**Sin  
Death  
Death  
Sin**

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For this reason**

***dia,, dia***

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

Rom. 5:12, “Therefore, just as through one man [the] 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

*dia,, dia*

with a gen indicates means,

ἡ ἁμαρτία, *he hamartia*

of one man

“the sin” sing.

the article distinguishes the sin of Adam from all other sin.

To miss the mark, Rom. 3:23

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

Διὰ τοῦτο *dia touto*

εἰσέρχομαι *eisérchomai*;

aor act ind (deponent), 3s;  
“to go into, to enter”

Inceptive aorist: the  
beginning of an action

This depicts sin entering  
through the front door; i.e.,  
one single entry point.

*dia,, dia*

with a gen indicates means,  
*martia*

of one man

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διέρχομαι *diérchomai*; aor act ind  
(dep), 3s; “to come through, pass  
through, used of things like a  
sword piercing through a body, or  
of Christ who passes through the  
heavens, or of someone traveling  
through surrounding areas.”

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

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Sin isn't defined by its impact on human  
relations or human standards, but Divine  
standards.

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Inceptive aorist: the beginning of an action

This comes through one sin

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

the traveling areas.”

relations of human standards, but divine standards.”