

# Relationships by Faith – Lessons 9 & 10

An Introduction to Reckoning  
in Romans 6:  
Romans Chapter 5

## The Believer's Adjustment to the Justice of God

- *Psalms 32:5 I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah.*
- *I Cor 11:31 But if we judge ourselves rightly, we should not be judged.*
- *1 John 1:9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all other unrighteousness*

## Joining God's Family

- Ephesians 2:8 *For by grace you are saved through faith; and that not of yourselves, it is the gift of God; 9 not as a result of how good we act, so that no one may boast.*
- Rom. 11:6, *"But if it is by grace, it is no longer on the basis of how good we are, otherwise grace is no longer grace."*
- Gal. 2:21, *"I do not nullify the grace of God; for if righteousness comes through following rules, then Christ died needlessly."*

- *Gal. 3:24, "Therefore the rules of the Jewish Law has become our tutor to lead us to Christ, that we may be justified by trusting."*
- *1 Corinthians 3:11 There is nothing else salvation can be built upon, only Jesus Christ.'*
- *John 3:16, "For God so loved the world, that He gave His uniquely born Son, that whoever trusts in Him should not perish, but have eternal life."*
- *"Trust in the Lord Jesus Christ and you will be saved" Acts 16:31*

# Romans 5:12-21 Explains this...

- John 3:3,5,6 (YLT)

3 Jesus answered and said to him, 'Verily, verily, I say to thee, If any one may not be born from above, he is not able to see the Kingdom-reign of God;'

5 ... he is not able to enter into the Kingdom-reign of God;

6 that which hath been born of the flesh is flesh, and that which hath been born of the Spirit is spirit.

# Romans 5:12-21

## Explains...

- Romans 8:9 (YLT)

And ye are not in the flesh, but in the Spirit, if indeed the Spirit of God doth dwell in you; and if any one hath not the Spirit of Christ—this one is not His.

# Romans 5:12-21

## Explains...

- Colossians 3:5 (YLT)

5 Put to death, then, your members that are upon the earth— whoredom, uncleanness, passion, evil desire, and the covetousness, which is idolatry—

# Romans 5:12-21

## Explains...

- 1 Corinthians 2:12 (YLT)

12 And we the spirit of the world did not receive, but the Spirit that is of God, that we may know the things conferred by God on us,



# Romans 5:12-21

## Explains...

- . Romans 5:14
- . but the death did reign from Adam till Moses, even upon those not having sinned in the likeness of Adam's transgression, who is a type of him who is coming.

# Romans 5:12-21

## Explains...

- Romans 8:1-17 (YLT)

1 There is, then, now no condemnation to those in Christ Jesus, who walk not according to the flesh, but according to the Spirit;

2 for the law of the Spirit of the life in Christ Jesus did set me free from the law of the sin and of the death;

3 for what the law was not able to do, in that it was weak through the flesh, God, His own Son having sent in the likeness of sinful flesh, and for sin, did condemn the sin in the flesh,

4 that the righteousness of the law may be fulfilled in us, who do not walk according to the flesh, but according to the Spirit.

5 For those who are according to the flesh, the things of the flesh do mind; and those according to the Spirit, the things of the Spirit;

6 for the mind of the flesh is death, and the mind of the Spirit—life and peace;

7 because the mind of the flesh is enmity to God, for to the law of God it doth not subject itself,

8 for neither is it able; and those who are in the flesh are not able to please God.

# Taxonomy

- KINGDOM
- PHYLUM
- CLASS
- ORDER
- FAMILY
- GENUS
- SPECIES

# Taxonomy

|         |           |             |            |
|---------|-----------|-------------|------------|
| Kingdom | Animal    | Animal      | Animal     |
| Phylum  | Chordate  | Chordate    | Arthropoda |
| Class   | Mammal    | Mammal      | Insect     |
| Order   | Primates  | Primates    | Diptera    |
| Family  | Hominidae | Pongidae    | Muscidae   |
| Genus   | Homo      | Pan         | Musca      |
| Species | sapien    | troglodytes | domestica  |

# Romans 5:12-21

- . “This is one of the great theological passages in the Bible; but because upon it Christians have erected the doctrine of original sin, it is for Jewish people one of the most problematic.
- . Pivotal in chapters 1–8 of Romans, it looks backward to 3:21–5:11, where God’s means of considering people righteous (first mentioned at 1:17) through [Jesus] is proclaimed, and forward to 6:1–8:39, where [Paul] elaborates the consequences for the individual believer of what [Jesus] has accomplished.” (JNTC)

# Romans 5:12-21

- Preview

Verse 12: Sin and Death enter the Cosmos

Verse 13: Sin is Defined by the Law

Verse 14: Death Before the Law?

Verse 15: The Offense vs. the Gift

Verse 16: Condemnation vs. Righteousness

# Romans 5:12-21 • Preview

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Verse 17: Death Reigns vs. Life  
Reigning

Verse 18: From the One to the  
innumerable

Verse 19: Disobedience vs. Obedience

Verse 20: Law vs. Grace

Verse 21: Sin Reigns in Death vs.  
Grace/Righteousness Reigns in Life



# Romans 5:12-21

## Introduction

- . Some theologians assert that the people and events described in Genesis are Hebrew myths and fables designed to teach ethical principles.
- . If this is true, then the divine policy established in Romans 5:12 sends people to the Lake of Fire because of an alleged association with a mythological character. (Griffin)

# Romans 5:12-21

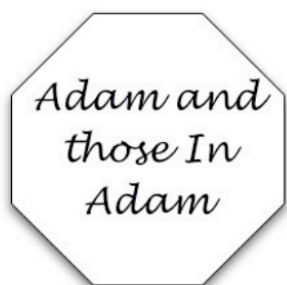
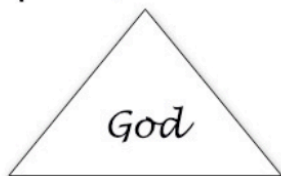
## Introduction

- . Many theologians attempt to explain this section as a “Compare and Contrast” argument to show us how great Jesus Christ is.
- . Few recognize this section as historical fact, as a description of all humanity as seen from God’s perspective.

# Romans 5:12-21

## Introduction

*God Sees All the  
People of the World*



# Romans 5:12-21

## Introduction

- . Adam and Christ are the focus here.
- . After four and one-half chapters on the Gentiles and the Jews; and sinning, Sin and salvation; the discussion is now focusing on the common link to all of this.
- . Paul presents both Adam and Christ as ‘representative figures’ whose acts determine the destiny of all who belong to them.

## Romans 5:12-21 (YLT)

- 12 “because of this, even as through one man the sin did enter into the world,

and through the sin the death; and thus to all men the death did pass through, for that all did sin; 13 for till law sin was in the world: and sin is not reckoned when there is not law; 14 but the death did reign from Adam till Moses, even upon those not having sinned in the likeness of Adam's transgression, who is a type of him who is coming.

## Romans 5:12-21 (YLT)

- 15 But, not as the offence so also is the free gift; for if by the offence of the one the many did die, much more did the grace of God, and the free gift in grace of the one man Jesus Christ, abound to the many; 16 and not as through one who did sin is the free gift, for the judgment indeed is of one to condemnation, but the gift is of many offences to a declaration of 'Righteous,'

## Romans 5:12-21 (YLT)

• 17 for if by the offence of the one the death did reign through the one, much more those, who the abundance of the grace and of the free gift of the righteousness are receiving, in life shall reign through the one—Jesus Christ. 18 So, then, as through one offence to all men it is to condemnation, so also through one declaration of ‘Righteous’ it is to all men to justification of life;

# Romans 5:12-21 (YLT)

• 19 for as through the disobedience of the one man, the many were constituted sinners: so also through the obedience of the one, shall the many be constituted righteous. 20 And law came in, that the offence might abound, and where the sin did abound, the grace did overabound, 21 that even as the sin did reign in the death, so also the grace may reign, through righteousness, to life age-during, through Jesus Christ our Lord.”



# Romans 5:12-21

## Overview

- Paul begins a detailed (and difficult) comparison of Adam and Christ (cf. 1 Cor. 15:22, 45–49).
- In dealing with the first man he is concerned with his first sin and the species wide consequences that followed.
- All mankind is affected by what Adam did.
- Over against that Paul sets the saving work of Christ.
- Just as Adam was the head of a species of sinners, so Christ is the head of a new species composed of the redeemed people of God.

# Romans 5:12-21

## Overview

- . The argument is very condensed, and many alternative interpretations, and even translations have been made of this paragraph, so we must allow for the possibility that Paul's meaning may at some point be other than we think.
- . But we must not exaggerate this.
- . The main lines of the argument are clear.
- . It is an important section, and indeed Nygren calls it "the point where all the lines of (Paul's) thinking converge, both those of the preceding chapters and those of the chapters that follow."

# Romans 5:12-21

## Overview

- Paul begins to compare Adam and Christ in verse 12, but suddenly breaks off his sentence to go into another topic to head off objections. (vv. 13–14).
- He makes it clear that there are profound dissimilarities between Christ and Adam (vv. 15– 17), and in verse 18 he returns to succinctly complete the thought of the unfinished sentence of verse 12.
- To this he adds an explanation (v. 19) and a little section on the law (vv. 20–21).

# Romans 5:12-21

## Overview

- . There is an objectivity to this section that we should not miss.
- . In verses 1–11 and again in 6:1–9 the pronoun “we” is constant, but in 5:12–21 there is not one “we”.
- . Paul is concentrating on objective [historical] facts, irrespective of our participation.  
(Pillar Commentary)

# Romans 5:12-21

## Introduction

- The Two Men:
- Just as Adam has sinned, and through his sin, brought sin and death to all who belong to him (12a, 18a, 19a), so also Christ has obeyed, and through his obedience brought righteousness and life to all who belong to him (18b, 19b).
- The emphasis lies on the 'so also' part of the comparison.

# Romans 5:12-21

## Introduction

- . In the remainder of the chapter the apostle shows that as all men were included in Adam, so also “all men,” all who belong to Christ are included in Christ.
- . The parallel of Adam to Christ is, however, mainly one of contrast, as now becomes very clear.
- . “For if, by reason of the trespass of the one the many died, much more did God’s grace, and the gift that comes by the grace of this one man, Jesus Christ, overflow to the many.”

# Romans 5:12-21

## Introduction

- . Adam's transgression brought condemnation.
- . Christ's voluntary sacrifice of himself for his people brought justification issuing in life.
- . Moreover, grace is ever far more effective than sin.
- . "Where sin increased, grace increased all the more."

# Romans 5:12-21

## Introduction

- . Did grace merely offset sin and death, so that mankind returned to the state of innocence, that of Adam before the fall?
- . On the contrary, grace changed death into a gain, substituted righteousness for sin, and everlasting life for death.
- . All this “through Jesus Christ our Lord”.



# Romans 5:12-21

## Introduction

- . Believers can be certain of living eternally because we have been transferred into this new realm in which grace and life reign (21).
- . This teaching of the certainty of life in Christ supports what Paul has taught in 5:1–11.
- . We can be sure of final salvation (9–10) because our relationship to Christ guarantees that we will ‘reign in life’ (17).

# Romans 5:12-21

## Introduction

- . Paul, in speaking about Sin and Death, does not view people individually, as if each person were comparable to a grain of sand on the seashore, but of man as belonging to the beach.
- . Especially in this present day and age, with its emphasis on the individual, it is well to be reminded of the truth expressed in the words which, in a former generation, were impressed even upon the minds of children:
  - . “In Adam’s Fall We Sinned All”

# Romans 5:12-21

## Introduction

- This chapter teaches not only the inclusion of all those who belong to Adam (the entire human race) in Adam's guilt, but also the inclusion of all who belong to Christ, in the salvation purchased by his blood (verses 18, 19; cf. II Cor. 5:19; Eph. 1:3–7; Phil. 3:9; Col. 3:1, 3), and that this salvation is God's free gift to all who by faith are willing to accept it.

# Romans 5:12-21

## Introduction

- . Paul assumes the truth of Adam's sin and the reign of death that it introduced, a doctrine found elsewhere with varying emphases in Jewish literature.
- . What Paul wants to teach us here is that Christ's giving of himself on the cross has similarly established a reign—but a reign of life rather than death, of grace (see vs 15–17, 21) rather than of just deserts.

# Romans 5:12-21

## Introduction

- Paul asserts in v18 that the effects of both Adam's act and Christ's extends to all men.
- Yet Paul elsewhere plainly repudiates the idea that all people will be saved (e.g. Rom. 2:12; 2 Thes. 1:8–9), and v 17 also makes clear that it is only those who receive God's abundant provision of grace and the gift of righteousness who will reign in life.

# Romans 5:12-21

## Introduction

- Paul breaks off the comparison he began in v12 to insert two digressions, vs 13–14 and vs 15– 17.
- The first guards Paul's teaching in v12 about the universality of death from the possible objection that people could not be held responsible for their sins if they did not 'transgress' the law of Moses (3:20 and 4:15).
- Paul responds simply by asserting the reality of universal death throughout the time before the giving of the law through Moses.

# Romans 5:12-21

## Introduction

- The second digression (15–17) highlights two points of contrast between Adam and Christ.
- There is, first, a contrast in the effect of their actions: Adam's trespass brought condemnation (16) and death (17); Christ has brought justification (16) and righteousness (17).
- Secondly, there is a contrast in the power of these acts.
- Adam's act has certainly been powerful enough, bringing as it has, sin, death and misery on all the world.

# Romans 5:12-21

## Introduction

- . But, Paul asserts, how much more powerful is Christ's act and its effects (15, 17).
- . This is because the grace of God is at work through Christ, and God's grace has power to more than conquer any act of Adam's.



# Romans 5:12-21

## Introduction

- In vs 18–19 Paul finally states the full comparison between Adam and Christ.
- The verses are parallel, each of them comparing the way in which Adam's trespass/disobedience has brought condemnation and sinfulness to the way in which Christ's one act of righteousness/obedience has brought justification and righteousness.
- But doestheparallelbetweenthemexten  
dto the universal effects of these  
results?

# Romans 5:12-21

## Introduction

- . Therefore, we must understand the universalism of v 18 in terms of the representative significance of each individual: the effects of Christ's action extend to all who belong to him, just as the effects of Adam's action extend to all who belong to him. (The 'many')
- . All people, without exception, belong to Adam (12); but only those who come to faith, who 'receive the gift', belong to Christ (see also 1 Cor. 15:22–23).

# Romans 5:12-21

## Introduction

- The paragraph concludes with a further remark about the law (20) and a final summing up.
- The fact that Paul again mentions the law (also vs 13–14) reveals how much Paul is preoccupied with ‘Jewish’ issues in Romans as he contemplates the Legalists’ attempts to corrupt the Gospel message to the Pagans with Jewish Law.
- His point here is that the law of Moses has done nothing to change the situation of sin and death introduced into the world by Adam.

# Romans 5:12-21

## Introduction

- Indeed, the law only defined “sins”, increasing the trespass by turning sin against God into a more serious rebellion against his explicit commands (see the comments on 4:15).
- Yet even where sin thus ‘increased’, God’s grace increased all the more.
- As a result, Paul concludes, the reign of death has been replaced by the reign of grace for those who are in Christ, bringing to us a new status of righteousness (cf. 3:21–4:25) and leading inevitably to eternal life through Jesus Christ our Lord.

# Romans 5:12-21

## Introduction

- . “This profound and most weighty section has occasioned an immense deal of critical and theological discussion, in which every point, and almost every clause, has been contested.”  
(Critical Commentary)
- . So, we will examine every point and every clause...

# Romans 5:12

- Romans 5:12 (ESV)

12 Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned—

# Romans 5:12 (YLT)

- because of this, even as through one man the sin did enter into the world, and through the sin the death; and thus to all men the death did pass through, for that all did sin

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# Romans 5:12, What's Different?

- (ESV) Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned—
- (YLT) because of this, even as through one man the sin did enter into the world, and through the sin the death; and thus to all men the death did pass through, for that all did sin --



# Romans 5:12 Corrected and Expanded

- Just as through one man [Adam] the sin nature entered into the world and the death [spiritual; resulting in separation from God] through the sin, and so the spiritual death [separation from God because of a sinful nature] spread throughout all men [by means of human procreation at conception], because all mankind [seminally] sinned when Adam sinned.

# Romans 5:12 Introduction

- Paul did not call Adam and Christ by name when he first spoke of them but referred to each as “one man.”
- He thereby stressed the unity of the federal head with those under each one’s authority who are also “men” (i.e., people).
- We could interpret this verse as meaning that Adam only set a bad example for mankind that everyone has followed if we did not continue reading.
- But, Adam’s sin had a more direct and powerful effect than that of just a bad example (v. 15).

# Romans 5:12 Introduction

- . Paul personified sin presenting it as an evil power, an entity unto itself.
- . Why did Paul and God hold Adam responsible for the sinfulness of the race when it was really Eve who sinned first?
- . They did so because Adam was the person in authority over and therefore responsible for Eve (Gen. 2:18–23).

# Romans 5:12 Introduction

- Genesis 2:16-17 (YLT)

16 And Jehovah God layeth a charge on the man, saying, 'Of every tree of the garden eating thou dost eat;

17 and of the tree of knowledge of good and evil, thou dost not eat of it, for in the day of thine eating of it—dying thou dost die.'

- 1 Timothy 2:13-14 (YLT)

13 for Adam was first formed, then Eve, 14 and Adam was not deceived, but the woman, having been deceived, into transgression came,

# Romans 5:12 Introduction

- . Paul compared the manner in which The Death entered the world, through the sin, and the manner in which it spread to everyone, also through The Death.
- . The Death is universal; it is part of every individual born alive into this world.
- . The Death is the absence of Spiritual Life.
- . Its natural consequence is Physical Death.

# Romans 5:12 Introduction

- . “World” here is kosmos (κοσμος).
- . Sin originated with the Devil, who in rebelling against God contracted his sinful nature.
- . Adam in his disobedience opened his mouth, through which sin entered the human race.
- . By sin, death entered the race, physical and spiritual.
- . The literal Greek which follows is, “And thus into all men the death came throughout.”

# Romans 5:12 Introduction

- . “That is, when death entered the species, it went throughout the species, affecting everyone.
- . The reason why death affects all, Paul says, is that all sinned.
- . Here Adam is looked upon as the federal head of the race, and that when he sinned, all of humanity sinned in him. (Wuest)

# Romans 5:12 Introduction

- . 1 Corinthians 15:22 (YLT)  
22 for even as in Adam all die, so also in the Christ all shall be made alive,
- . 1 Corinthians 15:45 (YLT)  
45 so also it hath been written, 'The first man Adam became a living creature,' the last Adam is for a life-giving spirit,



# Romans 5:12 Introduction

- . It is Adam's initial sin that constituted him a sinner in which all human beings participated, and which brings death upon all.
- . In other words, we are sinners, not because we have committed acts of sin, but because Adam sinned. (Wuest)

# Romans 5:12 Introduction

- And so death passed throughout all men(και οὕτως εἰς παντας ἄνθρωπους διηλθεν [kai houtōs eis pantas anthrōpous diēlthen]).
  - By “death” in verses 17 and 21 eternal death is Paul’s idea and that lurks constantly behind physical death with Paul.

# Romans 5:12 Introduction

- For that all sinned (ἐφ ᾧ πάντες ἥμαρτον [ep̄ hōi pantes hēmarton]).
- aorist active indicative of ἁμαρτανω [hamartanō], gathering up in this one tense the history of all mankind in this one act of sin.
- “Therefore (because of this),” [dia touto]).

# Romans 5:12

- . Because of what?
- . Romans Chapters 1-5
- . Romans 1:18-19 (NASB95)
  - 18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness ...
  - 19 because that which is known about God is evident within them; for God made it evident to them.
- “Therefore (because of this),”

# Romans 5:12

- Because of what?
- Romans 2:11-12 (NASB95)  
11 For there is no partiality with God.  
12 For all who have sinned without the Law will also perish without the Law, and all who have sinned under the Law will be judged by the Law;
- “Therefore (because of this),”

# Romans 5:12

- Because of what?
- Romans 2:23 (NASB95)  
23 You who boast in the Law, through your breaking the Law, do you dishonor God?
- “Therefore (because of this),”

# Romans 5:12

- Because of what?
- Romans 3:9 - “both Jews and Gentiles are all under sin;”
- Romans 3:10 - “as it stands written, “There is no Jew or Gentile who is righteous, no not even one;”
- “Therefore (because of this),”

# Romans 5:12

- Because of what?
- Romans 3:11 - “There is no Jew or Gentile who understands, there is no Jew or Gentile who seeks for God.”
- Romans 3:23 -- “for all Jews and Gentiles have sinned and fallen short of the glory of God.”
- “Therefore (because of this),”



# Romans 5:12 • Because of what?

- Romans 3:29-30 (NASB95)

29 Or is God the God of Jews only? Is He not the God of Gentiles also? Yes, of Gentiles also,

30 since indeed God who will justify the circumcised by faith and the uncircumcised through faith is one.

- “Therefore (because of this),”

# Romans 5:12

- Because of what?
- Romans 4:24-25 (NASB95)  
..., to whom it will be credited, as those who believe in Him who raised Jesus our Lord from the dead,  
He who was delivered over because of our transgressions, and was raised because of our justification.
- “Therefore • (because of this),”

## Romans 5:8-11 Romans 5:8-11 (NASB95)

- Because of what?

8 But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us.

9 Much more then, having now been justified by His blood, we shall be saved from the wrath of God through Him.

- “Therefore (because of this),”

# Romans 5:12

- • Because of what?

- 10 For if while we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be delivered by His life.

11 And not only this, but we also exult in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

- “Therefore (because of this),”

# Romans 5:12

- Because of what?
- Review of 5:1-10:
- while we were yet sinners, Christ died for us.
- having now been justified by His blood, we shall be saved from the wrath
- while we were enemies we were reconciled
- we have now received the reconciliation.
- “Therefore (because of this),”

# Romans 5:12

- “Therefore,” that is, in view of the fact that all mankind sins, which is evidence that all mankind is UNDER Sin, and reconciliation is in Christ’s sacrifice, let’s explain how it happened and what it means...
- “even as (just as)”

# Romans 5:12

- “Even as” statements require a “so also” conclusion, that, in this verse is cut off, left out – “Even as this, so as that”, or “Just as this, so also that”
- Paul’s reasoning may at first seem somewhat difficult to follow.
- He starts the sentence but does not complete it.
- Why?
- “evenas (just as)”

# Romans 5:12

- He begin sby saying,
- Therefore, just as through one man sin entered the world, and death through sin, and so death spread to all mankind, since all sinned -, and then, instead of completing this statement with a “so also”, he breaks it off.
- “even as (just as)”



# Romans 5:12

- Not until he reaches verse 18 does he return to the sentence he started to write.
- He reproduces its thought in a modified form:
  - “Consequently, as one trespass resulted in condemnation for all,” and then he finally, in substance, completes the sentence as follows, “... so also one act of righteousness resulted for all men in justification issuing in life.”
  - “even as (just as)”

# Romans 5:12 • Why?

- He breaks it off so he can establish some facts to head off some obvious objections to his statement that we “all sinned when Adam sinned”.

We will see those facts in verses 13-14.

- “through one man”

- . In what sense is it to be understood that through Adam’s fall sin entered the world?
- . Is it in the sense that everyone learned to sin from Adam and became sinners like Adam?
- . Or, is it that those who were born inherited their sinful nature from Adam, and as a natural result, committed sins?

# Romans 5:12

- “through one man”

Adam, who disobeyed God’s command in the Garden of Eden not to eat from the tree of the knowledge of good and evil (Genesis 2:17, 3:6)

1 Timothy 2:13-14 (YLT)

13 for Adam was first formed, then Eve,  
14 and Adam was not deceived, but the woman, having been deceived, into transgression came,

- . Job 31:33 (YLT)  
33 If I have covered as Adam my transgressions, To hide in my bosom mine iniquity,
- . Isaiah 43:27 (YLT)  
27 Thy first father sinned, And thine interpreters transgressed against me,
- . Hosea 6:7 (YLT)  
7 And they, as Adam, transgressed a covenant, There they dealt treacherously against me.

- “through one man”
- “Many have taken Paul to mean that Adam’s sin in some way brought the penalty of death not only on himself but on all his posterity.
- All sinned in this case means “all sinned in Adam”; “Adam’s sin is the sin of all”.

# Romans 5:12

- Such a view is not wildly popular in our highly individualistic age...”
- “through one man”
  - . “A second explanation is that of Calvin; he maintains that Adam “corrupted, vitiated, depraved, and ruined our nature....”
  - . We have, therefore, all sinned, because we are all imbued with natural corruption.”
  - . Essentially the same point of view may be expressed in terms more acceptable today; we all sin, but our sin is the result of tendencies we inherit”.

# Romans 5:12

- “through one man”

Such views recognize the fact that we are sinful and that we are punished because we are sinful, but they trace the origin of our sinfulness to our human nature.

The older forms of this view saw that human nature as changed for the worse by what Adam did (original sin).

- “through one man”
  - . A third view puts the emphasis on the unqualified statement, all sinned.
  - . This must, its adherents maintain, refer to an individual activity; we all follow Adam’s example, but our sin is our own.
  - . This was put in a memorable phrase by an ancient writer, “each of us has been the Adam of his own soul” (2 Bar. 54:19).

# Romans 5:12

- “through one man”

Cranfield argues for the meaning “men’s sinning in their own persons but as a result of the corrupt nature inherited from Adam”, which combines the second and third views.

- Some variant of the view that we have all actively committed sin of our own and that this is blameworthy is most widely held today.

- This appeals to modern people and it is, of course, true, but whether it is what Paul means is quite another thing.



# Romans 5:12

- “through one man”
  - It ignores the language he uses. The aorist points to one act, the act of Adam; we would expect the present or the imperfect for the continuing sins of all people.
  - Paul says that all sinned in Adam, not in imitating him.
  - And it ignores the context with its strong insistence on the sin of one man (not all of us) as the cause of the trouble.

# Romans 5:12

- “through one man”
  - The classic statement is that of Bengel, *omnes peccarunt, Adamo peccante*, “in Adam sinning, all sinned”.

Cf. Nygren, “Paul’s main idea is entirely clear and beyond doubt: it was through one man, Adam, that all men are sinners and are subject to death.”

Boylan cites the Council of Trent for a view like this and agrees with it himself.

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Dodd does not, ofcourse, accept the view that all sinned in Adam, but he reminds us that “The isolation of the individual is an abstraction. None of us stands alone. What we are and what we do is largely affected by the forces of heredity and environment, i.e. by the place we occupy in the structure of society as an historical whole.”

- “through one man”
- Barclay says of the view that, “because of his heredity, man is inevitably predisposed to sin” that “To the mind of a modern man (it) is undoubtedly the most acceptable; but equally undoubtedly it is not what Paul meant”

# Romans 5:12

- “through one man”
- Barclay, “It means that sin and death entered into the world, not because all men sin, as it were habitually, but because all men sinned.
- Further, if we are to give the aorist tense its full value, and in this argument we must do so, the more precise meaning will be that sin and death entered into the world because all men were guilty of one act of sin”

# Romans 5:12

- “through one man”

Consider the fivefold repetition of this truth:

“many died by the trespass of the one” (v. 15), “the judgment followed one sin” (v. 16), “by the trespass of the one man, death reigned” (v. 17), “the result of one trespass was condemnation for all men” (v. 18), “through the disobedience of the one man the many were made sinners” (v. 19; this last statement is especially significant).

All this does not lead us to the conclusion that we have simply followed Adam’s example.

- “through one man”
  - The apostle’s tremendous emphasis surely forces us to the view, that all the race is somehow caught up in Adam’s sin.
  - Throughout this whole passage what Adam did and what Christ did are steadily held over against each other.
  - Now salvation in Christ does not mean that we merit salvation by living good lives; rather, what Christ has done is significant.

# Romans 5:12

- “through one man”

# Romans 5:12

• Just so, death in Adam does not mean that we are being punished for our own evil deeds; it is what Adam has done that is significant. This does not mean that our sinful nature or our many actual sins are unimportant to Paul. Nor does it mean that he is indifferent to the importance of individual responsibility. It simply means that these things are not what he is talking about here.

# “through one man”

- He is concerned with what Adam did and its results.
- He is saying that Adam’s sin involved us all in a situation of sin and death from which there is no escape other than in Christ.
- We should perhaps notice a somewhat similar statement about Christ, “one died for all, and therefore all died” (2 Cor. 5:14).
- At this point Paul is laying down the opposite of this: Adam’s sin meant that he and all his posterity died.



## 2 Cor 5:14

Knowing therefore the fear of the Lord, we are persuading men [of our sincerity and integrity], but to God we have been openly shown [as to our character], and I am hoping that we have been openly shown to be what we are in your consciences. We are not again commending ourselves to you, but [are writing these things] as giving you a base of operations from which to glory about us, in order that you may be having this matter of glorying with which to answer those who are glorying in outward appearance and not in the heart [the inner man]. For, whether we were out of our mind, it was with respect to God; whether we are of sober mind, it is with respect to you. For the love

which Christ has [for me] presses on me from all sides, holding me to one end and prohibiting me from considering any other, wrapping itself around me in tenderness, giving me an impelling motive, having brought me to this conclusion, namely, that One died on behalf of all, therefore all died, and that He also died on behalf of all in order that those who are living no longer are living for themselves but for the One who died on their behalf and instead of them, and was raised. So that, as for us, from this particular time onward, not even one individual do we know as judged upon the basis of human standards. Even though we [Paul in his unsaved state] have known Christ as judged by human standards, yet now no longer do we

know Him as such. So that, assuming that anyone is in Christ, he is a creation new in quality. The antiquated, out-of-date things [which do not belong to the new life in Christ Jesus] have passed away. Behold, all things have become new in quality.<sup>1</sup>

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<sup>1</sup> @book{Wuest\_1961,  
place={Grand Rapids, MI},  
title={The New Testament: an expanded translation},  
publisher={Eerdmans},  
author={Wuest, Kenneth S.},  
year={1961},  
pages={2 Co 5:11–17}}

# Romans 5:12

## Next Time

- We will look at...
- “the sin entered the world”
- And...
- “the death by the sin”