

Epistle to the Romans 5:12-21

Romans 5:12-21 (NRSVue)

¹² Therefore, just as sin came into the world through one man, and death came through sin, and so death spread to all because all have sinned — ¹³ for sin was indeed in the world before the law, but sin is not reckoned when there is no law.

- Past: Historical aorist: “came ... was.”
- Present: General truth aorist: “spreads ... all sin.”

“because all sin” (Romans 5:12)

- Greek: ἐφ’ ᾧ, *ef’hoi*, “upon which” may be causal (because) or resultant.
- Latin: *in quo*, “in whom/which”.
- Augustine interpreted Latin “all sinned in Adam” → All inherit Adam’s guilt.
- Augustine → Calvin → total depravity.
- But it is death, not guilt, which passed to all humans.

Implications

- 1 Adam in Eden = innocent → immortal.
- 2 Adam = able to sin + able not to sin.
- 3 Devil tempts Adam → must choose.
- 4 Adam = mortal + sins → guilt → died.
- 5 All humans = able to sin. (not to sin?)
- 6 World + flesh + devil → all are tempted.
- 7 All humans sin → guilt → die.
- 8 Law & conscience → sin → more guilt.
- 9 Adam & Jesus = mortal + tempted.
- 10 If Adam’s guilt → all humans, then Jesus guilty → various theologies.
- 11 Jesus = human: able to sin + divine: able not to sin.
- 12 Jesus → obedient → died innocent.
- 13 Faith in Jesus → forgiven → saved.
- 14 Reject Jesus → guilt → die forever.
- 15 Innocent humans → no guilt → saved.

Remedial Greek verb tenses

- Imperfect: what was happening.
- Perfect: what happened with results.
- Present: what is happening.
- Future: what will happen.
- Aorist*: with adverb = past event.
w/o adverb = general truth.
context = any time.
*timeless. See, e.g., Rom. 8:30.

¹⁴ Yet death reigned from Adam to Moses, even over those who did not sin in the likeness of Adam, who is a pattern of the one who was to come.

- Death: Spiritual and physical .
- Moses: Written laws → sins → guilt.
- Sin: Disobey God's revealed will.
- Pattern: Consequences for everyone.
- One: Eve's, Abe's & Dave's 'seed'.

- All, without exception.
- Almost everyone, or everything.
- All those which we are talking about.
- All those which I am thinking about.
- All, with certain exceptions.
- When the Bible says ‘all’, always ask, “All which?” or “Which all?”

¹⁵ But the free gift is not like the trespass. For if the many died through the one man's trespass, [then] much more surely have the grace of God and the gift in the grace of the one man, Jesus Christ, abounded for the many.

- Free gift: First mention. Well known.
- Aorist: Present truth 'die ... abound'.
- Gift: The Father's grace, the Son's gift.

¹⁶ And the gift is not like the effect of the one man's sin. For the judgment following one trespass brought condemnation, but the gift following many trespasses brings justification.

- Gift: *dōrea*, object or privilege.
- Sin: Present tenstr participle = sinful action.
- Gift: *charisma*, act of grace, kindness.
- Trespass: Violation → acquittal.

¹⁷ If, because of the one man's trespass, death reigned through that one, much more surely will those who receive the abundance of grace and the gift of righteousness reign in life through the one man, Jesus Christ.

- Reign: Aorist: "is reigning".
- receive: Present: "are receiving".
- Will: Temporal or logical future.

¹⁸ Therefore just as one man's trespass led to condemnation for all, so one man's act of righteousness leads to justification and life for all.

- Trespass: Disobeyed one command.
- Condemn: Physical & spiritual death.
- One act: Endured death on a cross.
- Justify: Acquittal → everlasting life.
- For all: For all → to all who believe.

¹⁹ For just as through the one man's disobedience the many were made sinners, so through the one man's obedience the many will be made righteous.

- The one man: (a) Adam, (b) Christ.
- The many: In contrast to 'one'.
- Made sinners: This is unfair!
- Made righteous: This is unfair!

²⁰ But law came in, so that the trespass might increase, but where sin increased, grace abounded all the more, ²¹ so that, just as sin reigned in death, so grace might also reign through justification leading to eternal life through Jesus Christ our Lord.

- Increase: ← The severity of sin & death.
- Eternal: Far surpasses short lifetime.



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5,12 Because (of) that

just as

the sin | entered

through one human
into the world

and

the death | [entered]

through the sin

thusly also

the death | passed

unto all humans

whereupon

all | sin

5,13 for

sin | was

in (the) world

until (the) law (came)

but

sin | is not reckoned

(whilst) law (is) not being

5,14 instead

The death | reigned

From Adam until Moses

and

over those not having sinned

upon the likeness

of the transgression of Adam

who | is | (a) type

of the coming one.

5,15 Instead

Not as the transgression,

So also is the gift

for

if

the many| die

by the one (human's) transgression

much more

the grace | abounds

of God

and

the gift | [abounds]

by the grace

of the one human, Jesus Christ

unto the many.

5,16 and

the gift | [came] not

as | one-sinning through

for

Indeed

the judgement | [came]

from one [human]

into condemnation

but

the gift | [came]

from many transgressions

unto acquittal

5,17 for

since

the death | reigns

by the one [human's] transgression

through the one [human],

much more

those receiving | will reign

in life

through the one [human] Jesus Christ

> the abundance

of the grace

and

the gift of the acquittal

5,18 So that

as

transgression | [came]

through one [human]

unto all humans

unto condemnation

so also

acquittal | [came]

through one [human]

unto all humans

unto acquittal of life;

5,19 for

just as

the many | were appointed | sinful

through the transgression of the one human

so also

the many | will be appointed | acquitted

through the obedience of the one (human).

5,20 And

law | intervened

so that

the transgression | increases.

but

the grace | super-increases,

where

the sin | increases,

5,21 so that

just as

the sin | reigns

in the death,

so also

the grace | may reign

through acquittal

unto life everlasting

through Jesus Christ our Lord.