

# ROMANS

From Wretchedness to Righteousness

## Study 8

Romans 5:12-21

The Basis of This Hope

Justification brings peace (Romans 5:12)

### Verse 12

Rom 5:12

Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all people, because all sinned—

**1) a) Objective question, choose the most appropriate answer. Based on the video lecture, which type of 'sin' is verse 12 referring to?**

- A. Old Sin
- B. Original Sin
- C. Unoriginal Sin
- D. Aboriginal Sin

**b) Objective question, choose the most appropriate answer. Based on the video lecture, which of the following is true?**

- A. Adam's sin resulted in death for himself only
- B. Adam's sin resulted in death for all humanity

### Verse 13-14

Rom 5:13-14

To be sure, sin was in the world before the law was given, but sin is not charged against anyone's account where there is no law. Nevertheless, death reigned from the time of Adam to the time of Moses, even over those who did not sin by breaking a command, as did Adam, who is a pattern of the one to come.

**2) a) Objective question, choose the answer(s), can be more than one. Based on verses 13-14 and video lecture, which of the following is true?**

- A. Absence of law or command does not mean no sin
- B. Law or specific command makes you aware of your sin
- C. There were no law in between the time of Adam and Moses
- D. There were no sin in between the time of Adam and Moses

**b) Fill in the blanks. The word 'pattern' (NIV) or 'type' in verse 14 refers to 'Typology'. The definition is in the box below. Based on the video lecture, fill out the different substance of typologies found in the bible.**

Type (old testament)	Antitype (New Testament)	Substance
Melchizedek	Jesus	
Moses	Jesus	
Bronze Serpent	Jesus on cross	
Tabernacle	Jesus	
Adam	Jesus	

**Background Information**  
 Typology  
 Typology is a method of biblical interpretation whereby an element found in the Old Testament is seen to prefigure one found in the New Testament.

**3) Fill in the blanks. In Romans 5:15-21, there are 6 types of pattern comparisons between Adam and Jesus typology.**

Verse 15,17	Verse 16	Verse 18-21

**Verse 15**

Rom 5:15  
 But the gift is not like the trespass. For if the many died by the trespass of the one man, how much more did God's grace and the gift that came by the grace of the one man, Jesus Christ, overflow to the many!

**4) Fill in the blanks. How did one man affect the whole of humanity according to the video lecture in Romans 5:15?**

Type: Adam	Substance	Anti-Type : Jesus
	Issue of sin	

**Verse 17**

Rom 5:17

For if, by the trespass of the one man, death reigned through that one man, how much more will those who receive God's abundant provision of grace and of the gift of righteousness reign in life through the one man, Jesus Christ!

**5) Fill in the blanks. How did one man affect the whole of humanity according to the video lecture in Romans 5:17?**

Type: Adam	Substance in Rom	Anti-Type : Jesus
	Issue of sin	

**Verse 16**

Rom 5:16

For if, by the trespass of the one man, death reigned through that one man, how much more will those who receive God's abundant provision of grace and of the gift of righteousness reign in life through the one man, Jesus Christ!

**6) Fill in the blanks. How did one man affect the whole of humanity according to the video lecture in Romans 5:16?**

Type: Adam	Substance in Rom	Anti-Type : Jesus
	Issue of sin	

**Verse 18**

Rom 5:18

Consequently, just as one trespass resulted in condemnation for all people, so also one righteous act resulted in justification and life for all people. 19 For just as through the disobedience of the one man the many were made sinners, so also through the obedience of the one man the many will be made righteous.

**7) Fill in the blanks. How did one man affect the whole of humanity according to the video lecture in Romans 5:18?**

Type: Adam	Substance in Rom	Anti-Type : Jesus
	Issue of sin	

**Verse 19**

Rom 5:19

For just as through the disobedience of the one man the many were made sinners, so also through the obedience of the one man the many will be made righteous.

**8) Fill in the blanks. How did one man affect the whole of humanity according to the video lecture in Romans 5:19?**

Type: Adam	Substance in Rom	Anti-Type : Jesus
	Issue of sin	

**Verse 21**

Rom 5:21

so that, just as sin reigned in death, so also grace might reign through righteousness to bring eternal life through Jesus Christ our Lord.

**9) Fill in the blanks. How did one man affect the whole of humanity according to the video lecture in Romans 5:21**

Type: Adam	Substance in Rom	Anti-Type : Jesus
	Issue of sin	
	Issue of sin	

**Pelagius' view**

Pelagius (AD380's) believes there's no passing of sin and guilt from Adam to us. Adam set a bad example, Jesus set a good example so it's not about type anti-type. Humans are born totally innocent with no impaired moral ability to choose good. Faith and obedience are attributed to those who exercise them and so any failures due to their not trying hard enough so we mean we're all born neutral, not sinful, not guilty. We either follow the example of Jesus and live a good life or you follow the example of Satan and live a bad life. We have a choice.

**10) a) Objective question, choose the most appropriate. Which of the following is true?**

- A. Pelagius' position is correct and biblical
- B. Pelagius position is wrong and heretical

**Background Information**

heresy

- belief or opinion contrary to orthodox religious (especially Christian) doctrine.
- opinion profoundly at odds with what is generally accepted.

Psalm 51:5

Surely I was sinful at birth,  
sinful from the time my mother conceived me.

**b) Objective question, choose the most appropriate. Which of the following most accurately describes how Adam's sin is transmitted to us?**

- A. Inherited guilt and corruption
- B. Inherited corruption
- C. Social

**c) Objective question, choose the answer(s), can be more than one. Total depravity from sin affects humans in these areas:**

- A. Spiritual- enslaved to sin, blind to kingdom
- B. Mental
- C. Emotional
- D. Physical

**d) Discussion question. How is it fair that one person's sin affects many according to the video lecture?**

**e) Fill in the blanks. According to the video lecture, fill in the answers towards people who might object to the original sin.**

Everyone who objects would have	
Everyone who objects would have	
If it is unfair for us to be represented by Adam then	

**11) Reflection question. Below are the applications for this lesson, reflect, describe or give examples on how to live out these applications.**

Application	Reflection, Description or Examples on how to live it out
1. All same level	
2. Gives us the tools to respect others	
3. Explains the need for Christ’s death	
4. Understand our culture	
5. Guide to Parenting	
6. Deepens our worship of God	
7. Enables us to properly evangelize	

**Case Studies**

**Case 1**  
**Lum Kwai Fah** was a member of the 3rd Baptist Church and attended one of the Life groups where a young Christian brought in a non-Christian friend and they talked about the issue of sin in mankind. Once they touched on the topic of the sin of Adam affecting the whole of mankind, the non-Christian immediately reacted angrily and said: “It is simply not fair! How can a just and loving God condemn us for something our fore father did so many years ago? You mean we were born in sin? We never had a chance from the beginning so what is the point? How can I believe in such a cruel and unfair God?”

**Kwai Fah’s** group leader attempted to diffuse the situation by saying that the doctrine of original sin is controversial and not an important part of our faith hence we should not talk about it.

**Kwah Fah** disagreed and said we should explain it to the person the best we can.

**12) a) Discussion question. Who is correct, Kwai Fah or his leader? What is the implication if the original sin is not imputed on us?**

**b) Discussion question. How can Kwai Fah explain to the non-Christian friend about this issue of original sin using Romans 5? (You can also summarize the model answers in the box below)**

Model answer

Modern people dislike this teaching because we are highly individualistic. People of other centuries and other cultures are better at accepting the fact of human solidarity. Many other cultures accept the idea that the individual is part of the whole family, tribe, or clan, and is not a whole in and of him or herself.

The idea of solidarity is that you can have a legitimate relationship with a person so that whatever that person achieves or loses, you achieve or lose. This is the concept of a representative. A representative involves the represented in the fruits of his/her action, whether for good or ill. This has been called in philosophy and theology, "federal headship." The word "federal" comes from the Latin foedus, "covenant." A federal head is a person who, through a covenant relationship, represents, stands in for someone else.

In the East today, and former times around the world, it was considered legitimate for some people to have this relationship to you by birth or by assignment. In the western world we only recognize the legitimacy of such a person as we voluntarily choose to be in that relationship. Here are some examples:

One example is a representative in collective negotiation. If a union would give a representative the right to negotiate and sign a contract on behalf of the union, then he is a "federal head." (However, most unions insist now on only ratifying such a contract by popular vote, and thus their representatives are not true federal heads.) Sometimes a head of state gives an ambassador the power to negotiate so his/her actions bind the country to the terms of the agreement.

Another example is the power given to elected representatives. A national leader (or the legislature) can declare war. This power to declare war does not belong to the people, even in a democracy. People do not vote popularly on whether to declare war. Why? Such a decision could not be made fast enough, and sufficient information could not be distributed for an intelligent decision. Therefore, our representatives act for us, and the consequences of their action come to us. If our federal representatives declare war on a country, we can't say, "Well, I'm not at war with this country!" Yes you are. If your representatives declare war, you have declared war.

3. Another example is when a defendant enters into a relationship with legal counsel. The lawyer represents the client in court, and has, literally, "power of attorney" to act for the

client in many ways.

Here's a quote from Charles Hodge who discusses Christ's work for us as federal head: "The relation of Christ to his people is that of a [legal] advocate to his client. The former personates the latter; he puts himself in his client's place. It is, while it lasts, the most intimate relation. The client may not even appear [in court]. He is not heard. He is not regarded. He is lost in his advocate, who for the time being is his representative... He, not we, is seen, heard, and regarded."

When it comes to Romans 5:12-21, the rub for westerners is two-fold. First, we dislike the very idea of someone standing in for us. We say, "That's not fair that I should be judged for what someone else did! I should have had a chance at the probation in the Garden of Eden myself!" But secondly, even if we grant that federal headship sometimes is legitimate, we dislike the lack of a choice of our federal head. What immediately strikes us as unfair is that we did not elect Adam as our representative, we had no say in it. If we are going to give someone "power of attorney" or "power of collective bargaining," we want to be able to choose someone who is just like us, who would have all our views and perspectives, but who would be highly gifted and able to represent us well.

But if we think of it this way, we are on the verge of understanding how God did it! First, no one could choose a representative for you as well as God could. We must not think that we could have made a more intelligent selection than God! But second, God did not simply choose Adam, he created Adam to be our representative. He was perfectly created and designed to act exactly as you, personally, as an individual would have acted in the same situation. You cannot say, "I would have done a better job" because that would be to claim that you could have been or chosen a better representative than God could. No — God was able to give us all probation at once. And so we are guilty in Adam because we actually sinned in him.

Final note: Often the people who are most offended at the doctrine of "federal headship" consider themselves very liberal and open-minded. Yet they refuse to detach themselves in any way from their furious western individualism when they approach this text!

**13) Discussion question. Identify which category you fall in regarding a particular issue at this point in your life?**

Issue	Legalism	Gospel	Liberalism	Which category are you in? Legalism/Gospel /Liberalism
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Nature of God	God is Holy	God is holy AND love	God is love	
Sin	We are sinful have to earn it	We are sinful and accepted	God accepts all	
Righteousness	Earn your righteousness	Receive God's perfect righteousness	You don't need perfect righteousness	
Our flesh-bodies	Flesh is bad, we are fallen.. Ascetism	Matter is good yet we are fallen (Physical enjoyment; yet simple living)	Matter is good; we aren't fallen (Satisfy physical appetites)	
Culture	Culture worships tradition or race (Fascism)	Culture worships God (Sin: thus don't idealize state, individual, or racial heritage)	Culture worships individual or state (Socialism)	
Sin and society	Sin only affects individual just do evangelism	Sin effects both individual and social systems — do both evangelism and social action	Naïve about depth of human sin ..just social action	
Change	People can't change (OR change is easy!)	People can change but no quick fixes	People don't need to change	

Guilt	Work off guilt	Go through guilt (rest in Christ)	Go away from guilt ..its ok	
Repentance	Repents of sin	Repents of sins AND righteousness	Repents of neither	