

2. The Proof of Adam's Sin (5:13-14)

- From the time of Adam to the time of Moses, a period of 2,500 years, man did not have God's written laws. But sin existed; sin was in the world. This is because death reigned – men died from Adam to Moses despite there was no written Law. The total, relentless reign of death even before the law was given proves that man was under sin.
- What Paul meant is that men die, not for personal sins, but for Adam's one sin. Death entered the world not because man broke the specific laws of God, but death entered the world through THE sin. All men were constituted sinners and treated as guilty because of Adam's one sin (Adam's sin was imputed to them). Specifically, no one could be condemned to death for eating of the tree in the Garden since God gave the prohibition only to Adam. Yet people died at that time. The conclusion is that they died because Adam's one sin was imputed on them, and they had inherited a dying nature from Adam. It was Adam's sin that brought death upon humanity. The reason sin existed in the world before the Law was given is because we inherited Adam's sinful nature. That is why we die. When Adam sinned, the floodgates of sin and death were opened.
- Adam was a type of Christ Who was to come. Adam is known as the "first Adam," Christ the "last Adam" (1 Cor 15:45). Christ is the head of all believers, even as Adam is the head of the human race. Both men's works affected many others. Adam brought sin and death to mankind, while Christ brought righteousness and justification.

3. The Comparison of Adam with Christ (5:15-17)

- Adam is a "type" of Christ by way of complete contrast. There are 3 major contrasts in vv15-17.
 - V15 - Death & Grace. The "one" through whose offence "many be dead" is Adam. Christ is named as the "one man" through Whom grace has abounded (1 Cor 15:22). Adam committed an offence that had consequences for the entire human race – because of Adam's offense, many died (the human race collectively). But through the free gift of Jesus, the grace of God abounded to many. Note that the work of Christ is introduced with "much more" (vv15,17,20). This means that in Jesus Christ we have gained much more than we ever lost in Adam. Christ not only undo all the damage that Adam's sin effected, but He accomplished "much more."
 - V16 - Condemnation & Justification. The act of grace did not correspond exactly to the act of sin. Condemnation came to all men came because of only ONE sin, but the gift of God in justification is extended to many people even though they have committed MANY sins. Christ did much more for His people than just to remove the imputed guilt of Adam's one sin; He also made complete satisfaction for all their personal sins.

The Two Adams: Death through Adam, Life through Christ (5:12-21)

- Romans 5:12-21 is perhaps 1 of the most difficult passages Paul wrote in all of his epistles (2 Peter 3:16) because it deals with the very profound subject of "original sin." From God's perspective, there's only 2 men who have ever lived: Adam and Christ.
 - Adam and Christ stand as the representatives of humanity. Adam acted as the federal head of humanity; Jesus acted as the head of those who believe.
 - Both Adam and Christ did 1 thing and it affected mankind. Adam sinned for us; Christ died for us.
- Men are saved in precisely the same manner in which they are lost – through the act of another. As Adam, by his one transgression, brought condemnation to all connected with him, so Christ, by His act of righteousness (His sinless life and substitutionary death) brought justification to all connected with Him.

1. The Extent of Adam's Sin (5:12)

(i) The Root of Sin, 5:12a

- Sin entered the world by "one man" – Adam, "the first man" (1 Cor 15:45) - when Adam disobeyed God's explicit command and ate the forbidden fruit (Gen 2:16-17). Adam, acting as our representative, brought sin to the human race by his disobedience.
- Eve sinned when she was deceived. On the other hand, Adam with full knowledge of what he was doing, deliberately chose to disobey God (1 Tim 2:14). God held Adam accountable for plunging the human race into sin because of the representative principle, whereby Adam was the federal head representing man in his relationship to God.

(ii) The Result of Sin, 5:12b

- Adam, by his one act, brought sin and death upon himself & all men. As a punishment for his sin Adam died (6:23). Sin produces 3 kinds of deaths:
 - Physical Death. The moment Adam and Eve ate the fruit, the effects of physical aging and death were set into motion. Adam died physically when he was 930 years old.
 - Spiritual Death. Adam died spiritually at that time. The moment that Adam chose to disobey God, he was immediately estranged from God (Gen 3:8-10). That is how we started life – we are born spiritually dead (Eph 2:1,5)!
 - Eternal Death. Also known as the "second death," it is the ultimate doom of everyone who is not saved by God (Rev 20:14-15).
- Death entered the world (Gen 5) and spread to all men because of Adam's sin. The result of sin is always death (James 1:14-15; Heb 9:27). The result of 1 man's act: sin entered, death entered, death spread, and death reigned. Death was God's penalty for Adam's sin, imposed on all his posterity. It shows how God feels about sin: 1 single act was enough to bring death & consigned humanity to

a curse. But it also shows how great God is and how much He loves us. He put the whole consequence of sin on His sinless Son so that we can be saved.

(iii) *The Reality of Sin, 5:12c*

- Since every person is subject to death – even the smallest baby – it proves that all (mankind) have sinned. God counted us all as having sinned when Adam sinned in the Garden. We have sinned in Adam who is our head and representative. Adam’s sin affects mankind in 2 ways –
 - The guilt of Adam’s first sin is imputed to us.
 - We inherited a corrupt nature as descendants of Adam.
- Westminster Confession of Faith (Chp 6): “Of the Fall of Man, of Sin, and of the Punishment Thereof”:
 1. *Our first parents, begin seduced by the subtlety and temptations of Satan, sinned in eating the forbidden fruit. This their sin God was pleased, according to His wise and holy counsel, to permit, having purposed to order it to His own glory.*
 2. *By this sin they fell from their original righteousness and communion with God, and so became dead in sin, and wholly defiled in all the faculties and parts of soul and body.*
 3. *They being the root of mankind, **the guilt of this sin was imputed,** and the same death in sin and **corrupted nature conveyed to all their posterity,** descending from them by original generation.*

(a) Imputed Guilt

- The guilt of Adam’s first sin is imputed to us based on the representative principle. We all HAVE SINNED! Adam’s sin was charged to every person long before we were ever conceived. When Adam sinned, there is a sense in which we were there. We were there in the loins of our 1st parent Adam (we were there in his seed). In Genesis 14:18-20, Abraham paid tithes to Melchizedek. Yet Hebrews 7:9-10 say that when Abraham paid tithes to Melchizedek, in effect Levi paid it, even though Levi wasn’t born yet. Levi paid tithes to Melchizedek because he was in the loins of Abraham. Thus, when Adam sinned, we were yet in the loins of our father Adam. In Adam we sinned, and in Adam, we died.
- “*That all have sinned*” is based upon the theological principle of representation. God appointed Adam as the representative head of the human race (Gen 1:26-28). Similarly, the warning of punishment given to Adam was also for the entire human race. Thus Adam, acting as our representative, brought sin upon us when he sinned. When Adam transgressed God’s commandment, his sin was imputed to all men as much so as if we had individually and personally committed that sin. When Adam sinned, we all sinned in Adam because he acted on our behalf. 3 imputations in salvation: Adam’s sin imputed to the entire human race; the sins of all believers imputed to Christ; and Christ’s righteousness imputed to us.

- It is God’s prerogative to treat Adam as the representative head of the human race (Rom 9:20-21).
 - If God were to test every human being, the result will be the same. Everyone who protests that it is unfair has also committed many actual sins for which God also holds us guilty (2:6; Col 3:25).
 - If we reject the doctrine of representation, we have rejected one of the most wonderful doctrines in the Bible. Not only was Adam our representative, but Christ is our representative also! Not only did Adam act on our behalf, but Christ acted on our behalf also! If every man must stand on his own, without the representation of either Adam or Jesus, then we will all perish. None would be saved, because we have all sinned and fallen short of the glory of God. And if it is not fair for Adam to represent us since we were not even there, was it fair for the wrath of a holy God to fall upon Christ instead of upon us?

(b) Inherited Corruption

- We inherited a corrupt nature as descendants of Adam. It was not the many sinful acts that Adam subsequently committed, but THE ONE sin. Yes, it was only a single act of disobedience, but it opened Adam’s heart to the entrance of sin. When Adam sinned, he generated a constitutional change in his own character. He went instantly from innocence to sinfulness. The inherent propensity to sin entered the human heart, which made Adam a sinner by nature. From that time onwards, we are all tainted by sin because Adam passed this sin nature to us. Just as Adam bequeathed his physical nature to his posterity, he also bequeathed to them his spiritual nature, and that nature was characterized and dominated by sin. We inherit a sinful nature. This same “Adamic” nature is present in every person ever born from the moment of conception. Since Adam, all men are born SIN positive. This inherited sinful nature is known as “original sin” or “inherited corruption.”
- We are by nature children of wrath (Eph 2:3). Adam’s sin nature has been subsequently passed down to every person born into the human race, and that sin nature is totally corrupt and radically depraved (Ps 51:5; 58:3). Why do we sin? Because it is part of our depraved or sinful nature (1 Cor 15:47-50). Every human being has a fallen nature. Sin is not what you do. It is what you are. It is evidenced by what you do. Every man born of man and woman on this earth is born into THE sin, is born INTO Adam, is born INTO the death. That was the consequence of Adam’s sin.
- Paul believed in the truth of Adam and the story of the Fall recorded in Genesis 1-3. If a historical Adam did not represent all mankind in sinfulness, a historical Christ could not represent all mankind in righteousness. If all men did not fall with the first Adam, all men could not be saved by Christ, the second and last Adam.