

ADAM AND JESUS
Romans 5:12-16

INTRODUCTION:

- A. Paul has constantly declared that all men are sinners.
 - 1) How did all men become sinners?
 - 2) Is sin a principle or is it a "being"?

- B. He has also written that sinners may become righteous in God's sight.
 - 1) How may we become so?
 - 2) On what does the "way" rest?

- C. Paul answers these questions by using the lives and actions of two men.
 - 1) Adam, God's created "son"
 - 2) Jesus, God's "begotten" son

- D. How are Adam and Jesus to be viewed?
 - 1) The parallel is not perfect
 - 2) We must try to see the truth Paul taught rather than create a mountain of supposed doctrine.
 - 3) The central truth is: the effects of their acts do not terminate on themselves.
 - 4) Sin and death were introduced by Adam and did not terminate with him.
 - 5) Salvation and life were wrought by Christ and they do not terminate in Him.
 - 6) This illustrates how imputation of righteousness can occur. By Adam came death, by Jesus comes righteousness.

I. The Entrance of Sin vs. 12

- A. "Wherefore, as by one man sin entered into the world, and death by sin;"
 - 1) "wherefore" = dia touto = "through this" (comparison)
 - 2) "entered" = eiserchomai = "to come into"
 - 3) "one man" = Why "one man"? Was not Eve the first enticed? Yes, but this is used to include both sexes. We say, "man sinned", "man is redeemed" Paul was recalling Genesis 5:1-2 - "...and called THEIR name Adam,...."
 - 4) "death" = thanatos = "the natural end of life"
 - 5) "sin" = amartano = "to miss the mark", "to swerve from" "err"

- B. "and so death passed upon all men, for that all have sinned."
 - 1) "passed" = dierchomai = "to come or go through", "to pass through"
 - 2) "and thus death spread to all mankind", "because no one himself was free from sin."

II. Sin Defined By The Law vs. 13

- A. "(For until the law sin was in the world: but sin is not imputed when there is no law.)"
- 1) Sin was in the world before Moses
 - 2) "imputed" = ellogeo = "to charge", Without law the sinner could not be charged with specific sin. This refers to Mosaic law.
 - 3) Moses did not create sin, the law God gave to Moses defined it more clearly.
 - 4) Jesus did not create sin.
- B. "Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who was the figure of him to come." vs. 14
- 1) "death reigned" = thanatos basileuo = "to be king", "to rule as a king" vs. 14
 - 2) "even over those who had not sinned as Adam had, in the face of an express command."
 - 3) "similitude" = omoioma = "likeness", "alike"
 - 4) "transgression" = parabasis = "a stepping aside"
 - 5) "figure" = tupos = "type"
 - 6) "Adam is a type of that man who is to come", Adam was first and therefore prefigured Him.

III. Adam's Sin and Jesus' Sacrifice are Not to be Considered as Equal. vs. 15

Adam (sin)

- A. "But not as the offence, so also is the free gift" vs. 15
- 1) "offence" = baraptoma = "a mis-fall", "mis-hap", "a falling aside from right"
 - 2) "free-gift" = charisma = "that which is freely given", "the gift that requires "grace"
 - 3) "but the gift is very different from the trespass"

Jesus (grace)

- B. "For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many." vs. 15b
- 1) "For if the offense of one man brought death to mankind."
 - 2) "far more were the loving-kindness of God, and the gift given in the loving-kindness of the one man, Jesus Christ lavished upon the whole human race." TENT
 - 3) Adam's sin brought death. Jesus' life of righteousness brought more than life.

Adam - condemnation

- C. "And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation," vs. 16
- 1) "judgment" = krima = "the sentence pronounced upon a crime"
 - 2) "condemnation" = katakrima
 - 3) Adam's sin brought a sentence to condemnation, hell.
- D. "but the free gift is of many offences unto justification."
- 1) "free gift" = charisma = "a favour", "kindness" A gift that is exercised because one has charis.
 - 2) "offenses" = paraptoma = "a falling aside from right", "truth or duty"
 - 3) "justification" = dikaiosin = "the action which establishes right", "a sentence in law"
 - 4) "That sentence arose from the act of one man, and was for condemnation; but God's gift arose out of many offences and results in acquittal." Gspd.
 - 5) Adam broke the law and brought death, Jesus kept the law and brought life. The consequence of Adam's sin was imputed to all mankind, so the righteousness of Christ may be imputed to all mankind.

