



In Adam

- 1 Corinthians 15:21–22
 - Romans 5:12
 - The Greek phrase that is translated “because” in the ESV has various interpretations.
 1. Local view
 - a. The Latin translated the Greek as “in whom.”
 - b. Supports the realist view. Hebrews 7:9–10.
 - c. In a sense Levi paid tithes to Melchizedek through Abraham because Levi was a physical descendant of Abraham. The same idea is used with Adam.
 - d. There are two problems.
 - i. “One man” is separated in the Greek from “because all sinned.”
 - ii. The greater problem is translating the Greek as “in whom.”
 2. Consecutive view
 - a. Understands “because all sinned” to mean “with the result that all sinned.”
 - b. Our sinning is the result of spiritual death being spread to all men.
 - c. Physical death is also included. Paul’s point is not that death produces sin, but that sin produces death.
 3. Causal view
 - a. Found in the ESV and most English translations including the NASB, NIV, CSB, and NKJV.
 - b. The Greek is translated “because all sinned.”
 - i. Mediate imputation says all sinned because they inherited Adam’s corruption.
 - ii. Immediate imputation of Adam’s guilt to mankind means the imputation was through Adam only.
 - iii. Sin and death came upon the human race through Adam.
 - iv. Death comes because of God’s legal verdict of condemnation upon all men because of Adam’s sin.
 - v. Romans 8:1
 - vi. According to mediate imputation Adam’s guilt is imputed to man because man inherits Adam’s corruption. According to immediate imputation, God imputes Adam’s guilt to man and man inherits Adam’s corruption.
 - vii. Guilt and corruption go together instead of corruption resulting in guilt.
- Adam was our federal head, so he represented all of humanity.

Romans 5:12–21

- Through Christ’s death and resurrection we have peace with God.
- Grace through Christ overcomes the result of Adam’s sin.



- The last phrase of verse 12, “because all sinned,” is taken two ways by those who hold to immediate imputation.
 - The phrase means “because all sinned in Adam.”
 - The phrase “because all sinned” means every person between Adam and Moses actually sinned.

Pre-Mosaic Sin

Romans 5:13–18

- Paul is concerned with explaining how there can be sin if there was no law.
- Romans 4:13–15 – where there is no law there is no transgression.
- Romans 7:8 – apart from the law, sin lies dead.
- When Paul says at the end of verse twelve, “all sinned,” he stops to address the objection that humanity between Adam and Moses could not have sinned because there was no revealed law.
- Romans 5:13–14
 - Paul claims sin was in the world before the law.
 - We can’t be held accountable for breaking a law that doesn’t exist.
 - Adam’s guilt is imputed, and his corruption is inherited; therefore, all sinned.
 - Paul’s logic is there is death, which means there is sin, which means there is law.
- The law that existed before the Mosaic law, and which still exists, is God’s moral law.
- Romans 2:14–15
- Romans 1:18–32
- There was sinning, but not sinning resulting from disobeying a revealed command.

Adam a Type of Christ

Romans 5:15–17

- A parallel of contrasts between Adam and Christ.
 - Adam is the head of sinful mankind, and Christ is the head of redeemed mankind.
 - Paul contrasts the free gift in Christ with the trespass of Adam.
 - Justification, peace, and reconciliation are gifts we have in Christ. The trespass of Adam brought sin, death, and condemnation.
 - Christ is the man who undoes the calamity of the man Adam.
- The contrasts between Adam and Christ are not equal contrasts. With Christ everything is “much more.”
 - The many in Adam, which is all humanity, died, but the many in Christ received a free gift through grace.
- Verses sixteen and seventeen explain how the result of Adam’s trespass is different from the result of the free gift of Christ.
 - One trespass brought judgment and condemnation for all, but the free gift brought justification after many trespasses.
 - One trespass brought the reign of death for all, but much more does the grace and free gift of righteousness reign in life through Jesus Christ.



- In these contrasts Paul shows how Adam is a type of Christ in that both are representatives but with different results.

Sin versus Grace

Romans 5:18–21

- Verse 12 begins, “Therefore, just as sin came into the world through one man.”
- Verse 18 begins, “Therefore, as one trespass led to condemnation for all men.”
- The language of verse eighteen supports immediate imputation of Adam’s guilt to all his posterity. One trespass led to condemnation for all men.
- Paul contrasts the one trespass with the one act of righteousness that brings justification and life for all men.
 - In 1 Corinthians 15:22 Paul is referring to all men in Adam and all men in Christ.
 - “All men” could also be taken to mean all types of men, such as nationality, ethnicity, and so on (Romans 3:22–24).
 - Verse nineteen says the many were made sinners by Adam’s disobedience and the many will be made righteous through Christ’s obedience.
- The addition of the Mosaic law increased sin; it did not make sin real.
- The addition of the Mosaic law increased the opportunity to sin. But grace abounded all the more in Christ.

Summary

- We all sinned in Adam.
 - He was our representative, so his guilt is imputed to all mankind, and his corruption is inherited by all mankind.
 - Guilt is seen in that we are condemned and die.
 - Corruption is seen in that we sin.
- Righteousness is granted in Christ.
 - The original righteousness of Christ is imputed to all those who receive God’s saving grace.
 - We are made new creations in Christ.
 - Gradually transforms our corrupt nature into a sinless nature.
 - 1 Corinthians 15:42–49

God’s Justice and Man’s Guilt

- Adam’s guilt is imputed to all mankind because he was our federal head. We sinned in Adam because he was our representative. This is the federal view.
- We sinned in Adam because we physically existed in Adam. This is the realist view.
- The imputation of guilt is a legal issue.
- How can anyone other than Adam be held responsible for his sin?
 - Deuteronomy 24:16



- Ezekiel 18:20
 - Adam had a special relationship to all of his descendants – Covenant of Works
 - Genesis 2:15–17
 - We are under the curse of the covenant of works.
- There are some responses we can give to the objection that God is being unjust.
 1. The creature does not get to decide what is just and unjust.
 2. Adam was the natural root of human nature in that he was the first human.
 3. God provided the perfect representative for mankind.
 4. If God cannot impute Adam’s guilt to us, then he cannot impute Christ’s righteousness to us.
 5. If we were each our own Adam, that is, standing or falling independent of anyone else, then there would be no possibility of salvation for anyone that sinned.
 6. We all share in Adam’s corruption from the moment of conception, and we confirm our Adam’s rebellion as soon as we commit actual sin.

Lack of Original Righteousness

- In the fall man lost any original righteousness.
 - Genesis shows our lack of original righteousness and our sinfulness through the history of early man.
 - In Genesis 1:31 everything is “very good.”
 - Genesis 6:5 proclaims the wickedness of mankind.
 - In between Genesis 1:31 and Genesis 6:5 we have Genesis 3:1–7, the fall of Adam.
 - Moses showed us that original righteousness was lost.
- The Bible does not tell us how Adam’s sin was transmitted to the human race.
- Traducian view of the soul’s origin.
 - The soul of a new human comes from parents, and since the parents are sinful, the new baby’s soul is sinful.
- The creationist view of the soul’s origin.
 - The soul is created by God at the time of conception, but it is created by God without original righteousness as a consequence of Adam’s sin.
 - The soul is then further corrupted because it is joined to a corrupt body.
 - Psalm 51:5
 - Romans 7:18
 - Ephesians 5:8
 - Ephesians 2:1
- The biblical evidence for a lack of original righteousness and no lack of sinfulness is overwhelming.



Conclusion

- Adam is the federal head of humanity. Being in Adam means we inherit his fallen nature and have his guilt imputed to us.
- The federal head of a new humanity is Christ, whose righteousness is imputed to those in him, and those in him are being transformed to be like him.
- The testimony of Scripture and the reign of death are ample witnesses to the reality of original sin.