

## April 2002 Bible Study Notes; Page 1 of 2

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tomorrow than we do today. Comments welcome.

# Comparing The Adams

Romans 5:12- 21, I Corinthians 15:21-48

Paul compares the **death** of Adam with the **death** of Christ and notes that death took away Adam's **life** through *disobedience*. But **death** took away Christ's **life** through obedience. Paul explains how the **death** of Adam caused **death** for the world; but that the **death** of Christ caused **life** for the world.

In this comparison we have two Adams both experiencing the same thing (**death**), but from a very different cause and with a very different result. The cause of **death** for Adam was **sin**, but the cause of **death** for the Christ was righteousness; and the result of **sin** from Adam was **death** to the world, while the result of righteousness from Christ was **life** for the world.

We have here a **sin** transaction with a **death** transition and a righteous transaction with a **life** transition. In the **sin** transaction **death** enters and reigns, but in the righteous transaction **death** is abolished and destroyed.

Everyone is an heir to the **death** of the **sin** transaction, but only faith can inherit the **life** from the righteous transaction.

**Sin** is not transmitted from the **sin** transaction; neither is righteousness transmitted from the righteous transaction; rather, **death** is transmitted from the **sin** transaction and **life** is transmitted from the righteous transaction.

When Adam **sinned** he died and so did the world because Adam's **death** was transmitted to the

world, but when Christ died no **death** was transmitted; it terminated in Christ. In Adam's death, **death** reigns, but in Christ's **death**, **death** is destroyed. In Adam all die, but in Christ they may live.

In Adam's transaction there was a transition from **life** to **death** which corrupted his seed transmitting that Adamic death to the human race causing everyone to be born in **death** and needing life. No one is born in his **sin** needing atonement and forgiveness but everyone is born in Adam's **sin** needing redemption and **life**.

The same **death** which passed upon Adam when he disobeyed is transmitted to us when we are conceived and passed upon Christ when He obeyed.

Therefore the **death** that Christ died was Adam's **death** and our **death**, but the way by which the **death** is transferred or passed on is different because **death** passed upon Adam from Adam's **sin** and **death** passed upon man from Adam's SEED and

**death** passed upon Christ from man's **sin**.

Notice that it was not man's **sins** which passed upon Christ neither was it Adam's **sin** which passed upon Christ; rather, it was man's **death** which He received from Adam's **sin** that is now transmitted to Christ from man's **sin**.

Take note of the way by which death was transmitted to Christ from man's **sin** not from Adam's sin. Otherwise some Bible verses will not be understood correctly.

The Bible gives us the origin of both Life & Death and how both began with Adam and conclude with Christ. But Life & Death are traced from Adam to Christ through different agents.

Life is traced from its origin in the first Adam through Eve and then through The Seed of Eve down to Mary and the Second Adam at Bethlehem.

Death is traced from its origin in the fallen Adam through Adam's corrupt seed and then through fallen man down to Israel's sin at Calvary where the Second Adam fell.

Here we can see how the wage of sin which is death is transmitted from Adam to man and from man to Christ.

We can trace life from Eden to Bethlehem through the seed of the woman but we trace death from Eden to Calvary through the Seed of man to the sins of man which resulted in the death of Christ.

The life which entered the world in Adam was taken away by sin and the life which entered the world in Jesus was taken away by sin.

The Death which entered the world by Adam's transgression was taken away by Christ's righteousness when He poured out the life which entered the world at Bethlehem.

The sin of Adam resulted in a transition from Life to Death and the sin of man by crucifying The Christ also resulted in a transition from Life to Death.

Christ tasted the **death** of Adam which is upon every man from his first **birth** in Adam. Christ's **death** was a Passover **death** whereby he experienced the **death** of the firstborn, not the **sin** of the firstborn.

There exists no sin transaction in the **death** of a Passover Lamb because no **sin** is transmitted when the lamb dies, only **death** is transmitted. The Passover Lamb is dying the **death** of another, therefore it is a

substitutionary **death** and the **death** which the lamb dies is not a **death** which **sin** has caused, rather a **death** which results from birth (primogenity). The **death** of a Passover Lamb represents a **death** SENTENCE, not a **death** PENALTY.

In a Passover sacrifice there is no *transition* of **sin** from one to another. In fact, **sin** is not even related at all to a Passover sacrifice.

The substitutionary aspect of a Passover sacrifice relates to one dying the **death** of another; not one dying for the **sins** of another.

The Passover Lamb tastes the **death** of the Firstborn, not the **sins** of the Firstborn but His **death**. This **death** is not a penalty upon the **sins** of the Firstborn, rather the result of a **death** sentence upon a primogeniture birth.

There is no work of atonement accomplished in the work of a Passover Lamb because **sin** is not the cause for which the sacrifice is made.

When we look at the **death** of Christ we are looking at the **death** which entered the world from Adam's **sin** and was *transmitted* from Adam's seed to mankind at birth condemning man to **death**.

We are looking at the **death** of a Passover Lamb where a father kills the Passover Lamb to save his firstborn from **death**, not from **sin**. We are looking at life being replaced by **death** just like when Adam fell but we see the life of Christ taken away by man's **sin** therefore we hear those who killed the Passover Lamb testify that He bore our **sins** in His Body on the tree and died from our **sins** just as the scripture had said. "He was wounded by our transgressions". But His soul was made an offering for Adam's transgression. Isa. 53:10

The wage which has from his Birth in Adam is Death because of corrupt seed. But the wage which Jesus had from The Word (Seed) was life.

Such a virgin birth results in virgin life like Adam had before Death.

Just as we speak of virgin timberland where the trees have never been cut down, we see the two

Adams before they both were cut down by sin.

Sin brought Adam down from within, but there was no sin within Christ to bring Him down; rather, He was cut off from the land of the Living by the sins of His own people - not by the sin (of the world) which cut Adam off.

One died from his own sin and one died from the sin of others.

One died from within and one died from without. We can't see Adam when he died from his sin but we can see Christ when He dies from others' sin. This is because we cannot see a transaction such as death by sin in the Garden, then we cannot see the

transition from Life to Death. But in the transaction of Death by sin from without on the Cross we can see the transition from Life to Death.

Only God saw Adam die in the Garden. But the world saw Christ die on the cross. Only God saw the cause of death in Adam, which was sin, and only God saw the cause of Death in Christ, which was righteousness.

Just as sin is something within the heart. Likewise, righteousness is something within the heart.

First there is damage (wage) to the heart within before there is damage without.

We cannot see the damage within we can only see the damage in the outer man. First, there is personal damage before there is damage to others.

Both Adams personally died before there was any effect upon others.

Adam's sin caused personal damage before it passed on to damage others. But Jesus Righteousness only damaged Himself personally because he was removing the damage from others.

Therefore, the damage which began in Adam is abolished in Christ and cannot be transferred to others from him.

And so it is written that the first man Adam was made a living soul who died, but the last Adam gives life. The first man is of the earth, natural and dead. The second man is of Heaven, spiritual and alive. As is the first man such are they also who bore his image and as is the second man such are they also who bear His image.

And as we have borne in birth the **death** of the first man, so shall we also bear in birth from above the life of the second man.

When you correctly compare what you receive from the two Adams you will discover that it is **death** from one and life from the other, not **sin** from one and righteousness from the other.

**Sin** is the agent of Death but righteousness is the agent of life. Everyone has **death** from Adam's SIN; but a Christian has Life from Christ's Righteousness. From Adam's **sin** we have Death, but from Christ's righteousness we have life.

Faith is the agent of Christ's obedience, but **sin** is the agent of Adam's disobedience.

We are all born in Adam, needing Life because of our **death**, any need of forgiveness is because of our **sins**.

No one born in Christ needs redemption anymore but Christ's blood is sprinkled for His Forgiveness.

A Christian never needs redemption again because the transition of his rescue is from Death to Life not from guilt to forgiveness.

Sin cannot take away the life which a Christian has by redemption but it can keep him from living by faith the life which God gave him.

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