

Genesis Series
Lesson #032
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- 1. The term Adam's Original Sin refers to Adam's first sin, the sin of disobedience in eating the fruit of the tree of the knowledge of good and evil.**

2. Adam was the designated head of the human race. This is called “federal” or representative headship.

**1 Tim. 2:13 For Adam was formed first,
then Eve.**

**1 Tim. 2:14 And Adam was not
deceived, but the woman being
deceived, fell into transgression.**

3. Federalism is the view that Adam is the representative of the entire human race. Adam's decision would affect all of the human race.

4. Seminalism is the view that all humanity participated physically in Adam's sin. In this view the sin nature and the guilt of Adam's sin was passed on physically through procreation.

**Heb. 7:9 Even Levi, who receives tithes,
paid tithes through Abraham, so to
speak,**

**Heb. 7:10 for he was still in the loins of
his father when Melchizedek met him.**

5. Elements of both are true.

6. Man is born condemned because of his relationship with Adam

Rom. 5:12 Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned—

a. Real imputations, where the justice of God imputes under the principle of antecedence and affinity. What is imputed has an affinity, agreement, or correspondence for that to which it is imputed. There are two factors involved: what is imputed from the justice of God; and the home or target for the imputation. In a real imputation, what is imputed is in harmony, agreement, or affinity with the target of the imputation.

b. Judicial imputations, where the justice of God imputes what is not antecedently one's own. In other words, there is no preceding action or event in the one to whom something is judicially imputed which warrants that imputation. Therefore, there is no affinity, no agreement or inherent similarity between what is imputed and the recipient.

1. Personal sins to Christ on the Cross; Christ was born without a sin nature and never committed any acts of personal sin. Therefore there is nothing in Christ, no antecedent action, nothing preceding the cross which that has an affinity or correlation with sin. Paul's assumption of the debt against Onesimus is a perfect example.

2. Perfect righteousness to the believer at the point of salvation. Again every believer is born with three strikes against him 1) a sin nature 2) Adam's original sin imputed to the sin nature, and 3) personal sin. As such there is no perfection in man, no action, thought, or behavior antecedent to justification which merits that justification. So this is purely judicial or forensic.

1. Adam's original sin to the sin nature

2. Eternal life to the human spirit

**3. Blessings in time to perfect
righteousness, and**

4. Blessings in eternity to the resurrection body.

Rom. 5:13 (For until the law sin was in the world, but sin is not imputed when there is no law.)

Rom. 3:20 Therefore by the deeds of the law no flesh will be justified in His sight, for by the law *is* the knowledge of sin.

Rom. 7:7 What shall we say then? Is the law sin? Certainly not! On the contrary, I would not have known sin except through the law. For I would not have known covetousness unless the law had said, “*You shall not covet.*”