

Introduction

In 1973, General Electric introduced a new prototype drilling bit, the Polycrystalline Diamond Compact bit, commonly known as the PDC bit. This original prototype of the PDC bit had a high failure rate, low application environment, and was very expensive. Sandia Labs and the U.S. Navy did extensive research and testing with the PDC bit, particularly with hard rocks found in geothermal drilling. Their research and development improved the design and operating conditions, and led to the improved types of PDC bits that are widely used in the oil and gas industry. The new PDC bits have a high application environment, low failure rate, fast footage, and are long running, which has significantly reduced drilling costs. Today, over 90% of wells drilled use PDC bits. Schlumberger holds the record for the most footage drilled with a PDC bit, which is 358,307 feet. The new type of PDC bit has significant differences and improvements over the first prototype that GE introduced.

When God created the world, He formed man from the dust of the earth, and He named this first man, Adam. In our text today, God tells us that Adam was a type of Him who was to come. In Paul's first letter to the Corinthians, he wrote, "So also it is written, 'The first man, Adam, became a living soul.' The last Adam became a life-giving spirit. However, the spiritual is not first, but the natural; then the spiritual. The first man is from the earth, earthy; the second man is from heaven. As is the earthy, so also are those who are earthy; and as is the heavenly, so also are those who are heavenly. Just as we have borne the image of the earthy, we will also bear the image of the heavenly." It is clear that Adam was a type, and Jesus, the last Adam, was another type, a heavenly type.

(Rom 5:14) "Nevertheless death reigned from Adam until Moses, even over those who had not sinned in the likeness of the offense of Adam, who is a type of Him who was to come."

(1 Cor 15:45-49) "So also it is written, "The first MAN, Adam, BECAME A LIVING SOUL." The last Adam *became* a life-giving spirit. {46} However, the spiritual is not first, but the natural; then the spiritual. {47} The first man is from the earth, earthy; the second man is from heaven. {48} As is the earthy, so also are those who are earthy; and as is the heavenly, so also are those who are heavenly. {49} Just as we have borne the image of the earthy, we will also bear the image of the heavenly."

There are some significant differences between this first Adam and the last Adam. Our passage today is a comparison of these two Adams, and Paul points out the differences between them. I frequently compare products when I am shopping for something. I want to know the strengths and advantages that one product will have over the other product. My purpose is to help me buy the best product possible. Paul's purpose in comparing these two types is not meant to help us make a choice between the two. We are all sinners, and are earthy, just like the first Adam. The choice that we have is whether to accept this gift that the second Adam offers us. This comparison gives us an understanding of our spiritual condition, the consequences, and how God has given us a better option. We will look at three specific comparisons in these two Adams: 1) sin and righteousness, 2) death and life, and 3) condemnation and justification. Finally, we will look at some applications for our lives.

A New Type of Adam (Rom 5:12-21)

1. Sin and Righteousness
2. Death and Life
3. Condemnation and Justification

(Rom 5:12-21) “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**— {13} for until the Law **sin** was in the world, but **sin** is not imputed when there is no law. {14} Nevertheless death reigned from Adam until Moses, even over those who had not **sinned** in the likeness of the offense of Adam, who is a type of Him who was to come. {15} But the free **gift** is not like the **transgression**. For if by the **transgression** of the one the many died, much more did the grace of God and the **gift** by the grace of the one Man, Jesus Christ, abound to the many. {16} The **gift** is not like *that which came* through the one who **sinned**; for on the one hand the judgment *arose* from one **transgression** resulting in condemnation, but on the other hand the free **gift** *arose* from many **transgressions** resulting in justification. {17} For if by the **transgression** of the one, death reigned through the one, much more those who receive the abundance of grace and of the **gift** of righteousness will reign in life through the One, Jesus Christ. {18} So then as through one **transgression** there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men. {19} For as through the one man's disobedience the many were made sinners, even so through the obedience of the One the many will be made righteous. {20} The Law came in so that the **transgression** would increase; but where **sin** increased, grace abounded all the more, {21} so that, as **sin** reigned in death, even so grace would reign through righteousness to eternal life through Jesus Christ our Lord.”

1. Sin and Righteousness

The first contrast is sin and righteousness. The word sin is used nine times. Apparently Paul did not want to wear out the word so he used transgression seven times. Disobedience is used once, so the idea of sin is spoken of seventeen times in this short passage. The Greek word for sin is hamartano (Strong's G266), which means to miss the mark. The Greek word for transgression is paraptoma (Strong's G3900), which means a false step or trespass. The first and most significant thing that the first Adam brought into the world is sin. Our passage begins by saying that through one man sin entered into the world. The first Adam brought sin into the world.

(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**—”

People often think that their sin is their sin and does not impact others. The truth is that sin impacts the lives of others. Adam's sin impacted everyone else who would ever live. It was through Adam that sin entered into the world. His sin and the result of that sin, death, spread to all men.

When Adam sinned, the Law had not yet been given, so sin was not imputed. Nevertheless, the consequences of that sin, death, reigned from Adam until Moses, which is when the Law was given to men.

(Rom 5:13-14) “for until the Law **sin** was in the world, but **sin** is not imputed when there is no law. {14} Nevertheless death reigned from Adam until Moses, even over those who had not **sinned** in the likeness of the offense of Adam, who is a type of Him who was to come.”

In verse nineteen, we read that through one man's disobedience the many were made sinners. Even though there was no law, Adam chose to disobey God, which is the very essence of sin.

(Rom 5:19) “For as through the one man's disobedience the many were made sinners, even so through the obedience of the One the many will be made righteous.”

In verse fourteen, Paul mentions that Adam was a type of Him who was to come, that is, Jesus. He is then going to make the comparison between these two types. While Adam's disobedience made many sinners, the obedience of Jesus makes many righteous. Jesus did not come to bring sin into the world, but to take away the sins of the world. When Jesus was baptized by John, he proclaimed, “Behold, the Lamb of God who takes away the sin of the world.” The first Adam brought sin into the world; the last Adam took away the sin of the world.

(John 1:29) “The next day he *saw Jesus coming to him and *said, "Behold, the Lamb of God who takes away the sin of the world!”

In Hebrews 4:15 we find that Jesus, our high priest, was tempted in all things, yet without sin. Adam was tempted and sinned, and brought sin into the world. Jesus, was tempted and did not sin. Instead, Jesus lived a perfect life and by an act of righteousness took away the sins of the world.

(Heb 4:15) “For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as *we are*, yet without sin.”

In 2 Corinthians 5:21 we read that God made Him (Jesus) who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him.” The first Adam brought sin into the world, and by his sin, all men became sinners. The last Adam knew no sin, but was made to be sin on our behalf so that we might become the righteousness of God in Him.

(2 Cor 5:21) “He made Him who knew no sin *to be* sin on our behalf, so that we might become the righteousness of God in Him.”

2. Death and Life

There is a progression in the comparisons. The progression begins with sin and because of that sin, there was death and then condemnation. The transgression of Adam brought death to many. In verse fifteen we read that “by the transgression of the one many died.” The consequence of Adam's death was death.

(Rom 5:15) “But the free gift is not like the transgression. For if by the transgression of the one the many died, much more did the grace of God and the gift by the grace of the one Man, Jesus Christ, abound to the many.”

When God created the first Adam, He commanded him, saying, “From any tree of the garden you may eat freely; but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you will surely die.” When Adam disobeyed and ate from the tree of the knowledge of good and evil, the consequence for Adam, and for all of us was death.

(Gen 2:16-17) “The LORD God commanded the man, saying, "From any tree of the garden you may eat freely; {17} but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you will surely die.”

When Adam and Eve were tempted, the serpent told Eve, “You surely will not die!” Adam and Eve ate from the forbidden tree and brought death into the world. They did not die physically at that moment, but they did die physically later on. More significantly, they died spiritually.

(Gen 3:4-5) “The serpent said to the woman, "You surely will not die! {5} For God knows that in the day you eat from it your eyes will be opened, and you will be like God, knowing good and evil.”

What is spiritual death, and what is life? In John 17:3, Jesus gave the definition of eternal life. He said, “This is eternal life, that they may know You (Father), the only true God, and Jesus Christ whom You have sent.” When Adam sinned, his intimate and eternal fellowship with the Father died. His sin separated him from God.

(John 17:3) “This is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent.”

In Isaiah 59:2, God tells us that our iniquities have made a separation between God and us. That separation is the spiritual death that Adam experienced immediately. The last Adam came so that we could have life, that is, so that we would no longer be separated from God and that our fellowship with God would be restored.

(Is 59:2) “But your iniquities have made a separation between you and your God, and your sins have hidden *His* face from you so that He does not hear.”

In the Introduction, we briefly looked at 1 Corinthians 15, where Paul discussed the first Adam and the last Adam. The first Adam is a type of the second Adam. The first Adam became a living soul, but the last Adam became a life-giving spirit. While Adam gave us a natural and earthly life, Jesus came to give us spiritual life. Through Adam’s sin, we experienced spiritual death, but through Jesus’ gift of righteousness, we have spiritual life. Many people look for life and fulfillment in the earthly and natural experiences in life. They fill their spare time with sports, recreation, travel, drugs, alcohol, sex, and countless other things. Unfortunately, they may give some temporal pleasures and fulfillment, but they leave an emptiness inside that only God can satisfy. We have been created to have fellowship with God, and this is only possible through the last Adam, who is a life-giving spirit.

(1 Cor 15:45) “So also it is written, "The first MAN, Adam, BECAME A LIVING SOUL." The last Adam *became* a life-giving spirit.”

In John 7 Jesus spoke about this emptiness, saying, “If anyone is thirsty, let him come to Me and drink. He who believes in Me, as the Scripture said, ‘From his innermost being will flow rivers of living water.’” Jesus was referring to the Holy Spirit, which had not been given yet, but would be given to all those who received Christ after He had been glorified. True meaning, purpose, and fulfillment in life comes through a relationship with Christ, the last Adam.

(John 7:37-39) “Now on the last day, the great *day* of the feast, Jesus stood and cried out, saying, "If anyone is thirsty, let him come to Me and drink. {38} "He who believes in Me, as the Scripture said, 'From his innermost being will flow rivers of living water.'" {39} But this He spoke of the Spirit, whom those who believed in Him were to receive; for the Spirit was not yet *given*, because Jesus was not yet glorified.”

Jesus spoke of filling this thirst to the Samaritan woman at the well in John 4. He said, if you knew the gift of God, and who it is who says to you, 'Give Me a drink,' you would have asked Him, and He would have given you living water." Jesus is a life-giving spirit, and offers to fill that thirst, emptiness, and void in our lives, which is a relationship with God.

(John 4:10) "Jesus answered and said to her, "If you knew the gift of God, and who it is who says to you, 'Give Me a drink,' you would have asked Him, and He would have given you living water."

Our text mentions the word gift five time. We find in verse fifteen and sixteen that it is a free gift. Many years ago I was offered some free horse manure. My dad, being an avid gardener, asked me to bring him a truck load of manure. So, I used my front loader and filled the eight-foot bed with manure. I knew that it was way too much for my father's garden, so I offered some to the wife of one of our instructors. When she saw how much manure I had, her eyes lit up when I asked her how much free manure she wanted. She said, "My name is Jimmy, and I will take all that you will give me." Her name was Betty, not Jimmy. She was just using her sense of humor to let me know that she would take all that I would give her. I unloaded and hauled about half the truck of manure to her garden area. God is offering us this gift of righteousness for free. The real issue is whether we are going to be a Jimmy and take all that He will gimme.

(Rom 5:15-18) "But the **free gift** is not like the transgression. For if by the transgression of the one the many died, much more did the grace of God and the **gift** by the grace of the one Man, Jesus Christ, abound to the many. {16} The **gift** is not like *that which came* through the one who sinned; for on the one hand the judgment *arose* from one *transgression* resulting in condemnation, but on the other hand the **free gift** *arose* from many transgressions resulting in justification. {17} For if by the transgression of the one, death reigned through the one, much more those who receive the abundance of grace and of the **gift of righteousness** will reign in life through the One, Jesus Christ."

We also see that this gift came by the grace of Jesus. It may be a free gift to us, but it was not free for Jesus. Some say that GRACE is God's Riches At Christ's Expense. We do not earn this righteousness; it is a gift by the grace of God. The result of this gift is justification. Justification is the pronouncement that we are innocent and righteous. In verse seventeen, we see that this gift that Jesus gives is a gift of righteousness and will reign in life through Jesus Christ.

In verse nineteen, it said that through the one man's disobedience the many were made sinners, even so through the obedience of the One the many will be made righteousness. The first Adam's disobedience made us sinners, and the obedience of Christ gives us the opportunity to be made righteous. It is a gift that has been offered so that we can be made righteous.

(Rom 5:19) "For as through the one man's disobedience the many were made sinners, even so through the obedience of the One the many will be made righteous."

In verse twenty-one, we see that "as sin reigned in death, even so grace would reign through righteousness to eternal life through Jesus Christ our Lord.

(Rom 5:20-21) "The Law came in so that the transgression would increase; but where sin increased, grace abounded all the more, {21} so that, as sin reigned in death, even so grace would reign through righteousness to eternal life through Jesus Christ our Lord."

3. Condemnation and Justification

In this progression, there was sin, death, and now there is condemnation. In verse sixteen we see that the judgment arose from one transgression resulting in condemnation. The first Adam brought condemnation. On the other hand, the free gift arose from many transgressions resulting in justification. Justification is the pronouncement that we are innocent and righteous.

(Rom 5:16) “The gift is not like *that which came* through the one who sinned; for on the one hand the judgment *arose* from one *transgression* resulting in **condemnation**, but on the other hand the free gift *arose* from many transgressions resulting in justification.”

Paul says this again in verse eighteen, “through one transgression there resulted condemnation to all men.” He then states what we have in Christ, “so through one act of righteousness there resulted justification of life to all men.” Paul is referring to the one act of laying down His life for you and I. John wrote that the world could not contain all the books if all the righteous acts that Jesus did were written in detail. His life was full of righteous acts. This righteous act is the sacrifice that Jesus made on the cross for our sins.

(Rom 5:18) “So then as through one transgression there resulted **condemnation** to all men, even so through one act of righteousness there resulted justification of life to all men.”

(John 21:25) “And there are also many other things which Jesus did, which if they *were written in detail, I suppose that even the world itself *would not contain the books that *would be written.”

In Romans 1, Paul said that the most vile sinners with depraved minds were without excuse and would be condemned. In Romans 2, he turned to those who considered themselves spiritual, and who judged others. He said that they were also without excuse and would be condemned. Paul was driving home the fact that all have sinned and fall short of the glory of God. As sinners, all of us will be judged and condemned. All of us were made sinners by the first Adam. But, God has sent a second Adam so that we can be justified and declared righteous. It is a free gift offered by Jesus, the second Adam. When making the choice of whether to follow after Christ, it helps to know our true spiritual condition, and that there is a great choice available to those who are willing to receive the free gift of righteousness.

(Rom 2:1-3) “Therefore you have no excuse, everyone of you who passes judgment, for in that which you judge another, you condemn yourself; for you who judge practice the same things. {2} And we know that the judgment of God rightly falls upon those who practice such things. {3} But do you suppose this, O man, when you pass judgment on those who practice such things and do the same *yourself*, that you will escape the judgment of God?”

Conclusion and Applications

The first Adam was a type of the last Adam, Jesus Christ. There were significant differences in these two Adams. The first Adam brought sin into the world, and because of his transgression, all men were sinners. The last Adam lived without sin, and paid the ultimate price for our sins so that He could offer us the gift of righteousness. Because of the first Adam’s sin, all men died and were condemned. Because of the last Adam, men were given the gift of righteousness and life, and were declared justified.

I asked the Lord what the significance is for this passage and for our lives. The answer that I got was 2 Corinthians 5:17. It says, “therefore if anyone is in Christ, he is a new creature; the old things passed away; behold new things have come.” The first Adam was the first creation, and all of us were brought into sin, death, and condemnation. However, the second Adam brought a new creation, and anyone in Christ is a new creation. The old things, the sin, death, and condemnation passed away, and God has new things for us. In Christ we have forgiveness for our sins, and are justified. We are declared righteous and we have eternal life. We have a life of fellowship with God, as He initially gave to the first Adam. The second Adam gave a reset button for anyone who is willing to accept this gift of grace.

(2 Cor 5:17) “Therefore if anyone is in Christ, *he is* a new creature; the old things passed away; behold, new things have come.”

Under the first Adam, all have sinned, and will be condemned. However, because of the last Adam, there is a gift available, a gift of righteousness that eliminates condemnation and declares us to be righteous. If you have never received this gift that Jesus has offered all men, and you would like to receive this gift, you can receive it this morning. Join me and pray along with me.

Jesus, thank You for the act of righteousness that has made this gift of righteousness available. Thank You for paying the price for my sins, and offering me the gift of righteousness. I believe that You came and died for my sins, and were raised up again so that we could have life, a new life with You. I ask You to come into my life and give me this gift of righteousness. I ask You to make me a new creature and remove the old things from my life. I confess You as my Lord and Savior today. I pray this in Jesus Name. Amen.

Introduction (Rom 5:14, 1 Cor 15:45-49, Rom 5:12-21)

1. Sin and Righteousness (Rom 5:12-19, John 1:29, Heb 4:15, 2 Cor 5:21)

2. Death and Life (Rom 5:15-21, Gen 2:16-17, 3:4-5, John 17:3, Is 59:2, 1 Cor 15:45, John 7:37-39, John 4:10)

3. Condemnation and Justification (Rom 5:16, 5:18, John 21:25, Rom 2:1-3)

Conclusion and Applications (2 Cor 5:17)