

**SIN VS SIN,**



**THIS IS NOT**

**A PLAY**

**ON WORDS**

By George A. Evans

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## Sin vs Sin, This Is Not A Play On Words – Part 1

In a recent discussion among fellow believers, one of the believers posed several questions to the group. The first set of questions posed to the group was: Define the word “*all*” in the scripture; “*For all have sinned, and come short of the glory of God*” (Romans 3:23)? Does “*all*” mean “*all inclusive?*” The initial response by all who were asked these questions was one of two responses; “*All means all-inclusive*” or “*All means everyone.*” The group of believers was then asked the following question; “*Does that mean everyone without exception?*” The response from the group was collectively; “*Yes, all means all-inclusive without exception.*”

*“Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. But now the righteousness of God without (apart from) the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: For all have sinned, and come (fall) short of the glory of God” (Romans 3:19-23).*

According to this passage, we now have knowledge, which cannot be denied, that whatever the law said, it said it to those who are living under the law. The law actually addressed all those living under the law in that according to the law, the whole world stands silently and guilty before almighty God, awaiting their sentence.

In the days of Jesus, those under the law were considered to primarily be the Jews. This group included the scribes, the Pharisees, and the Sadducees. The group also included the Herodians, the chief priest, and the certain other Jews. These were the very people who were charged with knowing, keeping, and enforcing the law. These were the same people who were in charge of giving detailed interpretation of the scriptures. These same people were considered to be the authorities on the scriptures.

Anyway, this passage goes on to say that as a result, the working of the law made it impossible for anyone to be justified in the sight of God. According to this passage, no one could be made righteous in the eyes of God by doing what the law says because the law itself brought the knowledge of sin. And with this newfound knowledge of sin, it became abundantly clear that the law served as a viewfinder, revealing to us that we are nothing more than sinners.

But now, God has revealed to us a different righteousness, a righteousness that was apart from the law and apart from being good enough to keep the laws. This is not a new righteousness, but one that the scriptures told of long ago and one that has been revealed to us by the law itself and by the prophets. This different righteousness of God depends on one's faith in Jesus Christ. For if we trust in Jesus Christ to take away our sins, God says he will accept us, acquit us, and declare us "**not guilty**" in his sight. This extended to "**all**" who believe in Jesus Christ, this different righteousness; not just those who were under the law. Under this different righteousness, there is no distinction made from one group to another, "**for all have sinned and all have fallen short of the glory of God.**" The whole purpose of the law was to reveal sin, bring about conviction, and to prove guilt. The purpose was not for justification, for there was no one justified by the law.

Now according to Strong's Concordance with Hebrew and Greek Lexicon, the word **all** is defined as,

paʹβ Pas (pas); Word Origin: Greek, Adjective, Strong #: 3956

**individually** – each, every, any, all, the whole, everyone, all things, everything; or

**collectively** – some of all types;

... as in **the whole world has gone after him**. Did all the world go after Christ?

... as in **then went all Judea, and were baptized of him in Jordan**. Was all Judea, or all Jerusalem, baptized in Jordan?

... as in **Ye are of God, little children, and the whole world lieth in the wicked one**. Does the whole world there mean everybody?

The words **world** and **all** are used in some seven or eight senses in Scripture, and it is **very rarely** the **all** means all persons, taken individually. The words are generally used to signify that Christ has redeemed some of all sorts -- some Jews, some Gentiles, some rich, some poor, and has not restricted His redemption to either Jew or Gentile.

Source: Strong's Complete Greek and Hebrew Lexicon; **The Bible Collection Suite (Copyright © 2005**

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If these questions were posed to you, what would be your responses? Would your responses be similar to those of the group? Would your definition of the word "**all**" be the same as that of the group, "**all-inclusive without exception?**" Or, do you have a different answer to the questions?

## Sin vs Sin, This Is Not A Play On Words – Part-2

After defining the word “*all*,” to mean “*all-inclusive*” or “*everyone*,” the group was asked another set of questions: How does that definition apply to this scripture, “*For he hath made him to be sin for us, who knew no sin?*”

*“For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him” (II Corinthians 5:21).*

For God took the sinless Christ and poured into him our sins. Then, in exchange, he poured God’s goodness into us “*him who knew no sin, he made sin on our behalf, that we might become the righteousness of God in him.*”

In light of this new question, have you reconsidered or changed your definition of the word “*all*?” More than likely, you now have at least one exception to your earlier definition of *all*, which at the time meant “*all-inclusive* or *everyone*.” Most of you are redefining your perception of the previous passage, “*For all have sinned, and come (fall) short of the glory of God*” to include the phrase “*with one exception, Jesus.*” But does not this re-definition somehow change the context in which the passage was originally intended?

Now that you have had an opportunity to redefine the word “*all*” and have included at least one exception, consider the fact that your definition for “*sin*” may not be complete. According to Strong’s Concordance with Hebrew and Greek Lexicon, the word “*sin*” is defined as “*to be without a share in; to miss the mark; to err, be mistaken; to miss or wander from the path of uprightness and honor, to do or go wrong; to wander from the law of God, violate God’s law, sin; that which is done wrong, sin, an offence, a violation of the divine law in thought or in act; or collectively, the complex or aggregate of sins committed either by a single person or by many.*” But could there be an alternative definition?

*“Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: (For until the law sin was in the world: but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude (likeness) of Adam’s transgression, who is the figure (a type) of him that was to come. But not as the offense, so also is the free gift (the free gift is not like the false step or the wrongdoing of man). For if through the offense 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. And not as it was by one that sinned, so is the gift (the gift is not like that which came through the one who sinned): for the judgment was by one to condemnation, but the free gift is of many offenses unto justification. For if by one man's offense death reigned by one (the one); much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.) Therefore as by the offense of one (one false step) judgment came upon all men to condemnation; even so by the righteousness of one (one righteous act) the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Moreover the law entered, that the offense (sin) might abound. But where sin abounded, grace did much more abound: That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord" (Romans 5:12-21).*

We see in this passage that when Adam sinned, he caused sin to enter into the world. At that point, it was this sin that spread death throughout **“all”** the world, so everything began to grow old and die; for **“sin entered into the world and death through sin.”** And when Adam sinned, sin entered the entire human race, **“so death passed upon all men,”** that being, **“all-inclusive”** or **“everyone.”** Through this passage, we are told that it was Adam's sin that caused all of this. And we know this because although people were sinning from the time of Adam until Moses, the passage tells us that God did not judge them guilty of death for breaking his laws -- because he had not yet given his laws to them, nor told them what he wanted them to do. So, when their bodies died, it was not for their own sins since they themselves had never disobeyed God's special law against eating the forbidden fruit, as Adam had. From this passage, we see that it was one man, Adam, who brought death to many through his sin. From this passage, we see that Adam's one sin brought the penalty of death to many. From this passage, we see that Adam cause death to be king over **“all”** that again being **“all-inclusive”** or **“everyone.”** From this passage, we see that Adam's sin brought punishment to the entire world. And it is according to this passage that we now know that Adam caused many to be sinners because he disobeyed God. From this passage, the entry of sin into the world can be traced back to its source, for **“as by one man sin entered into the world, and death by sin”** that source being the man, Adam.

### **Sin vs Sin, This Is Not A Play On Words – Part 3**

Adam is the one who started all of this. When Adam sinned, sin entered the world and affected the entire human race. With the sin, death entered the world and it too affected the entire human race. Therefore, through the one-man sin entered into the world and death caught a ride, both affecting the entire human race. Adam's sin spread death throughout all the world, so everything began to grow old and die (*for sin entered into the world and death followed sin into the world*).

We know that it was Adam's sin that caused this because according to the scriptures, people were sinning from the time of Adam until Moses and God did not judge them guilty of death for breaking his laws, because he had not yet given his laws to them, nor had he told them what he wanted them to do. We also know from the scriptures that when their bodies died it was not for their own sins since they themselves had never disobeyed God's special law against eating the forbidden fruit, as Adam had.

We have come to a point in our discussion that we have several things that we need to carefully consider. We guess we could say that we have some things to ponder. We know that everyone from the time of Adam until Moses who died were not guilty of sinning after the similitude or likeness of Adam's transgression. We know that everyone from the time of Adam until Moses who died were not judged guilty for breaking God's laws because he had not yet given them nor told what he wanted to be done. And we know that the assumption has always been that everyone has sinned because of the passage that says, "*for all have sinned and all have fallen short of the glory of God.*" If all have sinned, then they that did not sin after the similitude or likeness of Adam's transgression must have sinned somehow as well. This became somewhat of a dilemma for us. How could they have sinned, especially since God did not judge them guilty for breaking his laws because he had not yet given his laws nor told what he wanted done? What was their sin?

This was becoming something that would require some revelation knowledge to completely understand. We had heard the phrase, "*for all have sinned and fallen short of the glory of God*" numerous times before, but never really examined what it was trying to convey. We finally decided that we needed to examine this passage a little closer. First, we needed to define that word "*sin.*" According to the Encarta dictionary, "*sin*" is defined as "*a transgression of theological principles. It is an act, thought, or way of behaving that goes against the law or teachings of a religion, especially when the person who commits it is aware of this.*" In Christian theology, "*sin*" is defined as "*the condition of being denied God's grace because of a sin or sins committed.*"

The word “*sin*” is usually defined as personal sin, which may be one of “*commission*” (*doing something that is prohibited*) or one of “*mission*” (*failing to do what is required of you*). This sin may also express itself in either an act or attitude, for example, going astray like a wandering sheep doing one’s own thing, by transgressing or overstepping the law, or by trespassing. By now, we believed we had a handle on this thing called “*sin*,” but we still could not relate it to those who died from the time of Adam until Moses that were not judged guilty for breaking God’s laws because he had not yet given them nor told what he wanted to be done. We could not see where they had done anything that could be considered a sin of commission or one of omission. To us, sin was defined as doing something that was or had been prohibited by God and it was clear, through the scriptures that this was not the case for them during that time.

And to make matters worse, we got to thinking about “*the age of accountability.*” The concept of the age of accountability is the belief that a child is not held responsible or accountable by God for his or her sins until they reach a certain age. This concept was contrary to the passage that continually conveyed the fact that all had sinned, without exception. As we continued our examination of this concept, we discovered that children, including infants, were actually considered guilty because of something called inherited and imputed sin. Inherited sin is the belief that the sins of the parents are actually passed down to their children. Imputed sin is the belief that sin can be attributed to someone else. In this case, the sins of the parents could be attributed to those of the children.

This was a belief that was shared by King David who said; “*Surely I was sinful at birth, sinful from the time my mother conceived me*” (*Psalms 51:5 – NIV*). And as we pondered this age of accountability idea, several more questions came to mind. For example, “*What sin does a baby who is born, takes one breath, then dies commit?*” What did the baby do that was prohibited? What did the baby fail to do that was required of him or her? What sin did this baby commit? Then it dawned on us that there could be another definition or meaning for this word “*sin.*”

## Sin vs Sin, This Is Not A Play On Words – Part 4

Yes, it dawned on us that there could be another definition or meaning for the word “*sin*.” We now believed the phrase; “*all have sinned*” referred to a point in time when everyone sinned. The only time that this could be referring to had to be back in the beginning, in the beginning of God’s creation. The phrase actually points to the very moment when all were in one man, Adam. You see, when Adam fell, the entire human race was “*constituted or formally established as sinners*.”

*“For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous” (Romans 5:19).*

It was by one man’s disobedience that many were made sinners. “*Adam*” was the first man and the forefather of the entire human race (*Genesis 2:19*). Adam was considered to be the “*federal head*” of the human race, which is like our president, who is seen as the head of our nation and one who represents us and/or speaks on our behalf before the entire rest of the world. Besides being the federal head of the human race, Adam was also known as, the “*seminal head*” of the entire human race. The meaning of the seminal head implies that everyone existed in seed form within the body of Adam. By being both the federal head and the seminal head of the entire human race, the belief is that when he sinned, it was as if we all had sinned at the same time. For it was at this point in time that the phrase, “*for all have sinned and fallen short of the glory of God*” took on its meaning.

When Adam and his wife, Eve, fell into sin (*Genesis 3*), they brought the curse of sin on the entire human race. Instead of the sin being inherited from our parents, the sin was inherited from our one parent, Adam. In that sense, every member of the human race now played a part in the fall of man. When Adam sinned, we were actually sinning with him. Adam’s disobedience resulted in the human race being plunged into sin, leading to the imputation of sin. The word “*impute*” is defined as “*to attribute (especially, a fault or misconduct) to another; charge with; ascribe; to ascribe (goodness or guilt) to a person as coming from another.*” This imputation of sin took place when Adam sinned, and the original sin was charged to every person’s account that came after him.

*“Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned” (Romans 5:12).*

This is why we see those who lived from Adam to Moses, before the law was given, dying, even though they themselves did not sin after the likeness of Adam's transgression. Adam's sin was imputed or charged to **"all"** because we **"all"** are connected with Adam's race. So, this brings us back to an earlier set of questions. What sin does a baby who is born, takes one breath, then dies, commit? What did the baby do that was prohibited? What did the baby fail to do that was required of him or her? What sin did this baby commit? The very sad fact that infants sometimes die demonstrates that even infants are impacted by Adam's sin, since physical and spiritual death were the results of Adam's original sin. Therefore, the only sin that the baby in this case is guilty of is the sin that was passed down to him or her by Adam, the father of mankind.

As we mentioned earlier, the word **"sin"** is usually defined as personal sin, which may be one of **"commission"** (*doing something that is prohibited*) or one of **"omission"** (*failing to do what is required of you*). And while this definition appears to hold true for all of mankind, we see through Scripture that there was a time period where sin was not imputed because there was no law. During this time period, man was not deemed guilty of breaking or disobeying God's laws, since he had not given his laws to mankind yet.

The fact that God would impute the disobedience of one man to the entire human may seem a little unfair to many of you, but it is not as unfair as you think. God offers to impute the righteousness of Christ to the account of a believer, making that person's record as good (*or as perfect*) as Jesus Christ's just as he imputed the sin of Adam to the account of all of mankind making everyone sinners. Imputed righteousness in place of imputed sin; sounds fair to us.

***"For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive" (I Corinthians 15:21-22).***

Death came into the world because of what man (**Adam**) did, and it is because of what this other man (**Jesus**) has done that now there is the resurrection from the dead. Everyone dies because all of us are related to Adam, being members of his sinful race, and wherever there is sin, death results. But all who are related to Jesus Christ will rise again, as members of his spiritual race.

## Sin vs Sin, This Is Not A Play On Words – Part 5

Death came into the world because of what man (*Adam*) did, and it is because of what this other man (*Jesus*) has done that now there is the resurrection from the dead.

*“Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned” (Romans 5:12).*

We have already found that because of what one man, Adam did, sin entered the world and death spread throughout the world. We know that everything began to grow old and die. But now we want to look at the contrast between the one who started all of this and the one who end all of this.

*For as by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous (Romans 5:19).*

Adam’s sin brought punishment to all, causing all to become sinners because he disobeyed God. It was the righteousness of Christ that made man right with God again so that they could live. Christ gave many the opportunity to be made acceptable to God; all because he obeyed.

*(For until the law sin was in the world: but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude (likeness) of Adam’s transgression, who is the figure (a type) of him that was to come. But not as the offense, so also is the free gift (the free gift is not like the false step or the wrongdoing of man). For if through the offense 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. And not as it was by one that sinned, so is the gift (the gift is not like that which came through the one who sinned): for the judgment was by one to condemnation, but the free gift is of many offenses unto justification (Romans 5:13-16).*

The free gift of God does not work the same way that the transgression of man did. Because of one man’s sin, the death penalty was brought to many, but this free gift of God is so much more. This gift, a gift of grace, is given by the righteousness of Jesus Christ. He has taken away “*all sin*” and replaced it with glorious life. But this gift does not have the same effect as the sin of the one, Adam. Adam provoked a judgment that resulted in

the condemnation of everyone. The gift of grace, however, resulted in the justification for a multitude of transgressions.

***“For if by one man’s offense death reigned by one (the one); much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)” (Romans 5:17).***

While the sin of the one man, Adam caused death to be king over all; the righteousness of Jesus Christ made it possible for all who will take God’s gift of forgiveness and acquittal to be kings of life (*reign in life*).

***“Therefore as by the offense of one (one false step) judgment came upon all men to condemnation; even so by the righteousness of one (one righteous act) the free gift came upon all men unto justification of life. For as by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous. Moreover the law entered, that the offense (sin) might abound. But where sin abounded, grace did much more abound: That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord” (Romans 5:18-21).***

And it should only make sense that just as one single transgression would result in condemnation being extended to all, so should one single decree of righteousness result in the life-giving acquittal being extended to all in a like manner. Adam caused many to be sinners because he disobeyed God, and Christ caused many to be made acceptable or righteous to God because he obeyed. Enter the law. It was given so that all could see sin. And by seeing this sin, we could see the depth of God’s abounding grace at forgiving us. Just as sin ruled all men and brought them to death, God’s kindness now rules, bestowing to us right standing with God and giving us the opportunity for eternal life through Jesus Christ our Lord.

What a contrast between Adam, who is the figure of him that was to come (***Romans 5:14***) and Christ. And what a difference between man’s sin and God’s forgiveness. Everyone dies because all of us are related to Adam, being members of his sinful race, and wherever there is sin, death results. But all who are related to Jesus Christ will rise again, as members of his spiritual race.

***“And as it is appointed unto men once to die, but after this the judgment: So Christ was once offered to bear the sins of many; and unto them that look for (eagerly wait) him shall he appear the second time without (apart from) sin unto salvation” (Hebrews 9:27-28).***

It has been destined that men should die once and then comes the judgment. And so, it is with Christ, who died once as an offering for the sins of many people. Nevertheless, he will come again, but not to deal with sin again.

***“For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him” (II Corinthians 5:21).***

For God took the sinless Christ (*him who knew no sin*) and poured into him our sins (*he made sin on our behalf*). Then, in exchange, he poured God’s goodness into us (*that we might become the righteousness of God in him*).

## Sin vs Sin, This Is Not A Play On Words – Part 6

So, God has taken the sinless Christ and poured into him the sins of the world. And in exchange, God poured his goodness into us. Therefore, it is with Christ, the same as it was with Adam. The independent actions of each of these men affected the entire human race. First, there was the principle of imputation that reduced all men to the same ultimate condition, making all men sinners, because of the offense of one man. Then, there was the principle of imputation that provided for all men the same ultimate answer, giving all men the opportunity to become the righteousness of God, because of the obedience of another man.

*“And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening (life-giving) spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy (made of the dust): the second man is the Lord from heaven. As is the earthy (man of dust), such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy (man of dust), we shall also bear the image of the heavenly” (I Corinthians 15:45-49).*

“**Adam**” was the first man and the forefather of the entire human race (**Genesis 2:19**). Adam was the federal and seminal head of the human race. As Adam’s sin resulted in a sinful race, the gift of grace through the righteous act of Christ resulted in a spiritual race. Like the first Adam, Jesus, “**the last Adam**” and the second man, became the federal and seminal head of the spiritual race. Just as Adam had the government of mankind upon his shoulders when he disobeyed God, Jesus too had the government of mankind upon his shoulders when he obeyed God.

It was the first man, Adam who came from the earth, who was made a living soul. It was Jesus who was first made in the likeness of earthy man then upon his resurrection was made a quickening or life-giving spirit. For first came the natural man and then came that which was spiritual. And as we have bore the image of the earthly man, we now have the opportunity to bear the image of the heavenly man; for we have the opportunity to put on a spiritual body that comes directly from God.

*“And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did*

***predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified” (Romans 8:28-30).***

And we are fully aware that all things work together for the good to those who have love for God. It is those who have this love for God that have come to him and it is them that he has declared not guilty and filled with the goodness of Jesus Christ. He has given them right standing and given them his glory. For God knew before the beginning, pre-destined, if you will, that those who would come to him would bear the likeness of the only begotten son of God, that he, Jesus Christ might be the firstborn among many brothers.

***“If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming” (I Corinthians 15:19-23).***

If our hope in Jesus rest solely in this present life, then we have completely missed the boat. Jesus Christ has ***“risen from the dead to become the firstfruits of them who have died or slept.”*** He is the firstfruits of the first resurrection. This be the resurrection from the dead that came to all men because of what Jesus himself did. It is in this life, this resurrected life, that we are to rest our hope. We know that everyone dies because all of us are related to Adam, being members of his sinful race, and wherever there is sin, death results. And because all who are in Christ are related to Christ, then all will rise again.

***“And from Jesus Christ, who is the faithful witness, and the first begotten (born) of the dead, and the prince (ruler over) of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen” (Revelation 1:5-6).***

Jesus, who reveals the truth to us because he is our faithful witness, is the first to come back from the dead. He is the first who will die no more. It is because of his obedience that he has been made ruler over all of the kings of the earth. It is because of his obedience that he has been able to make us clean, free from sin by the outpouring of his blood for us. It is because of his obedience that we are gathered into the kingdom and are made king and priest unto God the Father.

*“Who is the image of the invisible God, the firstborn (first in rank) of (over) every creature: for by him were all things created, that are in heaven, and that are in (on) earth, visible and invisible, whether they be thrones, or dominions, or principalities (rulers), or powers (authorities): all things were created by (in) him, and for him: and he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence” (Colossians 1:15-18).*

And while Jesus Christ is the visible representation of the invisible God, he is also the beginning of things new. In being the firstborn from the dead, he has preeminence that is the first and foremost place in all things. Like his counterpart Adam, who was the first representation of the invisible God, it is now in Jesus that all things have been made in heaven and on earth, those things that are seen and those things that are unseen, whether they be thrones, or dominions, or principalities (rulers), or powers (authorities); all things have been created in him. Remember, it was first Adam, in whom all things were created and who was before all things. It was because of Adam that sin entered into the world and death followed. And it was because of Adam that death passed to all men. It was because of Adam that man lost all that was given to him by God in the beginning. But now Jesus Christ is before all things and in and through him all things have their being.

*“For the Son of man is come to seek and to save that which was lost” (Luke 19:10).*

And while there were many things lost because of the disobedient actions of the first man, it was the obedience of the second man that restored all that the first man lost. Among the many things that the second man restored was our right standing with God, which was by far the most important. As we read through the scriptures, we see they go on to shed some light as to God’s redemptive plan for mankind as first predicted in **Genesis 3:15**, which has long been recognized as the first messianic prophecy of the Bible. Truth be told, through much of what we read in the Bible, we see that the scriptures continue to contrast the differences between Adam and Christ and the effects of one man’s disobedience to that of another man’s obedience.

## Sin vs Sin, This Is Not A Play On Words – The Conclusion

Many believers use some type of dictionary to aide them in their studies. In an attempt to gain a better understanding of certain words, we have used Strong's Concordance, Smith's Bible Dictionary, Easton's Bible Dictionary, and Vine's Expository Dictionary. Normally, what the dictionary defines a word to be is what we tend to accept and believe that word to be. But have you ever wondered how a word gets into the dictionary? We discovered that the dictionary is not designed to tell us what a word means. The dictionary is designed to give us the correct word spelling, to tell us the history of a word, to tell us how that word has been used throughout the years, and to tell us when it first appeared in the language.

It is interesting how the dictionary really works. The dictionary does not tell you what a word actually means; you tell the dictionary what a word means. Here is what we mean. You say what a word means, then someone else says what that same word means, and someone else says what that word means, until enough people agree as to the meaning of that word and then that word goes into a dictionary. The definition of a word is based on how a word is used in a particular culture, defined by the all the people who agree as to the meaning of that word. We know that for some of you, this will sound like something from way out there, but just go to your local library and find the copy of "*an unabridged dictionary*," which usually located on the reference desk. In this dictionary, you may find one word, listed several times, spelled the same way, pronounced the same way, and having as many, if not more, different meanings, all based on what you and everyone has agreed as to what a word should mean. This was just a little bit of trivia that we found to be most interesting since so many of us use some type of dictionary on a regular basis and rely on them to aid us in our interpretation of the Bible.

In the Strong's Concordance, the words "*all*" (3956), "*every*" (3956), and "*world*" (3956) are defined as "*individually*" as in each, every, any, all, the whole, everyone, all things, everything. Or, the word is defined as "*collectively*" as in some of all types. Using the word in this capacity does not necessarily mean all of something. According to the Strong's Concordance, the words "*world*" and "*all*" are used in some seven or eight inferences within the scriptures, but they say it is very rarely that "*all*" means all persons, individually. Strong's Concordance says these words are generally used to signify that Christ has redeemed some of all sorts; as in saying some Jews, some Gentiles, some rich, some poor, and has not restricted his redemption to either Jew or Gentile.

In the following passage found in *Romans 3:23*, “*for all have sinned, and come (fall) short of the glory of God,*” do you believe the definition of the word “*all*” is intended to be one of those rare times when it is to be used “*individually*” or is it to be used “*collectively*”? Now that we have set the parameters and established several definitions, we will leave this question for you to ponder. Just know that whatever you decide the answer to be, it will be a determining factor in how you interpret the passage.

In the Strong’s Concordance, the words “*sinned*” (264) and “*sin*” (266) are defined as: “*to be without a share in, to miss the mark, to err, be mistaken, to miss or wander from the path of uprightness and honor, to do or go wrong, to wander from the law of God, violate God’s law, that which is done wrong, a violation of the divine law in thought or in act, and collectively, the complex or aggregate of sins committed either by a single person or by many.*”

When one uses the word “*sin,*” it commonly infers “*personal sin,*” which may be one of commission or one of omission. Sin by commission is doing something that is prohibited. Sin by omission is failing to do what is required. “*Sin*” can express itself either as an act or as an attitude as in going astray, transgressions, or trespasses. But is this the only meaning of the word “*sin*” available to us or could there be another meaning for the word?

In fifth chapter of *Romans*, we find that the word “*sin*” appears to be defined differently that what is traditionally known as “*personal sin.*” Here we find that Adam’s “*sin*” brought punishment to all. We see that when Adam sinned, “*sin*” entered the entire human race and caused all mankind to be made sinners. It was his “*sin*” that spread death throughout world and caused death to be king over all mankind. But this is where the rubber meets the road, as the saying goes. This is where sin meets sin, where sin is pitted against sin. And no, this is not a play on words. We are talking about the traditional word “*sin*” verses the non-traditional word “*sin.*”

According to our definition of the non-traditional word “*sin,*” you are not considered to be a sinner strictly because of the things that you have done or will do. The overt act of you committing a so-called sin is not what makes you a sinner. It was the overt act of one man, the sin of Adam that made you and everyone else a sinner. As we see things, no one had any choice or say in the matter. By Adam being the federal and seminal head of the human race, his one disobedient act affected all of mankind. When he fell, he brought the curse of sin onto the entire human race, making everyone who came after him a sinner.

A more thorough examination of the non-traditional word “*sin*,” reveals God’s redemptive plan for all mankind as it was first predicted in the third chapter of *Genesis*, which has long been recognized as the first messianic prophecy of the Bible.

*“And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel” (Genesis 3:15).*

Through the disobedience of one, many were made sinners. Conversely, by the obedience of one, many were given the opportunity to be made righteous. It is Jesus Christ, who brings forgiveness to many through God’s mercy, who freely took away sin, and replaced sin with glorious life. Because of Jesus Christ, all have the opportunity to partake of God’s gift of forgiveness and acquittal. Because of the righteousness and obedience of Jesus Christ, many have the opportunity to be made right and acceptable to God, so that they can live.

Because of what Jesus Christ has done, there is now resurrection from the dead available to all. Everyone dies because we all are related to Adam, being members of a sinful race. But all who are related to Jesus Christ will rise again, becoming members of a spiritual race. Jesus is called the “*last Adam*,” which touches upon several mysteries contained in God’s redemptive plan, a plan that would reconcile us back to a state prior to the disobedient act of the first man. And while this obedient act of Jesus Christ has long been associated with the forgiveness of our personal sin, his obedient act is really associated with correcting the disobedient act of the first man Adam; an act that made all mankind sinners.

Through the shedding of Jesus’ blood, forgiveness and deliverance from our sins is now available to all. Because of the sinful act of one man, Adam, those sins were inherited and imputed. While the more traditional teachings about sin focuses on getting forgiveness of our individual personal acts of sin, that forgiveness is really a byproduct of a far greater act; an obedient act of one man that brought forgiveness to many, that took away sin, and that replaced sin with glorious life instead. Because of the obedient act of one man, Jesus Christ (*the last Adam*), many have been given the power to overcome sin in their lives. Sin versus sin, this really is not a play on words.



## SIN VS SIN,



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A PLAY  
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***Kingdom Worker Ministries***  
Christiansburg, VA  
[www.kingdomworkerministries.org](http://www.kingdomworkerministries.org)

George A. Evans, Founder

Image from Andrew Wommack Ministries

Cover design by ***Big E Productions***

Contact Kingdom Worker Ministries: [info@kingdomworkerministries.org](mailto:info@kingdomworkerministries.org)

Contact George A. Evans, Founder: [GEvans@kingdomworkerministries.org](mailto:GEvans@kingdomworkerministries.org)

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