

Handout Lesson 4: Genesis 3-4

In Romans 5:15-19 St. Paul contrasts Adam and Christ as “alike” but “unlike”

ADAM AND CHRIST ALIKE	ADAM AND CHRIST UNALIKE
Both Adam and Christ had an affect upon the whole human race	Sin and death came from Adam while righteousness and life came from Christ
Both endured the temptation of Satan	Adam failed and Christ was victorious
Through both Adam and Christ humanity receives an “inheritance”	Through Adam’s failure humanity inherits death, original sin and personal sin becomes a plague on mankind. Through Christ’s victory humanity inherits adoption into God family and the promise of eternal life.
Both were human men	Jesus was both human and divine
Both the acts of Adam and Jesus invoke a divine verdict	Satan stood behind the act of Adam while the grace of God stood behind Christ; the verdict behind Adam’s act is judgment while the verdict behind Jesus’ is acquittal
Both Adam and Jesus exercised their free will	Adam willingly fell from grace and Jesus willingly laid down His life in sacrifice for all mankind
Both were born into the world as sinless and immortal beings	Adam lost his immortality when he fell from grace while Jesus remained pure and sinless and through His sacrifice and Resurrection has made God’s gift of immortality once again available to man

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Handout 2: Genesis chapter 3, Lesson 4

The personal sin of Adam is called “originating original sin,” and the sin that is passed on to his descendants, with the exception of the Virgin Mary and Jesus, is called “originated original sin.” Adam’s sin affected the whole human family by depriving them of the supernatural life they would have received at birth were it not for Adam’s fall from grace. A side effect of original sin is the inherited tendency to sin called “concupiscence.”

Etymologically, “concupiscence” can refer to any intense form of human desire.

Christian theology has given it a particular meaning: the movement of the sensitive appetite contrary to the operation of the human reason. The apostle St. Paul identifies it with the rebellion of the “flesh” against the “spirit.” Concupiscence stems from the disobedience of the first sin. It unsettles man’s moral faculties and, without being in itself an offense, inclines man to commit sins (CCC # 2515). Also see the Council of Trent: DA 1515.

Baptism destroys original sin, but as long as the body has not been “clothed with immortality” as it was prior to the Fall, sin may still find a way to reassert itself in a mortal body (see 1 Cor 15:54; Rom 6:12-14; CCC 405; 978-80; 1264; 2520).

In 1 John 2:15-17, St. John the Apostle wrote about the temptations of the world and how to overcome them. He identified three kinds of covetousness or concupiscence.

Compare St. John’s list of temptations in 1 John 2:15-16 to what tempted Eve in disobeying God and eating the fruit of the forbidden tree in Genesis 3:1-6.

1 John 2:15-16	Genesis 3:1-6
<i>If anyone loves the world, the love of the Father finds no place in him, because everything there is in the world—</i> Love of God must come before, and not be in conflict with, love of what is in the world	<i>Did God really say you were not to eat from any of the trees...?</i>
<i>disordered bodily desires</i> the lust of the flesh	<i>The woman saw the tree was good to eat</i>
<i>disordered desires of the eyes</i> the lust of the eyes	<i>and pleasing to the eye, and</i>
<i>pride in possession</i> the pride of life in possessing that which is forbidden by God—a perceived “good” that God has judged “not good.”	<i>that it was enticing for the wisdom that it could give</i>

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