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Volume XVIII
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Did We Inherit Sin from Adam?

by — Phillip R. Garrison

For all did sin, and are come short of the glory of God (Romans 3:23).

For till law sin was in the world: and sin is not reckoned when there is not law; but the death did reign from Adam till Moses, even upon those not having sinned in the likeness of Adam's transgression, who is a type of Him Who is coming (Romans 5:13-14).

We learn in Genesis 3 that through one man (Adam) sin entered into the world. We also know that God gave Adam only one rule to follow: God said that Adam was free to eat of all of the trees in the garden except for the tree of the knowledge of good and evil (Genesis 2:16-17).



I think one fact tends to be lost on us, however. Adam “sinned” *before* eating of the forbidden fruit. Let me explain, and in doing so we need to look at what “sin” actually means.

The Hebrew word translated into English as “sin” is *chattâ’âh* (khat-taw-aw’) which means to “miss the mark.” It means to fall short and fail in an intended purpose (this is why God *cannot* sin). God, unlike man, *never misses*. Everything He intends to happen, happens. The following passage illustrates what “sin” is:

*Among all this people there were seven hundred chosen men left-handed; every one could sling stones at an hair breadth, and not **miss** (Judges 20:16).*

Notice the word “miss.” The translators of the *King James Version* translated the Hebrew word *chattâ’âh* (sin) as “miss” in this passage. The men could sling stones and not sin (miss).

Adam was not immortal, but instead was a mortal being. We know this (in part) because, after eating of the

tree of the knowledge of good and evil, God barred the way to the tree of life (see Gen. 3:24), which eventually caused Adam’s death.

Theologians and pastors commonly teach that Adam died a “spiritual death” after eating of the forbidden fruit; but that is impossible (as you will see in the following passage), because Adam was not a “spiritual” being but a “soulish” being. When reading the following passage, please note the three occurrences of the word “natural.”

*It is sown a **natural** [soulish] body; it is raised a spiritual body. There is a **natural** [soulish] body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is **natural** [soulish]; and afterward that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from heaven. As is the earthy, 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, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit*

(see **SIN**, page 3847)

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Bible Student's Notebook™

Paul Our Guide – Christ Our Goal

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This free weekly electronic publication (52 times a year) is dedicated to:

- the proclamation of the riches of God's abundant, exceeding grace (Romans 5:20; 11:6; Ephesians 1:7);
- the affirmation of God's purpose to save all mankind through the death, burial, and resurrection of Christ (I Timothy 2:3, 4; 4:10; Titus 2:11);
- the "preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began" (Romans 16:25);
- true freedom and liberty apart from law (Galatians 5:1);
- the organic nature of the church, the Body of Christ (I Corinthians 12);
- the distinct message and ministry of Paul, the apostle to the nations (Romans 11:13);
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Department Managers and Assistant Editors

Clyde L. Pilkington, III, Nathan H. Pilkington, Janet L. Maher, Stephen & Amy Hill, Mark Peters, Nadine Sneidar

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rtangchue@optusnet.com.au

Canada:

Rick & Donna Longva
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SIN (continued from front page)

the kingdom of God; neither doth corruption inherit incorruption (I Corinthians 15:44-50).

The Greek word which was translated as “natural” in this passage is the word *psuchikos* which comes from *psuchē* meaning “soul.” In other instances where “natural” is found, it was translated from *phusis*, “to grow/germinate.”

Let’s read a little further in I Corinthians 15. Paul is here addressing sin as it relates to our bodies of corruption.

For it behoveth this corruptible to put on incorruption, and this mortal to put on immortality; and when this corruptible may have put on incorruption, and this mortal may have put on immortality, then shall be brought to pass the word that hath been written, “The Death was swallowed up – to victory; where, O Death, thy sting? Where, O Hades, thy victory?” And the sting of the death [is] the sin, and the power of the sin the law (I Corinthians 15:53-56).

In the above passage, what was Paul trying to convey in regards to believers in relation to sin? We will not see incorruption until Christ resurrects us. Not until resurrection will we have victory over death. What is the sting of death? Sin. What gives sin its power? The law. In Romans 5:13 Paul tells us that sin has been in the world before the law came – *BUT* sin is not imputed when there is no law. In all likelihood (since he was not perfect), Adam sinned prior to *THE sin*. However, those sins did not count because there was no law. Sin is not reckoned by God when there is no law. There was only one thing which God forbade Adam and transgressing this one thing was the only sin which counted.

Romans 5:14 explains that “death reigned” from Adam to Moses, “*even upon those not having sinned in the likeness of Adam’s transgression.*” Sin was still rampant between the time of Adam and the law of Moses (and I would argue *more* rampant after the law came; see Romans 5:20), but the difference was that Adam’s transgression was against a stated command from God. *All transgressions are sin, but not all sins are transgressions.*

Adam’s disobedience was a transgression, and this is how no one who lived between Adam and the law of Moses sinned in the likeness of Adam. Adam’s sin really boiled down to this: the sin of unbelief. Adam (and Eve) believed the first lie, “*thou shalt not surely die.*” This is

Satan’s realm of activity, especially now. He attempts to undermine God. He does this in the realm of religion, as Paul tells us,

*And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the **ministers of righteousness**; whose end shall be according to their works (II Corinthians 11:14-15).*

Because of this, even as through one man the sin did enter into the world, and through the sin the death; and thus to all men the death did pass through, for that all did sin (Romans 5:12).

It is commonly taught that sin is what we inherited from Adam and that we were born with a “sin nature” and that we die because we sin. That sounds perfectly logical because after all, we all sin. However, go back and re-read Romans 5:12 carefully. You will see that Scripture says that we inherited death, not sin. We inherited mortality. The passage says that sin entered the world through Adam and then death entered because of *THE sin*. Then, death (not sin) passed onto all humans and for *that* all have sinned.

We do not die because we sin, we sin because we are dying. I realize it is possible to “*sin unto death*” as the Scripture says. This goes hand in hand with “*reaping what we sow.*” If you smoke 3 packs of cigarettes a day, you will in all likelihood die at least indirectly from that habit.

Look at the case of infants who die, or especially of babies who die in the womb. Did they sin? Theologians and pastors say that “they have a sin nature they were born with and die.” The problem is, that is not what the Scripture says. We inherited a “death condition” due to the condemnation which passed on us all because of Adam. Our sinning, missing the mark, transgressions, do not cease (or necessarily decrease) because of our salvation. We will continue to sin until “*death is swallowed up in victory*” and until “*this corruption puts on incorruption.*”

Being declared righteous freely by His grace through the redemption that [is] in Christ Jesus (Romans 3:24).

For that which I work, I do not acknowledge; for not what I will, this I practice, but what I hate, this I do (Romans 7:15).



And whom He did fore-appoint, these also He did call; and whom He did call, these also He declared righteous; and whom He declared righteous, these also He did glorify (Romans 8:30).

So, what should our attitude be toward sin? The apostle Paul speaks about not doing things he wants to do and putting into practice things he hates. That is me. However, we are exhorted to walk by faith, *not* by perception (II Corinthians 5:7).

This is mature teaching. We need to come to a realization that because of Christ's work, we are not only justified freely but "we are made the righteousness of God in Him" (II Corinthians 5:21). How can we sin and yet be seen by God as righteous? This righteousness is neither *about* us, nor is it *about* our performance; it is about what Christ did. His blood has made us righteous.

Throughout Scripture, God declares things that are not as though they are. This is a figure of speech called *prolepsis*. God looks ahead to the completed work – His completed work. As we grow in Christ we will find ourselves hating sin more and more, but realizing that we, too, must look ahead to Father's finished work and walk by faith.

Because of this, even as through one man the sin did enter into the world, and through the sin the death; and thus to all men the death did pass through, for that all did sin; for till law sin was

*in the world: and sin is not reckoned when there is not law; but the death did reign from Adam till Moses, even upon those not having sinned in the likeness of Adam's transgression, who is a type of Him Who is coming. But, not as the offence so also [is] the free gift; for if by the offence of the one the many did die, much more did the grace of God, and the free gift in grace of the one man Jesus Christ, abound to the many; and not as through one who did sin [is] the free gift, for the judgment indeed [is] of one to condemnation, but the gift [is] of many offences to a declaration of "Righteous," for if by the offence of the one the death did reign through the one, much more those, who the abundance of the grace and of the free gift of the righteousness are receiving, in life shall reign through the One – Jesus Christ. So, then, as through one offence to all men [it is] to condemnation, **so also** through one declaration of "Righteous" [it is] to all men to justification of life; for as through the disobedience of the one man, the many were constituted sinners: **so also** through the obedience of the One shall the many be constituted righteous* (Romans 5:12-19).

Paul explains in Romans 5 that Adam heads up all mankind in death. No Christian I know of denies this basic truth. However, "Christianity" *en masse* denies that Christ heads up all mankind in life. This, too, is truth. The theme running from Romans 5:12-19 is how the

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The Misuse of Galatians 3:28

by — Clyde L. Pilkington, Jr.

*There is neither Jew nor Greek, there is neither bond nor free,
there is neither male nor female: for ye are all one in Christ Jesus.*

Paul never could have imagined the way in which some of modern Christendom would use Galatians 3:28.

The context of Galatians 3:28 is that all believers, regardless of their race, legal social standing, or gender, become “*sons of God*” and thus heirs (or enjoyers of the allotment).

This was a striking revelation given to Paul that stood in stark contrast to Israel’s inheritance. Under the old covenant with Israel those who could receive inheritance (an allotment) were restricted to (1) free (2) male, (3) Jews. Thus, no (1) Gentile (members of non-Jewish nations), (2) slave, or (3) female had inheritance in Israel.

Could a Greek really be a son of God?
Could a slave possibly be a son of God?
Could a female actually be a son of God?

The answer of the Judaizers to these questions was “NO!” They sought to bring believers under the Law of Moses. Paul’s grand revelation is that all believers, apart from the law, were sons and heirs.

The second part of the verse is the clause of explana-

tion. Why is there no distinction as sons? Because we are “*all one in Christ Jesus*,” and the end of Paul’s conclusion is that we are all thus “*enjoyers of the allotment according to the promise* (:29, CV).

As diverse as we are, being united in Christ, to Whom the Sonship belongs, brings us into a position of sons and heirs. Regardless of the distinctions of gender, race or legal social standing, all believers today participate in the Sonship of Christ and thus enjoy His allotment with Him.

Many in Christendom use Galatians 3:28 in an attempt to cancel Paul’s instructions regarding women teachers in the Body of Christ. This verse can’t be isolated from its context to imply whatever one desires it to mean. This passage does not unilaterally remove distinctions of race, legal, gender or social standing. This passage does not initiate a gender-role removal. The context of this passage makes no reference to how individuals function within the family, society or Body of Christ.

Paul wrote Galatians in A.D. 57-58. In the same timeframe Paul wrote to the Thessalonians,

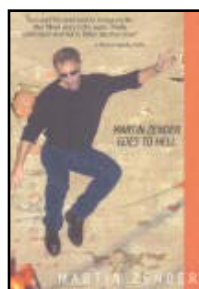
Let the women in the ecclesias hush, for it is not permitted to them to speak (I Corinthians 14:34, CV).

Some ten years later, in A.D. 67,¹ he wrote these instructions concerning women teaching the ecclesia:

Let a woman be learning in quietness with all subjection. Now I am not permitting a woman to be teaching nor yet to be domineering over a man, but to be in quietness (I Timothy 2:11-12, CV).

Not only does the context of Galatians 3:28 *not* ►

1. Dates derived from E.W. Bullinger’s *Companion Bible*.



Martin Zender Goes to Hell

by — Martin Zender

(#6494) 78 pages, PB
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The author embarks on a point-by-point refutation of the doctrine of eternal torment. In simple words he tackles all of the critical topics: Jesus’ threats to the Israelites, the parable of the Rich Man and Lazarus, the lake of fire, the Greek words translated “hell,” the Greek word commonly translated “eternal.”

remove gender roles, but Paul himself did not understand his writing in such a way, as is evident by these continued limitations.²

The modern, western view of "equality" has been imported into Galatians. One man greatly responsible for this fiasco, Professor Paul Jewett of Fuller Theological Seminary, has championed the calling of Galatians 3:28 "The Magna Carta of Humanity."

This is a misuse of the passage. Instead, this is "The

2. These limitations are no reflection on the value and worth of women, but a recognition of divine order. For more details, see the author's work: [The Ignored Words of Our Apostle: "Let Your Women Keep Silence"](#).

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actions of the first and second Adam affect all of mankind. Because of Adam's single act of offense, condemnation came upon "all."

Notice how the "all" in :18 "did" *nothing* to fall under the condemnation of death. The Scripture says that "so also" justification of life will come upon these same "all" because of Christ's righteous act (not because of a wise decision they make, a prayer they pray, through a baptism, through pious living, etc.).

Magna Carta of the Sons of God." In Christ, a female Gentile slave has the exact same sonship position as a free male Jew. What an amazing revelation!

*Now, at the coming of faith, we are no longer under an escort, **for you are all sons of God**, through faith in Christ Jesus. For whoever are baptized into Christ, put on Christ, in Whom there is no Jew nor yet Greek, there is no slave nor yet free, there is no male and female, **for you all are one in Christ Jesus**. Now if you are Christ's, consequently you are of Abraham's seed, enjoyers of the allotment according to the promise (Galatians 3:25-29, CV).* ■

Here, Christian orthodoxy restricts the "all" to just a small, miniscule fraction of humanity, thus making Adam more successful than Christ! They reason that, while Adam's act managed to condemn all of mankind, Christ's act is dependent on a contribution of works from those for whom He died, and therefore not "all" will see justification of life.

Orthodox Christianity sees Christ (the Savior of the World) as only a *potential* Savior. They believe that the real saving work must be accomplished by the sinner, not the Savior. ■

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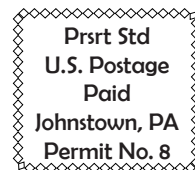
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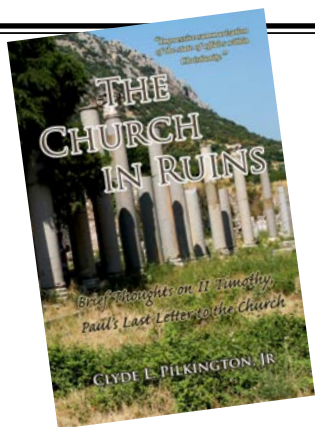


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Brief Thoughts on II Timothy, Paul's Last Letter to the Church

by — Clyde L. Pilkington, Jr.

This brief survey of Paul's last epistle will reveal that while almost 2000 years have transpired, the condition of the church has remained the same, and indeed has worsened in accordance with Paul's warning to Timothy.

This book is not a call for a re-awakening of "the church," because it is apparent that this is not Father's plan. Rather, it is a call to individual men – men whose place in the Christian religious system has left them empty, stagnant, and restless – to awaken to Father's call to be His faithful servant and stand outside of that system to look for other faithful men as well.

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