



Bible Student's Notebook™

The Herald of His Grace

Weekly

Presenting every man perfect in Christ Jesus. Colossians 1:28

Volume 22
Issue 541

The Undoing of Adam and “Much More”

by — Clyde L. Pilkington, Jr.

The truth of the gospel (i.e., “good news”) has been eclipsed by Christian theology. Many, if not most, believe that Adam’s sin had a far greater and lasting result than the Christ’s work; in essence, whether they are conscious of it or not, they believe that Adam is greater than Christ.



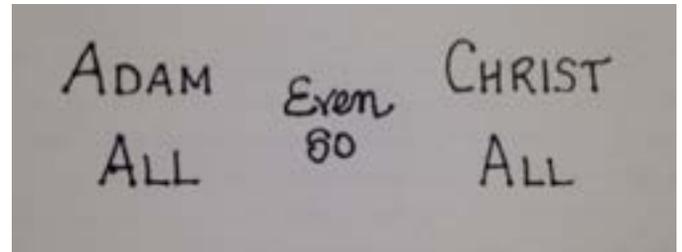
“so also” – Rotherham, Young

“thus also” – Concordant, Dabhar

Therefore, Paul presents to us, plain and simple, that the same “all” that are condemned in Adam, are the EXACT SAME “all” that are justified in Christ.

THE “ALL” OF ROMANS 5:18

Therefore as by the offence of one judgment came upon **all men** to condemnation; even so by the righteousness of One the free gift came upon **all men** unto justification of life (King James Version).



ALL HUMANITY

Two vastly important truths are connected here in this powerful verse by a simple conjunctive phrase – “even so” – showing that both statements are in equal balance. What is true of the “all” in the first fact is equally true of the exact same “all” in the second fact.

The Greek word translated “men” (“all men”) twice in Romans 5:18 is ἄνθρωπος (*anthrōpos*) from which we get English words such as *anthropology*. This word generically includes “all human individuals,”⁴ thus carries the meaning, “mankind, humanity.”⁵ Therefore, note how the following translations render *anthrōpos* in this verse:

“Even so” – καί οὕτω (*kai houtō*):

“Even” is a conjunction, “having a copulative ... force,”¹ denoting an “equal balance.”²

“all men” (King James)

“So” is an adverb meaning “in this manner.”³

“all mankind” (Concordant)

The phrase καί οὕτω (*kai houtō*) is translated:

“even so” – King James Version

(see ADAM, page 4731)

1. Strong's Exhaustive Concordance G2532
2. Definition of “even” (Oxford)
3. Thayer's Greek Lexicon

4. Thayer's Greek Lexicon
5. Concordant Keyword Concordance

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Bible Student's Notebook™ Weekly

Paul Our Guide – Christ Our Goal

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This free weekly electronic publication is dedicated to:

- the proclamation of the riches of God's abundant, exceeding grace (Romans 5:20; 11:6; Ephesians 1:7);
- the affirmation that God will 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 in ages past" (Romans 16:25);
- true freedom and liberty apart from law (Galatians 5:1);
- the organic nature of the Body of Christ (I Corinthians 12);
- the distinct message and ministry of Paul, the apostle to the nations (Romans 11:13);
- the importance of receiving all whom Christ has received (Romans 14-15);
- the recovery of rich Biblical truth that has too long remained hidden under the veils of traditionalism, prejudice, misunderstanding, and fear (Mark 7:7, 13);
- the completeness of the believer in Christ (Colossians 2:10), with:
 - total freedom from sins (Colossians 1:14);
 - union in His death, burial and resurrection (Romans 6);
 - adult sonship position (Galatians 4).

We do not claim infallibility for the contents of this publication. Our readers are asked to be as the Bereans and search the Scriptures (Acts 17:10-11; I Thessalonians 5:21).

This publication is not connected with any "church," "denomination," "movement," "organization," "mission," "creed," "meeting," "school," "conference" or "fellowship."

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ABBREVIATION KEY

<i>Scripture Version</i>	Concordance (Knoch)
(Unless otherwise noted all Scripture quotations are taken from the <i>Bible Student's Version</i>).	CL: A Critical Lexicon and Concordance (Bullinger)
CV: Concordant Literal Version	CWS: Complete Word Study Dictionary (Zodhiates)
DAR: Darby Translation	FoS: Figures of Speech (Bullinger)
DT: Dabhar Translation	SEC: Strong's Exhaustive Concordance
FF: Ferrar Fenton Bible	TGL: Thayer's Greek-English Lexicon
KJV: King James Version	UR: Unsearchable Riches
RE: Rotterdam's Emphasized Bible	VED: Vine's Expository Dictionary
WT: Weymouth Translation	YAC: Young's Analytical Concordance
YLT: Young's Literal Translation	
<i>Reference Sources</i>	<i>Reference Notations</i>
AA: Analytical Analysis (Welch)	cf. – compare
BDB: Brown-Driver-Briggs Hebrew Lexicon	e.g. – for example
CB: Companion Bible Notes & Appendixes (Bullinger)	et al. – and others
CC: Concordant Commentary (Knoch)	etc. – et cetera (and so on)
CKC: Concordant Keyword	ff. – and the following
	i.e., – that is

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PO Box 265, Windber, PA 15963

Office: (800) 784-6010

Local: (814) 701-0063

Clyde L. Pilkington, Jr. – Editor
André Sneider – Managing Editor

Department Managers and Assistants

Clyde L. Pilkington, III, Keith Martin, Nathan H. Pilkington, Janet L. Maher, Stephen Hill, Aaron Locker, Mark Peters, Cindy Pilkington, Nadine Sneider

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ADAM (continued from front page)

“all humans” (Dabhar)⁶

“all humanity” (Exegesis)

“all people” (Voice)

“the whole race” (Weymouth)

“everyone” (Holman)

THE ACTIVE “ONES”

There are also two uses of the word “one” in Romans 5:18, the first “one” is the cause of *condemnation*, the second “One” the cause of *justification*:⁷ and all humanity is identified in both.

Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of One the free gift came upon all men unto justification of life.

The first “one” is Adam. The second “One” is Christ.

All humanity was included in Adam’s “disobedience”; all humanity is included in Christ’s “obedience” (:19).⁸ “All” were included in Adam’s “offence”; and in turn they were included in Christ’s “righteousness” (:18).

The *condemnation* that comes on all humanity was the direct result of the action of “one” – Adam.

The *justification* that comes on all humanity was the direct result of the action of “One” – the “last Adam,” Jesus Christ.

ADAM	CHRIST
<i>disobedience</i>	<i>obedience</i>
<i>offence</i>	<i>righteousness</i>
<i>condemnation</i>	<i>justification</i>
ALL	ALL

6. “All ^{hu}men”

7. Justification is not mere forgiveness, it to be constituted or made righteous. For further study on this grand theme of justification see the authors work *The Ultimate Freedom from Sin: Justification! Bible Student’s Notebook 296*.

8. “The many,” equal to both equations, refers to the vast number of Adam’s descendants. “The contrast here is between ‘one’ and ‘many,’ not between ‘the many’ and ‘all’ of the previous statement (:18) ‘The many’ here (:19) are the ‘all’ of :18.” — A.E. Knoch (1874-1965), *Concordant Commentary* (Romans 5:19)

THE PASSIVE HUMANITY

No belief in Adam or his “fall” in the garden is required for the “all” to be condemned with Him. Even if someone were to know nothing at all about Adam, they would be nonetheless affected by his *sole* act of disobedience.

No belief in Christ or His work at Calvary is required for the “all” to be justified with Him. Even if someone were to know nothing about Christ, they will be nonetheless affected by His *sole* act of righteousness.

Adam and his work were undone by Christ and His work, whether it is believed or not.

A.E. Knoch wrote,

The parallel here is perfect. Adam’s *one* offense is counteracted by Christ’s *one* just award. The act of Adam actually affects *all mankind*. So Christ’s work, eventually, must also actually justify *all mankind*. This cannot be during the eons (ages), hence will not be fully accomplished until after the eons (ages) are past, when all are made alive in Christ (I Corinthians 15:22). If Adam’s offense only gave each one an opportunity to sin, so that some become sinners and others not, then we might say that Christ’s work brings justification to all subject to their acceptance. But we must acknowledge that man has no choice in becoming a sinner, *thus also* will it be through the work of Christ. Both are actual and universal.⁹

THE “JUSTIFICATION OF LIFE”

The condemnation in Adam’s single-handed act of disobedience resulted in *death* (Genesis 2:17; Romans 5:17).¹⁰ The justification in Christ’s single-handed act of obedience resulted in *life*.

Paul presents the result of justification as *life*. As one author puts it,

9. A.E. Knoch (1874-1965), *Concordant Commentary* (Romans 5:18).

10. A greater look at this subject of death will be seen in the *Supplement*.

The phrase “*justification of life*” demonstrates that life is the goal of God’s salvation; thus, justification is “*of life*.” Justification is not an end in itself; it is for life. Through justification we have come up to the standard of God’s righteousness and correspond with it, so that now He can impart His life to us.¹¹

THE “ALL” OF I CORINTHIANS 15:22

*For as in Adam **all** die,*

even so

*in Christ shall **all** be made alive.*

This passage does *not* say what many may think it says, that “*all that are in Christ shall be made alive.*” No: it says, “*in Christ shall all be made alive.*”

“*In Christ*” all humanity will be made alive, not just “*all those in Christ.*” The common theology is that, “*all*” are “*in Adam*” and thus die, without any choice on their part. However, somehow, only those *few* who are fortunate enough to hear the gospel and then are intelligent enough to make the right choice to be “*in Christ,*” will ever “*be made alive.*”

Accordingly, many a “gospel” appeal is made for those who are “*in Adam*” somehow to manage to get themselves out of him and then by some effort on their part to get themselves “*into Christ.*” There is no such appeal made in this passage of Scripture, nor in any other. Such a misuse of this text destroys the literal meaning of Paul’s words.

11. Witness Lee, *Recovery Version* (note on Romans 5:18).

The facts are simple: the “*all*” who die in Adam, are the **EXACT SAME** “*all*” who will be made alive in Jesus Christ.

NOT MERE RESURRECTION

When Paul writes here of “*all*” being made “*alive*” in Christ, he does not speak of *mere* resurrection: *i.e.*, the restoration of *mortal* life.

The common Greek word translated resurrection is ἀνάστασις (*anastasis*), a compound word, UP-STANDING,¹² which means “*a standing up again, that is, (literally) a resurrection from death.*”¹³

Instead of using *anastasis* (resurrection) in this verse, Paul used a completely different Greek word ζωοποιέω (*zōopoieō*) – a compound word “*make*” and “*alive*” – “*to vitalize,*”¹⁴ *i.e.*, “**giving life beyond the reach of death, conferring immortality.**”¹⁵

Anastasis is what happened to Lazarus. He was resurrected from death to stand up again; but he was restored to mortal life, only to face death again.

However, the “*all*” of I Corinthians 15:22 will not merely be resurrected to die again; they will be “*made alive*” with the very life of Christ. Like Christ, they’ll be raised beyond the reach of the grave; never to face death again.¹⁶

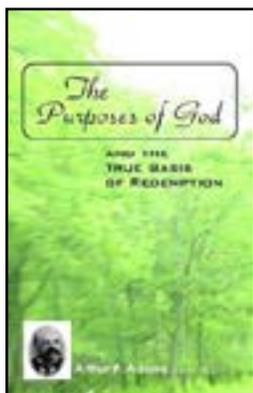
12. *Concordant Keyword Concordance.*

13. *Strong’s Exhaustive Concordance* G386.

14. *Strong’s Exhaustive Concordance* G2227.

15. *Concordant Keyword Concordance.*

16. Take notice of two examples of the distinction between the mere *raising up again* (resurrection) and *being made alive* (beyond the reach of the grave) as seen in the account of Lazarus: “*The Father raiseth up the dead, and quickeneth (zōopoieō) them*” (John 5:21). “*I am the resurrection and the life*” (11:25).



This is a compilation of some of Arthur P. Adams’ smaller works that first appeared in his periodical *The Spirit of the Word* in 1885. Adams suffered greatly for the truths presented here. The riches found within these pages deserve to be preserved for future generations. Even though Adams wrote over one hundred years ago, in many ways his writings are just as fresh as if they had been written today.

This is THE TRUE BASIS OF REDEMPTION – God our Creator, responsible for His Own creation, and every attribute of His being pledged to its successful completion. God is able, and He will. The creature may rest secure on that basis – the all sufficient ground and full assurance of his deliverance and final triumph in the redemption of Jesus Christ. – A.P. Adams

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☞ *Zōopoieō* appears only a dozen times in the Greek Scriptures. Paul uses the word a little further down in I Corinthians 15,

The first man, Adam, became, a living soul, the last Adam, a life-giving [zōopoieō] spirit (:45, Rotherham).

TWO MEN

The First and Second Man

The First and Last Adam

From God’s reckoning (accounting) there are *only* two men (humans): Adam and Christ.

The first man, is of the ground, earthy, the second Man, is, of heaven (I Corinthians 15:47, Rotherham).

The first man, Adam, became, a living soul, the last Adam, a life-giving spirit (I Corinthians 15:45, Rotherham).

God’s plan of the ages hinges on two men: Adam and Christ. Adam was the first; Christ the second *and* last.

The ages are all about the actions and effects of these two men on all of the rest of humanity. These two men did all the work, and all humanity has full part in both of their actions. Humanity did *nothing* to get into Adam, humanity does *nothing* to get into Christ.

THE TWO HUMANITIES

Look again at these two verses from I Corinthians 15.

The first man, is of the ground, earthy, the second Man, is, of heaven (:47, Rotherham).

The first man, Adam, became, a living soul, the last Adam, a life-giving spirit (:45, Rotherham).

The word “*man*” used in these verses is, once again, the Greek word ἀνθρώπος (*anthrōpos*), “generically,

to include all human individuals”¹⁷ or “mankind, humanity.”¹⁸

The word “*Adam*” in :45 is a Hebrew word (אָדָם) transliterated into Greek (Ἀδάμ, the same word translated “*man*”), that is, “human being” or “mankind.”¹⁹

Just as Adam was the head of all humanity for *generation*, so also Christ is the head of all humanity for *regeneration*.

The first Adam is the head of the *old* humanity.

The last Adam is the Head of the *new* humanity.

All mankind is passing through these two stages. However, the new humanity is not merely an outgrowth of the old creation, but is entirely a new creation.

The first Adam is the head of the *old* creation.

The last Adam is the Head of the *new* creation

Notice that the *old* and the *new* are both called a “creation.”

God created the man in His own image, in the image of God, created He him. Male and female, created He, them (Genesis 1:27, Rotherham).

17. Thayer’s Greek Lexicon.

18. Concordant Keyword Concordance.

19. Strong’s Exhaustive Concordance H120, 121; Brown-Driver-Briggs.

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If anyone is in Christ, there is a **new creation**: the primitive passed by. Lo! There has come new! (II Corinthians 5:17, Concordant)

Also note that in this verse, “the primitive [old creation] passed by [or, away].”

CHRIST IS GREATER THAN ADAM

Christian theology, as a whole, has a greater place for Adam than they do for Christ. How could Christ be greater than Adam, if Adam has the power to condemn all humanity while Christ has the power to save only a very few?

Thankfully, this does *not* represent the truth of the gospel! Christ is *greater* than Adam. His obedience is greater than Adam’s disobedience. His act at Calvary is greater than Adam’s act in Eden’s garden. His victory is greater than Adam’s failure. His effect on all humanity is greater than Adam’s!

THE “LAST MAN” STANDING

What “the first man” did, “the second Man” undid. The provision for the first man’s work being fully nullified has already been accomplished. As Head of the new humanity, Christ is in fact, *the last Man standing!*

“MUCH MORE”

Furthermore, Christ is not merely *equal* to Adam, He is *greater* than him. Thus, the effect of Calvary’s tree is more powerful than that of Eden’s tree. Christ’s work does not *merely* undo the work of Adam, His work vastly *surpasses* it!

What more could Paul have said to have revealed such an ultimate victory, than Romans 5:18?

*Therefore as by the offence of one judgment came upon **all men** to condemnation; even so by the righteousness of One the free gift came upon **all men** unto justification of life.*

Christ did not die merely to undo what Adam did, thus giving all humanity a supposed “second chance.” Instead, Christ gave all of humanity “*much more*” than they ever “lost” in Adam.

Notice the “*much more*” theme of Paul’s revelation throughout the context of Romans 5:

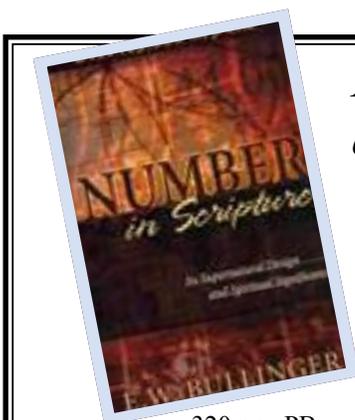
***Much more** then, being now justified by His blood, we shall be saved from wrath through Him (:9).*

*For if, when we were enemies, we were reconciled to God by the death of His Son, **much more**, being reconciled, we shall be saved by His life (:10).*

*But not as the offence, so also is the free gift. For if through the offence 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 (:15).*

*For if by one man’s offence death reigned by one; **much more** they who receive abundance of grace and of the gift of righteousness shall reign in life by One, Jesus Christ (:17).*

*Where sin abounded, grace did **much more** abound (:20). ■*



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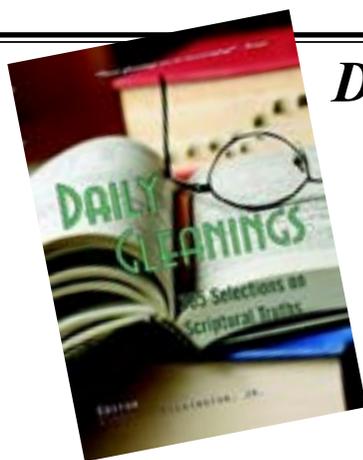
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