

Addendum to Romans 5:12 – This section of scripture is one of the most debated, controversial passages in the whole of scripture. It has led to a plethora of doctrines, theologies and denominations. Did Adam’s sin called “the fall” result in corruption to all of man, causing all men to have a “sinful nature”? Was he the representative or headship of mankind such that when he sinned, we all sinned by proxy? There are other teachings like we all didn’t sin but Adam’s sin influenced man to sin. All these points of view stem from or originate from what happened to Adam in the garden when he sinned? Since the text is drawing our attention to Adam, it is requiring us to re-examine Adam’s sin.

Gen 2:16, “And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: 17, But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.”

- There are three key aspects of this statement God makes to Adam:
- This was a Law. This is a “Thou shalt not” just like the mosaic law of Mount Sinai written on the stone tablets. In other words, it has a requirement with a consequence. If you had a requirement with no consequence then you would only have a suggestion. If you had a consequence with no requirement that would be ridiculous. This law has left God’s lips and cannot be overridden, circumvented or nullified. It has the full weight of God’s power and authority. It also has the witness of the myriad of angles watching God’s government. God cannot be flippant with his words, his laws or he is a deceiver, dramatic, unreliable and at minimum not to be taken seriously. A just moral governor keeps law, order and must execute those laws even if they are personally costly. In other words, if a judges son kills someone, he must be executed and his life forfeit. If the judge fails to execute based on favoritism he is an unjust judge and not worthy to sit on the bench. He would be fault worthy.

- Death Sentence. This is a consequence with a specific sentence of death. Whatever this is, the consequence was death. Adam didn’t know what death was; he hadn’t experienced it or seen it. Though it was a reality God brought into existence for the purpose of his trial in the garden, God said “of every tree of the garden thou mayest freely eat” this included the tree of life. There was no restriction on this tree. He could have eaten this at any time. But that wasn’t the tree he was interested in, it was the tree of “knowledge of good and evil”.

Statute - Time. The sentence was to be executed that day. Within a 24-hour period, there needed to be not just “a” watermark “in” the output documents, but it had to happen that day.

- 1.No watermark on the output documents.
- 2.Can operate scanned PDF files via OCR.
- 3.No page quantity limitations for converted PDF files.

Remove Watermark Now

Three Schools of thought: there are three major theories all of which have various doctrinal issues or difficulties. I agree with none of them.

1. **Animals were substituted** for Adams death (that's what died that day they say). That God didn’t want to kill Adam, so he “killed” two animals instead and made coats of skins for Adam and Eve. That God killed animals as a covering for sin literally (their nakedness) and spiritually (their sin). A kind of foreshadowing of the levitical sacrifices to come. That being the first sacrifice as a covering for his sin. However, the bible doesn’t say that. It didn’t hint of it, in fact it is silent altogether. The problem is that God did not institute the Mosaic Law through the mediator Moses for over 2500 years to come. Even so they never wore animal skins as the covering for sin. Think also, if transference of sin was to be made upon the animals (as Levitical law prescribes) then its requirements had been violated because they were wearing the very sin that they were trying to be purged of. It was supposed to be entirely burnt up. Further, the sacrifice for sin was a burnt offering, which was to be cut into pieces (head, fat, innards, legs, etc) and “the priest shall burn all upon the altar” (Gen 22 Isaac burnt offering; Lev 1:4, whole chapter on burnt offering for atonement; Lev 8:14-21). There is no way this could be a foreshadowing, since it would have violated the law (what God said to do later in Leviticus), the very intent of the burnt offering with the picture of complete forgiveness and obliteration of sin that is represented in the “burnt offering” and what Christ would do being the Passover lamb (which was a “burnt offering”) who was slain to take the sins of the world. 1Co 5:7, “Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us.”

There is no evidence in the Bible that this was a sacrifice for their sin. It is reading into the text something that is not there. "Something" didn't need to die, he (Adam) needed to die and it needed to happen that day. There was no propitiation, no transference of guilt. When God does Institute a dispensation, covenant, it is done so

with great demonstration of power, miracles and instruction. To use that principle around 2500 years before the Mosaic Law had setup animal sacrifices is error, unprecedented and premature.

NAKEDNESS. All that God did with the animal skins was to make a covering for Adam and Eve now that they “knew” evil, that they were naked.

- Note that the bible defines here that “knowing” that they were naked was evil. So it is possible that knowledge or “knowing something” can be evil.
- Before they ate of the tree of “the knowledge of good and evil”, Gen 2:25 says “And they were both naked, the man and his wife, and were not ashamed.” There was no shame there contrasted with after where they were ashamed and hid because of their shame in Gen 3:10.
- God said “But of the tree of the knowledge of good and evil, thou shalt not eat (Gen 2:16)”. That means God did not want them to have that “knowing”. At least not at that time, perhaps would have revealed it at another time but from a perspective of obedience not disobedience. After they ate the apple off this tree Gen 3:7 says “And the eyes of them both were opened, and they “knew” (authors emphasis) that they were naked”. The realization of nakedness is declared “evil”, shameful by God’s actions. The product of this knowledge was against God’s law and will. Before they had not known of the concept of nakedness. Had anything physically changed? No. The only thing that changed is that they “knew”. So knowledge affects their minds and hearts and so became corrupt in their thoughts, their awareness. Truly the animal skins were a covering of their physical nakedness (shame) based upon a new awareness. Nakedness is mentioned some 104 times in the bible and is nearly always mentioned in shamefulness and restrictions in sexual relationships. The ones that are not are simply relating to those destitute or poor or all things are open to God’s awareness. The only inference righteous sexual relations was of the Marriage bed undefiled. Heb 13:4, “Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.”

This is a watermark for the trial version, register to get the full one!

- Note also, this is individual sin and not “communicable” sin. Just as your thoughts are not communicable (no man “knows” the heart or thoughts of another man). Each person has his own soul and heart. And, it is not transmitted or carried by genetics. If it were, we would have knowledge and awareness of the sins of our fathers before us. Being the accumulation of evil and sin throughout time. In order to communicate sin further, the “knowledge” must be translated or transmitted and received. So if the concept of generational sin transference were true, every baby would know all evil, be and do wicked things. But Jam 4:17 says, “Therefore to him that knoweth to do good, and doeth it not, to him it is sin.” There’s that “knowing” again. An infant does not know to do good or evil.

Benefits for registered users:

- 1.No watermark on the output documents.
- 2.Can operate scanned PDF files via OCR.
- 3.No page quantity limitations for converted PDF files.

2. **Adam's spirit died.** They “suppose” since his body didn't die and his soul didn't die, that the only remaining aspect of Adam was his spirit since you can't see it, its hard to disprove. Therefore they say he was “spiritually dead”. The Bible doesn't say that Adams spirit died. It is a supposition based upon deductive reasoning. But man’s reasoning doesn't always have all the facts and is inherently flawed which can lead to wrong conclusions. The Bible in no way teaches that unregenerate man is without a spirit. All throughout the Bible it denotes many examples where God addresses the “spirits” of unregenerate men, Kings, people (not Christians, not having put their faith in Christ). He cautions the spirit of the unsaved and expects them to obey. (Ex 35:20-22, 26, 29; 1Ch 5:26 ; 2Ch 36:22; Job 32:8; Ez 13:3; Hag 1:14; Mal 2:15-16; Isa 66:2). Three listed here for examples.

- 1Chr 5: 26, And the God of Israel stirred up the spirit of Pul king of Assyria, and the spirit of Tilgathpilneser king of Assyria, and he carried them away, even the Reubenites, and the Gadites, and the half tribe of Manasseh, and brought them unto Halah, and Habor, and Hara, and to the river Gozan, unto this day
- Isa 66:2, For all those things hath mine hand made, and all those things have been, saith the LORD: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word.
- Mal 2:15, And did not he make one? Yet had he the residue of the spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth.

If the Spirit is dead someone ought to inform God. If the Spirit were dead he would not caution the unsaved but tell them “sin on” since you cannot do otherwise. For they are unable to do otherwise, impossible to do otherwise they tell us since the spirit is dead. The spirits of unregenerate men are in no ways dead but very much alive according to the bible.

3. **Spirit withdrew from Adam.** The Spirit of God was in Adam and withdrew from him, thus he died.

- 1Jn 5:12 “He that hath the Son hath life; and he that hath not the Son of God hath not life”.

The problem is that the Bible does not support that Adam retained the indwelling Spirit of God. Adam was righteous because he had not yet sinned but was still in the trial and testing phase. Jesus was tried even as we are but without sin. Adam's relationship before the fall was in the presence of God but external. There is no mention or inference of an internal indwelling. Adam walked with God and God was external walking in the garden calling out to Adam who was hiding in Gen 3:8-10. It is reading into the text something that is not there. In the NT it is very clear why the Spirit would not indwell man before because of sin, why Christ's propitiary appeasement of the law's death sentence was critical and why imputed righteousness by faith TO men was necessary for the seal of the Spirit of God to indwell IN man. Romans chapter 4 and 5. It is the presence of the Spirit of God that separates the believer from the non-believer on this point alone. 1Jn 5:12 “He that has the son has life, he that has not the son has not life.”

a. A secondary thought, if Adam would have had the indwelling Spirit of God in a perfect environment, with a perfect body (which is the claim), no previous disposition or experience to sin, all obstacles to righteousness removed, even with the indwelling Spirit of God man would still be insufficient to overcome sin. Today the believer would be no better off than the non-believer. It is by the indwelling Spirit of God that allows the Christian to overcome today. His faith in the promise, the presence of God, the presence of God making him and empowering him. It is the seal of the Holy Spirit himself living within that sanctifies onto righteousness and has residence by faith of the recipient in and through Christ's atoning blood sacrifice.

This is a watermark for the trial version, register to get the full one!

Benefits for registered users:

1.No watermark on the output documents.

2.Can operate scanned PDF files via OCR.

3.No page quantity limitations for converted PDF files.

b. Gal 3:13, According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue:

c. Rom 6:2 Dead to sin

d. Rom 6:3 Baptized into his death

e. Rom 6:4 Buried with him by baptism into death and therefore walk in the newness of life.

f. Rom 6:5 Planted together in the likeness of his death

g. Rom 6:6 old man is crucified with him; body of sin destroyed

h. Rom 6:7 a dead man is free from sin

i. Rom 6:10 died unto sin once.

j. Rom 6:11 reckon or recognize you are dead to sin

k. Rom 6:12 sin no longer has reign

l. Rom 6:14 Sin shall not have dominion over you

m. Rom 6:17 obeyed from the heart this doctrine

n. Rom 6:18 made free from sin

o. Rom 6:22 now made free from sin

p. Gal 2:20 Crucified the flesh

q. Gal 5:24 Crucified the flesh

r. Gal 6:14 The world is crucified to me

s. Col 2:3-13 (v8,9,10,11,12). Buried with Him, life hid with Christ

t. Col 2:20 dead with Christ to world

u. Col 3:3 you are dead, life hid with Christ

v. 2Tim 2:11 dead with Him

w. 1 Pet 2:24 dead to sins

x. Eph 2:5* (5-10). Were dead in sin, now raised, saved by grace through faith Adam's relationship to God (dead in sins and trespasses) - Garden of Eden

y. Rom 14:23 dead to sin, not dead in sin.

z. 2Cor 5:7 walk by faith

Remove Watermark Now

- aa. **Heb 10:38** the Just live by faith
- bb. **1Jn 5:4, 12** overcome world by faith; live in victory
- cc. **Ps 147:11** fear and hope in the Lord
- a. **Act 15:9; 26:18** purified by faith; sanctified by faith

What died? If not animal sacrifices or his human spirit or withdrawal of God's Spirit, then what? Since the restriction God placed on the tree of "knowledge of good and evil" was now a law, it identified the violator to be subject to the consequence. So when Adam violated the law, he and not a substitutionary sacrifice (which would come through Jesus later) would have to die within 24 hours. God said in the day that he ate of the tree he would surely die. So when the sin took place he had to die and it had to be that day.

Answer. When he sinned God declares Adam dead, just like he does with us when we sin. Note: Judicial death, declared dead (just like when the saved are declared righteous). Just like a judge does when he renders a verdict followed by a sentence of death that day. That man awaits execution of that death sentence being declared dead - dead man walking. He has no hope; in himself there is nothing that can save him or turn his destiny without intervention of a higher judicial power; in this case God.

- Eph 2:1 "And you hath he quickened, who were dead in trespasses and sins." He was talking to Christians, people who were saved, and said he made them alive and that they were dead. If they were physically dead, that would not have made sense. In fact, they were dead in body, soul and spirit; all that was them reckoned dead in judgment unto condemnation- dead man walking, awaiting their execution, God not willing that any should perish but giving them time to repent.

Eph 2:5 "Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved:)" Here again God made them alive from the dead.

- Eph 5:14, "Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." Again and again this theme is throughout scripture.

Benefits for registered users:

1. No watermark on the output documents.
2. Can operate scanned PDF files via OCR.
3. No page quantity limitations for converted PDF files.

Remove Watermark Now

- 2Ti 4:1, "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead according to what the soul does in the body that damns a man."
- 1Pe 4:6, "For this cause was the gospel preached also to them that are dead, that they might be judged according to what they have done in the flesh. How can you preach to a physically dead man? God is obviously speaking of their moral state, judgment unto condemnation."
- Jud 1:12, "These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;" These are the unsaved joining their feasts, physically living people whom God calls twice dead already, their judgment sure, sees them physically dead and the soul dead in hell already.
- 2Pet 5:24 "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." This life was prerequisite with a believing. In contrast, without such is dead in condemnation. Not physically dead.
- 2Co 5:14, "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:" Were all people physically dead? No, or there would be no one to hear him say this and write it down. So if Christ died for all, the living, the unborn, the physically dead, then all these were whom he died for. He is saying Christ died for all those under the death sentence. Though he died for all, the offer of salvation is unto all but only upon all whom believe. Rom 3:22, "Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe..."
- Rom 5:12, "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."
- Rom 5:16, "And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification."
- Rom 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."

Adam's death was entire in body, soul and spirit; all that was Adam was reckoned dead by God when God judged him so Rom 5:18. Before the fall, there was no sin, no death sentence. But by this one man's disobedience/sin, the judgment/death sentence came into the world and would now pass to all men when a man sins. Live Rom 5:12 says, so, by Adam (one man) sin entered into the world and death (sentence) by sin; and so death passed upon all men, for that all have sinned. Without Christ's gift of righteousness by faith all men are dead men walking. He is under the judgment unto condemnation. God did not immediately place men in hell but gave him time to repent. Not willing that any should perish but that all should come to repentance toward God. Unregenerate men have no idea what awaits them on the other side. Satan has blinded their eyes so they don't see because they refuse to see so that they may indulge in the lusts of their flesh.

We were dead, though our bodies were physically alive. We were in no ways without a spirit, soul, or body. However God calls things which be not as though they were. We WERE DEAD because God said it was so by judicial decree. God reckoned Adam dead that day. Because of his sin, he lost his status as a righteous man (the only one before Jesus came - the second Adam). He would now need a saviour just like everyone else. Both him and to his posterity who also sinned for there is none righteous, no not one Rom 3:10 tells us. He could no longer walk in fellowship with God. Being separated from God he was alone with his wife, inadequate against the lusts of the flesh, insufficient against the worldly culture with its enticements and inducements, and the corruptive plans of the devil with his minions. He was insufficient against sin, condemned to death, without Christ, having no hope and without God in the world. But God didn't want to leave him that way. Enter the gospel of salvation.

Two deaths:

This is a watermark for the trial version, register to get the full one!

- Physical death definition. Directed at the physical body. Physical death was a precondition of life. **Benefits for registered users:**
 - 1.No watermark on the output documents.
 - 2.Can operate scanned PDF files via OCR.
 - 3.No page quantity limitations for converted PDF files.

- Gen 2:9-14 God said "Behold, the man is become as one of us, to know good and evil/ and now, lest he put forth his hand, and take also of the tree of life, and eat, and life for ever; Therefore the Lord God sent him forth from the garden of eden... So he drove out the man"
- Gen 3:22-24 God drove out the man from Eden before he could lay hold of the means by which he would live forever, the tree of life. Physical death is not "the death" to which God referred. After the garden there was no longer access to the tree of life therefore the physical body dies. All people die a physical death whether saved or not, believer or non-believer. Otherwise, babies, the mentally disabled, even Jesus himself would never die a physical death.

- Jam 4:17, "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." Babies and the mentally disabled don't know good from evil. Jesus being without sin would theoretically have remained on the cross 100 years later and never died.
- So physical death is not a distinction of the state of salvation. By inference defined as first death, is of no eternal consequence. Mat 10:28, "And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." **note** NT: dead=171, death=124, dieth=5, die=41, dying=5 → =346. Doctrinal definition.

- Judicial death definition. Directed toward the non-physical soul and because of sin.
 - Rev 20: 13, "And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. 14, And death and hell were cast into the lake of fire. This is the second death. 15, And whosoever was not found written in the book of life was cast into the lake of fire."
 - Jude 1:12. "These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;" These are not saved people that are considered dead twice already.
- After the body dies the "First Death", the "Second death's" fulfillment or execution is for that man or woman to be cast into the lake of fire. God says that this person dies again. This is not a physical death

Romans 5:12 Addendum – Adams Sin and Death

but is metaphysical one (not going dark, annihilation) but torment, gnashing of teeth and other physical things are experienced on a non-blood filled body. But this one is directly related to moral judgment.

- Non-believer is dead in “trespasses and sins”. Judicial death. Consequence for sin. Violation of the law for those under the law or violation of the law of the truth one holds and judged according to their works.
- The believer is baptized into Christ’s death, punishment for sin; the appeasement, fulfillment and requirement of judicial death sentence. Christ died a physical death to satisfy (propitiation) the judicial death sentence of hell. How could physical death be the eternal consequence for sin? It is temporal and all of humanity will experience it God is talking about eternal consequences of the soul Mat 10:28.

This is a watermark for the trial version, register to get the full one!

Benefits for registered users:

- 1.No watermark on the output documents.
- 2.Can operate scanned PDF files via OCR.
- 3.No page quantity limitations for converted PDF files.

[Remove Watermark Now](#)