

Adam

Introduction

Adam is the first man mentioned by name in the Bible. Who was he? What was his purpose? These may seem like simple questions with simple answers, but there may be more to Adam than what we may traditionally think. Let's take a careful look at Scripture to see what it says about this man. The *King James Version* (KJV) and the *New American Standard Bible* (NASB) are used in this study.¹

We're going to see that there is a connection between Adam, Christ, and our salvation. But before we delve into Adam, it needs to be established that this study is directed toward believers—those who are saved from the consequences of their sins by the grace of God. Although we often struggle in doing so, only true children of God have the ability to understand the things of God (I Corinthians 2:11-16). So, what is salvation? How does one become a child of God?

Everyone sins, and because of that we cannot approach God in His righteousness (Romans 3:23). In fact, in our natural sinful condition we don't (and can't) even seek God (Romans 3:10-11; 8:5-8). The just, or deserved, consequences of our sinful condition are spiritual death and eternal separation from God in hell (Romans 6:23; Revelation 20:11-15). Thankfully, God provided the one and only remedy for the consequences of our sin by sending His Son Jesus Christ to die for our sins (Romans 5:6-11). God then raised Him up, demonstrating that Christ was victorious over sin and death (I Corinthians 15:56-57).

To obtain the benefit of Christ's death for us, including eternal life in Christ, we need to believe the gospel (good news) of salvation. That is, we must believe from our heart that Christ died for our sins, was buried, and rose again (Romans 6:23; 10:8-10). That's it. No works of righteousness of any kind are required—we're saved by the grace of God simply by believing what He did for us through Christ at the cross (Romans 4:4-5; Ephesians 2:8-9; Titus 3:5-7). At the moment of belief our sins are forgiven and we are adopted by God as His child (Romans 8:14-17). Do you believe that Christ died for you?²

Now I [Paul] make known to you, brethren, the gospel which I preached to you, which also you received, in which also you stand, by which also you are saved, if you hold fast the word which I preached to you, unless you believed in vain. For I delivered to you as of first importance what I also received, that Christ died for our sins according to the Scriptures, and that He was buried, and that He was raised on the third day according to the Scriptures. (I Corinthians 15:1-4)

In Him [Christ], you also, after listening to the message of truth, the gospel of your salvation—having also believed, you were sealed in Him with the Holy Spirit of promise, who is given as a pledge of our inheritance, with a view to the redemption of God's own possession, to the praise of His glory. (Ephesians 1:13-14)

He predestined us to adoption as sons [children] through Jesus Christ to Himself, according to the kind intention of His will, to the praise of the glory of His grace, which He freely bestowed on us in

¹ All references are quoted from the *New American Standard Bible* (1996). Words in brackets are either equivalent words from the *King James Version* or, if in italics, were added by the author for clarification.

² See the author's **Good News!, Which Gospel?**, and other studies that explain the gospel of salvation in greater depth.

the Beloved. In Him we have redemption through His blood, the forgiveness of our trespasses [sins], according to the riches of His grace. (Ephesians 1:5-7)

As with all Bible studies, we need to depend on the Holy Spirit and realize that it is God who opens our eyes to understanding (Ephesians 1:15-19; Acts 16:14). Furthermore, we need to be careful to discern between what the Bible actually says and what traditional Christian teaching may say (II Timothy 2:15; 3:16-17). If we do so, we will find that some of the things we learned are absolutely true, while some things are not supported by Scripture or are contrary to Scripture. The latter case is not something new because we have examples throughout the Bible of misunderstanding and misuse of the word of God. Please keep these things in mind as I present some aspects of Adam that may be contrary to what you have learned.

Bible verses that use the name *Adam* in the KJV and NASB are listed for your reference in the appendix at the end of this study. The Hebrew and Greek words translated as *Adam*, as well as the context in which *Adam* is used, were investigated to see if the verses are talking about the man named Adam or someone or something else.

General Information

Everything that we can know about Adam, and what God wants us to know about him, is provided in the Bible. Let's begin by looking at the Scriptural facts regarding Adam as presented in the book of Genesis.

- Adam was formed from the dust of the ground by the Lord God,³ who breathed into him the breath of life (Genesis 2:7).
- Adam was placed in a special garden made by the Lord God in the land of Eden (Genesis 2:8).
- The Lord God commanded Adam to not eat from the tree of the knowledge of good and evil, for in the day that he did so he would surely die.⁴ (Genesis 2:16-17).
- He was first referred to as *Adam* in Scripture in Genesis 2:19 (KJV) and Genesis 2:20 (NASB).
- Adam named all the animals that the Lord God brought to him (Genesis 2:19-20).
- The Lord God made (fashioned) a helper for Adam from one of his ribs; Adam called her *Woman* because she was taken out of Man (Genesis 2:21-23). Later we find that Adam called her *Eve* because she was the mother of all the living (Genesis 3:20).
- Adam ate fruit from the tree of the knowledge of good and evil given to him by Eve; the serpent (Satan—Revelation 12:9) had convinced Eve that she wouldn't die if she ate it (Genesis 3:1-6). They then realized they were naked and sewed coverings from fig leaves (Genesis 3:7).
- After trying to hide from the Lord God, Adam and Eve admitted to Him that they had eaten the fruit; Eve confessed that she had been deceived by the serpent (Genesis 3:8-13).

³ Although I am not certain of this, *the Lord God* is probably referring to Christ who created all things with God the Father (Colossians 1:15-16; Genesis 1:26). It does not seem likely that God the Father would have talked directly to Adam and Eve or would have been walking in the garden (Genesis 3:8)—see I Timothy 6:15-16 and Psalm 47. Depending on the context, *the Lord God* in Scripture may be referring to God the Father, God the Son, or both.

⁴ I'm uncertain whether God meant that specific day or if the word *day* is referring to some other type of time period. I think it is referring to the specific day, which is addressed later.

- Consequently, the Lord God placed curses upon the serpent, then Eve, then Adam (Genesis 3:14-19).
- The Lord God clothed Adam and Eve with garments of skin (Genesis 3:21).
- God banished *the man* (referring to both Adam and Eve) from the garden to prevent them from eating fruit from the tree of life, which would have given them eternal life (Genesis 3:22-24).
- Adam and Eve conceived Cain and then Abel (Genesis 4:1-2).
- After Cain murdered Abel, Eve gave birth to Seth to replace Abel (Genesis 4:25). Adam was 130 years old when Seth was born (Genesis 5:3).
- Adam had other sons and daughters after Seth, and lived to be 930 years old⁵ (Genesis 5:4-5). Those sons and daughters are not mentioned in the Bible because the line of Adam, according to God’s plan, continued from Seth (Genesis 5:6-32; I Chronicles 1:1).
- Based on the genealogy of Jesus recorded in Luke 3:23-38 and the lifespans of the persons in His lineage (recorded in the Old Testament), it appears that Adam was made approximately 4,000 years before Jesus was born.⁶

The Purpose of Adam

Why did God make Adam? This question is not answered in the Old Testament. Adam himself was not made to have dominion over the earth—mankind would do this (Genesis 1:26-30). Some teach that God wanted a companion, but the Bible doesn’t say this. We need to go to the New Testament to find the answer. But first, please consider the following questions:

1. According to Scripture, who was called *the first man*?
2. According to Scripture, who was called *the second man*?

Unfortunately, Christianity over the centuries and millennia has made conclusions about creation without carefully reading the creation and garden accounts or understanding the purpose of Adam. For this study we’ll focus on Adam, which will bring in some aspects of the creation account.⁷

First of all, Adam is called *the first man* in Scripture. However, Cain is not called *the second man*. That designation goes to Christ, who is also called *the last Adam*. Where do we find these facts? Not in the Old Testament but in I Corinthians 15:20-24, 42-49. We are born earthy like Adam was made and are subject to physical death, but as children of God we have eternal life because we were made new (heavenly) creations in Christ—the last Adam (II Corinthians 5:16-19).

So also it is written, “The first man, Adam, became a living soul.” The last Adam [Christ] became a life-giving spirit. However, the spiritual is not first, but the natural; then the spiritual. The first

⁵ For quite some time the descendants of Adam lived exceptionally long lives, with Methuselah the oldest recorded person at 969 years old (Genesis 5:27). However, in Genesis 6:3 the Lord said that at some point people would not live longer than 120 years (Abraham lived to 175 and Moses to 120). In the future kingdom of heaven (new Jerusalem) on earth, there will be no death or age-related conditions—the believers will be sinless (Revelation 21:1-4; Ezekiel 37:21-28; see also the author’s **The Mystery (God’s Secret Plan)**).

⁶ I’m relying on a generally accepted (but disputed by some) investigation by Archbishop Ussher in the 1600s, and have not checked it out for myself.

⁷ See the author’s **Creation—What Does Scripture Say?** that examines the accounts of creation and the garden of Eden.

man [Adam] is from the earth, earthy; the second man [Christ] is from heaven. As is the earthy, so also are those who are earthy; and as is the heavenly, so also are those who are heavenly. Just as we have borne the image of the earthy, we will also bear the image of the heavenly. (I Corinthians 15:45-49)

In Luke 3:23-38 we have the full genealogy of Jesus. Jesus was proclaimed as the son of God at His baptism (Luke 3:21-22; Matthew 3:16-17). Please note that the genealogy goes all the way back to Adam, who is also called the son of God (Luke 3:38). So, the purpose of Adam was to begin the line of Christ. This was God's plan from the beginning and not something that just happened to turn out that way. But why did Christ need to leave His position in heaven and be born in the likeness of man? The answer to this question depends on an understanding of Adam's sin and its consequences.

Adam's Sin and Its Consequences

The Lord God commanded the man [Adam], saying, "From any tree of the garden you may eat freely; but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you will surely die. (Genesis 2:16-17)

Now the serpent [Satan] was more crafty than any beast of the field which the Lord God had made. And he said to the woman [Eve], "Indeed, has God said, 'You shall not eat from any tree of the garden'?" The woman said to the serpent, "From the fruit of the trees of the garden we may eat; but from the fruit of the tree which is in the middle of the garden, God has said, 'You shall not eat from it or touch it, or you will die.'" The serpent said to the woman, "You surely will not die! For God knows that in the day you eat from it your eyes will be opened, and you will be like God [as gods], knowing good and evil." When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make one wise, she took from its fruit and ate, and she gave also to her husband [Adam] with her, and he ate. (Genesis 3:1-6)

Please consider the following questions:

1. What is the first recorded sin in Scripture?
2. Who committed the first recorded sin?

Based on the above passages, the first specific sin recorded in Scripture was disobeying God's command to not eat of the fruit of the tree of the knowledge of good and evil. Eve committed this sin when she succumbed to Satan's deception (I Timothy 2:14). Therefore, Adam did not commit the first recorded sin.

When Adam ate of the fruit of the tree of the knowledge of good and evil, the Lord God placed curses on the serpent, Eve, and Adam. The curse the Lord God placed on Adam consisted of the following:

- He would have to labor to grow his food and would have to contend with thorns and thistles (Genesis 3:17-18).
- He would have to do so until he died, when his body would return to the ground; he had been made from dust and to dust he would return (Genesis 3:19).

The fruition of these consequences would begin as soon as Adam and Eve were banished from the garden of Eden, which was perfect and a type of the later-prophesied kingdom of heaven on earth.

There is no direct indication in these verses, however, that the consequences of Adam's sin would be passed on to his offspring or anyone else—he didn't have any children yet. We know from experience, however, that these consequences have continued to this day. Were there other consequences of Adam's sin?

Why didn't Adam or Eve die the day they ate of the fruit as God said they would? They didn't physically die,⁸ but they did, however, spiritually die that day. We find out through the Apostle Paul that we are all condemned to spiritual death—judgment and separation from God—because of Adam's sin. Why is this if Eve sinned first? Perhaps it is because Eve was deceived by Satan himself disguised as a serpent, whereas Adam disobeyed the direct command of the Lord God without being deceived. God, therefore, held Adam accountable. Not one of us should ever think that we would have responded differently than Eve did, because Jesus is the only other one who Satan has directly tried to deceive (Matthew 4:1-11).

Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all 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 until Moses, even over those who had not sinned in the likeness of the offense of Adam, who is a type [figure] of Him [Christ] who was to come. (Romans 5:12-14)

But now Christ has been raised from the dead, the first fruits of those who are asleep.⁹ For since by a man [Adam] came death, by a man [Christ] also came the resurrection of the dead. For as in Adam all die, so also in Christ all will be made alive. (I Corinthians 15:20-22)

These and related passages are referring to spiritual death that was imputed to all mankind because of Adam's disobedience. Mankind, which had not disobeyed a command of God as Adam had done, was condemned to judgment for their sin even though God had not yet defined sin (and His righteousness) through His Law that He gave His people Israel through Moses. When we believe that Christ died for our sins, we receive eternal life. Although our bodies physically die due to our sin (because we are not perfect), our souls do not die because we have been made alive in Christ (Ephesians 2:4-7; Romans 6:8-11; 8:9-11; Colossians 2:13). So, when we read in Scripture about eternal life, we need to understand it in the context of spiritual death instead of physical death. We need to understand, therefore, that the imputed death associated with Adam's sin is referring to spiritual death instead of physical death.

For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.
(Romans 6:23)

⁸ Physical death is a natural consequence of sin because our bodies are not perfect. However, if Adam and Eve had not sinned, they would not have physically died. Even so, their physical deaths were delayed for quite some time in accordance with God's eternal plan. As mentioned in a previous footnote, there will be no death in the prophesied kingdom of heaven on earth (New Jerusalem) because everyone will be perfect—they will be sinless.

⁹ The context of being asleep in this verse is referring to those who have physically died as children of God—in Christ (I Thessalonians 4:13-14). Not all people who have died will be resurrected to life because *only* those who are children of God are alive in Christ.

The Law came in so that the transgression would increase; but where sin increased, grace abounded all the more, so that, as sin reigned in death, even so grace would reign through righteousness to eternal life through Jesus Christ our Lord. (Romans 5:20-21)

It is often taught that we have inherited the sinful nature of Adam. However, it is more correct to say that we inherited spiritual death through Adam as the above passages indicate. God considers us to be sinful from conception and actually dead in sin (Psalm 51:5; Ephesians 2:1-3). We are condemned to eternal judgment for our sins because of Adam's disobedience to God's direct command. If we didn't inherit our sinful nature from Adam, why are we sinful? Let's take a closer look at Scripture.

Why Was Christ in the Lineage of Adam?

A follow-on question to the ones in the previous section needs to be considered. Was there sin in the world *before* the first recorded sin? Please prayerfully consider the following discourse before answering "Of course not!"

We have seen that Jesus, the Son of God, was in the direct line of Adam, who was also called the son of God. Both were made in miraculous ways: Adam was formed from the dust of the earth and Jesus was conceived by the Holy Spirit of God in Mary (Matthew 1:18-25; Luke 1:26-38). The purpose of Adam, therefore, was to begin the line of Christ. But again, why did Christ need to leave His position in heaven and be born in the likeness of man? There needed to be a remedy for sin, a way for sinful man to become children of God. This is fully explained by the Apostle Paul in numerous passages (e.g., Romans 3:21-26; 4:23-25; 5:6-21; 6:23; Ephesians 2:1-10).

Paul further explains that this was part of God's plan since *before* the foundation of the earth, which he refers to as *the mystery* (Romans 16:25; Ephesians 3:1-12),¹⁰ and that we are saved from the consequences of our sins simply by believing that Christ died for our sins and that He was buried and was raised from the dead. Please think on these things: if Adam was made to be the beginning of the line of Christ, and if Christ was needed for God to reconcile sinful humans to Himself, then were Adam and Eve the first humans to sin? Were they even the first humans? According to Scripture, the answer to both of these questions is "No."

Yet we do speak wisdom among those who are mature; a wisdom, however, not of this age nor of the rulers of this age, who are passing away; but we speak God's wisdom in a mystery, the hidden wisdom which God predestined before the ages [world] to our glory; the wisdom which none of the rulers of this age [world] has understood; for if they had understood it they would not have crucified the Lord of glory. (I Corinthians 2:6-8)

Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ, just as He chose us in Him before the foundation of the world, that we would be holy and blameless before Him. (Ephesians 1:3-4)

Therefore do not be ashamed of the testimony of our Lord or of me [Paul] His prisoner, but join with me in suffering for the gospel according to the power of God, who has saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace which

¹⁰ See the author's **The Mystery (God's Secret Plan)** that explains what our ascended and glorified Lord Jesus Christ revealed to us through the Apostle Paul.

was granted us in Christ Jesus from all eternity [before the world began], but now has been revealed by the appearing of our Savior Christ Jesus, who abolished death and brought life and immortality to light through the gospel, for which I was appointed a preacher and an apostle and a teacher. (II Timothy 1:8-11)

God made Adam to provide a savior for mankind. Why? *Because mankind was already sinful.* How is this possible if Adam was the first person? Contrary to traditional teaching, the Bible doesn't say that he was the first person. As we have seen, it says that he was *the first man*, and Christ was *the second man* (and *the last Adam*). Christ was not the second person, so it is logical to assume that Adam was not the first person. But let's go beyond logic and examine Scripture.

In Genesis 1:26-27, recorded as the sixth day of creation, it says that God created man, male *and* female, *after* he had created everything else. In the account of the garden of Eden in Genesis 2:5-25, which is usually but erroneously taught to be a more detailed description of creation, God made a man (Adam) first and then brought forth plants and animals in a special garden that He planted. After all that was done, God fashioned Eve from a rib of Adam. Brethren, none of this account is in the same order as the creation account in Genesis 1:1 – 2:4. Man—male and female—was created by God and was inhabiting the earth sometime before He made Adam and planted the garden.

Please consider the case of Cain. Who did he, and the other sons and daughters of Adam and Eve, marry? Cain went to the land of Nod, settled there, married, and built a city (Genesis 4:16-17). It is usually taught that he married his sister, although it is not said or even implied in Scripture that he did so. Is this a reasonable assumption considering that such a thing was considered wicked by God under the Law of Moses (Leviticus 18:9-11, 29-30; 20:17; Deuteronomy 27:22)?¹¹ For whom did he build a city? It doesn't seem likely that someone would build a city for his own family. Brethren, it is *not* heresy, or unscriptural, to think that there were humans, and perhaps even civilizations, present on the earth before God made Adam.

Furthermore, please carefully read Romans 1:18-32 as follows (the verse numbers are in superscripted brackets). I believe that this passage describes the condition of mankind *before* the Lord God made Adam.

^[18]For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who suppress the truth in unrighteousness, ^[19]because that which is known about God is evident within them; for God made it evident to them. ^[20]For since the creation of the world His invisible attributes, His eternal power and divine nature [Godhead], have been clearly seen, being understood through what has been made, so that they are without excuse. ^[21]For even though they knew God, they did not honor [glorify] Him as God or give thanks, but they became futile in their speculations [imagination], and their foolish heart was darkened. ^[22]Professing to be wise, they became fools, ^[23]and exchanged the glory of the incorruptible God for an image in the form of corruptible man and of birds and four-footed animals and crawling creatures.

¹¹ Yes, the Law came much later, but it defined sin (unrighteousness) for what it had been and continued to be. Marrying one's sibling, or niece or nephew, was never considered to be right in Scripture (Leviticus 18:9-17).

^[24]Therefore God gave them over in the lusts of their hearts to impurity, so that their bodies would be dishonored among them. ^[25]For they exchanged the truth of God for a lie, and worshiped and served the creature rather than the Creator, who is blessed forever, Amen.

^[26]For this reason God gave them over to degrading passions; for their women exchanged the natural function for that which is unnatural, ^[27]and in the same way also the men abandoned the natural function of the woman and burned in their desire toward one another, men with men committing indecent acts and receiving in their own persons the due penalty of their error.

^[28]And just as they did not see fit to acknowledge God any longer, God gave them over to a depraved mind, to do those things which are not proper, ^[29]being filled with all unrighteousness, [fornication,] wickedness, greed [covetousness], evil; full of envy, murder, strife, deceit, malice; they are gossips, ^[30]slanderers, haters of God, insolent, arrogant, boastful, inventors of evil, disobedient to parents, ^[31]without understanding, untrustworthy, unloving [without natural affection], [implacable,] unmerciful; ^[32]and although they know the ordinance [judgment] of God, that those who practice such things are worthy of death, they not only do the same, but also give hearty approval to those who practice them. (Romans 1:18-32)

The following information is revealed in this passage:

- The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness (vs 18). *Why is this?*
- God revealed His divine nature and power to mankind through His creation. The people, made by God, were given the ability to understand God and His righteousness through all the things He had created. Although God did not *tell* them anything about Himself or what they should do or not do, they were without excuse (vs 19-20).
- Although mankind recognized God through His creation, they neither glorified Him as God nor were thankful for what He had made; instead, they became futile in their speculations and their foolish heart was darkened (vs 21).
- Instead of worshiping God, mankind fashioned idols to represent God and worshiped and served the creation rather than the Creator—they exchanged the truth of God for a lie (vs 22-25).
- Because of their idol worship, mankind no longer considered it necessary to retain God in their knowledge. Therefore, God *gave them over* to follow the impure desires of their hearts (vs 24), beginning with sexual impurity (specifically describing homosexuality) followed by all forms of sin (vs 26-31).
- Although all mankind knew that these things were wrong and were subject to the judgment of God, they not only did them but gave approval to those who did them (vs 32).

In this passage we see that the first sin was idol worship, which is worshiping the creation rather than the Creator. Because mankind exchanged the truth of God for a lie, it is said three times that God turned mankind over to their sin—sexual sin and all other kinds of sin (Romans 1:24, 26, 28). There is no correlation between this passage and the account, or the consequences, of the sin of Adam and Eve in Genesis 3. Furthermore, the description of mankind's sin and God's response to their sin in Romans 1 is not presented in the Old Testament or anywhere else in the New Testament. Although all of the sins

described in Romans 1 are manifested throughout the Bible, the reason for our sinful nature is not explained until this passage in the book of Romans.¹²

Because God turned mankind over to sin, we are sinful by nature. Therefore, sinfulness is our natural condition. Not only that, we are controlled by sin (Romans 6:20; Ephesians 2:1-3). Although not called as such in Scripture, this condition is often referred to as our sin nature. Furthermore, because of our sinful nature, we can't understand God or please Him in any way (I Corinthians 2:14; Romans 8:5-8), nor can we even seek Him (Romans 3:10-12).

As revealed through the Apostle Paul, all mankind is considered by God to be dead in sin because of Adam's sin. Does this contradict what is said in Romans 1:18-32? No. As believers, we know that when Christ died for sins, was buried, and was resurrected that He paid the penalty for all of our sins—past, present, and future (Romans 3:25; 6:8-11). We know now that all of the blood sacrifices required by God to atone for sin under the Law of Moses were pointing toward the future sacrifice of Christ for our sins even though that wasn't revealed at the time (Hebrews 9:9-14; 10:1-10). Therefore, if the people of Israel performed the sacrifices *by faith* in obedience to God, then their faith was counted as righteousness.

Redemption and eternal life through Christ's death and resurrection applied, therefore, to all believers before and since His death. Correspondingly, the condemnation of Adam's sin that Paul spoke of—spiritual death and separation from God resulting from his disobedience—applied to all people before and after Adam. One act of unrighteousness condemned all of mankind, and one act of righteousness provided redemption from that condemnation (Romans 5:15-19).

So then as through one transgression there resulted condemnation [judgment] to all men, even so through one act of righteousness there resulted justification of life to all men. For as through the one man's [Adam's] disobedience the many were made sinners, even so through the obedience of the One [Christ] the many will be made righteous. (Romans 5:18-19)

Look at these verses carefully and consider them along with all the other information we have in Scripture. Adam's sin didn't make everyone else sin, but it did result in condemnation or judgment for our sins. The condemnation resulting from Adam's sin applied to everyone because we are sinners, just as the remedy for sin applied to everyone because we are sinners. However, only believers are actually justified—forgiven of our sins (Romans 3:21-26; 4:25; 8:28-30; II Corinthians 5:14-17; Galatians 2:16; Titus 3:3-7), while unbelievers remain condemned in their sin (Revelation 20:11-15).

If there were people before God made Adam, as I believe there were, then how were they saved? *All* mankind had worshiped the creation, and God had given *all* of them over to sin. Therefore, no one walked with God or worshiped Him until God made Adam—no one was saved. Everyone was a sinner and, because of the future condemnation resulting from Adam's sin, they were already condemned to judgment. Mankind was without hope and needed a savior.

¹² Because traditional Christian teaching assumes that Adam was the first human, some teach that Romans 1:18-32 is referring to the time immediately before the flood of Noah's day or perhaps the time of Babel that occurred after the flood (Genesis 11:1-9). However, the world was already exceedingly sinful before Noah (Genesis 6:1-12), and neither the account of the flood nor of Babel describe mankind's sinfulness and God's response as described in Romans 1:18-32.

Can people come to know God through His creation today? That is, can they be led to salvation by first understanding that God is Creator? No. First of all, the events written in Romans 1:18-32 are written in the past tense. God had revealed Himself to mankind through His creation but they chose to worship the creation instead of God Himself; therefore, God turned them over to their sin. Consequently, in our natural condition we can't recognize God through His creation (or understand anything about God)—we will only worship the creation (including all of our conceptions of God), as mankind continues to do to this day (I Corinthians 2:11-14). Starting with Adam, God began communicating with mankind through His verbal or written word. Believing what He says (and, if required, doing by faith) is counted as righteousness (Romans 1:17; 4:2-3).¹³

More importantly, beginning with the Apostle Paul, we find that salvation, or any communion with God, is only through believing that Christ died for our sins, was buried, and rose from the dead. Only *after* salvation, when we have the Spirit of God within us, can we truly recognize God as Creator. Therefore, it is a waste of our time to try to convince an unbeliever to know or recognize God through His creation.

What About Romans 5?

Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all 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 until Moses, even over those who had not sinned in the likeness of the offense of Adam, who is a type [figure] of Him [Christ] who was to come. (Romans 5:12-14)

For as through the one man's [Adam's] disobedience the many were made sinners, even so through the obedience of the One [Christ] the many will be made righteous. (Romans 5:19)

I have tried to demonstrate in this study that it wasn't sinfulness that entered into world through Adam but, instead, the condemnation of sin. But don't these passages in Romans 5 clearly say that through one man (Adam) sin entered into the world and that we were made sinners because of that? Don't they mean that we all sin because Adam sinned first? If we consider all the passages relating to Adam together, we see that this is not the case. Please recall and think about the following points:

- Adam's sin wasn't the first recorded sin. Eve's sin was the first recorded sin. Yet "sin entered into the world" through Adam.
- Adam's sin of disobedience to God's direct commandment and the consequences of that sin have no correlation with the record of mankind's sin and the consequences in Romans 1:18-32.
- The Law of Moses defined sin, the consequences of specific sins (including punishment by death in many cases), and what the people of Israel had to do to atone for their sins, and yet "death reigned from Adam to Moses" because sin was in the world and the wages of sin is death (Romans 6:23).

¹³ Except for the current dispensation during which we are saved by grace through faith apart from works of righteousness (Ephesians 2:8-9), salvation in much of the rest of Scripture involved believing what He said *and doing by faith* what He required. For example, animal sacrifices for the atonement of sins were required under the Law of Moses and were acceptable to God if they were performed by faith. Also, water baptism for the remission of sins was required and was acceptable to God if performed by faith (Mark 16:16; Luke 3:3; Acts 2:37-38).

- Romans 6:23 is not referring to physical death, because the gift of God is eternal life. Eternal life is not freedom from physical death because we all physically die.
- The latter part of Romans 5:19 says that through Christ we're made righteous. Please note that it doesn't say that we no longer sin—we are counted as righteous in Christ and will realize that righteousness when we are with Christ in heaven (Philippians 1:6; 3:20-21). Therefore, according to the context, being made sinners is referring to our unrighteousness and condemnation in sin.
- Adam's sin resulted in condemnation to all men—spiritual death spread to all mankind.
- All who believe the gospel of salvation are justified—considered to be righteous in Christ—even though we continue to sin and experience physical death (Romans 3:28; 4:23 – 5:2, 19).

Although it is true that we physically die because we have bodies of sin (Romans 6:5-7; 7:21-25; 8:18-23), those who believe that Christ died for them are alive in Christ and will have eternal life. Furthermore, because the benefit of Christ's work at the cross was retroactive, all who faithfully believed and tried to obey God (before Christ's redemptive work at the cross was revealed) were considered by God to be righteous and alive in Christ. Everyone else, however, from the beginning have been condemned in sin because God imputed the condemnation through the consequence of Adam's sin (I Corinthians 15:20-22). Therefore, I believe that the passages in Romans 5 are referring to the condemnation of sin—spiritual death—entering the world through Adam and not to our sins or sinfulness. We don't sin because Adam sinned; instead, mankind is condemned in sin because of Adam's sin.

Summary

The purpose of Adam was far greater than what was revealed about him in the book of Genesis; therefore, we need to understand Adam more from a spiritual perspective than from a physical perspective. His true purpose was not revealed until our glorified Lord Jesus Christ revealed it to us through the Apostle Paul. Let's review the big picture:

- Mankind was apparently created with a free will, but chose to worship the creation instead of the Creator. Therefore, God turned them over to sin and they could only live according to the sin nature. God knew they would do this and would need a savior.
- The Lord God made Adam in a special way for a special purpose. He was called the son of God. He was made perfect with a free will, but chose to disobey the direct command of God. Therefore, God condemned all mankind with spiritual death because of Adam's sin. God knew Adam would do this, so He made Adam to provide a savior for mankind.
- The savior is our Lord Jesus Christ, the only begotten Son of God. God sent His Son to us to die for our sins. This was God's plan since *before* the foundation of the earth; i.e., since before anyone even existed.

Adam, therefore, was made because mankind already needed a savior. The fact that Christ came to die for our sins was not an afterthought of God in response to Adam's sin. Because He is the sovereign Almighty God, He knew ahead of time that, given a choice, mankind would choose to worship the creation rather than worship the Creator. Mankind (us), therefore, by nature cannot choose righteousness—we are unable to obey God. God knew that, given a choice, Adam would disobey God and fall into sin. God knew that even if He brought forth a nation separate to Himself (Israel), that the

nation would reject Him and His word just as everyone else had done (Acts 7:51-53; Romans 11:11-16, 25-32).

Therefore, before all these things happened and because of His grace, God planned to provide a savior and made Adam (called the son of God) to be the beginning of the line of our Savior Jesus Christ (the Son of God). This plan, referred to as the mystery, was not revealed to mankind until our resurrected and glorified Lord Jesus Christ did so through the Apostle Paul.¹⁴ Therefore, the true purpose of Adam was not revealed until Paul. Because the redemptive plan of God was established *before* the world began, it is the foundation of all the doctrines of God (as opposed to creation as some suppose).

Adam's purpose in the overall plan of God is not dependent on him being the first physical human, but only the first human through whom the consequences of sin were imputed to mankind, and the first human in the line of Christ—the One who would provide redemption from the consequences of sin to those who believe. The presence of humans before Adam, *all* of whom were given over to sin and were separated from God, should not alter our faith or our belief in the truthfulness and completeness of the word of God.

Finally, many Bible versions have headings at the top of the pages, at the beginning of chapters, and within chapters to explain what is being said. These were added by Bible editors to help the reader understand Scripture. Although often helpful, sometimes they are misleading or wrong. A typical heading for Genesis 3 is some form of *the fall of man*. Actually, this passage is about a specific sin and the consequences of that sin; the full ramifications of Adam's sin, however, were not revealed until the Apostle Paul. If any passage should be described as *the fall of man* it should be Romans 1:18-32.

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September 2021

¹⁴ The facts of Christ's death, burial, and resurrection were prophesied in veiled terms in the Old Testament and by Jesus Himself prior to these events. However, God's full and eternal purpose for Christ's work at the cross was not revealed until Paul (Ephesians 3:8-11; Colossians 1:25-27).

Appendix

The following table lists the appearance of the proper name *Adam* in the King James Version (KJV) and the corresponding word in the New American Standard Bible (NASB). In the Old Testament, *Adam* is derived from the Hebrew word 'âdâm¹⁵ or âh-dâhm¹⁶. The Hebrew word appears more than 500 times and, other than the instances in the table, is translated in the KJV as *man* (referring to a particular man, male, male *and* female, or mankind), *men* (referring to a group of men or to mankind), and *persons*, according to the context of the passage. In the New Testament, *Adam* is derived from the Greek word *Adam*¹⁷. The Greek word appears only in the references cited in the table.

Reference	KJV	NASB	Context
Genesis 2:19	God brought the creatures to <i>Adam</i>	God brought the creatures to <i>the man</i>	Adam
Genesis 2:19	<i>Adam</i> named the creatures	<i>The man</i> named the creatures	Adam
Genesis 2:20	<i>Adam</i> named the creatures	<i>The man</i> named the creatures	Adam
Genesis 2:20	There was no helper for <i>Adam</i>	There was no helper for <i>Adam</i>	Adam
Genesis 2:21	God caused a deep sleep to fall upon <i>Adam</i>	God caused a deep sleep to fall upon <i>the man</i>	Adam
Genesis 2:23	And <i>Adam</i> said...	<i>The man</i> said...	Adam
Genesis 3:8	<i>Adam</i> and his wife hid themselves	<i>The man</i> and his wife hid themselves	Adam
Genesis 3:9	God called unto <i>Adam</i>	God called to <i>the man</i>	Adam
Genesis 3:17	And unto <i>Adam</i> God said...	Then to <i>Adam</i> God said...	Adam
Genesis 3:20	<i>Adam</i> called his wife's name Eve	<i>The man</i> called his wife's name Eve	Adam
Genesis 3:21	God made coats of skins for <i>Adam</i> and his wife	God made garments of skin for <i>Adam</i> and his wife	Adam
Genesis 4:1	<i>Adam</i> knew Eve	<i>The man</i> had relations with his wife Eve	Adam
Genesis 4:25	<i>Adam</i> knew his wife again	<i>Adam</i> had relations with his wife again	Adam
Genesis 5:1	The generations of <i>Adam</i>	The generations of <i>Adam</i>	Adam
Genesis 5:2	God called them (male and female) <i>Adam</i>	God named them (male and female) <i>Man</i>	mankind ¹⁸
Genesis 5:3	And <i>Adam</i> lived 130 years	When <i>Adam</i> had lived 130 years	Adam
Genesis 5:4	And the days of <i>Adam</i>	Then the days of <i>Adam</i>	Adam
Genesis 5:5	All the days that <i>Adam</i> lived were 930 years	All the days that <i>Adam</i> lived were 930 years	Adam
Deuteronomy 32:8	When the most High separated the sons of <i>Adam</i>	When the Most High separated the sons of <i>Man</i>	Adam or possibly mankind (descendants of man)
Joshua 3:16	Very far from the city of <i>Adam</i>	A great distance from the city of <i>Adam</i>	name of a city

¹⁵ *Abingdon's Strong's Exhaustive Concordance of the Bible* (James Strong, Abingdon Press 1983)

¹⁶ *The Englishman's Hebrew Concordance of the Old Testament* (George V. Wigram, Hendrickson Publishers, Inc. 1997)

¹⁷ Strong's concordance and *The Englishman's Greek Concordance of the New Testament* (George V. Wigram, Hendrickson Publishers, Inc. 2002).

¹⁸ See Genesis 1:26-27 where God created man—male and female (or mankind). The last sentence of Genesis 5:1 and continuing through Genesis 5:2 is a parenthetical statement referring to the creation of mankind *before* Adam—he was made in the same likeness of mankind, which had been made in the likeness of God. The generations of Adam begin in Genesis 5:3.

Reference	KJV	NASB	Context
I Chronicles 1:1	<i>Adam, Sheth, Enosh...</i>	<i>Adam, Seth, Enosh...</i>	Adam
Job 31:33	If I covered my transgressions as <i>Adam</i>	Have I covered my transgressions like <i>Adam</i>	Adam or, more likely, mankind
Hosea 6:7	But they like <i>men</i> have transgressed the covenant	But like <i>Adam</i> they have transgressed the covenant	men or mankind
Luke 3:38	Seth, the son of <i>Adam</i>	Seth, the son of <i>Adam</i>	Adam
Romans 5:14	Death reigned from <i>Adam</i> to Moses	Death reigned from <i>Adam</i> to Moses	Adam
Romans 5:14	After the similitude of <i>Adam's</i> transgression	In the likeness of the offense of <i>Adam</i>	Adam
I Corinthians 15:22	For as in <i>Adam</i> all die	For as in <i>Adam</i> all die	Adam
I Corinthians 15:45	The first man <i>Adam</i>	The first man <i>Adam</i>	Adam
I Corinthians 15:45	The last <i>Adam</i>	The last <i>Adam</i>	Christ
I Timothy 2:13	For <i>Adam</i> was first formed	For it was <i>Adam</i> who was first created	Adam
I Timothy 2:14	And <i>Adam</i> was not deceived	It was not <i>Adam</i> who was deceived	Adam
Jude 14	Enoch, the seventh from <i>Adam</i>	Enoch, in the seventh generation from <i>Adam</i>	Adam