



# Bible Student's Notebook™

*The Herald of His Grace*

*Weekly*

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

Volume 22  
Issue 542

## The Undoing of Adam

### Supplementary Notes: Judgment, Death and Dying

by — Clyde L. Pilkington, Jr.

#### THE ABSENCE OF “JUDGMENT” IN ROMANS 5:18

For if by one man's **offence** death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ. 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. For as by one man's **disobedience** many were made sinners, so by the obedience of One shall many be made righteous. (Romans 5:17-19, King James Version).



Adam did anything *but* set things right by his actions.

So, what is wrong with this picture? Why is “judgment” in Adam's column? If it was anywhere in the passage, it should be in Christ's column: after all, it is He Who rights all wrongs.

Well, the answer to what is at first an apparent dilemma is easily solved. The problem lies in the Bible version used. The *King James Version* actually inserted the word “judgment” in the verse without any Greek textual authority. In other words, there is *no* Greek word in Romans 5:18 for “judgment.” It appears that the translators, with their religious bias concerning judgment, thought it ought to be in the verse.

The translators did, in their use of italic font, alert us to the fact that they had added it without any Greek equivalent, *i.e.*,

Therefore as by the offence of one *judgment* came upon all men to condemnation.

Not realizing that judgment was actually a good thing, and to counterbalance (or hide) their addition of the

(see *ADAM*, page 4739)

When originally working through this passage I placed “judgment” in Adam's column as such:

<b>ADAM</b>
<i>disobedience</i>
<i>offence</i>
<i>judgment</i>
<i>condemnation</i>
<i>death</i>

Now, at a first traditional look at this list, it would seem quite proper for “judgment” to be in this column for Adam. However, knowing what I have come to know about the true nature of “judgment,” it does not fit here. In fact, knowing the true definition of “judgment,” we would have expected it to be in Christ's column instead. After all, judgment is a *setting of things right – the righting of wrongs*.<sup>1</sup>

1. For a look into the subject of judgment, see: *Judgment: It's Nature and Purpose*, by A.P. Adams, *Bible Student's Notebook* #388;

and *Father's Judgments Are Remedial* (Kolasis: A Word Study), by Clyde L. Pilkington, Jr., *Bible Student's Notebook* #308.

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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

<u>Scripture Version</u>	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	
<u>Reference Sources</u>	<u>Reference Notations</u>
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

### Bible Student's Notebook™

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)*

word “judgment” to one side of the scale, they also knew that they had to add something to the other side of the equation. The translator’s choice? “Free gift,” which was equally without a Greek equivalent. One almost feels for their ignorance of revelation.

Even so by the righteousness of one the *free gift* came upon all men unto justification of life.

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**TRANSLATIONS OF ROMANS 5:18  
REFLECTING THE ABSENCE OF “JUDGMENT”**  
(Alphabetically Arranged)

We think that it is important to take the space to list actual translations of Romans 5:18 that correct the error found in the *King James Version*:

*So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men (American Standard).*

*So then, as through one transgression condemnation came to all men, so through one righteous act there is for all men justification and life (Berkeley).*

*So then, as the effect of one act of wrongdoing was that punishment came on all men, even so the effect of one act of righteousness was righteousness of life for all men (Bible in Basic English).*

*Consequently, then, as it was through one offense for all mankind for condemnation, thus also it is through one just award for all mankind for life’s justifying (Concordant Literal).*

*So then as it was by one offence towards all men to condemnation, so by one righteousness towards all men for justification of life (Darby).*

*Indeed then as through one offence, on all men to condemnation; so also through one righteousness, on all men to a justification of life (Diaglott).*

*Thus as through one downfall all humanity is unto condemnation; even thus through one justification all humanity is unto justification of life (Exegesis).*

*Since, therefore, by transgression of the one, condemnation came upon all men; thus also by righteous-*

*ness of the other, righteousness of life is brought to all men (Fenton).*

*Likewise then as by the offence of one, the fault came on all men to condemnation, so by the justifying of one, the benefit abounded toward all men to the justification of life (Geneva).*

*Therefore, everyone was condemned through one failure, and everyone received God’s life-giving approval through one verdict (God’s Word).*

*So as one offense meant condemnation for all men, just so one righteous act means acquittal and life for all men (Goodspeed).<sup>2</sup>*

*So then, as through one deviation it was toward all men to condemnation, so also through one righteous act toward all men to justification of life (Green’s Literal).*

*So then, as through one trespass there is condemnation for everyone, so also through one righteous act there is life-giving justification for everyone (Holman).*

*Consequently, just as one offense resulted in condemnation for everyone, so one act of righteousness results in justification and life for everyone (International Standard).*

*In like manner as by one man’s offence, condemnation came upon all men, even so by the righteousness of one man, will the victory unto life be to all men (Lamsa).<sup>3</sup>*

*Well, then! One man’s sin led all men to be sentenced to death. The other Man’s right act sets all men free and gives them life (Laubach).*

*Well then, as one man’s trespass issued in doom for all, so one man’s act of redress issues in acquittal and life for all (Moffatt).*

*It follows then, as through the transgression of one man came condemnation unto all men, even so through the act of righteousness of One came acquittal and life to all men (Montgomery).<sup>4</sup>*

*So one sin of Adam brought the punishment of death to all people, but in the same way, one good act that* ►

2. *An American Translation* (1923).  
3. *Ancient Eastern Texts* (Pishitta).  
4. *Century Translation* (1924).

Christ did makes all people right with God (New Century).

It follows, then, that as the issue of one misdeed was condemnation for all men, so the issue of one just act is acquittal and life for all men (New English).

So then as it was through one offense unto condemnation to all men, so also it was through one righteous act unto justification of life to all men (Recovery).

So then just as one transgression resulted in condemnation for all people, so also one act of righteousness resulted in righteousness that brings life for all people (Revised English).

Then as one man's trespass led to condemnation for all men, so one man's act of righteousness leads to acquittal and life for all men (Revised Standard).

Hence then, as through one fault, the sentence was unto all men unto condemnation, so, also, through one recovery of righteousness, the decree of favor is unto all men for righteous acquittal unto life (Rotherham).

Briefly then, just as a single offence resulted for all mankind in condemnation, so, too, a single decree of righteousness resulted for all mankind in that declaration of righteousness which brings life (Twentieth Century).

Likewise then as by the sin of one, condemnation came on all men: even so by the justifying of one cometh the righteousness that bringeth life, upon all men (Tyndale).<sup>5</sup>

So here is the result: as one man's sin brought about condemnation and punishment to all people, so one man's act of faithfulness makes all of us right with God and brings us to new life (Voice).

It follows then that just as the result of a single transgression is a condemnation which extends to the whole race, so also the result of a single decree of righteousness is a life-giving acquittal which extends to the whole race (Weymouth).

So, as through one offense there resulted condemnation for all men, just so through one act of uprightness there resulted right standing involving life for all men (Williams).

Therefore as by the offence of one the effect of it was upon all men to condemnation: so also by the righteousness of one, the effect was upon all men to justification of life (Worsley)

Therefore, as by the guilt of one into all men into condemnation, so by the rightwiseness of one into all men into justifying of life (Wycliffe).<sup>6</sup>

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 (Young).

++++

### THE CONDEMNATION IN ADAM: DYING AND DEATH

The condemnation of Adam's single-handed act of disobedience was dying *and* death.

6. 1388.

5. 1534.



57 pp., PB

See order form.

## *Prayers of Ephesians, The: We in Christ – Christ in Us*

by — E.W. Bullinger

The Epistle to the Ephesians contains two long prayers plus a shorter concluding one. The two longer prayers have a common subject: Jesus Christ and Believers. The first prayer concentrates on Christ's purpose for us, whereas the second focuses on what God has made us in Christ. In other words, the first asserts "We in Christ," while the second proclaims "Christ in Us." The first prayer deals with God's power which He wrought in Christ, while the second one deals with God's power which is at work in us.

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Take special note of the two words “*dying*” and “*die*” in the following literal translations. The condemnation of Adam’s sin did not result in an *instant* death that same day of his disobedience, as some translations would attempt to render. Instead, the Divine warning was two-fold:

“*dying*” – the slow deteriorating process of death, and

“*die*” – the culmination of the death processes.

The Divine decree is found in Genesis 2:17. Note the clarity of these literal English versions:

*Yet from the tree of the knowledge of good and evil, you are not to be eating from it, for in the day you eat from it, to die shall you be dying* (Concordant).

*And of the tree of knowledge of good and evil, thou dost not eat of it, for in the day of thine eating of it – dying thou dost die* (Young).

*But of the Tree of the Knowledge of Good and Evil you may not eat, for in the day that you eat of it, dying you shall die* (Green).

*And of the tree of the knowledge of good and evil, eat not: for in the day you eat thereof, in dying, you die* (Exegesis).

*But from the tree-being of the knowledge of good and evil, you are not allowed to eat from it, for in the day when you eat from it to die you will die* (Dahbar).

### THE CORRECTION IN CHRIST: LIFE AND IMMORTALITY

While dying and death are rooted in the condemnation of Adam’s single-handed act of disobedience, so also life and immortality are rooted in the single-handed act of Christ’s righteousness.

Christ “... gives *life* to the world” (John 6:33).

Christ is “... the Resurrection, and the *Life*” (John 11:25).

Christ is “... the Way, the Truth, and the *Life*” (John 14:6).

Christ is “the Prince of *Life*” (Acts 3:15).

We are “... saved by His *life*” (Romans 5:10).

We “... shall reign in *life* by one, Jesus Christ” (Ro-

mans 5:17).

By Christ’s righteousness “...all men come into the justification of *life*” (Romans 5:18).

“The law of the Spirit of *life* in Christ Jesus has made me free from the law of sin and death” (Romans 8:2).

“...In Christ shall all be made alive” (I Corinthians 15:22).

Christ “... is our *life* ...” (Colossians 3:4).

We have “... the promise of *life* which is in Christ Jesus” (II Timothy 1:1).

In Christ, (“Who only has immortality” I Timothy 6:16), humanity is granted, not mere resurrection, but life beyond the reach of death (vivification), i.e., “immortality,” howbeit, “every man in his own order” (I Corinthians 15:23).<sup>7</sup>

Christ has “... abolished death, and has brought *life and immortality* to light through the gospel” (II Timothy 1:10).

*For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, “Death is swallowed up in victory”* (I Corinthians 15:53-54).

7. “Each, in his own rank” (Rotherham);  
“each in his own class” (Concordant);  
“each in his own division” (Moffatt);  
“each person in his own turn” (God’s Word).

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# “All Things” Are of God

by — Tony Smith

Today, more than ever, I am convinced that “*all things are of God*” – our triumphs, our failures, the tragedies that touch our lives, the disappointments we suffer at the hands of others, and the wrongs we ourselves sometimes inflict on those around us.



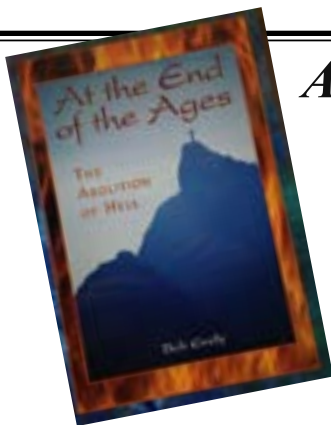
I trust in this so much that I have sometimes been accused of being fatalistic, even by my brothers in Christ. Certainly to those who have not been gratuitously brought into the knowledge of the truth of God’s absolute sovereignty, it must seem that I disavow all responsibility for my life. Well, they are right: I do.

Yet, knowing as I do that God is “*operating all things according to the counsel of His own will,*” how may I claim for myself credit for anything in my life, good or bad, and how then may I blame any man for the evil he does? All is of God, or nothing is – there is no intermediate position.

As for spreading the evangel, I find the Lord routinely sends my way souls with whom I am able to share a little bit of my knowledge of His grace. Indeed, it seems that I am never without the opportunity to witness to someone about His goodness and mercy, whether by my words or by my deeds. I plant the seed as unobtrusively and inoffensively as I can, then trust that those seeds ordained to bring forth fruit shall not fail.

When the seed does fail, as it so often does, I am not discouraged; far from it! Instead I am reminded that although many are called few are chosen, and that with God even one man would be sufficient to accomplish all of His purposes. The failure of the seed is observed in the certain knowledge that with God the rocks themselves are as sufficient as men for spreading the evangel, and that brings great comfort. ■

(edited)



171 pp., PB

See order form.

## At the End of the Ages: The Abolition of Hell

by — Bob Evelyn

Is hell forever? Most say that the righteous go to heaven, and the wicked to hell, *forever!* Is this what the Bible teaches?

This book presents evidence that the Bible, in the original languages, reveals that, one day, *ALL* mankind will be saved. Through time our Bible translations have become biased through the official teachings of “The Church.” The author argues that teaching about an eternal hell slanders God, and it prevents many from having faith because the arguments in support of an eternal torment are illogical.

Would a God of love keep many souls alive *forever* just to torment them because they failed to “accept Jesus Christ” in this lifetime? The author shows that the Bible does *not* teach this. The purpose of “the eons” (*i.e.*, “the ages,” often mistranslated “eternity”) is to bring *ALL* mankind to the point where every knee bows before Him. This work is written with the average reader in mind.

# The Heavens Rule over the Earth

by — Clyde L. Pilkington, Jr.

The heavens are above the earth, not just physically, but governmentally. A part of the powerful message learned by Nebuchadnezzar was that the heavens have “*jurisdiction*” (*Concordant*) or “*dominion*” (*Rotherham*), “*ruling*” (*Young*) over the earth and its kingdoms (*cf.* Daniel 4:26).

The Lord Jesus Christ has been given “*all authority, in heaven AND on earth*” (Matthew 28:18, *Rotherham*). As His Body, we have *jurisdiction* over both spheres as well. Our *seated* dominion is in the heavens, ruling over the earth.

The earth is a colony of the heavens. While Israel and the Twelve will rule over the earthly outpost, we are joint regents with Christ ruling over the entire universe.

William B. Hallman, in *The Uniqueness of Our Calling*, wrote concerning the “*sand*” and “*star*” seed of Abraham (Genesis 22:17; Hebrews 11:12),

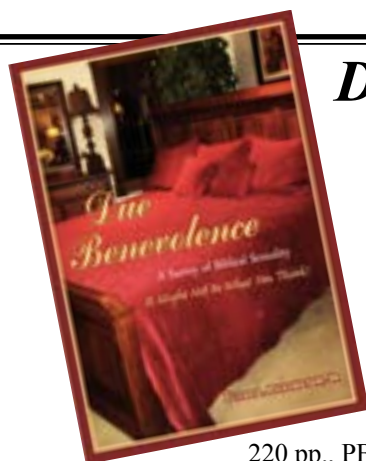
There are some of the redeemed who are go-

ing to inherit the earth. Some are going to walk the streets of the New Jerusalem. Some who are seated with Christ, far above all principalities and powers, shall reign with Him in the heavenlies.

Some are going to form the kingdom of priests upon the earth; some will constitute the bride of the Lamb. Some will be the Body of Christ, with Christ as the Head.

Some are going to constitute the “*sand*” seed of Abraham, others the “*star*” seed. Some have their calling from *before* the overthrow of the world and reign with Christ in the heavenlies.

The apostle Paul tells us that “*the administration of God which is given to me for you*” constitutes the glorious fact of “*Christ in you, the hope of glory*” (Colossians 1:25-27). ■



220 pp., PB

See order form.

## Due Benevolence: A Study of Biblical Sexuality

by — Clyde L. Pilkington, Jr.

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