

Adam's Original Sin & the Spread of Spiritual Death (vv. 12-14)

VERSE 12 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 – (Διὰ τοῦτο

ὡσπερ δι' ἐνὸς ἀνθρώπου ἡ ἁμαρτία εἰς τὸν κόσμον εἰσῆλθεν καὶ διὰ τῆς ἁμαρτίας ὁ θάνατος, καὶ οὕτως εἰς πάντας ἀνθρώπους ὁ θάνατος διήλθεν, ἐφ' ᾧ πάντες ἥμαρτον [*prep dia + pro.acc.nt.s. houtos + conj. hosper just as + prep dia + adj.gen.m.s. heis one + noun gen.m.s. anthropos + d.a.w/noun nom.f.s. hamartia sin, sin nature + prep eis into + d.a.w/noun acc.m.s. kosmos + aor.act.ind.3s. eiserchomai enter + conj. kai and + prep dia + d.a.w/noun gen.m.s. harmartia sin + d.a.w/noun nom.m.s. thanatos death + conj. kai and + adv. houto in this way; "so" + prep eis + adj.acc.m.s. pas all + noun acc.m.p. anthropos + d.a.w/noun nom.m.s. thanatos death + aor.act.ind.3s. dierchomai spread + prep epi because + pro.dat.nt.s. hos + adj.nom.m.p. pas + aor.act.ind.3p. hamartano sin*]-

VERSE 13 for until the Law sin was in the world, but sin is not imputed when

there is no law (ἄχρι γὰρ νόμου ἁμαρτία ἦν ἐν κόσμῳ, ἁμαρτία δὲ οὐκ ἐλλογεῖται μὴ ὄντος νόμου, [*prepachris until + conj. gar + noun gen.m.s. nomos law + noun nom.f.s. hamartia sin + impf.act.ind.3s. eimi + prep en + noun loc.m.s. kosmos + conj. de but + neg. ouk + pres.pass.ind.3s. eklogeō "imputed" + neg. me + pres.act.part.gen.m.s. eimi + noun gen.m.s. nomos*]).

VERSE 14 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 of Him

who was to come (ἀλλὰ ἐβασίλευσεν ὁ θάνατος ἀπὸ Ἀδάμ μέχρι Μωϋσέως καὶ ἐπὶ τοὺς μὴ ἁμαρτήσαντας ἐπὶ τῷ ὁμοιώματι τῆς παραβάσεως Ἀδάμ ὅς ἐστιν τύπος τοῦ μέλλοντος [*conj. alla + aor.act.ind.3s. basileuo rule, reign + d.a.w/noun nom.m.s. thanatos death + prep apo from + noun gen.m.s. Adam + prep mechri until + noun gen.m.s. Moses + conj. kai even + prep*

epi + d.a.w/pres.act.part.acc.m.p. hamartano + neg. me + prep epi upon + d.a.w/noun dat.nt.s. homoioma likeness + d.a.w/noun gen.f.s. parabasis transgression + noun gen.ms. Adam + prep hos who + pres.act.ind.3s. eimi + noun nom.m.s. tupos type + d.a.w/pres.act.part.gen.m.s. mello be about, coming]).

ANALYSIS: VERSES 12-14

1. Verses 12-21 complete the thought of verses 6-11 (“Therefore”).
2. Paul describing our hopeless estate before salvation (“weak”) provides the details as to how humanity came to be in this condition.
3. Verse 12 presents a comparison that requires further information.
4. The full information is found in verses 18-21.
5. Verses 13 & 14 are parenthetical to verse 12.
6. This is the most important and though section in the WOG in terms of explaining the consequences of Adam’s fall.
7. Of course, “the one man” is Adam.
8. Adam’s fall and its immediate aftermath is set forth in Genesis 3.
9. The background to Adam’s fall includes: a. He was created without a sin nature, but was spiritually immature; b. He (and Eve) were placed in a garden where they were taught truth daily by the LORD [Gen. 3:8]; c. They were given trees for food and visual enjoyment [Gen. 2:9a]; d. In the midst of the garden was the tree of life [Gen. 2:9b]; e. In addition, there was the tree of the knowledge of good and evil and they were commanded not to eat of it or they would die [Gen. 2:9c; 16, 17]; f. After some three years Satan in disguise deceived Eve, and she ate, but Adam knowingly sinned [Gen. 3:1-7; cf. 1 Tim. 2:13-14; 2 Cor. 11:3].
10. When they sinned neither of them died physically, but they died spiritually.
11. Evidence of their fallen state includes: a. guilt regarding their nakedness; c. human good by fashioning fig-leaf aprons to cover their private parts [Gen. 3:7]; d. hiding for fear [Gen. 3:8-11]; e. and, Adam not taking responsibility for his sin by pointing the finger at his wife [Gen. 3:12]; f. Eve, on the other hand, stated the fact of her failure correctly [Gen. 3:13].
12. On that fateful day Adam and Eve went from a state of spiritual perfection, to spiritual dead persons, to Ph 1 salvation (Gen. 3:15).
13. The reference to sin entering into the world refers to the indwelling sin nature.
14. The sin nature is located in the genetic code as a result of eating the forbidden fruit thus altering man’s DNA.
15. The result was twofold—a sin nature hard-wired in the flesh and a death/aging gene.
16. The original sin brought with it spiritual death and impending eternal condemnation.
17. Adam and Eve lost their human spirits which were regained when they exercised faith in the promise of the seed of the woman (Gen. 3:15).
18. Adam’s sin nature is passed on through his progeny via procreation.
19. We at birth are all facsimiles of Adam, possessing a physical body with an indwelling sin nature and a living soul.
20. So the sin nature “entered the world” and with it “death through sin.”
21. Principle: God must judge all sins and sinful conditions.

22. A newborn comes into the world with a sin nature and God judges that sinful condition with spiritual death (no human spirit).
23. This explains the words “death spread to all men.”
24. “Because all sinned” refers to involuntary sin where Adam’s original sin is imputed to the newborn because the newborn possesses an OSN/STA (1 Cor. 15:22 “For as in Adam all die, so also in Christ all will be made alive.”).
25. So it is through one man that sin (STA) made its entrance into the world of humanity (universal spread of Adam’s sin nature and the judgment of spiritual death).
26. So “all have sinned” here does not refer to personal sins as it does in Rom. 3:23.
27. Verses 13 & 14 are parenthetical and supply additional information with respect to verse 12.
28. “For until the law sin was in the world” refers to the period between Adam and the giving of the Mosaic law.
29. “Sin” refers to Adam’s original sin which is imputed to each person at birth because all possess a genetically transmitted sin nature.
30. The phrase “but sin is not imputed where there is no law” is designed to demonstrate an axiomatic principal.
31. God does not arbitrarily impute sin in the absence of a law (cf. 4:15).
32. Before there was the Mosaic Law there was a law.
33. Adam broke the commandment not to eat of the forbidden fruit rendering him a sinner with an STA.
34. And the fact there was a law “death reigned from Adam until Moses.”
35. Paul’s purpose appears to be that the Law of Moses was not necessary for there to be a judgment upon humans prior to that.
36. The second clause in verse 14 makes it quite apparent that the sin in question is not personal sins all are guilty of.
37. “Those who had not sinned in the likeness of the offense of Adam” indicates an involuntary judgment—that is, Adam’s posterity did not overtly violate an ordinance to end up under spiritual death.
38. The mention of the spread of spiritual death during the period before the Law provides an even more suitable example than the period after the giving of the Law.
39. It provides a better example of those who did not sin as Adam did.
40. There is solidarity between Adam and his original sin and all mankind after the fact.
41. One sinned, all died.
42. At the end of verse 15 Paul asserts that Adam “is a type of Him who was to come.”
43. This clause presents Adam as a type (anti-type) of Christ.
44. Adam was disobedient resulting in the universal spread of death, and Christ was obedient resulting in the universal justification for all who believe.