



# ROMANS Part 43

Chapter 5:15-19

## Greater Than Adam, Part 2



**But not as the offense, thus also the grace. For if, by the offense of the one, the many died, much rather the grace of God and the gratuity in grace, which is of the One Man, Jesus Christ, to the many superabounds. And not as through one act of sinning is the gratuity. For, indeed, the judgment is out of one into condemnation, yet the grace is out of many offenses into a just award.**

**For if, by the offense of the one, death reigns through the one, much rather, those obtaining the superabundance of grace and the gratuity of righteousness shall be reigning in life through the One, Jesus Christ. 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. For even as, through the disobedience of the one man, the many were constituted sinners, thus also, through the obedience of the One, the many shall be constituted just.**

Only two men in history have been appointed by God and approved by Him to carry the fortunes of the entire human race on their shoulders. These are Adam and Christ. Thus, Adam and Christ are representative humans. These two are not only compared to one another here, but also in 1 Corinthians 15:22, "For as in Adam all are dying, thus also in Christ shall all be vivified."

If we wish to grasp the past and the future of humanity, therefore, we need only consider the careers of two individuals: Adam and Christ. This is very convenient. It is much easier than figuring out on a case-by-case basis who is who and what is what. It would be difficult to keep track of every person ever born, to monitor their comings, their goings, their poverty, their fortunes, the different places they lived, who they married, the state of their offspring, and so forth. It would be even more difficult to monitor and track their moral lives, making a graph for each one on which their day-by-day behavior could be recorded and subjected to analysis. God can do all this, of course—and does do it at a later time—but does He do it to decide human destiny?

What would be the motive behind such an analysis in the first place? I just hinted at it. When an employer wishes to bring someone new into the company, he or she checks an applicant's past. Does he or she have a criminal record? A history of domestic abuse? Drug use? Was he or she chronically late for work at other jobs? Human references are usually asked after, that is, friends, ex-employers, and co-workers, to assist in determining the applicant's character so as to determine the applicant's fate.

We are not here today to discuss the "little picture" of where someone used to work, or what their co-workers thought of them. The past we are discussing is not yesterday, and the future is not tomorrow. Yesterday and tomorrow ride of the waves of change, like the

weather. No, our discussion today centers around the larger, more important themes of sin, death, redemption, and life. If these things are understood, then the details of life will self-adjust. Conversely, if one worries about the details of life—the barometric pressure, the cleanliness of one’s socks, one’s temporary situation of employment—while neglecting the greater themes, one can easily become lost in those details, wondering among the trees, staring at maps where an inch equals a mile, and never gazing above to see the sun, the moon, the stars, or the sky of a smiling fate.

A smiling fate? Yes. Because I know the fate of every human ever born. The news I bring you—unlike the daily reports on television, newspapers, or the Internet—will still smell fresh by this evening. By the end of the current eon, my news will still shine. By the end of the eons themselves, what I have to tell you will continue to be the happy talk of every tongue.

In the larger picture of the destiny of the human race, God is the Employer. At stake is nothing less than an eternal destiny in the embrace of His loving arms. To



Don't worry, lady. You're not getting called in.

determine the worthiness of anyone for such a marvelous future, does God analyze the details of a person’s life? The surprising answer is, yes, God does. The equally surprising answer, however, is that He does not analyze *that* person’s life. He does not analyze *each* person’s life. I am happy to tell you that God’s method of determining the eternal destiny of a human has nothing to do with any individual’s criminal record, marital status, or habits of punctuality. Neither has it anything to do with the testimony of friends, family members, or former co-workers.

When it comes to eternal destiny, God inquires of only two human references: Adam and Christ. To determine the destiny of everyone else, *these* are the lives set beneath His scrutiny. For this, there is need for only a very small office, and a remarkably short and low-key interview. God need only set up two appointments, and conduct two inquiries. The process is so efficient that there is barely time for handshakes and a cup of coffee. Only one question needs to be asked: is the applicant in Adam, or in Christ? If one is in Adam, one dies. But if one is in Christ, one lives forever with God.

### THE UNNAMED SECRET

It is now vitally important to read what Paul says about this astounding interview procedure and how these two men came to be standing before His desk on behalf of everyone. Some will find this difficult because there are so many other voices competing with Paul’s: the voices of pastors, priests, friends and family members who, in spite of Paul’s words, imagine many billions of separate examinations and an ultimate decision based upon an applicant’s past and present behavior. Forget this idea, if only for a moment. Listen to Paul. Focus on him. Throw caution to the wind. Hear only his words. Who cares what other people think? None of these others ever wrote or said a single word under the direct inspiration of the holy spirit. Let us simply care for Paul’s words, for Paul *was* inspired by God, and no one knows more about human destiny than the Creator of humans Himself.

If you are able to listen to and believe God through Paul, then here is my prediction: the size of your God will increase, as will the success of your Savior, the lightness of your mood, and the opinion you now hold of the human race. It will, perhaps for the first time in your life, possess you of the actual gospel rather than the pseudo evangel offered by human religion. If you stay this course of *reading* Paul rather than straining him through pre-existent filters, you will discover not only an able God, but a willing One; a God superior to any caricature nailed up to please the masses.

### THE “ADAM REVELATION”

**“But not as the offense, thus also the grace. For if, by the offense of the one, the many died, much rather the grace of God and the gratuity in grace, which is of the One Man, Jesus Christ, to the many superabounds” (Romans 5:15).**



This sentence is the first-ever direct comparison of Adam and Christ. No Bible writer ever thought of it. God never whispered it to anyone. Apart from Paul's references to him, Adam is barely mentioned in Scripture. We have his creation and immediate fortunes in Genesis, of course. In the other Hebrew Scriptures besides Genesis, Adam is mentioned only four times. In the other Greek Scriptures besides Paul's letters, Adam is mentioned only twice. Luke traces the genealogy of Jesus Christ to Adam (Luke 3 :38), and Jude references Enoch as "the seventh from Adam" (Jude 1:14). That's it. All references to him besides Paul's are generic, ordinary, treating the first man as a mere historical figure, a genealogical reference, a footnote of history.

Paul has a secret concerning Adam and Christ. I am surprised, really, that it's not called a secret. I'm surprised it's not called an earthquake. It is the most underrated, underappreciated earthquake to ever rattle any window. Hardly anyone in Christianity knows this. Other verses in their mistranslated Bibles are misapplied to supersede this verse and suck attention from it. No one in the world knows it

because the world listens to Christianity's misinterpretations, resulting in the world's running for the hills from a weak god who wants to save but can't (Arminianism), and a mean god who can save but won't (Calvinism).

"MUCH RATHER"

The earthquake begins shaking every religious foundation in Romans 5:15-19. For the first time, Adam is presented as a type of Christ. Furthermore, Christ is presented as the answer to both Adam's sin (he did wrong) and his offense (he hurt God's feelings). This comparison is important because all humanity finds itself in Adam's thrall, enmeshed in his curse. This is not just about Adam and Christ, then, but about the fortunes of the entire race. Not only is Christ the answer to Adam, but Christ's sacrifice exceeds Adam's sin. God's grace, in Christ, exceeds the offense of Adam. Or, as Paul puts it, "not as the offense, thus also is the grace."

The grace is not the same as the offense. The offense of Adam and the grace of Christ cannot be compared and pronounced equal. Is the grace, then, less than the offense? This would be the contention of the Christian religion. This man-made pop cult insists that only a fraction of those born in Adam are saved in Christ. But oh, no. The grace, Paul says, "superabounds."

*How* does the grace superabound, or excel? Does it excel only in the lives of those who accept Jesus Christ? Do these die in Adam, but *really* live in Christ? Is *that* how the grace is better than the sin? We are told this. We are told that the excelling grace describes an individual's experience only. In certain contexts, this is so. In this context, it is decidedly not so. It misses the point completely. Paul's concern is the race. His concern is the effect that these two representative men have on "all mankind" (verse 18). Now is when we must carefully tend to Paul.

It is the fate of the race that is in view, not the individual members of it, though certainly they are included. This is the meaning of "the many." Objectors say, "but many is not all." Really? Let's consult the context.

**"By the offense of the one, the many died."**

There's your context. "The many" is everyone who died through the offense of Adam. How many is that? Everyone. Then to whom does the grace of God which superabounds, apply?

**"... much rather the grace of God and the gratuity in grace, which is of the One Man, Jesus Christ, to the many superabounds."**

It's the same many.

I see here by your many religious and moral posts on the topic of eternal torment that you are still a flaming hypocrite.



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It applies to everyone.

Verse 18 of this passage more than confirms this:

**“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” (Romans 5:18).**

Here the phrase is “all mankind.” Who is excluded? No one. If one has escaped the curse of the first Adam, only then can one escape the superabundant provision of the Last Adam, Christ. The “thus also” is a direct comparison. As no one voluntarily entered into Adam’s condemnation, neither does anyone voluntarily enter into Christ’s justifying.

### QUESTIONS

Does this guarantee of humanity’s ultimate future exclude judgment? It does not. Does it exclude the reality of God choosing people ahead of time to bless them abundantly above all others, even those who shall yet be with Him forever? As we shall see in verse 17 of this context, it does not. Does it expose the Christian hypocrisy suggesting that, while death in Adam is involuntary, life in

Christ is a matter of free choice? It certainly does. The “thus also” of verse 18 exposes this nicely.

Romans 5:15-19 also exposes Christianity as a pack of darkened, self-seeking hypocrites promising a God of grace, but delivering a god of law; promising a God of salvation, but delivering a god of condemnation; swearing the Last Adam to be greater than the first, but in the end delivering a compromised savior who saves only the barest percentage of those whom Adam lost. How is it, then, that Christ could be greater? By what warped standard? This lot of unwitting liars heralds the greatness of the cross, but in the end testifies through duplicitous lips to the inability of Calvary’s heinous cross to even remotely undo a single bite from a lousy piece of fruit. While church-bound cretins shout from steeples that Christ has “destroyed the work of the devil” (1 John 3:8), their doctrines deliver to that same devil a kingdom greater in scope and number than that of the Christ Who “at least tried” to defeat him.

Poor Jesus.

Do you want better news? There’s more coming.

In the meantime, stay out of the devil’s den. —MZ