

## Lesson 13: Kingdom Transfer from Adam to Jesus

### Romans 5:12-21

*Paul prepares to make a comparison of Adam to Jesus*

<sup>12</sup> 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—

*Clarification #1 in the comparison – Death reigned from Adam, not from Moses (extent of sin)*

<sup>13</sup> for until the Law sin was in the world, but sin is not imputed when there is no law.

<sup>14</sup> 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.

*Clarification #2 in the comparison – Jesus' grace is greater than Adam's sin (extent of grace)*

<sup>15</sup> But the free gift **is not like** the transgression.

**For** if by the transgression of the one the many died, **much more** did the grace of God and the gift by the grace of the one Man, Jesus Christ, abound to the many.

<sup>16</sup> The gift **is not like** that which came through the one who sinned;

**for** on the one hand the judgment *arose* from one *transgression* resulting in condemnation, **but** on the other hand the free gift *arose* from many transgressions resulting in justification.

<sup>17</sup> **For** if by the transgression of the one, death reigned through the one, **much more** those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.

*Paul makes the comparison between Adam and Jesus*

(1) <sup>18</sup> 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.

(2) <sup>19</sup> For as through the one man's disobedience the many were made sinners,

**even so** through the obedience of the One the many will be made righteous.

(3) <sup>20</sup> The Law came in so that the transgression would increase; but where sin increased, grace abounded all the more,<sup>21</sup> so that, as sin reigned in death,

**even so** grace would reign through righteousness to eternal life through Jesus Christ our Lord.

NASB

### Does Grace Produce life?

Why do I do good things? I know there is an impulse in me to do good things? But why do I do good things? Especially if I believe what Paul is teaching me at the beginning of Romans 5 that I am secure in my relationship with God because of grace, even if I sin. What motivates me to actually, practically ignore what I want to be doing and instead to do things that prove loving to my neighbor? What's the motive?

In Romans 5:1-2 Paul described the completed reality of our justification as putting us into a position of grace in our relationship with God. "Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ, through whom also we have obtained our introduction by faith into this grace in which we now stand." This new position we have of "standing in grace" brings along with it a new assurance of life and blessing in our relationship with God. Paul concluded in Romans 5:10, "For if while we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life." Our salvation is assured. We are secure in grace.

One of the great questions for Paul is whether this position of grace is more than simply a legal declaration of righteousness. Does grace produce a change in the one who believes? Does grace bring about goodness, righteousness, life? Is grace merely a theological solution for sin or does grace actually move us to live in a new way? Can grace do that? Or now that we are saved, do we really need to go back to Law in order to live? Do we need law to curb human sin and get Christians doing what they ought to be doing? Do salt and light only truly come about through the pressure of Law?

In our passage for this lesson, Romans 5:12-21, Paul describes our movement from judgement to grace as a kingdom or realm transfer. And he does it using the broadest possible terms for humankind. Placing our faith in Christ brings about a transfer from the realm of Adam to the realm of Jesus. We especially pick up the idea of a realm transfer by Paul's employment of the word "reign" through the passage. In verse 14, "death reigned from the time of Adam to Moses." In verse 17, though "death reigned through [Adam]...the gift of righteousness will reign in life through...Jesus Christ." And then one more time in verse 21, "as sin reigned in death...grace would reign through righteousness to eternal life." There are two reigns; two kingdoms; two powers.

The kingdom of the first Adam is marked by sin, disobedience, death. The kingdom of the second Adam is marked by grace, righteousness, life. Paul is saying that placing our faith in Jesus Christ to receive his gift of grace is not merely an intellectual exercise. It is an action of the will that brings about a realm transfer. It is like the proverbial choice between the red and blue pill. Take the blue pill, and you can remain self-deluded in the kingdom of Adam living a life that is really death. It is a kingdom of zombies. It's the living dead. Or, take the red pill and there is no turning back. You have transferred to the kingdom of the second Adam, which is not a kingdom free of suffering, not yet, but it is the place where you truly become alive.

Our whole text is a comparison between the action and subsequent consequences of the first Adam and the action and subsequent consequences of the second Adam. Let's read the whole text and then we will walk back through it again section by section.

[Read Romans 5:12-21]

The structure of the text breaks out into four sections. We have the introduction in verse 12. This verse is a little odd because it is an incomplete sentence. It is a contrast that begins "just as through one man...", but the thought breaks off before Paul tells us about the second man. The comparison is incomplete and left hanging. My Bible version helps me see this by putting a hyphen at the end of verse 12. I don't know if yours does that. It does not help me see where Paul picks back up on the comparison. It's going to be down in verse 18-21 where we get three parallel statements of contrast between Adam and Jesus. In between the introductory statement and the comparison in 18-21, we get two clarifications; one about the extent of sin in 13-14 and another about the extent of grace in 15-17.

That structure of the text sets up the structure for this lesson. We will start with the introductory statement, then address the clarification about sin, then the clarification about grace and end with the comparison between Adam and Jesus.

We start with the incomplete introductory sentence in verse 12.

### **1. Introduction to the Comparison (5:12)**

[Read Romans 5:12]

Paul lets us know in verse 14 that the one man he is speaking about here is Adam. And through that one man, sin and death enter the world. I want to focus on three observations here.

(1) First, the historicity of Adam and his sin is Paul's explanation for the reality of human death. Adam is no myth. Christians have a robust worldview able to explain how evil can exist in a world created good by a holy and good God. Our answer is that God created beings with freedom of choice who had the potential to rebel against his goodness. The rebellion began with the angels, thus we have Satan as the tempter in the garden, and the rebellion continued with Adam and his fateful choice.

If we reject the historical fact of Adam's creation and later sin, then we reject the biblical account of how evil, suffering and death entered the world. Belief in human evolution is a rejection, not only of the clear reading of Genesis 1 and 2, but also a rejection of one of the pillars of the Christian worldview. Adam and Eve were created good, without sin. Adam and Eve chose to sin. The presence of death and much suffering in the world is a result of their abuse of the freedom granted by God at the creation.

Furthermore, the rejection of the first Adam really brings into question our belief in the second Adam. If we cannot believe that God created Adam and Eve, why do we find it believable that God became man, died on a cross, and was raised again to life. If science creates a problem for one, it certainly creates a problem for the other. If we believe that Adam is a myth, what is our rational justification for not believing that Jesus is a myth. If we reject Adam, not only do we lose our explanation of death and evil, we bring into question our explanation of redemption and life. If Christ did not die and raise again, our faith is a subjective story created in the minds of people to make them feel better about themselves, but with no connection to reality outside of wishful thinking. If Jesus is a myth our faith is in vain. If Adam is a myth the cross comes into question.

Finding it easy to believe in the resurrection and hard to believe in human creation is not very scientific; it is not intellectually consistent. Either God exists with all power and all wisdom, in which case he can raise the dead, and he can create Adam and Eve. Or God is fictional or limited and cannot act miraculously in the world, either to create or to resurrect.

But we do believe that God does act in this world. And that God has revealed to us a coherent world view. God created Adam good and free. Adam sinned. The consequence of sin is physical and spiritual death for human beings.

(2) A second observation I would make here is, “What about Eve?” Didn’t Eve sin first and then encourage Adam? Why does Adam stand alone here? Well, it is not clear that Eve sinned first. Apparently, Adam was present during the temptation or during the eating of the apple. At least that is how I read Genesis. Adam was present, but passive, sinning by his silence, sinning with Eve. God had directly given him the commandment to not eat of the tree or he would die, yet Adam says nothing to Eve as she eats.

But the key to interpretation here is not dependent on whether Adam was present or not; on how we interpret Genesis on that point. Paul consistently presents Adam as the head in his relationship with Eve. And that is the key. Genesis 1 clearly depicts Adam and Eve as equally created in the image of God and equally given the commission to reign over the earth. Then in Genesis 2 we see Adam as first-born. He has a special role as leader in his relationship with Eve. Paul recognizes Adam’s accountability as a leader. Eve is not held accountable for the sin that brings death into the world. Adam is.

Paul is not letting Eve off the hook here. He is making a specific point. In 1 Timothy 2:14 he is hard on Eve for being deceived. And in that Paul departed from prejudicial first century thought. Like Jesus in his relationship with Martha and Mary, Paul assumed that women could understand spiritual truth, could be expected to take intellectual and spiritual responsibility, and could be rebuked for failure. I think 1 Timothy 2:14 indicates respect for Eve by pointing out her accountability. Just as it would be wrong to read 1 Timothy in a way that puts most of the blame on Eve, it would be wrong to read Romans 5:12 as placing all the blame on Adam. Each passage should be read in context, according to point being made with an awareness of the other passage. Eve is accountable for her part. Nevertheless, it is Adam, as the representative head of all humankind, who is particularly accountable for sin and death entering the world.

(3) A third observation. The most discussed piece in verse 12 is the concluding phrase, “because all sinned.” To simplify the theological discussion, it is a debate between whether all humankind is seen as having sinned in the sin of Adam or whether the consequence of Adam’s sin is that all human beings become creatures who themselves inevitably sin. The first option sees Adam in the role of a federal head. He represents all of humanity, so we are all seen as having sinned with him or in him when he made that first sin. For this reason, death comes to each one of us. We sinned in Adam. This option fits well the language of the passage. And it fits the contrast with Jesus well in whom all believers are said to participate in his death with him. Just as we are included into the action of Christ, who is our federal head, we are also included in the action of the first Adam.

Though the language can be understood this way, I feel like there is too little here to develop a firm theology of federal headship just from Romans 5. At most we could say this text is suggestive or the text could agree with it. But it is a bigger theological debate, and Paul is not addressing it so much here, I do not think. Looking outside the context here into chapter 2 and chapter 6, what we do see from Paul is his emphasis that condemnation and death follow the actual sins of individual human beings. This is the clearer interpretation to me. It does not deny the federal headship of Adam but puts more emphasis on what seems to be clear in the argument in Romans.

The result of Adam's sin is that we are all born with a sinful nature. We are born spiritually separated from God. We sin. And though Adam's sin has had the special, tragic effect on all of his seed that they would be born with God's image but polluted, twisted, marred, still, we each individually affirm the sentence of death by willfully choosing to sin ourselves. I think that is the key point. Death entered the world through the sin of one man and has "spread to all men, because all sin."

Paul breaks off his comparison between Adam and Jesus before he even gets to Jesus. He does this to make two clarifications. The first comes in verses 13-14 and has to do with the extent of Adam's sin. Let's read those two verses.

## **2. Clarification #1: The Extent of Sin - Death Reigns from Adam (5:13-14)**

[Read Romans 5:13-14]

The phrase, "sin is not imputed when there is no law" is similar to the phrase in chapter 4:15, "where there is no law, neither is their violation." For there to be a violation, there needs to be a law to violate. To impute is to charge to someone's account. For sin to be charged, there must be a law to sin against. The difference between the context of 4:15 and 5:13 is that the absence of law in 4:15 comes when a believer is evaluated by grace. Under grace, law is not taken into account. In 5:13 the absence of law happens because the law of Moses has not yet been given and so, cannot yet be violated. The problem Paul is addressing here is how the sin of law breaking can be imputed or charged against someone before the giving of the Law of Moses. Paul does not really answer that question. Instead, he points out the obvious point that sin must have been taken into account because from the time of Adam to the time of Moses all men died. The consequence of sin is in effect.

We could make an argument from chapter 2 and the idea of natural law. Paul argued there that those who sin apart from the law are still held accountable because human beings have a sense of natural moral law hard-wired into their conscience. It is enough to break that law, even without begin aware of Mosaic Law. This would agree with the point Paul is going to make down in verse 20 that "the Law came in that the transgression might increase." The Law did not introduce sin into the human race but had the effect of increasing sin. That means that sin was already going on, but the introduction of the law increased transgression. Sin is a human constant. All you need are parents, and you will be introduced to lawgivers against whom you will break their law. The Mosaic Law increased the obligation of the Jews, and so, increased their disobedience to those obligations. More Law does not produce more righteous behavior. More Law increases transgression of Law.

"The likeness of the offense of Adam," is the transgression of special revelation. God had specifically said, "Do not eat of the fruit from that tree." God made a specific prohibition. The Law of Moses introduced much, much special revelation to Israel, providing many opportunities to sin against a clear command as did Adam. Prior to the Law there was less opportunity to sin in that way. Still, people sinned against the natural revelation of morality they knew to be true in their own nature, even if they did not transgress a specially revealed command.

At the end of verse 14, Paul indicates the comparison that he is setting up. Adam is "a type of him who was to come." We can develop the comparison on our own by thinking about the story of Adam and the story of Christ. Adam was the first head of humankind, the first king, who was given the commission to rule over the domain God gave to him. God set up a tree of judgment in the garden. Satan came in the form of a serpent as a representative of the created order over which Adam was

supposed to rule. For whatever reason, Satan's desire was to destroy the kingdom of God, the one he had set Adam over, by luring its king and queen into rebellion. It worked. At the tree of judgment, Adam failed to decree the just condemnation of Satan. Adam failed to do the job of a king. He failed to rule. Even worse, he added to his failure his own rebellion against God, taking all human kind with him.

At the beginning of his ministry, Jesus turned to the word of God when Satan tried to pull the same ploy on him. Unlike Adam, however, Jesus stood strong and put Satan in his place. At the end of his earthly ministry we find the second Adam in a garden. At a certain level, he does not desire the cross. He desires that the cup would pass. He asks this of God but concludes with his deeper desire, "not as I will, but as you will. Your will be done (Matthew 26:39, 42)." These were the words expected of the first Adam when faced with the fruit of tree. But because he failed to reign as God's chosen human king, the second Adam came to fulfill what was lacking. And so, he went to the tree of judgment, both as the king who judged all humanity on that tree, and also, as the savior who died for all humanity on that tree. In this way the first Adam was a type of the second Adam who was to come.

Paul has clarified here that the extent of Adam's sin is universal, covering all people for all time, including the period from Adam to Moses and certainly beyond the period of Moses. The evidence for this is the universal reality of human death.

We have just considered the first clarification Paul wanted to make, the extent of sin. The second clarification considers the extent of grace by contrasting the action of Jesus and the action of Adam.

### **3. Clarification #2: The Extent of Grace – Grace Overcomes Sin (5:15-17)**

The action of Jesus is described as the free gift; the action of Adam as the transgression. Twice we are told that the free gift is not like the action of Adam. Three times a contrast is made, once in each verse. Listen for the contrasts as we read 15-17.

[Read Romans 5:15-17]

Paul's key point here is that though the extent of sin is universal and severe, the extent of grace abundantly overcomes the effects of sin. I have heard it said that any jackass can kick down a barn, but it takes a carpenter to build one. Destruction is easier than creation. Rebellion is easier than obedience. The fall is easier than restoration. The work of sin came much easier than the work of grace. And even though the one sin led to billions becoming sinners, the one act of grace covers them all. And not only are we covered. The work of grace that comes through Jesus Christ enables human beings to reign in life; something that did not happen with Adam and Eve. Somehow the work of Jesus leads to a secure and eternal state of life, from which God's children will not fall again. The work of grace overcomes the work of sin and enables the kingdom of heaven to be populated with people who will always choose life and never choose death. In this, the kingdom of the second Adam far exceeds the original kingdom of the first Adam.

Grace outdoes sin. That's the clarification here. Having made two clarifications regarding the universal extent of sin and the overwhelming abundance of grace, Paul is now ready to complete the thought he began in verse 12.

### **4. The Contrast Between Adam and Jesus (5:18-21)**

Verses 18-21 contrast Adam and Jesus. Again, we have three contrasts. Here we need to listen for the "even so" language; "So then...even so..." and "for as...even so..." and "so that...even so..." So, listen for those contrasts as we read verses 18-21.

[Read Romans 5:18-21]

The first set of contrasts in verse 18 is paralleled by a restatement of that contrast in verse 19. "One transgression" in verse 18 is restated as "the one man's disobedience" in verse 19, while "one act of righteousness" in verse 18 is restated as "the obedience of the One" in verse 19.

The restatement in verse 19 that parallels verse 18 is similar to the kind of parallel restatement Paul would have been so familiar with in the Hebrew poetry of the Psalms and prophets. As in Hebrew

poetry, restatement tends to add something that you would not get from merely repeating the same words over again. We get something additional in the restatement of verse 19 that was not said in verse 18. Let's consider the first statement in verse 18 and then we will look at what is added in the restatement in verse 19.

In verse 18 we get the end result of the transgression, which is universal condemnation and we get the end result of the one act of righteousness which is universal justification. Just to make a note here. Paul is using Hebrew parallelism when he employs the phrase "justification of life to all men" which parallels "condemnation to all men." This phrase can sound like universal justification applies to all men, but we have to read it as potential universal justification to keep with the thought of Paul through Romans. Paul is very, very, very clear that those who stand on their own moral works will still be condemned and that the justification that comes from the grace of Jesus only applies to those who receive it by faith. The parallel structure used here should not be taken to undo the clear argument Paul is making. It should be understood as parallelism and then interpreted as a justification that has been accomplished for all people but applied only to those who receive the gift by faith.

In verse 18 we see the results of the work of the two Adams as "condemnation to all men" and as "justification of life to all men." The restatement shows more of the effect of those results on us. In the case of the first Adam, "through the one man's disobedience the many were made sinners." We were not made sinners simply through Adam's representative action. We were actually made sinners. The effect of Adam's sin was a disconnection from God that applies to all future human beings. It is the point of the whole genealogy in Genesis chapter 5. Though Adam was made in the image of God, Genesis 5:3 tells us, "When Adam had lived one hundred and thirty years, he became the father of a son in his own likeness, according to his image, and named him Seth." Seth was not said to be born in God's image, but in Adam's image, meaning that Seth shared Adam's fallen nature. The consequence is that Seth was made a sinner, being born as the kind of creature who would inevitable choose to sin.

Then we look at the effect of "the obedience of the one" as described in verse 19. The text says, "the many will be made righteous." Justification is a declaration of righteousness made on behalf of the one who has received the gift. But here Paul seems to be saying that the effect of justification is that those under the reign of Christ will actually be made righteous. The gospel intends not only to declare us righteous, but to make us righteous.

Our last contrast in verse 21 declares that "sin reigned in death." But now, through the work of Jesus, grace leads to a new reign. We are no longer resigned to the reign of sin and the result of death. Now grace reigns. That reign is "through righteousness to eternal life." Based on chapters 1-4 we might argue that Paul only has the righteousness of Christ in mind or the declared righteousness that applies to human beings. It is his righteousness that reigns to eternal life. That is true, but there is more. We are going to see in the following chapters that from here on out, Paul connects our declared righteousness together with our practical righteousness. He had to be so clear about disconnecting practical righteousness from declared righteousness when dealing with the first question of covenant, such that we might be tempted to hold on to that disconnection. We should not. Now that we are secure in our position with God and have turned to the second question of, "how ought we live?", Paul connects our state of declared righteousness together with our practical lived out righteousness.

### **A New Vision for Life**

Paul sees lived-out righteousness as essentially connected to the concept of life, eternal life. Grace reigns through righteousness to eternal life. The gospel vision is a vision of what true life really is.

During my early elementary years, I grew up in Winston-Salem on Brightwood Ct. Our house sat at the end of a cul-de-sac with several other homes around the circle and more homes lining neighborhood streets all around. As a kid one of the absolute best days of the year was Halloween.

Because, as a kid, life was candy. Candy, candy, candy, give me candy. To learn that one day of the year was dedicated to getting free candy just by knocking on a neighbor's door was mind blowing. That was awesome. We did not take baskets for our candy. We took pillow cases, sturdy and large pillowcases for our candy. Because the adults were going to give us candy!

Now that I am an adult, though I still really like candy, I am wanting even more out of life. What words comes to your mind when you think of life? More than candy. What is life giving to you? What is fulfilling to you? What does the word abundance mean to you? What do you want an abundance of?

You can think of your own words. There are words we can use to describe what it means to feel alive? Refreshing. Exhilarating. Creative. Freeing. Meaningful. Purposeful. Soul-stirring. Breath-taking. Awe-inspiring.

I think that one of the last words that would come to mind to define life would be righteousness. It is such a religious sounding word; a fun-dampening word; a restrictive, choking word.

We need a new vision for the word righteousness. Paul wants us to catch that in his gospel, because in his gospel, grace leads to righteousness and righteousness to eternal life – not eternal existence; eternal life. The doing of righteousness is living. It is life-giving.

The commands of God are restrictive in the sense of restricting sin. Positively understood, the commands of God free us for life; to direct us in how to truly experience and how to live out the life we were created for; the abundant life Jesus promises.

In our passage here, Paul says that the Law came in with the purpose of increasing transgression. This does not mean that Moses was unaware of the life-giving purpose of the commands. Referring to the commands of Law in Deuteronomy 30:19-20, Moses gives this final exhortation, "Choose life in order that you may live, you and your descendants, by loving the Lord your God, by obeying his voice, and by holding fast to him." Moses, however, is not sanguine about their ability to do so. He knows they will choose death.

The way the ten commandments are expressed suggest that, even though the principle of life is present in the commands, the need for Israel was a law that would make transgression clear, restrict harmful behavior in society, and be enforceable as civil law. As a result, the ten commandments are expressed in the extreme negative form. "Do not murder. Do not commit adultery. Do not steal." But is do not commit murder really a command designed to bring out life-giving righteousness in people who want to be faithful to God? Is God happy with me if I am just successful at not committing murder? Am I experiencing all that life has to offer if I just get by not killing anyone? Is that as high as the bar goes? Or how about adultery? Is that all my wife wants from me? "Hi honey. I did not commit adultery today. Aren't you pleased with me?" Is that the abundant life of relationships? We know there is more.

The New Covenant of grace assumes that we want more than an enforceable legal code. We want to pursue a kind of righteousness that gives life. Jesus exemplifies this shift in his teaching on the Ten Commandments in Matthew chapter 5. He is drawing out the principle of life that is present in the teaching of Old Covenant Law, but not attainable. Jesus indicates that the Ten Commandments should be understood as communicating a continuum. Teaching about murder, Jesus says that if you hate someone in your heart or call someone a fool, then you have broken the command, "Do not murder." There is a continuum that starts with our thoughts, moves to words, then actions, to the most severe of actions. To murder is to disdain another person's life so much that you are willing to remove it for your own gain or convenience. All thoughts, words, and actions that disdain life break the command do not murder.

The teaching of Jesus, however, did not focus only on the negative side of the commandment. He taught us to turn our backs on sin and face forwards towards him, towards life. Life-giving righteousness is not merely avoiding the negative side of the continuum, but more importantly, engaging the positive, life-giving side. So then, we need to ask, what is the positive opposite of, "Do

not murder”? What lies on the other side of the continuum? The typical answer I get when I ask this question is, “Love. Love is the opposite of murder.” To which I say, “Let’s be more specific.” Murder is disdaining life so much that you are willing to remove it. I think Jesus gives us the opposite in John 15:13, “Greater love has no one than this, that one lay down his life for his friends.” To esteem someone’s life so much that you would give up your own to preserve theirs, is the opposite of murder. And it lies on a continuum that includes thoughts, words, and actions. When we think, speak, and do things that give life to other people, then we are living out the kind of righteousness that gives life, and not only to those we are blessing but also to our own souls.

We will get to think more about how this works practically in Romans 13. I brought up the Ten Commands here to illustrate a righteousness that leads to life. If we focus on righteousness merely as the curbing of sin, then that kind of righteousness will not lead us to life. The righteousness of grace occurs when we turn our backs on sin and turn our face towards Jesus, and we pursue him, trying to live life as he lives it. Not to attain some religious prize, but because we are beginning to have a new vision for life. To pursue the righteousness way of Jesus is the road to becoming who God created us to be. It is the road to abundance and purpose. It is the road to real life. That is a new vision.

This is Paul’s claim. In the gospel, we experience a realm change. We are moved from Adam – sin — death to Jesus – grace — life; life that is true and abundant. That’s a claim Paul is going to have to prove. He knows that. He has set us up now to face the critical objection of grace. Paul says that grace leads to righteousness and life, but his opponents are skeptical. They still question, “If you give them grace, won’t they just sin?” We have all heard that. “You give them grace, and they will sin.”

Does grace really do more than declare us righteous? Does grace make us righteous? Does grace bring about a life-giving, exhilarating, soul-satisfying, salt, and light practical righteousness in the lives of we who try to follow Jesus? Or does grace just provide license to sin?

That’s the question we pick up next time in the first verse of chapter 6.

## Reflection Questions

1. Why do you do what is good to do, especially the things that take a bit of sacrifice on your part? The truth is that you are motivated to good for a variety of reasons. What are some of your motivations? Try to list at least a couple of good motivations and a couple of not so good motivations for doing good.
2. What stands out to you as interesting or important or strange or confusing in Romans 5:12-21? What are some questions that the text raises for you?
3. Do you agree or disagree with Michael that it is critical to the Christian worldview that we reject an evolutionary explanation for the origins of human beings and accept Adam and Eve as the first created human beings? Why or why not?
4. For many people Christian religion is a repression of life. Adam chose freedom. What are some of the attractions of the “kingdom of Adam?” Why does sinful behavior feel like life?
5. Paul declares the kingdom of Jesus to be a kingdom that reigns through righteousness to bring life? How have you personally experienced righteous living as bringing about a deeper, more satisfying experience of life? How has life without Christ been different for you than life with Christ? Come up with two or three specific, practical examples.