***Condemnation and Justification
RO59-02***

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Once more, please turn to Romans 5:12-21 as we continue in this segment. Paul, in this section, is comparing Adam and Jesus Christ in reference to their effect upon all mankind. Adam had a monumental effect on the human race. Jesus Christ, likewise, has had a monumental effect on the human race.

**Adam and Jesus Christ**

Verse 12, which began this section, says that the sin of Adam brought death to every person in the race, because everybody in the race sinned with Adam. Verses 13-14 begin a set of parentheses that actually run through verse 17. Verses 13-14 begin this set of parenthesis which is explaining how everyone is guilty of Adam's sin, and thus has received the judgment of death. In verse 12, he makes that statement. In verses 13-14, he begins to explain how that's true (how that is the case). Verse 14 ends up by declaring that Adam is a type (a picture – a figure) of Jesus Christ who is to come. Verses 15-17 then pause to explain this comparison between Adam and Jesus Christ, and to point out that this comparison, while true (while there is a comparison; they are similar; and, there is an analogy), they are not exactly similar. They're not completely the same. There are differences. Then verses 16-17 actually give the details of verse 15.

We have looked at verse 15. We have looked at what it has told us – that the offense of Adam is not quite the same as the free gift. Through the offense of one, many are dead, but the grace of God and the gift of grace, which is salvation without human doing (human effort) through Jesus Christ, has bounded unto many. So, the disaster of Adam was much more overcome by the victory of Jesus Christ.

Now verses 16-17 proceed to give us some of the details of how verse 15 is true. It explains in greater detail what verse 15 has declared to us that the accomplishments of Jesus Christ have been far greater in resolving the problem of sin than the original problem of sin that Adam created. Verse 17 closes the parenthesis which was begun in verse 13. And then Paul proceeds in verses 18-19 to state the full analogy between Adam and Jesus Christ.

Paul's comparison between Adam and Jesus Christ makes certain facts very clear. They are that Adam and Jesus Christ acted as representatives of all mankind in what they did. It also makes clear that the judgment of eternal death came upon all, though all were not personally acting in Eden, and the gift of eternal life comes upon all who accept, though they were not all personally acting on the cross in payment for sin.

It also indicates that salvation thus can be a grace gift, with no strings attached, given in perpetuity to all who believe the grace gospel, because we were not involved directly in the sin that caused the problem of death, and we were not involved directly in the solution which provides eternal life. God can impute (and does impute) both to us.

We have found, therefore, that all systems of salvation which include human works and rituals *along* with the sacrifice of Jesus Christ are false systems of salvation. Please notice that. There are not too many of you who would have any problem saying that anybody that thinks he's going to get to heaven by his good works is mistaken. But some of you have a little bit of trouble sometimes in actually saying that anybody who tries to get to heaven on the merits of Jesus Christ *and* the addition of his own works is not going to make it either. Somehow you think, with human viewpoint, that God is going to look upon that person and say, "Well, you are trusting in My Son as Savior. I'm going to forget the fact that you are trying to add your own works to it."

The reason that cannot be is because Paul, in Romans 11:6 says, "And if by grace, then it is no more of works. Otherwise, grace is no more grace. But if it be of works, then it is no more grace; otherwise, work is no more work." You run your eyes over that verse several times until it sinks in that God says, "Grace, if it has any works involved, is no longer grace. And Ephesians 2:8-9 tells us that God saves on the principle of grace, and grace alone. He does not; He cannot; and, He will not save on any other basis.

So, people who say, "Well, I'm trusting in Christ as Savior, and I'm adding my good works or my religious rituals" have violated; have undermined; and, have neutralized the basis of grace. They don't actually have grace. They don't actually have works. And the result is that what they have come up with is a hybrid gospel, which Galatians 1:8-9 says, "We are to reject. Any kind of gospel of that nature is to be anathema."

God always gives judgment and blessing, remember, only on the basis of His integrity, which only a grace plan of salvation can satisfy. God has to be true to Himself. There is no way He can be true to himself except on the basis of grace – a grace plan, which means that He supplies whatever it takes. So, the salvation of grace is far greater in its effects (verse 15 has told us) than the condemnation of Adam's sin. And we can be lost no more.

**Mormonism**

We have seen that Mormonism is a classic illustration of people who call themselves Christians; who determinately call themselves Christians, and, who honor Jesus Christ, but who are going to the lake of fire because they present a salvation which is by works and by human ritual. This is a totally false approach to God. This is a pagan system of religion produced in the old sin nature. Yet millions of Mormons are trusting their eternal destiny to that system, which is taking them into the lake of fire. The price of contaminating the gospel with human works is to lose your soul forever in hell. You must understand that. People must understand that. The price of contaminating the gospel of the grace of God with human works and human doing is to lose your soul in the lake of fire forever.

So, pity all these fine church members, such as the Mormons, who are deluded by Satan. Try to understand Romans 5 yourself so that you'll have a basis of explaining and cautioning them relative to the condition into which they place themselves.

So, God is so wise (so absolutely wise) that He has limited both the problem of sin and the solution of sin to one man. That's what's so great about that. That is the brilliance of God. He limited the problem of sin to the one man, Adam. And He limited the solution for sin to the one man Jesus Christ. And you and I are not involved in the situation – only in the consequences. We were involved in the consequences of Adam's sin. We're morally guilty and we die. We can be involved in the consequences of Christ's payment on the cross if we accept that which He has provided on our behalf. But God's wisdom made a perfect salvation by making the problem of sin involving one man only; and the solution for it one man only. Therefore, you and I can in no way undermine or contaminate that setup.

Verse 15 has described a difference between Adam and Jesus Christ. This difference is that Adam's sin had the widespread effect of condemnation on the whole human race with death for all. But the grace gift of salvation through Jesus Christ had a much greater effect on mankind. Grace is greater than all of our sins, and has provided a salvation which is irreversible, and from which we can never again fall.

So, let's begin in verse 16-17 now, which explain this principle in verse 15. Adam's sin had monumental effects on many; that is, the totality of the human race. But in comes the grace of God, and the gift of grace of salvation through one man Jesus Christ. And it has super-abounded to all the people of mankind in a way that is infinitely greater than the damage and disaster done by Adam.

In verse 16, the judgment and the gifts are compared: "And not as it was by one that sinned." The word "and" is the Greek word "kai." This is a conjunction which is introducing an explanation. We might even translate it as: "In fact:" "And not." The word "not" is the Greek word "ou." This is the strongest Greek negative, and it is used to indicate that Adam is definitely not exactly a type of Jesus Christ. Jesus Christ and His work are far greater in effect on the sin issue than was Adam's.

"And not as." This is the word "hos." It's an adverb. It means "the manner of being just as." We would say, "And not just as:" "It was" is the verb of the sentence. But you'll notice that it is in italics, indicating that it is not in the Greek. And indeed, this verse has the verbs pulled out. It has words missing in order to make a compressed sentence. When a Greek wrote, and he wanted to really emphasize something, he made compressed the sentences. He would pull words out, and you would be aware that those words are missing, and then your attention would be drawn to them, and you would have to fill those words in, which you always could from the context. They were understood.

So, here is no verb. The Greek simply says, "And not as by." The word "by" is this preposition "dia," and "dia" here means "through." It indicates the means: "And not by one." The number "one" is "heis". And, of course, that refers to Adam. He's the one: "Not by one that sinned." The word "sinned" is "hamartano." "Hamartano" means "to miss the mark of God's standard of absolute righteousness." In the Greek language, this is in the aorist tense, which is a tense that talks about a point action in time. The point that he's looking at is when Adam actually ate of that forbidden fruit. It's in the active voice, indicating that Adam himself chose to do the sinning. No one made him do it. No one forced him to do it. He elected to sin. It's in the participle mood which is a spiritual principle. This indicates that a spiritual principle is being taught to us here.

"And not as by one that sinned." This is a very compressed little statement. It's going to show that there's something different between Jesus Christ and Adam. They are analogous. They are to be compared. There is a comparison. There is an analogy between them. But here's a difference: "Not as by one (Adam) that sinned, so is." And again, "so is" is not in the Greek. You need it there for the sense but it's abbreviated. It's left out to make a compressed sentence. Instead, all that you have next is the word "the gift." That looks like this in Greek: The word is "dorema." This is a word that means "free gift." We might translated as "a boon." It is something that's gratuitous. The main thing is this idea of free – the fact that there's no charge. This is gratuitous.

Some Greek nouns have this "ma" ending. This "ma" ending is significant because it tells us what the writer is trying to ask us to look at when he uses that word. And through this verse, you've got "ma" several times. And every time it is stressing the same idea, and that is: result. When he says, "A grace gift," he's not talking about a gift as such. He doesn't want you to look about at the fact that God has salvation as a grace gift. He's not looking at the gift itself, but he wants you to look at the *result* of what He gave you – the situation that was the result of what He gave you, or the consequences of the fact that He gave you this.

The consequence here is a gift that has no charge to it, so that you stand in possession of something that you did not pay for. You stand in possession of something that you did not work for. That's the result. You're going to heaven. You're in that status. You're in that condition. It's the result of the fact that you stand in possession of a grace gift (a "dorema"). And it isn't the fact that you have the gift of salvation that's so important, as the fact of how you got it – that you've got it without any payment. And just these two letters "ma" direct our eyes to that particular feature.

The Greek also has *the* gift indicating a specific gift. This one which is in view here in this context is the gift of eternal life. So, the specific gift here is absolute righteousness provided as a free gift by the last Adam, Jesus Christ.

**And not as Through One that Sinned, the Gift**

Now, the whole clause, beginning here in verse 16, is very abbreviated. It's a compressed sentence. If we were going to just take it literally, and just translate it word-for-word from the Greek, it comes out like this: "And not as through one that sinned, the gift." That doesn't make sense in English. It doesn't really make sense in Greek, except that you have to fill in the words, and you understand that this is a way that a writer has in being very emphatic in his speech, stressing the ideas.

So, to smooth out the translation, we have to add some words. Actually, we need a word up here in the first part which corresponds to the gift in the second part: "And not as (blank) by one that sinned, so the gift." Now what are we going to put up in front that matches the gift? There's something that draws our attention to: what is it that this was not like? What is it that the gift of salvation is not exactly like? And we may decide from the context that it could be two things. One: it could be the word "offense." We could say, "Not as the offense by one that sinned." We could get offense from verse 15. Or we could take the word "judgment," which we have in verse 16: "And not as it was by one that sinned, so is the gift for the judgment was by one." He's talking about judgment. So we could say, "And not as the judgment by one that sinned, so is the gift.

**The Gift of Absolute Righteousness**

Well, the best option is to take this as the word "judgment." So, we would read: "And not as the judgment through one that sinned, so also is the gift." The gift is absolute righteousness: "And not as the judgment by one that sinned, so is the gift of absolute righteousness." What Adam did is a little different from what Christ provided. The idea is that the free gift is not like the effect of that one man's sin. The result of the gift far outweighs the results of the one man's sin.

**The Judgment**

What is the judgment? "Not as by one man:" "Not as the judgment by one man that sinned, so is the gift." "For the judgment." The word "for" is the Greek word "gar." This introduces an explanation of the first part of verse 16.

In the Greek (you don't see this in English), you have these two words: "men;" and, then a little later, "de." dead men. These words signal a contrast. This is beautiful in the Greek. It's very easy to see that he wants you to look at one side, and then he's comparing it with the other side. So, there's no doubt what he's comparing at this point. The words "men" and "de" convey the idea of: "on the one hand, on the other hand." Or we may translate it: "Indeed (this is true here), but this is true over here." So, you don't see these words. But just know that he begins the second part of verse 16 with: "For the judgment was." The word "for" is conveying the idea of "men" on the one hand. Then you get to: "but the free gift," and that's the other side – n the other hand, this is the case. So, these last two clauses are being compared in the Greek language.

What he's comparing on the one side is judgment. Judgment is "krima." This means the decision (or the sentence) of a judge in a court of law. It's a forensic work. It's a legal word. It's a word that describes what a judge does who listens to a case. He listens to the witnesses; he gets all the information; he reads the facts; he considers; and, then he passes the verdict. So, it means a decision or a sentence of a judge in the court of law. It refers here to the sentence of death, which was pronounced by God upon all mankind. And again, you'll notice we've got the old "ma" ending here. We have "ma" once more, indicating that Paul wants us to look at the result of the action – not the judging itself, but the result of this judgment. And the result of the judgment was horrible. It was death upon every human being.

The Greek here again has *the* judgment in order to specify that it's referring to the specific one which was passed against Adam in the Garden of Eden. The word "was," again, is not in the Greek. Again, the verb is pulled up to make a compressed sentence: "For the legal decision of the judge was by." The word "by" is the Greek word "ek." It's a preposition. It means out from within something. The word here indicates the source of mankind's condemnation that is God's court. We would translate it: "On the basis of" or "on account of."

What we have here is: "On account of." Verse 16: "For the judgment of God in His court was on account of one." Here again, you have the word "heis: "On account of one." One what? It could be one man, or it could be one offense. And again, we have to say, which one does he mean here?

**The Offense**

Well, if you were to read the last part of verse 16, you will notice that he talks about many offenses. So, it's obvious that what Paul has in mind is one offense. He's comparing one offense to many offenses. So, he says, "As by one offense," and we have to add the word "offense" after this: "As by one offense, the contrast then being "with many offenses" which follows:" As by one offense," something happened. We have the one offense as over against the many offenses.

**Eternal Death**

This one offense, of course, was the ground of the divine sentence of death upon all mankind. You're going to have the feeling that you've heard this before. The reason you have is because Paul strangely keeps saying the same thing again and again in these verses. He keeps hammering away at the fact that there was one offense that put you into the condition of eternal death. It was not the fact that you have an old sin nature. That did not put you into eternal death. It was not the fact that you were guilty of many personal sins. That did not put you into eternal death. That just proved that you were eternally dead.

**Hopelessness**

The thing that gave you eternal death was something that Adams did. And God imputed the judgment of that guilt to all the human race. The reason Paul is driving at this is to get across to us how helpless we are. We are helpless to do a thing. If you understand that you are contaminated by a guilt that is beyond your control to have avoided, then you will never, never stand up before God and suggest to him that you have some good works to offer. You will never stand up before God and suggest that you can perform some rituals like water baptism, or the Lord's Supper, or circumcision, or some good work, and gain merit with God. You will immediately understand that you are condemned, and that you cannot, in that condemned condition, bring anything good to God. You are hopeless.

All you have to do is just live your natural life; live without instruction in the Word of God; or, surface once in a while for a little breath of divine viewpoint, and then sink again below the carnality of the world. Just take a look at your life. Just look at what a spiritual slob you are. Just look at what a physical slob you are. Just look at what a family slob you are. Just look at what a social slob you are. Just look what a parental slob you are. Just look what an economic slob you are. Just look what a political slob you are. All that is the result of the contamination that's upon us so that we can't do one good thing. And if there's any good thing, like Paul says, it is because God the Holy Spirit draws it out from us as the result of what He has placed into us. And, we need not commend ourselves (as humanity always wants to do) that somehow they can gain God's favor. This is not true. You cannot gain God's favor.

You should catch this principle. This is why Paul is saying it again and again: "For by one act of sin, the judgment was to condemnation:" "For the judgment of just this one offense, the result was condemnation. And that one is the one offense which Adam (performed). It doesn't really matter if you do want to add the word "man" after the word "one:" "For the judgment by one man." That's alright too – to convey the same idea. But it's more consistent with what follows to say: "For the judgment by one offense," because Paul is comparing this to many offenses in the next phrase: "For by one offense," we have a condition that has totally devastated all of us. And you will never try to gain salvation by your works once you understand that.

**Condemnation**

So, "By one offense to." The word "to" is the Greek word "eis." That's not the same as number one. "Heis" means one. "Eis" means "to." "Eis" is direction; and, "heis" is "one." The "eis" ice gives the direction. Here it points to the direction of the one offense of Adam. We might translate this word "eis" as "resulting in:" "For the judgment was by one offense resulting in condemnation." The condemnation is "katakrima." Now we've had "krima" before, which we said was the judicial decision of a judge. Now we have "katakrima" – an emphatic form of the word. This refers again to a sentence pronounced. It's a judicial verdict, and it's a verdict to the effect that everybody lacks absolute righteousness. So, all men are condemned. Condemnation is the opposite of the word "justification." Again, you have the "ma" ending, indicating that God is saying, "Look at the results. Look at the consequences of God's verdict. When Adam acted, I passed the verdict upon all of you that you were all morally guilty, and therefore all of you lack absolute righteousness, and therefore all of you are doomed to the lake of fire, and therefore all of you receive the judgment of death.

In verse 15, Paul states what Adams fall itself did. It killed the many. In verse 16, Paul stresses what God did with regard to Adam's sin. He issued a verdict of condemnation upon the many. So, the phrase "a judgment to condemnation" is really a sentence to condemnation. That's idiomatic Greek. A judgment of condemnation, which we have here, really means a sentence of condemnation.

**The Free Gift**

So, verse 16: "And not as it was by one man (Adam) that sinned, so is the gift for the judgment was by one offense (the condemnation)." Now the other side: "But." And here is "de." Before we had men saying "on the one hand." Now we have "de" saying "on the other hand." On the one hand, the judgment was by one offense (the condemnation). Now on the other hand, and he indicates the other side, matching judgment of condemnation and the one with something else now, at the end of this verse, and that is the free gift. This is the "charisma." It's a little different word. The "charisma" stresses, again, the gratuitous quality of something that you don't pay for. It is not the provision of a system of good works and religious rituals which you are to perform. God gave you a gift system. He never provided us with some system of works. It's a salvation that does not involve human doing. That's what is provided.

If it did involve human doing, it could never use this word. If you understand something about the Greek language, the minute you get the word "charisma," it has stamped across it boldly the word "free:" free; unpaid; unmerited; and, undeserved. It has this basic word "charis." "Charis" is grace. "Charisma" is a grace gift, and it carries that same connotation of "free." If you understand that, you could never say that God gave you water baptism to be saved. You could never say that God gave you circumcision to be saved, as they were saying in the New Testament church, because this is the word that Paul was hitting against them. He was saying, "God has given us a "charisma. God has given us a free gift, and a free gift cannot involve any kind of human action." Of course, here it refers to salvation as a free gift from God based on the statement of Jesus Christ on the cross for the sins of the world.

Again, the "ma" ending wants us to look at the result. It is stressing the fact that here is a gift bestowed. The Holy Spirit is not directing our attention so much here to the act of salvation itself (to the act of God giving salvation), but to the character of that giving – the context of that giving – your receiving it without paying for it.

The Greek Bible is so accurate in stressing that concept of a gift from God (when it comes to eternal life). It is only people who read the English Bible and have never had these words conveyed to them in the meaning of the original text that have the gall to stand up and suggest that they've got something by which they can approach God in salvation.

This word is the opposite of the judgment of the previous clause. The previous clause says, "For the judgment was by one offense to condemnation." The opposite of judgment was "but the free gift." And there's the contrast that Paul is showing – how Christ and Adam are a little different. The word "is," again, is not in the Greek. It is in italics. . . . It says, "The free gift of." And again, it's the same word we had before: this preposition "ek," which here means, as before, "on account of" or "on the basis of." The word indicates that the source of this free gift is: "on account of many offenses." And the word "many" is "polus." Polus" indicates an amount. It's in contrast to the one. Previously, it said, "By one," and we had to add the word "offense" after the word "one" in the previous phrase: "For the judgment was by one offense to condemnation, but the free gift of many indicates not only Adam's sin, but more than Adam's sin – of the many offenses.

There is our old word "paraptoma" again. "Paraptoma" is the word for sin in terms of stepping out of line of God's standard – stepping off the straight and narrow path of absolute righteousness. These two words right here go beyond the one sin of Adam. Adam had one offense. That one offense resulted in death for everybody. Now, along comes Jesus Christ to deal with this human problem. And He has to deal with it, not on the basis of one sin, but He has to deal with it on the basis of many sins. For since the time of Adam, mankind has been pouring out a flood tide of sins. So, there is this flood of individual human sins. On the basis of these sins, pouring all over the centuries, God has to come up with a solution. And the free grace gift is in the face of many offenses – many individual acts of sin, on the basis of many transgressions. It's the antithesis in verse 16 of one offense.

So, the point is that the evil from which Jesus Christ saves us is far greater than that which Adam has brought upon us. The evil that Jesus Christ had to deal with was far greater than just the one sin that Adam performed. Adam brought condemnation for just one offense, but Jesus Christ saves us not only from that condemnation, but from our many offenses as well. So, there's a difference, Paul says, between Adam and Jesus Christ – one sin against many.

Now the thing I want to call your attention to, in this particular combination of words, "many sins" or "many offenses," is to ask you which of your sins are not included in these many. Do you see what Paul is saying? Paul is saying, "Dear friend, when God had Adam as a representative of the human race, only one sin was involved – Adam eating of the forbidden fruit, and the consequences was the judgment of death upon everyone. But when it comes to Jesus Christ dealing with the problem of sin, He has to deal not only with Adam's sin and the consequences of that to us, but to a multitude of sins that humanity has poured out over the centuries, and will pour out yet in the future. And He calls that "polus paraptoma." He calls that many offenses.

**Justification**

What he is saying to us is that Jesus Christ dealt with the totality of human sin. Which one of your sins are you arrogant enough to tell us that Jesus Christ did not provide for? Which of your sins is not part of this multitude of sins that Christ dealt with? That's what people who are actually saying when they say, "I cannot be saved for good. I can only be saved until I perform a certain sin, and then I'm lost again." Even that sin is under this "many sin." There is no sin that you can be guilty of that reverses the fact that Christ has died for the many sins. And He died for the many sins in order to give us the opposite of the condemnation that we had in the phrase before: "But the free gift (no payment presentation) is the result of many offenses (a flood tide of human sins) unto." And the word "unto" is the Greek word "eis," that preposition of direction, meaning "resulting in justification" ("dikaioma").

That's how it looks in the Greek Bible. It's the word for righteousness. In old English, this word used to be spelled in as "rightwiseness." In modern times, we have come to use this word "wise." We add the word "wise," and we say, "food-wise; heat-wise; energy-wise; this-wise; and, that-wise. Well, this is actually what "dikaioma" meant. It meant "rightwiseness." It meant in relative to being right, but to being right on the standard of God's absolute righteousness – righteousness which is "+R" – that which represents the very character of God.

So, then he says that the result of Jesus Christ taking all these many offenses is that, out of that, He brings justification. That word means acquittal by God upon a sinner based upon his trust in Christ as Savior. The divine judge pronounces the believing sinner to be just – no moral guilt. And notice again that "dikaioma" again has the "ma" ending. Again, God the Holy Spirit says, "Don't look at justification as such, but look at the results of it. Look at the effects of it." The results of it are what? The result is that you stand before God just as good as Jesus Christ. You stand before God as one who cannot again sis, because all the many things have been covered. You stand before God at the absolute perfection of His Son. And Jesus Christ, in His absolute righteousness, is immutable. Therefore, in your position, you are immutable. The time will come when, in your experience, you will become just as perfect.

So, the fact of justification is a wonderful thing, but the Holy Spirit is saying, "Don't look at justification as such. Look at the results of it. Look at the effects of My declaring that you are just so. God's verdict of acquittal for our many sins is based upon the fact that there's a permanent satisfaction to the integrity of God by the last Adam. The word "justification" is opposite to the word "condemnation."

Let's put it together again. "For the judgment of God was out of one offense to condemnation (condemnation to eternal death in the lake of fire). But on the other hand, the free gift is out of many offenses, resulting in justification (resulting in a state of being declared in God's eyes to being absolutely perfect)."

So, Jesus Christ, in contrast to Adam, had to deal with a multitude of sins as the representative of mankind. Adam, as the representative of mankind, dealt with only one sin. And while the judgment of one transgression resulted in our condemnation, the free forgiveness of many transgressions has resulted in our justification.

So, the magnitude of the grace of God is very gloriously portrayed here by the apostle Paul. His grace is infinitely more sufficient for our sin. The apostle Paul says that this business of your eternal destiny is a very serious business. He said, "And I have been informed by God (I've been taught by the Lord Himself), so I understand what's involved here. I have God's mind on this. And I can tell you that Adam and Jesus Christ are the two men that God deals with in this problem. And I can tell you that because God deals only with one man relative to your sin and condemnation, and only with one man relative to your salvation and justification, the result is a marvelous perfection that could not have been achieved if you were involved in it.

So, the place we should begin is with the fact that, if it had not been for the perfect position of Jesus Christ, then there would be no reason for you to serve. There'd be no ground for us to have any hope. We would indeed be very miserable. We could not know from one moment to the next whether we were going to heaven or hell. We could not know what our destiny is. We would be like pathetic animals who are wandering around wondering what we're supposed to do in life. If it were not for Jesus Christ and the provision of a salvation that covers the multitude of our sins, we could not begin to be restored into the image of Christ.

That's the marvel of what this has done. This has given us the capacity to be transformed into the image of Christ. Sooner or later, a human being gets fed up with being an animal. A human being senses that something is wrong, and that there is something more: "I was not born to slave like a dog all day long just so that I can feed myself, and clothe myself, and keep myself alive, and go from day-to-day and week-to-week with that routine, without there being more significance to my existence than that. And there is, because once you are in the family of God, and once you understand that God has taken care of the problem for you on a grace basis, then you can relax in your relationship to Him. You never have to fear that hell is opening its yawning jaws to capture you. You can rest at ease, and you can now proceed to start becoming a human being.

I would rally you this day to that heritage – to your capacity to become a human being, through the intake of the Word of God, and through the doctrines of the instruction that you receive here in these services. You will not get it at home. You will not get it on television programs. You will not get it by reading books. You will get it within the context of God's order of the local church ministry, and the exercise of the teaching gift of the pastor-teacher out of the revealed Word of God. This is a rarity which you may be tempted to hold in contempt.

We have tapers who write us letters, or they come visiting us, and they express to us their appreciation and their gratitude for the fact that the Word of God is being opened to them, and that they have come to these understandings such as Paul is trying to convey here that simply puts the heart at ease.

Friday, Mrs. Brandon called me to the office and said, "A man and his wife are coming through. They're tapers. They've come to visit. They'd like to meet you." That's not unusual. People do that very often. They hear this voice, and they want to see what's behind the voice. They want to see whether it's fat, or pudgy, or what it is. Anyhow, they're curious about that. So, I walked into the office. It was an older man and woman. They were from New York. And this lady looked at me, and her eyes filled with tears, and she reached over and hugged me.

That was rather unusual. I have lots of people who tried to choke me. That's not unusual. But when they hug me, that is unusual. Well, what was she saying? She was saying, "Berean Memorial church, I thank God for the Word of God that comes from your place." I happen to be the symbol of what you do; what you make available; and, what goes out from this place as a result of your attitude, and your ministries, and your support of the work of tapes, and publications, and so on.

She told me that they were camping, and they got to talking with a man, and they got on a religious subject. And of all things, this man handed them two tapes from Berean Church – something of the prophecy series. And this was the beginning for them two years ago in the opening of spiritual things.

That just happens to be one person who's passing through town on vacation, and who dropped in and told us that. And there are few that sometimes write. But I can tell you that happens hundreds and hundreds of times. I have no doubt about it. God somehow takes the Word through those tapes, and makes them available to people so that they can get what? So that they can be moved to tears because of their gratitude for having divine viewpoint information.

There are tremendous things such as Paul is trying to convey – what God has given us here. The bottom line is Jesus Christ. You have Him. He has provided a way for you to be related to him eternally, and for you to rally your life to His word to become a fantastic human being: happiness now, and happiness in the future; and, rewards now, and rewards for all eternity.

You should now understand that one man, Adam, by his one offense, brought upon you the disaster of death. That's what verse 15 said, and that's what verse 16 is trying to explain. And God turned around, and by one man, Jesus Christ, out of a flood tide of a sewage of human sin (not just one sin to deal with, but all of human sin), and out of that human sin brought the fantastic grace of God, the gift of eternal life, and that great gift is yours for the taking, never to be removed again, to transform you into God's perfect man and woman. You have learned something tremendous in this session.

Dr. John E. Danish, 1977

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