

Dr. Robert A. Peterson, Humanity and Sin, Session 16, Original Sin Continued – Rom. 5 Resources from NotebookLM

1) Abstract, 2) Audio podcast, 3) Briefing Document, 4) Study Guide, and 5) FAQs

1. Abstract of Peterson, Humanity and Sin, Session 16, Original Sin Continued – Rom. 5, Biblicalelearning.org, BeL

Dr. Robert A. Peterson's lecture, "Humanity and Sin, Session 16, Original Sin, Romans 5:12-19, Continued," explores the theological concept of original sin through a detailed examination of a key biblical passage. The session meticulously analyzes Romans 5:12-19, particularly focusing on the contrasting roles of Adam and Christ as representative figures for humanity. **Peterson reviews various interpretations of the passage, ultimately presenting his own understanding of how Adam's sin brought condemnation and death, while Christ's righteousness offers justification and life.** He emphasizes the significant differences and the crucial similarities between Adam and Christ, highlighting Christ as the fulfillment of Old Testament promises. **The lecture also addresses the scope of "many" and "all" in relation to the effects of both Adam's transgression and Christ's saving act.** Peterson concludes by discussing God's verdict of condemnation due to Adam's sin and the necessary justification provided through Christ's obedience, leading to eternal life for believers.

2. 13 - minute Audio Podcast Created on the basis of Dr. Peterson, Humanity and Sin, Session 16 – Double click icon to play in Windows media player or go to the Biblicalelearning.org [BeL] Site and click the audio podcast link there (Theology → Theology, Peterson → Humanity and Sin).



Peterson_HumSin_Session16.mp3

3. Briefing Document: Peterson, Humanity and Sin, Session 16, Original Sin Continued – Rom. 5

Briefing Document: Dr. Robert A. Peterson on Original Sin (Romans 5:12-19)

Overview:

This briefing document summarizes Dr. Robert A. Peterson's lecture (Session 16) on Original Sin, specifically focusing on his interpretation of Romans 5:12-19. Peterson delves into the complexities of this passage, reviewing various interpretations of specific verses and ultimately presenting his understanding, emphasizing the contrasting yet typological relationship between Adam and Christ and the profound impact of their actions on humanity. He highlights the movement from condemnation through Adam's sin to justification and eternal life through Christ's righteousness, underscoring the superabundance of God's grace.

Main Themes and Important Ideas/Facts:

1. **Continuing the Study of Romans 5:12-19:** Peterson indicates this session is a continuation of a previous discussion on Original Sin within this key biblical passage.
2. **Review and Critique of Different Interpretations of Romans 5:13b:** Peterson briefly reviews five views on the meaning of "sin indeed was in the world before the law was given. But sin is not counted where there is no law." He expresses disagreement with the social diatribe view, the absolute sense view, and the view that distinguishes between sin and transgression. He finds the "law of God written on the heart" view (Murray and Hendrickson) and the "relative or comparative sense view" (Calvin and Cranfield) to be the "least bad" options, leaning towards the latter. He states, "And to say that sin was not counted against them is impossible. There's death at the flood, at the destruction of Sodom and Gomorrah. There's death, there's sin, it's counted."
3. **Adam as a Type of Christ (Romans 5:14):** Peterson emphasizes the critical importance of the statement that "Adam is the type of the one who was to come, namely, Christ." He explains that a "type is an Old Testament prefiguration of Christ and the Gospel," which can be a historical personage, event, or institution. Examples include Melchizedek, the Exodus, and the institutions of prophet, priest, and kingship.

4. **Comparison and Contrast Between Adam and Christ:** Peterson notes that Paul begins a comparison between Adam and Christ in verse 12 but initially deviates to explain the state of humanity between Adam and Moses. He stresses that while Adam is a type of Christ, Paul immediately emphasizes their differences and the vastly different effects of their actions. He quotes, "but the free gift is not like the trespass," highlighting that "there are many important differences between the sin of Adam and the free gift of righteousness."
5. **The Exceeding Nature of God's Grace and Christ's Gift:** Peterson underscores that "the free gift far exceeds the effects of the sin as the greater exceeds the lesser." He contrasts Adam's single transgression leading to death for many with Christ's gracious gift of saving righteousness abounding to many. He quotes, "For if by Adam's sin many people died, how much more did God's grace and the gracious gift of righteousness, which came by the second man, Jesus Christ, abound to many people?"
6. **Condemnation Through Adam, Justification Through Christ:** Peterson explains that "the verdict came as a result of one transgression and led to punishment" through Adam's sin. In contrast, "the gift came from many sins unto justification" through Christ. He highlights the semantic differences in Paul's use of "from," indicating both causal relationship and the establishment of legal grounds for grace.
7. **The Reign of Death vs. the Reign of Life:** Peterson contrasts the reign of death brought about by Adam's sin ("For if by the transgression of the one man, death reigns through the one man") with the reign of eternal life offered through Christ ("How much more will those who receive the abundance of grace and the abundance of the gift of righteousness reign in life through one man, Jesus Christ"). He notes the eschatological dimension of this future reign of life.
8. **The "All" and "Many" in Romans 5:** Peterson addresses the apparent tension between "many" being affected by Adam's sin and Christ's righteousness, and the use of "all." He argues that in this context, "many" means many as opposed to the one (Adam or Christ), and "all" means all as opposed to the one (Adam or Christ), signifying the comprehensive impact on their respective "races" – the human race for Adam, and the race of believers for Christ. He concludes, "Hence, both many and all are relative expressions that speak of the great effects of the two Adams on the human race."

9. **Justification: Present and Future Aspects:** Peterson touches upon the future aspect of justification as presented in verse 19 ("the many will be made righteous"), suggesting that the present announcement of justification in the gospel is an anticipation of the final verdict on the last day.
10. **The Purpose and Effect of the Law (Romans 5:20):** Peterson briefly discusses the introduction of the law, stating that "Law came in order for transgression to increase." He explains that the law not only made sin more evident but also served to provoke it due to human sinfulness. He quotes an anecdote: "Pastor, why do you have to go and put all those bad ideas in the people's minds?"
11. **The Superabundance of Grace Over Sin (Romans 5:20-21):** Peterson emphasizes that "where sin increased, grace increased all the more," highlighting the surpassing nature of God's grace in response to the multiplication of sins brought about by the law. He clarifies that Paul uses "sin" and "transgression" synonymously in this context.
12. **The Reign of Grace Through Righteousness:** Peterson concludes the passage by emphasizing the reign of grace established "through the righteousness unto eternal life, through Jesus Christ our Lord." He notes that God's grace saves through righteousness, and the result of this reign is eternal life, replacing the death brought by sin.
13. **Summary Chart of Adam and Christ:** Peterson introduces a chart contrasting Adam and Christ based on their act (sin/disobedience vs. righteousness/obedience), God's verdict (condemnation vs. justification), and the result (death vs. eternal life). He states that God "must condemn Adam's sin" and "must declare righteous anyone who believes in Jesus" due to Christ's propitiatory sacrifice.

Key Quotes:

- "Adam is the type of the one who was to come, namely, Christ." (Regarding Romans 5:14)
- "But the free gift is not like the trespass." (Regarding the difference between Adam and Christ in Romans 5:15)
- "For if by Adam's sin many people died, how much more did God's grace and the gracious gift of righteousness, which came by the second man, Jesus Christ, abound to many people?" (Highlighting the superabundance of grace in relation to Adam's sin)

- "Law came in order for transgression to increase." (Regarding the purpose of the law in Romans 5:20)
- "But where sin increased, grace increased all the more." (Emphasizing the surpassing nature of God's grace)

Next Steps (Implied):

Peterson indicates that the subsequent lecture will delve into various views of original sin, evaluate them, and explore pastoral and practical applications.

Conclusion:

Dr. Peterson's lecture provides a detailed analysis of Romans 5:12-19, emphasizing the pivotal role of Adam's sin in bringing condemnation and death to humanity, and the contrasting yet superior work of Christ in offering justification and eternal life through his righteousness. He highlights the typological significance of Adam, the superabundance of God's grace, and the comprehensive impact of both Adam and Christ on their respective "races." The lecture sets the stage for a broader discussion on the doctrine of original sin in the following session.

4. Study Guide: Peterson, Humanity and Sin, Session 16, Original Sin Continued – Rom. 5

Study Guide: Peterson on Original Sin (Romans 5:12-19)

Key Themes:

- The contrast and comparison between Adam and Christ as representative heads of humanity.
- The introduction of sin and death into the world through Adam's transgression.
- The reign of sin and death versus the reign of grace and life.
- The significance of Christ's obedience and righteousness in providing justification and eternal life.
- The interpretation of "many" and "all" in Romans 5.
- The role of the law in relation to sin and grace.
- The nature of God's verdict of condemnation for Adam's sin and justification for Christ's righteousness.

Quiz:

1. According to Peterson, what is the central theme of Romans 5:12-19, and why does he make this argument?
2. Explain Peterson's interpretation of Romans 5:14 regarding Adam being a "type" of Christ. Provide examples of other Old Testament types of Christ mentioned in the lecture.
3. How does Paul immediately counter the comparison between Adam and Christ in Romans 5:15-17? What are the key differences he highlights?
4. What is the significance of the phrase "one transgression" in relation to Adam and "one act of righteousness" in relation to Christ in Romans 5:18?
5. Explain Peterson's understanding of the terms "many" and "all" in Romans 5:18-19. What does he argue Paul intends to convey with these terms?
6. What role did the law play in relation to sin, according to Peterson's interpretation of Romans 5:20?

7. Contrast the "reign of sin" with the "reign of grace" as described by Peterson in relation to Romans 5:21.
8. Summarize the three categories Peterson uses to compare Adam and Christ in the chart he mentions (act, God's verdict, result).
9. According to Peterson, what is the necessary verdict God must give in light of Christ's righteousness, and why is it considered "necessary"?
10. How does Peterson address the concept of original sin in light of Romans 5:12-19, and what is the contrasting outcome through Christ?

Answer Key:

1. Peterson argues that while the passage discusses original sin, its bigger context and central theme are justification and salvation through Christ. He emphasizes that Paul introduces Christ as the fulfillment of Adam and focuses on the surpassing grace offered in Christ.
2. Peterson explains that Adam being a "type" of Christ means he is an Old Testament prefiguration. This signifies a similarity in that both are representative heads of their races. Other examples mentioned include Melchizedek (historical personage), the Exodus (event), and the institutions of prophet, priest, and kingship.
3. Paul immediately emphasizes the vast differences between Adam's transgression and Christ's free gift. He states that the free gift far exceeds the effects of sin, with grace and saving righteousness abounding where sin came.
4. "One transgression" refers to Adam's single act of disobedience that brought condemnation to all. "One act of righteousness" refers to Christ's obedience unto death on the cross, which procured justification and life for all who believe. These parallel each other as the foundational acts of the two representative heads.
5. Peterson argues that "many" and "all" in this context are relative expressions emphasizing the widespread effects of both Adam and Christ on their respective races. "Many" means many as opposed to the one (Adam or Christ), and "all" means all as opposed to the one, not necessarily "all" in a universalistic sense in every instance.
6. According to Peterson, the law came in order for transgression to increase. It not only made sin more evident but also served to provoke sin due to human

sinfulness, acting as a "sin detector that causes sin to be recognized as exceedingly sinful."

7. The "reign of sin" signifies the rule of sin and death over humankind as a consequence of Adam's transgression. The "reign of grace," in contrast, signifies God's gracious rule through righteousness, leading to eternal life and overcoming the reign of sin and death through Jesus Christ.
8. The three categories are: **Act** (Adam's sin, trespass, transgression, disobedience; Christ's righteousness, obedience), **God's Verdict** (condemnation for Adam; justification for Christ), and **Result** (death, physical and spiritual, for Adam's sin; eternal life for Christ's righteousness).
9. The necessary verdict God must give in light of Christ's righteousness is justification. Peterson argues that because Christ's death was a propitiation and an act of righteousness, a just and holy God must declare righteous those who believe in Jesus to be true to Himself and the work of His Son.
10. Peterson affirms the biblical teaching of original sin, where Adam's one sin brought condemnation upon the human race. However, he contrasts this with Christ's one act of righteousness, which brought God's verdict of justification and the result of eternal life for all who believe in Him, overcoming the consequences of Adam's sin for believers.

Essay Format Questions:

1. Discuss the significance of understanding Adam as a "type" of Christ in interpreting Romans 5:12-19. How does this typological connection inform Paul's argument about original sin and salvation?
2. Analyze Peterson's interpretation of Romans 5:15-17, focusing on the contrasts Paul draws between Adam's transgression and Christ's free gift. What are the key theological implications of these differences?
3. Evaluate Peterson's explanation of the terms "many" and "all" in Romans 5:18-19. How does his understanding navigate potential theological challenges, such as universalism or limited atonement, based on this passage?
4. Explore the relationship between law, sin, and grace as presented in Peterson's analysis of Romans 5:20-21. How does the introduction of the law affect the understanding of sin, and how does God's grace surpass it?
5. Based on Peterson's lecture, synthesize the parallel yet contrasting roles of Adam and Christ as representative heads of humanity, outlining the consequences of Adam's actions and the benefits secured through Christ's obedience and righteousness.

Glossary of Key Terms:

- **Original Sin:** The theological doctrine that humanity inherited sin and guilt from Adam's transgression, resulting in a fallen nature and separation from God.
- **Type:** A person, event, or institution in the Old Testament that foreshadows or prefigures a greater reality in the New Testament, particularly related to Jesus Christ and salvation.
- **Diatribes:** A rhetorical device common in ancient Greek and Roman literature, involving a simulated dialogue with an imaginary opponent, often used for persuasive or didactic purposes.
- **Justification:** God's act of declaring a sinner righteous in His sight, not based on their own works but through faith in Jesus Christ and His atoning sacrifice.
- **Condemnation:** God's judgment against sin, declaring someone guilty and subject to the consequences of their transgression.
- **Transgression:** An act of violating a command or law. In the context of Adam, it refers to his disobedience of God's direct prohibition.
- **Righteousness:** Conformity to God's standard of perfect holiness and justice. In the context of Christ, it refers to His perfect obedience to God's will, culminating in His sacrificial death.
- **Propitiation:** An act that appeases or satisfies God's wrath against sin. Christ's sacrifice on the cross is understood as the ultimate act of propitiation.
- **Eschatological:** Relating to the "last things" or the end times, including the final judgment, resurrection, and eternal destiny.
- **Grace:** God's unmerited favor and love freely given to humanity, despite their sinfulness.

5. FAQs on Peterson, Humanity and Sin, Session 16, Original Sin Continued – Rom. 5, Biblicalelearning.org (BeL)

Frequently Asked Questions on Romans 5:12-19 and Original Sin

1. What is the main topic being discussed in Romans 5:12-19 according to this lecture?

While the passage touches upon original sin, Dr. Peterson argues that its primary focus is on Christ and salvation, using the concept of Adam's sin as a backdrop to highlight the transformative work of Jesus Christ. The passage initiates a comparison between Adam and Christ and their respective impacts on humanity.

2. What is "original sin" as discussed in the context of Romans 5:12? Original sin refers to the idea that sin entered the world through one man, Adam, and consequently, death also spread to all humanity because all sinned in Adam. Dr. Peterson examines various interpretations of how this "all sinned" should be understood, leaning towards the view that humanity's fate is connected to Adam's initial transgression.

3. How does Dr. Peterson interpret the phrase "sin indeed was in the world before the law was given" in Romans 5:13? Dr. Peterson reviews several views on this verse, including the "social diatribe view," the "absolute sense view," and a view distinguishing between sin and transgression, ultimately finding them unsatisfactory. He favors the "relative or comparative sense view" associated with Calvin and Cranfield and suggests that even before the Mosaic Law, sin existed and presupposed death, even if it wasn't reckoned in the same way as transgressions against a specific, stated law.

4. What is the significance of the statement "Adam is the type of the one who was to come" (Romans 5:14)? This statement is critical because it establishes Adam as a prefiguration of Christ. As a "type," Adam, a historical figure, event, or institution, foreshadows the greater reality of Jesus Christ and the salvation He brings. This comparison serves as the foundation for understanding how the actions of one man can have profound effects on humanity.

5. How does the "free gift" through Christ differ from the "trespass" of Adam according to Romans 5:15-17? Dr. Peterson emphasizes that while Adam and Christ are presented as types, their actions and effects are vastly different. The free gift of grace and righteousness brought by Jesus Christ far exceeds the consequences of Adam's sin, which resulted in death. Where Adam's transgression brought condemnation and death to many, Christ's gracious gift abounds to many, bringing saving righteousness and the potential to reign in eternal life.

6. In Romans 5:18-19, Paul uses the words "all" and "many" in relation to both Adam's sin and Christ's righteousness. How does Dr. Peterson understand these terms in this context? Dr. Peterson argues against interpreting "many" as excluding "all" or vice versa within these verses. Instead, he suggests that "many" refers to the multitude of humanity as opposed to the single individual of Adam or Christ. Similarly, "all" refers to the entirety of those under the representative headship of either Adam (resulting in condemnation) or Christ (resulting in justification leading to life). He concludes that both terms are relative expressions highlighting the widespread effects of the two Adams on their respective "races" – the human race and the race of believers.

7. What is the role of the law (specifically the Law of Moses) as discussed in relation to sin in Romans 5:20? Dr. Peterson explains that the law came so that transgression might increase. While the law itself is divine, our sinfulness causes prohibition to provoke us to sin and makes sin more evident and recognized as exceedingly sinful. However, the increase of sin through the law serves to highlight the superabundance of God's grace.

8. How does the comparison between Adam and Christ ultimately resolve in terms of God's verdict and the resulting state for humanity? The act of Adam (sin, disobedience, transgression) led to God's verdict of condemnation and the result of physical and spiritual death for humanity. Conversely, Christ's act (righteousness, obedience unto death) leads to God's verdict of justification and the result of eternal life for all who believe in Him. This stark contrast underscores the triumph of grace through righteousness in Christ over the reign of sin and death brought by Adam.