

# Worship 11\_7\_21 s

Mon, 11/8 2:55PM 32:41

## SUMMARY KEYWORDS

adam, god, jesus, trespass, sin, life, point, free gift, paul, world, obedience, scripture, righteousness, lord, death, identified, transgression, hear, people, hearts

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00:00

Alright, we are going to spend a little more time than getting into God's word more deeply. So as I invite you to do each week, I hope that you will open up your Bibles if that's a personal Bible or a Bible app that you have, please do. So if you need something, there are red Bibles available in all of the pews over there. So I'd invite you to make sure you have that out and open, we're going to be once more in the New Testament, and the book of Romans. So there's the four gospels in the book of Acts, and then Romans will be in that again here this morning. And that's returning there and getting that open. I want you to think about this. If I were to ask you, to tell me the thing that helps to reveal your deepest and truest point of identity or association, the thing that really shapes everything about you the thing that influences everything else in your life. What would you say? What would you tell me? Would you tell me something about your hometown or your ethnicity or your family of origin? We tell me something about your major your vocation or your professional experiences. You tell me about your relationship status, or your family, your voter registration? What are some of the adjectives some of the things that you find even on your social media profile? Do any of those one things reveal the most important thing about your life? A lot of times we break down the things that identify us into these binary options you are you are either this, or you are that you're a Category A or you're a Category B. And look, I think we know that's very rarely helpful. It's very rarely accurate. It doesn't account for the full diversity of the human condition or the full range of possibilities that often exist. But there is one place where it's appropriate to speak in such polarities. For each and every one of us there does exist one point of identity one point of association even in which there are only two options, and they are as starkly different and thoroughly opposite as they could be either. We are identified with the one through whom sin and death entered into this world. Or we are identified with the one through whom righteousness and life entered into this world. Perhaps you're skeptical about such a claim, and you say, it can't be that stark, it can't be that simple. It can't be that cut and dry. I want to show you this morning how scripture talks about this how scripture presents this idea as we continue on in this study, in the book of Romans. Before we do that, though, I'd like you to pray again with me. Great and gracious God, we thank you for the time that we have to be here together today. Lord quiet are distracted minds, calm are distraught hearts. Let us hear what it is that you have to say. And let us respond in ways that demonstrate our love for you, and our love for others. And Father, I pray that the words of my mouth and the meditation of all of our hearts would be acceptable in Your sight. For we pray this in the matchless name of Jesus. Amen.

02:56

We're getting to the end of chapter five in Romans, we've been doing a study in this throughout the fall, some of you have been here for it, maybe you're having maybe you're new either way. Remember, this is an extended argument that Paul is making its extended discussion these having. So there's a flow that has been working that he's been working through with this, he begins by saying that he's writing to them to talk about the gospel.

This is this is the good news of Jesus is the power of God for salvation to everyone who believes, he says. And that's an important thing to say right up front, because the group that he was writing to is a very diverse group of believers, he had not been to Rome personally, Paul had not met this group. But he knew that there was a lot within that group who had come from an ethnically and culturally and religiously Jewish background. And there were a number who had come from an ethnically and culturally and religiously Gentile that is non Jewish background. And so because of that, they had a lot of questions they were trying to work through together. Does God relate to this to all of us? In the same way? Are there different ways that we're supposed to go about things? What happens when we don't agree on all of the things that are in front of us here, so very important topics that he is working through, and he says, right up front, the good news of Jesus is good news for everybody. Now, you need to hear that. And he says, because there's actually bad news for everybody that I have to tell you. First, every single one of us, he says is accountable to God, every one of us is accountable to him for our lives. And he says, We on our own, have exchanged the truth of God for a lie. And we fallen into immorality and idolatry and all kinds of injustice is in the ways that we treat one another. So he shows how bad the problem is. There's nobody who's righteous, no one on their own. And you can't become righteous through working hard, doesn't doesn't. That's not how it happens. He says, You can't earn your righteousness through your behavior. It's through what God has promised and not through what you have performed. So he begins to get into that then and he says something really interesting here, he starts to demonstrate that there really are two mutually alternative options here either. We are identifying with Adam, and the sin and the death that he brought into this world through his decision. obedience or we are identified with Jesus Christ, and the righteousness and the life that he brought into this world through his obedience. Listen to how Paul says this, this is Romans chapter five, verses 12 through 21. This again is the word of the Lord. Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men, because all sinned, for sin indeed was in the world before the law was given, but sin is not counted where there is no law, yet death reign, from Adam to Moses, even over those who sinning was not like the transgression of Adam, who was a type of the one to come. But the free gift is not like the trespass, forth, many died through one man's trespass much more of the grace of God and the free gift by the grace of that one man, Jesus Christ, a bounded for many. And the free gift is not like the result of that one man's sin. For the judgment following one trespass brought condemnation, but the free gift following many trespasses brought justification. For if, because of one man's trespass, death reigned through that one man, and much more will those who receive the abundance of grace and the free gift of righteousness reign in the life through will the one man Jesus Christ, therefore, as one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men. Grabbed by the one man's disobedience, the many were made sinners. So by the one man's obedience, the many will be made righteous. Now, the law came in to increase the trespass, but where sin increased grace of bounded all the more, so that, as Sin reigned in death, Grace also might reign through righteousness leading to eternal life, through Jesus Christ our Lord. I want him to you look at that, there are some points of some kind of complicated grammar, some particular theological terminology that you find in there, and I'm going to try to point out a few of those to you. But on the other hand, the point that Paul is making it is quite simple. He's saying that through his disobedience, Adam brought sin and death into this world. And those things reign in the lives of all of those who are identified with him. However, on the other hand, through his obedience, Jesus Christ brought righteousness and life into this world. And those things reign in the lives of all of those who are identified with Jesus Christ. So that those are fairly simple ideas on one hand, but they're big ideas. So we're going to look at each one of them a little more in depth in turn before asking the question that it kind of forces upon us. It brings us to a point of having to ask the question, well, with whom are you identified? Adam, or Jesus.

07:52

Here's a little bit more about these identifications. What Paul is talking about here, when he's talking about Adam, first of all, he's speaking about the transgression. And its results you read through there you see a few times he refers to the transgression a couple times to the trespass a couple times, even just to sin there, he's all getting it the same thing with all those are not referring to different things and all of those, he's talking about the tragedy

in the garden, and all that came about as a result of Adam's actions to disobey God. Everything that came about because of that. One of my favorite literary works is John Milton's *Paradise Lost*. And it opens with a very famous line that says, of man's first disobedience, and the fruit of that forbidden tree, whose mortal taste brought death into this world and all our woe. Because honestly, I'm going to show you they're going to talk about what happened and why things are the way they are. Now. That's a question that we have, isn't it? What? Why is the world the way that it is? Why is there beauty mixed with pain? Why is there suffering and sorrow alongside hope and joy? Why? Why is there death at all? These are heavy questions. And scripture always points us back to the beginning when we try to answer any of them that says the world is as it is, because of the disastrous results that unfolded when men and women were first placed in a position of accountability before God. Paul here is talking about Adam and I know is just a little bit of an aside here, maybe there are a lot of debates about the historicity of Adam and Eve whether and when or where they may have lived. There's some interesting conversations to be had about that. Were these were they the first bipedal hominid ever on the face of the earth were they created in a new and special way at some point to be God's particular representatives. I'm not going to get into all of that now. But the one thing I do want to point out to you is that scripture never treats them as anything less than real historical figures, whose actions really account for the great tragedy of this world. We say why what happened? That was that bad? on the simplest level, and I trust that most of you know the story at its most basic level, gone, it was Adam was given a command by God, you heard that a little bit earlier in the Genesis reading, he was given a command by God. And he was said there, there are blessings that you will receive. If you follow this, you're gonna have access to all these things, everything here will be the way that it's supposed to be. But there will be consequences. If you don't. And I want to point out something to you about that command, I think there's an interesting thing to note with that. It was a it was what you could call maybe a non obvious command. When God said, Don't eat the tree, the fruit of that one tree is what you might call a non obvious command. Here's what I mean. It wasn't stay away from that deadly poisonous berry. It wasn't, don't jump off the edge of that cliff. It wasn't don't stick that shark stick into your eye, people generally don't need to be told to avoid destructive or deadly behaviors that are obviously destructive, or deadly, but by God's saying, you can eat all of the fruit anywhere here in the garden. Except for that one tree. It was a way of him saying, I want you to listen to me and follow my leading, not because you're acting out of instinct of self preservation. But because you love me. And you trust me, you see the difference there? That's an interesting thing to note about the particular command that God gave not because this is an instinctive act of self preservation, but because you trust me, and that what I'm telling you is good. And that's exactly why Satan knew what button what buttons to push. And when he went and tempted Adam and Eve, He said, Did God really say that? He can't admit that? Is that really what he said to you? Why is he giving you any kind of boundaries at all, that he should just let you do whatever he wants, that is not loving? If God is telling you, there are things you can't do, those are the ways that Satan begins to tempt Adam and Eve, and they fell for that. So they did. And scripture says they catastrophically ruined everything, not only for themselves, but for everybody who came after what God said would happen happened. Adam and Eve were sent away from the intimate presence of God. You heard also in that reading in Genesis, that sorrow and hardship, toil, strife, death itself came into the world and entered the human experience because of this, and that refers to physical death, but also our spiritual death. That is that ultimate separation from God. So you've probably heard some version of stories, we'll make sure we know that story. Paul's point here is that what happened there was not confined to just there. What happened with Adam was not confined to just Adam. Notice how many times he brings that up in verses 12 and 15. He says, Many died through that one man's trespass, were 17 and 18. And 19. He says, all in a similar way, because of what he did. Here's how that affects everyone else. We say what why? How does it work that way?

### 12:43

Adam was what we would often call our federal head that is our representative, meaning he was there to act not only on his own behalf, but on behalf of all humanity that would come after him. And before you start thinking, Well, I wish it would have been made, and I could have handled that a little bit better. I wouldn't have messed up as badly as he did, yes, you would have, every one of us would have. That's the point. And that corruption then

has been passed down. And so we do the same thing. We ignore God. We follow the devices of our own hearts, we sin and sin, remember sin is, is not only anytime that you violate God's commandments, also, anytime you fail to live up to the fullness of it. We are not righteous in the ways that God has called us to be and then we confirm that corruption that has been passed down in our own lives. We do that willingly. Paul Paul says here that one trespass led to the condemnation for all men, we confirm that corruption willingly in our own lives. We don't get to sit here and say we're just innocent bystanders in a world gone mad. Every one of us is complicit in this. Because of the transgressions that we commit in our own lives, there is no one of whom this is not true. Everyone, Paul, it said, has sinned and fall short of the glory of God. This is another point in the letter where he's putting out the bad news. We've already heard him do it a few times, every time it is uncomfortable, I get that I understand that it's not easy to hear these things. He is always doing that, though, for the purpose of showing just how good the good news is, so that he can contrast them and show you that what it what it is God has done for us in Jesus Christ is even greater than the things into which we have fallen on our own. So Paul talks about the transgression and its results says through that one man's disobedience sin entered this world death entered this world, the world is the way that it is because of that. But then he says the free gift is not like the trespass. It's better. He goes on to talk about the free gift and its results. Just as Adam was our representative before God, so to in a better and a more perfect way. Jesus is the one who stands in our place who acts on our behalf. Did you see in verse 14, the universe 14 It says Adam was a type of the one to come. The word that's used there. The word is translated type there Sometimes it was used and in this case is the sense is referring to a stamp, something that you would impress upon clay to make an image. And as you know, the image on the stamp is the opposite of what the final perfect picture is. So when he's talking about it that way, he's getting this idea that in a way, what Adam did was an inverted image of what Jesus would do for his people. Jesus is the one who did everything that he was supposed to do, who lived that perfect life of obedience, who fulfilled all of God's commands, who underwent all the consequences for those who didn't fulfill God's commands, who was perfect and truly righteous because he has God himself in the flesh. And what he offers to us then policy is so much greater the free gift is not like the trespass. Through Adams disobedience, he says, unrighteousness sin death entered this world and every one of us, every one of us, have participated in and further propagated that trespass. But there's one who can change that. There's one who can reverse that. There's one who can do for us the things that we can't do for ourselves, there is one through who through his life, who can achieve all the blessings that God has promised, who take away all the consequences that come upon those who do not fulfill these things. Scripture often speaks of Jesus, you hear this different places, as the new and better Adam. This is not the only place in scripture where the two of these two are held up as opposite alternatives. He's held up as the new and better Adam, he also stands in the place of his people, but he does for them what they can't do for themselves. So verses 18 and 19, for example, say, therefore, as one trespass lead to condemnation for all men, so one act of righteousness leads to justification and life for all men. For us, by the one man's disobedience, the many were made sinners by the one man's obedience, the many will be made righteous. When when it uses those phrases, the one act of righteousness, the one who is obedient, it's really when even when it says one act is referring to the totality of Jesus's life, to the fullness of what he did for his people. And so when we speak of his obedience, we sometimes make a distinction between what we call Jesus active obedience, and his passive obedience. And what that means is this is active obedience is everything that he did in his life, to fully conform to God's will. To love the Lord with all of his heart and soul and strength in mind to love his neighbor as himself to live an absolutely perfect, sinless life, he did that he's the only one who did.

### 17:36

What we call his passive obedience, then is his willingness to undergo the judgment that hangs over the heads of those who didn't do those things. So he fulfilled all of God's consequences. So through his obedience, Scripture says righteousness then comes to all of those who belong to Him. And four times in this passage, forth, actually four times in verses 15 to 17. Even the work that Jesus has done for us is called the free gift. Paul calls it the free gift four times just in those couple little verses there. I mean, he's trying, he's been trying so many times already in his letter to let us know you don't earn anything before God. You cannot be justified, that is declared in the

right, you can't have that happen through your moral striving through your attempts to appear righteous. He's driven on that point, as many times as he can hear, he's just doing it by calling it the free gift again, and again and again and again. And also the language of abundant grace just permeates this section, talks about the grace of God and the free gift by the grace of that one man, Jesus, a bounce for many, the abundance of grace and the free gift. The free gift is the righteousness that Jesus provides for us. That's what it is. Free Gift is Jesus giving us the righteousness that we don't have on our own so that we can stand on accused and innocent before the very throne of God. That is the means by which we are justified, he speaks of being justified in verse 16. And because we are justified in Jesus, because we are declared in the right in Jesus, we know that life and not death is going to be the final word in the story. That's why he says that this free gift leads to righteousness and eternal life through Jesus Christ our Lord in verse 21. So again, it's a simple point that he's contrasting these two, there's a lot of stuff there. There's a lot of deep and really important ideas. But the point of contrast is pretty simple. He says, through Adam, sin and death have come into this world, and they reign in the lives of all of those who are identified with him. Through Jesus, righteousness and life have come into this world, and they reign in the lives of all of those who are identified with him. As I said that, that kind of forces the question and forces the diagnosis, if you will. Are you in Adam, or in Christ? And Paul uses this example. Let me let me actually just back up here because that's what Paul doing. Paul is backing up here and showing a bigger picture. He uses this particular example of Adam, to show the universality of this reality. Here's what I mean by that. Earlier I told you he was writing to a group, some who were coming from a Jewish background, some from a non Jewish background, right? different group of people here. Earlier, he brings up the example of Abraham to say, this is how things work. This is how God's righteousness comes. And that example, an example of Abraham would have made sense immediately to the people coming from a Jewish background. It makes sense, and it applies to everybody. Does that make sense immediately to them. By backing up even further, he's kind of pulling the picture back even further and talking about Adam, and just all of humanity in general. He's just trying to make clear to everybody out there, hey, this is true for everybody. Not just one particular group of people, these things are true for everybody. Lest you think that this is only news for one portion of humanity. So he's talking about Adam, and he says that sin came through him and that reigns in the lives of everyone because of that.

## 21:08

Now there are I mentioned at the beginning, there's some a couple points of maybe a little confusing grammar, some terminology there, there are a couple points, I want to take a moment to just clarify for us here a couple points that we might not understand exactly what Paul is getting at. So we get a little more precise here just for a moment, a couple of things. I want to clarify some phrases here. And remember this, as Paul is writing this letter to a lot of the letter, especially a lot of these front parts, he is writing it as if he's in an imaginary conversation with somebody, we if you've been here, you've seen that he's writing this as though he's having a conversation with somebody. So he'll bring up a question that they might ask, and then he'll provide the answer. So you met, there's a conversation kind of happening in the way that he is writing. So he knows that when he said sin and death came into this world through Adam. And they were present even before the time of Moses, which he talks about there. He says, It rains from the time of Adam to Moses, he knows that there might be some there who might kind of raise their hand, so to speak. And they would say what you see in the second half of verse 13, they say, wait a minute, Paul, you can't count sin if there is no law, like they didn't they didn't know the rule. So it's not their fault. And he immediately responds by saying no death is still reined in the time between Adam and Moses, the way that they sin was different. They weren't breaking a commandment that they knew was right in front of them, but they were still violating God's will is saying it does. Nobody's excluded from this. He'd done that back in chapter two. So he's saying that there again, that just want to clarify that little parks. That's a tricky little phrase there. Also, the other point to clarify at the end in verse 21, when he says that the law came in to increase the trespass. That's another idea that he brought up earlier. He's saying that when we when we know what God's commands are, when we see them, maybe when we hear them for the first time, it makes us realize, Oh, that's not describing me. Maybe we didn't realize that before. But as soon as we hear them, we say, okay, I realized that I have fallen short of all of these things. So the law shows us what our sin is, makes us realize just how big the

problem is, we're no longer ignorant, we don't have that excuse anymore. That's what he means when he says that it increases the trespass. So I just wanted to clarify those couple little tricky phrases that are in there. But the point I think, is this, if you're getting it by now, I hope he is saying every single person, in every single time in every single place everywhere is subject to the reign of sin and death, because those things came into the world through Adam. And they've impacted all of humanity in his way that this is the default setting into which every single one of us are born. And it's the corruption to which we contribute on our own through what we say in through what we do. But the free gift, once again, is not like the trespass. The grace of God that comes in Jesus Christ, He says, a brouce for many, and we receive that by faith. That's verse 17. For if because of one man's trespass, death, rain through that one man much more, much more. will those who receive the abundance of grace and the free gift of righteousness reign in the life through that one man, Jesus? And then verse 18, he says, so one act of righteousness leads to justification and life for all men. Here's just here's another tiny little sidebar point of clarification about this. When he says that justification leads to justification in life for all men, that phrase could be open to a couple of misunderstanding. So just want to say a quick word about that. The first and I hope most obvious point is that all men means all people. There's no nothing gender restrictive about the gospel of salvation. And I hope that's an obvious point that we get right. But then the second point is that it is not saying that every single person in every single place at every single time is going to experience this justification and eternal life, whether or not they know anything about Jesus or whether they believe in him at all or not. It's not saying that and we know that because the rest of Scripture is concerned. and explicitly stating that those who call upon the Lord in faith, those who receive and experience the free gift of Jesus Christ, are the ones of whom this is true. So what does that verse mean? What's it getting out? Here, it's saying this, once again, the whole point is comparing Adam and Jesus, and what they bring to those who are identified with them. Sin and Death have come into this world through Adam. Every single person shares that point of identity simply by virtue of our humanity. justification and life come into this world through Jesus Christ. And every single person who calls upon Him in faith has that point of identity through the work of the Spirit, you see that you see the difference there, it's saying everyone who is associated with them has these things. But you are only associated with Jesus, you are only identified in with him in this way, if you are receiving that free gift, if you are calling upon Him as Lord, if you are putting your trust in what he has done for you. And if that's the case, and all these things are true of you, and for you.

## 26:07

The main point, again, is a fairly simple one, you are either subject to the things that rain in this world through what Adam has done, or through what Jesus has done, there's there's no third option, there's no other box that you can check there. And the default, the default is sin and death, righteousness and life only come when we turn to Jesus Christ, and we acknowledge our need for this free gift, which is greater than the trespass. And when we rest, and we trust in what he has done. I also realized at this point that there could be a lot of you out there thinking, I thought it my times to say, Well, I do believe in Jesus, I just don't feel like righteousness and life are raining in my life right now. I don't know that they're there, as much as I would hope that they would be I would like them to be there and be experienced more fully. Look, the whole next part of the letter really gets into this. So you just got to come back next week, because that's when we start to heal start to talk about some of those ideas to say, all right, they they are there, you may not feel it all the time they are there. This is what it looks like. But this is the point in this passage where he's saying, you are identified with one of two options here. It's been pretty popular in recent years, maybe some of you've done this, you know, tracing your genealogy or hereditary lines through DNA, something like 23andme, some of these options that are out there. And yeah, I get it. Some people are skeptical of these companies, because maybe some of the motives, that's a separate thing. But it can be kind of fun to find out something of your family tree, where the roots extended, they can also be helpful in identifying certain genetic markers that might let you know why there are some of the troubles that you are having, or some things you should just be aware of. This is a way of Paul saying you need to know your spiritual lineage, you need to know why the things that are showing up in your life are there. Is it tracing back to Adam or to Jesus? And the test is pretty simple. Have you confessed your need for a Savior? Have you turned to Jesus and

trusted in Him as Lord, believing in your hearts that God has raised Him from the dead? Are you putting your faith not in your own efforts, but in what he has done? And if so, then you're no longer subject to the reign of those things that Adam brought in the world, because you received the free gift. And he does is greater than the trespass. Let's pray together. Most Holy God, we are in awe of the abounding grace that you give us in Jesus help us to never lose sight of our need for that grace. Help us to never lose sight of the sufficiency of our Savior. pray these things in His name. Amen. I mentioned at the beginning of the service that we are going to have an opportunity now to gather at the Lord's table to be met by the spirit there to unite us to Jesus. And when we gather in communion, this is something that we're doing. It's much bigger than just those of us who are in this place right here and right now. That's why one of the ways we show that is by using something called the Apostles Creed we anytime anytime we celebrate the sacraments we did with baptism last week here this week, anytime we do that, we say these things because it shows us that we are anchored in something much bigger than just ourselves. These are the things that God's people professed everywhere and every time. So let's add our voices to that people have gone What do we believe? I believe in God the Father Almighty, creator of heaven and earth, and in Jesus Christ, his only Son, our Lord, who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified and died and was buried. He descended into hell. The third day he rose again from the dead. He ascended into heaven. He is seated at the right hand of the Father Almighty, and he will come to judge the living and the dead. I believe in the Holy Spirit, the Holy Catholic Church, the communion of saints, the forgive have sins, the resurrection of the body, and the life everlasting. Amen. Scripture tells us that before we gather the Lord's table, we need to examine our hearts means acknowledging that we are in need of a savior and taking time to confess that before him. So I'm gonna invite you to join me as we take a moment to pray, and seek the Lord. And at the end of that time, I'm going to lead us into the Lord's Prayer and I invite you just to join me then as we pray the words that Jesus Himself gave us, let's take a moment and pray. Holy God before you every mouth is silenced every heart, Lane bear. And you know the deep things of our own hearts. Which is why we confess before you that we have not spoken or acted in the ways you have called us to not love those around us in the ways you have called us to. We've not loved you, as you have called us to bother each of us individually and silently acknowledges and confesses our need for your grace.

### 31:19

We come in prayer humbly, because of the depths and the reality of our own sin and yet we come boldly, because we know that we can do so that we have access to the throne of grace that we can find help in our time of need because of Jesus. So we present these prayers in his name and with the words he gave us to pray when we pray together. Our Father, who art in heaven, hallowed be thy name. Thy kingdom come, thy will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our debts as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, the power and the glory forever. Amen. Friends, there's good news I want you to hear one of the many places in scripture we find this this time from the prophet Micah. Or the word of the Lord says this Who is a God like you? pardoning iniquity, passing over transgression for the remnant of His inheritance, he does not retain his anger forever. Because he delights in steadfast love. He will again, have compassion on us he will tread our iniquities under foot, you will cast all our sins into the depths of the sea. That's what we have in Jesus friends. I want you to know that again, and be at peace.