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Romans 5 verses 15 through 17. These are god's words. But the free gift does not like the offense. For if by the one man's offense, many died. Much more the grace of god and the gift by the grace of the one man.

Jesus christ. Abounded to many. And the gift is not like that, which came through the one who sinned For the judgment, which came from one offense, resulted in condemnation. But the free gift which came from many offenses, Resulted in justification. For if by the one, man's offense, death reigned through the one.

Much more those who receive abundance of grace. And of the gift of righteousness, will reign in life. Through the one. Jesus. Christ. So far the reading of god's inspired and inherent word. Verse 14, left off by telling us that Adam was a type was an example of Uh, christ before christ would come into the world we heard and thought about this language of type and anti-type.

Last last midweek. And the lord jesus. Coming into the world as a federal head federal representative of those for whom, he would live for those for whom he would obey for those for whom, he would die and rise again, that is all whom the lord had chosen in him, who had believed in him before he came, and who would believe in him after?

He came since that is how the lord jesus would come into the world, as the anti-type. The great one of whom Adam was a copy, adam was a type. Of him and so that is emphasizing similarity. When it describes adam as a type of him, who was to come is saying adam is similar to jesus or to use language.

That is used here and elsewhere. Well, here we have the one man and the other man elsewhere. We have the first atom and the last atom. Adam, the first atom is a type of the last atom. So the way our passage tonight begins in verses 15 through 17 is actually a little bit surprising.

If you were telling somebody how similar, Uh, two people were You would not begin by saying or might not begin by saying, But they're actually not that similar. Here's the ways that they are not alike. And that's how it become begins. But the free gift is not like the offense and he repeats it in verse 16 and the gift is not like that, which came Through the one who sinned.

And so in verses 15, through 17, this evening, The holy spirit is giving us ways in which Adam and jesus are different. And then in three weeks time the next time i will be with you for a midweek meeting. In verses 18 and 19. We will hear how adam and jesus are similar.

But where this is going. Is to verse 20, where it says, moreover the law entered that the offense might abound, but where sin abounded Grace. Abounded much more. That is the point. That's where he's been going since the all sin of verse 12. And if you have a copy of the New King James, for instance, you see that em dash at the beginning at the end of verse 12 Therefore justice through one man sin entered, the world and death through sin and thus death spread to all men.

Because all sinned And then you have this long parenthesis, And the naking james closes the parenthesis after verse. Uh, 17 because verse 18 begins with a therefore, Uh, but versus 18 and 19. Are picking up. The similarity that was described or started in verse 12, but the the conclusion is where sin abounded.

So, Sin entered the world death through sin, death, spread to all men, because all sinned. And the conclusion of that thought. Is actually in verse 20. Where sit, but where sin abounded? Grace abounded. Much more. And so last week in verses 12 through 14, we began by hearing or we heard in the sermon as a whole last week.

How certain it is that we will be saved. If we believe in jesus christ, how certain it is that you will receive all of the benefits of jesus. If you believe in jesus and the answer was it is a certain as i am a sinner. And it is as certain as i came into this world dead in my sin, because that happened in one federal head and jesus is another federal head And so if i believe in jesus, if i have him, i am as certain to have god himself, i am.

As certain to have god's glory, i am as certain to have god's joy. As certainly. As i am a sinner now. And as certainly, as i entered this world dead in my trespasses, Well, that was how certain the benefits of christ are for the believer this week in verses, 15 through 17, we have how abundant the benefits of christ are for the believer because this is the difference that he makes three times between Adam and christ.

Once in verse 15, once in verse 16, once in verse 17 is that the benefits of christ are infinitely more abundant in him than the detriments, the sin, and the death, the sin, and the misery, and the death that came to us and Adam. So it's not like you have a balance equation, where you have the first Adam brought sin and misery and death and uh exactly contrary to that the last atom, the lord jesus has brought in Righteousness and life.

And, And, Uh, gladness. But what you have is, These things entered to the first atom, but that which came from christ that is opposite is infinitely more abundant And so he begins by saying, but The free gift is not like the offense and there are some different conjunctions that can be translated but in The new testament.

This is one of the stronger ones and it's a happily strong conjunction. He's drawing a significant contrast, a sharp contrast now before he gets to the similarities in verse 18 and following, he's drawing a sharp contrast and the three contrasts are these that in jesus goodness, superabounds by grace.

Uh, the gift of jesus's life, and righteousness and goodness. Super abounds by grace where Adam's offense had abounded. And in verse 16 that justification in jesus, super abounds. Where condemnation and adam had merely abounded. And then in verse 17 that life super abounds in jesus. Whereas, an atom death had merely Abounded, so first in verse 15 goodness, super abounds in jesus, where the offense had abounded an atom The free gift is not like the offense for if by the one man's offense, many died.

Much more the grace of god and the gift by the grace of the one man. Jesus christ abounded to the many So here you have the much more language and the abounded language to say that the grace and the gift by the grace. That is in jesus. Was much more.

Then the Uh, the offense by which the many died. Adam's offense is the offense of a man. And there's another There's another imbalance. Here, in the two parts of the Of the verse in verse 15 and see if you can hear it. If i read it with a little bit of emphasis For if by the one man's offense.

Many died. Much more the grace of god. And the gift by the grace of the one man. Jesus christ. So, on the one hand you have the offense of one man. On the other hand, you have the grace of whom. When you're verse 15. Because it actually has two objects, doesn't it?

The first time it talks about the grace, it talks about the grace of god, The second time, it talks about the grace, it talks about the grace of the one, man, jesus christ. And so which isn't is it? God or is it jesus christ? Well, the answer of course is yes.

Because jesus christ is god. It would actually be blasphemy to talk about the grace of any other man abounding to many. It would be blasphemy to talk about the grace of jesus abounding to many. If jesus is not God. And so, this is Part of the greatness. Yes, jesus is true, man.

He is the one man, jesus christ. But as we heard in the conference, as we heard last week already, and as we see again here tonight, although jesus christ is a true man just as he is also true god, but both natures are united in one divine person. There is not a divine person and a human person.

There is one divine person, the lord jesus christ. Who is both god? And man and this is why there is infinitely more goodness for us in jesus christ as a divine person than there was a fence for us in. Adam. Remember what we heard last week? That you ate the forbidden fruit with Adam that in adam, we sinned.

And with Adam, we died. And so the by the offense of the one man, many died. We died with him then. And there that's why when we come into this world, we died before we existed as we were federally represented in him. That's why when we come into this world, we come in already dead in our trespasses.

Because we were federally represented in Adam, when he sinned. And we sinned in him and we died with him. Well, now if the the same but the opposite is true similar. But opposite is true with jesus. If you are in jesus, when he obeys and doing you, if you were in jesus, when he died on the cross and you were in jesus and he rose again from the dead.

Then the life and the righteousness. And the atonement that you have in. Jesus isn't just equal. In its extent or it's greatness. To what we received in Adam and what happened us to us in Adam, it's infinite. Will be thinking about this a little bit more when we come to the end of the second point.

So that's the first point, the goodness has super abounded in jesus, whereas the offense Uh, only Spread to the many. In Adam in verse 15 and the second place in verse 16, justification super abounds in jesus where condemnation Had come through Adam. So verse 16, and the gift does not like that, which came through the one who sinned For the judgment, which came from one offense.

Resulted in condemnation. But the free gift which came from Many. Offenses. Resulted in justification. Now, think about this many offenses. Adams one sin by itself, was enough to condemn him to hell. And his wife of whom he was federal head. And all of his descendants. Which include all of us hear this evening?

And we don't know how many. Tens or hundreds of billions or perhaps even more. Who were condemned to hell? In the one sin. Of Adam. Now. It wasn't just the one offense that jesus has atoned for. Think about The number of people who jesus for whom jesus died. That great multitude.

That the scripture tells us is in heaven and innumerable multitude. That is as uncountable as the stars and as uncountable as the sand on the seashore, And every one of them. With a multitude of their own offenses. And every one of them represented in all of their fathers, Going back to Adam.

In all of their Offenses. Remember, last week, why the lord jesus had to be born of a virgin? It is. And in calculable number. And it's Continuously increasing even now isn't it? Even as we sin. The number of offenses and the greatness of the it's like the national debt.

Well it's more than the national debt if you can imagine that but you and i can't imagine that. Because we just have no grasp. For what? 30 trillion dollars is. Or what the number 30 trillion is or you know however many hundreds of trillions of unpaid obligations. If you don't even think about the debt.

And, Continually increasing. But, Praise god. It's still a finite number. And the many offenses. For which jesus has atoned. Is still a finite number. Do you know what isn't finite? The righteousness of the lord jesus. The atonement. Of the lord jesus. This is why. You know, yes, we we like the acronym tulip and it's useful but we use the word limited we're not good at making distinctions.

So when we say limited and we mean to a specific group of people, Uh, we are in danger of hearing limited in quantity or limited in value and it is not limited in value. Even this Incalculable, unimaginable many from verse 16 is limited and quantity, and limited. In well.

Each of those is committed against the glory of god. So we'll, we'll be careful not to say necessarily limited in value, but listen, now having thought a little bit about what that many means and think about what it is saying about the righteousness, and justness of jesus, and the atonement of jesus.

And the gift is not like that, which came through the one who sinned for the judgment, which came from one offense. Resulted in condemnation. But the free gift which came from many offenses, Resulted in justification. Think about the infinity. Of the righteousness of jesus. And again, it goes back to what we just heard in verse 15, doesn't it?

Because just as the grace of jesus, is the grace of god, because he's a divine person, the righteousness of jesus is the righteousness. Of god. Because he's a divine person. Isn't this? What we've been hearing since the first chapter and why the apostle isn't ashamed of the gospel? He's going to church.

That knows the gospel is renowned for their faith. What's he going to preach? He's going to preach the gospel. Why don't you ashamed to preach the gospel? When these people already know it because we know it but we don't know the greatness of it. We've not reached the, the depths of it because the gospel is the power of god for salvation.

First for the jew. Then for the gentile for in it, the righteousness of god. Is revealed through faith. And it's the righteousness of god, not the righteousness of a man. Not the righteousness of a creature, not the righteousness of the highest of the angels, not the righteousness of some divine ish, being that is between the angels and god which means is still infinitely, short of god.

And this is what second Corinthians 5 tells you. When you see by faith in the scripture jesus christ. On the cross. What you see is him, who knew no sin made to be sin. Why? Second Corinthians 5:21 says, god made him who knew no sin to be sin for us.

So that we might become the righteousness of The righteousness of god. In him. The righteousness of god through faith in him. Now, think about that many and think about that justification. And verse 16. Which of you have sinned enough. That the righteousness of jesus. Cannot stand for you. That the atonement.

The ransom, the redemption, the payment of the lord jesus christ. Would not immediately and completely and eternally blot out and wipe away all of your guilt. There is nothing. That you or i could have done, he's talking about a whole world. Of sinners and uncountable multitude of sinners, and the uncountable multitude of their sins.

And he's saying, look at the greatness. Of the justification that comes through jesus by comparison to the condemnation that came through Adam And that's the justification, that's the righteousness. The right standing before god that has offered to you in the lord jesus christ. Will you not have him by faith?

And receive him as the payment for your sin and all of the righteousness that you would ever need before God. And would you not just as we thought about last week about the certainty? Of the benefits that we have in christ. Would you not now? Worship god, from all of your heart at the abundance of the benefits.

That you have in the lord jesus christ. There's infinitely more justification in jesus christ. Then there was condemnation. And Adam. Well, in the last place. Uh, the grace of christ, and his goodness, and our In our place, not just Uh, good for those who deserve. Only punishment or mercy, for those who deserve only punishment, but also strength, for those who have only weakness goodness, for those who have only badness the grace, Uh super abounding by comparison to the offense verse 15 has justification super abounding by comparison to the condemnation verse 16.

And now his life Super abounding. By comparison to the death. It's been a hard week and a half or so. For those of us who pay attention, If you have, Any compassion at all. To think about the tens of thousands who have already perished. As a result of the earthquake in turkey, And Syria.

And the vast majority of them. Under the darkness of islam. You think about? The great danger to faithful churches. And the seven churches of asia minor. Do you know what area asia minor is? They basically. They surround the center. Of the earthquake. And the warning that the lampstand would be removed and churches that didn't remain faithful after the warning.

And the lampstand was removed and the darkness of islam came in. And 1500 years, 1400 years? After that, tens of thousands perished. And one fell swoop. And many. Still. Death. Death abounds. Not just the death in which they left this world. Because they left suddenly, but Being a descendant of Adam as we've been hearing.

Is a pandemic with a 100% mortality rate. We will all. Die. And we all came into this world, spiritually dead. That's the great thing. Because there are so many around us. Who. Are dead in their sins, and they will die. And if they do not receive the first resurrection, before they receive the first death.

Then they will. Suffer, the second death as well.

Verse 17 for if by the one man's offense. Death. Rained. Through the one. Much more. There's another one of those much mores. Much more. Those who receive. Abundance. There's another instance of that word abundance. Much more, those who receive abundance of grace,

and the gift of righteousness. Those who receive the things that we saw, in verse 15, the abundance of grace, and Jesus Christ.

And the thing that we saw in verse 16, the gift of righteousness of justification in Jesus Christ, but we're still not the object of the much. More. Much more will those who receive those things rain in life. Through the one Jesus Christ. Death reigned and it still does.

But those who receive who are in Christ, receive an abundance of grace and an abundance of righteousness. They receive spiritual. Resurrection at the moment of their new birth and death. No longer reigns over their souls. They receive perfection and completion of their sanctification at death. Sin. Already does not reign over the Christian but it will no longer exist for the Christian in the moment that he dies.

Aren't you Christian? Aren't you eager for your death? In some measure. Not that you should seek it. Not that you should long to be done with your service to the Lord in this world. It is. It is beneficial for the church that you are still here or you'll wouldn't be here.

And so, you being immortal until your work is done. You're not longing to be done with your service to Christ in this world. The, those things that you get to do trusting in him for the forgiveness of your sins, forgiving others, depending upon him in weakness suffering, patiently, things that will never happen again.

When you're done with sinning, and you're done with sinners. And when you're done with suffering, But aren't you eager? To be done with sin.

And so in Christ, you see how the reign of death has been obliterated, Because when you believed in Jesus Christ, You found that you were alive in him and that the spirit who gave you life in order that you would believe. Came and dwelt in you and began working the life of Christ out in you.

So that it was no longer even you who lived But Christ, who lives in you. And the life that you live, you live by faith and the son of God who loves you and gave himself for you death reign through Adam. But death is death is done in Christ.

He turns the moment of our new birth into a spiritual resurrection. He turns the moment of our death into the completion of our sanctification, And at the moment of his return will have physical resurrection as well, won't we? Truly death. A grave. Where is thy victory? Her death, whereas thy sting.

The one in whom you have received, abundance of grace, verse 15 and abundance of righteousness, verse 16, Has completely conquered death. In all these things he'll say. In a few chapters time, we are super conquerors. To use similar language with conquering. As he uses with the grace abounding. In verse 20 of this chapter.

And so, Christ's in Christ's life reigns infinitely more abundantly than death reigns in Adam. Except that's not. What the verse says is it. Because the verse doesn't say death reigned on the one hand in life reigns, and the other hand What does it say, rains? To what question with a who answered this time, the who isn't Jesus?

Although he does definitely rain. For if by the one man's offense, death reigned through the one much more Those who receive. Abundance of grace and the gift of righteousness, will reign. In life. Rain.

We reign. By living. By faith and him. We reign. By dominating our sin. He's going to say that in the next chapter sin is no longer master over you. Offer your body as slaves to god, all for the members of your self. And it's not just your bodies. It's all of who you are.

Every aspect of who you are as slaves to god for righteousness. Sin is not your master death is not your master. Satan can no longer hold you in bondage, through the fear of death. That's what hebrews talks about when it talks about, jesus destroying the power of him who had the power of death.

It talks about satan that using the fear of death. But we just heard that our death has no longer something to be afraid of. In many respects, it's something to be desired. To be done with sin and go into the immediate presence of the lord jesus christ. Not that my body, my soul would be unclothed but by my body but that it would be further clothed by christ with the hope and guarantee of a resurrected body later It's we who reign?

And the Infinite abounding of christ's life, in which we reign is actually shown in our sanctification. As we mour and more die unto sin, as we more and more live unto righteousness, and live unto god in righteousness. We show forth the infinity of the life of jesus. Think about him.

Who has so loved you. And displayed his glory, not only in the last day by the fury that he pours out non-sinners. But on the day of his crucifixion, by the fury that he endured for sinners. Shall you not display? The glory of his life, the glory of his love.

By killing your sin. Is there any sin in any of our lives? That is worth. Not showing. The kingship of jesus. And his victory. Over death. Start raining and living. By rejoicing in god. Outwardly, we are still wasting away. I am never going to get to dunk a basketball.

Well, a full-size basketball. And the ship has long sailed. Probably on anything approaching. There's just no amount of youth, you can regain even if you regain all of your health. Outwardly we are wasting away. You young people. By which, i mean anyone under 28. You don't know it yet.

But you have been dying since you were born. And pretty soon, your mind will go. Don't waste your mind. Use it. Use all of the neoplasticity that my son likes to talk about use all of your ability to learn things quickly that you still have. To learn as much as you can of god and his word and his world, that you may be useful in it as well.

Your strength is going to go use what strength you have now for your savior. Conquered conquer sin conquer death in the life of jesus christ. There's infinite life in him. You will never run out of the resources by which to kill sin and live unto God. Outwardly, we are wasting away from the first atom, but if we have, jesus christ by faith and his spirit is applying him to us inwardly, we will be renewed day by day.

And we can begin to enjoy eternal life already. Isn't that what he was describing at the beginning of the chapter? Rejoicing in the hope of the glory of god rejoicing in god himself. You see when you consider what Adam did and what happened to mankind? If you consider that just by itself, you think?

That was. And unimaginably significant event. An unimaginably great. Using the word to talk about quantity, not quality. Event. But the new take the first atom. And what he did and what happened through him. And put it next to the last atom. Our lord jesus. And what he did. And what has come to us through him?

How great? Is your savior? Infinitely abundantly unimaginably, great. Is your savior? And the benefits that you receiving him. How small Adam looks. Next to the last atom. Is a type of the one who has to come. But not like, Because jesus much more. Abounds.