

Monday, February 13, 2023 • Read Romans 5:15–17

Questions from the Scripture text: What is not like what else (v15)? What had one man done? What happened to many? What is the relationship between this event and the one related in the rest of the verse? What two things come to others? Through what Man? How much of these two things come? To how many others? What in v16 is not like what? What came from one offense? Resulting in what? But from what did the free gift come? Resulting in what? What had the one man done in v17? What reigned through him? How does this compare with what is in the second half of the verse? How much grace do these others receive? Along with what gift? Who reigns now? In what? Through Whom?

How is the first Adam's covenantal representation *unlike* the last Adam's? Romans 5:15–17 looks forward to the sermon in this week's midweek meeting. In these three verses of Holy Scripture, the Holy Spirit teaches us that **the goodness, righteousness, and life of Jesus are infinitely greater for those Who are in Him than the offense, condemnation, and death that were ours from the first Adam.**

“But.” Not all “buts” in the New Testament are the same, “*but*” the word that begins v15 is one of the stronger adversative conjunctions. We might be thinking, “here’s the catch.” *But* we’d be mistaken to think that the gospel is somehow less than we had begun to hope. In fact, in the three differences between Adam as type, and Christ as antitype, what we discover is that believers’ gain in Last Adam is infinitely greater than was our loss in the first Adam.

Christ's goodness infinitely greater than Adam's offense, v15. Adam's offense was the offense of a man. *But* “the gift of the grace of the one Man, Jesus Christ” is actually “the grace of God.” For, God Himself has become a man. When we receive from Christ, grace upon grace, we receive benefits through a man Who is a divine Person. And thus, it didn't just come to us; “much more” it “abounded” to us (v15, cf. “abundance” in v17).

Christ's justification infinitely greater than Adam's condemnation, v16. Just one offense was enough to condemn to Hell the whole multitude of humanity. So, take that guiltiness and multiply it by the number of offenses that Adam committed in his life. And then take that and add to it another multitude of offenses by every single one in Adam who had been chosen in Christ. And then take that and multiply it by the number of that multitude who had been chosen in Christ. What do you get? An unimaginable quantity. One that is always increasing (not unlike the American national debt at the time of writing), but still a quantity. How great, then, is the justification in Christ! Infinitely greater than the condemnation in Adam.

Christ's life infinitely greater than Adam's death, v17. We saw in v14 how death had reigned from Adam to Moses, and even until now. Since we sinned in Adam, when Adam sinned, and died with Adam when we sinned in him, we all come into this world spiritually dead. And we experience continually the reality of that spiritual death and physical death, throughout this life. Even believers, who are alive, fight to kill the spiritual death that remains in them from their former nature. Who shall win this battle? Christ! Since Christ's goodness is infinitely greater than Adam's offense, believers “receive *abundance* of grace.” Since Christ's justification is infinitely greater than Adam's condemnation, believers receive “*abundance*” [...] of the gift of righteousness.” Therefore, those who receive this “much more” [...] “reign in life” through the One, Jesus Christ, than death had ever reigned through the one Adam.

When/how do you feel guilt or death from Adam? How will you bring Christ's greater-ness to bear at those times?

Sample prayer: Father, thank You for giving us Your own beloved Son to be our last Adam. Grant that Your Spirit would constantly give us life from Him, to live and reign over the sin and death in us. And grant that Your Spirit would assure us from Your Word that You are doing so, we ask through Christ, AMEN!

Suggested songs: ARP32AB “What Blessedness” or TPH433 “Amazing Grace”

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Romans chapter 5 verses 15 through 17. These are the words of god. But the free gift is not like the offense. For 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 through those who receive, sorry much more, those who receive abundance of grace and the gift of righteousness, will reign in life.

Through the one. Jesus christ.

So far, the reading of God's inspired. And dinner and twerked.

So, we have three ways in which The last atom is not like the first atom. And what the last atom did is not like, what the first edited? This is a little bit surprising. Because verse 14 ended by reminding us that adam. The first Adam, it was a type of him who was to come and we heard In the family worship on this.

Um, Previously in romans and in the midweek, sermon that one of the reasons why Adam was a public person and god made a covenant within and with his posterity that would be us the ones who came From him. And after him who were in him for this covenant, one of the reasons God made a covenant with him that he would break.

That he would not keep that he would transgress in, which he would sin and deserve death. Was so that we having sinned in him in his sin, so we ate the forbidden fruit with him. And we having died with him in the day that he died, that was the day.

That we spiritually died, which is why we are conceived dead. We when we become an embryo, when we come to exist for the first time we're already dead.

Why? Because we died on the day that Adam ate the fruit, we sinned in him, we died with him death, spread to us all On that day, for we all send then, and that's why we all come into this world sinning now.

That the reason god made that covenant with him, who would do that and with us in him? Who would do that was so that we could see that when god makes a covenant with us in jesus christ, that what jesus does is counted for us as our doing it in him.

And what jesus gains is gained for us, So that it cannot be lost. It is as sure to be ours as surely as we came into this world. Spiritually dead and destined even for physical death dying. Uh, continuously as it were until we come. To die our soul being separated from our body.

So we heard, at the end of verse 14, that the first atom is a type still, is a type of him, who was to come. But before we get to, The ways that the two are similar in verses 18 and 19. He gives us these three different differences that are before us in verse 15, verse 16 and verse 17.

So the first difference we find in verse 15 but 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 many. That is to say.

That there is more goodness. In jesus, then there is offensiveness in adam. And there is more goodness in jesus than there is offensiveness in adam because jesus has not only a man He is also god, notice the imbalance in the comparison. The one by the one man's offense, many died.

Much more the grace of god and you think wait a minute. The grace of god. I thought we were talking about comparing the first atom with the last denim. The one man with the other man, How did the grace of god enter? With the grace of god entered. Because the last atom, Who is a true man?

Is however, a divine person. And added humanity to himself. So, yes it is. The gift by the grace of the one, man, as he goes on to say in verse 15, but before he tells us that it's the grace of the one, man, the identifies whose grace it is.

It is the grace of god. Jesus is god, and man. So, adam had enough offensiveness in himself for all of us. We send in him, we offended in him. And there was enough offense in the one thing that he did. Um, In order to condemn all of us, But jesus has infinitely more goodness in him.

Then Adam had a fence in him. Because jesus is god become, man. Do you see that? Now, listen again, as i read the comparison now that you've heard it explained a little bit, see and hear it in the text, but the free gift is not like the offense. First 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 so, the gift and the grace, Of christ's goodness. Counted for us in our justification and provided to us by the working of his spirit in our sanctification.

Much more it abounds. Because there is infinitely more goodness in jesus. Then there was offensiveness. And Adam so that's one way, they're not like not alike. Verse 16 second way. And the gift does not like that. Which came through the one who sinned For the judgment. Which came from one events, resulted in condemnation.

But the free gift. Which came from many offenses resulted in justification. So now it's not just as in verse 15, there is infinitely, more goodness in jesus than there was offensiveness and Adam. There is infinitely more righteousness justness, before god. Uh, in jesus, then there is guiltiness and condemnation in Adam.

So jesus having the righteousness of god himself now being expressed through his humanity. When god, the just judge makes a verdict upon Adam. He says, As guilty as a man can be. But when god of the just judge, Makes his verdict upon jesus. He says, As righteous. As god can be.

And so you have one offense by adam and it was enough to condemn us all. And then you think How many of us are there? And how many of offenses have each, one of the many of us committed And if that multitude times that multitude is multiplied by the offensiveness of atoms, one sin, Which was so offensive on behalf of all, who would come from him.

Now you have you know a great multitude times a great multitude times a great multitude, it's like unimaginable number cube. It's like trying to figure out the national debt. But the national debt is, A limited although rapidly increasing, quantity. And the offensiveness of adam, is a limited quantity. The guilt of Adam, is a limited quantity, the condemnation of atom, Is a limited quantity.

Now our sin is like the national debt because we keep doing it. So so the finite quantity. Continuously increases but it's still finite. The justness. The righteousness. Of jesus christ. Is an infinite. Quantity. So, it doesn't matter. Mean, it matters. But regardless of, that's a better way to say it.

Regardless of how many offenses we have committed. There is infinitely more. Justness in jesus. Then there was guiltiness in Adam. So infinitely more goodness in jesus than offensiveness in adam verse 15, infinitely more just nests in jesus than offensiveness. A righteousness in jesus and offensiveness and Adam. And the last comparison for 17, For if by the one man's offense, death reign through the one.

Much more. Those who receive abundance of grace. And the gift of righteousness. Will rain in life. Through the one jesus christ. So so he takes the goodness comparison and he says much more if they've received abundance of grace, Infinitely more goodness in jesus than there is an atom. And they have received the gift of righteousness, infinitely, more righteousness righteousness, justness, before god in jesus than there is guiltiness or offense.

Or condemnation rather in in adam. What will happen? Those who have jesus. Rain in life, much more. Than death reigned. Over those who are in the first Adam. So, the first Adam sinned and what happened? We already heard it in verses 12 through 14. Everyone that that can't comes into the world through him.

That come into the world dead and sin, why? They died on the day, they sinned on the day that animate, the fruit and atoms eating the scent. They died on the day that Adam ate the fruit as god's righteous punishment for Adam breaking the covenant in which God had said in the day you eat of it.

You shall surely die death, reigned over them. Apart from renewing, grace resurrecting grace, by the holy spirit, applying to us. Jesus Christ, death reigns over us. Not just through the fear of death that keeps us in bondage. The way hebrews 2 talks about the power that the devil has over us But even in everything we do.

Apart from grace, apart from faith. It is impossible to please. God, the flesh does not want to keep the law and that cannot keep the law. It does not love god. Death reigns. Overall, who are outside of christ. There is infinitely more life. In jesus. Then there was death from adam.

You see that comparison if by the one man's offense death reigned through the one? Much more. Those will reign in life. Through the one. Jesus christ. So, death reigned Through atom's offense over all of those who are in atom. But those who receive abundance of grace in Jesus, And those who receive the gift of righteousness in Jesus will much more reign in life.

Then death had reigned. Over then. In the first Adam. And so yes, Adam is a type of him who has to come. But as a type as a little picture. Of, as a covenant head, there's a public person who's in covenant with God and those who are in Adam were in covenant with God and he commits the sin and it has these huge effects. Is a type of Christ.

But he's a small. Comparison. He's the The initial part of a, how much more argument and you hear that in the passage right? Much more, much more Jesus is infinitely more. And so it's a lopsided comparison. Because there's infinitely more goodness in Jesus. To be counted for us and worked out in us.

Then there was offensiveness and Adam. And there is infinitely. More righteousness, justness, before God. And Jesus, then there was guiltiness and Adam. And there's infinitely more life in Jesus for us. That we reign, we rule over death. Yes, death is still Uh, Work in us, we have the remaining fleshliness from our former nature.

Our old dead self the old man. That is still at work in us. And yet life reigns and us through Jesus Christ and it will win this mortal combat that's fight. To the death, over our remaining sin, over our original dead nature. From Adam. Much more. Will we reign in life?

Through the one Jesus Christ. That's a praise God. It's a very lopsided comparison. Between the first Adam. And the last Adam, it's not like there's a two sides and the balance and which one will no. The Jesus side is infinitely. Heavier infinitely waitier. Infinitely more powerful, infinitely, more good infinitely.

More just infinitely more alive. Than all of the sad and miserable. Counterparts. From the first Adam. Praise be to Jesus Christ, our Lord. And to our God and Him. And may, he grant to us to live. And wonder. At who it is. Who is saved us. And how great then is this salvation?

With which he has saved us. Let's pray. Our Father. Our Father in Heaven. How we thank you and praise you. For your design for even. The design. Of how we would fall in the covenant of works through a federal head. And the picture that you have made Him to us of Jesus, our savior In the covenant of grace.

With Him the God man, as our federal head. And we pray that your spirit would continue blessing to us. The knowledge of these things from your word. That he'd continue conforming us. To the image of your son. That we would more and more enjoy. Assurance of faith. And, Mortification of sin and the fruit of the spirit walking in good works to honor you and enjoy you.

That we would more and more enjoy. All those things that we get. From your son. Our Lord. Jesus the last Adam. In whom there is infinitely more and infinitely better. Than we had lost and suffered. In the first item. And so, for the glory of Christ, we pray in the name of Christ.

Amen.