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Our gracious gardener heavenly Father how we thank you and praise you that you have not only Planned. Our redemption or adoption from before the world began? That you have announced to us your salvation in the lord, jesus christ. You have announced to us. Your power, your righteousness. Your life for us and him.

You have given us as promise now in christ, that which you Planned and we pray. Oh god. That you would Receive much glory. This evening is. People. By your spirit cry upon. Call upon your name, crying out to you. As our father. Joining our elder brother, the lord jesus.

And his ministry of intercession upheld by your spirit. Who both perfect. And adds his own intercession to our prayers. Pray for your blessing upon your word. Help us. Lord, for we come in the midst of the week. With all the difficulties and distractions that that adds. Both for preaching and for hearing.

But as we come always in. Our weakness always dependent upon your strength. We thank you. That, that is true for us now. We look to you for the ministry of your spirit. Which we ask in jesus name. Amen. Portion this evening is Romans 5 verses, 20 and 21. These are God's words.

Moreover, the law entered that the offense might abound But where sin abounded? Grace abounded much more. So that as sin reigned in death, Even so grace, might rain. Through righteousness. To eternal life. Through jesus christ. Our lord. So far the reading of god's inspired and And errant word. In this section, the second half of Romans chapter 5.

The lord has been Letting us into some of his wise counsel that will make the Apostle, at the end of the 11 chapters of x position explode with praise to god. For the depths of his wisdom. And how he does all things according to his own council and that includes among these They all things that he works according to the council of his will.

Um, He being good and intending and doing good, even through that which those who are evil intend evil and do evenly. As the. As joseph famously, put us to his brothers and Genesis 50. You intended it for evil, but god intended it for good. And so even the fall he is good and he intended for good.

And we, of course, Uh, intending for ourselves in our first father. Adam. We sinned in him and we fell with him. Uh but he's been dealing with that and how he uses even Adam's federal representation of us. To remind us and show us that jesus, the last atom is righteous and in his righteousness.

And in his atonement, he acted as a public person, he acted as our federal represented. So we know of a certain he that we were in Adam when he sinned and when he fell because we are sinning and we are dying. And so, the lord In the blessed parallel, then.

Applies that certainty. Now for all who are in christ through faith, That we may be certain that we are in him as he obeyed and we were in him as he died and atoned for our sins. And that is

the explanation, not only for the righteous standing into, which we have been brought, but for the new state of being able to do that, which is righteous.

Apart from christ. In the first Adam, we only ever intended sinfully And so we sin because we were sinners. And it was impossible for us to, please God. What not having faith. And only that, which proceeds from faith being righteous and whatever does not proceed from faith being sinful.

And so as we come now to verses 20 and 21 the close of the section, we discover That not only did god permit us to sin and die in the first Adam. So that christ would be much more glorified. That christ might be glorified by bringing us much more into righteousness and life as the last atom, then the first Adam ever brought us into Sinfulness and death.

But we find here the Super abounding. Then of that grace, that is ours in the lord jesus christ. And so in our passage this evening, just these two verses, we discover that every impulse of love towards god and obedience. To to his commandments shows that we are no longer under the reign of sin.

But that the believer is under, The reign of grace has entered a new age, a new empire. That is ruled by jesus christ. Our lord. So the first thing we see in verse 20, Is that the law increased? The offense. Moreover the law entered that the offense might abound.

There was purpose there. Uh, just as God, brought that which. Was righteous. On his part just as god is righteous, when satan himself sins and false and The third of the angels who sin and and fall and Following satan, not represented by satan, but Following. Him. And they all perish and god would have been righteous for all men to perish and Adam.

And yet the lord had the purpose of saving those who he had known in christ and whom he had determined that he would adopt and christ and conform to christ. And so, It's one of the things that puzzles people about the fall and yet we've learned One of the great purposes for it here.

Another thing that made puzzle us then is the law. Why would god give the law to people who couldn't keep it? And the answer is in part to increase their not keeping it. But in full, So that where they're not keeping it, they're sinning against god was increased by the entrance of the law.

Their righteousness in christ, through faith and christ would then be shown to be that much more great. And so it was intentional that the law increased the offense and it did it in three ways. First of all we are already sinners and Adam sending against the knowledge of god sinning against the knowledge of his character.

We have We have just in the shorter catechism class. Just now come to the 10th commandment and we've been seeing all the way through how the character of god Is the foundation, the basis? Of the law of god. And you can even tell that the way that 10 commandments specifically were given are showing that.

Yes, but they are showing that in a way that is specifically suited to sinners. How do we know that? Well, because most of the decalog most of the ten commandments are formed in the negative. Thou shalt not. We wouldn't need any thou shalt not, if we weren't sinning. And so the negative state the negative way, that it's worded, even rather than all of the thou shalt.

And, and you memorize that haven't you children as you've gone through it? About what does the first commandment require? What does the second commandment require? What does the

third commandment require and so forth that there are positive things that are required. As a application of who our god is, and what our god is like, To us as those who are made in his image and for him.

But it stated negatively It stated negatively and so when he introduces the ten commandments, Which are a perpetual law for mankind and the rest of the ceremonial law for israel as a church and the civil law for israel, as a state. The lord increases that against which Uh, the israelites sin that against which we all sin.

And so the law increased the offense in that we are now sending not just against the knowledge of god and his character but we're sitting very specifically against the specific commandments. The law increased, the offense also by provoking us to send more As the apostle is going to say in chapter 7, that he didn't really know what coveting was.

Until the law said you shall not covet and suddenly he wanted to do nothing but covet. Uh, that The law increases the offense because that's how sinners respond. To the law of god. Is we hear what god wants and the fact that god wants it Our sin responds to it by wanting all the more not to do what he says.

This is a horrible thing that comes out of your heart's children, not only with the law of god. But as god has given you first and the first part of your life, especially to interact with him, through your interaction with your parents and all those times. Where your mom or your dad has told you to do something and that sinful rebellion in your heart.

Having heard mom or dad say to do it. The one thing you are now determined to do was disobey mom and dad Or whatever. They told you not to do now, you were determined to do that. That's why what we call reverse psychology works. Because we are sinners. And in those two ways, then The law increasing the transgression, or the offense and those two ways.

It also The law increase the offense just by exposing. They exceeding sinfulness of sin. Which he also goes on to say, In verse 13. And 14. Of chapter 7. And so, one of the things that the law does is we saw in chapter 3 is that through the law, comes the knowledge of sin.

It is a good gift to wicked people. And one of the ways we show our wickedness, Is by responding to that, which is good from god. By being even more evil. Ourselves. But for believers, the increase of the offense, wasn't the ultimate purpose. Because the increase of the offense resulted in the super increase or the super abounding of grace.

But where sin abounded grace super abundant And i know it looks like because of the way it's translated that the word much more is Is a period. The What's translated for much more is appearing again from verse 15 and verse 17, but this is actually one word that he takes with the word for more or Or super.

Or hyper actually is is even closer. To to the original and the word for abandoned, mashing them together where the sin abounded god's grace for believers. Has super abundant and so the much more in verse 15, much more, the grace of god abounded to the many And verse 17, much more those who receive abundance of grace.

End of the gift of righteousness will reign in life. There's that much moreness. The greatness of our sin displays, the greatness of grace. Is your sin great? Yes, it is. Even as you were just now thinking weren't you about how often knowing that something was wrong, actually led to your wanting to do it more not that god was tempting.

You James once says, But god's good law, your sin, your sinfulness whether it is your only And whether it is your actual nature before you come to christ, And if you only ever desire sin in your heart, you may be schwerked that you are not in christ. But even after you are in christ and you desire to do the good thing, the good that you desire to do you keep on not doing and the evil thing that you hate you keep on doing, don't you?

And so it's that inner sinfulness that, that tempts, you desire. Uh, sinful desire. Uh, tempts us. And when our sinfulness tempts us and we desire, and then desire conceives and gives birth to actual transgressions, your sin is great. Whether you are a believer or an unbeliever, in fact, if you're a believer, you're sinning against grace, aren't you?

And so you can see even the sinfulness of sinning against god after he has brought you to faith and Jesus Christ. But if you are outside of Christ come to the Lord Jesus. That the greatness of your sin will show how much more his grace abounds to you. And if you are in the Lord Jesus Christ, Then you may take comfort.

Uh, can't you? You can take comfort. In the fact that as you more and more discover that you are sinful, You are even more. And even more discovering, that Jesus Christ is gracious, that he has suffered more for you that has crossed the new had ever realized before. Every new discovery of your sinfulness shows, you how much more he is persevering with you and outpatiently he persists with you by his spirit and how much more glorious.

That work will be, will have been when he completes it in the last day knowing that he who began the work will bring it into completion. Bring it onto completion. And then from the next chapter in Philippians, you realize that, as you work out, that salvation, which he is working, in you both to will and to work, there's more fear in there and there's more trembling as you discover more sin.

And yet there's more joy and more hope and more amazingment, that Jesus is working in you by his spirit. And that which we tremble more and more act in the greatness of our sin, we may tremble even more and even more At the greatness of the power of god which is at work in us in Jesus Christ.

And his faithfulness and his patients and much will our savior than be glorified.

Well, I think we will stop there and we'll take verse 21. Uh, next week. Desiring. Not that we would send more. Let that as god by his word which is living and active holds it up to us as a mirror and especially the righteous law of god, the royal law of god, the law of god that has now a law of liberty for us as he holds it up to us as a mirror and we see how exceedingly wicked are remaining sinful.

That sinfulness is we may say ah, But that mirror is also a scalpel. It is a living worked. That is sharper than any two-edged sort. And divides as you sticks it in not just between bone and marrow or soul and spirit, but it reveals the thoughts and intentions of our hearts And if you're unbeliever, it only reveals bad thoughts and bad intentions.

But if you're a believer and you love god and you love his Lord, you hate that you're sinning, you want to be done with it and rid of it, you say, oh, there's only one place that that can come from. Because that doesn't come from the first Adam. And it doesn't come from anyone who is in the first Adam?

That love forgot that love for his law even that painful love. Because I keep doing the things that I hate. That love came. From Christ. Who has loved god and has law perfectly. And has

died and risen again. So that one day. When his working me has done. I will love god and his law perfectly.

How much grace super abounds? Wherever sin abounds. Praise god, let's pray. Father, thank you. That having from all eternity. The perfectly beloved and glorious sun and whom you are. Well pleased as God from everlasting and two everlasting. That you gave him also to become a man. And whom you are just as well, please?

And who is just as beloved that having chosen us in him to make us like him. We may. Brings you and the sun and the spirit everlasting and super abounding glory. Have saved us. Such sinners as we are. And committing such sin as we do. Grant of God. That as your grace super abounds to us in christ.

That exceedingly, great. That exceedingly large number and exceedingly offensive wickedness. That is in us. Would be eradicated unto your glory. We ask. In jesus name. Amen.