



How can it be fair for Adam to sin and we be punished (or for we to sin and Christ be punished)? Pastor leads his family in today’s “Hopewell @Home” passage. Romans 5:12–21 prepares us for first portion of public worship on the coming Lord’s Day, showing that we are singing God’s thoughts after Him in “O Fountain of Unceasing Grace.” In these ten verses of Sacred Scripture, we marvel at Jesus’s obedience and the grace that comes to us as a gift thereby.

Tuesday, April 13, 2021 • Read Romans 5:12–21

Questions from the Scripture text: How did sin enter the world (v12)? What entered through sin? What had all men done (v12)? What was already in the world before it was given on Sinai (v13)? What happened to men from Adam to Moses, to show that the law was already in effect (v14)? When Adam’s offense and Jesus’ grace are in competition, which does v15 say “abounded”? How many offenses of Adam did it take to condemn us (17a)? From how many of our offenses did Jesus justify us (17b)? What kind of gift did v16 call this? How were many made sinners (19a)? How were many made righteous (19b)? When the law came to be written on stone and scroll, instead of only on hearts, what abounded (20)? But when Jesus came and was obedient in our place, what abounded even more than the offense of those sins? Whose kingly reigns are in competition in v21? What do each of these produce? Whom does v21 identify as having made this glorious difference?

Next week’s Call to Worship, Prayer for Help, Song of Adoration, and Prayer of Confession all come from Romans 5:12–21, so that we will see that we are singing God’s thoughts after Him with *O Fountain of Unceasing Grace*.

In this passage, we have one of Scripture’s great comparisons between the first Adam and the last Adam, our Lord Jesus Christ.

Some dislike the idea of Adam’s sin being counted against us. But the fact of the matter is that if we cannot be considered in our federal head, then this takes Jesus away from us. We are sinning and dying plenty for ourselves. How we ought to rejoice that there is a free gift of righteousness and eternal life for us in the obedience of Jesus Christ!

Some dislike the idea of Jesus being punished for the sins of others. But let them see that He willingly went. It is grace! It is a free gift! It is not some horror of injustice, but a mind-boggling quest of love and power!

And let all remember that apart from Jesus and His grace we are perishing. God’s law has always been on our hearts. There is no escape. One great purpose of His proceeding to give that law also in plain words was to intensify this urgency. How great is our offense against God!

And yet, it is precisely the gospel that enables us to say, “How great is my offense!” As we go through life, realizing this over and over again, we are not terrified to death, but rather more and more amazed at our eternal life.

Every time we say, “How great is my offense!” The Lord Jesus comes along in the gospel and says, “How greater is my grace!” There is no extent of the believer’s realization of his sin and death that Christ has not already answered with forgiveness and eternal life. For the believer, wherever sin abounds, grace has already abounded all the more!

How often are you amazed at your sin? Is it possible that not being amazed enough at it is keeping you from being as amazed at Jesus as you might otherwise have been?

Suggested songs: ARP51B “From My Sins, O Hide Thy Face” or TPH458 “O Fountain of Unceasing Grace”

For more Hopewell @Home devotionals, please visit bit.ly/harpcHAH

(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are welcome to listen to the audio recording, which you may find via tinysa.com/hopewellarp)

Romans chapter 5 verses 12 through 21, these are God’s words.

Therefore just does through one man sin entered the world and death through sin. And thus death spread to all men. Because all sinned. For until the law sin was in the world. But sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses even over those who had not sinned according to the likeness of the transgression of Adam.

Who was a type of him who was to come. But the free gift is not like the offense. First by the one’s offense many died. Much more the voice 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 sent.

For the judgment which came from one offense resulted in condemnation. But the free gift which came from many offenses resulted in justification. For left 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.

Therefore as through one man’s offense judgment came to all men resulting in condemnation. Even so through one man’s righteous act. The free gift came to all men. Resulting in justification of life. For us by one man’s obedience many were made sinners. So also by one man’s obedience. Many will be made righteous.

More over the law entered that the offense might abound. But where sin abounded grace abounded much more. So that a sin reigned in death. Even so grace might reign through righteousness to eternal life. Through Jesus Christ our Lord.

So far the reading of God’s inspired and inherent weren’t. This compares Adam as the first Adam. The father of humanity and in Christ as a second. Adam a last Adam. Who has the father or the beginning of a the new humanity. Law that’s important here, so I think what I’ll just do is

take you through the passage therefore just as through one man sin entered the world and death through sin.

So God had said in Genesis 2 the day that you eat of it you shall surely die, but this makes it clear there was no death before the fall. There's absolutely impossible. That there is an evolution of man. Or a. Sinning and dying or even not sinning and dying humanity before the fall.

Death entered through sin and death spread to all men. Because all sinned. We sinned in him we died in him we also sin like him. And die like him. From tell the law there, he's talking about the mosaic law the law giving through Moses sin was in the world.

But seeing is not imputed when there is no law. Nevertheless death reigned from Adam to Moses even over those who had not sinned according to the likeness of the transgression of Adam. So two very important things here one. Adam had a law that was given him. You shall not eat of the fruit of the tree of the knowledge of the good of good and evil you so not either the fruit of the tree that is in the midst of the garden.

And the fact that the penalty for that eating in the day that you eat of it you shall surely die was executed upon us. Shows that we were in Adam when he sinned that he sinned as our representative there are people who do not like that we may be federally represented in someone else and that their actions may be counted against us and that we may be counted in them as having done what they have done.

Is a very foolish thing to argue against first of all because God says here that that's what happened second of all if you were right that that cannot happen or is unjust to happen or wrong to happen you would take away from yourself the gospel. Because then you couldn't be in Jesus and he couldn't be your representative and his obedience and his righteousness would not be you having obeyed in him as well and you being righteous in him as well and you couldn't receive by grace the blessing that he deserves the reward that he deserves.

For his obedience. This is very important that we yield ourselves to submit ourselves to reconcile ourselves to the idea that we were in Adam. And we sinned in him and we died in him and with him. We did not eat. Methuselah did not eat. Seth did not eat. Kane and his line did not eat of the fruit of the tree that was in the midst of the garden, but they received the penalty now.

Jesus has given a different law. Jesus has given a command to die on the cross for us. We did not receive that command we cannot obey that command. And yet in him that obedience is counted for us. Notice that it is not the sacrifice or atonement of the cross that is being highlighted in our passage, it is the obedience of the cross.

That is being highlighted in our passage. And so even though in that obedience Christ does attend for us and the guilt and curse that we have from Adam is removed from us. What this passage is talking about is actually God's pleasure with Christ and the worthiness of Christ's obedience on the cross being applied to us.

That God rewards us as if we had been so obedient. Not just that we had kept the Ten Commandments. But as if we had obeyed his command to suffer an infinite amount of wrath for his glory. And for the good of his elect. And so when he rewards us he doesn't merely reward us as if we had kept you shall have no other gods before me and you shall not make unto yourself any graven image all the way through you shall not covet, he doesn't just reward us as if we had kept love the Lord your God with all your heart soul mind and strength and love your neighbor by yourself.

He rewards us. According to the worthiness of God the son. Who is infinity journal and unchangeable in his person. Having taken upon himself humanity so that he could take the form of a slave and die and die the death of the cross and suffer the wrath of God. Lord's day evening we considered from Philippians 2 verses 9 through 11 how one of the reasons that Jesus is given the name that is above every name is because of all of the things that our lovely to his father and all of the things that are pleasing to his father his being willing to offer himself on the cross for therefore the father loves me he said because I lay my life down.

What this passage is saying is that that is the obedience that is counted for us.

So one man's obedience. Makes the many righteous and that's the righteousness that has given us. So he could says that Adam was a type of him who was to come we were in Adam when Adam sinned we sinned in Adam and Adam earned death, we earned death and Adam.

Now. Users if you believe in Jesus, you are in Jesus and Jesus obeyed your obeying Jesus you receive what his obedience deserves but then he says the free gift does not like the offense so there's a way that that Jesus is like Adam and there's a way that Jesus is not like Adam.

For by the one man's offense many died much more the grace of God and the gift but a grace of the one man. Jesus Christ abandoned to money so. Jesus has done a so much bigger. Than what Adam did it could undo. What Adam did the gift does not like that which came through the one who sinned for the judgment came from one offense resulting in condemnation, but the free gift which came from many offenses.

He was saying he's saying Adam had this one offense in his disobedience to the tiny little command it's a tiny little command isn't it don't eat from this the fruit of this tree. Jesus is command was enormous. All of the offences of all of his people against the infinite glory of God.

And he was commanded to bear the wrath at that deserves. And so he says look at the obedience that Adam failed at now look at the obedience that Jesus succeeded at against the backdrop of all of those offenses, let okay, so let me read it again. The judgment which came from one offense resulted in condemnation, but the free gift which came from many offenses.

Resulted in justification, this is one of the answers by the way for why and. God is righteous and merciful even though some go to hell. To save others by the righteousness of Jesus. As bad as the infinite misery of hell is if you look at the comparison that's given us in verse 16, he's saying the blessedness of heaven is infinitely greater than the misery of hell.

What that means for me and for you is that as we try to independence upon the spirit bring our mind and heart in line with God's word here. We

should be much more. Looking forward to and grateful for anticipating the joy and the blessedness of what Jesus has earned for us.

Even then I. Being grateful for and looking back on with relief. Having been spared from the hell that we deserved by Jesus taking it from us. Because what he has earned for us. Now we're comparing infinities right but as much more. In its blessedness than what he has taken from us in its accursedness, so there's an emphasis in the gospel.

On how much greater Christ's obedience was at the cross than the obedience that Adam failed to render in the garden. Gave verse 17 for F by the one man's offense death reigned through the one. Much more those who received abundance of grace and of the gift of righteousness.

Will reign in life through the one Jesus Christ. So. Now he's instead of comparing blessedness and misery like I just was his comparing rain he's saying you can see how much death reigned everyone dies. I mean with like the exception of Enoch and Elijah. But death has a very strong track record of rain.

Now he says when you reign with Jesus and glory and even now as you are putting sin to death will you if we were going through Romans seriously, we would hear about that in the next chapter as you're putting as you're putting sin to death and offering yourself to God in Christ as slaves for righteousness and groaning with the with authority of Jesus over your own mortal body.

He says the way we rule and the glory with which we rule for unending ages with Jesus Christ is going to be way more even than death rules in this world we look around in this world we see things like war and we see things like terrorism and we see brutality of every kind in order to gain property and we see murder in the womb in abortion and we see spite and hatefulness which is another form of death rating in hearts and tongues.

Death really does rain in this world. Go great extent. But now he says we who receive abundance and grace and of the gift of righteousness will ruin more much more than death. We will range much more in life through the one who is Jesus Christ, therefore verse 18 as through one man's offense judgment came to all men resulting in condemnation.

Even so through one man's righteous act the free gift came to all men. Resulting in justification of life. We've already mentioned a few times here that what's being emphasized is Jesus's righteous act, but that's the way to defend against someone who when you tell them the gospels as well, why would I believe in a God who would do that to his son?

What's missing from that equation? This wasn't done to Christ over against his will. The father didn't take his son and say here, son. I force you to take their punishment. Jesus went willingly out of love for his father, it's not divine child abuse. From the father's standpoint, it's for the glory of his son we've just seen that recently, of course and Philippians chapter 2 to exalt his son.

And from the stands. Sun standpoint, it's for the glory of his father out of love for him. So it's not divine child abuse at all it's the most wonderful acts of love that have ever been the love of the Trinity bursting as it were into time and space the history.

And the greatest display in history that God has made of that okay, so even so through unmanned righteous act the free gift came to all men resulting in justification of life. For as one man's obedience many were made sinners, so also by one man's obedience many will be made righteous.

Moreover the law entered that the offense might abound so already had God's word written on our hearts. God's law written on our hearts chapter one chapter two made that clear and God gives the law to make sin appear to be what it is exceedingly sinful and to provoke it to sending even more and hear about that in chapter seven if we were going straight through Romans so the law entered that the offense might abound think about how great is the guilt.

Not only are sinners guilty in Adam but they're guilty in themselves forever one of their sins and the law came and because they were sinners we responded to the law, how do we respond to the law in ourselves not in the spirit by God's grace by sinning more and so he says God gives the loss of the offense might have been but what happened to that offense for those who were in Jesus.

Do you see how the increase of our offenses actually increases the value of Jesus's obedience at the cross? So what a marvelous thing has been done. Now, it would be fleshly and wicked to say, oh well that I'll send more to increase Jesus's obedience. That is the kind of reasoning of the devil not of a converted person.

Those thoughts will arise in your flesh because you're still centering the horizon my flesh because I'm so sinner you beat them down with love to God and obedience to him. So, I'm not being conformed to a mind that things like that thinks like that. I'm being conformed to Christ and the mind of Christ so I don't disobey more to increase his obedience.

I obey more because he's the one that I'm being made to be like, Okay, we're over the law entered that the offense might abound but we're sitting abounded much more so that his sin reigned in death. Even so grace might rain through righteousness unto eternal life. Through Jesus Christ our Lord.

And of course it emphasizes again at the end that is all unto the glory. Of our Lord Jesus Christ. So we need to cling to Christ and his obedience as righteousness alone. Think about the obedience of Jesus at the cross offering himself for all of those sins. Isn't it utterly ridiculous to think that we could take Jesus as obedience that is full of all those infinities and that our any of our obediences which are all mixed with sin anyway in this life.

And we could add to the worthiness of Christ. So guard your heart and mind against thinking that you can make up to God for when you've been doing badly. Just come clean to him. Rejoice over Christ's atonement for you. Rejoice that he is your new Adam and ask him by the

righteousness of Christ by the death of Christ by the resurrection of Christ to keep making you more like your Adam.

Your federal head your savior. Our Lord Jesus. Don't give in to the idea that repentance is going to come by making up for things to God. Okay, let's pray. Our Father will thank you for this portion of your word, we thank you that. We get to have the privilege of considering it together as a family.

There are. So many things that we have touched on here that. Would be wonderful to sit and think about more and meditate upon we thank you that we will have indeed all eternity to do so without ever getting bored without ever exhausting the material of the glory of your son.

And we pray that you would that you would help us to meditate upon him and what he has done for us in the rest of this day and that your spirit would keep blessing to us this passage and conforming us to his image pray for each of my children and for their children and for generations to come that indeed the obedience that Christ has offered at the cross would be there worthiness their righteousness their delight all their hope.

Unto the praise and glory of their Lord Jesus in his name also we ask it amen.