

Romans 5

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[0 : 00] So if we turn back to Romans chapter 5, and I want to look tonight at verse 19. Romans 5 and verse 19.

For just as through the disobedience of the one man the many were made sinners, so also through the obedience of the one man the many will be made righteous.

In Paul's letter to Romans the big question he is asking here is, how can man be right with God?

How can an ordinary person stand in a right relationship with a holy God? In chapters 1 to 3, Paul outlines God's judgment on sin for the Gentiles.

Those who did not have God's revelation of truth, but also God's judgment on the Jews who had been given God's revelation of the truth in the Old Testament.

[1 : 07] So that he can declare in chapter 3 and verse 10 that no one is righteous before God. And he goes on in verses 21 to 26 of chapter 3 to explain that righteousness comes through Christ and through Christ alone.

In chapter 4 he illustrates the fact of justification by faith through using Abraham as an example. Abraham who was born before God's word. Abraham who was born before the law was ever revealed to people.

And God's word tells us that Abraham believed God's word and it was credited or it was imputed to him as righteousness.

Abraham was justified by God by believing in God's promises. And here we have in chapter 5, Paul in essence is digging deeper and getting down to the foundations of how justification comes about.

And in the first part of the chapter, verses 1 to 11, he speaks at length and very clearly about being reconciled and having peace with God through our Lord Jesus Christ.

[2 : 25] And in verses 12 to 21, he's expounding the doctrine further by comparing the works of two men, Adam and Jesus.

And he contrasts the two of them right through this section and including our own verse, verse 19. Just as through the disobedience of the one man, that is Adam, the many were made sinners, so also through the obedience of the one man, the many were made righteous.

So I want to look first of all at the two men that we have outlined in this chapter before us. Two men who are contrasted, who are compared and contrasted with one another.

First of all we have Adam, the first man that ever was. And second, we have Jesus. So if we think about Adam first, just who exactly was Adam?

He was the first man who was ever in the world. He wasn't born in the way that we were born, but he was created by God. And he was created and placed in a perfect world.

[3 : 37] A world that God could look upon and declare at the end of creation that the world was very good. And Adam was actually placed in a particular place in this world.

He was put into a garden that he'd been prepared for him. A place of order. And a place where he met with God daily. God came and met with Adam each and every day.

He was provided in that garden with all the food that he required. There was plenty of fruit on the trees for him to eat. And God provided him with companionship by giving him a wife.

God gave him work to do. He was a gardener. He was there to till the ground. So Adam was living in a place where his spiritual, his physical and his social needs were met in full.

In short, Adam had everything that he required for a perfect life. On the other hand, Jesus was equally.

[4 : 39] He was not born in the way that we were born. Scripture tells us that he is the eternally begotten son of God. As to his human nature, that came to him through the power of the Spirit.

And he was born into this earth. The son of Joseph and Mary. But unlike Adam, he wasn't born into that perfect world. He was born into a world that was full of sin.

And was full of evil. In his early days, his parents had to flee to stop him being slaughtered by Herod, who was determined not to have another king reign in the place of Herod himself.

In fact, throughout his life, Jesus could say that he had no place to lay his head. There was no garden for him to live in.

He wandered from one place to another. And yet, in the midst of all that, Jesus had continual fellowship with God. He suffered all the things that we suffer as human beings.

[5 : 50] But he had unbroken fellowship with his Father, the living God. Like us, Jesus would get hungry. Like us, Jesus would get lonely. Like us, Jesus had to work.

And his work was toil. He had to labour by the sweat of his brow in order to make his living. So Jesus, unlike Adam, had his human needs far from met while he was here on the earth.

That was the situation into which each of them was born. Let's have a look at what they did in the midst of temptation. Adam was tempted in the midst of beauty and of fullness.

He had been given everything that he required by God. And yet, in the midst of that, he chose to reject God's word. He denied his senses nothing when he saw that fruit and saw that it was beautiful to look at and would be good to eat.

He took it and he ate it. And in so doing, he brought a curse upon the earth. He erupted relations between himself and God and between himself and his wife.

[7 : 08] And the outworkings of Adam's action quickly became clear. He had his sons, Cain and Abel.

And before long, Cain had come to murder Abel. He saw Abel spilt blood upon the ground. He saw the evil that brought judgment and that would bring eternal judgment into action.

So Adam himself had died spiritually that day when he rebelled against God's word. And ultimately, he also died physically. He gave in to the temptation that came from the devil.

At the end of all that, we just need to ask ourselves, you know, if you had Adam standing in front of you, what would you say? Why, Adam?

Why did you do such a thing? Why did you ruin everything for everyone who had ever come into this world? Why indeed were you the ruin of the human race?

[8 : 16] And the why? At the end of the day, the only answer is this. Adam sought to stand in the place of God. He believed the lie of the devil that he would become as God himself.

Jesus, on the other hand, came to this barren and difficult earth. And when he was tempted, it wasn't in a garden where all provision was made, but he was tempted in the wilderness.

And he was tempted, not on a full stomach, but on an empty one, after he had fasted for 40 days. He was left alone by God at that time, by the Spirit, to be tempted.

And yet, when he came to be tempted, instead of rejecting God's word, he resisted the devil with God's word. Instead of giving in to temptation and not denying his senses, Jesus himself made self-denial as a way of life.

And ultimately he died, like Adam. But unlike Adam, he rose from the dead. And that was because Jesus came, not to stand in the place of God himself, but to stand in the place of man.

[9 : 34] Adam was a man who wanted to become God. But Jesus was God, who was more than happy to become man. And the consequences of each of their actions.

We can see in our secondary reading from 12 through to 21, a number of consequences from Adam. Verse 12 tells us that he brought sin and death into the world.

Verse 16, one sin brought judgment and condemnation. Verse 17, by his trespass, death reigned. Verse 18, that trespass brought condemnation.

Verse 19, his disobedience caused many to become sinners. And in verse 21, sin reigned in death.

On the other hand, we see in these verses the contrast with Jesus. In verse 16, the gift of Christ brought justification. In verse 17, his followers reign in life through Christ Jesus.

[10 : 46] In verse 18, one act of justification, of righteousness, was justification that brings life. Verse 19, the obedience of Christ, of the one man.

By through his obedience, the many will be made righteous. And in verse 21, grace reigns through righteousness to bring eternal life.

Two very different outcomes from their actions. Two very different sets of consequences. And the word tells us that there are two peoples that go with each of them.

Those who suffer under the consequences of Adam's action. And those who have the blessings that come through Jesus' action. So we have two men, first of all.

And our second one is two peoples. We see, first of all, Adam's people. Verse 12. Just as sin entered the world through one man, and death through sin.

[11 : 51] And in this way, death came to all men because of all sin. Death came to all men. Men, women, boys and girls. Spiritual death came to each and every one of us.

And physical death awaits each and every one of us because of the sin of Adam. Verse 15. It tells us the many died by the trespass of the one man.

And death reigned through the one man. In verse 17. Verse 18 tells us that all men are condemned as a result of Adam's action.

Death is very much at the heart of what he did, the consequences of his actions. But in Christ we see in verse 17. That the recipients of Christ's grace reign in life through Christ himself.

In verse 18. We see that his single act of righteousness was justification that brings life to all men. What a contrast with what Adam was doing.

[13 : 03] And we have similar words in 1 Corinthians 15 verses 22 and 23. For as in Adam all die, so in Christ all will be made alive.

But each in his own turn. Christ the firstfruits. Then when he comes, those who belong to him. Stating clearly that Christ has a people.

This isn't just folk who happen to follow Christ. And now that Christ has died and gone. But these are people who actually belong to him. It's not just an allegiance.

Later on in the same chapter. Verses 47 and 48 to 1 Corinthians 15. It says, The first man was of the dust of the earth.

The second man from heaven. As was the earthly man, so are those who are of the earth. And as is the man from heaven, so also are those who are of heaven.

[14 : 01] Those who are born again by the Spirit of God.

Have the same characteristics. They take on the characteristics of the one with whom they are identifying. The Lord Jesus Christ.

Paul, in carrying on in verse, in chapter 6 of Romans. Just beyond the text we are reading.

Speeds clearly in verse 8. Now if we died in Christ. If we died with Christ. We believe that we will also live with him. A very strong identification of his people with Christ.

Dying with him upon the cross. And living with him as a result. And being alive to God in verse 11. Verse 11, sorry.

[15 : 07] In the same way, count yourselves dead to sin. But alive to God in Christ Jesus. Each of these two men has his own people. Adam has a people.

Who are condemned. Who are living in their sins. Who will all die. Jesus has his own people. For whom he died. And those whom he justified.

Those who belong to him. As a result of his single action of righteousness. His single action of obedience. We have two peoples there.

And we have two covenant heads. In Adam. And in Christ. As I mentioned a minute ago. We're not just talking about. A loose affiliation of people.

Who happen to be following one person or another. But they are those who bear the characteristics. Of their representative. And not only that. But they bear the legal standing.

[16 : 08] Of their representative as well. Salvation. Salvation. When it's been described to you. Has been talked of as something. Not only singular. But federal. Where one man.

Represents. His people. Represents. A great mass. Of people. Verse 14. Nevertheless. Death of the reign.

From time of Adam. To the time of Moses. Even over those who did not sin. By breaking a command. As did Adam. Who was a pattern. Of the one to come.

Adam was a pattern. Or a type. Indeed. Of the Lord Jesus Christ. Who was. To come as the second Adam. To undo the damage.

That the first Adam had done. But Adam. In doing that. He was representing. His people. And we see that.

[17 : 04] In Adam. The many are made sinners. As we are seeing. In our verse. Verse 19. And that. Has come about. Because of the disobedience.

Of Adam. Of that one man. Adam. Had the law of God. Upon his heart. But he failed. To keep it. And God. Had given him.

His law. He had shown him. What was right. And he had the ability. To keep that law. And yet. He decided. To be disobedient. To rebel.

And through. His disobedience. The many. Are made. Sorry. Through his disobedience. The many.

Were made sinners. Now it's an interesting term. This word. This concept. That we have. In scripture. Being made. Sinners. Apparently.

- [17 : 59] In the. In the Greek. That term. Made. Means. To be put. In the category of. So. Our verse. Would read. The many. Were put.
- In the category. Of sinners. Because it was being judged. Adam. Was being judged. Against the law. And we similarly. Are judged. Against the law.
- And when we stand. Against the law. The law. Can basically. Say. Whether we are righteous. Or whether we are sinners. And anyone. Who is righteous. Is put into the category.
- Of righteous. And anyone. Who is a sinner. Is put into. The category. Of sinner. And as we know. Adam. Is sinned. And therefore. He fell. And was put into.
- That category. Of sinner. And then everyone. Consequently. Who came after him. Simply failed. To fulfill the law. It wouldn't be long. Into any individual life.
- [18 : 54] Before an obvious. External sin. Showed that sin. Was internal. In their life. And the law. Each time. Would say. Category. Sinners.
- Category. Sinners. Each and every individual. Going into that. To the point. That the law. Was crying out. Who will fulfill me? Who will pay the penalty. For all this sin?
- Adam's people. Adam's seat. Could not do that. But in Jesus. We have. A very different thing. Because Jesus. Is the covenant head.
- Of his people. We have. Through the obedience. Of Jesus. The many. Being made righteous. Again. That term. Made.
- Put into the category. Of the righteous. And that came about. Through Jesus. Obedience. Jesus. Jesus. First of all. Fulfilled. The law of God.
- [19 : 51] That law. That Adam. Had failed. To fulfill. That law. That Adam. Had rebelled against. Jesus. Was able. To fulfill. Right then.
- Into his very depths. And all its intensity. He was able. To fulfill. And then. Secondly. He paid the penalty. Of sin. That had been associated.
- With the breaking. Of the law. And as a result. He himself. Was firmly. And clearly. In the category. Of the righteous. And unlike the law.
- Crying out. Saying. Who will fulfill me. Jesus. While he was dying. On the cross. Was able to say. It is. Finished. He had fulfilled.
- The law. And he had paid. The penalty. That was due. To all his people. He had paid. For their sins. It is. Finished. There is an interesting.
- [20 : 48] Use here. In these verses. Of the terms. All. And many. And it is easy. To ask the question. So. Did Jesus die. For all people.
- So that each. And every one. In the whole world. Would be saved. No matter. What kind. Of a life. They would be living. And indeed. There are those. Who look at.
- Such. Verses. That. And would grasp. On to that. As some kind of hope. That indeed. Everybody. Will be saved. But. That is to ignore. The clear teaching.
- Of what we have. In Romans. Paul spent. Those first three chapters. Showing that indeed. Each and every one of us. Was condemned. And that the only way.
- That anyone. Could be right. With God. Was through. Justification. By faith. And he used Abraham. As that example. And if we look.
- [21 : 42] In verse 18. And where it says. Consequently. Just as the result. Of one trespass. Was condemnation. For all men. So also. The result. Of one act. Of righteousness.
- Was justification. That brings life. For all men. The first thing. We can say. Is that. Paul wasn't literally. Meaning. Each and every.

Single. Man. Because the one. Clear exception. To that. Is Jesus himself. The man. Who himself. Was perfect.

And pure. And holy. And the commentators. Say that really. What. Paul is saying. Here. Is that all of those. Who are connected. With Adam. Were condemned.

And all those. Who are connected. With Adam. Are given life. Life. And. Going back to. That chapter. First. Corinthians.

[22 : 36] 15. We see that. In verses. 22. And 23. For as in Adam. All die. So in Christ. All will be made alive.

We have the two. Alls there. The next verse. For each. In his own turn. Christ. The first. Routes. Then. When he comes. Those who belong to him. In essence.

Paul. Is giving a further. Explanation. In relation. To his use. Of the word. All. In verse 22. It's all those. Who belong to Christ.

And we have the same. Context here. All those. Who. Follow Christ. Will be made. Righteous. All those.

Who turn away. From their sins. Will be saved. It will not be literally. Every person. On the earth. So we have. Two men. With two peoples.

[23 : 33] Who are. Who are. Two covenant heads. And lastly. We have two choices. Each and every one of us. Our first choice is. Do we stay.

With Adam's offspring. Our second choice is. Do we come. To Christ. The first objection. That many people. Have. Is to say. Well why.

Should I. Be tired. With the sin. Of Adam. The first point. I would say. In response. On that. Is simply this. That God. Being the creator. Had.

Yes. creator's rights over the earth and over his creation he was free to set the terms of the covenant that he put before Adam and he was free to put whatever restrictions or whatever punishments upon that covenant that he felt appropriate and secondly if Adam's sin is not imputed to you as many would like to be the case then the simple answer I would give to you there is how can Christ save you if you are not covered by Adam's sin Christ can't save you because if Adam's sin wasn't credited to everyone else so that everybody was put in the category of a sinner then Christ himself couldn't possibly save everyone whom he came to save and if you have in your own mind that you yourself do not belong to Adam's sin then you will stay outside of God's grace until you do recognise that you yourself are a sinner a second objection that many people have is that Christ simply can't forgive their sin they've got their own category there isn't just simply sinner and righteous but they've got their own special category of terrible sin or unforgivable sin and I think we need to fonder and we need to think on these points we can think of people who are indeed dreadful sinners within recent history looking back to the second world war

Hitler, Stalin were all terrible people in terms of the appalling consequences of their actions not only in their own lives but in the lives of millions and indeed hundreds of millions of people now throughout the world most people would say they thoroughly deserve eternal punishment men like that it's surprising when we think today of how many people will not believe in Christ and who will say that they are atheists and yet they're quite happy to use the illustration when some evil person dies they say well I hope they rot in hell forever or they burn in hell forever if you think of these really evil people we think how shocking and bad they were but then when we think further about it who would hold the ultimate responsibility for the sin of Hitler and the sin of Stalin and men like that and many other evil people down through the ages we have to pin it all ultimately upon Adam if he had not sinned there would have been no sinners on this earth and Adam himself had an appalling responsibility even with his own lifetime when God was gracious and allowed him to live many hundreds of years he was able to see the world slide into the same kind of disastrous ruin that we could see around us today and was present in the 20th century with men fighting and murdering and killing one another constantly

[27 : 25] Adam we can say is ultimately responsible for all of that sin and yet we have very good reason to believe that Adam himself trusted in God's promises and therefore was trusting in the Christ who was to come in Genesis 3 and 20 it says he called his wife Eve because she would become the mother of all living after God had promised that from Eve would come a seed who would overturn the works of the devil so Adam himself was able to look in faith and the very fact that Abel was able to sacrifice in the way that God wanted him to tells us that Adam and Eve taught Abel how to come to God in a world that was marred by sin now if Christ could forgive Adam's sin and all the appalling consequences that fall from that

Christ can therefore forgive the sin of any individual no matter how bad their sin might be so if you've got it in your own head that he can't forgive your sin there's nothing in the realm of humility in that but rather it is a form of arrogance that you have within your own heart and in your own head Adam is responsible for everything and yet God in his mercy has saved him and God in his mercy can save each and every one of us here just think of all the words that are associated with Adam's people sin, death, judgment, condemnation, disobedience and think of the words that are associated with Jesus and his people grace, gift, justification, righteousness obedience and eternal life we started by reminding ourselves of Paul's big question how can a man, how can a woman, how can a boy how can a girl be righteous how can a girl be righteous how can a girl be right in his presence and the simple truth is that it can be through Christ because by his obedience he is able to make the many righteous righteous before God not with the righteousness that Adam had when he was created but with the righteousness that Christ has that perfect righteousness of the one who is both God and man the one who died on a cross to pay for our sins and that righteousness is there for each and every one so that you can be moved from that category of sinner and placed in the category of the righteous not because of your own righteousness but because of that of Christ and when you match

Christ's righteousness to the law everything is paid for everything is fulfilled and we have the marvellous promise in verse 21 that while grace reigns then we also reign with Jesus Christ so that just as we reigned in death so also grace might reign through righteousness to bring eternal life through Jesus Christ our Lord do you want to die in your sins or do you want to reign with Christ in righteousness we have those choices before us and each and every one of us should call upon Christ to give us the grace to exercise faith in him let us so Lord come beautifully I want this and then we will sow good yes so in as you may and to in