

Jesus... the Son of Adam

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[0 : 00] the cap off the water bottle, it'll spill it. No. But I need to dry out my Bible.

Get your Bibles with me, please, and turn to Luke chapter 3. Third chapter of Luke. Luke gives us, we looked in chapter 3, the beginning of chapter 3, we saw the beginning of John the Baptist and his ministry and his preaching, and now we come to actually a transition point here in chapter 3. Reasons to be certain. Reasons to be certain about the gospel. As Luke has given us detail after detail that explain to us who Jesus is and where he came from.

May we be encouraged, may we be challenged, may we be comforted by this message. We pray in Christ's name. Amen.

Please be seated. We've got Jesus' family tree basically here.

[1 : 32] Do you know your family tree? Have you traced your ancestry? You can go on these places, you know, traceyourlineage.com or, you know, how far back can you go?

My family, the only thing I can prove about my family, I met my great grandmother, who was a full-blooded Cherokee.

And I traced her lineage, I went online, went to the census, you know, and traced names. I traced her back into the early 1800s. Strangely, all of her ancestors came from Oklahoma.

I wonder why. Oh yeah, Cherokee. So it's interesting, you know, it's interesting. I'm more important to some than to others.

my good buddy that I had back in California, my best man at our wedding, was full Greek. And it was a blast to be around his family.

[2 : 40] His Greek dad, his Greek mom, his Greek aunts and uncles, and a Greek wedding, we did a Greek wedding, it was really fun. So, you know, those that can have that kind of heritage, I think it's kind of fun to know that.

when I look at all of mine, I'm pretty much what you'd call an American mutt. A little bit of this, a little bit of that, a little bit of that, pretty much American, just a lot of everything.

For Jesus, though, for Jesus, his family tree establishes his physical, legal claim as Messiah, as the king.

It's very important. The Messiah, the king, was the promised physical seed of David.

David would have a son from his own body, Samuel said, who will sit on his throne forever. And then Luke shows us even more.

[3 : 48] He traces Jesus all the way back to Adam because Genesis 3 promises that the Messiah, not the term Messiah, but that one, the seed of the woman, remember this, Genesis 3, the seed of the woman, Eve, would crush the head of the serpent.

It would be a physical descendant from Eve, and that's what Luke shows us. That Jesus has a physical descent all the way from Eve.

So, Luke also presents us with a mystery because what he shows us here is why we need a Savior who is both son of God and son of Adam.

In the lineage, he shows us that he is the son of Adam, is traced all the way back to Adam. But in his baptism, he shows us that he's also the son of God as the voice from heaven says, you are my beloved son.

So, he's both. So, that's a mystery. How can he be son of God and son of man? And yet, that's the mystery. Not only is that the mystery, that solves our dilemma because there's no other man that could save us but one who is a son of God and a son of man.

[5 : 26] So, I want you to look at the opening. Look at verses 21, 22, this baptism. Luke opens with a picture, a portrait, an illustration of the Trinity.

Here, we see Father, Son, and Holy Spirit all together. Notice that. We see Jesus being baptized, verse 21. As he's praying, the heavens are opened and what happens? The Holy Spirit descends upon him in bodily form like a dove and a voice comes from heaven, you are my beloved son. We have Father, Son, Holy Spirit working together at the same time. Now, in the early centuries, the church was trying to figure out, you know, in terms of Jewish theology and understanding, God is one.

The Old Testament makes it clear, God is one. They never conceived of a Trinity, although the roots of it are there. You know, even in Genesis account, we, right, will make man in our image. There was a sense of God's plurality. But here, how does the Father, Son, Holy Spirit, and some thought, and Rick has taught us about this a little bit in his series on the Trinity that there was a modal, you know, some believe that, well, sometimes he's Father, sometimes he's Son, sometimes he's Spirit.

[6 : 46] Well, the illustration of his baptism proves that's not true at all because all three are acting at the same time, independently. We see the Spirit is actually seen in bodily form.

Right? So we have a visible demonstration of the Holy Spirit who is unseen and yet he appears in bodily form. We hear the Father's voice is heard. So we have not only visual but audible testimony. And then, of course, they're acting upon the Son who has just been baptized and is now praying. The significance of this is not just that it shows us the nature of the triune God who is three in one, which, who can explain that?

Well, we'll let Rick try to explain that a couple of weeks. He'll be, he'll be explaining that for us better. He's working very hard at that.

Not only does it show us that, but the other thing it's showing us here is that each person of the Trinity is fully engaged and invested in our salvation because here comes Jesus and here comes the Father who is pleased.

[8 : 01] Here comes the Holy Spirit who is empowering and anointing. In other words, it's not just Jesus our Savior. The Father is our Savior. The Spirit is our Savior. Jesus is our Savior. The whole Trinity is working, loving us.

The Father who plans salvation, who sends his Son, who tells his Son, right? The Son who becomes flesh, who accomplishes salvation, and fulfills all the promises of the Old Testament. And then the Holy Spirit who comes empowering Jesus, anointing him, but also the one who empowers us and applies salvation to us.

Our salvation is a result of the Father's planning, the Son's accomplishment, and the Holy Spirit's application of it to us. It's wonderful. The whole Trinity loves us.

Jesus. Okay? So let's get to the main point, though, of what Luke is presenting. He presents his main point in a paradox, where he presents to us Jesus, who is Son of God and Son of Adam.

[9 : 14] And again, I believe Luke is giving us not only an orderly account as he told us he would write his gospel in an orderly way, but his purpose was that we might have certainty about the gospel.

So I think, once again, he's giving us information that gives us, that bolsters our faith a little bit more. He's giving us certainty about who Jesus really is, this mystery.

And why is that important for us? Why do we need this? It's not just informational, but it's encouragement to us, because what Luke is showing, I believe, is why we need a Savior who is both Son of God and Son of Man.

Why we need a Savior who is not just a man, but also Son of God, who's not just the Son of God, but also must be Son of Adam.

And so he gives us this mystery in this passage. So why do we need it? Two reasons. One, at his baptism, we need a man who's fully the Son of God, fully righteous, fully pure.

[10 : 25] doing the will of the Father. And then secondly, we see in his birth family, in the genealogy, we see that we need a man who's genuinely, fully human and can represent us as our substitute.

So he gives us both sides, somebody holy, but somebody who's an actual man, who's truly a man, who has lived and breathed and experienced everything that we have experienced, yet without sin. And there's no man on earth that could have done that unless he was born of a virgin and was holy already. So let's look at this.

First of all, we'll look at his baptism in verses 21, 22. His baptism shows us that he is the righteous Son of God. Right? The Father says, you are my Son. And then the Father says, in whom I'm well pleased.

So his baptism shows us not only that he's the righteous Son of God, but as that righteous Son of God, he is doing the will of the Father. He's pleasing the Father.

[11 : 38] He's doing the will of his Father. And at the same time, the Holy Spirit comes down, right, and anoints him. He is Messiah. Every king of Israel was anointed.

So when Saul was chosen, Samuel went out and anointed him, right? When David was chosen, remember?

He went through all the sons of Jesse, finally got to the run of the liver. Liver. Litter? Liver? I don't know. Little Davey anointed him. Here's Jesus being anointed as the king.

He's anointed with the spirit coming upon him. So let's break this down. First of all, the baptism, verse 21.

Note that Jesus comes along with everybody else. He comes with all the people. Verse 21, when all the people were baptized, Jesus also was baptized.

[12 : 40] In other words, he's numbered with the transgressors. He comes with all the other sinners. Remember that this is a baptism for repentance unto forgiveness, right?

So why does Jesus come for this baptism of repentance unto forgiveness? Jesus does not need forgiveness.

Why does Jesus? Now, Luke doesn't tell us. Matthew tells us before Jesus was baptized.

Remember, he came and John said, no, no, you need to baptize me, not me.

You know, it should be the other way around. Remember? I'm not even worthy to unstrap your sandal, right? And then Jesus, remember what does Jesus say? Permit it to fulfill righteousness.

Something about righteousness. How does that fulfill righteousness? To come as a, like, one of the sinners.

[13 : 43] What does that mean? Well, Jesus is identifying with all the sinners, okay. What does that mean? Well, let's look at the next part, verse 22. Well, as he's praying, at the end of verse 21, as he's praying, right, then the heavens are open.

So he was already baptized. Apparently, he's coming out of the water, right? And then the heavens open. And interesting, while all others come to John are being baptized, it's a baptism of repentance unto forgiveness, they're all, the Gospels tell us that they confess their sins as they're baptized.

Well, Jesus doesn't do that. Well, Jesus is being baptized, he's praying. He's praying. In fact, we're going to find through the Gospel of Luke, he's praying. That's a major theme.

In fact, it gets to that point in chapter 11 where we go, we got to ask him about this prayer thing.

You know, how do you do that? But he's praying. And then something happens.

The heavens are opened. What's that? What's the heavens? What's the heavens? Heavens in Scripture, Paul talks about three heavens, right? There's the heaven of our sky, right?

[15 : 00] There's the heaven beyond that of what we see at night, the universe, right? The stars beyond our sky. And then Paul talks about our third heaven. What's that? Well, that's where he went and saw visions, remember?

What we call heaven. So the heavens are open. So this is plural. So it's all open. And the picture is, here comes God.

If heaven's opening, here comes God. And what happens? Verse 22, the Holy Spirit descends.

How do we know the Holy Spirit descends? Because he comes in bodily form.

Holy Spirit does not have a body, but he appears. He becomes visible. And for this moment, for this special moment, as Jesus has been baptized, who now identifies with sinners, he is doing something for righteousness sake.

And now comes the Holy Spirit, like a dove, upon him, resting upon him. Now, Luke doesn't tell us, the other gospel, the gospel of John tells us that that's how John knew Jesus was the Lamb of God.

[16 : 11] Because before John the Baptist baptized Jesus, the spirit revealed to him that it's the one upon whom the spirit descends as a dove. God. So, this was partly for John's sake.

This is him. And then the gospel of John tells us the next day, he's it, he's it, he's it, he's it. He's the Lamb of God. He's the one that takes away the sins of the world. But here he's descending on him as a dove.

For what purpose? What is the picture? Obviously, there's a visible picture here. Is this a picture of the Holy Spirit or is this a picture that's about Jesus? What's a dove?

What's a dove? Now, don't read into it our modern ideas of what a dove is. Think as a first century Jew. What is a dove? Sacrifice.

We just saw it in the last chapter. Mary brought two turtle loaves, right? Because she couldn't afford a lamb. All through Leviticus. Doves. Doves. If you can't afford a lamb, you bring doves.

[17:22] You bring two turtle loaves. For purification. Is that the symbol here? I think it is. The symbol is you are being anointed as Messiah, but also as a sacrifice.

You're being anointed as the one. And then the father's, I am well pleased with this choice of a sacrifice.

I think that's the picture. That's what I think. He's offering. So, in other words, as he's being baptized, he's not coming because he needs forgiveness or because he needs to repent.

He's coming because he's offering himself as the sacrifice. It's the path to sacrifice because he's identifying himself with every other sinner that comes to that baptism.

I come as one of you. Though I... Yeah. Remarkable, isn't it? And then the father speaks and he speaks to the son.

[18:34] This is direct address to the son. You. You. A voice is heard. You. Are my beloved son.

Who all hears that, I wonder? Jesus heard it. There's no doubt about that. That was for Jesus. I have no doubt John heard it because he's already involved with the...

John had a bunch of disciples, guys by the name of Peter, James, and John. That's how they first started following Jesus because they were following John.

Maybe they were there. Was mom there? I don't know. Was Mary there? But you are my beloved son. That's echoes from Psalm 2, a messianic psalm.

It's an echo from Isaiah 42, my servant who is my chosen one, my beloved one, the one I choose, the one whom I delight in. Echoing from those things.

[19:45] But then he adds, you are my beloved son. In you, I am pleased. Why? What has Jesus done to this point? What pleases the Father?

Right? We know, you know, the last glimpse we had of Jesus was at 12 years old. He's in the temple learning, right? This is 18 years later now because we learn in the next verse Jesus is about 30, right?

So has Jesus been... We don't even know what he did during those times. We have nothing. We have these false gospels that talk about all these stories, but they're false gospels. They were written hundreds of years later.

But these gospels that come from the first century, they don't tell us anything about that. So what is he so pleased about? Well, I think it's that he's the sacrifice.

That he has now a formally, officially, legally offered himself now as the son whose body will be given for forgiveness.

[20:54] He's identifying with a baptism of repentance unto forgiveness, right? He's the forgiveness part. He's the path that that happens on.

That's what I think. I think he's pleased. He's doing the will of the Father. He steps down from his throne and he offers himself as a sacrifice. Why do I think that that's the connection?

Well, let me show you why. I believe the epistle of Hebrews gives us an explanation in Hebrews chapter 10. And the reason I connect Hebrews 10 with this event is because I trace the word well-pleased, right?

Trace the word well-pleased. Where does that appear in the scriptures? Well, it appears in Hebrews 10 twice, but actually in a negative way.

Listen to how Hebrews 10:5 reads. Consequently, when Christ came into the world, he said, sacrifices and offerings you have not desired, but a body you have prepared for me.

[22:04] In burnt offerings and sin offerings, you have taken no pleasure. You are not well-pleased. In all the sacrifices and all the offerings of the law, you have not been well-pleased.

Interesting. Interesting. Then I said, behold, I have come to do your will, O God. Now he's quoting Psalm 40.

I have come to do your will, O God, as it is written of me in the scroll of the book. And when he said above, you have neither desired or taken pleasure, have no good pleasure in sacrifices and offerings and burnt offerings and sin offerings, these are offered according to the law.

Then he added, behold, I have come to do your will. I have come to do your will. What does he mean by will? Anybody ever done a last will and testament?

That's a will. I have come to do your testament, your last will, your will and testament, your covenant. I have come to do your, that's why he says in the next line, he does away with the first will in order to establish the second will.

[23 : 24] And by that will, we have been sanctified through the offering of the body of Jesus Christ once for all. Every priest stands daily at his service, offering repeatedly the same sacrifices, which, what?

Can never take away sins. Never take away sins. Sacrifice after sacrifice, offering after offering, never take away my sin.

It just reminds me of my sin. It's what God tells me to do to remind me of my sin. But, so comparing the old covenant, the old testament with what Jesus brings, the old will of God to the new will of God, when Christ had offered for all time a single sacrifice for sins, compared to the other priests, he didn't have to offer any more sin, any more sacrifice.

He sat down at the right hand of God. No priest ever did that. He sat down, waiting from that time until his enemies should be made a footstool for his feet.

For, by a single offering, he has perfected for all time those who are being sacrificed, sacrificed, sanctified, same thing, sacrificing. And the Holy Spirit also bears witness.

[24 : 46] Interesting, we have Father, Son, Holy Spirit in Hebrews 10, just like we do in the baptism. Holy Spirit also bears witness to us, for after saying, this is the covenant, this is the will that I will make with them after these days, declares the Lord, I'll put my laws on their hearts and write them on their minds.

Then he adds, I will remember their sins and their lawless deeds no more. See the comparison? See what Jesus came to do and what started at his baptism, and John is the transition up to John, is the law and the prophets after John is the gospel.

And John is baptizing Jesus who is now coming to be that sacrifice and establish a whole new covenant. Because the old one, the old one was holy, righteous, and good.

The law is holy, righteous, and good, right? Nothing wrong with the law. The law keeps pointing at us and going, uh-uh, uh-uh, uh-uh, you don't measure up.

And so that could never save us. That could never take away our sins. So God had always planned, this wasn't plan B, God had always planned to send his son.

[26 : 01] That's why Hebrews 10 is quoting Psalm. The Psalms that's talking about he's coming, he's coming. And he will do this new will.

He will do a new testament, a new covenant where sins are taken away. And I think that's what he's doing at his baptism.

He's doing his Father's will, what the Father has wanted from the beginning. Now he comes in the place of sinners and offers himself really as a sacrifice, as the picture of the dove tells us.

He's the chosen sacrifice. And interesting, it's not the form of a lamb that comes down on him, right? It's the form of a dove. And the difference between the lamb and the dove is, lamb's more expensive.

Not everyone can afford a lamb. So he comes for everybody. Comes as a dove. Simple sacrifice.

[27 : 04] We need a savior who can take our place, who can actually fulfill the will of the Father.

No one before Jesus could do it. Even Daniel, Zach read us from Daniel. Man, you read Daniel, think this is a holy man. This is a righteous dude.

This is the guy who does things right. He's wise, right? He's kind of like Joseph, right? He's like, and then you hear him pray and Daniel and I hear, I confess my sins. I have failed.

I have fallen short. I deserve shame. Wow, okay. Right? Our best aren't good enough. We need someone who was born holy.

Holy. who's already the son of God. But we need more than that. He can't just come as the son of God because then he could never be our substitute if he's just the son of God.

[28 : 08] He's not a human substitute. So he has to be also a son of Adam. And that's what his, the next section shows us. Verse 23 to 38, all these names are showing to us that he's the, because we look at, we read all these names and we end up with one last name, one last human name, right?

Son of Adam. Oh, son of Adam. And it's interesting as we read through that, it's kind of like, oh, I recognize that name. Right? Son of Zerubbabel. Remember him? I don't know. Yeah, it seems like

I've heard that name before.

A whole bunch of names. I don't recognize any of those names. Oh, I see Joseph keep popping up. Is that, which Joseph is that? Well, there's several Josephs. Apparently a popular name. But then you get down to verse 31, you get David.

Oh, yeah, I know David. You get to verse 32, there's Jesse, there's Obed, and Boaz. Remember Boaz? You know Boaz? You read the story of Ruth, you know who Boaz is?

He's the hero. He's the dude. Well, Ruth is the dude-ess. I know. And then the son of Sala, I know who Sala is?

[29 : 19] He married, anybody know? Rahab the harlot. Out of Jericho? Selah, also known as Solomon, probably was one of those spies.

Maybe, I don't know. Remember her? I'm going to get to know her. So Boaz was their son, and then Obed was their son, and then Jesse, and then David.

Then you go to 33, and you got the son of Judah. Oh, Judah. 34. A whole bunch of names we know there. Jacob, Isaac, Abraham. Okay. Now I know the story. I know those guys. And then you go kind of through here, and you got down to 36, you get Noah.

Noah, I know Noah. Noah's in his line. Do you know Noah was in the line? Then you go back, you go, Enoch. Well, who was Enoch? Remember Enoch?

Enoch. Right? He's mentioned significantly. He walked with God, and God took him. Remember? First rapture. Then you get Seth, and then the son of Adam.

[30 : 28] So here's what I want to do with this genome. We're not going to walk all the way through it. I just want to show you three distinctions. And what this shows us is that Jesus is fully human.

In fact, he is the second Adam. It's like God restarted with Jesus. Because in Jesus, he starts like Adam did, as a man without sin.

Okay? Although Jesus started a lot earlier, that Adam was full-grown, right? At least, sounds like he was full-grown. Imagine a baby's lying around. I don't know.

Yeah. Sorry. And as the second Adam, he represents all people. So let me show you quickly the three distinctions that we have in this genealogy, especially if you've read Matthew's genealogy, and you have any kind of comparison with that, you'll know they're different.

And they have three distinctive differences. Here's the first one. In verse 23, Jesus, when he began his ministry, was about 30 years of age. That's about the same that when Joseph started working for Pharaoh.

[31 : 50] That's about the same age that David started working. And it is the age that every priest started at, 30. So just interesting. So Luke doesn't give us precision with that.

He just says, he's around 30, you know. Then what's important is what he says next, being the son as was supposed of Joseph.

Why does he add those words? As was supposed. Matthew doesn't do that. Matthew says, the son of Joseph. Here, Luke says, he's the son as was supposed of Joseph.

Do you have parentheses there around as was supposed? Move the right parentheses over to after Joseph because that's where it belongs. As was supposed of Joseph.

That's the word order in the Greek, as was supposed of Joseph. Why does he say that? It reminds us, and if we've read Luke, we already know he's not Joseph's son.

[32 : 56] He was born of Mary. He's Mary's son. And Joseph was kind of, you know, he's adoptive dad. Now, Joseph is fully the legal father.

And that's what Matthew's presenting for us in his genius. He's the legal father, Joseph is. He took all responsibility for Jesus. He took Mary's away.

He accepted that whole thing. But what Luke's reminding us is, okay, Joseph wasn't the father. And he's saying, in a way, his real parent was Mary.

His real physical parent was Mary. In other words, this is Mary's genealogy. This is Mary's family tree. Because if you compare Luke and Matthew together, you'll have Joseph.

And here, it sounds like Joseph is the son of Eli. I don't know why they changed it. Eli. And in Matthew, he's the son of Jacob.

[34 : 02] So he's two different fathers. There's a, and liberals will say, see, the Bible's contradicting itself. No, Luke's given us a different thing. And then we know further because we go down now to verse 31.

Go to David. So, between Joseph and David, it's fairly much the same as Matthew. But here's a different thing. You get to David.

Here, Luke tells us that he is in the line of David, but not by Solomon, rather by Nathan. He tells us he's the son of Nathan, who's the son of David.

You go to Matthew. Matthew says he's the son of David by, it's not David's son Nathan, but it's David's son who?

Who's David's famous son? Solomon. And Solomon sat on the throne, right? So, Joseph's line shows us David through Solomon, the line, the royal line, the legal royal line through Solomon and through all these other kings, right, all the way down to Joseph.

[35 : 15] Mary's line shows us same to David, but then it's his, not Solomon, but now Nathan, his other son. Interesting.

The physical line, which isn't the royal line. Why does he do that? Does he have a right to claim the throne?

Well, yeah, he has a legal lineage through Joseph, but he's a physical lineage through Nathan. He's physically descended from David, which fulfills the promise that Samuel gave to David that said, from your body, from your seed, one will sit on the throne.

And that's not going to come through Joseph. That has to come through Mary and Mary's line.

Therefore, Nathan. Isn't that strange the way God set it up? It's like, why do you do that?

Well, oh, well, there's these little loopholes you got that are issues. He needs both a physical lineage and a legal lineage. There's another whole thing that I'm not going to bring up here because it's a little bit complicated.

[36 : 29] Reason why you're going through Nathan instead of Solomon because there was a curse on one of the sons after Solomon that no son would sit on the throne.

And so, technically, physical lineage after Solomon was like nobody's king. Nobody's going to sit on the throne.

But through Nathan, he does. Anyway, I told you I wasn't going to do it and then I just did it, so sorry. So, then, third distinction is at the end, verse 38.

He's the son of Adam. When you go to Matthew chapter 1, you'll see the genealogy goes from Jesus all the way to Abraham. He stops at Abraham.

And Matthew, being a Jew, is concerned about writing to other Jews to prove that Jesus is the Messiah. So, no reason to go beyond Abraham because Abraham is the father of Israel.

[37 : 30] So, he just goes there. He's only interested in showing Jews. Luke goes much further. He goes all the way to Adam. Why? Because Luke, being a Gentile, is more interested in showing, oh, he's not just for Jews.

He's for everyone. He identifies not just with the Jewish race. He identifies with all humanity. He identifies with every single one of us.

No matter what our background or race or language or tribe, tongue. He identifies otherwise with all.

Therefore, he becomes the new Adam to represent a new creation. So, I want to read a text, Romans 5, that the first time you read it, it's Paul, okay?

And Paul can get complex. And he's going to do some incredible theology for us right here. And so, let me prepare you for the text because as we read it, you can get a little bit, okay, I'm already lost.

[38 : 36] Okay? But I want to, what he's going to do is he's going to make a comparison between Adam and Jesus. He's going to talk about one man did this.

One man sinned, which made everybody sinners, which made all of us under condemnation, and all of us are under the rule of sin. Okay?

That's Adam's. Here's another type of man over here. He's Jesus. And he, instead of disobeying, he obeyed. And instead of disobedience leading to all who are made sinners, him, all are made righteous.

Instead of being led to condemnation, they're led to justification. And instead of living a life that's ruled by sin, they're led in a life ruled by grace.

So, watch this. Okay? If you don't believe me, read it later. Because I had to read it and I had to go, okay, okay, I've got to separate some things so I can figure out what he's saying.

[39 : 40] Because I know he's saying something really significant. Okay, so you got that main idea? Okay, listen to how he does it. Romans 5, 14, Paul says, death reigned from Adam to Moses.

even over those whose sinning was not like the transgression of Adam, who, watch this now, who was a type of the one who was to come.

What's that mean? Who was a type? In other words, he's one kind of man and Jesus is another kind of man. Jesus is, in other words, Jesus is another Adam.

Adam was a type and he's going to represent all human race. Jesus is another type who's also a representative and going to represent a different kind of created people.

Okay? That's what he's saying. But the free gift was not like the trespass. For if many died through the one man's trespass, so over here we got Adam, right?

[40 : 47] Adam's one trespass is many died. Much more have we, have the grace of God and the free gift by that grace of the one man, Jesus Christ, abandoned to the many. So we got one and one.

One man over here, one man over here. Okay? One bringing sin, one bringing grace. And the free gift is not like the result of the one man's sin.

For the judgment following one trespass, so Adam's sin, brought condemnation. But the free gift following many trespasses brought justification.

Where's the many trespasses? Where's that come in? That's us. We got many. We didn't just do one. We got many. And yet we enter into Jesus and he, and we have, and we're okay.

For if because of one man's trespass, death reigned through that one man, much more will those who receive abundance of grace and the free gift of righteousness reign in life through the one man, Jesus Christ.

[41 : 48] therefore, as one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men.

For as by one man's disobedience, the many were made sinners, so by the one man's obedience, the many will be made righteous.

See the comparison? See it? Now the law came. Okay. And the law came.

Right? Why did the law come? We're already in trouble. The law came. Why? To increase the trespass, to make it more obvious that you need grace. But where sin increased?

See the law came and sin increased. Why? Because it pointed out everything that's sin. Why? But where sin increased, oh, here's the good news, grace abounded even more.

[42 : 50] Grace abounded all the more. So that as sin, now over here, as sin reigns in death, sin is in control, sin is ruling in death.

On the other hand, grace also might reign through righteousness leading to eternal life through Jesus Christ, our Lord. Which side do you want to be on? Right?

You want to be under sin's ruling to constant death and misery and separation? Or do you want to be under this one where the many sins are forgiven and I get not condemnation but justification?

And then grace gets to rule. Grace gets to rule. So when that sin wants to rule, the grace says, no! That's chapter 6 of Romans. So the next chapter is, right? Okay, how do I deal with it? Because I got this, still got this, but I got this and how does this win? That's what Romans 6 is all about.

Romans 6 says, here's all your power, now you can choose.

[44 : 00] Now, because you're a new creation, you get to choose. When you were over here, you couldn't choose. When you're just under Adam, you do what sin says. Oh, you can kind of bound it for a while, you can kind of control it a little while, but it gets out and you can't stop it.

Over here, you're new. You still got that stuff, but now you got this stuff. And this overpowers that. When I walk by faith, when I have my shield and my breastplate of righteousness, right? Which isn't my righteousness, right? Because my breastplate's got holes all over it.

So the point of Paul is that everyone connected to Adam is made a sinner. And we're born with that. And it results in a judgment of condemnation, which the law amps up and then sin rules us in death.

[45 : 14] But everyone connected to Jesus, everyone who is united to Jesus, the second Adam is made righteous and justified by a free gift and grace rules.

Grace rules. Grace rules. We need a Savior who's fully the Son of God and pure and perfect.

but we need a Son of we need a Son of Adam. We need a Savior who's truly genuinely a man. A new Adam who not like the first Adam messed it up though he had no sin nature.

The new Adam came and he didn't mess it up. Even when he was 12, he didn't mess it up. Right? I mean, that was probably a good test time, right?

You gonna obey mom and dad? All right. I'm sure that's the way he did it, right? All right. No. As a true man, he earned perfect righteousness for us and so grace reigns in eternal life through his righteousness.

[46 : 43] What rules your life? Think about it. What rules your life? Does sin rule or does grace rule? How you doing? And I'm not saying if sin is ruling right now, that means you're not a Christian because that can happen for a Christian, can't it?

so if you're a Christian and sin is ruling, sin is winning a lot, pray through this passage, Romans 5, and then go to Romans 6 and pray through that passage and go, okay, what's he saying?

What's right? What do I trust and believe about myself and how do I make that step? And not just pray for the passage but pray for the power because you have the Holy Spirit, right?

You have the Holy Spirit and that's your power to make those choices. Right? Let's pray. Our Father, cause us to see and to seek our Savior and the grace, Lord, that rules and reigns.

We are a father as Zach prayed. We are those who are weak and we are those who fall. We are those who, though we know better, still choose wrong. We fight our sin and often we give in.

[48 : 14] Often we feel overpowered because somehow we've bought into the lie again that we're just sinners.

And oh, our satanic friend, I'm not a friend, our enemy loves that half-truth. Yes, we are sinners but we've been forgiven.

And yes, we still sin but we are not under the rule of sin. We're under the rule of grace. And so, Father, help us to believe that. And help us to fight for it.

Help us especially, oh God, when we are weak and tired and defeated to hold that shield.

and take the sword and defeat that lie with the simple words that you gave us.

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