

Subject: Dangers... In the church;

TERRORIST GROUPS IN CHURCH

Latest news are that five terrorist cell groups have been operating in many of our churches.

They have been identified as:

Bin sleepin, Bin Arguin, Bin Fightin,
Bin Complainin, and Bin Missin.

Their leader, Lucifer Bin Workin,
trained these groups to distroy the Body Of Christ.

The plan is to come into the church disguised
as Christians and to work within the church
to discourage, disrupt, and distroy.

However, there have been reports of a sixth group,

A tiny cell known by the name of Bin Prayin,
the only effective counter terrorism force in the church.
Unlike other terrorist cells, the Bin Prayin team does not
blend in with whoever and whatever comes along.

Bin Prayin does whatever is needed to uplift
and encourage the Body of Christ.

We have noticed that the Bin Prayin cell group
has different characteristics than the others.

They have Bin Watchin, Bin Waitin, Bin Fastin, and
Bin Longin for their Master, Jesus Christ, to return.

No church is exempt.

(However, you can spot them if you bin lookin and bin goin)

Author unknown

Learn from a Broken Man

Monday's With Mario: July 3, 2006

This past week's Mondays With Mario was about living for heaven and not for the things of the earth. It was a great reminder to us that the "stuff" of today will fill the trash bags of tomorrow.

I had many great responses, and I wanted to share one of them with you. When I first read it, I was blown away by this man's honesty. I trust that his story will cause all of us to reflect on our own story. I have slightly changed the details to protect the writer, but I know we can learn from this completely broken man.

"Mario, you don't know how much truth you speak. In an effort to have it all, I lost it all - my wife, my job, my house, my self-esteem, all of it. Life came crashing in on me and now I am left in the rubble a broken man. God has been faithful. He has provided daily manna and is helping me rebuild myself and my life one day at a time.



Mario, I was the guy that had it all by this world's standards. The beautiful wife, the son who started on varsity, the six digit salary, the wonderful home, the personal trainer, platinum advantage miles..... What I didn't have was any fruit of the spirit. I was the guy the church went to when they had a new building campaign, but it should have been a clue to me, I was not the guy that they came to lead the bible study.



God has shown me the ugliness of my sin and I realize how shallow I had become. The true joys of life are all around each of us, no matter what our lot in life is. The blueness of the sky is there for the rich and famous as well as the homeless and down and out. The sweet taste of fresh fruit, the comfort of a hot shower, and the joy of heart-felt laughter, the smile of a child, the warmth of another's touch. We can each enjoy these gifts on a daily basis. But the greatest gift God has given me, besides showing me

that happiness is all around me, is that He loves me. Unlike the love of man, no matter how well-meaning they are, be it our spouse, our parents, or our children, His love will endure. In my darkest hour, my family left me. They were afraid, scared, and angry at the loss of their lifestyle. Only God remained constant. He loved me and pulled me through.

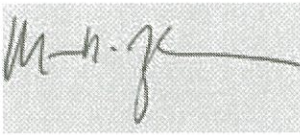
I still have days when I get depressed, but then I look up in the sky and give thanks that He is still there and watching over me.

So please, tell the folks to rejoice in what God has given them. The real things of life that will not end up in the garbage heap are those all around us. The most important thing that will bring us eternal joy and the only thing that we can take with us when we leave this world is our relationship with Him. Hallelujah!"

This man has lost it all and in the process realized the most important thing is his relationship with God.

I am committing to pray that this man will get his family back soon as he starts life over with a new view - one that is towards eternity.

Sincerely in Christ,

A handwritten signature in black ink, appearing to read "M-H. Z", followed by a long horizontal line.

Mario "High 5" Zandstra
President & CEO
Pine Cove Christian Camps

Something Beautiful

Artist - Gaither Vocal Band

Album - Various Songs

Lyrics - Something Beautiful

Something beautiful, something good
All my confusion He understood
All I had to offer Him was brokenness and stife
But he made something beautiful of my life

~~And start here!~~
If there ever were dreams
That were lofty and noble
They were my dreams at the start
And hope for life's best were the hopes
That I harbor down deep in my heart
But my dreams turned to ashes
And my castles all crumbled, my fortune turned to loss
So I wrapped it all in the rags of life
And laid it at the cross.

[http://www.lyricskeeper.com/gaither vocal band-lyrics/213205-something beautiful-lyrics.htm](http://www.lyricskeeper.com/gaither_vocal_band-lyrics/213205-something_beautiful-lyrics.htm)

STUDY NUMBER TWO

THE "HOW" OF THE RELATIONSHIP

ROMANS 5: 12 - 21

TEXT:

- v.12 Therefore, just as through one man sin entered the world, and through this sin, death, and so death spread to all men because all sinned--
- v.13 for until Law sin was in the world; but sin is not put to one's account where there is no law.
- v.14 But death reigned from Adam to Moses, even over those who had not sinned in the likeness of Adam's offense, who is a type of the One who was to come.
- v.15 But the gracious gift is not like the transgression. For if by the transgression of the one the many died, much more the grace of God and the gift by grace of the one Man, Jesus Christ, abound to the many.
- v.16 And the gift is not like that which came through the one who sinned; for on the one hand the judgment was out of one transgression resulting in condemnation, but on the other hand the gracious gift was out of many transgressions resulting in justification.
- v.17 For if by the transgression of the one, death reigned through that one, much more those who are receiving the abundance of grace and of the gift of righteousness will reign in life through the One Jesus Christ.
- v.18 So then as through one transgression to all men there resulted condemnation; so also through one act of righteousness to all men there resulted justification of life.
- v.19 For just as through the disobedience of the one man the many were constituted sinners, so also through the obedience of the One the many will be constituted righteous.
- v.20 Now Law entered in along side in order that the transgression might multiply; but where sin multiplied, grace was present in greater abundance,
- v.21 in order that just as sin reigned in death, so also grace might reign through righteousness resulting in eternal life through Jesus Christ our Lord.

INTRODUCTION

In the first eleven verses of our study we have noted together the results or consequences of a relationship with Jesus Christ. There is ⁴peace with God, there is ²access into the grace in which we stand, there is ³hope in the Glory of God. We can ⁴glory in tribulation because we know that it produces endurance and endurance, character, and character, hope. ⁵The love of God has been poured out in our hearts through the ⁶Holy Spirit who is given to us and we have been made right with God by His blood and ⁷saved from the wrath which is coming. And Paul concludes the section in verse 11 when he says "Not only this, but we also rejoice in God (through our Lord Jesus Christ) through whom we have now received the reconciliation."

In creation man and God were face to face and hand in hand in fellowship. In the fall of man in Genesis chapter three, sin put a barrier. God is still facing toward man with arms outstretched, but man has turned away and is going his own direction. In the cross of Christ, God has provided for a reconciliation to be effected. Man is still going his own way, but now a cross comes between God and man rather than the barrier of sin. Reconciliation is ⁸excepted when man returns on the basis of the cross to a fellowship and relationship with God. A God who has not changed at all in His loving concern toward man.

Like a Gift!!

Reconciliation



These verses which are before us give us a logical center of the Epistle. They are the great central point in which everything that precedes has converged, and out of which everything that follows will flow. The great ideas of sin, death, and judgment are here shown to be involved in the connection of the human race with Adam. But over against this we have the blessed fact of a union with Christ, and in this union righteousness and life. This double headship of mankind and Adam and Christ shows the significance of the work of redemption for the entire race.

Either in Adam
or in Christ

I John 5:11 +12

How one Man's
Actions Affect
So Many...

Underlying the whole passage may be the question of how the one individual Man, Jesus Christ, in His death and resurrection could provide such a universal and certain hope of salvation. The subject of the reconciliation of mankind in verses 10 and 11 has perhaps stirred the question. Paul's answer lies strangely not appealing to the diety of Christ, but in His perfect humanity. Jesus was representative man in obedience to God as Adam was representative man and disobedience to God. If the first man, Adam, could bring the whole race in him and to sin and death by one act of disobedience, likewise, more-so the Son of man, the last Adam, could bring the whole race and Him to acquittal and life by one act of righteousness, His death upon the cross.

The portrayal of Christ as the last Adam, the counterpart of the first Adam, is a prominent feature of Paul's theology. It is not peculiar to him among the New Testament writers and it may not even have been original with him but he develops it more fully than any other, especially in this section of Romans and in his discussion of the resurrection in I Corinthians 15:22 and verses 45 to 49.

To summarize this section, we note that our forefather, Adam, as the first representative man plunged the whole human posterity into sin and death. From such a predicament mankind could not of itself escape. On the other hand as a result of the appearance of the second and last representative man and his unmitigated obedience to God, even to his propitiatory death, there emerges a radically new humanity. This was possible because Jesus was from the beginning the incarnate Son of God. As a man he totally surrendered Himself to God, even to death in order that life which was peculiarly His as the obedient incarnate Son might spring forth to all His posterity. The human condition of man in sin in the world can indeed be changed, not by human action, but only by divine intervention. Each element in this chapter converges upon the other to guarantee through God's grace the certainty of both the present love of God to us and our future security against any powers that would threaten to annul our eternal salvation. In the light of such certainty anything less than continual rejoicing is a mockery of God's truth.

v.12 Therefore, just as through one man sin entered the world, and through this sin, death, and so death spread to all men because all sinned--

Erich Sauer in his book, The King of the Earth, said "Man was later in his fall, not the originator of sin and death in the universe, but the door through which already existing sin entered into the world."

The Greek word "through" here in verse 12 with the accusative denotes the origin or the originator of a thing. With the genitive it means a place through which one goes, a door through which one enters into a house. Thus at the fall of man the Satanic power of evil, already in existence before his creation penetrated through this entrance into the world of man. The word "kosmos" or "world" is frequently used by Paul to mean not the universe but the world of man.

Adam - Sinners
Alienated From
God.
Christ - Right.
+ right relation
Spiritual
Physical

If we were to put the thought of this passage into one sentence which indeed was the sentence which Paul set out to write at the very beginning, in which got sidetracked, it would be this: By the sin of Adam, all men became sinners and were alienated from God. By the righteousness of Jesus Christ, all men become righteous and are restored to a right relationship with God. Paul in fact said this very much more clearly in I Corinthians 15:21: "As by man came death, by man came also the resurrection of the dead. For as in Adam all die, so in Christ shall all be made alive."

This verse describes the entrance of death into the world. The emphasis is on the words "by one man." Adam is here characterized not merely as the first of sinners, but as the one who laid human life open to the power of sin. If Paul does not speak of Eve as in II Corinthians 11:3, it is because the fall of the race was necessarily bound up with that of the woman. Adam alone was the true representative of mankind still included in him at that time. The term "sin" should be taken here in its greatest generality. The Apostle is not speaking especially of sin either as a tendency or an act, either as an individual act or as a collective fact, but of the principle of revolt whereby the human will rises against the divine in all its different forms and manifestations.

In verses 12 to 14 Paul emphasizes the headship of Adam. In Adam you have sin and disobedience which result in death and condemnation, and this passes upon all mankind.

Born in Sin

It seems clear that Paul is saying there is a definite connection between the sin and death of Adam and the sin and death of all men. All men sin because they are born sinful due to their relationship to Adam, the head of the human race.

Hebrews 7:9-10

v. 9 And so to speak through Abraham, even Levi, who received tithes paid tithes,
v.10 For he was still in the loins of his father when Melchizedek met him.

This strange epitaph appeared on a tombstone which marked the resting of the bodies of four young children in Saint Andrews churchyard in Scotland. "Bold infidelity turned pale and dye, Beneath this stone four sleeping infants lie. Say are they lost or saved? If death by sin they sinned, for they are here. If heaven's by works, then heaven they can't appear. Reason, ah, how depraved Turn to the Bible's sacred page, the knot's untied. They died for Adam'sinned they live for Jesus died."

Herein lies the nature of the act which man committed and by which sin entered the world. It was not enough for man to have everything with one exception. Immediately wanted the one thing that was excepted. It was as though he said "I know that I have everything North, South, East and West of this tree, but so long as I cannot eat the fruit of this tree, something is withheld from me. From me, that is Adam. Do you not realize who I am? Am I not Lord of creation, am I not superior to the animals which I have named. There is injustice here. Something in my domain has been withheld from me. I shall right that wrong, I shall stretch forth my hand and take and eat. Thereby I shall be in complete control of my domain."

The little phrase, "much more" that occurs four times in the Greek text is the key to the entire passage. Whatever we have derived from Adam we derive much more from Christ. Whatever the past may have been in relation to sin, much more will be the present and the future by reason of Christ's marvelous grace.

Dr. Barnhouse tells of a friend who was staying at a large hotel in the South and while there he spoke to his waitress about her soul, and she began to justify herself before him. She told him about her character and how hard she worked and how she took care of an aged mother. Day after day as she waited on him, three meals a day, she would tell him more about her good deeds. After about two weeks of this my friend said to her one morning when the rush was over and few people were left in the dining room, "Mildred, will you bring me something special from the kitchen?" "Why certainly, I'll get you anything you want." The old saint of God then carefully described his order. He wanted a pancake that was cooked on one side and not touched on the other. She expostulated that it would be terrible and that he wouldn't want to eat it. He insisted and she went out to the kitchen. My friend heard the chef talking in loud tones, then took a definite repeating of the order to get what had been asked for. Finally the waitress came to the dining room bearing the pancake cooked only on one side. The chef followed her to the door to watch what happened. My friend looked at her in great kindness and said, "Mildred, for the past two weeks you have been telling me how good you are, how you take care of your mother, what a fine character you have. I will admit that humanly speaking you are well done like the underside of this pancake, but as God sees you, you are this uncooked mess of runny dough, unpalatable and nauseous. What you need is Christ and Christ alone." The woman looked at the plate and saw herself as God declared her to be. She was broken down by the force of the illustration. It was a means of bringing her to the knowledge of her own sinfulness in the sight of God and to trust in the Lord Jesus Christ as her Saviour.

Many will say, highly esteemed

Perhaps you need to see yourself today as a half-baked pancake. This, then is what has happened. Sin made its entry into the world through one man and through sin, death. And then sin and death passed on the whole human race and no one could break it for no one was himself free from sin. Multitudes of believers praise God that the Lord Jesus Christ broke the power of cancelled sin and set them free forever.

Born in sin

v.13 for unto Law sin was in the world; but sin is not put to one's account where there is no law.

Universal sinfulness is evidenced in the fact that even in the absence of any specific divine commandments from the time of Adam to the time of Moses, even though sin is violation of a revealed command was not imputed to men, sin was still universally and pervasively present among mankind and was death inflicting.

What Paul is saying is that all men were constituted sinfull in Adam's act of disobedience.

Sin was present in the world ever since Adam's fall, but the Law served the purpose of bringing sin right out into the light of day, that sin might be more clearly recognized for what it really is. More than that, the Law actually had the effect of increasing the amount of open sin in the world.

The Law ① Shows sin.
② Stimulates it.

-5-

It is not merely that in the presence of specific laws sin takes the form of specific transgressions of those laws. The presence of law can positively stimulate sin as a prohibition may tempt people to do what is prohibited whereas they might never have thought of doing it if the ordinance forbidding it had not been brought to their attention. Paul here shows sound insight into human nature. There is a point of real substance in the story of the old woman who objected to the recitation of the Ten Commandments in church because they put so many ideas into people minds. But the Law introduced no new principle into the situation. It simply revealed more fully the principle of sin which was already present. The Gospel on the other hand has introduced a completely new principle, the principle of God's grace.

In light of this, the meaning of our text comes clear. God is telling us that between Adam and Moses all men died physically because they were all dead spiritually. He flatly states that He did not reckon to their account the sins which they themselves committed. Their death was not because of something which they themselves did, though their acts may have brought judgment upon them as in the flood and the destruction of Sodom. They all died, men, women, and children, because death passed upon the race when Adam sinned. The sin of one has entailed spiritual and physical death upon all. Those who were saved were saved by divine grace.

The conclusion is obvious. Therefore, all these individuals died not for their own sin, but because of Adam's, which has been affirmed in the close of verse 12 in which was to be proved.

v.14 But death reigned from Adam to Moses, even over those who had not sinned in the likeness of Adam's offense, who is a type of the One who was to come.

What Paul is saying is that until the Law was given, sin was not put to one's account between the time of Adam and Moses, but death reigned from Adam to Moses as the passage says in verse 12, "so death spread to all men because all sinned." Physical death was something which reigned over everybody, even those who had not sinned in the likeness of Adam's offense. And Adam is a type of the one who was to come.

Adam, the first man is a counterpart or type of Christ whom Paul elsewhere calls the last Adam and the second man. It is noteworthy that the Old Testament to be character to be called explicitly a type of Christ in the New Testament is Adam, and there is a fitness in this. Even as the typological relation between them is one of contrast rather than a resemblance. In Paul's thought, Christ replaces the first man as the arch type and representative of a new humanity.

① what Adam did affected the race.

② " X " has the potential to affect the race

v.15 But the gracious gift is not like the transgression. For if by the transgression of the one the many died, much more the grace of God and the gift by grace of the one Man, Jesus Christ, abound to the many.

Paul refers to the Lord Jesus as a Gracious Gift.

II Corinthians 9:15:

v.15 Thanks be to God for His indescribable gift.

"A Gift Too Wonderful for Words"

SS M.P.H.

Law helps
us recognize
our need for
righteousness

All died physically
because dead spiritually

The emphasis in contrast here is between the one and the many in Adam, and the one and the many in Christ on the other side. The "much more" reveals that we get more in Christ than we lost in Adam. There is a superiority in the action of Christ as compared to Adam. Also there is a suggestion of the certainly of the work of Christ. It is true that the cemeteries are still being filled and men still die, but faith looks at the things that are not seen.

Union w/ Adam
Union w/ Christ

Adam and Christ are viewed as two heads having each his offspring to whom they communicate something. The first Adam bestows upon his offspring the results of his sin. Christ, the last Adam bestows upon those who belong to Him by personal faith in Him, the blessed consequences of His great work. A sinful nature and physical death is what we have as the children of the first Adam. In Christ the believer receives a sinless nature, eternal life and glory. In this sense, Adam is the figure of Him to come.

In verses 15 to 19, Paul sets forth in comparison and mostly by contrast the headship of Christ to that of Adam. In Christ there is righteousness and obedience. The results are free gift, justification, righteousness, grace and eternal life.

Throughout this passage Paul goes out of his way to emphasize the fact that God's grace in Christ operates more inclusively and more intensively than Adam's sin and condemnation. He can only keep saying "much more abundance" in reference to Christ's work for man. Those who are touched by Adam's transgression are much more touched by one man's act of righteousness.

The word "abound" to many here in verse 15 denotes the outflow of a liquid lapping over a vessel more than filled. Christ is the vessel filled with grace, when salvation overflows on the many. If Adam's offense was sufficiently influential to tell in the form of death on the whole multitude of the race, much more should a grace like that of God and a gift like that of Jesus be capable of acting on the same circle of persons.

First John 2:2

v. 2 And He Himself is the propitiation for our sins and not for ours only, but also for those of the whole world.

v.16 And the gift is not like that which came through the one who sinned; for on the one hand the judgment was out of one transgression resulting in condemnation, but on the other hand the gracious gift was out of many transgressions resulting in justification.

Paul draws a contrast here between the two headships, that which comes through Adam and that which comes through Jesus Christ. He points out at the beginning that the gift, that is Christ, is not like that which came through the one who sinned, Adam. For on the one hand, the judgment was out of one transgression resulting in condemnation, and the record of that is in Genesis, chapter 3, verses 15 - 19:

v.15 And I will put enmity between you and the woman, and between your seed and her seed; he shall bruise you on the head and you shall bruise him on the heel.

v.16 To the woman he said, I will greatly multiply your pain in childbirth; in pain you shall bring forth children; yet your desire shall be for your husband, and he shall rule over you.

- v.17 And to Adam he said, Because you have listened to the voice of your wife, and have eaten from the tree about which I commanded you saying You shall not eat from it: cursed is the ground before you; in toil you shall eat of it all the days of your life;
- v.18 both thorns and thistles ~~it~~ shall grow for you; and you shall eat the plants of the field *by the sweat of your face*
- v.19 By the sweat of your face you shall eat bread, till you return to the ground; because from it you were taken, for you are dust and to dust you shall return.

The little word "but" forms the contrast, on the other hand the gracious gift, that is the Lord Jesus Christ, was out of many transgressions resulting in justification.

Time of Moses to X.

From the time of Adam to the time of Christ, there were many transgressions. And this gracious gift, the Lord Jesus giving himself upon Calvary's cross now results in justification for those who will receive Jesus Christ as their own Saviour.

Genesis 6:5-6

- v. 5 And the Lord saw that the wickedness of man was great on the earth and that every intent of the thoughts of his heart was only evil continually.
- v. 6 And the Lord was sorry that He had made man on the earth and He was grieved in His heart.

* * You will notice how often the Apostle refers to Jesus Christ in these verses as a gift or a gracious gift. This is to help us see that it is no human performance that is involved in our salvation, but it is a direct act from a gracious God. A gift that He offers apart from human effort.

Romans 4:4-5

- v. 4 Now to the one who works, his wage is not reckoned as a favor, but as what is due
- v. 5 But to the one who does not work but believes in him who justifies the ungodly, his faith is reckoned as righteousness.

Psalms 84:11

- v.11 For the Lord God is the sun and shield. The Lord will give grace and glory. No good thing does he withhold from those who walk up rightly.

- v.17 For if by the transgression of the one, death reigned through that one, much more those who are receiving the abundance of grace and of the gift of righteousness will reign in life through the One Jesus Christ.

Jesus

For if by the transgression of the one, that is Adam, death reigned through that one. Now we run into that little phrase again, "much more" those who are receiving the ¹abundance of grace and of ²the gift of righteousness, the Lord Jesus Christ will reign in life through the One Jesus Christ.

Verse 17 is an important and beautiful verse. It refers to two governments or systems: death and grace, under which all men live. Death reigned through the one. Those who received the abundance of grace and of the gift of righteousness will reign in life. Man's chief problem is that he lives under the oppressive dominion of both personal sin and incorporate system of sin. Both dominions produce in him the fear of death.

But through ^①the abundance of grace and of ^②the gift of righteousness he can be released from captivity and heir into a whole new existence of acquittal in life in the Man, Christ Jesus. This life is available only to those who receive the gift. This way Paul recalls all he has taught about the indispensability of faith.

A new, wholly inexhaustible and victorious vitality will prevade those receivers of righteousness and make them so many kings, if the collective condemnation could make each of them a subject of death, the conclusion therefrom should be that their individual justification will make each of them a king in life.

Romans 5:17 speaks of the believer so united with Christ that he too can experience the wonder of reigning in life. Paul describes this capacity to be in control in II Corinthians 4:8-11. Notice the difficult circumstances in which he was placed, but see his success in those conditions and notice how and why all this was possible.

- v. 8 We are troubled on every side, yet not distressed; we are perplexed, but not in despair;
- v. 9 Persecuted, but not forsaken; cast down, but not destroyed;
- v.10 Always bearing about in the body the dying of the Lord Jesus, that the life of Jesus might be made manifest in our body.
- v.11 For we which live are always delivered unto death for Jesus' sake that the life also Jesus might be made manifest in our mortal flesh.

This is real success. "A man reigning in life." But notice the secret for success. - "That the life also of Jesus might be made manifest in our mortal flesh." Paul indeed reigned in life, but it was by our Lord Jesus Christ. The Lord Jesus lived in Paul in the person of his Holy Spirit just as he indwells every born again believer.

II Corinthians 2:14.

v.14 But thanks be to God who always leads us in His triumph in Christ.

v.18 So then as through one transgression to all men there resulted condemnation; so also through one act of righteousness to all men there resulted justification of life.

In this eighteenth verse the Apostle speaks of a result. "So then as through one transgression, that is Adam's transgression, to all men there resulted condemnation. He has spoken of this back in verse 12 when he said, "Just as through one man sin entered the world and through this sin, death, and so death spread to all men, because all sinned," here he says that through one transgression to all men there resulted condemnation, so also through one act of righteousness. Here he is referring to the death of the Lord Jesus Christ on Calvary's cross to all men there resulted justification of life.

II Peter 3:9

v. 9 The Lord is not slack concerning His promises as some men count slackness but is longsuffering us where not willing that any should perish, but that all should come to repentance.

Revelation 22:17

v.17 And the Spirit in the bride say come and let the one who hears say come and let the one who is thirsty come. Let the one who wishes take the water of life without cost.

Through one work of Christ on a cross, the free gift to all men came with a view of justifying them with a justification that issues in life.

IN verses 18 and 19 Paul continues the contrast between Adam and Christ with the use of the words "all men" and "the many." Paul's thought is that in Adam's trespass, all men actually came under condemnation, whereas in Christ righteous act, all men provisionally come under acquittal, but only actually when they by faith receive God's gift.

II Thessalonians 1:8-9

- v. 8 Dealing out retribution to those who do not know God and to those who do not obey the Gospel of our Lord Jesus.
- v. 9 And these will pay the penalty of eternal destruction away from the presence of the Lord and from the glory of His power.

v.19 For just as through the disobedience of the one man the many were constituted sinners, so also through the obedience of the One the many will be constituted righteous.

The "How" of the relationship

Heb. 5:8 "Father, if it be poss." This is the key to the potential relationship, and that is that through the obedience of the Lord Jesus Christ, His act of righteousness in giving of Himself upon Calvary's cross, many will be constituted righteous as they apply this obedience and this act of righteousness to their own personal lives in receiving Jesus Christ as their Saviour.

"One step over the cliff does it..."

The fact that Adam's was a single act and Christ's an action that continued through His full life until He cried, "It is finished" on the cross should not cause confusion. One step off a precipice constitutes the fall that kills. Negatives are like that. Christ on the other hand had to finish His work in order to obtain His goal and result.

All skeptics and all rationalists have ever argued against the facts here presented by Paul. These facts that stand out everywhere in scripture. Luther puts it drastically. The ideas of damning the whole world because one man bit into an apple. Equally the ideas of taking a lot of men to heaven because one man once died on the cross. Sin and death have one source, Adam. Righteousness and life also have one source, the second Adam, Jesus Christ.

In this verse we have the past and the future. In the past many were constituted sinners and the work of Christ upon the cross points to the future. The many will be constituted righteous, that is that that point when they receive Jesus Christ as their own Saviour.

v.20 Now Law entered in along side in order that the transgression might multiply; but where sin multiplied, grace was present in greater abundance,

The law is like an actor that came into the arena of life, but did not have a big role. It entered along side and the purpose of the Law is given in order that the transgression might multiply.

Galatians chapter 3:19

v.19 Why the Law then? It was added because of transgressions, having been ordained through angels by the agency of a mediator until the seed

should come to whom the promise had been made.

v.24 Therefore the Law has become our tutor to lead us to Christ that we may be justified by faith.

v.25 But now that faith is come we are no longer under a tutor, for you are all sons of God through faith in Christ Jesus.

So if the fall of Adam brought all his posterity under the dominion of death, the obedience of Christ has brought a new race triumphantly into the realm of grace and life. "But," says someone, "In all this discussion of Adam and Christ, have you not forgotten Moses? Where does he come in?" Surely the introduction of the law between Adam and Christ means that there are three ages inaugurated respectively by Adam, Moses, and Christ, and not just two." "No," says Paul, "the Law has no permanent significance in the history of redemption. It was introduced as a temporary measure for a practical purpose. Sin was present in the world ever since Adam's fall, but the Law served the purpose of bringing sin right out into the light of day that sin might be more clearly recognized for what it really is. More than that, the Law actually had the effect of increasing the amount of open sin in the world. It is not merely that in the presence of specific laws sin takes the form of specific transgressions of those laws. The presence of law can positively stimulate sin, as a prohibition may tempt people to do what is prohibited, whereas they might never have thought of doing it if the ordinance forbidding it has not been brought to their attention. The law introduced no new principle into the situation. It simply revealed more fully the principle of sin which was already present. The gospel on the other hand has introduced a completely new principle, the principle of God's grace.

Sin is revealed in all of its fullness as rebellion only in the presence of divine law. Actually law does not remedy the sin problem, it aggravates and even increases it.

Now suppose a millionaire should go to the power and light company, find out how much everyone owes the company, and put up two million dollars to pay those accounts. He would announce that all who presented their bills on a certain Thursday would have them receipted. The only condition would be they would come in person during the hours specified, bringing their invoices with them. Some people come with bills of three dollars, others come with bills of fifty dollars. Some come with bills for the current month, while others have bills that cover the past three months. There are no limits to amounts or the length of time the bills have been running. Suppose that one of your neighbors comes with a very large bill. He sanded the floors of his house with electricity consuming sanding machine and let the light burn all night for a month and has been very wasteful in other ways. Would the clerk at the receipt desk have any right to question the bill? The young woman replied that he would not. The clerk could only stamp the bill as paid and give the customer the receipt. I then pointed out that God has paid all of our debts at the cross of Christ when he put the vicious heritage of Adam's sin upon his Son. He placed there all the manifestations of that nature, all the act of sin, all the outbreaks of cruelty and rebellion, all the subtle manifestations of pride, all that He did upon the cross was in grace. All that He does in pardon and forgiveness is in righteousness which results from that grace.

I have no doubt that in the ages to come what we might call billions of years from now there will be angels who will look at us with awe and wonder and say

- ① Adam
- ② Moses
- ③ Christ
- ① Sin
- ② Need
- ③ Answer

to each other, "There are two of the saints. They were on earth in the times of the rebellion. They were dead in trespasses and sin. They were ungodly sinners, the enemies of God, but He loved them when they were like that. Think of that, how marvelous is His love, how great his condescension, how free His grace. He did all that for them." And we will say to those angels, "You were right in giving all glory to Him, He is the wonderful one, He is the gracious one, there is none like unto Him and amid all the ceaseless activities of Heaven while we were associated with Him as the queen is with the king, we shall ever point to Him as the source of all grace and be in ourselves the exhibit of the exceeding riches of His grace. For where sin abounded, grace did much more abound."

impossible to teach man to Abandon Confidence in himself !!
The Test on The 10comm.
The law was part of the plan of God. He knew that it would be hard, nay impossible to teach men to abandon confidence in himself. But the record had to be kept straight. It was necessary to demonstrate under every possible condition that man is incapable of living up to any obligation. Man cannot keep a covenant or contract with God.

There is a false theology abroad today that would gladly accept the performance phase of trying to keep the law to gain acceptance in the presence of God. The flesh, our old nature, wishes to be active in doing all that it can, and thus creates the illusion that surely God must be satisfied with man's efforts if those efforts are sincere. That corruption must be eliminated from your mind and heart if you are to know true liberty for freedom, Christ has set us free. Stand fast therefore and do not submit again to a yolk of slavery.

Our text sums it up. "The law entered that the offense might abound." It is possible to stifle conscience when no law is prodding the sinner. But once the law is entered, we can do nothing but transgress it, and the Law prods us, cries out against us, arouses our consciences so that we comprehend that we are indeed sinners, breaking the law reveals that fact to us. The proud boasting, complaining people of Israel who had been the object of so much grace thus exemplify all men everywhere. Works cannot save. Law cannot subjugate the human heart. Law bestows no power over keeping it. Broken by such failure, the heart must turn away from itself and its efforts. The guilty sinner must see that God desires to bless but in His way. If blessing is to be abounding and free, then man must recognize it and admit his own nothingness. All acts of sin must be comprehended as breaches of God's law. Thus we fear ourselves guilty, debtors, bankrupted. So we return to the one source of supply in all the universe, and there is salvation in no one else. For there is no other name under heaven given among men whereby we must be saved.

v.21 in order that just as sin reigned in death, so also grace might reign through righteousness resulting in eternal life through Jesus Christ our Lord.

Here is the ultimate purpose in it all. "In order that just as sin had reigned in death, so also grace might reign through righteousness, resulting in eternal life and that eternal life is through Jesus Christ our Lord."

The claims of God's righteousness are clearly met in the death of Christ. The kingdom is fully and firmly established on the cross of Christ. All other ground is sinking sand. The believing sinner now has eternal life by being united to the last Adam. The raised and glorified Saviour. This makes possible the sanctification of the saved sinner which is the theme of the next chapter.

begins w/
Jesus +
Ends w/
Jesus !!

This whole effect of justification is presented as being mediated through Jesus Christ. Verse 1 starts with peace with God through our Lord Jesus Christ, and we can follow His name on through until it now closes the chapter, through Jesus Christ our Lord. Here is a great Mediator and His whole work, His obedience, His death, and blood, His reconciliation which mediates our justification, and its effect, salvation and life eternal. Who but an inspired writer could put such a volume of saving truth into 21 short verses.

CONCLUSION

IN this marvelous fifth chapter in the first study we noted together the results or the consequences of a relationship in our lives. And now in this study, verses 12 to 21, we have looked together at the "how" of the relationship. We've had a contrast between the first Adam and the second Adam, between Adam and Christ. We have seen in this the purpose of the Law coming that transgression might be revealed. It was in Adam that sin made its entry into the human race and death passed upon all men. Through Adam's sin came condemnation and judgment, through Christ and His act of righteousness, through His death upon Calvary's cross, there is now justification of life. There is forgiveness and cleansing. And as a result of His obedience, many are constituted righteous, simply by appropriating by faith what Christ has done upon Calvary's cross. And in the 21st verse, we noted together that just as sin reigned in death, so also grace might reign through righteousness resulting in eternal life through Jesus Christ our Lord.

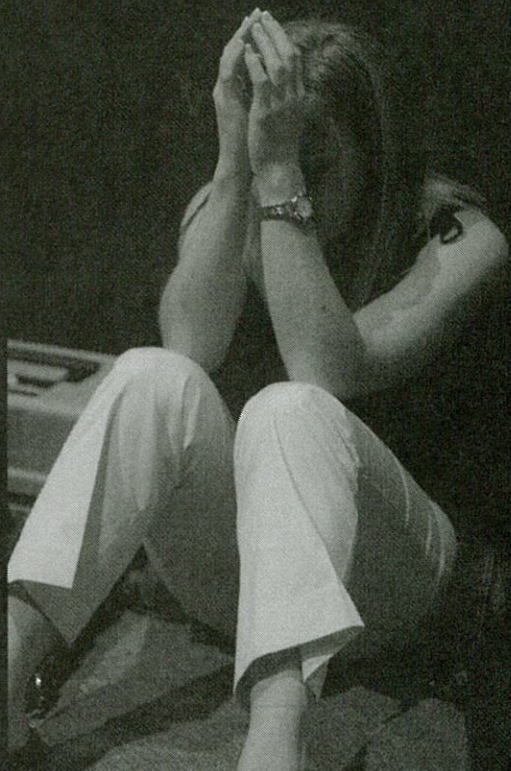
AMEN!

Brad McCoy Telling The Story of Colt's Last Game As A Longhorn playing For National Championship 2

He then finished his speech by stating that as he consoled his son under the Rose Bowl stadium, after it was readily apparent that Colt would not be able to go back onto the field and play for the Longhorns. And as he was trying to motivate his son, his son motivated the team and his Dad. His son stepped into a new mantle of leadership. Rather than return to the field in pedestrian clothes, Colt insisted on returning to the field to help his team win. He walked back onto the field in his uniform and helped the second string quarterback read the defense and mentored the second string quarterback over the course of the 3rd and 4th quarters. He said that his son had been studying "trust" in a Bible Study all year long leading up to the National Championship game. He said his son had told his mom and dad that he didn't know why he had been studying that "trust" concept all year, but he fully knew why in the moments leading up to the National Championship loss. He told his parents that he came to the conclusion that God had "prepared me for years leading up to that game, because He wanted me to "trust" Him!" As his son, Colt, was approached by news reporters after the Longhorns had lost the National Championship, the reporters asked Colt how he was feeling and Colt replied: "I always give God the glory. I never question what God does. God is in control of my life and if nothing else, I am standing on the Rock!"

Brad McCoy said that his cell phone began lighting up with texts after the game with friends, ministers and family members wildly acclaiming the statement that Colt had made to the reporters. He said that he received letters from non-believers, Jewish ministers, Muslim ministers and atheists in the days following the game ? all pointing to the AMAZING statement that Colt had made after the game. He said that as he entered Colt's hotel room that night, he asked his son, "What did you say after game?" [He had not been able to hear it in the mayhem of the stadium.] Brad McCoy, Colt's Dad, asked two to three times, "Son, what did you say after the game?" Colt said, "Dad, I don't know. I really don't remember what I said. All I remember is that the reporter asked me a question and I prayed that God would supply me with the right answer." Wow.

Brad McCoy then ended his speech by telling a story about a young football player that he was coaching back in his hometown. He said the young football player approached Brad McCoy after he returned from Pasadena and said, "Coach, I heard what your son said after the game, but I have one question: What is the rock?" He said it's funny son. We sing about it in church. He then began singing acappella "My hope is built on nothing less, Than Jesus' blood and righteousness. I dare not trust the sweetest frame, But wholly trust in Jesus' Name. On Christ the solid Rock I stand, All other ground is sinking sand; All other ground is sinking sand. When darkness seems to hide His face, I rest on His unchanging grace. In every high and stormy gale, My anchor holds within the veil. On Christ the solid Rock I stand, All other ground is sinking sand; All other ground is sinking sand. His oath, His covenant, His blood, Support me in the whelming flood. When all around my soul gives way, He then is all my Hope and Stay. On Christ the solid Rock I stand, All other ground is sinking sand; All other ground is sinking sand. When He shall come with trumpet sound, Oh may I then in Him be found. Dressed in His righteousness alone, Faultless to stand before the throne. On Christ the solid Rock I stand, All other ground is sinking sand; All other ground is sinking sand." By the end of his singing, the entire room of men and women were singing in unison with Brad McCoy. It was truly an amazing morning for the Lord and a truly amazing speech for us to learn from as parents.



The Knots Prayer

Dear God:
Please untie the knots
that are in my mind,
my heart and my life.
Remove the have nots,
the can not and the do nots
that I have in my mind.

Erase the will nots,
may nots,
might nots that may find
a home in my heart.

Release me from the could nots,
would nots and
should nots that obstruct my life.

And most of all,
Dear God,
I ask that you remove from my mind,
my heart and my life all of the 'am nots'
that I have allowed to hold me back,
especially the thought
that I am not good enough.
Amen

Author Known To God

with Jesus in my life. He is Totally Adequate!

Find Us Faithful

Russell Newport

We're pilgrims on the journey of the narrow road.
And those who've gone before us line the way.
Cheering on the faithful, encouraging the weary.
Their lives a stirring testament
To God's sustaining grace.

Surrounded by so great a cloud of witnesses
Let us run the race not only for the prize.
But as those who've gone before us
Let us leave to those behind us
A heritage of faithfulness passed on through Godly light.

Chorus

O May all who come behind us, find us faithful.
May the fire of our devotion light their way.
May the footprints that we leave, lead them to believe.
And the lives we live inspire them to obey.
O May all who come behind us, find us faithful.

After all our hopes and dreams have come and gone.
And our children sift through all we've left behind.
May the clues that they discover
And the memories they uncover
Become the light that leads them to the road we each must find.

Chorus

O May all who come behind us, find us faithful.
May the fire of our devotion light their way.
May the footprints that we leave, lead them to believe.
And the lives we live inspire them to obey.

O May all who come behind us, find us faithful.
May the fire of our devotion light their way.
May the footprints that we leave, lead them to believe.
And the lives we live inspire them to obey.
O May all who come behind us, find us faithful.

O May all who come behind us, find us faithful.

"Find Us Faithful" by Russell W. Newport. From Compact Disk *"Find Us Faithful."*