

JUDGES & ROMANS: RUINED TO RIGHTEOUS

Lesson 10: Resurrection of the Righteous

Key Verse: For if we have been united with Him in a death like His, we shall certainly be united with Him in a resurrection like His.—Romans 6.5

“You can choose your friends but you can’t choose your family”. This unattributed statement is so confirmed as true that an additional Thanksgiving holiday celebration has been created: “Friendsgiving”. Held around Thanksgiving, this community potluck meal celebrates our love and affection of the collection of beloved friends acquired while journeying through life. But on Thanksgiving day, it’s most likely you are surrounded by a mix of family you both would, and wouldn’t, choose to keep intimately involved in your life! Likewise, the first man God created, Adam, is the family we couldn’t, nor wouldn’t, choose. But God gave us the choice of a **Second Adam** in His Son Jesus to become our friend. This critical choice of Jesus being the friend we choose removes us from the family we can’t choose. This power to transfer us from the “domain of darkness” to His glorious Kingdom is on full display in Jesus’ **resurrection** from death to eternal life in His Father’s Kingdom (Colossians 1.13). When we choose Jesus as our friend, He makes us His family (1 John 3.14) *What a Friend we have in Jesus!*

God All-Powerful, Mighty Warrior, Victorious King, we rejoice in the freedom from sin and death You have accomplished for us. We rejoice in Your reign over our lives and our eternal life (Romans 5.17, 6.22)! Mighty God, what a promise You have secured through Your Son's death so that Your people may “walk in newness of life” (Romans 6.4)! Thank You for uniting us with Your Son so that “we shall certainly be united with Him in a resurrection like His” (Romans 6.5)! Embolden Your Spirit in us to help us clearly understand and live as those for whom “sin will have no dominion over...since [we] are not under law but under grace.” (Romans 6.14). Amen!

****As you read through this week’s passage, highlight or mark the words “reign” (including its conjugated forms) and “free gift”.**

Romans 5.12-6.32 Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned—

13 for sin indeed was in the world before the law was given, but sin is not counted where there is no law. **14** Yet death reigned from Adam to Moses, even over those whose sinning was not like the transgression of Adam, who was a type of the one who was to come.

15 But the free gift is not like the trespass. For if many died through one man's trespass, much more have the grace of God and the free gift by the grace of that one man Jesus Christ abounded for many. **16** And the free gift is not like the result of that one man's sin. For the judgment following one trespass brought condemnation, but the free gift following many trespasses brought justification. **17** For if, because of one man's trespass, death reigned through that one man, much more will those who receive the abundance of grace and the free gift of righteousness reign in life through the one man Jesus Christ.

18 Therefore, as one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men. **19** For as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous.

20 Now the law came in to increase the trespass, but where sin increased, grace abounded all the more, **21** so that, as sin reigned in death, grace also might reign through righteousness leading to eternal life through Jesus Christ our Lord.

CH 6 What shall we say then? Are we to continue in sin that grace may abound? **2** By no means! How can we who died to sin still live in it? **3** Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? **4** We were buried therefore with him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life.

5 For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his. **6** We know that our old self was crucified with him in order that the body of sin might be brought to nothing, so that we would no longer be enslaved to sin. **7** For one who has died has been set free from sin. **8** Now if we have died with Christ, we believe that we will also live with him. **9** We know that Christ, being raised from the dead, will never die again; death no longer has dominion over him. **10** For the death he died he died to sin, once for all, but the life he lives he lives to God. **11** So you also must consider yourselves dead to sin and alive to God in Christ Jesus.

12 Let not sin therefore reign in your mortal body, to make you obey its passions. **13** Do not present your members to sin as instruments for unrighteousness, but present yourselves to God as those who have been brought from death to life, and your members to God as instruments for righteousness. **14** For sin will have no dominion over you, since you are not under

law but under grace.

15 What then? Are we to sin because we are not under law but under grace? By no means! **16** Do you not know that if you present yourselves to anyone as obedient slaves, you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness? **17** But thanks be to God, that you who were once slaves of sin have become obedient from the heart to the standard of teaching to which you were committed, **18** and, having been set free from sin, have become slaves of righteousness.

19 I am speaking in human terms, because of your natural limitations. For just as you once presented your members as slaves to impurity and to lawlessness leading to more lawlessness, so now present your members as slaves to righteousness leading to sanctification. **20** For when you were slaves of sin, you were free in regard to righteousness. **21** But what fruit were you getting at that time from the things of which you are now ashamed? For the end of those things is death.

22 But now that you have been set free from sin and have become slaves of God, the fruit you get leads to sanctification and its end, eternal life. **23** For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

Diamonds: Paul begins his thought about sin and death in Romans 5.12, then digresses, falling down a rabbit hole! How comforting and fun to personally identify with Paul's inability to keep hold of his first thought! 😊

1. Read Romans 5.12 followed immediately by 5.18-19, as if they are one sentence. What is Paul's point? What is Paul trying to say, or establish as his main idea¹?

America's collective response to the pandemic revealed our sin nature. Signs reminding customers and consumers that the people serving them were also human, with feelings and families, began appearing on restaurant doors, hanging off merchandise shelving in grocery store lines, lining pharmacies walls, and many other places where basic dignity and respect were no longer assumed. Even as we may not all be guilty of Adam's exact sin (Romans 5.14), the pandemic proved a sin nature is found in everyone (Romans 5.19). There is no exemption.

2. To help us understand "the trespass", or "transgression of Adam", read Genesis 3. What is the definition of "trespass" and "transgression"? What was Adam's transgression or trespass?

The pandemic also revealed America's tightly held core belief of individualism. Masks, vaccines, and school closings quickly divided families, neighbors, and church communities as people decried their individual "rights" in opposition to those who expected (or required) a collective community response. Just as the pandemic upended American society, sin's entry into God's Creation upended our parental lineage. Now our native birth nature is of Adam, not of God. Now our native birth nature is sin, not God's holiness.

3. The "free gift" Paul references is directly tied to the doctrine of justification. Recall your study of justification in *Lesson 6: Righteous by Faith*² (the provided footnote has the most important information). To help us understand the "free gift" read **one** of the following: Matthew 27.11-66; Mark 15; Luke 23; John 19. What is the cost of the "free gift"?

Paul's logic behind identifying Adam as the one man whose trespass resulted in death's physical and spiritual reign³ represents an understanding of the word "covenant", whose Latin root derives the word, "federal" (*foedus*)⁴. Dr. Keller explains, "A federal head is a person who, through a covenant relationship, represents or stands in for someone else. This is unlike the western worldview which values autonomy and individualism. "In the western world, we only recognize the legitimacy of such a person if we voluntarily choose to be in that relationship."⁵

4. From Romans 5.12-21, list the results of the actions of Adam and Jesus: (Note that this isn't a comparison but instead a contrast of their actions. Jesus' actions are far superior to Adam's⁶)

¹ Note that Paul is not establishing "universalism" which is the idea that "the life won by Christ will be as universal as the death caused by Adam." (Stott, p. 149) Our humanity is natural whereas our faith is Divinely given (Romans 1.16, 3.21, 4.1).

² Justification is established by God through the Law of Moses, or the Levitical Law. Through the blood sacrifices necessary to approach God in Leviticus 1-15, we learn of God's acquittal process. Through the Day of Atonement (Leviticus 16), the once-a-year sacrifices and rituals that allow the high priest to enter the presence of God, we learn of God's judgment and His ability to make His sin-stained people clean. The required rituals, festivals, and "legislation for the priesthood" remind us of God's holiness and His desire to be with His people detailed in Leviticus 17-27. Through Christ's perfect blood, Christ's willful taking upon Himself God's judgment for our sin, and Christ's sinless life, His righteous living, God's people are justified before God.

³ Stott, p. 138

⁴ Keller, p. 126

⁵ Keller, p. 127

⁶ Stott, p. 149

Adam's Results	Jesus' Results

Paul upsets his Jewish audience through his recognition that the “law came in to increase the trespass” (5.20) because the popular understanding of the law was that it increased righteousness, not sin. Yet Paul says that the law increased sin rather than diminishing it, and provoked sin rather than preventing it.”⁷ (We will discuss its provocation of sin in Lesson 12, Romans 7.)

5. Imagine if the law had decreased sin. The result would be a legally binding pathway to God through piety and self-righteousness! From Romans 5.20-21, why is it legally superior that the law increased sin? What are the legal consequences of sin’s increase according to the last fifteen words in verse 21?

In Romans 6, Paul combats several philosophical arguments suggesting that grace gives God’s people permission to sin because it highlights God’s forgiveness, and/or showcases God’s grace extended to His forgiven people. Paul’s use of baptism by water immersion⁸ describes the believer’s transition from spiritual death (Romans 6.3) to spiritual life (“we too might walk in the newness of life”) as well as the future hope of resurrection to Christ (“just as Christ was raised from the dead by the glory of the Father”) found in Romans 6.4. Paul is not suggesting baptism as a means of salvation, rather as “pictorial symbolism” that reinforces “the symbolic truth of dying to the old life and rising to the new...”⁹

6. Read Romans 6 using The Message translation. In your own words, why can’t you continue to sin? Why doesn’t sin showcase and highlight God’s forgiveness and grace?

Oh how Gideon struggled as a slave to sin rather than a slave to God’s righteousness (Judges 6-8). We see Gideon’s great historical disadvantage as he attempted to thread the needle of God’s direction and wisdom through the creation of the ephod (priestly garment that also symbolized God’s will) with the cultural reality of gods and their physical idols (Judges 8.22-27). We also see the forbearance of God as He grants His people a final forty years of rest (Judges 8.28; Romans 3.25b). God’s people living under God’s deliverers in Judges were in desperate need of God’s final Deliverer, Messiah. Their struggle is NOT our struggle! We can live as a slave to His Righteousness! While we can readily identify with their struggle with idolatry, we are not beholden to the struggle’s outcome. In Christ, we are empowered by His Spirit to choose to live in His Righteousness and in unending rejoicing through faith.

7. Paul isn’t insulting his audience in Romans 6.19. Rather his use of slavery to illustrate his point of our inability to serve sin and God simultaneously is limited but useful to help his audience (including us!) grasp this truth. (Use additional Bible translations to guide your answers to the following questions.)
 - a. What freedom is found in being a slave of sin (6.20)?
 - b. What fruit is produced in the freedom found in being a slave to sin (6.21)?

Dr. Stott cleverly points out the paradox of Paul’s slavery illustration: “Thus there is freedom which spells death, and a bondage which spells life.”¹⁰

8. Review your highlighted or marked words “free gift”. What are the attributes of the “free gift”? (These characteristics of it are found in the sentences you highlighted/marked with the words “free gift”)

⁷ Stott, p. 146

⁸ Stott, p. 163

⁹ Stott, p. 165

¹⁰ Stott, p.176

Deity: Second Adam~ (Romans 5.17-19) To understand the necessity of Jesus' atoning death through His blood shed on the cross, we must first understand what God teaches us as the failure of the first Adam (Genesis 2.7). God's duties assigned to the first Adam (Genesis 2.15) are exactly what God later assigns to His priests: 'to worship and obey [God]'.¹¹ Thus, when Adam chose to join Eve in her rebellious (sinful) decision to eat of fruit of the tree of wisdom (Genesis 3.6-7), his expulsion from the Garden of Eden was as an "excommunicated priest"¹² (Genesis 3.22-24).

Dr. Morales explains (pp. 180-184) that Adam's "incompatibility" to find a "suitable helper" for himself through the animal kingdom (Genesis 2.18-20) alongside the first woman's creation from the body of the first man (Genesis 2.21-25) "drives a stake into the heart of the Levitical cultus – for 'it is not possible for the blood of bulls and goats to take away sins' (Hebrews 10.4)...[in the tabernacle rituals] animals stand as substitutes...as established and therefore accepted by God. However, the converse is also taught by the text [Hebrews 10.4], positively: blameless Adam was the only true substitute possible to atone for the woman's sin...Historically the church has understood the atonement of Christ's death as that of the last Adam [Romans 5.12-21] who accomplished precisely what the first Adam failed to do..."

The pattern for substitutionary atoning sacrifices prior to the institution and inauguration of the Levitical law in Leviticus is established through Noah (Genesis 8.20-21), Abraham (Genesis 22), Benjamin (Genesis 44.29-34), and Moses (Exodus 32.30-32). In each instance, God provides a resolution for sin, denying the worshipper the opportunity to offer themselves as the substitutionary atoning sacrifice. As this relates to the first Adam, Dr. Morales asks (pp.182-184), "...whether or not YHWH will accept such an act is not the point...but rather the gesture itself underscores the mystery of the divine purpose. So with Adam's fall, the theological possibility of his standing as an atoning substitute (intriguing as it is) is not the issue, but rather what sort of response would have been fitting as the son of God, the father of humanity, as the woman's husband?...Arguably the original audience [of the Levitical law] would have readily seen Adam's omission: What work, after all, does the high priest perform the only time he is allowed within the holy of holies, if not the work of atonement?"

"Jesus did not die for Himself, but for us. His suffering was vicarious; He was our substitute. He took our place in fulfilling the role of the Lamb of God who takes away the sin of the world (John 1.29; Ephesians 1.7)...The Son did not persuade the Father to save those whom the Father was loath to save (Titus 3.3-7). On the contrary, both the Father and Son willed the salvation of the elect and worked together to bring it to pass (Acts 20.28; 2 Corinthians 5.19)."¹³

In the gospels of Matthew, Mark, Luke, and John, we get an intimate glimpse into the treacherous reality Christ faced in His incarnation, or humanity, when the time came for Him to die. In stark contrast to one another, Adam chose self-preservation over communion with God for himself and his bride. Jesus chose the Cross so that God's people will once again have communion with God and even more, so that His Bride (the church) will join Him in the new creation!

9. Jesus grappled with the price He was to pay for your sins so that you may be at-one with Him now and through eternity (Matthew 26.36-46, Mark 14.32-42, Luke 22.39-46, John 17). What part of Jesus' work before He went to the cross will you remember as you grapple with obedience and living under grace? (Romans 6.12-14) What verse or thought do you need to retain (from Jesus' cries and pleas to His Father) in order to keep harvesting "the fruit you get [that] leads to sanctification and its end, eternal life." (6.22)?

Doctrine: Resurrection~ (Romans 6.4-11) "The historical event and doctrine of Christ's coming back to life on the Sunday following His crucifixion."¹⁴

"Without the resurrection of Christ, His sacrificial death fails to provide the grounds for salvation from sin (1 Corinthians 15.13-19). Therefore, no consideration of the biblical teaching regarding the work of Christ can end with His atoning death...When Jesus rose from the dead, He experienced a bodily resurrection entailing His full humanity (Lesson 2, "The Omnipotent King", Doctrine: Incarnation). His resurrection body allowed Him to digest food (Luke 24.41-43). Other human beings who were still in their mortal flesh could touch Jesus' body (Luke 24.38-40). The wounds of Jesus' crucifixion remained present and visible in his resurrected body, as witnessed by Thomas, the doubting disciple (John 20.25-29).

Jesus will forever be fully God as well as fully man. He is the last Adam, the Head of the church, and the representative Head of all redeemed mankind. This fact of His continuing humanity is as significant for the accomplishment of redemption

¹¹ Morales, p. 53 "Here we note one more significant point, confirming such a view [Adam's priestly role] of primal man: the verbs used to describe Adam's work in [Genesis 2.15], translated most accurately as 'to worship and obey', are used together elsewhere in the Pentateuch only to describe the duties of the Levites pertaining to the tabernacle (Numbers 3.7-8; 8.26; 18.5-6). Adam is hereby depicted as the original high priest abiding in Eden, the original holy of holies."

¹² Morales, p. 55

¹³ Sproul, p. 182

¹⁴ MacArthur & Mayhue, p. 936

as is His continuing deity. Christ had to be man to represent believers in living a holy life on earth that could be imputed to believers and to be their sacrificial substitute on the cross, He also had to be their leader through death into resurrection... There exists no greater event in redemption history than the resurrection of Christ, because it completes and validates His sacrificial death and advances the program of the kingdom with an eternally living King. The resurrection must be believed in order for someone to experience salvation (Romans 10.9-10)."¹⁵

10. Using your marks/highlights of the word "reign" (and its conjugated forms) what are the opposing "reigns" of this world?

11. How does the resurrection provide security in our ability to choose to leave one reign and enter into a better reign? (While there are many verses and thoughts to support this answer, Romans 5.20-21 and 6.8-11 may be helpful if you get stuck!)

"Both the Old and New Testaments teach that one day believers will experience a resurrection of the body from the dead (Isaiah 26.19; Ezekiel 37.12-14; John 11). The promise of the resurrection is found in the resurrection of Christ from the dead, and it will take place at the future return of Christ. Because Christ was the firstfruits of the resurrection, Christians can be assured that their resurrection will be similar in nature, meaning it will be both bodily and glorious (Philippians 3.20-21; Romans 8.22- 23). The hope of the future resurrection gives Christians confidence that death has been defeated in the death and resurrection of Christ."¹⁶

"Bodily resurrection, though, is not just for believers...Just as righteous saints are raised, so too the wicked will rise and receive a body fit for punishment in the lake of fire (Revelation 20.11-15). In this present age, death brings a temporary separation between body and spirit (James 2.26), but with God's resurrection program, all people – believers and unbelievers – will possess a body fit either for eternal life on the new earth or for eternal separation from God in the lake of fire...As eternal life is unending for believers, so too will eternal punishment for the unbeliever be unending."¹⁷

Your Scripture-Soaked Prayer:

Lecture Outline:

Aim: A believer's true identity is found in Christ.

- I. Two Men (Romans 5.12-21) **T1:** In Christ, the reign of grace evidences a believer's true identity.
 - a. Which aspects of the reign of grace are evident in your life?
 - b. How does God's super-abounding grace change how you view your sin?
 - c. What remnants of the reign of sin do you need to put to death?
- II. Two Masters (Romans 6.1-23) **T2:** In Christ, "slave to righteousness" is a believer's true identity.
 - a. How is the identity of "slave to righteousness" manifest in your life?
 - b. How are you living as one who has been set free from sin?
 - c. What changes do you need to make to be a more obedient slave for God?

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Sproul, R.C., *Essential Truths of the Christian Faith* (Carol Stream, IL: Tyndale Momentum, 1992)

Stott, John R.W., *The Message of Romans* (Downers Grove, IL: InterVarsity Press: 2020) pp. 136-182

¹⁵ MacArthur & Mayhue, pp. 315-321

¹⁶ The Gospel Project, *The 99 Essential Doctrines*, LifeWay Christian Resources (2018), #97

¹⁷ MacArthur & Mayhue, pp. 417, 439