

## Jesus Pain My Penalty. How is that Fair? Rev. Dustin A. Largent

Here's what we've been doing in the book. Of Romans so far. What we've learned is that God can't just let sin go, right? It's not like we just say, oh, it's fine, right? You did something bad against me. You did something bad. It's OK. God can't do that. Why? Because then he wouldn't be just OK. He wouldn't be a just God. And so what we normally do is we tell a story a lot of times past years will tell stories you go. To seminary, you. Go to Bible college. You go watch online and you hear somebody. They'll tell you a story. It's about somebody that's in a court. So let me just tell you a story and I and I didn't want to use my son because he's always the example of every story and he's going to get a complex right every time I tell a story. It's my own. His son. So I've asked permission from Katie to use Kaden. So sorry, Kate Kaden. You have no choice in the matter. Your mother has given permission for me. So, here's the story. Let me just tell you a story. There's this guy and his name is Kaden and he's 15 years old. Right. And here's what else. Here's what else we know about Kate. He's got a girlfriend, alright? He's got a girlfriend. You know what that means? If he's got a girlfriend, it means he needs money, right? Because if he doesn't have any money, he's not gonna have the girl, right? Very long. So he needs money, but he doesn't have a job. Or I didn't have a. So he's like, well, I need money to keep the girl, but I don't have a job. So. Here's what I'm. Going to do, I'm going to go Rob a bank, right? So Kaden goes and he robs a bank. And he goes in there. But Kaden, he gets all the money and he runs out and he leaves and he gets picked up in 2 seconds because he's bad at robbing banks. Good for you, mom. He doesn't know how to rob a bank and he robs the bank and they pick him up. And now he's before the judge. Right. And it doesn't matter whether it's a an actual, just a judge or a jury. Doesn't matter. He's convicted in like 10 seconds. And now they sentence him and the judge takes the gavel and says I sentence you to 10 years in prison. You've heard this story before, 10 years in prison, and then all of a sudden, the hero of the story comes in. And just because I'm telling the story, I'm going to be the hero because I get to right and I come in and you can imagine me with, like, a Superman Cape or whatever. And I come in and. Have No Fear. I will serve your sentence for you instead of you serving 10 years because you're young, right, you're young and you've got a girlfriend, and that's gonna you need that time, right? And I'm and I'm married and it's all. Over for me. Right, so so. I didn't say that for real. But, but no, I'm willing. I'm willing to rot. In jail for 10 years, because I and I'll, I'll but I'll serve your sentence. What do we hear that? Have you heard? That story a. Lot. That's the idea and it's and what that does. Is it shows us. What sacrificial atonement is OK it. Have you ever thought about that? If you ever thought about that. Story just what that means. Spent a good time thinking about that today or this last week. That's the dumbest story I ever heard. It's the dumbest story I ever heard. Because what judge in their right mind would allow me to serve a sentence for him? He's the one who robbed the bank. I didn't rob no bank. If he lets if he lets him go and I serve the time, even if I'm willing to, that's still completely unjust. You got a bank robber running around town. Actually, that's completely, and here's what we do we say, alright. Well, here's the thing. Here's the thing. God. God has let him go, right? God has. God has let that go. And you say, why did? Why is that analogy used? Because we want to prove that God is just. We want to prove that. God is just that, that sin was paid for. OK, that that sin was paid for. But in this analogy. It don't make no sense because oh, oh, I see. God, I see how this works. It's actually you're doing something even more unjust to marry Main. Just you're doing an unjust action by letting somebody go off Scott free. You see what I'm saying? How can you do something that's unjust? And make that and claim that that's how you remain just are

are you picking up on what I'm laying down here? That's a really interesting thing and I'm. Thinking about that and I'm like, why and? And the reason I'm telling you this is because it's not just unless you understand the passage today. If you don't understand the passage day and you don't understand the nature of sin, if you don't understand that, then you then this story doesn't make sense and somebody you're going to sit with them, you're going to tell them that story. And if you've talked to anybody, that's not a believer and you told that story, they go well. That's the dumbest thing I ever heard. I can't serve somebody else's sentence. That's not just at all. You're trying to claim that that's justice. It's. Not at all. So we're going to dive into Scripture and try to make heads or tails of this and try to figure out where the analogy breaks down so. That we really. We really are growing and we're really learning something here. OK, let's let me. Pray with you. And then we're going to dive into Scripture. God, I pray that you show us what this means. Show us how you're just show us what it is that we're missing. Because obviously Paul saw this as well. Paul saw Paul saw this. He was like here, here's the answer. And so God, we want you to you to teach us and help us to leave this really understanding in Jesus name. Amen. Amen. Alright. If you got your Bible, I want you to turn in your Bible to Romans chapter Chapter 5. And thank you. Actually for you got led up right to here last week with with Randy I I was watching. So I thought you did a great job. And so I'm going to pick off where he left off. Alright, but let's go into Romans. This is what it says. It says therefore just as sin entered the world through one man. Let that sink in for a second. Therefore, since just as sin entered the world through one man and death through sin. And in this way, death came to all people, because all sinned. And then there's a dash. Let me let me just stop you there for a second cause, if you read this down a little bit more, there's gonna be a whole bunch of these just as statements. And then just as as always followed up with so that OK, you read on a little bit further just as. So then just as so then, right, that's how that's. How it will go? But the first one look at this. We gotta just as sin entered the world through one man and death through sin. And in this way death came to all people because all sinned blank. Where's the sow? Then where'd it go? Well, I looked it up in the original language. And the so then is actually there in the original language. But what it really says is it says therefore, since. As Sin entered the world through one man and death through sin. So therefore, so also in this way, death came to all people, because all sin. That's what it says. In the same way, in the same way that sin entered the world through one man. How did sin get into the world? One guy? Who was he? Adam. That's how sin got into the world. It entered through one man. How? Why is it that everybody around you dies, that every single person in here will die because of sin? Which came? How one guy, that one guy, Adam. Alright, says so just as sin entered the world through one man and death through sin. In this way death came to all people. Death comes to all people because of why one guy. Sin and death came into the world through one man, Adam, not through sins of billions of people over time. Let that sink in for a second. We don't think that way. A lot of times when I think of, we think of ourselves all very individualistically and that's not to say that we don't have individual sin alright, that I don't sin individual. I'm not saying that you are guilty for your sin. You're responsible for your sin. But Paul is making a very clear distinction here to explain why Jesus can die for your sin. Why somebody else can die for your sin. Because sin didn't come into the world through you. He's very clear about it here. Therefore, just as sin entered the world through one man, not billions of men, one man and death through sin. And in this way death came to all men because all sinned. There's one breaking of one specific law that brought sin of the world that was the 11 law was don't eat from that tree. That was the one law that caused all this. It wasn't. Don't don't commit adultery. It was that wasn't what caused this problem,

but what caused this problem of sin is that dude from ate from a tree that he wasn't supposed to. Eat from OK. Like I said, not that I don't sin. Not that you don't sin. Not that we're not responsible for sin. But this sentence tells us a few things. First of all, it tells us. That Adam and Eve are real people. You ever heard somebody they. They show up like they're talking to you or or a liberal pastor. I talked to liberal pastors all the time. Everyone. Well, not all the time. I try to avoid as much as I can, but sometimes you get into a conversation. You're like, well, what in the world's going on here and what that what they'll say is, well, it doesn't really matter. If there was a historical atom. And eve, right? So it could have been billions of years. Right? And and you came from an ape named Joe and and it went down. But but whether there was actually, that's just a story. But there was no historical Adam. There was no historical Eve. That's baloney. Because here's why. Here's why their historical existence is critical because if we aren't made sinners. By an historical atom. Then there's no historical origin for sin, and we can't be made righteous by historical Jesus. There has to be one man that brings sin and death. And there has to be one man. That brings salvation. Hope you're catching this. Otherwise, original sin rests original sin there. It's just based on us as individuals and what we do, especially in the Western Church is we consider ourselves all very individualistic. Yes, you have to accept Christ as, but we are in this together, this problem of sin is a group consolidated humanity issue. And support first. Now the second thing I'll say is that sin and death came to you. And came to you and me. Through Adam. Now I know some folks that get up and they say, well, no, it wasn't Adam's fault. It was Eve's fault, right? So we want to blame the woman. Say, well, she it's her fault, right? She did it, right. If she wouldn't eat in that Apple, we wouldn't have this problem. It's like a first of we don't know, it's an apple. We don't know what kind of fruit it is, but. But second of all, you know, you got a problem because, Paul. Talks also a little bit later and so it says in first Timothy. Chapter 2 it says, and Adam was not the one deceived. It was the woman who was deceived and became a Sinner. And in context, what's that's talking about is this. This that Adam is the one who received the command. And Adam disobeyed the command. Eve was deceived. She was tricked. She didn't. She wasn't making a conscious decision in the same way that Adam was based on a command. She was deceived. And so sin came into the world through Adam. So don't try to. Push the blame off to to the Little lady, right? It's that's not gonna fly, right? He's clear on that. And so #3 that humans are mortal and they're subject to death because before they ever commit any sin. Did you know? That before you ever committed a sin, you're subject to death. Sin is upon you. You are born a Sinner. We talk about the the unborn baby. Right in, in, in the womb. And we and we care about that unborn baby. If that unborn baby is in the womb and that unborn baby dies. That unborn baby is a Sinner. Right. I'm not talking about whether it goes to heaven or hell. That's not the issue we're discussing. I'm telling you that all people are sinners as they are born before they are born. We are born into sin with a sin nature, not because we did some specific act. But because we are, we are a part of humanity, and Adam sinned. That's his point that he's making Adam sinned. And so a sinless person wouldn't be subject to death, would they? So like if you had a little baby. That was born. And that little baby, because sin is the result of death, right? I mean, death is the result of sin. Death is the result of sin. So it would mean that no babies would die, wouldn't it? If no babies sin if you didn't sin until you were like three years old, then you wouldn't have any babies dying that were less than three. They'd all just live until somebody sinned, right? It's like, all of a sudden, he learned how to lie. Oh, now he's going to die, right? Well, no, he there's kids that die at birth, there's kids that die in the womb. There's kids that die because they're sin. Is there already? That's the point. And he's trying to make that in this whole thing so collectively. Collectively, all of

us, we are all sinners and subject to death because of a single act of Adam and a garden which was, I will tell you, a declaration of rebellion against God. It was a rebellious act. No, I'm not going to lie. I want to be like God. I want to have the knowledge of good and evil. I'm going to do this. I'm in charge of my life and now because he made that you and I have a nature that is just like Adams, we're born. I wanna be God. We're we're born with that. We're born seeding with that. We're born in it because we are Adams children. We are born from there. And so this nature. Is this is just the nature of humanity now, the nature of humanity is sin. The nature of humanity is rebellion against God, and that nature causes you and I to sin, and so. Yes, we ask. God, please forgive me of my sins. Right. But when we're when we're receiving Christ, we're going to find out exactly kind of what this is happening here. Right. Well, this having look at verse 13. Says to be sure sin was in the world before the law was given. Right, that's interesting because he's trying to make his point. He really wants to make this point about the fact that you were a Sinner. Before you broke the law. And so how do you make that point? Well, he goes back and he says, well, hey, there was a time where we didn't have the law right before Moses. The law didn't even show up till Moses. So what happened then? Did people who didn't break the law because there was no law? Did they just live forever? No, they die. That's his point, so watch, it says to be sure sin was in the world before the law was given, but sin is not charged against anyone's account when there is no law. Right. So from the time of Adam until Moses, there weren't any commandments. OK, so how could they break a commandment? There was no commandment. How you so? You go out on a country Rd. out here. I don't know. There's probably been some country roads they put, they put some stop sign. Runs in sometimes, right? Somebody gets in a wreck and then they'll put a stop sign in. But there for a long time, there was probably some intersections out there. There was no stop sign. There was no nothing. Right. And you just like you're going 90 mile an hour and you just fly right through it and you kind of look from a distance to make sure nobody's coming. But then some Jack wagon goes in there and he, like, doesn't look. And there's a big accident there. And then they say, well, now we're going to put a stop sign there. Well, now, now you gotta stop, right? And if you drive exactly the same way you did before, where you're going 90 mile an hour and go right through the thing, then then you broke the law, right? Why? Because they put a stop sign there. So now you know there's a law. They actually made a law you gotta stop. Now, some of you are like I I see. Lynn's like. No. I don't stop for. No, I'll go right through. But, but the idea the idea is that is that once the law came, now you could transgress. You weren't transgressing until the sign showed up. They weren't transgressing. As people, they weren't sinning in the same, and they weren't transgressing the law until. Until Moses received the law, now all of a sudden they're looking at the law and they're saying ohh, I broke it. Now the question is, did anybody die before that? Did anybody die before the law came? Yeah, they all died. So they are ready. We're sinners. Before they transgressed, they ever broke a law and and therefore they're. They're dead, they they die. Right. That's just how it works. And so verse. 14 goes on. It carries this, it says nevertheless. Death reigned from the time of Adam to the time. Of Moses. See people are. Still dying between that time. Even over those who did not sin by breaking a command. Right. They didn't sin by breaking a commandment, but they still died. Death still reigned. It says, as did Adam, who was the pattern of the one to come. Now that's interesting. Adam sinned by breaking a command, and it's the violation that caused the whole human race to be guilty of. Sin, which leads to. Death. But it says this. Look what? That says. As did Adam, who is the pattern of one to come. That's a very key verse, Adam. Is the picture he's. The pattern of the one who's going to have to. Come to fix it. Adam is in a different situation than you and I are in. Do you

know that Jesus was born in a different situation than you and I are in? You know what the difference is between Adam and Jesus and you and I. We were born with a sin nature. I'm not making excuses, but I'm making excuses. It's the truth. Adam was not born with a sin nature. Adam was given a command without a nature of sin and chose to disobey God. You were born with a sin nature and destined to disobey God regardless, because you were born with a sin nature. Jesus was born because he was born through Mary and not through not through a male, not through Adam. He was born without a sin nature, so he, like Adam, could make a choice without a sin nature. Following me here. Adam and Jesus are unique. They're unique. They're different than me because they weren't born with this in nature, and so verse 15, it says. But the gift is not like the trespass. So let me break this down. What Adam did in his obeying or disobeying the law was the stamp. For all people. Catch that. It had consequences for all people after him. What Jesus did from his act without a sin nature has consequences for all people. What you and I do doesn't have consequences for all people. It has consequences for us, but it doesn't have consequences for all people. You following me says in verse 15. But the gift is not like the trespass. How are they different? That's the question. How are they different, Paul, you say they're not? The gift is not like the trespass. Well, first of all, what's a gift? Right. A gift is something that somebody gives you. It's free and. You receive a gift. You have to take a gift, right? It's gifted to you, but you you receive it. Right, what is what is, what is the what? What did we get from Adam? We got a consequence. We got a result. Right. You you didn't have to choose the result. Right, so I got that automatically, but it says for if the many died by the transgression, trespass of one man, how much more did God's grace and the gift that came by the grace of the one man Jesus? Christ Overflow to the many the South Leon Morris. He's a he's. I love his commentary on John, but he writes about this. As well, he says this he. Says he is not saying that death reigned because we all sinned. Right. That's the way a lot of people think about sin. Death reign to be death reigns because we're all sinning. That's not why death reigns. Death reigns among people because it rained. That's why we're sinning. Watch why we're dying because of something that happened before, he says. This, he says he is not saying that death reigned because we all sinned. He is saying. That death reigned. Over us all. Because Adam sinned. The fact that Adam is the one who caused this problem is going to have an. Effect on the. Answer to why he is on, why this is unjust, or why it's OK here with Kaden going to explain that to you in a minute. It's going to explain, it's going to say why it's OK that one substitutes for another one, pays that pays for another person's transgression. I'm going to explain why it's OK here in just a. It says in verse 16. Nor can the gift of God be compared with the result of one man's sin. The judgement followed one sin and brought condemnation, but the gift followed many trespasses and brought justification. So watch this one act of disobedience by Adam brings sin and death. To every single person on Earth, every single person after him. But when Jesus died, he didn't just die for one act, just for the act of Adam. He died for the Act of Adam, the breaking that command. But he also died for all the individual sins that you and I did. So that's way greater, right? That's way greater. How much more did Jesus die? Person? Adam did one thing. Jesus did one thing, but it was for multiple sins. An array of sins. Huge, huge amounts. And Gee so and and and Adam only committed one act. So that's the difference. That's abundance. So verse 17, we're we're moving along for. If by the trespass of the one man, death reigned through that one man. Right. That's Adam. If the trespass by the one man death reigned through that one man, how much more will those who receive God's abundant provision of grace notice? It says those who receive God's not, not just that the whole world. But those who receive God's abundant provision of grace and of the gift of righteous reign in

life while we were reigning in death because of Adam. But we can. Reign in life. Because of Jesus. That's his point. Reigning life through the one man, Jesus Christ, reigning death because of Adam. But we can reign in life because of Jesus. Be justified. So let me get back to our analogy here. We've got Kaden. OK. You're not going to like this, Kaden. But Kaden is not born in Genesee. In the story, let's change the story a little bit. Cadence is not born. In Genesee, Kaden is born in the South. Alright, can you do a Southern accent a little bit? No, alright. He's born in the South. The accent you would use probably wouldn't work anyway because you were not only born in the South, but you were born in 1820. OK. And there is a woman in your life, right? But the woman is your slave, master, OK. She's older and she's a slave master. And so you have been born into slavery your whole life. You've always been. You've always been born, been a slave. You've never known anything different. You've never known how to not obey that woman and do what she tells you to do. She tells you to pick that cotton. You pick that cotton. She tells you to, to go, you know, ride, ride that bull. Whatever. She you do it. Right. Do those dishes. You do it, plow that field. You do it. You don't know any different. And so she comes to you and she says I need money. You're gonna go rob the First National Bank.

OK.

And what do you do? You robbed the First National Bank. Why do you rob the First National Bank? Because you're a slave and you don't know any different that you are destined to rob. That bank you will do what your. Slave master tells you to do and so you go Rob that bank and you know what? You go in there and you don't know about Rob Banks and. Guess what? They pick him up in 2 seconds. And after they pick him up in 2 seconds, he ends up going to going to going into the court and it doesn't matter whether it's a jury or doesn't matter, whether it's a judge. Either way, they convict him in like 10 seconds and they say you're going to serve 10 years in prison. OK, it's the exact same story. He robbed the bank. He's gonna serve the time. But the judge is a fair judge and the judge knows that the only reason he did that is because he's a slave and he. Was forced to do. That and so is it really? Is it? There's there's a fairness issue here. Is it right that he is going to serve a 10 year sentence for something he was forced to do? Little different story. And so, because of that, it there there is, there's this sense that yes, Kate and robbed the bank. But he was acting as a representative of his master. So is it just for? So is it just? For Kaden to go to prison. Well, yeah, because he committed the crime. The crime has to be punished, but Kaden wasn't free to rob the bank. He wasn't free to not rob the bank. Right. And we are slaves to sin. We are born in sin. And so verse 18 finishes. This thought out and. Watch what it says in verse 18. Consequently, just as one trespass resulted in condemnation for all people, we're all condemned, right? We're all condemned. Not even because of our own individual act. But we were condemned. Right, we're all condemned. Just as one trespass resulted in condemnation for all people, so also one righteous act resulted in justification of life for all people, for justice through the disobedience of one man. Many were made sinners. That's the key, right? It's not because of the disobedience of of me in particular. It's because of the disobedience of one man. We were all made sinners. It's because of that that one man. Can justify us for just as through the disobedience of one man, the many were made sinners, so also through the obedience of the one man the many will be made righteous, right. I'm condemned because of the sin of one person. Verse 18. And therefore can be made righteous through the obedience of another person, Jesus. Somebody else can serve my sentence. Because of that. Does that makes sense? Are you are you following that? Are you kind of picking up

what I'm laying down there? Now here's what it says and this. Is where people miss it. Because it says for just as though the just as though through the obedience of the one man, many were made sinners, so also through the obedience to the one man the many were made righteous. What some churches will do, the very liberal Church will do, is they'll say, well, geez, we didn't have a choice in becoming sinners, right? We were sinners just because of the one man. And that went to everybody. Every single person is a Sinner, right? We're all born sinners. So if it was one man that did that and automatically applied to every person, then when Jesus dies on the cross, why doesn't that just automatically apply to every person? That's what the Liberal Church. Will say and therefore it's all the same. Everybody's saved. It's universal, it's called universalism. You see churches that are universalist. That's where that's coming from. He died for all people. Now some of them, they even go further and they get rid of Adam and they get rid of Jesus. And then I don't know, they get like Winnie the Pooh. I don't know. Who they kind of pull into the into the story there but. But Universal is that's heresy, because the scripture clearly is teaching that it's those who receive this gift. It's clear. Now let me say this again. It's not that you do not sin. It's not that you are not responsible for your sin. But it's not the cause. It's not what caused it. And that's what we're getting to with atonement. That's what we're getting to with atonement. Through the trespass through this, through this passage, life and justification are a gift, right? You have to receive it. Sin wasn't a gift, it was a result says in verse 18. Just as one trespass resulted in the condemnation of all people, right results aren't a matter of choice, so let's finish up verse 20 to 21. It says the law was brought in so that the trespass might increase. But where sin increased, grace increased all the more so that just as sin reigned in death, so also grace might reign through righteousness to bring eternal life through Jesus Christ our Lord. So here's the thing. Adam knew he was a lawbreaker, right? Because he had a Law. And then he broke it. And he's like, you know what? I broke a law. This is what the law was. I broke it. I'm a law breaker. But then there's. This big long period of time where they don't know they they the law. Breaker cause there ain't no law. And so God's, like you got to know that you're breaking the law. You got to know that you're a Sinner because otherwise you're like, well, I'm not a Sinner. I'm not just obeying God, why do I need God? How am I violating God? So there was that time. And So what it's saying here, clearly it's saying it says, but when sin increased, the law was brought in so that the trespasses might increase. So all of a sudden there's a law and you say ohh. I broke the law. Right. I broke the law. I'm not measuring up to God. I am a Sinner. How am I a Sinner? I'm born a Sinner. I'm born a Sinner, but I didn't know I was born a Sinner. I didn't know that I was that way until there was a law that I break, right? So God gave him in the law so that their sin nature would be revealed all of a sudden. I know I have a sin nature. And I know that because I break the law. Right. I can tangibly see I'm a Sinner. I recognize I'm a Sinner. I broke this law. I broke that law. It's not the exact same law that Adam broke, but at least. I know I've broke the law. And what it does is it proves that you. And the rest of humanity need a savior. You need Jesus. Every one of us needs Jesus. You need Jesus because it's universal. Everybody you talk to. Everybody, you will meet this week. Is a Sinner. Not because they broke rules, not because they're cheating it cheating it this and that not cause they're filing their taxes, not they are sinners, because they were born with it. This why never sin. You're a Sinner. Why? Because you're a human. Why? Because Adams Sin is the cause of it. It's not yours. It's Adam caused it. And if it was based on. You and what you did. Then there could be no substitute for this either. The only way you can have a substitute who will die for you is when it comes in by via somebody else. Right. It's because there was Adam that caused it, that Jesus could save you. OK. That's how it works with God. So if you don't know Jesus. Or if you. Were always

focused on yourself, focused on your individual sin. Yes, you're you have a sin nature, but God gives us power today. To overcome that. We are no longer slaves. The time when we gave our life to Christ, we were not. I no longer have to listen to old lady. Whatever. That's the the slave master telling you to. To go rob the bank. You don't got to listen to her anymore, right? Because you are freed from that sin. Through what Jesus did. So let's have let's have the band. Let's do one last song. Let's sing grace. That is greater than all of our sins. I like that one. That goes really well with the with the passage. Let's do that one. God, thank you so much for your. Word and your Grace is greater than every one of our sins. Every single sin. Your Grace is greater. God help us to surrender. Put our faith all completely in Jesus. The only one that can save us, we praise you. God in Jesus name. Amen.