

Our New Identity

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[0:00] Christian, how do you think of yourself? Who are you? We're talking about your self-image.

! Some people define themselves by other people.! Well, I'm the wife of so-and-so, or I'm the husband of so-and-so, or the father, the mother, the son, the daughter.

Other people define themselves by their jobs. Well, I'm the truck driver, I'm the teacher, I'm the stay-at-home mom, I'm the programmer. And that's the significant thing about you think of yourself in those terms.

Other people define themselves by their financial status, by their home, by the house, or the car they drive, the clothes they wear.

That's how they think of themselves, their self-image. Well, Christian, how do you think of yourself? How does the Bible teach us to think of ourselves?

[1:04] What is your identity according to the Bible? Give me some of the ways the Bible describes you if you're a Christian. That in itself is one of the ways, isn't it? A Christian. You're a Christian. Give me another five or ten terms, titles.

Mike? A child of God. A sinner. That needs to be finished, though. It's a sinner, not period, saved by grace.

All right? We're talking about a Christian now, all right? A sinner saved by grace. How does the Bible define you? If we follow His commands. Okay, we're one who obeys His commands.

A son or a daughter. A saint. A holy one. One that's been set aside unto God. Blessed. Blessed. You're a blessed one.

Sheep who need a shepherd. You're a sheep. A priest. The Bible's rich, isn't it, in its description of the Christian.

[2:11] And all of that is to feed our self-identity. That's how we're to think of ourselves. That's to become our self-image. But next to the title of brethren, I don't know if anyone mentioned that, that we're brothers.

We're brethren, sisters, brothers and sisters. Brethren is used 563 times in the New Testament. Next to the title of brethren, the one that the Apostle Paul uses more than any other to describe a Christian is that they are one who is in Christ Jesus or in Jesus Christ.

Around 200 times he speaks of someone as being in him. In the Lord. In Christ. Paul's own self-conscious identity.

His self-image was that he was a man in Christ. And as far as Paul is concerned, the most important thing about him is that he was in Christ.

And he would tell you the most important thing about you, whatever these other things of your job, your economic status. The most important thing about you, if you're a Christian, is that you are in Christ.

[3:27] You're in Christ. You're a man in Christ. You're a woman in Christ. Ephesians 1 and verse 1. To the saints in Ephesus, the faithful in Christ Jesus.

Philippians 1.1. To the saints in Christ Jesus. Colossians 1.2. To the saints and faithful brothers in Christ. To be a Christian is to be in Christ.

Now this is what the theologians call union with Christ. We're in him. We're joined to him. We're connected to him. We're united to him.

As a wife to a husband. As a branch to the vine. We're in him. Professor John Murray called union with Christ, quote, the central truth of the whole doctrine of salvation.

The central truth of all of our salvation is that we are in Christ. And everything flows from that. Every blessing that we have comes to us in Christ.

[4:29] Christ. So the reality of being in Christ has tremendous implications, both for this life and for eternity. And so we would do well to think of ourselves in those terms.

When you wake up in the morning and look in the mirror, who is that guy or that woman staring back at you? He is a man in Christ. She is a woman in Christ.

And let that carry you through your day as you think about yourself wherever you are as one who is in Christ. Well, we were beginning a new study this morning from Edward Donnelly's book, *Life in Christ*.

And he unpacks for us the reality of being in Christ, but then how that should affect us in various aspects of our lives.

I'm going to be reading largely his words this morning. So I'm not going to quote him every time I'm doing so and tell you this is a quote.

[5:32] But just to know that we're using this as the text and I will be relying heavily upon what he's written here. Edward Donnelly, a current writer, author, professor of New Testament language and literature at the Reformed Theological College, Belfast, Northern Ireland.

And also minister of the Trinity Reformed Presbyterian Church in Newtown Abbey, Northern Ireland. Turn to 1 Corinthians 15.

1 Corinthians 15. 200 times Paul refers to people as being in Christ. So we don't have time to look up all these references.

But here's a pivotal one. Here is one that gets us into the flow of thought. 1 Corinthians 15 and verse 22.

For as in Adam all die, so in Christ all will be made alive. Notice how some are in Adam and others are in Christ.

[6:39] With quite different results. Death, life. Now, Paul takes these two individuals and he sets them before us as representatives of their people.

You have these two representatives, Adam and Christ, whom later in verse 45 he calls the last Adam. So you have Adam and the last Adam. Or in verse 47 he calls the first man and the last man. In one sense there's just two men in all the world. The first man and the last man. The second man. Adam the first and Adam the last.

Now here Donnelly calls on us to use our imaginations. He says, Picture two giants. Immense, towering figures. Each is wearing around his waist a broad leather belt.

And on that belt are millions of tiny hooks. With a human being hanging from each hook. Every human who's ever lived is living now or will live in the future.

[7:42] Is hanging from the belt of one or other of these two giants. The name of the one giant is Adam. And the name of the other is Christ. Christ. It's an illustration that he draws from the Puritan Thomas Goodwin.

Whom he quotes is saying, Adam was reckoned as a common public person. Not standing singly or alone for himself. But as representing all mankind to come from him.

Paul speaks of Adam and Christ. As if there had never been any more men in the world. Nor were ever to be for time to come. Except these two. And why? Because these two.

Between them. Had all the rest of the sons of men hanging on their girdle. Their belt. Now this is an aspect of covenant theology.

Again the term from theologians. Covenant theology. In a covenant God appoints one person to act on behalf of the many. One person represents the rest.

[8:44] We have that in our own representative government. In different forms of that. So it is. In God's dealings with men.

He has appointed only two such covenant heads. Adam and Christ. And every human being is represented by one or the other. And God's treatment of you is based upon.

These two representatives. What is done by the representative. Is counted as being done by you. For as in Adam all die.

So in Christ all will be made alive. Now turn over to Romans chapter 5. Because this covenant relationship. To Adam and to Christ.

Is made clear. In Romans 5. 12 to 21. And as I read from this section.

[9:42] I want you to notice the key phrase is one man. It keeps popping up. The one man. The one. The one. Everything that Adam. The one man did. Is counted as having been done.

By everyone that he represents. Did he sin? Then so did all that he represented. Verse 12. Therefore just as sin entered the world through one man. And death through sin. And in this way death came to all men. Because all sinned. As the head of the human race.

Adam represents us all. And when he sinned we sinned. We sinned in our representative. Long before we ever sinned in our lifetime. We sinned when he sinned.

And because of Adam's sin. Death came not just to Adam. But notice the text says came to all men. This is why we all die. Because we all sinned.

[10 : 42] In Adam. Now if this sounds unfair or unbelievable. Paul repeats it seven more times for us. So that we'll get it. And we'll be sure. This is indeed what he's wanting to teach us.

That we are sinners in the first place. Because Adam is a sinner. And he represents us. And we were in him in the garden. And when he took of the fruit. We took of the fruit. When he thumbed his nose at God.

We thumbed our nose at God. And because he sinned. We die. Verse 15. But the gift is not like the trespass.

For if the many died. By the trespass of the one man. There it is again. One man trespassed. And because of it. The many died.

All humanity hanging on his belt. Verse 16. Again the gift of God is not like the result. Of the one man sin. The judgment followed one sin.

[11 : 42] And brought condemnation. What was the result of one man sin? Judgment. Condemnation. For all. Who were represented by. That one man.

Verse 17. For if by the trespass. Of the one man. Death reigned through that one man. See the emphasis. That one man.

Adam. Through his eating of the forbidden fruit. That trespass. That crossing over the boundary line. Death has reigned over all mankind. That's why all men die.

Verse 18. Consequently. Just as the result of one trespass. Was condemnation for all men. Again. Adam's trespass. Placed all men. Under condemnation. We were hanging on his belt. So when he fell. We fell. We fell into condemnation.

[12 : 41] Verse 19. For justice through the disobedience. Of the one man. The many were made sinners. His disobedience.

Constituted. All of his human race. Sinners. Before God. How does God look at the human race? He doesn't wait to see. If they're going to sin. Or not sin. He says.

They are sons. And daughters of Adam. They are sinners. He regards us. As our representative. Adam.

Now that's the emphasis. Throughout here. Through the disobedience of the one. The many. Were made sinners. So that's what it means to be in Adam. That's what it means to have Adam. As our representative.

Now we didn't vote for this representative. That was a sovereign. Decision of God. But Adam represents us all. So as in Adam all die.

[13 : 37] But that's not the end of the story. Is it? The Bible speaks of the good news. For sinners. Who are under condemnation. And wrath. It speaks of.

Salvation. From condemnation. And death. But the question is. How does that salvation come? How does that salvation come to sinners? In Adam. Well Paul was constantly having to deal with people.

Who thought that that salvation came by what we do. By if we do enough good deeds. And if we do enough religious rituals. That salvation will come to us. And we'll no longer be condemned. But we'll have eternal life. That was constantly his confrontation. Whether dealing with the Gentiles. But especially with the Jews. And the idea.

Is that. God gives everyone a test. This is man's idea. Of works religion. That God gives everyone a test. And that there are millions of exams. Placed before millions of people.

[14 : 36] One for each person. And it's up to each one. Whether he or she passes. Or fails. If they do well enough. Then they'll pass. And be saved. But Paul says.

That's not how we were lost. In the first place. We were lost. Through one man's disobedience. We were lost. Through our representative Adam. He was given a test.

And failed it. And so we failed in Adam. That's how we got lost. And condemned. And so if we're going to be saved. It will have to be through the one man.

Jesus Christ. The other covenant representative. The second man. The last Adam. You see the parallelism. In Paul's thought. Realize it. As I read through.

These verses again. We're saved in the same way. That we were lost. Through the performance. Of our representative. Verse 15. But the gift.

[15 : 31] Is not like the trespass. For if the many died. By the trespass. Of the 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. Now here's the other one man. The one man. Adam. Brought death. Now the one man. Jesus Christ. Brought the gift. Of eternal life. By. Himself. It overflowed. To the many. The one man. Christ. Brought the gift. To the many.

Verse 17. For if. By the trespass. Of the one man. Death. Reigned. Through that one man. How much more. Will those who receive. God's abundant. Provision of grace. And of the gift. Of righteousness. Reign in life. Through the one man. Jesus Christ. Christ. It's through the one man. Christ. That. That we receive. Abundance of grace. The gift of righteousness.

[16 : 27] And reigning in life. Instead of death. So we share. In the spoils of victory. From this one man. Jesus Christ. Verse 18. Consequently. Just as the result.

Of the one trespass. Was condemnation. For all men. So also. You see the parallelism. So also. The result of one act. Of righteousness. Was justification. That brings life.

For all men. Adam's one trespass. Condemned all men. Christ's one act. Of righteousness. Brings justification. In life. To all that he represents.

Verse 19. For justice. Through the disobedience. Of the one man. The many were made sinners. So also. Through the obedience. Of the one man. The many. Will be made righteous. Jesus. This is Paul's answer. To any form. Of works religion. How were you lost. In the first place. Through the sin. Of the one man.

[17 : 24] Adam. How will you ever be saved. Through the. Obedience. Of the one man. Jesus Christ. So we're saved. In the same way.

We are. We were lost. Through our representative. We were all in Adam. Hanging on his belt. Donnelly says. In Adam.

We sinned. In Adam. We fell. In Adam. We were condemned. In Adam. We died. And then. In Christ. We obeyed. In Christ.

We lived. A perfect life. In Christ. We paid. For sin. In Christ. We have been raised. In Christ. We live forever.

All that he is. Is counted as ours. All that he suffered. Is counted as ours. All that he achieved. Is counted. Is counted.

[18 : 20] As ours. So now we can see. Why Paul refers to Christ. As the last Adam. The second man. There are but these two.

Public persons. Representatives. Of the whole human race. And. Ultimately. Whether we live. In heaven. Or die in hell.

Depends on. Which one. Is. Our representative. In Adam. All die. In Christ. All. Are made alive. So Jesus. Is the head of a whole new humanity. A whole new creation. Now. Can you see. How this has implications. For our justification.

Our. How we stand. Before God. What does God think of me. This morning. We talked about our self image. How am I to think of myself. Here's one more important. How does God think of me.

[19 : 15] What does he think about me. Am I right with him. Or am. I his enemy. Well. Our union with Christ means. We're justified.

We're counted righteous. In God's sight. Verse 18. The result of one act of righteousness. By the one man. Was justification. That's what resulted from Christ.

One. Act of obedience to the father. Justification for the many. Through the obedience. Verse 19. Through the obedience of the one man. The many will be made righteous.

You see. We're declared righteous. Not because of anything we did. But because of the obedience of the one man. Now this is a familiar text. But it's one of the 200.

Second Corinthians 521. God made him. Who had no sin. To be sin. For us. So that.

[20:13] In him. In him. There's one of the 200 times. We might become the righteousness of God. How do we become righteous in God's sight?

In him. In Christ. Our representative. Outside of him. We're condemned. Inside of him. We're counted righteous. So Romans 8. One says. There is therefore now. No condemnation. For those who are. In Christ Jesus.

Another one of the 200. No condemnation. In there. Because he was already condemned. And there's no condemnation left. You're in him. Justification. Justification. Justification. Is the sure result. Of being in Christ. Hanging. On his belt. That's really. The application. Of this. Union with Christ. For this first. Lesson.

[21:09] What does it mean. To be in Christ. It means. That God looks upon us. As he looks upon his son. As he looks upon his son. We are in him. And he treats us.

Based upon. What his son has coming. And we have an illustration. Of this representative principle. In that familiar story. Of David and Goliath. First Samuel 17.

There in the valley of Elah. There was a showdown. That day. On the one hill. Facing the valley. Were the Israelites. And they drew up. Their battle lines. On the other hill.

Were the Philistines. Drawing up their battle lines. Only the valley. Stood. Between them. Now wars. Usually happened. By.

Both sides. Charging. And the full. Lines. Meeting. In the valley. And all of the Israelites. Fighting. All the Philistines. To the death. But this day was to be different.

[22:07] Wasn't it? A Philistine giant. Goliath. Stood and issued a challenge. To the Israelites. Choose. A man. Singular. And have him come down to me.

Singular. And if he is able to fight. And kill me. Then. We. All of us. Will become your subjects. But if I overcome him.

And kill him. Then. You. All of you. Will become. Our subjects. And serve us. This day I defy the ranks of Israel. Give me.

Amen. And let us fight. Each other. You see the representative principle. That day. The whole contest. Would be decided by the battle. Between the two.

Champions. Goliath represented. All the Philistine soldiers. And Israel had trouble. Coming up with a champion. But finally when David arrived. He immediately said. I'll go fight him. And so.

[23:04] Israel had their champion. David. Now consider yourself. One of the soldiers. On the field that day. And put yourself on either side.

Let's. Let's put yourself on. The Israelite side. And you're watching the contest. You don't watch that contest. With apathy. Do you? Like some.

Apathetic fans. At a ball game today. Who have more interest. In the cheerleaders. Or. Or what's going on over here. Or going out. For. For refreshments. And just chatting with friends. And maybe an occasional glance.

At the game. Or maybe they don't even go. To the game. And yet those men. Are. Are representing. The town of Bremen. Apathy. Tends to reign.

And if they lose. Well. Shoot. It's a bummer. But then we go home. And. And we're with our family. In the comforts of home. And life goes on. Everything's fine. No.

[23:59] It's not like that. If David wins. You win. You didn't do a thing. To win the victory. David did all the fighting. And his victory.

Is counted years. You share in all the benefits. Of victory. But. If David loses. Then you lose.

Big time. You lose your freedom. You lose your way of life. You lose your family. You become a slave. To the Philistines. To do grunt labor.

To be a carrier. Of wood. To draw water. Your entire future. And that of every other soldier. In Israel. Is bound up. With the performance. Of one man.

David. Because he's not out there. As a private individual. Not now. He's out there. As your representative. He's fighting for us.

[24:55] You see how it takes. All the apathy. Out of the spectatorship. Of the fight. That day. We would watch. With. Focus. We wouldn't be looking.

For popcorn. Or any other. Distraction. We want to know. Is David going to win? We would be cheering. We would be shouting. Encouragement. We would be praying. Oh God. Help him to. To win the day.

In the same way. Jesus Christ. Is our champion. He's the savior. Of his people. He's the mighty. Gabor. The great warrior. The man of war.

Who enters into battle. For us. He's no private person. He's not here on earth. For himself alone. He's living. The entirety of his life. As a public person. Living for us.

He's representing. His people. His elect. Those given to him. By the father. Before the creation. Of the world. Those who would. Later come to believe in him.

[25 : 51] When they lived. In their lifetime. They would trust in him. These are his people. And he's representing them. He came to. Enter into the battle. On our behalf. The outcome.

Of a multitude. Of sinners. Hangs on. How he does. His performance. Determines. Their eternal destiny. If he wins. You win. If he gains eternal life. You gain eternal life.

But if he loses. You lose. And there's nothing for you. But eternal hell. This representative principle. Changes our interest. In the way we read the gospel. The way we read Matthew 4.

And see Jesus. Enter into the wilderness. He goes from his baptism. Led by the spirit. Into the wilderness. To be tempted. And he's being tempted. And if he just sins once.

He loses. And we have no savior. If Satan triumphs here. We're his servants forever. We have no savior. From Satan. Sin.

[26 : 48] Death. And hell. And so what is our joy. To see him triumph. Over every temptation. That came his way. We're watching our champion. Win salvation for us.

That's what he's doing. He's winning it. For us. His death to sin. Is counted ours. His satisfying God's justice. Is counted ours.

His life. His death. His resurrection. All ours. Adam lost paradise for us. Christ regains paradise for us. We were lost in Adam. Because of what he did.

He sinned. We're saved in Jesus Christ. Because of what he did. He obeyed. So in Adam we all die. So in Christ.

We're all made alive. Any questions? As we call a time out. You see the illustration from David and Goliath. Public figures.

[27 : 46] So we have Christ and Adam. The covenant heads. The public representatives. Any questions then on this idea? Raj? The only problem with one of the illustrations is.

Well. You have all men dying in Adam. But ultimately not all men will be transferred to Christ's belt. Okay.

Excellent. That's actually the next question. How do we get off the hook on Adam's belt. And get on to Christ's belt. You're right. But as in Adam. All die.

All who are in Adam. Hanging on his belt. Die. When he falls. They fall. So in Christ. All who are in Christ. Will be made alive. So it is all.

It's all inclusive. But it's only including those that they represent. Adam. Represents the whole human race. Christ represents the new humanity.

[28 : 43] The new race. Believers. The chosen. The called. The faithful. Alright. Exactly. Any other questions or thoughts? Alright.

The question comes up then. Okay. If we're born in Adam. How do we get out of Adam and into Christ? How does this transfer take place? Unhooked from Adam's belt. Hooked onto Christ. Turn to 1 Corinthians 1.

In verse 30. The first thing we need to see is that this work is so stupendous. It's not something that we do. This is none other than a supernatural work of God.

1 Corinthians 1. 30. And this is why no one can boast if they are in Adam. Or if they are in Christ. If they're hooked onto Christ. No one can boast. It is because of him. That is because of God. That you are in Christ Jesus.

[29 : 47] Who has become for us wisdom from God. That is our righteousness. Holiness. And redemption. Therefore as it's written. Let him who boasts. Boasts in the Lord. Earlier he said that he's chose us.

He's chose us. As one of those lowly things. In the eyes of this world. Despised things. He chose us. It's because of him. It's because of God. That you are in Christ.

So anyone who's hanging on Christ's hook. Has God to thank for it. That's why there's no room to boast. That we're in Christ. Salvation then is union with Christ.

And that is the work of God the Holy Spirit. He puts us into Christ. He joins us to Christ. And he does it through faith.

Through faith. And faith itself is the gift of God. It's the working of the Holy Spirit in the heart. To bring us into union with Jesus Christ.

[30 : 48] It's the Holy Spirit who regenerates us. It's the Holy Spirit who makes us new creatures in Christ Jesus. So we enter Christ by faith.

The very work of God the Spirit. And until we exercise this saving faith. We are not in him. We're still in Adam. Now there's an element of mystery here.

Because from one viewpoint. God's elect people have always been in Christ. Look at Ephesians chapter 1. And verse 4. Where we're told that God chose us in him.

There's the in him. God chose us in him. Before the foundation of the world. That even before the world was created. When God was choosing which sinners he would save.

He chose us in him. In Christ. Christ. And so we were given. To the Lord Jesus. Before the creation of the world.

[31 : 45] And also we were in Christ when he died on the cross. You see that in Romans 6. That we were there. We were crucified with Christ. So in one sense. We were in Christ when we were elected.

We were in Christ when Jesus died 2,000 years ago. And yet from another viewpoint. We do not enter into this union with Christ. And we surely do not experience its benefits.

Until we actually believe. Until we have faith. And the texts that show this. Are Ephesians 2. Verse 12. These same Ephesians.

Who Paul says in chapter 1. Were chosen in Christ. Before the foundation of the world. Well before their conversion. Ephesians 2. 12. Says they were separated from Christ.

You were separated from Christ. You weren't in him. You were separated from him. And Ephesians 1. 13. He says. And you also. Were included in Christ.

[32 : 43] When. You heard. The word of truth. The gospel of your salvation. Having believed. When. Were you included in Christ. When you heard the word.

And believed. So you see something of the mystery. Chosen in Christ. Redeemed in Christ. On the cross. And yet. Separate from Christ. Until we heard the gospel.

And believed in him. Then we were included. Into Christ. In Romans 16. 7. Paul. Can say of two of his relatives. Andronicus.

And Junia. They were in Christ. Before I was. They were in Christ. Before I was. Now if we were all chosen. Before the creation of the world.

In Christ. Then we would all be in Christ. At the same time. But there is a sense. In which Paul is speaking here. That different ones. Get off the hook of Adam.

[33 : 37] And onto the hook of Christ. And get included into Christ. At different times. My two cousins. He says. Were in Christ. Before I was. They came. To believe in the Savior.

Hearing the gospel. And believing. Before I did. Romans 16. 7. Faith. Again. Is being seen. As the thing. That unites us. To Christ.

It is because of him. That we are in. Christ Jesus. Now this isn't just. An impersonal. Business transaction.

Salvation. Isn't just something impersonal. But you can see. It's a very personal. Relationship.

We're put into Christ. We're joined to him. Like a man. Is joined to a woman. In marriage.

It's an intensely. Personal thing. To be joined. To the Son of God. We come to him. We receive him. We trust him. The relationship.

[34 : 33] Is close and personal. Now what difference. Does union with Christ make? Well everything. Changes. 2 Corinthians 5. 17. Therefore. If anyone.

Be in. Christ. In Christ. He is a. New creation. And everything. Is changed. The old. Is passed away. Behold.

The new. Has come. Nothing's the same. When we're in Christ. Married to the same woman. When I was in Adam. But in Christ. My marriage. Is different. There are things.

In my marriage. That were the oldest. Past. And everything's new. Have the same job. And in Adam. It was like this. But in Christ. It's new.

Being in Christ. Changes everything. God no longer deals with us. Apart from Christ. That's incredible.

[35 : 28] To think that all of God's dealings with me. Are now. In Christ. All that he ever says to me. All of his warnings. All of his encouragements. All in the scripture.

It only comes to me. Through Christ. In Christ. Christ. Every blessing. We receive. Is through Christ. Ephesians 1. 3. You have it there.

Praise be to the God. And Father. Of our Lord. Jesus Christ. Who has blessed us. In the heavenly realms. With every spiritual blessing. In Christ. Goes on.

He chose us. In him. Before the creation of the world. To be holy and blameless. In his sight. In love. He predestined us. To be adopted as his sons.

Through Jesus Christ. In accordance with his pleasure and will. To the praise of his glorious grace. Which he has freely given us. In the one he loves. In him.

[36 : 26] We have redemption. Through his blood. The forgiveness of sins. And so on it goes. Everything I have. Forgiveness of sins. Adoption. Redemption.

It's all mine. In Christ. Christ. First Corinthians 1.5. For in him. You have been enriched. In every way.

In all your speaking. And in all your knowledge. And in every spiritual gift. In him. Everything's new. Enriched.

In every way. Calvin says. Since we have been made one with him. He shares with us. All that he has received. From the father. And he's emphasizing.

The personal. Reality of it. All the blessings. Of salvation. Come. By direct. Participation. In Christ. I receive it directly. From the hand of Jesus.

[37 : 22] He shares with me. All that he has received. From the father. We're joint heirs. With Jesus. Romans 8.17. And remembering that. Will keep us from valuing.

The gifts more than the giver. Because in reality. They cannot be separated. We only receive the gifts. From Christ.

From being in him. We can't just take the gifts. And run apart from Christ. We only receive them. We only enjoy them. In the one. Who gives them to us. Even Jesus. So should we not love Jesus. Should we not worship. And serve him. Paul not only speaks. Of our being in Christ. But also of our being with him. This too speaks of our. Inseparable union with Christ.

That we suffer with him. We're crucified with him. We died with him. We're buried with him. We're made alive with him. We're raised with him. We're glorified with him. We live with him. We're seated with him.

[38 : 16] We reign with him. Everything you experience in life. Is with him. United with him. What difference does that make? Well it gives a great security.

To the believer. And that's the whole context. Of Romans chapter 5. As Paul begins. He wants us to know. How secure we are. And so he goes. To this great covenant.

Between Adam. And all his posterity. And he shows the connection. Every single one in Adam. Dies. And then he flips it. And he says.

Now do you see. The glorious result. Of being in Christ. Every single one. In Christ. Lives. Are you in Christ? It's secure. Nothing can ever separate you. From him. You're in him.

For time and eternity. Your security is settled. So it's. It's a strange way. Of bringing comfort. To the Christian. He takes him. To death.

[39 : 10] And as Donnelly says. If you're a Christian. You can look at death. And see in it. A proof of life. How many of you read. The obituaries. In the morning paper. Come on. Confess. You know what Donnelly says.

He says. It's a certain sign. Of late middle age. So. Y'all figure out. What you are. Do you read the obituaries? Every obituary.

Shows a person's connection. To Adam. And so he died. And so he died. And so he died. In Adam all die. And the same thing. Can be true. Of walking through a cemetery.

Every gravestone. Shows the connection. Between Adam. And all he represents. Why is she here? This is a six year old. Tombstone. She was in Adam. Why is this man?

Ninety year old man. Why is he? Dead. Well he was in Adam. As in Adam. All die. And then he would. Bring all the comfort to us.

[40 : 08] By saying. In the same way. All in Christ. Shall be made. Alive. That's the most. Significant thing about you. If you're a Christian. You're in Christ. What a great thing.

To be in Christ. Doesn't matter how weak. Fearful. You are. Your future is secure. In Christ. So that's your identity.

That's your self image. That's how. God views you. Wake up in the morning. And tell yourself. I am a man in Christ. I am a woman in Christ. Go through your day.

Let everything color. What you face. You face it. As a person. In Christ. And we'll see. All the resources that are yours. Next time. In Christ. For fighting sin.

For glorifying him. For suffering. For whatever our need is. In Christ. We have all that we need. As Christ. As God sees me today. He sees me in Jesus.

[41:09] What comfort there is. He doesn't see me in my sin. And treat me as his enemy. But he sees me in Christ. And so. Shines his favor.

Upon me. Well any questions. Before we dismiss. Actually our time is gone. But I'll take it. And think on it. For next Sunday. If you have any. You can see me.

And we'll. We'll draw this. Further applications. Next. Next week. We're dismissed.