

# By One Man

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I like the Apostle Paul.

I like his ability to 'call a spade a spade', the unrelenting pursuit of his faith, and his bold assertion to "preach nothing but the cross of Christ" (1 Corinthians 2:2). No doubt he ruffled more than a few feathers at times, with his unapologetic directness and refusal to tolerate any other gospel than that of being [saved by grace through faith alone](#).

He doesn't shy away from telling it how it was; the reality that his zeal for God had been seriously misplaced early on, and that he had been a violent persecutor and destroyer of the very faith he was now thankful to call his own.

He doesn't downplay the facts of his former life; that not only had he been zealous for the traditions of his fathers, he had also been considered an 'up and coming' amongst his peers, his upward trajectory in Judaism eclipsing many of those his own age (Galatians 1:13).

Yet he also doesn't state this just for effect or from a place of pride, but rather as facts relevant to advancing the true gospel narrative he now endeavors to preach. He states that he counts all those things of his former life as loss because of the surpassing worth of knowing Christ Jesus, his Lord.

He has a particularly warm and fatherly relationship with Timothy, his 'son in the faith' and he shows deep regard for several fellow workers whom he commends by name: Epaphroditus, husband-and-wife team, Priscilla and Aquila, Barnabas, Titus, Silas, Luke, Lydia, and Onesiphorus.

He demonstrates tenderness and genuine love and concern for all those of the "household of faith" and he is a passionate

evangelist to those who are yet still “strangers and foreigners” to the gospel of grace. His letters to the early churches are full of pastoral advice and authoritative direction. Yet he is also unapologetically direct and is prepared to meet and name injustice or falsity head-on, as in the situation that he writes about in 2 Corinthians 7 (see also 2 Corinthians 11, Galatians 1:6–9, Galatians 2:4; 2 Corinthians 11:26).

*“Paul’s letters reveal a remarkable human being: dedicated, compassionate, emotional, sometimes harsh and angry, clever and quick-witted, supple in argumentation, and above all possessing a soaring, passionate commitment to God, Jesus Christ, and his own mission.” | [Britannica.Com](https://www.britannica.com)*

Paul’s influence, passion, and commitment enabled the gospel of Jesus Christ to take root and flourish throughout Asia Minor, and its spread continued long after his death, reaching even to the ends of the earth.

Paul wrote several letters, one of which was the letter to the church at Rome. In chapters 5 and 6 of Romans, he covers some significant theological territory by dealing with the themes of death, life, and resurrection, which came about, he states, ‘by one man’...

## **By One: Death In Adam**

The need for our forgiveness and reconciliation with God sits at the heart of the gospel. Paul recounts in Romans 5 how humanity found itself in the dismal state of being sinning, dying creatures and why we need forgiveness, reconciliation, and renewal.

He makes his first point in Romans 5:12 where he teaches that Sin came into the world *by one man* and that death followed swiftly on Sin’s heels, enslaving all of humanity in a dominion of darkness and, ultimately, separation from God.

The word he uses for 'man' is the Greek word ἄνθρωπος (anthrōpos) meaning *human*. We get our English word anthropology from the combining of *ánthrōpos* (ἄνθρωπος, "human") and *lógos* (λόγος, "study"). It's therefore strictly more accurate to say that *by one human* Sin entered the world and death spread to all.

While Adam becomes the representative of us all, the focus, I think, is not primarily on his gender (as a man) but on his humanity. In fact, scripture elsewhere confirms that Eve was complicit in sin alongside Adam (Genesis 3:6,12, 1 Timothy 2:14). Together, they were responsible for the catastrophe that unfolded.

*"The narratives of Genesis focus on conflict and resolution. God's purpose from the beginning is to have His presence fill the earth; humans are to image God and subdue the earth, i.e., bring about order and fruitfulness in creation (Genesis 1–2). Conflict enters the story when humans rebel against God (Genesis 3). Shalom is shattered, and the earth is cursed. Further degeneration takes place (Genesis 4–6) until God brings judgment and mercy (Genesis 6–9). Humans then attempt to restore God's presence (Genesis 11) before God launches His own initiative to re-establish His presence on Earth (the covenant). Genesis 1–11, then, is the founding story of humanity, ending in crisis. These narratives give a real and true assessment of God's initial purposes and the human plight. Genesis 12–50 is the founding story of the nation with whom the covenant is eventually made at Sinai. The covenant establishes the relationship to Abraham and his descendants, provides the structure for living in God's presence, and lays the foundation for God's presence to be established on earth." | [BioLogos](#)*

The consequence of the fall in Eden – mortality – flowed from Adam and Eve to all of humanity; a literal reality and a core theological truth embedded within the Genesis record. Dying

became hard-coded in our DNA.

Not only that, Paul comments later in Romans 7, Sin is a powerful and destructive force that humans find impossible to resist. Humanity has been *sold under sin*, constantly battling against the pull of our own self-will, which is invariably in opposition to God. Despite having the desire to do good, more often than not, we lack the ability to do what is right, so powerful is Sin's hold and influence over us. There is no one in all the world who has not fallen prey to Sin's insidious, whispering temptation\* (Ecclesiastes 7:20, Romans 3:21).

The introduction and continued presence of Sin in the world is what gives death its power over humanity. We die because we're mortal and death now reigns supreme and we remain dead because of the power that Sin gives death.

***In Adam, all die. This is Paul's first point and the incontrovertible theological teaching of Romans 5.***

## **By One: Life In Christ**

Yet, says Paul in Romans 5:21, and here he makes his second point, in Christ, there is life. There is another theological truth embedded within the Genesis record, a promise "that new life would be delivered out of death."

*"And I will put enmity (open hostility) Between you and the woman, and between your seed (offspring) and her Seed; He shall [fatally] bruise your head, And you shall [only] bruise His heel." | Genesis 3:15, AMP*

Humanity was promised that a descendant of Eve – [another human](#) – would arise to wage war against Sin and to overthrow death. Yet in waging this war, death would deal him a powerful blow, a seemingly mortal wound. But out of his death would flow life.

This promise would be affirmed countless times throughout scripture, and, particularly, by Jesus himself during his ministry, who stated the reason for his coming was that “they [humanity] may *have life*, and have it in abundance [to the full, till it overflows]” (John 10:10, Amplified Bible).

Unable to wage the war for themselves, God’s promise and gift to the world would go into battle on humanity’s behalf. He would wage war for all those who were weak, utterly helpless, and hopelessly enslaved to Sin. Those who were living in darkness, far from the eternal life God had intended for them. Those whose greatest enemy was death itself.

In fact, this hero’s [redemptive work](#) *on behalf of humanity* would be deeply connected to *his own humanity*. He had to be human, like us, in order to make atonement for the sin of humanity (Isaiah 53:6, Hebrews 2:17)

As a human, he would still feel keenly the pull of Sin’s seductive promise, the desire and temptation, as *the first Adam* had, to undertake this battle on his own terms. He would wrestle with the terrifying but necessary reality of confronting death up close; not just any kind of death but the painful and humiliating death of a traitor.

He would face the world’s great enemy alone, rejected by all, even by those who were closest to him, in the moment of his greatest need. Defenseless, *like a lamb led to slaughter*, he would cling to the words of the Psalmist that, though he walked through the valley of the shadow of death, God would be with him still. He would choose to suffer according to God’s will, committing his soul to a faithful Creator.

This war would be brutal and bloody and seemingly fatal for our hero.

And yet, there would be an extraordinary twist...

Where *the first Adam* had been a living being; *the last Adam*

would be a life-giving spirit (1 Corinthians 15:45). This hero would be human *but not merely a human*. He would be the “Word-Made-Flesh” – the ‘one and only of his kind’ and in him would dwell ‘the entire fullness (completeness) of God’s nature (Colossians 2:9).

Written into the very fabric of our reality was a powerful promise that Sin *could be* defeated by the willing sacrifice of one who had committed no sin and who had lived a perfect, moral life according to God’s will. The sacrificial death of such an individual, on behalf of all of humanity, would heal the division between God and humanity, reopening the way to the eternal life God had always intended for His creation.

Scripture could not be any clearer that the victory over Sin and death was going to be God’s, accomplished through the sending of His Son, the Word-Made-Flesh. Sent in the likeness of all of humanity, but in whom dwelt all the fullness of God, only the Son of God would be able to overcome and defeat our greatest enemy.

Not only that, in meeting death head-on, he would deal it a fatal blow, overturning and destroying its claim on him. Sin’s power to command death would be vanquished. Jesus himself would now hold the keys of death and the grave. On the third day, at the break of dawn, he would rise from the silence, *Life* himself having swallowed up death in victory (Acts 2:24, Romans 6:9, 1 Corinthians 15:54).

One act of righteousness, Paul says, led to justification and life for all humanity. By one man’s obedience, many would be made righteous (Romans 5:18-19).

*“As sin has exercised kingly sway in inflicting death, so grace, too, may exercise kingly sway in bestowing a righteousness which results in the Life of the Ages through Jesus Christ our Lord.” | Romans 5:21, Weymouth New Testament*

## Deeper Magic

I love how C S Lewis writes about this epic moment in his fictional work, *The Lion, The Witch, and The Wardrobe*:

*At that moment they heard from behind them a loud noise—a great cracking, deafening noise as if a giant had broken a giant’s plate...The Stone Table was broken into two pieces by a great crack that ran down it from end to end; and there was no Aslan. “Who’s done it?” cried Susan. “What does it mean? Is it more magic?” “Yes!” said a great voice from behind their backs. “It is more magic.” They looked round. There, shining in the sunrise, larger than they had seen him before, shaking his mane (for it had apparently grown again) stood Aslan himself. “Oh, Aslan!” cried both the children, staring up at him, almost as much frightened as they were glad... “But what does it all mean?” asked Susan when they were somewhat calmer. “It means,” said Aslan, “that though the Witch knew the Deep Magic, there is a magic deeper still which she did not know. Her knowledge goes back only to the dawn of time. But if she could have looked a little further back, into the stillness and the darkness before Time dawned, she would have read there a different incantation. She would have known that when a willing victim who had committed no treachery was killed in a traitor’s stead, the Table would crack and Death itself would start working backward.” | C S Lewis*

This “deeper magic” is an immutable law of consequence, as certain as the law of gravity or the rising of the sun. Jesus has brought life and all those *in him* will live. This gift of grace has been given, the work has been finished and the end has been written. *“While we were still enemies, we were reconciled to God by the death of His Son, and, further, now that we are reconciled, we will also be saved by his life.”*

**In Christ, all will live. This is Paul’s second point and the incontrovertible theological teaching of Romans 5.**

# The Resurrection: Proof + Promise

One of the great theological truths of the Christian faith, as taught by Paul and, indeed, written into the earliest Christian creeds is the necessary and factual reality of [the resurrection](#), particularly, the resurrection of Jesus. In fact, Paul asserts that resurrection underpins the entire gospel narrative, without which all of Christian life is rendered futile.

*“If there is no resurrection of the dead, then not even **Christ has been raised**. And if Christ has not been raised, our preaching is useless and so is your faith. ... And if Christ has not been raised, your faith is futile; you are still in your sins. Then those also who have fallen asleep in Christ are lost.” | 1 Corinthians 15:17, NIV*

He actually summarised the gospel by affirming three statements, one of which is a declaration of the reality of the resurrection of Jesus:

*“Remember Jesus Christ [the anointed], raised from the dead, descended from David. This is my gospel.” | 2 Timothy 2:8 | NIV*

The Christian faith asserts and teaches that resurrection is a historical reality; Jesus Christ really did live, die, and was raised again to eternal life.

The resurrection is not only relevant to the gospel narrative, it's essential. Author Craig Blomberg comments, “As wonderful as Jesus' life and teachings and miracles were, they were meaningless if it were not historically factual that Christ died and was raised from the dead and that this provided atonement, or forgiveness, of the sins of humanity.” Embedded in this reality is the proof that what was begun in Jesus, God intends to do for all creation.



*“The most startling characteristic of the first Christian preaching is its emphasis on the resurrection. The first preachers were sure that Christ had risen, and sure, in consequence, that believers would in due course rise also. This set them off from all the other teachers of the ancient world...Nothing is more characteristic of even the best thought of the day than its hopelessness in the face of death. Clearly, the resurrection is of the very first importance for the Christian faith” – The New Bible Dictionary 1996, p. 1010, “Resurrection”.*

Jesus didn't just overcome death, his death also made reparation for all the sins of the world. Sin, in its entirety, was dealt with, once and for always\*\* (Romans 6:10). His resurrection was both proof and promise that the war against Sin had been waged and won. Death has lost its power. Those in Christ *will live*, no longer be held by death but merely passing through it. They too, like him, will be raised to life, never again to experience death.

*“I assure you: Anyone who hears my word and believes Him who sent me has eternal life and will not come under judgment but has passed from death to life.” | John 5:24*

Life, and life abundantly – the same life that Jesus now has [awaits them on the other side](#).

It's no wonder Paul concludes his thoughts on this subject with these inspiring words: *“In everything we have won more than a victory because of Christ who loves us. I am sure that nothing can separate us from God's love—not life or death, not angels or spirits, not the present or the future, and not powers above or powers below. Nothing in all creation can separate us from God's love for us in Christ Jesus our Lord! (Romans 8:7-39, CEV).*

This is indeed good, good news!

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**\*apart from Jesus, of course.**

**\*\*This, of course, doesn't mean that we don't still struggle with sin – this is the challenging reality of the Christian life – but rather that the penalty that sin inflicts, death, has been absolved for those in Christ (Isaiah 53:6, 1 John 2:2, John 1:29). We eagerly wait, with all of creation, to be completely set free from the bondage to corruption and obtain the freedom of the glory of the children of God (Romans 8:22).**

**A large part of the inspiration for this article came from the worship song 'This My Soul' By The Gray Havens. It's truly worth a listen and captures Paul's sentiments from Romans 5 and 6 perfectly. This song is one of my personal favourites.**

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## **The Parallels In Communion**

*"The cup of blessing that we bless, is it not a participation in the blood of Christ? The bread that we break, is it not a participation in the body of Christ? Because there is one bread, we who are many are one body, for we all partake of the one bread." | 1 Corinthians 10: 16-17, ESV*

### **We Who Are Many Are One**

Paul the Apostle's words, here in Corinthians, reference the deep and powerful truth which is embedded in the Christian ordinance of communion. The truth that, in taking the cup and sharing the bread, we are fully participating in Jesus' death and resurrection. Jesus is the common element that binds believers together and his sacrifice is what makes the new resurrection life possible for every person who believes in his saving name.

This participation together in drinking wine and breaking bread is a compelling witness to the 'common union' believers share in the blood and body of Christ, the sharing in his sin-conquering death and his life-giving resurrection. There is nothing more powerful or significant for a church community than remembering the very thing which gave the church its birth and which binds each member together as part of 'the whole'.

For this reason, sharing communion is not just about remembering the death of Jesus, including the anguish, surrender, and sacrifice but also about celebrating his resurrection; the vanquishing of sin and the victory over death, won for every person who associates with his name. The new creation was born from his sacrifice and confirmed by his resurrected life, of which we are now all a part, bound together by the life-giving spirit of Jesus himself.

Sharing communion together as believers is primarily a time for celebration, for thanksgiving and praise, for "by his blood and in his name, in his freedom we are free!"

In celebrating this ordinance together, believers are not just connected to Jesus but to each other. It's significant that Jesus associates the institution of communion – which speaks of his sacrifice and death, motivated by love – with the importance of his followers showing his love by **loving one another**.

During the meal (Matthew 26:17–30, Mark 14:12–26, Luke 22:7–39, and John 13:1–17:26), Jesus takes the bread and shares it with his disciples, telling them that it is symbolic of his body, soon to be broken for them in death. He shares the cup of wine, telling them it is a symbol of his blood, poured out for the forgiveness of their sins.

He gently tells his disciples that he will only be with them a little longer, referencing, of course, his impending betrayal

and crucifixion. He then gives them a 'new commandment', to live by once he is gone:

*"A new commandment I give to you, that you love one another: just as I have loved you, you also are to love one another. By this, all people will know that you are my disciples, if you have love for one another." – John 13:34-35, ESV*

Jesus first instituted the ordinance of communion, by which his followers would remember him, during his last meal on earth with his closest disciples, but this meal had its roots in a much deeper, incredibly powerful story of deliverance and freedom.

## **A Story Of Deliverance**

The institution of communion had its origins in an ancient Jewish festive meal known as 'Passover. Celebrated annually, it commemorated the deliverance of the nation of Israel from bondage in Egypt.

The early chapters of the book of Exodus tell of the origins and background of the Passover (Exodus 1-12). Forcibly enslaved upon the accession of a new Pharaoh to the Egyptian throne, the people of Israel were subjected to cruelty, forced labour, and intolerable work and living conditions. In an effort to cull their numbers, Pharaoh had issued a directive of neonaticide for any male baby born. As soon as the baby was delivered, he was to be killed by the attending midwives. It was a terrible time for the people of Israel – cruelly mistreated and living in hopelessness, with no means to save themselves.

With heavy burdens bitterly borne, they desperately lifted their voices heavenward. God heard their cries for rescue and remembers his promises to their patriarchs [Abraham](#), Isaac, and Jacob, long ago (Exodus 2:24).

*“And now, behold, the cry of the people of Israel has come to me, and I have also seen the oppression with which the Egyptians oppress them. I know their sufferings, and I have come down to deliver them out of the hand of the Egyptians and to bring them up out of that land to a good and broad land, a land flowing with milk and honey...” – Exodus 3:7-9*

God stepped into their misery and suffering and promises to deliver them out of the affliction of Egypt. Through a series of plagues, demonstrating His almighty power, and the final dramatic death of Egypt’s own firstborn, God exercises His powerful arm of redemption and leads his people out of slavery to freedom and their promised land.

On the night of their leaving, the Israelites prepared unleavened bread and lamb, roasted over the fire. The lamb’s blood was brushed on the lintel and two doorposts of every Israelite home. When the Angel of Death went throughout Egypt, killing the firstborn, he would see the blood and ‘pass over’ that house, sparing all those who were inside.

The night of Passover marked the end of slavery and brought deliverance and the beginning of the people of Israel’s journey towards the promised land. Through death and sacrifice, came new life and hope.

The types that can be seen in this event for a Christian’s new life are clear. It’s no coincidence that Jesus uses this commemorative Passover meal, already 1,500 years old by this time and full of ancient symbology and meaning, to bring his disciples’ attention to his own impending death, through which their rescue from ‘slavery to sin’ will be achieved.

## **Parallels In Leaving Egypt**

Paul the Apostle observes that the events of Israel’s exodus and subsequent journey through the wilderness towards the promised land are parallels of a Christian’s new life in Jesus

(1 Corinthians 10:1-13). He uses Egypt as a metaphor for sin and spiritual darkness and the exodus as an example of the freedom Christians experience in being rescued from the dominion of darkness (Colossians 1:13).

The **first parallel** to note is that of slavery. Just as the people of Israel were completely enslaved to the Egyptian Pharaoh, we are all slaves to sin, born so at birth and only confirmed throughout our lives by our sinful deeds (Romans 5:12, John 8:34). Yet God provided a deliverer, as He did for Israel, and the blood of this deliverer gives [salvation from death](#), which we are promised no longer has any hold over us (John 11:25. 1 Corinthians 15:55).

The **second parallel** is, of course, the sacrificial lamb. It is John the Baptist who first introduces Jesus as 'the lamb of God, who takes away the sin of the world' (John 1:29). Isaiah, a prophet in Old Testament writings, also prophesied of one who would come to bear the sins of the world and that he would be 'led like a lamb to the slaughter' (Isaiah 53:7). The final book in the Bible, Revelation, confirms that Jesus was indeed the Lamb of God 'slain from the foundation of the world' (1 Peter 1:19, Revelation 13:8).

The theme of a sacrificial lamb has been constant throughout scripture (Genesis 3:21, Genesis 22:8, Numbers 9:12, Ezra 6:19, 2 Chronicles 35:11) and always intended to point forward to Jesus, who would be the ultimate sacrifice for all those who wanted to escape their inherent slavery to sin and death.

The **third parallel** is the deliverer himself. God raised up Moses, a natural-born Israelite to lead His people from Egypt. Adopted into Pharaoh's court as a baby and growing up under the very nose of the ruler of his people, Moses was not an outsider or a stranger but a man just like the people whom he would rescue and lead to freedom. The people of Israel were *his* people and their suffering was intimately connected with the suffering of *his* family.

One of the prophecies concerning Jesus was that he would be 'called out of Egypt'. This reveals the deeper truth about [Jesus' connection to the people he would come to save.](#)

*"And he [Joseph] rose and took the child and his mother by night and departed to Egypt and remained there until the death of Herod. This was to fulfill what the Lord had spoken by the prophet [Hosea 11:1], "Out of Egypt I called my son."  
| Matthew 2:14-15, ESV*

Jesus' redemptive work on behalf of humanity was deeply connected to his own humanity. Although he was the Son of God, and radiant with his Father's glory, he participated in every way in all the experiences of what it means to be human. His ability to sympathise with us and to reconcile on our behalf springs from a complete understanding of what it is like to be human; with all our doubts, fears, temptations, and failures, without ever failing himself. He understood humans because he was human.

A **fourth parallel** exists in connection with the Passover and Exodus – that is, the crossing of the Red Sea. Paul the Apostle calls this crossing being 'baptised into Moses in the cloud and in the sea' (1 Corinthians 10:1) and comments that the Israelites all drank the same spiritual drink, which was Christ.

*"For I do not want you to be unaware, brothers and sisters, that our fathers were all under the cloud, and all passed through the sea, and all were baptised into Moses in the cloud and in the sea, and all ate the same spiritual food, and all drank the same spiritual drink. For they drank from the spiritual Rock that followed them, and the Rock was Christ." | 1 Corinthians 10:1-4, ESV*

Like the people of Israel, every person who desires to follow Jesus and 'drink from that spiritual rock' must first pass

through the water of baptism, 'under the cloud and through the sea'. The journey only truly begins on the other side of the ocean.

These parallels in the exodus story to our own Christian salvation are remarkable. They demonstrate the absolute power of God to achieve His purpose and that His plan of salvation has been in motion from the beginning of the world. God is on the move and God has always been on the move!

Paul reminds his readers that "all these things [that occurred to Israel] happened to them as examples for us" (1 Corinthians 10:11). Their defeats, joys, sufferings and victories were experienced as people who were 'God's witnesses' (Isaiah 43:10) and from their stories, we can draw powerful truths about what God has done and is still doing for us.

The fact is, God moved heaven and earth to rescue His people Israel and He has done nothing less than this for us, through the sending of His son, while we were still 'in Egypt'.

*"But God proves His love for us in this: while we were still sinners, Christ died for us." | Romans 5:8, ESV*

Through something as simple as bread and wine, Christians are reminded of God's promise of deliverance and of their forgiveness and freedom gifted through Jesus' sacrifice. It is a tangible witness to the transforming power of [the Gospel](#) in people's lives and the faithfulness of an eternal God.

[Disciples of Jesus](#) – Christians – have continued to celebrate this new covenant since that time, through the participation together of *communion*, the eating of bread and the drinking of wine 'in remembrance of Jesus'.

*"All this is from God, who reconciled us to Himself through Christ and gave us the ministry of reconciliation: that God was reconciling the world to Himself in Christ, not counting*



*men's trespasses against them. And He has committed to us the message of reconciliation. Therefore we are ambassadors for Christ, as though God were making His appeal through us. We implore you on behalf of Christ: Be reconciled to God...." | 2 Corinthians 5:18-20, BSB*

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**If the story of the Exodus has resonated with you; if you recognise that you are 'in Egypt', in slavery to sin and subject to the power of death and you want rescue, I implore you on behalf of Christ – be saved! (2 Corinthians 5:20) God had so much love for the world that He gave His one and only Son, for everyone, and that includes you! The Gospel is Good News for every person and I believe God is still making a move, doing exciting things right here in the Northern Rivers! I'd love to help you be reconciled to Him! (If you're unsure whether the Christian life is for you and just want to chat it over, with no pressure or expectation, I'd love to hear from you too). [Follow the link](#) to get in touch.**

**Keen to learn more about the book of Exodus? Head on over to [The Bible Project](#) website (click the link) where you'll find a couple of great overview videos.**