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Welcome. You're listening to the Word to life, where we take one chase from one part of God's Word, dig into it and see the difference it makes to life. Produced by Crossroads Christian Church in Canberra. My name is Annabelle Nixie. I'm on the team at crossroads and I'm joined. I feel like you're a special guest. Yes. Driven. Because I've got Reverend Blanchard here.

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He's our, point pastor for Lake Dee. I like the congregation and also across the church. Just helps us think through how we can reach out with the gospel. Welcome, ribbon. Thank you. Now, Reverend and I, our timetables don't always match up because they're both part time. And so it's a special chance when we get to chat together.

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We're actually away at staff conference, so we're in Marion Bateman. And if you hear of rooster, that's because he's been prowling around all day and yesterday, and I think we've named him Napoleon. So if you hear some background noises, that's what's going on. We're adding more, invite you in for staff conference where we get to dream and scheme about, next year and pray and bring our plans before God and just think through what would be best, to pursue as a church.

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So it's really exciting. But today we're thinking about that scene. He's no longer king. We're in we're no longer in Adam. We're in Christ. Now that terminology might be new for you. It might be something that you've heard many times. So I'm interested though because we are thinking about kind of what group you belong to or how would you put it, what team you're on.

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But we're quite individualistic. We don't often think in those terms. And so just to get to know you a bit, Reverend, what are some groups that you belong to that give you or have given you a sense of who you are? I mean, I feel like when, whenever people ask, you know, like, who are you or whatever, you always gravitate to your work thing.

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Unknown

I mean, so, so much that you exploit. That's right. It's instinctive questions. Yeah. Yeah. I mean like, so one group is black pasta, but then the other group, you know, I don't usually like lively myself fully as a public servant. Not that I'm ashamed of that, but I want to be more specific. I'm a nerd. I'm a data scientist or a statistician or whatever it is.

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And do you think that shapes how you see yourself or how others see you? Well, I work with the same type of people as myself, so we have a like our own group by day, like we don't want to be involved in public policy. We don't want to have to read ledge. We just want to protect others.

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Unknown

Yeah, yeah, that's not to say we don't do that stuff, but we we look down on the legislation now. Jack. Magic. Yeah. It's there. I mean, do you think there's a personality type mixed in with that? To be honest, the person on the tabs actually quite very. Yeah, yeah, yeah yeah. They even though there's some ways that it's quite a narrow it's quite diverse.

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Unknown

Yeah. Group there's actually diversity in the personalities I reckon oddly enough the nerds, the nerd section that I work at like were probably the most fittest section. Like if you guys don't do triathlons and marathons and yeah, stay inside. So it's it's a weird mixed bag of us. Yeah. I was a back in the dark ages when I used to be a solicitor.

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I found it so peculiar that one of the biggest kind of hate events at the firm was karaoke. And I just didn't, I didn't wow, this surprised me. Like, I don't know, I just thought, oh, surely these people are going to be a particular way? Yeah. It shows that there can be things that you have in common and also things that can be super diverse.

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That's right, that's right. I feel like that's an analogy. Yeah, I think that's right. Yeah. We're in the last in our series of Romans 1 to 5. We've come to the end. Cannot wait till next year when we pick it up at chapter six. We've been saying that actually the gospel isn't just a way into the Christian life, but it is the way to grow strong in the Christian life.

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And my word. I don't know what kind of week you've had, but some weeks you're like, yeah, I really need to be strong in my faith. I really need to be growing. Sometimes I've been told the Christian life is like a bicycle. Like if you're either pedalling forward or you're falling off sometimes. So, really important to be growing.

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And that's why we have Romans. We've seen how everyone we've all rejected God. Even if you're a do gooder, your own pride means that you're falling short of who God is. But now, chapter three, we saw that God has made us a right with him by putting forward His Son, Jesus Christ, in his death in our place and that just has a stack of implications.

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It has implications for how we read the Old Testament, how we see God's faithfulness. We have peace with God. We can have now have this access to his grace. But then this chapter, this section kind of I don't know, would it be is it pedalling back and kind of saying, this is where you've been and this is where you are?

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How do you see this section actually fitting in the whole flow? I think it's it's trying to expand the impact of Jesus's death. And I, I like I think the thing that, is really powerful about this is sometimes we just think that Jesus death is just like, resolving a rift between me and you and that. But it's, what, eight times out of ten, that's how we explain it.

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That's right. But I think this just gives us a bigger, expansive view of what is actually taking place. So maybe if we've kind of had a bit of a moment zooming in and, you know, standing at the foot of the cross and saying, this is how it repairs my relationship with God. Yeah. This section of chapter five is us just going in a spaceship looking at the whole world.

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That's right. Yeah, it's a cosmic view if you want to say yeah, yeah, yeah, this is a much this is a bigger thing. Yeah. That has happened. Okay. Here we go. Well that is super helpful kind of framing. So let me read chapter five of Romans verses 1 to I'll go down to 15. I could just keep going but I'm just going to stop at 15 okay.

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Here we go. Therefore, just as sin came into the world through one man and death through sin, so death spread to all men, because all sinned for sin indeed was in the world before the law was given. But sin is not counted where there is no law. Death. Yet death reigned from Adam to Moses, even those whose sinning was not like the transgression of Adam, who was a type of the one to come.

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But the free gift is not like the trespass. For if many died through one man's trespass, how much, much more have the grace of God and the free gift, by the grace of that one man, Jesus Christ, abounded for many. Okay, there is a lot there. That's right. Yeah, and a lot of it, I think even if we might know the words, the ideas feel a bit countercultural.

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That's right. Different to what we're used to. Yeah, yeah. Can I just split up that first verse bit by bit and we go through bit by bit? I can't say the first verse. Verse 12, therefore just as sin came into the world through one man, what's that talking about? I might say, I mean, if you probably have like a, a Bible, it's got a heading which probably gives it away.

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But this one man is Adam. And so it's in my head. Yeah. Death in Adam. Life in Christ. Yeah, yeah. Which is helpful, by the way. But, I guess he's alluding to to the Genesis, story of Adam and Eve in the garden, the aid of, the fruit. Sorry. The ate the fruit of the tree of knowledge of good and evil.

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So that's that kind of moment of rebellion against God. It's their moment where they're kind of trying to say, we want to determine good and evil for ourselves. We don't need you to tell us that we don't need you, essentially, which is a massive moment. I think sometimes we think, oh, it's just about the fruit. And he said, don't eat that fruit.

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Unknown

And they go, yeah, it looks tasty. But it's like you say, it's them saying, I realise you've set up a way for us to be in the way for this world to be. I think we can do it better. We can determine it better. That's right. And we don't need you like we are trying to be God. And so it's sometimes I think we frame it as like it's just God.

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Tell them not to do something. And they might, they just disobeyed or they didn't trust it or whatever. But I think the real kind of thing that's going on is they they're trying to be God, that's that's kind of what is at the heart of, of sin. And that it says. And that was how sin came into the world.

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Yeah. Is it just saying that that was the first sin and that was that was the first time it happened? Or is it saying more than that,

do you think? Well, yeah. So I think it's saying more than that because obviously the follow up is then and death through sin and then desperate to admit. So like this is cascading moment.

00:08:25:24 – 00:08:43:16

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That's clearly taking place, right? That this moment in, in the garden is actually not just a singular moment, but it's it's having an impact throughout, throughout the whole world. So I want to unpack that a little bit. Let's go first by phrase, and then I want to understand how ways we might misunderstand it. So come to that in a second.

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But first yeah like you said, the next phrases and death through sin. That's right. Now that is unusual to us because when we think of death, we think they died of an illness. They died of a disease. There was, you know, this, that and the other. What does it mean that death came into the world through sin? So is that that act of rebellion, of eating the fruit, from the knowledge of good and evil is the sin.

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So that's the broken relationship that's taking place or that's that, that's, I guess, visible in that moment. The consequence of the sin was death. So when, when God said, or at least when Eve is talking to the serpent, he says, you know, we can't do that, that tree, because we will die in the serpent as well, you won't die, etc., etc. but at that moment, the consequence of that rebellion is death.

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And so kind of the way you say that later play out is they're banished from the garden. They can't eat from the tree of life anymore. They can't live forever because they're trying to determine to be like gods. And so death enters into the world. So it's notice actually, it's I think that it's important that it's not death to just Adam and Eve.

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Unknown

It's actually death actually entered into the whole world. Humanity. Yeah. Into our human experience. Right. There's so much I want to explore right now about the implications of that, but I'm going to hold back. I'm going to hold back because I want you just to then. Yeah. And so then this final phrase in that verse. So death spread to all men.

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That's what you're saying right there. Yeah. Because all sinned e

like I don't expect that last bit not sinned I don't know. Can you unpack that a little bit for us. Yeah. So, I'll, I'll be jumping ahead, but like, go for it. There's an impact to us, as well because we kind of get caught up in the sin of Adam, so to speak.

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So, I'm going to talk about what it says, a good talk about a few, as we might misunderstand the passage, but there is a sense that we sin just like Adam. Right? We do the same thing, make the same choices. That's right. Yeah. And then so the consequence for our sin is, is the same, right? It's death.

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Unknown

And but there's a sense in, in verse 19 which, you didn't read but I'll read for us, which says, for as by the one man's disobedience, the many were made sinners. So by the one man's obedience, the many will be made righteous. So just that first bit for as by the one man's disobedience and many were made sinners, that is, it's not just that I copy Adam, that I would have made the same choice, but it's it's it's actually that his disobedience has impacted us and kind of made us guilty of, of sin, which seems whacked, by the way, that that is so yeah, I'm interested in that.

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Unknown

Yeah. I'm sorry, because I think we hear that. We think that sounds unfair. Yeah, yeah, I wasn't there. That's right. Would I really have done that? Maybe maybe I wouldn't. Yeah. Yeah. So many questions. So we're wrestling around. If we put a doctrine name on it, it's original sin. Original sin? Yeah. Which I think sometimes in pop culture we think is like sex or something like that, but that is not that is, I don't know where that came from.

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Original sin is this idea. How would you like how would you describe it, and what are wrong ways that we can understand it? Yeah, I can, I, can I help, with just maybe an analogy that we experience in secular world. Yes. Which is in in 2008, Kevin Rudd did the, national apology to Indigenous peoples, for the Stolen Generation.

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Now, in his language. And this was quite controversial at the time. Some might argue it's still controversial, right? He uses language of we apologise, we are sorry. And in Heaney's articulation, which I think was very deliberate, he was trying to say, we are like this generation. I, Kevin Rudd, may Reven, you know, we're all responsible, for, the stolen Generation.

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Now that seems whacked, right? Because I wasn't even in Australia. I was you, and I wasn't not. We weren't born. Yeah. And so there's lots of ways I could argue. Well, how can I say it's not a way? What about they did or my story? My ancestors? Yeah. But there is a sense that actually, what's happened in the Stolen Generation is still continuing today.

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And, you know, still indigenous peoples are kind of behind in lots of measures of, wellbeing and health and education, so on. And so they're feeling the impacts. So part of this acknowledgement was that somehow the, the wrong of the Stolen Generations have many years ago that was up to the 1970s or whatever is still kind of we're kind of participating in that, in a way.

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And we're kind of equally guilty that that's what was happening in the secular world in the same way. This is what's happening in this text. Like Adam's doing something, and we're kind of it's not that, what's right, Adam's done something and that's actually come through and not only just impacted us, but we kind of replicate and do the same kind of sin.

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We have the same rebellion. And so we face the same consequences. And so what are some ways, like, are we talking it's genetic. Is it in that, you know, like what are some ways that we can misunderstand this idea. Yeah. So Christians have tried to wrestle over this this like can I say this this text is a bit tricky.

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And Christians have wrestled over it. And so one of the ideas is they think, right. It's it's nature. Right. So maybe, like it's genetics. Some people have said in the past and like, I don't think that's true. Right. But, maybe something that might be true, as we might say, like, we inherit something from our previous generation.

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Inherit like a corrupted nature or something like that, which makes us sin. But I just don't think it does justice to like verse 19, that Adam sinned. So. But that's right. And I'm as in, you feel like it, it it cuts out responsibility or. Well, it's trying to. Yeah. That's right. Well sorry. I think the problem with it is that we, we're trying to drift back into saying I sin, I face my consequences, not Adam sinned.

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I face the consequences. Which you can say, it's like a nature

thing. Like it's just how it's passed down. Yeah, but that's not. That's missing part of the puzzle. That's right. So, yeah, I mean, there's a there's probably a truth element to say we our nature is sinful etc., etc. but I don't think it's doing justice to this idea that Adam sinned and, we're guilty.

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So then the other option is to say, where we, we kind of get this as a, a nurture thing. So we learn how to sin from others. So like, you know, I, I watch I live in a cycle of sin. You know, people sin all around me and all, like, all I can do is copy the people around me.

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Unknown

And, which is kind of you came out innocent, but you pretty quick pick up. Yeah, yeah. I mean, my kids copy me and. Yeah. Good grief. Yeah. It's bad, bad reflection on me. Me too. It's wise to spot your own story. Sometimes. It. Yeah. But, but again, the problem with that is that saying, well, I, I sin, I'm facing my consequences.

00:16:19:22 – 00:16:54:00

Unknown

The. But Paul's writing here. Actually, no. Adam sinned. We're all rural facing, the consequences. I feel like we trying to pull together this tension of solidarity with Adam. Correct. As well as responsibility for ourselves. Yeah. That's right. So. Okay. All right. I feel like we really find this part of the equation hard, but maybe Paul's push of his argument is actually on the next part, which is like the how much more like the, you know, yet sin reigned because of Adam's action.

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But now grace abounds because of Jesus. Is that I mean, do you agree with that? Do you think the punch of his is more in the second, more on what Christ has done in this passage or, yeah, absolutely. But maybe just to clarify something like, I think one of the key critical things is it this passage actually helps us understand how is it that a man who died 2000 years ago actually makes me righteous with God?

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Unknown

Like, how does that work? Well, we like we I don't know, we might use language like it's credited to us or something like that, but there's this kind of helpful parallel which kind of says, well, actually in Adam we're kind of like him. And his seen is kind of quote unquote credited to us. I don't know if I should do the credit, but that kind of it's passed on to us.

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But but this contrast actually helps us see that if we if we're

sinful by this representative, we actually be made righteous by our representative. And so it's doing this kind of dual representation. And that is a massive question. Like I feel like that's a question we have as adult. That's a question we have as kids. Like how is it that that death or that time ago by that person is not me?

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Unknown

How can I benefit? What how can there be? But this passage argues that can you have that connection? And it proves that by using you had that connection as well. You had that Adam connection, you had that Adam solidarity. And so now you get this Christ solidarity. Yeah. And to go back to the national apology thing, like when Kevin Ryan gives the apology to, quote unquote, reconcile, I'm like, I don't have to now run around and like, you know, apologise to every single person I made or, you know, somehow figure out how I'm going to do that to the past people I've never met, etc., etc..

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Unknown

Right. There's that representation. Never thought of that side before. Yeah. But yeah. Anyway, sorry. Yeah that's intriguing. No, no it's fine. That really intriguing. Yeah. That there's a way in which he was acting as a represent. Well, even like Christ is acting as I representative. Yeah. He does that work that we could not do. Correct. And we get the benefit.

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Yeah. I've never heard that. So I'm intrigued to kind of drill into this a little bit. Then how do you think this does change how we see death? Well, so I mean, like our experience of the world is that death is all around us, right? And, I fit. Well, I feel like sometimes that's not our experience.

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Unknown

I well, I we try, we try, we try. Yeah. That's right. I think we try. We put old people in retirement villages and can I just say that I'm actually going through that at the moment. So I don't think that's a bad thing. But I think there's a way in which we death is not on view all the time, but actually it's always there.

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Well, so, I reckon if the biggest difference is, you know, if you went back, say, a few hundred years. Yeah, death was visible because it's there's no way to kind of hide it. It was just happening in plain sight. It's maybe a way of saying because your grandma died in your home. Grandma hospital. Yeah, but now we've got technology and we've set up systems and processes in society to push death to the outer edges so that I don't have to see it.

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So then when death hits us, inevitably, because death's all around us. When my when I end up going to the funeral because it's actually my grandpa who died, even though I. They might be in a funeral home. I'm not like desensitised to that or whatever, like, so it's a huge shock I can. Yeah that's right. Actually, I, I said that to my daughter was like, oh, this is a chicken.

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Unknown

What can I eat that like and, and my and my wife said to me she should we be tired. And I was like, well she's got to know where it comes from. But I think we just insulate ourselves from death like we are actually quite fearful of death. And I like more so than previous generations. So whilst we may not talk about it, we know that we're like fobbing off death.

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Unknown

You know, like the old saying to death and taxes, the only two sure things in life, whatever. But we I feel like we live pretending that's not true. We can have a massive conversation about this. That's right. Thinking about this. But even I think that death is a spiritual thing. Yeah, that's right. It's not just a biological thing.

00:21:07:20 – 00:21:26:01

Unknown

It's not. It's theology, not biology like it is biology, but the biology is a result of the broken relationship with God. Yeah. And I think sometimes in our language we say, we try to say death is not bad, you know, that's good. Or and some philosophies really go that way. They really go, this is a life cycle thing.

00:21:26:01 – 00:21:43:05

Unknown

That's right. Just the next, next phase. This is just but I don't know, my experience of like, funerals and whatever it is, like that's that's not the case. You know, when you lose a loved one, it does not feel natural. That's right. Yeah. Yeah. Even when you lose your pet, like. Yeah, yeah, it's it's not a small thing.

00:21:43:05 – 00:22:08:04

Unknown

Like death is bad. It is bad. Yeah. And so then does it change then how we see sin message. Do you think. Yeah, absolutely. Because the connection between sin and death all the way back from the Genesis story is like taught and we dislocate that. That's right. I think in our heads we dislocate that all the time when actually is every death, every death, every day.

00:22:08:04 – 00:22:27:20

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If you ever see in the newspaper, in your life, in anything, every

human death. Yeah. Is a little signpost. Saying sins around means God. Yeah, that's right, that's right. Which means like, And I think Christians should be upset at death. Like. And sometimes I think we're just as blasé like. But we should be when people get cancer, it is terrible.

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Like, we should be upset, angry, frustrated, like all those things when there's an accident, like a car accident or whatever. When there's violence, poverty. Yeah. You know, we should not be, apathetic to that at all. But, but, like, you know, sin is just infecting every part of our world, I think is what I would say.

00:22:54:18 – 00:23:17:02

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Like, so when we kind of say sin is kind of the source of suffering, like, I hope we get it. Kind of get a picture of how bad sin is. So sometimes when we think about, like the sin in my life, sometimes we can just downplay, like, that's all right. Like Jesus will forgive me. But I think this goes back to this whole idea that sometimes we think of, what Jesus did is this kind of relational fix.

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You know, I slightly offended God, so he'll forgive me. Whatever. But sin is actually infected the world. People are literally dying over it. And Jesus's death is actually, well, reconciling that, fixing that, undoing that whatever language you want to take them on. And so then how does that let's go there then how does this passage, you know, that scene was king.

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Unknown

I was on to Adam. Now I'm onto Christ. How does that change? How I see Jesus's work? So it's it's. Yeah. It's not just that little fix. Like, how does it change what I see him doing. So Jesus death is actually just like, so he in some ways we're moving from Adam's world, which is full of death, to Jesus world, which is full of life.

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As you as we read on in Romans next year, I guess, I mean, you can right now, it's. Yeah, that's right. You are allowed to read ahead, right? But there's life. There's eternal life. There's life with with God. And so we move from the realm of sin, death, suffering, and evil to the realm of, life, you know, peace with God and so on.

00:24:25:12 – 00:24:49:24

Unknown

And so again, some I don't want to say Jesus death is just fixing a problem between me and you or whatever it is, actually fixing the whole set of problems in, in the world. And so you can say that

Jesus death is doing this kind of like sometimes I think we just have such a small view of sin, but sin is so big, and it's permeating everything that we experience about life that we find frustrating about life.

00:24:50:01 – 00:25:11:13

Unknown

But Jesus death is so much bigger. It's kind of fixing that whole package, you know, even bigger. And that cosmic view. Yeah. And it's so like it's incredible in this passage, like, it just abounds more, more and more like, yeah, I feel like this passage, we get such a stark view of how, like, I'm just saying what you said, like, sin is so pervasive.

00:25:11:15 – 00:25:27:09

Unknown

It's so big. It's so it's such a bigger problem than we think. And yet the grace just floods over with. That's right. You know, just quantity that we kind imagine. And I love what you're saying, that it's not just a fix in my little relationship with God once. It's also, you know, cosmic. It's so big.

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Unknown

And it's not just a fix. It's. It's a transfer. That's right. Yeah, yeah. I mean, I got on a plane. Yeah, I went to a different place. I'm in a new world. That's right. Different future. And the big implications of Romans are you're going to live different. That's right. Yeah. Your place you're going to speak a new language.

00:25:42:02 – 00:26:04:11

Unknown

You're going to have new culture, new customs, new relationships, the way that you do life, the reason you do life. Yeah. You've a different view on the whole thing. Totally. Because death reigns for other people. Death does not reign for us. Whole life reigns. Yeah. Huge. Yeah, huge. Let's pull some things together. Yeah. Quotes. Do you have a quote?

00:26:04:11 – 00:26:27:02

Unknown

Ribbon? I do not. Sorry. I do not know that I 80 fire. Yeah. I knew that I knew that I set that up there. I got a quote from. So Michael Jordan, he's a theologian, and he has written a doozy of a book, called The Christian Faith, which is a, you know, chunk is monkeys, but it is also really good.

00:26:27:02 – 00:26:55:23

Unknown

I revisited it, recently and I'm like, oh, he's good. He's just clear. He says this about original sin. He says there is no Archimedean point within us that is left and fallen, from which we might begin to bog and or restore our condition. So he just shows that starting point. It's not like there's some glimmer, some little

light, some little, you know, slither of goodness that's left in there because of the way that Adam sin impacts us and we stand in it.

00:26:56:00 – 00:27:13:08

Unknown

We are starting from dead. But the beauty of this passage is, oh my goodness, grace can flood through and you can just get out of that and be in a totally new place. So yeah, I wonder what you're doing at this moment. I wonder what your day is had in store. But whenever you see death, you were seeing sin.

00:27:13:08 – 00:27:34:13

Unknown

Sins impact. Yeah, yeah. And if that feels heavy and big, then Christ impact is even bigger. Yeah. So however you're feeling, wherever you're at, there is a hope that just floods through all of that. Thanks so much for joining us. Heaven. Thanks, Sanibel. You've been listening to the word to life.

00:27:34:15 – 00:27:34:19

Unknown

Um.