

More Than Hearing Worksheet

Episode: ALent1x2017

Text: Romans 5:12-19

12 **Therefore, just as** sin came into the world through one man, and death came through sin, **and so** death spread to all because all have sinned— 13 sin was indeed in the world before the law, but sin is not reckoned when there is no law.

14 Yet death exercised dominion from Adam to Moses, even over those whose sins were not like the **transgression** of Adam, who is a type of the one who was to come. 15 But the free gift is not like the **trespass**. **For if** the many died through the one man's **trespass**, **much more surely** have the **grace** of God and the **free gift in the grace** of the one man, Jesus Christ, abounded for the many. 16 And the **free gift** is not like the effect of the one man's sin. **For the judgment following** one **trespass** brought condemnation, **but the free gift following** many **trespasses** brings **justification**.

17 **If**, because of the one man's **trespass**, death exercised dominion through that one, **much more surely** will those who receive the abundance of **grace** and the **free gift** of righteousness exercise dominion in life through the one man, Jesus Christ. 18 **Therefore just as** one man's **trespass** led to **condemnation** for all, **so** one man's act of righteousness leads to justification and life for all. 19 **For just 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.

Eye - I/S, Body - S, Nature - I, People - I/S

Smarts	Images in the text/ interesting exegesis	Illustrations	SFX
<p>Word - Verbal/Linguistic</p>	<p><i>Harmartia</i> = sin In Romans 5-8, it occurs 42 times 8x in this passage, 5x in 1st 2 verses</p> <p><i>Beverly Gaventa</i> In each case, the comments about sin consider sin strictly as a feature of human activity or human experience. But for Paul sin is an upper case power that enslaves human kind and stands over against God.</p>		<p>As in the Genesis passage, find a word or phrase that encapsulates this idea of nebulous nefarious power working against humanity and God and use it whenever the word "sin" appears in this passage. Gaventa suggest casting Sin as a character.</p>

	Gaventa, Beverly R., "The Cosmic Power of Sin in Paul's Letter to the Romans," <i>Interpretation</i> , 2004.		
Eye - Visual/Spatial		Gaventa suggests this narrowing definition of sin as behavior or experience is like the "pan and scan" technique used to adapt widescreen movies to smaller screen televisions. (Not usually much of a problem anymore). The "larger picture" of Sin as a power is truncated to be just a few guys behaving badly as opposed to a system or way of thinking that can snare anyone. (See Eye)	<p>1 -Here are some examples of "scan and pan". These cuts show how a grand vista in Middle Earth get reduced to the back of someone's head and a lot of the emotional load of the scenery is lost.</p> <p>2 - Use a balance scale or seesaw or pendulum to show the back and forth of this passage between opposing pairs: Death-life, condemnation-justification, trespass-free gift, disobedience-obedience, transgression-grace, sin-righteousness</p> <p>2a - Blackboard could work, too. Put chalk marks in each of two columns for the two sides, erasing the death-side when the life side goes up. (see also Math)</p>
Math - Logical/Mathematical		$f(\eta) = \sin(\Theta)$ $f(\Theta) = -f(\eta) + 1$ <p>Where η =human, Θ =God</p>	
Body - Kinesthetic			Let the congregation be the balance from Eye putting up left hands for one side of the equation and right for the other.
Musical			

<p>Natural</p>		<p>After Gaventa: We think of sin as a raccoon getting into the garbage, but for Paul it is Godzilla crashing through Tokyo. So your .22 rifle won't be adequate, and neither will "trying to good." You're going to need Ultraman™ or a Jaeger™.</p>	
<p>People - Interpersonal</p>		<p>"Justification in Christ is thus not an individual miracle happening to this or that person, which each may seek or possess for himself. Rather, justification by grace is a joining together of this person or that person, of the near and the far, of the good and the bad, of the high and the low. It is a social event. No one is joined to Christ except together with a neighbor. According to Paul, for the Jew the primary neighbor is the Gentile; for the Gentile it is the Jew."</p> <p><i>Markus Barth, "Jews and Gentiles: The Social Character of Justification in Paul," JES 5 (1968) 259.</i></p>	<p>Break into smaller groups and discuss the social nature of justification. How does it play out in a congregation? A family? A work environment? Our culture? The law?</p>
<p>Self - Intrapersonal</p>			<p>Working off the quote and exercise in People smart, pay attention to how you "join together" (or not) to people you encounter in your life for the next week. Or for the entirety of Lent.</p> <p>How does joining together with Christ and neighbor affect your understanding of your</p>

			role at home? At work? At school? In the larger society?
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