

IN ADAM, IN CHRIST | Rom. 5:12-21 | Effie Swanson | 9/28/25 | Tru Community Church

[1] Introduction

Good morning. As ___ mentioned, my name is Effie Swanson and I'm happy to be here this morning and continue our series on Romans, and what it means to walk in victory through Jesus. I've enjoyed the series so far, and have learned a lot from Dave's teachings in the earlier chapters of this book.

Today I get to talk with all of you about the second half of Romans chapter 5, which is verses 12-21. And when Dave asked me if I could teach this particular week in the series, at first I was a little naïve, and I was like, yeah. Let's do it- I wanted to do a little research first, maybe write an outline, but sure! Let's go. My biggest concern at that time, honestly, was that I only had 10 verses to work with. And if you were here when I taught the first time in May (yes- spoiler alert, I have only done this once before, so prepare yourselves), you might remember that I covered two full Psalms in that teaching. So 10 verses seemed like I wouldn't have much material, ya know? But then I started digging into this passage, and I read the chapters around it, and I read commentaries on it, and I listened to others teach on it, and I realized that I actually had a very different problem. And that problem was NOT that I wouldn't have enough material, but rather that this passage is so dense, and so important for us to get in order to truly UNDERSTAND our victory in Jesus over sin, that I felt pretty inadequate to teach it. I actually kept coming across different writers and teachers who would say things like this,

[2]“Romans 5:12-21 is often considered one of the most difficult passages in the New Testament”

Or, “More than a few scholars consider it [Romans] to be the most theologically complex and challenging book in the Bible....Romans 5:12-21 is the most theologically challenging passage in this theologically challenging book.”

Or “Paul's thought [in Romans 5:12-21] is complex and difficult to follow... he is dealing with the saving work of Jesus Christ at a level that pushes the limits of the human mind.”

And let me tell you, my mind definitely has limits! So after a while, I sent one of those quotes to Dave, and I said, sure—give this one to the new girl. Good idea. She's done this once before, let's just see what she's got. But in all seriousness, I really benefitted from Dave's guidance and his encouragement, and his belief in me that I could actually teach this passage, so I'm very thankful for him. I'm also thankful for all the others who have written on this passage or talked with me about this passage. I prepared this teaching, because I have learned a LOT and I'm praying that God will be present with us this morning and help you also to understand this difficult but critically important part

of Romans. And that you'd be released to walk in victory in new ways through that deeper understanding after you leave here this morning. So with that in mind, please pray with me.

PRAY

[3] So, in case you are new to this sermon series, here's a brief recap: Paul, the author of Romans, is writing to the mostly Gentile (but minority Jewish) church in Rome, and he is REALLY excited to talk about the gospel. Paul spends most of the first 3 chapters of Romans describing our dire NEED for the gospel and its power to save and transform anyone who believes. Then we discussed how in the latter part of chapter 3 and chapter 4, we learn that though we are sinners, God makes us righteous not by works, but by our faith in Jesus. Then in the first part of chapter 5, he discusses how our justification through faith brings us peace with God, joy, and hope.

[4] So now we arrive at our passage for today, which is Romans 5:12-21. Earlier chapters (2, 3) described how great our sin and need for the gospel is. But as we come to chapter 5, Paul pivots and takes a new approach in describing our need for the gospel. And that new approach is (for me at least) the piece that makes this passage difficult to understand. Because we are no longer talking about our need for salvation due to our own sin and the things we have each done to disobey God. Now Paul is telling us we need Christ's salvation because of this sin that we inherited from Adam.

But before we dive into the first verse here, I think we need to ask ourselves WHY Paul is doing this. There are many other simpler ways he has already described our need for Christ and his salvation. So why are we now shifting to this new analogy, this new comparison between Christ and Adam? It's confusing! Why are we doing this?! And I think one major reason is that Paul wants to use Adam and his fallenness, his brokenness and the extent of depravity and decay we all experience due to being descended from Adam, and he wants to contrast that with the greatness and love and perfection of Jesus, and the fullness of the restoration that we receive and how it is so much greater than anything that Adam ever did.

So, let's jump in.

[5] Vs 12- Paul says, "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"

Paul here gives us a bit of surprising news—something he has not discussed much in earlier chapters. That is that it is not our DEEDS (our sins, mistakes, wrong behaviors, breaking of the law) that ORIGINALLY condemned us. Here Paul explains that despite all the things we have done to condemn ourselves (and we have all done a great job of condemning ourselves, haven't we?), it doesn't really matter for our judgment, because we were condemned at birth due to Adam's first sin.

[6] Paul's logical flow here goes something like this:

Adam Sins [7] > Sin comes to All Men [8] > Death comes to all Men

[9] Vs 13- Because in vs 13, Paul writes "for before the law was given, sin was in the world."

So, EVEN THOUGH, we have all sinned on our own, the logic is NOT

[10] All Men Break the Law > All Sin > Death to All Men

[11] It's actually much worse than that! Here, Paul is telling us that sin was there for all of us before the law was there! Sin came to all men, and all men died even before the law was given to Moses. There were 100s of years (many estimate around 2,500 years) between Adam and his original sin in the garden, in Genesis 3, and when Moses received the law in Exodus 20, but all of those people were sinners in God's eyes, even before the law was established. And all of those people died as the result of their sin.

[12] So despite all the clearly evident sins that we all are partaking in (for some of us, on a regular basis), those things are not what originally condemned us. Yes, they are wrong, and yes, we are sinful when we make choices that are against God's word and His law, but Paul here is saying we were all condemned long before that. The moment we enter this world, we have the weight of sin and death upon us, because sin comes to us through our forefather Adam. We have sin in our spiritual DNA.

This means that every person, even the tiniest of babies, the most "innocent" among us, are born sinners. [13] King David, who wrote many of the Psalms, gets this and he refers to it when he writes in Psalm 51:5, "Surely I was sinful at birth, sinful from the time my mother conceived me."

What Psalm 51 is saying (and what Paul is telling us here in Romans) that we are sinners by our very nature. Now, just to bring a little bit of brightness to this dark topic, I want to pause here and talk about flowers [14] ...I love flowers. I love growing flowers, discovering new flowers, I love making bouquets, I love giving them away. And sometimes, if I get ahold of a flower I really like, what I do is I save the seeds. I'll let the flower die on the plant, let all the seeds dry up, and then I'll pull them out of the flower head, and when the time is right I will replant them in the dirt and grow a new plant. And those who know me or have been to my house recently, you know I grow a LOT of different flowers, and they are all grown from different seeds. But if I save a seed from, say, [15] this Zinnia—what kind of flower will I get if I plant that seed and grow a new plant? Another zinnia, right? Now, it may be a different color, it may be a different shape, it may look almost exactly like the one I saved the original seed from (there are lots of weird flower genetics that impact those sorts of things). But, if I'm successful in growing another plant from my original zinnia seed, it will always, ALWAYS, be another zinnia. It

won't be [16] a marigold, [17] or a sunflower, or my kids' favorite, [18] the snapdragon. It will be a zinnia, [19] because that is in its very nature—its DNA. And that is how we are as well. We are born sinners, in need of salvation (we can't be anything else), even before we commit our first intentional sin.

[20] And, back to the heaviness here, what's even worse, is that because we were all born sinners, we are all under the consequence of sin, which is death (remember the arrows). Our death is certain, unless Jesus comes back before it happens. Because all of us were born sinners.

[21] But then Paul goes on and he says in

The second half of v 13-14: "But sin is not taken into account when there is no law. Nevertheless, death reigned from the time of Adam to the time of Moses, even over those who did not sin by breaking a command, as did Adam, who was a pattern of the one to come."

When I was first looking over this passage, that second half of verse 13 threw me for a bit. To me, at least, it's a little confusing at first read. "But sin is not taken into account when there is no law." We just established that we were all sinners, even before the law was given, so what in the world does this mean? We have to keep reading—as verse 14 will help, and we also have to dig a bit deeper to fully understand what Paul is saying here.

In verse 13, Paul says sin is not "taken into account" when there is no law. [22] The original Greek word in that phrase "taken into account" and is the word "ellogēō" [definition- the act of placing something on someone's account, either as a credit or a debit, where we get the word LEDGER]. The only other place Paul uses this word is in Philemon 18 where Paul instructs Philemon to charge to Paul's account anything that Philemon might owe. So ellogēō, is really talking about a system of tracking things, a ledger. [23] And before the law came to Moses, there was no tracking of a person's individual sins. As verse 14 says, death—the consequence for sinners—reigned "even over those who did not sin by breaking a command". They didn't break a command because there was no command to break! Unlike Adam—who had a direct commandment from God to not eat the fruit of the tree of knowledge of good and evil, everyone who came after him but before Moses received the law did not have direct commandments to follow—so we couldn't track them and mark them in the "sin column" for any particular person. Did everyone during that time still commit sins—of course! Back in chapter 2 of Romans, Paul is clear that Gentiles sinned without knowing God's Law—that their conscience bears witness for them. So our sin nature comes through, and we sin whether or not we have direct commandments from God. But regardless, Paul is here saying that because of this innate sin in all of us, we are all under the punishment of sin, which is death. Paul's language here where he says "death reigned"

gives us an illustration of a king, reigning over his kingdom, which is all of humanity. We are all subjects in the kingdom of death.

Now, some of you might reasonably be thinking right now, that this whole system seems totally unfair. Why would Adam's choice thousands of years ago have to doom all of us? And you might even want to argue that if the roles were reversed, you wouldn't have eaten that fruit in the garden. Maybe you think that if you were in Adam's shoes, and you WEREN'T born with sin in your DNA, you would have made a different choice. And I think it's reasonable to push back a bit, and question the fairness here. But we're all aware of how our parents and ancestors pass down their genetics to us. Don't like your curly hair? Too bad, your parents passed it down to you. Didn't ask for your big feet? Doesn't really matter: your dad and his dad had big feet. Even our own predispositions for more serious things like diabetes, cancer, and other genetic conditions all get passed on to us without the question of fairness even coming up, so in some ways we are accepting this unfairness in those situations. BUT regardless of the apparent unfairness of THIS situation, I think we can all agree with the reality we are living in now, which is that we are all born sinners. If you have children, like I do, I am sure none of you had to teach your children to sin, right? No one had to show them how to be selfish, or make poor choices, or push their brother out of the way to get on the school bus first (not that any of my kids would EVER do that). They are born with a sin nature, and so were all of us. It's just the reality of our situation.

[24] But then as we move on, things start to get a bit better for us. We come to this phrase at the end of verse 14, "...as did Adam, who was a pattern of the one to come." So Adam is a pattern, or a type, of the one to come. And I think THIS is why Paul is using Adam as this really complex illustration—because he wants to show us the pattern—the very specific and explicit pattern of contrasts between Adam and the One to come. And the good news is that regardless of how you feel about the fairness of our situation under Adam, the one who is to come, (Christ), will give us victory over our sins and make us righteous in God's eyes.

In the next few verses, Paul is going to set up this pattern of contrasts between Adam and Christ.

[25] Vs. 15-17

"But the gift [our salvation—if we receive it] is not like the trespass [Adam's sin]. 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! 16 Nor can the gift of God be compared with the result of one man's sin: The judgment followed one sin and brought condemnation, but the gift followed many trespasses and brought justification. 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!

[26] So here, I think it's helpful if we make a table [a ledger?] to clarify where Paul is going with this comparison. He is saying that there are two events, two forces at work here, but they have very different and opposing effects and outcomes. [27] So on one side of this table, we have the Trespass (Adam's Sin), and then on the other side we have the Gift (Christ's Salvation). And Paul is going to show us how the gift is NOT like the trespass. [28] So because of the 1 trespass of Adam, death comes to many. And we know that many really means ALL here—death comes to all humans—Paul has said that in preceding verses. But I think Paul uses the word “many” here in verse 16, because he wants to keep things even on both sides of his argument. I think Paul knew this would be difficult for us to understand, so he simplified things a bit. [29] But then Paul also says, in Vs 16 that the judgement follows 1 sin, and results in condemnation, but the gift followed many trespasses/many sins, and brought justification. [30] Then finally, in Vs 17, he says that the trespass resulted in death reigning, but the gift results in life in Christ reigning.

Then in verses 18 and 19 after Paul sets up those contrasts, we get this nice little summary and conclusion of this comparison, just in case we haven't quite caught up to Paul's logic yet from verses 15-17.

[31] In Vs 18-19 Paul says- “Consequently, just as one trespass resulted in condemnation for all people, so also one righteous act resulted in justification and life for all people [who receive the gift]. 19 For just as 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.”

[32] John Piper, a pastor I really appreciate in Minneapolis says this, in a sermon about this passage- “Just as those who are in Adam die because of his sin imputed (which means attributed, or ascribed) to them, so also those who are in Christ live because of his righteousness imputed to them. Just as it is not at root the personal sinning of those in Adam that brought their condemnation, so it is not at root the personal goodness of those who are in Christ that brings their justification. The point of saying right here that Adam is a pattern of Christ is to signal that justification comes to us not on the ground of our obedience, but on the ground of Christ's obedience and our union with him by faith alone.”

And aren't we all glad that we, as believers, are not being treated fairly on this side of the equation? Yes, Adam's seed produced sinners, but Christ plants a new creation in us. We don't have to keep repeating Adam's defeat—we can live in the victory Christ has won.

Ok, I hope that table and Piper's good words were helpful. But, I think there's something else I couldn't quite capture in the table that is really crucial, that we definitely don't want to miss in this comparison.

[33] And that is in the order of magnitudes that Paul is using here. He is not setting up a pattern of directly corresponding actions. He is NOT saying that Christ's sacrifice and his victory over sin that we receive is different but equal to the death that reigned over us due to Adam's sin. He uses a series of phrases, and we can't miss this, to show us that Christ's sacrifice, and the grace that we receive due to it, are so much greater than anything we had inherited from Adam that you can't actually compare the two anymore.

[34] He says in Vs 15, "... **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!" and then in Vs. 17, "...**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's sacrifice is not at ALL equal to but opposite from Adam's sin. It is so much greater that we can't really even compare the two. Then Paul finishes this chapter by continuing this theme of grace being so much more, so much greater than our sins. He says,

[35] Vs 20-21- The law was brought in so that the trespass might increase. [we had plenty of sin before, but the law INCREASED our sin, so we could more clearly see our great need for salvation]. But where sin increased, **grace increased all the more**,²¹ so that, just as sin reigned in death, so also grace might reign through righteousness to bring eternal life through Jesus Christ our Lord."

When I was preparing this talk, I was trying to think of an illustration that would help us all understand the abundance of God's great mercy and grace, and how it really overwhelms our sin. And in my searching, I came across a quote by an early church leader and theologian named St. John Chrysostom.

[36] Chrysostom says, "All these things then Paul calls a "superabundance" of grace, showing that what we received was not a medicine only to countervail the wound, but even health, and [beauty], and honor, and glory and dignities far transcending our natural state...For Christ hath paid down far more than we owe, yea as much more as the illimitable ocean is than a little drop... how that mere spark of death and sin was done away, when such a sea of gifts was brought in upon it."

God has OVERWHELMED our sin with His grace. Even as our sin increases with every poor choice we make, with every rebellion against Him, grace increases all the more. God has brought the righteousness of Christ to all who believe so that we can reign in victory with Christ. Because Christ HAS paid far more than we could ever owe.

[37] Paul added this passage in here, because we truly need to GET this. It's hard to understand, it's complicated. And frankly, it would be much easier for us to sit there in our chairs, compare our actions to the law of God and see, very clearly, that we fall short. God in His wisdom gave us the law, so that it would be easy for us to see our sins, but Paul is trying to help us understand that things are much worse than all the obvious sins we have committed and that God's grace is far greater than those sins.

So why do we need to understand this? Why was Paul so intent on showing us BOTH our dire situation and the unfathomable grace offered through Jesus? I think there are a couple of reasons, and one is that if we don't GET this, if we don't realize how gracious God is, and how sinful we are and how amazing this gift is that He is offering us, [38] it won't really change us in the ways it should. It won't have the right impact on our lives. We won't realize how much God loves us and how horribly in need we were of a savior, if we don't understand the depths of grace He is offering.

For me, personally, when I don't get this truth, when I don't realize how gracious God is, it tends to take the form of me minimizing my sins. I am one of those people who likes to do the right thing. I like to feel like I'm on top of things, like I'm in control and I have earned all the things I have received in this life both good and bad. And in that regard, I can get a little self-righteous, if I'm being honest. Even as I shared at the beginning, when I was preparing this talk—I got a little prideful. 10 verses was not enough? Yeah right. That was pride in my heart speaking. But my nature truly is to just keep pushing forward, even when I mess up. Sure, I recognize sin in my life from time to time, I confess it to God and sometimes even to others, and then I move on. And in some ways, that can be ok. I know Jesus forgives me, so I don't have to dwell on my sins. But I think what we miss, if we don't really understand the magnitude that Paul is trying to describe here, is the overwhelming abundance of grace we receive. When we don't truly understand how dire our situation is under Adam, how broken and awful we were in God's sight, we also could not possibly see how great the grace of God is. If we think Jesus's love and sacrifice is just an equal but opposite force that levels things out—and if we have minimized our sins such that we don't understand the depth of our depravity, the gospel doesn't really seem like that big of a deal. It's like I stole \$10 from the candy store, and Jesus gave them \$10 back. But that whole idea misses the point of what Paul is saying here, and what we need to understand.

Our sins are worse, our depravity runs deeper and more thoroughly than we realize. But Christ's sacrifice cannot even compare to our sin. I think when we realize those things, that's when gospel message becomes so compelling, we cannot ignore it. We cannot help but share it with others, and we cannot help but LIVE like we have victory in Jesus. When we realize the grace that we now have access to, the righteousness that is IMPUTED to us as Piper noted, because of Jesus, we will live different lives. We will, as Jesus tells his disciples in Matthew 5, be the light of the

world. We will then be motivated, and able, and excited, to let our light shine before others, that they may see our good deeds and glorify our Father in heaven.

So, with that in mind—let's move to some applications.

Applications:

1- [39] Receive the victory

Number 1, if you haven't already, receive the victory Jesus is offering. I'm praying that if there is anyone here who has read the Bible before, who has recognized sin in their own lives and thought, "Nope, God can't love me, He can't forgive what I've done." I pray you will realize that God's grace is far greater than your sin. And I pray you will accept the gift Jesus has offered to you today. I'd love to chat with you after the service if you're feeling that way, or if you have questions about any of this.

2- [40] Be a repentant victor.

Second, let's be repentant victors. Believers in the room today—this one should be encouraging for all of us. If we take this passage to heart, and we realize that we are innately AND overtly sinners, it should be easy for us live lives full of repentance. So rather than making excuses, rather than minimizing our sin, as I am so often tempted to do, let's use the truth in this passage to draw us into repentance. Let's remember that our natural reaction to most situations is inherently sinful. So let's not get prideful or defiant, let's instead be people of repentance who are constantly turning back to Jesus and the victory he offers.

3- [41] See others through victory's eyes

Third, we should see others through victory's eyes and remember that every human is at his or her core a son or daughter of Adam that Jesus has died to redeem. Everyone we meet is born with a sin nature. And rather than letting that draw us into judgement of others, or into condemnation, let's use what Paul is telling us in this passage, to see others as individuals in need of the Gift and victory of Jesus. We have talked a lot recently at Tru about our mission, and how it is God's call for all of us as believers to be disciples of Jesus, and to make disciples for Jesus. This passage shows us very clearly that the pool of potential disciples is both deep and broad, and that should compel us to get out there, and get to work.

4- [42] Live victoriously now

And finally, in all that we do, let's live in the victory that Jesus has already won on our behalf. God's grace is indeed, so much greater than our sins, so let's let our lives be marked by God's grace for us. Let's remember that He loves us enough to give us this

incredible gift, and that even in our horrible brokenness, our innately sinful state, He sent Jesus to die because He wanted to restore us.

So let's walk in the victory of Jesus by showing grace where others expect anger, by speaking love instead of criticism, by forgiving freely as we've been forgiven and by generously sharing our time, resources, and encouragement with others—not because we have to, but because we are living out of the abundance of God's grace we have already received. Let's let every moment—at home, at work, in our neighborhoods—be a chance to live out the grace that Christ has already poured into us.

One of my very favorite passages in the Bible was also written by Paul, and there he is describing what it looks like to live in the grace we have received from Jesus. [43] In Galatians 2:20-21 Paul says,

“I have been crucified with Christ and I no longer live, but Christ lives in me. The life I now live in the body, I live by faith in the Son of God, who loved me and gave himself for me. ²¹ I do not set aside the grace of God, for if righteousness could be gained through the law, Christ died for nothing!”

As the band comes up, let's PRAY.



WALKING IN **V**ICTORY
THROUGH ROMANS

TODAY'S PASSAGE: ROMANS 5:12-21

- “Romans 5:12-21 is often considered one of the most difficult passages in the New Testament”
- “More than a few scholars consider it [Romans] to be the most theologically complex and challenging book in the Bible... Romans 5:12-21 is the most theologically challenging passage in this theologically challenging book.”
- “Paul's thought [in Romans 5:12-21] is complex and difficult to follow... he is dealing with the saving work of Jesus Christ at a level that pushes the limits of the human mind.”



ROMANS RECAP

- **Romans 1:** Introduces Paul, Describes the Gospel's Power for Salvation
- **Romans 1:18-3:20:** Describes our NEED for the Gospel
- **Romans 3:21-4:25:** Paul makes the case that we are justified by faith alone
- **Romans 5:1-11:** Justification through faith brings peace, joy and hope



ROMANS 5:12-21

New Approach to Describe our Need for the Gospel

- This approach is confusing and difficult
- BUT! Paul wants to tell us something (something really important!) with this comparison



ROMANS 5:12

“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”



PAUL'S LOGIC IN ROMANS 5

**Adam
Sins**



PAUL'S LOGIC IN ROMANS 5

**Adam
Sins**



**Sin Comes to
All Men**



PAUL'S LOGIC IN ROMANS 5



ROMANS 5:12-13

“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. To be sure, sin was in the world before the law was given”



LOGICAL FLOW IS NOT

**All Men
Break
the Law**



All Men Sin

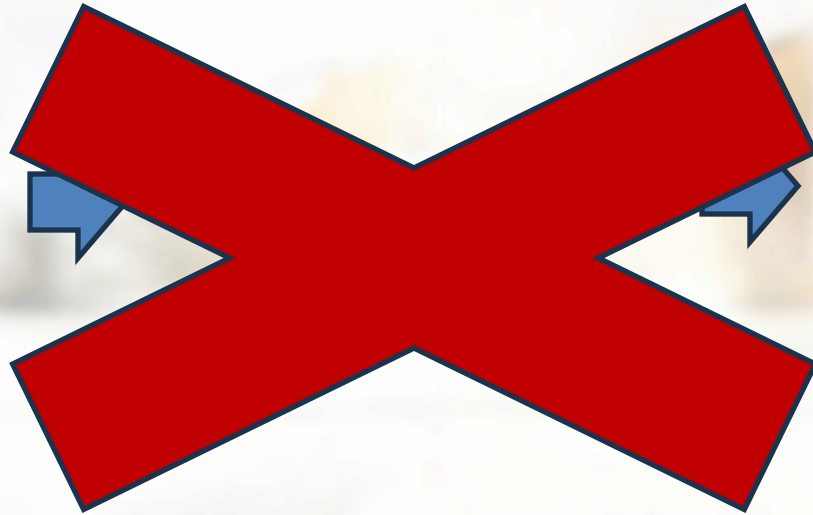


**Death
Comes to All
Men**



LOGICAL FLOW IS NOT

**All Men
Break
the Law**



**Death
Comes to All
Men**



WE ARE BORN SINNERS



WE ARE BORN SINNERS

Psalm 51:5

“Surely I was sinful at birth, sinful from the time my mother conceived me.”



Let's Talk about Flowers



Let's
Talk
about
Flowers











ROMANS 5:12-14



ROMANS 5:12-14

“¹²Therefore, 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. ¹³To be sure, sin was in the world before the law was given **but sin is not taken into account when there is no law.** ¹⁴Nevertheless, death reigned from the time of Adam to the time of Moses, even over those who did not sin by breaking a command, as did Adam, who is a pattern of the one to come.”



“TAKEN INTO ACCOUNT”

ellogeo

“the act of placing something on someone's account, either as a credit or a debit”



ROMANS 5:12-14

“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. To be sure, sin was in the world before the law was given but sin is not taken into account when there is no law. Nevertheless, **death reigned** from the time of Adam to the time of Moses, even over those who did not sin by breaking a command, as did Adam, who is a pattern of the one to come.”



ROMANS 5:12-14

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ROMANS 5:15-17

“¹⁵ But the gift 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! ¹⁶ Nor can the gift of God be compared with the result of one man’s sin: The judgment followed one sin and brought condemnation, but the gift followed many trespasses and brought justification. 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!”



LET'S COMPARE



LET'S COMPARE

Trespass	Gift



LET'S COMPARE

Trespass	Gift
Death comes to many [all]	Grace comes to many



LET'S COMPARE

Trespass	Gift
Death comes to many [all]	Grace comes to many
1 sin—Condemnation	Many sins— Justification



LET'S COMPARE

Trespass	Gift
Death comes to many [all]	Grace comes to many
1 sin—Condemnation	Many sins— Justification
Death Reigns	Life in Christ Reigns



ROMANS 5:18-19

“¹⁸ Consequently, just as one trespass resulted in condemnation for all people, so also one righteous act resulted in justification and life for all people.

¹⁹ For just as 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.”



JOHN PIPER ON ROMANS 5

“Just as those who are in Adam die because of his sin imputed to them, so also those who are in Christ live because of His righteousness imputed to them. Just as it is not at root the personal sinning of those in Adam that brought their condemnation, so it is not at root the personal goodness of those who are in Christ that brings their justification. The point of saying right here that Adam is a pattern of Christ is to signal that justification comes to us not on the ground of our obedience, but on the ground of Christ's obedience and our union with him by faith alone.”



OPPOSITE BUT NOT EQUAL



OPPOSITE BUT NOT EQUAL

- Verse 15: “... **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!”
- Verse 17: “...**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’s sacrifice is **SO MUCH GREATER!**



ROMANS 5:20-21

“²⁰ The law was brought in so that the trespass might increase. But where sin increased, **grace increased all the more**, ²¹ so that, just as sin reigned in death, so also grace might reign through righteousness to bring eternal life through Jesus Christ our Lord.”



ST. JOHN CHRYSOSTOM

“All these things then Paul calls a "superabundance" of grace, showing that what we received was not a medicine only to countervail the wound, but even health, and [beauty], and honor, and glory and dignities far transcending our natural state.... For Christ hath paid down far more than we owe, yea as much more as the illimitable ocean is than a little drop... how that mere spark of death and sin was done away, when such a sea of gifts was brought in upon it.”



THE WHY BEHIND PAUL'S COMPARISON



THE WHY BEHIND PAUL'S COMPARISON

- This comparison should help us see the gospel differently and change how we live it out in our lives.



APPLICATIONS

1. Receive the victory



APPLICATIONS

1. Receive the victory
2. Be a repentant victor



APPLICATIONS

1. Receive the victory
2. Be a repentant victor
3. See others through victory's eyes



APPLICATIONS

1. Receive the victory
2. Be a repentant victor
3. See others through victory's eyes
4. Live victoriously now



Galatians 2:20-21

“²⁰ I have been crucified with Christ and I no longer live, but Christ lives in me. The life I now live in the body, I live by faith in the Son of God, who loved me and gave himself for me. ²¹ I do not set aside the grace of God, for if righteousness could be gained through the law, Christ died for nothing!”

