**Sermon Title: The Adam’s Family Values, Part 2**

**Sermon Text: Romans 5:14b-17**

**Sermon Purpose: To call the hearer to a greater appreciation and clear understanding of salvation by faith alone.**

**Sermon Proposition: There are 4 contrasted aspects of the 1st Adam and the 2nd Adam Jesus Christ.**

**I. The representative of old humanity contrasted with the representative of new humanity. V.14b**

**II. The gift of grace contrasted with the guilt of sin. V.15**

**III. The result of sin condemnation contrasted with the result of grace justification. V.16**

**IV. The reign of death contrasted with the reign of new life for believers. V.17**

**I. The representative of old humanity contrasted with the representative of new humanity. V.14b**

 The Greek word “tupos” meaning type or typology. Adam is a “type” of Christ; the universal impact of his one act prefigures or illustrates the universal impact of their acts. The word type could refer to an impression made by a molding, perhaps a wax seal.

 It refers to a person or event that shows in some way the shape of someone or something else. “Adam like Christ did one action that had consequence for many.”

**II. The gift of grace contrasted with the guilt of sin. V.15**

 The contrast of degree, the work of Christ, being a manifestation of grace, is greater in every aspect of impact than that of Adam.

 A. The works of Adam and Jesus have a similar **scope**. V.15a

 Their work or act effects many who make up humanity.

 **1 Corinthians 15:22** For as in Adam all die, even so in Christ all shall be made alive.

 B. The works of Adam and Jesus have a drastically different **effect**. V.15

 The gift is not like the trespass. In light of “gift of righteousness” in v.17 and 6:23, this “gift” could refer to the new righteous status that God impacts or credits to those who believe by faith in Jesus Christ.

 Yet the contrast with the “trespass” may be purity to the act of Christ. “Gift” denotes not the gift given to the believer (normally the case for Paul), but the act of Christ Himself is considered the “work of grace.” Therefore Paul’s point is that Christ’s act, being a work of God’s grace (charis), is far more impactful than Adam’s act. (See esp. Doughty, “The Priority of Grace,” pp. 173-75)

 John Calvin wrote, “Since the fall of Adam had such an effect as to produce ruin of many, much more efficacious is the grace of God to the benefit of many in as much as it is admitted that Christ is much more powerful to save, like Adam was to destroy.

 There is a contrast between the death of many and the overflow of grace to many. It is not just that grace and death are opposite, but that the overflow of grace is more powerful than death, and all that comes with it.

 **2 Peter 1:1** Simon Peter, a bondservant and apostle of Jesus Christ, To those who have obtained like precious faith with us by the righteousness of our God and Savior Jesus Christ: **2** Grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord, **3** as His divine power has given to us all things that *pertain* to life and godliness, through the knowledge of Him who called us by glory and virtue,  **4** by which have been given to us exceedingly great and precious promises, that through these you may be partakers of the divine nature, having escaped the corruption *that is* in the world through lust.

 Therefore, the conclusion for those who believe, is a reality of abounding, a superabundance connected with God’s gift of Christ, and found in Christ, has the power not only to cancel the effects of Adam’s work, but to create new life and peace.

**III. The result of sin condemnation contrasted with the result of grace justification. V.16**

 The literal Greek of this first sentence, “the gift is not like the one who sinned.”

 A. The contrast between the results of Adam’s act and Christ’s act. V.16a

 (Condemnation vs justification)

 B. The contrast of the judicial verdict identified with Adam was based on one sin. V.16b

 C. The contrast of the decree of justification that came through Christ came after a huge amount of sins. V.16c

 John Murray offers a helpful observation: “The one trespass, demanded nothing less than the condemnation of all. But the free gift unto justification is of such a character that it must take the many trespasses into its reckoning; it could not be the free gift of justification unless it blotted out the many trespasses. Consequently the free gift is conditional as its nature and effect by the many trespasses just as the judgment was conditioned as to its nature and effect by the one trespass alone.” (The Epistle to the Romans [Grand Rapids: Eerdmans, 1965], p. 196)

**IV. The reign of death contrasted with the reign of new life for believers. V.17**

 The gift of the righteousness of God, found only by faith alone in Jesus Christ, establishing a new relationship, reality, realm of inward rulership is because it is God working freely in the act of Christ, and that act has the continual power to more than reverse the effects of Adam’s human decision, with all its consequences. (**John 10:10; 2 Corinthians 5:21; 5:17; Romans 6:17-18**)

 **Hebrews 2:14** Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same, that through death He might destroy him who had the power of death, that is, the devil, **15** and release those who through fear of death were all their lifetime subject to bondage.

 **Colossians 1:13** He has delivered us from the power of darkness and conveyed *us* into the kingdom of the Son of His love,

 **1 Corinthians 15:57** But thanks *be* to God, who gives us the victory through our Lord Jesus Christ. **Ephesians 4:22** that you put off, concerning your former conduct, the old man which grows corrupt according to the deceitful lusts,

 **Philippians 1:6** being confident of this very thing, that He who has begun a good work in you will complete *it* until the day of Jesus Christ;