**Sermon Title: The Adam’s Family Values, Part 3**

**Sermon Text: Romans 5:18-21**

**Sermon Purpose: To call the hearer to a clear understanding that God’s grace is greater than sin.**

**Sermon Proposition: There are 4 final contrasting aspects of justification by faith.**

**I. The one man’s offense act vs the One Man’s righteous act. V.18**

**II. The one man’s disobedience vs the One Man’s obedience. V.19**

**III. The result of the giving of the law vs the result of the giving of grace. V.20**

**IV. Sin reigned in death’s dominion through Adam vs grace reigns in life’s dominion through righteousness in Christ. V.21**

**I. The one man’s offense act vs the One Man’s righteous act. V.18**

 A. Through one man’s trespass several facts are true. V.18a

 1. Judgment came to all humanity. V.18b

 2. The result was condemnation for all humanity. V.18c

 B. Through One Man’s righteous act several facts are true.

 1. The free gift of grace came to all of humanity who believe by faith.

 2. The result was justification of life.

 Christ substitutionary death made possible new life, and payment for sin, satisfaction of God’s wrath, providing justification for all who believe by faith alone.

 The point is that there can be an assurance of justification and newness of life on one side, that is just as strong and certain as the assurance of condemnation on the other. “Paul wants the hearer to know, not how Christ was made available righteousness and life for all, but how Christ has secured the benefits of that righteousness for all who belong to Him.” [The New International Commentary of New Testament: The Epistle of Romans: Douglas J. Moo p. 343]

**II. The one man’s disobedience vs the One Man’s obedience. V.19**

 Paul calls the 1st Adam’s destiny changing action an ‘act of disobedience’ rather than a simple act of sin (v. 12) or trespasses (vv 15, 17, 18).

 A. By one man’s disobedience many were made sinners, not created as sinners. V.19a

 B. By One Man’s obedience many were made righteous. V.19b

 **Philippians 2:8** And being found in appearance as a man, He humbled Himself and became obedient to *the point of* death, even the death of the cross.

 **John 4:34** Jesus said to them, "My food is to do the will of Him who sent Me, and to finish His work.

 **John 5:30** "I can of Myself do nothing. As I hear, I judge; and My judgment is righteous, because I do not seek My own will but the will of the Father who sent Me.

 **John 6:38** "For I have come down from heaven, not to do My own will, but the will of Him who sent Me.

 **Luke 2:49** And He said to them, "Why did you seek Me? Did you not know that I must be about My Father's business?"

 The person who genuinely belongs to Jesus Christ will reflect that same spirit of obedience, because he has Christ’s own life within him.

 To be ‘righteous’ does not mean to be morally upright in this context, but to be judicially acquitted, cleared of all charges, in no fear of heavenly judgment. People become legally righteous, not morally so in this context.

**III. The result of the giving of the law vs the result of the giving of grace. V.20**

 As in ***Galatians 3:19*** *What purpose then does the law serve? It was added because of transgressions, till the Seed should come to whom the promise was made; and it was appointed through angels by the hand of a mediator.*, Paul describes the law as a subordinate player in the drama of redemption. The law was never designed to be an end unto itself. Rather its function was to multiply the impact of the trespasses by bringing the knowledge of sin, and drive us as a tutor to Christ.

 But in the very place where sin “increased,” grace super-increased. Paul’s point is simply that the law’s negative purpose in reconciling the power of sin has been more than fully met by the provisions of God’s grace.

 However deep in the penalty, practice, or power of sin humanity has sunk, God’s grace was, is, and will be greater still.

**IV. Sin reigned in death’s dominion through Adam vs grace reigns in life’s dominion through righteousness in Christ. V.21**