

I. Introduction and Review.

- A. Death reigns. v. 12-14a
- B. Christ is like Adam. v. 14b
- C. Christ is not like Adam. v 15-21 I Co. 15:21-22

II. Christ has gained more for you than Adam lost. v. 15-17

- A. Christ's gracious *gift* excels Adam's *transgression*. v. 15
 - 1. Adam did us harm by willfully deviating from God's path, resulting in death for the many he represented.
 - 2. Jesus did us good by perfectly followed the Father's will resulting in the gracious gift of life for the many he represented. II Co. 8:9 Acts 15:11
 - 3. Christ did us more good than Adam did harm.
 - a. *What would happen if we were made like Adam was in Genesis 2?*
 - b. We enjoy a status and a security before God abundantly better than Adam knew before the fall. 8:29-39
 - 4. We receive the benefits procured by Christ as a free and gracious gift. Ti. 3:5
 - 5. The ultimate purpose of God is not judgment, but the display of the glory of His grace (Piper).
- B. Christ's gift of justification surpasses the condemnation from Adam. v. 16
 - 1. God's judgment of Adam's *one* sin results in condemnation to all. v. 16a, 12
 - 2. God's gracious gift in Christ results in justification, in spite of our *many* sins.
 - 3. The evil from which Christ saves us is far greater than that which Adam has brought upon us.
 - a. *What if Christ had only died for the one sin of Adam?*
 - b. Christ's work covers Adam's sin *plus* the multitude of transgressions which followed. v. 16
 - 4. Praise God for His grace!
- C. Christ has elevated those who were under the tyranny of death to reign in life. v. 17
 - 1. Because of Adam's transgression *death* reigns.
 - 2. Through Christ *we* reign in life. 8:17 Rev. 3:21 1:6 II Ti. 2:12
 - 3. The reign of life is for those who *receive* God's gift of righteousness. Jo. 1:12 3:16

III. Christ brings justification in the same way Adam brought condemnation. v. 18-19

- A. Two representatives, two acts, and two results, for two peoples. v. 18
 - 1. Paul finally completes the comparison he began in verse 12.
 - 2. Adam's one act of transgression resulted in condemnation to all who are connected with him.
 - 3. Jesus Christ's one righteous act (obedience) resulted in justification of life for all who are connected with Him.
- B. What is the one act of Christ by which we are justified?
 - 1. The atonement itself? 3:24-26
 - 2. The obedience of He entire life. Mt. 3:15 Jo. 4:34 5:30 6:38 10:17-18 Mt. 26:39
 - a. Active obedience to the law. Ga. 4:4
 - b. Passive obedience on the cross. Phil. 2:7-8

- C. In what sense are we *made* sinners and *made* righteous by our representatives? v. 19
1. Paul is not speaking of an inward moral change.
 2. He is speaking of a declarative act of God (imputation). 4:5 3:26 II Co. 5:21
 3. We are justified on the ground of the imputed righteousness of Christ just as we were condemned on the ground of the imputed sin of Adam.
- D. Did Adam and Christ represent the exact same people (*all, many*)? I Co. 15:22
1. Some claim this text teaches universalism: that all will be saved and none lost.
 2. Paul cannot be teaching universalism.
 - a. The benefit of Christ's work is enjoyed by those who receive His grace. v. 17
 - b. Only those who believe are justified. 5:1 3:28 4:3f Acts 13:39
 - c. Those who do not believe will be condemned. 2:5,8,12 II Th. 1:9 Jo. 3:18
 - d. The word "all" is often used with qualification. Acts 2:17 19:10 Jo. 3:26 12:32
 3. As Adam has brought condemnation and death to *all* he represented, Christ has brought justification and life to *all* he represented. 8:32 Mk. 10:45
 4. Christ has accomplished justification for His people in particular. Is. 53:11
 5. Christ has saved not merely a few, but *many*. Isa. 53:11 Rev. 7:9

IV. Through Christ grace abounds and reigns. v. 20-21

- A. Grace does what the law could not do. v. 20
1. The Jewish reader objects: Where does the Mosaic law fit into God's plan?
 2. The law was never designed to remedy the problem of sin. 3:20
 3. Actually the law produced an increase in sin. Ga. 3:19
 - a. The written standard makes us more aware of sin. v. 13-14 3:20 4:15 7:7
 - b. The knowledge of God's holy standard provokes our depravity. 7:5,8
 4. The law was given so that grace might be manifest and magnified. 3:20b
 5. God's super-abounding grace is greater than all our sin. v. 20b
- B. Sin's tyranny of death has been overcome by the reign of grace in Christ. v. 21
1. Sin is powerful, exercising total control over its subjects. 6:17a 8:6-8 Eph. 2:1f I Co. 2:14 II Co. 4:3-4
 2. Sin is destructive, bringing untold misery upon humanity.
 3. Grace is powerful, setting us free from sin's dominion. 6:17b Eph. 2:4-5
 4. Grace is beneficial, giving us innumerable blessings. 6:4 I Co. 15:54f Phil. 1:21
 5. Grace is righteous, operating through the work of our Jesus Christ. 3:24-26
 6. The reign of grace through Christ is everlasting and invincible. 8:31f Re. 11:15

V. Concluding applications.

Discussion questions for family worship

1. How is Christ like Adam? v. 14c
2. How is Christ unlike Adam? v. 15-17
3. In what ways did Jesus gain more for us than Adam lost?
4. What one act did Christ do to make us right with God? v. 18
5. What does "justification mean"?
6. What does "imputation" mean?
What are the three great imputations taught in the Bible?
7. In what sense are we made sinners by Adam? v. 19
8. In what sense are we made righteous by Christ? v. 19
9. Do Adam and Christ represent exactly the same group of people?
10. Why was the law given? v. 20
11. How does grace set us free from the tyranny of sin? v. 21