When Adam sinned, death followed, and now all mankind dies because all mankind sins, and it's always been this way (Romans 5:12-14).

[12 Therefore],
just as sin entered [AAI] [[into] the world] — sin
[through one man [Adam]], — one man
and death [through sin], — death
in this way death spread [AAI] — death spread
[to all people [ἄνθρωπος]], — all people
[because all sinned [AAI]]. — all sin
[G] 13 In fact,
a.)a.)sin was [IAI *] [in the world] [before the law], — sin before Law
b.) [Adv] but sin is not charged [PPI *] to a person's account when there is [PAP] no law.
b.)[Adv] 14 Nevertheless,
[/] death reigned [AAI] [from Adam] [to Moses], — death before Law
[/] even [over those who did not sin [AAP]] [in the likeness of Adam's transgression].
He [Adam] is [PAI] a type [τύπος, pattern] of the Coming [PAP] One [Jesus]. — Adam was like Christ

* Imperfect mood: Generally represents continual or repeated action.

* Passive voice: Represents the subject as being the recipient of the action.

Because Adam sinned death reigned and many died, but because of Christ's gift life overflows and many may live (Romans 5:15-17).

[Adv] [15] But
[/] the gift is not — + gift
[/] like the trespass. — - trespass
[G] For
[C?] if by the one man's [Adam] trespass the many died [AAI], — - one Nj many
[E] how much more have
1.) the grace of God
2.) [S] and the gift which comes [through the grace] of the one man Jesus Christ overflowed [AAI] [to the many]. — + one Nj many
[16] And the gift is not like the one man's [Adam] sin [AAP], — gift != sin
[G] because
a.) [from one *sin*] came the judgment, — - judgement Nj condemnation
[resulting in condemnation],
b.) [A] but! [from many trespasses] came the gift,
[resulting in justification]. — + gift Nj justification
[G] [17] [For]
[C?] If by the one man's [Adam] trespass, death reigned [AAI] [through that one man [Adam]], — - one Nj death
[E] how much more will those who receive [PAP]
1.) the overflow of grace
2.) [S] and the gift of righteousness
reign [FAI] [in life] [through the one man], Jesus Christ. — + one Nj life

The Law magnifies Adam's sin, but Christ's righteousness multiplies grace far more (Romans 5:18-21).

[P] [18] So then!,

[/] as [through one trespass] [there *is* condemnation] [for everyone [ἄνθρωπος]], one trespass, condemnation Nj everyone

[/] so also [through one righteous act ☩] [there *is* justification leading to life] [for everyone]. one righteous act, justification Nj everyone

[G] [19] For

[/] just as [through one man's [Adam] disobedience] the many were made [API *] sinners, one disobedience, many Nj sinners

[/] so also [through the one man's [Jesus] obedience] the many will be made [FPI *] righteous. one obedience, many Nj righteous

a.) [C] [20] The law came along [AAI, slipped in]

[E] to multiply [AAS *] the trespass. The law caused the multiplication of trespasses

b.) [Adv] But

1.) [L] where sin multiplied [AAI],

2.) [C] grace multiplied even more [AAI] Grace abounded far more than sin multiplied

[E] [21] so that,

[/] just as sin reigned [AAI] [in death],

[/] so also grace will reign [AAS *] [through righteousness], resulting [in eternal life] [through Jesus Christ our Lord].

* Passive voice: Represents the subject as being the recipient of the action.

* Subjunctive mood: Is the mood of possibility and potentiality.

Greek	meaning	vs	English	?

ἁμαρτία
ἁμαρτάνω
ἁμαρτωλός
	1. equivalent to 264
	  1. to be without a share in
	  2. to miss the mark
	  3. to err, be mistaken
	  4. to miss or wander from the path of uprightness and honour, to do or go wrong
	  5. to wander from the law of God, violate God's law, sin
	2. that which is done wrong, sin, an offence, a violation of the divine law in thought or in act
	3. collectively, the complex or aggregate of sins committed either by a single person or by many
		12
		12
		12
		13
		13
		14
		14
		16
		19
		20
		21
			sin
			sin
			sinned
			sin
			sin
			sin
			sin
			sin
			sinners
			sin
			sin
				3
				3
				
				3
				3
				
				3
				3

Greek	meaning	vs	English	?

θάνατος	1. the death of the body
	  1. that separation (whether natural or violent) of the soul and the body by which the life on earth is ended
	  2. with the implied idea of future misery in hell
	  1. the power of death
	  3. since the nether world, the abode of the dead, was conceived as being very dark, it is equivalent to the region of thickest darkness i.e. figuratively, a region enveloped in the darkness of ignorance and sin
	2. metaph., the loss of that life which alone is worthy of the name,
	  1. the misery of the soul arising from sin, which begins on earth but lasts and increases after the death of the body in hell
	3. the miserable state of the wicked dead in hell
	4. in the widest sense, death comprising all the miseries arising from sin, as well physical death as the loss of a life consecrated to God and blessed in him on earth, to be followed by wretchedness in hell
		12
		12
		14
		17
		21
			death
			death
			death
			death
			death
				4
				4
				4
				4
				4

Greek	meaning	vs	English	?

νόμος	1. anything established, anything received by usage, a custom, a law, a command
	  1. of any law whatsoever
	  1. a law or rule producing a state approved of God
	  1. by the observance of which is approved of God
	  2. a precept or injunction
	  3. the rule of action prescribed by reason
	  2. of the Mosaic law, and referring, acc. to the context. either to the volume of the law or to its contents
	  3. the Christian religion: the law demanding faith, the moral instruction given by Christ, esp. the precept concerning love
	  4. the name of the more important part (the Pentateuch), is put for the entire collection of the sacred books of the OT
		13
		13
		20
			law
			law
			law
				2
				2
				2

Greek	meaning	vs	English	?

βασιλεύω	1. to be king, to exercise kingly power, to reign 1. of the governor of a province 2. of the rule of the Messiah 3. of the reign of Christians in the millennium 2. metaph. to exercise the highest influence, to control	14 17 17 21 21	reigned reigned reign reigned reign	2 2 2 2 2

Greek	meaning	vs	English	?
τύπος	1. the mark of a stroke or blow, print 2. a figure formed by a blow or impression 1. of a figure or image 2. of the image of the gods 3. form 1. the teaching which embodies the sum and substance of religion and represents it to the mind, manner of writing, the contents and form of a letter 4. an example 1. in the technical sense, the pattern in conformity to which a thing must be made 2. in an ethical sense, a dissuasive example, a pattern of warning 1. of ruinous events which serve as admonitions or warnings to others 3. an example to be imitated 1. of men worthy of imitation 4. in a doctrinal sense 1. of a type i.e. a person or thing prefiguring a future (Messianic) person or thing	14	type	4.4.1

Greek	meaning	vs	English	?
χάρις	1. Grace 1. that which affords joy, pleasure, delight, sweetness, charm, loveliness: grace of speech 2. good will, loving-kindness, favour 1. of the merciful kindness by which God, exerting his holy influence upon souls, turns them to Christ, keeps, strengthens, increases them in Christian faith, knowledge, affection, and kindles them to the exercise of the Christian virtues 3. what is due to grace 1. the spiritual condition of one governed by the power of divine grace 2. the token or proof of grace, benefit 1. a gift of grace 2. benefit, bounty 4. thanks, (for benefits, services, favours), recompense, reward	15 15 17 20 21	grace grace grace grace grace	2 2 2 2 2

Sermon preparation worksheet

Passage: Romans 5:12-21

1. How has the author organised this passage? *a) An outline, b) Tools, c) The emphasis.*

a) 1) When Adam sinned, death followed, and now all mankind dies because all mankind sins, and it's always been this way (Romans 5:12-14).

2) Because Adam sinned death reigned and many died, but because of Christ's gift life overflows and many may live (Romans 5:15-17).

3) The Law magnifies Adam's sin, but Christ's righteousness multiplies grace far more (Romans 5:18-21).

b) I identified discourse—and so considered the grammar/syntax analysis (especially the verbs, conjunctions, and prepositions), flow of ideas (all die in Adam, all my be saved in Christ, because grace conquers sin), as well as repetitions (trespass), keywords (the world, the Law, a type, the Coming One), and contrasts (the gift/the trespass, disobedience/obedience, death/life, judgment/justification, condemnation/righteousness, multiplied/overflowed, Adam/Christ, sin/grace).

c) Adam's sin has resulted in universal death, but Christ's gift of grace means life can come to those who are in Him.

2. How does the context inform the meaning of this passage? *a) Literary, b) Historical, c) Cultural, d) Biblical.*

a) 1) In Romans 5:1-11, Paul makes the case for believers experiencing certain hope and confident assurance in Christ because justification comes by faith. Romans 5:12-21, Paul explains that certain hope rests on grace which abounds in Christ, who is the second Adam.

2) In Romans 5:12-21, Paul is clear, because of sin, death comes to all. In Romans 6, Paul explains, because of Christ, believers are dead to sin.

b) 1) Jewish tradition saw death as the primary consequence of Adam's sin. In Romans 5:12-21, Paul extends this to universal condemnation, arguing that Adam's sin did not just introduce mortality but resulted in all people being counted as sinners.

2) Roman law emphasized representative legal identity, a paterfamilias (head of household) could make legal decisions affecting his entire family. In Romans 5:12-21, Paul argues that Adam's sin had legal consequences for all humanity, just as Christ's righteousness benefits all who are in Him.

c) 1) The Jews believed in the Law was the boundary marker of righteousness. In Romans 5:13-14, Paul shows that sin and death were at work from Adam onward, proving the necessity of Christ apart from the Law.

2) Romans viewed death as dictated by fate. In Romans 5:12-21, Paul shows that death is not natural, but a result of sin, and Christ's resurrection proves that death is not a settled fate, but a conquered enemy.

d) Romans 5:14 alludes to Genesis 3. In Genesis 3, Adam, humanities head, falls into sin, and as a result, death enters the world. In Romans 5:12-21, Paul compares Adam, the head of fallen humanity, to Christ, the head of redeemed humanity.

3. What is the main point the author is arguing to *his audience?*

Just as sin is imputed to all in Adam, righteousness is given to all who are in Christ by faith.

4. How does this passage connect to the gospel of Jesus Christ?

The gospel is alluded throughout the passage, but especially in Romans 5:18, where the one righteous act is Christ's death on the cross, and the life for everyone is made possible through His resurrection from the grave. Those that are justified put their faith and trust in Him, received His righteousness in exchange for their unrighteousness, in this way the sinless Saviour dies for sinful men, becoming the head of the redeemed, even as Adam is the head of the condemned.

5. What is the main point you will argue to *your audience*?

Those born into sin and death may, by faith, receive Christ's righteousness and life.

6. What applications will you make? *a) To believers, b) To unbelievers.*

a) 1) You are not a child of Adam, stop sinning as if you have to. 2) You are a child of Christ, start living because you can. 3) In the midst of a sin filled world you can live a holy life because grace abounds to you more than death, and righteousness more than sin.

b) 1) Recognise that as a child of Adam, sin has affected and infected you. 2) Recognise your need for life, and Christ as your only hope. 3) Believe upon the name of Jesus and receive His righteousness, and life.

7. What is your sermon title and your preaching outline? *a) Sermon outline, b) Sermon title.*

b) Life as a gift or death as a reward.

a) 1) Two men – Adam and the Coming One (Romans 5:12-14)

2) Two kingdoms – Death and life (Romans 5:15-17)

3) Two ends – Condemnation and justification (Romans 5:18-21)

Pray

Read

[12] Therefore, just as sin entered into the world through one man, and death through sin, in this way death spread to all people, because all sinned. [13] In fact, sin was in the world before the law, but sin is not charged to a person's account when there is no law. [14] Nevertheless, death reigned from Adam to Moses, even over those who did not sin in the likeness of Adam's transgression. He is a type of the Coming One.

[15] But the gift is not like the trespass. For if by the one man's trespass the many died, how much more have the grace of God and the gift which comes through the grace of the one man Jesus Christ overflowed to the many. [16] And the gift is not like the one man's sin, because from one *sin* came the judgment, resulting in condemnation, but! from many trespasses came the gift, resulting in justification. [17] For If by the one man's trespass, death reigned through that one man, how much more will those who receive the overflow of grace and the gift of righteousness reign in life through the one man, Jesus Christ.

[18] So then!, as through one trespass there *is* condemnation for everyone, so also through one righteous act there *is* justification leading to life for everyone. [19] For just as through one man's disobedience the many were made sinners, so also through the one man's obedience the many will be made righteous. [20] The law came along to multiply the trespass. But where sin multiplied, grace multiplied even more [21] so that, just as sin reigned in death, so also grace will reign through righteousness, resulting in eternal life through Jesus Christ our Lord.

Introduction

- No one taught you to sin. No one taught you how to lie. No one taught you how to be selfish. No one taught you how to put you first. Sin came naturally to you.
- Sin comes naturally to everyone in your family. Sin comes naturally to everyone you know. Son comes naturally to everyone who has ever lived. Every wonder why.
- You and I were not in the Garden of Eden. We did not take the fruit. But we share in Adam's guilt. His sin is our inheritance, passed down like a fatal disease. And if nothing changes, we will die under his curse. But just as one man's disobedience led to death, another man's obedience leads to life. In Christ, the curse can be reversed.
- We sin because Adam sinned. And like an inheritance of death, Adam passes his sin nature and death on to us in his will. We are born into the kingdom of death, and unless something changes, we will die in the kingdom of death.
- But there is another kingdom. Another family. Another inheritance. A King who does not bring death but life. And today, you must decide—will you stay in Adam and die, or will you bow your neck to Christ and live?

Argument

- Those born into sin and death may, by faith, receive Christ's righteousness and life.

Arrangement

1. Two men (Romans 5:12-14)
2. Two kingdoms (Romans 5:15-17)
3. Two ends (Romans 5:18-21)

1.) **Two men** (Romans 5:12-14)

12 Therefore, just as sin entered into the world through one man, and death through sin, in this way death spread to all people, because all sinned.

- After Adam sinned in the garden by rebelling against the command God had set over him (Genesis 3:1-7), death followed (Genesis 3:17-19), and now because all mankind sins (Genesis 4) all mankind dies (Genesis 5).
- Headship. In the ancient world, one man's decision could affect an entire household. If a father owed a debt, his children bore the consequences. Adam, as our first father, made a decision that bound all of us to sin and death.

13 In fact, sin was in the world before the law, but sin is not charged to a person's account when there is no law.

- Sin existed before the Mosaic Law, but without a written command, sin was not reckoned in the same way. Yet, the proof that sin still condemned people is that death reigned from Adam to Moses—even over those who had not sinned in direct violation of a command like Adam did.
- Specific people may not have committed specific sins, because there were no specific laws. But all people sinned, because that's the nature of man.

14 Nevertheless, death reigned from Adam to Moses, even over those who did not sin in the likeness of Adam's transgression. He is a type of the Coming One.

- People lied, stole, murdered, committed adultery, did what was wrong. Though they did not sin in a direct violation of God's written command, they still suffered the consequence of Adam's sin, the sin they were born into.
- But there is a promise of one to come (Genesis 3:16).

Summation

When Adam sinned, death followed, and now all mankind dies because all mankind sins, and it's always been this way.

Transition

Adam's sin introduced death, and that death has ruled over all mankind ever since. But Paul does not leave us in the darkness of Adam's fall. If one man's trespass could bring such devastation, what might God do through another man—one greater than Adam? What if there was a King whose act of righteousness could undo Adam's curse? Paul now turns our eyes from the ruin of Adam to the reign of Christ. Not only are there two men—there are two kingdoms. And the kingdom of grace is far greater than the kingdom of death.

2.) **Two kingdoms** (Romans 5:15-17)

15 But the gift is not like the trespass. For if by the one man's trespass the many died, how much more have the grace of God and the gift which comes through the grace of the one man Jesus Christ overflowed to the many.

- Two acts. A trespass. And a gift.
- We've already spoken about the trespass, Adam's rebellion in the garden. What was the gift? John 3:16.
- These two acts affected many people.

16 And the gift is not like the one man's sin, because from one *sin* came the judgment, resulting in condemnation, but! from many trespasses came the gift, resulting in justification.

- Two results. Condemnation. And justification.
- Legal.

17 For If by the one man's trespass, death reigned through that one man, how much more will those who receive the overflow of grace and the gift of righteousness reign in life through the one man, Jesus Christ.

- Two kingdoms. Death. And us.
- A dark tower. With a dark lord, death, walking on its parapet walls.
- A tower of light, and we're walking in its garden's enjoying its beauty and splendour. Because of grace, and the gift of righteousness. Through the one man, Jesus Christ.

Summation

Because Adam sinned death reigned and many died, but because of Christ's gift life overflows and many may live.

Transition

Through Adam's trespass, death reigned over all. But through Christ's gift, grace reigns, and those who receive it reign in life. The contrast between these two kingdoms is undeniable—one ruled by sin, condemnation, and death; the other by grace, righteousness, and life. But Paul is not finished yet. He now leads us to the final and ultimate contrast: the two ends. Where do these two kingdoms lead? The reign of sin has an end, and the reign of grace has an end. One ends in condemnation, the other in eternal life. And as we will see, grace does not merely balance the scales—it overwhelmingly triumphs over sin.

3.) **Two ends** (Romans 5:18-21)

18 So then!, as through one trespass there *is* condemnation for everyone, so also through one righteous act there *is* justification leading to life for everyone. 19 For just as through one man's disobedience the many were made sinners, so also through the one man's obedience the many will be made righteous.

- Two acts. One a trespass. And one a righteousness acts, the cross.
- The gospel is alluded throughout the passage, but especially in Romans 5:18, where the one righteous act is Christ's death on the cross, and the life for everyone is made possible through His resurrection from the grave. Those that are justified put their faith and trust in Him, received His righteousness in exchange for their unrighteousness, in this way the sinless Saviour dies for sinful men, becoming the head of the redeemed, even as Adam is the head of the condemned.
- Two people. Everyone who is condemned. And everyone who is justified.

20 The law came along to multiply the trespass. But where sin multiplied, grace multiplied even more

- Two abundances. The multiplication of the trespass, the knowledge of sin. The multiplication, by more, of grace.
- The Law reveals sin—it magnifies our guilt, showing how deeply we have fallen in Adam. But it does not stop there. Where sin multiplied, grace multiplied all the more! Paul is not saying the Law caused more sin, but that it exposed sin's true nature. And just as sin once reigned in death, now grace reigns through righteousness, bringing eternal life through Christ.
- Grace is God's unmerited favour.

21 so that, just as sin reigned in death, so also grace will reign through righteousness, resulting in eternal life through Jesus Christ our Lord.

- Two ends. Death. And life.
- In counselling I've heard, "I know I need Jesus, but I just can't let go of my old life." He didn't realize he was still in Adam. He thought he could fix himself. But just as Adam's sin bound him to death, only Christ could free him to life. That's the choice before you today.

Summation

The Law magnifies Adam's sin and leads to condemnation and death, but Christ's righteousness multiplies grace far more and leads to justification and life.

Transition

We have seen the two men, Adam and Christ. We have seen the two kingdoms—one ruled by sin and death, the other by grace and life. And we have seen the two ends—one leading to condemnation, the other to eternal righteousness. But now comes the question that demands an answer: How then shall we live? If we are in Christ, what should our lives look like? If grace truly reigns, how should that shape our daily walk? And if you are still in Adam, what must you do to be saved? Paul's argument demands a response.

Believers, how ought we to live?

1. Two men, Adam and Christ. The children of Adam's nature is to sin. You are not a child of Adam, you are a child of Christ. Stop sinning as if you have to.
2. Two kingdoms, A kingdom of death, and a kingdom of light. Start living because you can.
3. Two ends, Death and life. If we are no longer in Adam, how should we live? We should be people who overflow with grace. Just as Christ's righteousness has been given to us, we should extend grace to others. Do you struggle to forgive? Do you withhold love from those who wrong you? Grace reigns over sin, not just in our salvation but in our daily lives.

Unbelievers, how ought you to respond?

- If you are still in Adam, death is not just something you will experience—it is something you are under right now. The sentence has already been given. And every breath you take outside of Christ is another step closer to eternal separation from God. But today—right now—grace is offered to you. Christ's obedience can be your righteousness. But you must receive it while there is still time.

1. Recognise that as a child of Adam, sin has affected and infected you.
2. Recognise your need for life, and Christ as your only hope.
3. But recognising your need is not enough. Even the demons recognize Christ. You must bow your knee. You must call upon His name. You must receive His gift by faith. Will you?

- If you feel the weight of sin, if you know you need Christ, don't walk away unchanged. Talk to me today. Find me after the service. But most of all, don't leave without bowing to the One who gives life.

Conclusion

- No one taught you to sin. No one taught you how to lie. No one taught you how to be selfish. No one taught you how to put you first. Sin came naturally to you. We sin because Adam sinned. And we die because we belong to the kingdom of death.
- Every person is in one of two families. You were born in Adam, condemned by sin. But you can be born again in Christ, justified by grace. The choice is inescapable: Adam or Christ? Death or Life? Judgment or Justification? Where do you stand? And what will you do?

Arrangement

1. Two men (Romans 5:12-14)
2. Two kingdoms (Romans 5:15-17)
3. Two ends (Romans 5:18-21)

Argument

- Those born into sin and death may, by faith, receive Christ's righteousness and life.

Benediction

- Romans 8:37-39, In all these things we are more than conquerors through him who loved us. For we am persuaded that neither death nor life, nor angels nor rulers, nor things present nor things to come, nor powers, nor height nor depth, nor any other created thing will be able to separate us from the love of God that is in Christ Jesus our Lord.