

How Can What Christ Did Count for Us?

As in Adam: Even So in Christ

(Romans 5:12-21)

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Summation of Romans 1-5

1. Romans 1:1-16

One who is called to life and called to be a saint should live by faith

2. Romans 1:18-3:20

God's wrath against sin (including the Jews/religious)

The circumcision of the heart that makes spiritual Jews

Man's universal need of salvation

3. Romans 3:21-31

The righteousness of God imputed to man

The righteousness of God in doing salvation this way

Above all things the law of faith eliminates boasting

The justified by faith can see himself righteous by the righteousness of God

4. Romans 4:1-25

God counted Abraham's belief in God's promises as a righteous act

Blessed is the man to whom God imputes righteousness without works

God counts faith in God's promises about Jesus Christ as a righteous act

5. Romans 5:1-21

Faith in Christ's salvation gives peace—access—hope

God's love is the foundation and certainty of our hope

Justified—reconciled—shall be saved

How what Christ did counts for me—"in Jesus"

How Can What Christ Did Count for Me?

As in Adam Even So in Christ

I. How can what Christ did count for us?

Rom 5:9 Much more then, being now justified by his blood, we shall be saved from wrath through him.

Rom 5:10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

Rom 3:21 But now the righteousness of God without the law is manifested...

Rom 4:6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,

II. The doctrine of a positional relationship to a federal head (representative)

A. As in Adam—Even so in Christ

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

B. All who were “in Adam” receive sin, condemnation and death

Rom 5:12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

Rom 5:18 Therefore as by the offence of one *judgment came* upon all men to condemnation...

Rom 5:19 For as by one man's disobedience many were made sinners...

C. All who were “in Christ” receive grace, justification and life

Rom 5:18 ...even so by the righteousness of one *the free gift came* upon all men unto justification of life.

Rom 5:19 ...so by the obedience of one shall many be made righteous.

D. The action of the head counts for all who are in the head (no choice—no option)

—This totally eliminates any idea of “decisional salvation”

III. The Bible teaches that people are sinners in three ways

A. People are sinners by practice

Rom 3:9 ...we have before proved both Jews and Gentiles, that they are all under sin;

Rom 3:10 As it is written, There is none righteous, no, not one:

Rom 3:23 For all have sinned, and come short of the glory of God;

B. People are sinners by nature

Psa 51:5 Behold, I was shapen in iniquity; and in sin did my mother conceive me.

Psa 58:3 The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies.

Gen 8:21 ...the imagination of man's heart *is* evil from his youth...

Eph 2:3 ...and were by nature the children of wrath, even as others.

We do not become sinners when we commit our first sin

—We commit sin because by nature we are sinners

We do not become sinners when we reach some designated age

—We have our sin nature long before some arbitrary age

C. People are sinners because of Adam's original sin

Rom 5:12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

IV. The doctrine of original sin as taught in Romans 5:12

Rom 5:12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

A. By one man sin entered into the world—Adam's original sin

Gen 3:6 And when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and a tree to be desired to make *one* wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

B. And death by sin—Death came as a result of that sin

Gen 2:17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

C. Death passed upon all men—The death penalty did not come just to Adam

—When Adam committed that original sin—*sin entered the world*

—And death came as a result of that sin

—But that punishment of death did not come just to Adam

—When Adam sinned the punishment of *death passed upon all men*

D. *For that all have sinned*

- “*For that all have sinned*” does not mean that we all have practiced sin
- The Greek verb is in the aorist tense—“*All sinned at one moment in time*”
- At the moment when Adam sinned—All that were in Adam sinned

V. The “Parenthesis” (Romans 5:13-17)

A. The explanation of why we die

1. **Rom 5:13** (For until the law sin was in the world: but sin is not imputed when there is no law.)

- Sin was in the world prior to the giving of the Law to Moses
- Yet sin cannot be rightfully counted against the sinner without a law

2. **Rom 5:14** Nevertheless death reigned from Adam to Moses...

- Men died from the time of Adam to the time of Moses
- But the Ten Commandments had not been given
- And sin cannot be charged against someone when there is no law
- So what law was broken to bring the death penalty upon all men?

3. **Rom 5:14** ...even over them that had not sinned after the similitude of Adam's transgression...

- No other man ever *sinned after the similitude of Adam's transgression*
- Only Adam broke the law in the garden
- And only through that sin comes the death penalty
- When Adam sinned all men who were in him received the death penalty

4. Our death penalty did not come when we first broke a commandment

- Our death penalty came 2000 years before the Ten Commandments
- We would still die, even if we never committed a sin

5. Why do infants who have not committed personal sin sometimes die?

- The death penalty is on infants for the same reason that it is on all men
- The death penalty is not given to us when we by our actions begin to sin
- Death reigns because of the one man who committed the original sin
- When Adam sinned the death penalty passed upon all who were in him
- Now infants do go to heaven when they die—but not based on innocence

- Infants go to heaven under the one plan of salvation—God's grace

B. This that applies to Adam—in some way also applies to Christ

Rom 5:14 ...who is the figure of him that was to come.

- The first Adam is a figure of someone to come—even Christ
- The two are alike in that they each represented all that were in each of them

- All who were in Adam are judged according to Adam's sin
- All who were in Christ are judged according to Christ's righteousness

- To be condemned because of another man's sin may seem unfair
- But to be justified by Jesus' righteousness is our only hope of salvation

- As in Adam all die
- Even so in Christ shall all live

C. Adam was *the figure of him that was to come*—but not in all ways

Rom 5:15 But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, *which is* by one man, Jesus Christ, hath abounded unto many.

1. Grace abounds “*much more*” than the offence and justice demand
2. A relationship to God is “*much more*” than a relationship to man
3. The life given by grace is “*much more*” than the life lost by Adam

*In Him the sons of Adam boast—
More blessings than their father lost
(Isaac Watts)*

D. The one sin of Adam in contrast to the many sins of all God's children

Rom 5:16 And not as *it was* by one that sinned, *so is* the gift: for the judgment *was* by one to condemnation, but the free gift *is* of many offences unto justification.

1. Death and condemnation was according to one sin of one man
 - Yet the free gift of grace not only covers that one man's one sin
 - But also the many offences committed by many men
2. In Adam's case God dealt with one sin
 - In the free gift of Christ many sins were dealt with
3. The judgment was by one sin to condemnation
 - But the free gift brought justification concerning many offences

E. More “*much more*”

Rom 5:17 For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)

1. Again we see the “**much more**”
 - In Adam **death reigned over us**
 - But **we shall “much more” reign** in life over death
2. Does not say that death once reigned—and now life reigns
 - But “**much more**” than that
 - It says that death reigned—But now we reign

VI. In Adam—In Christ—As in Adam—Even so in Christ

Rom 5:18 Therefore as by the offence of one *judgment came* upon all men to condemnation; even so by the righteousness of one *the free gift came* upon all men unto justification of life.

Rom 5:19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

A. In Adam

1. As Levi was in Abraham—we were in Adam

Heb 7:9 And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham.

Heb 7:10 For he was yet in the loins of his father, when Melchisedec met him.

2. Adam's sin brought judgment and condemnation to all who were in him

Rom 5:18 Therefore as by the offence of one *judgment came* upon all men to condemnation...

3. Adam's disobedience made the many who were in him to be sinners

Rom 5:19 For as by one man's disobedience many were made sinners...

B. In Christ

1. Christ's righteousness brought grace, justification and life to all in Him

Rom 5:18 ...even so by the righteousness of one *the free gift came* upon all men unto justification of life.

2) Christ's obedience made the many who were in Him to be righteous

Rom 5:19 ...so by the obedience of one shall many be made righteous.

3. “*In Christ*” verses

Eph 1:4 According as he hath chosen us **in him** before the foundation of the world, that we should be holy and without blame before him in love:

1Co 1:30 But of him are ye **in Christ Jesus**, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

2Ti 1:9 Who hath saved us, and called *us* with an holy calling, not according to our works, but according to his own purpose and grace, which was given us **in Christ Jesus** before the world began,

2Co 5:21 For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God **in him**.

Eph 1:6 To the praise of the glory of his grace, wherein he hath made us accepted **in the beloved**.

Eph 1:7 **In whom** we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

Rom 8:1 *There is* therefore now no condemnation to them which are **in Christ Jesus**...

Eph 1:10 That in the dispensation of the fulness of times he might gather together in one all things **in Christ**, both which are in heaven, and which are on earth; *even in him*:

Eph 1:11 **In whom** also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

C. As in Adam—Even so in Christ

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

1. As Adam represented all men who were in him
—Even so Christ represented all men who were in Him
2. As Adam’s sinfulness was accounted to all who were in him
—Even so Christ’s righteousness was accounted to all who were in Him
3. As by the offense of Adam judgment came upon all who were in Adam
—Even so by the righteousness of Christ grace came upon all who were in Him
4. As condemnation extends to all who were in their federal representative—Adam
—Even so justification extends to all who were in their representative—Christ
5. As by Adam’s disobedience many were made to be sinners
—Even so by Christ’s obedience many were made to be righteous
6. As by one man’s one sin many were condemned to death
—Even so by one man’s perfect righteousness many were given eternal life
7. As all who were in Adam die
—Even so all who were in Christ shall be made alive

VII. Christ and grace—Conquering and reigning over law, sin and death

A. The law made sin exceedingly sinful—even to where sin abounds

Rom 5:20 Moreover the law entered, that the offence might abound...

Rom 3:20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law *is* the knowledge of sin.

B. But grace “*much more*” abounds—even over abounding sin

Rom 5:20 ...But where sin abounded, grace did much more abound:

Act 15:11 ...through the grace of the Lord Jesus Christ we shall be saved...

C. Another “*As—Even so*”

Rom 5:21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

Rom 3:20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law *is* the knowledge of sin.

Rom 3:21 But now the righteousness of God without the law is manifested,

Rom 6:23 For the wages of sin *is* death; but the gift of God *is* eternal life through Jesus Christ our Lord.

1. As sin (the personified vile tyrant) has for ages reigned even to death
Rom 5:21 That as sin hath reigned unto death...
2. Even so grace (the personified conquering Majesty) shall reign by our Lord
Rom 5:21 ...even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.
3. Grace reigns in victory—in power—in certainty—in authority—in Christ
4. Grace reigns exclusively—eternally—successfully—unconditionally—in Christ
5. Grace reigns by God’s sovereignty—not man’s agency—in Christ