

How often we have heard, "It isn't fair I am accounted guilty of Adam's sin."

Truth be told, all mankind were in the loins of Adam when he sinned.

In Romans 5 and 1 Corinthians 15, Paul explains this in no uncertain terms.

The punishment of spiritual and physical death Adam received was passed to all his progeny.

This is why it is possible for infants and the very young to die, though they had not personally sinned.

They are experiencing the judgment declared on Adam and his descendants.

From the universality of Adam's judgment on all men (infants, young and old), we can infer the doctrine of Adam's Federal Headship.

Adam represented us all in the Garden.

He was created with original righteousness, not having the stain of sin.

The image and likeness of His Creator in him was intact.

However, unlike His Creator who cannot sin, Adam had the capability of sinning, should he choose.

Thus, the will of Adam was fully capable of making a rational, free choice to sin or not to sin.

Some of our 'holier than thou' Christian friends would have us believe they, too, have the power to live a sinless life.

Truth be told, if Adam could not continue sinless, though he had no sin nature, who are they to believe their sin nature so impotent it does not war against their Spirit mightily? (Romans 7).

Christians born of the Spirit are now able to refrain from sinning as a habitual lifestyle (1 John 3:9).

We thank God we have Jesus as our advocate who pleads His blood with the Father as we ask forgiveness for our sins (1 John 1:7-10).

JESUS CHRIST THE LAST ADAM

*For since by man came death, by man came also the resurrection of the dead.
For as in Adam all die, even so in Christ shall all be made alive* (1 Cor. 15: 21-22).

And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit (verse 45).

The first man is of the earth, earthy; the second man is the Lord from heaven (verse 47).

The Lord Jesus came to do that which Adam could not.

He came to save those given Him by the Father.

Jesus remained sinless in word, thought and deed.

He remained obedient even unto death.

By so doing, He qualified to give His life a ransom for many, but not all.

He succeeded in His mission. He lost none given Him by the Father (John 17).

Verse 22 cited above tells us of an extraordinary paradox between Adam and Christ.

Both uses of the pronoun 'all' couldn't be more divergent.

All mankind were in Adam when he sinned; all die as a result of that original sin.

Similarly, yet radically opposite, all who are in Christ (by grace) shall all live forever.

In Adam all die, in Christ all live.

All men are born in Adam. All die.

Not all men are born in Christ. Not all men live.

God had determined, in eternity, everyone born in Adam.

Likewise, God determined, in eternity, everyone born in Christ.

Those to be born in Christ are called the Elect, the sheep, the Bride, the Church, His friends.

Those to be born in Adam were in him when he sinned in the Garden.

Those to be born in Christ were in Him when He was beaten (Isaiah 53:5).

Christ then bore our sin upon the cross because we Christians have been crucified with Christ (Galatians 2:20; Colossian 2:12; Romans 6:4).

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 (2 Cor. 5:21).

It is on behalf of God's Elect Christ died (John 17).

It was on their behalf He prayed forgiveness (John 17).

It is they who will all be saved.

CONCLUSION: God had the right to impute Adam's guilt to all his progeny. Everything God does is right, wise and holy.

God has the right to impute Christ's righteousness to all those He chooses to love; those He elected to save through the blood of His Son; those same ones who would be given the gift of the new birth in Christ.

NEXT: Adam lost a will untainted by sin, which was perfectly free to choose good over evil. Does man now have that which Adam lost?