

Adam a Type of Christ

(Rom 5:12-21)

I. Mechanics

A) Rom 5:12-21 is a new sub section of the section that runs from 5:1 to 8:39

1. Rom 5:12- “As” (he is going to make a comparison)
 - i. V.13-14-Explanation of “sin passed upon all men”
 - ii. V.15-17-Explanation of “Adam a figure of Christ”
2. Rom 5:18-19- “Even so”
 - i. V.18a- Reminder of what he said back in v.12
 - ii. V.18b-19- Conclusion of comparison
 - a) But a comparison of contrast (v.15)
3. Rom 5:20-21- Summary statement dealing with possible Jewish objection

II. “Wherefore”

A) Paul never uses this word or ones like it simply as a conjunction

1. They show he has purpose and they reveal to us his line of thinking
2. Remember the apostle was a lawyer, and his style was that of presenting and argument, and proving it step upon step.

B) “Wherefore” links this subsection to what has just come immediately before it

1. Rom 5:10- “We shall be saved by (in) His life”
 - i. Remember the context is the most important means of interpreting a passage, and so we must remember the overall purpose of Paul in this section- Assurance of salvation because we are justified by Faith in Christ
 - ii. Old doctors always began by looking overall at the person, before addressing any specific issues
 - a) Thus what follows in Rom 5:12-21 is another point of assurance to the believer
 - 1) Ignoring the “wherefore” causes a wrong interpretation of the passage
 - (a) Many say this entire subsection from v.12-21 is a parenthesis, or a digression of Paul
 - (b) Some say that Paul is returning to his doctrine on the “universality of sin” which stopped at Rom 3:20, and treat Rom 3:21-5:11 as a parenthesis (Scofield)
 - (c) Others say this is the beginning of “sanctification”
2. But this section also is linked to all that has come before it from Rom 1:16-5:11 and the beginning of all that he is going to say in 6:1-8:39
 - i. The universality of sin (Rom 1:16-3:20)

- ii. Justification in Christ by faith (Rom 3:21-5:11)
 - III. This section really is the heart and soul of the bible: condemnation and justification are by position or relationship
 - A) The entire teaching of this subsection is based on “relationship”
 - 1. All that is true of man “in Adam”
 - 2. All that is true of man “in Christ”
 - B) God has always dealt with man under a “head” or by “imputation”
 - 1. Explains why the whole world is under the wrath of God as Paul has already proven
 - 2. Explains the assurance of our justification which he has also proven
 - i. The power of “relationship” proven by “in Adam” and then transferred to being “in Christ”
 - a) “In His life”
 - 1) The certainty of the facts while “in Adam’s life” contrasted with those of being “In Christ’s life”
 - (a) What is true of the certainty of the one must be true of the other
 - (1) Rom 5:20- In this case, more certain
 - ii. This is the power of “covenant”
 - a) The covenants of God always have a representative with which He deals
 - 1) Covenant of works- Adam (representative of all natural born men)
 - (a) 1 Tim 2:12- Adam (not Eve) appointed federal head in covt.
 - 2) Covenant of Grace- Christ (representative of all spiritual born)
3. 1 Cor 15:22- In Adam all die, In Christ all made alive”
 - i. 1 Cor 15:45- Christ the “second Adam”
 - ii. Rom 8:29- Christ the “firstborn among many brethren”
 - iii. 2 Cor 5:17- New race of men “in Christ”
 - a) Paul goes on to work out the “old man” and the “new man” in Rom ch 6

IV. Assurance

- A) Paul states “A” and then proves the indisputable facts concerning it, then transfers the same reasoning to “B” so that it can be better understood
 - 1. Solidarity in “death” proves solidarity in Adam’s sin (also proven in that “all sin”)
 - i. Thus by faith we can be assured that solidarity in “life” is solidarity in Christ’s righteousness
 - ii. There is great assurance in seeing and understanding the doctrine of “imputation,” for what I know to be a fact about me “in Adam” from my

birth, I can also believe to be true about me “in Christ” from my new birth

B) Paul knows that the Jewish believers take the lead in the church at Rome (Acts 2:10 & Rom 2:17-20)

1. He therefore makes certain to relate all this teaching to the giving of the Law

i. The Law “came in” to make the case of Adam all the more clear

a) The law transforms the sin into a “trespass”

1) Adam transgressed a specific command of God, same as all mankind since the giving of the Law

(a) But this doesn’t exonerate those who lived from Adam to Moses, proven by:

(1) All die

(2) All go on to commit sins

(3) Even infants that never get a chance to sin die

● Compare this the thief on the cross who never got a chance to “work out” his imputed righteousness