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## Through One Man – Covenant Headship

*Romans, Part XXVIII*

Romans 5:12-19, Part One

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### I. He Shall Justify Many (Is 53:11)

Adam "*is a \_\_\_\_\_ of Him who was to come.*" Adam's relationship to those he represented pictures, parallels Jesus' relationship to those He represents. Paul writes:

<sup>12</sup>Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned—

<sup>13</sup>(For until the law sin was in the world, but sin is not imputed when there is no law. <sup>14</sup>Nevertheless death reigned from Adam to Moses, even over those who had not sinned according to the likeness of the transgression of Adam, who is a type of Him who was to come. <sup>15</sup>But the free gift *is* not like the offense. For if by the one man's offense many died, much more the grace of God and the gift by the grace of the one Man, Jesus Christ, abounded to many. <sup>16</sup>And the gift *is* not like *that which came* through the one who sinned. For the judgment *which came* from one *offense resulted* in condemnation, but the free gift *which came* from many offenses *resulted* in justification. <sup>17</sup>For if by the one man's offense death reigned through the one, much more those who receive abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.)

<sup>18</sup>Therefore, as through one man's offense *judgment* came to all men, resulting in condemnation, even so through one Man's righteous act *the free gift came* to all men, resulting in justification of life. <sup>19</sup>For as by one man's disobedience many were made sinners, so also by one Man's obedience many will be made righteous.

### II. A Type of Him Who Was to Come

A. Why does Paul start talking about Adam and Christ? (cf. 8:29-30)

Paul has argued that all those whom God justifies through faith in Jesus, He will most certainly \_\_\_\_\_. But how do we know that Jesus' "work" will "work" for us? The answer is that God has structured the world with covenant representatives whose actions have repercussions not only for themselves but for all those they represent.

B. What is the overall flow of this passage?

C. What is the parallel between Adam and Christ?

The parallel between Adam and Christ is not in their actions nor in the results of their actions (18-19). Rather, the parallel is the way in which their actions affected all those they represented. The disobedience of Adam affected all those in Adam and the obedience of Jesus affects all those in Christ. Paul writes elsewhere:

<sup>21</sup>*For since by man came death, by Man also came the resurrection of the dead. <sup>22</sup>For as in Adam all die, even so in Christ all shall be made alive... <sup>49</sup>And as we have borne the image of the man of dust, we shall also bear the image of the heavenly Man.* (1 Cor 15:21-22, 49)

Adam and Jesus were covenant representatives. Adam was, therefore, a \_\_\_\_\_ of Christ (5:14). Jesus is, Paul writes in 1 Cor 15:45, the "*\_\_\_\_\_ Adam,*" and in 15:46, the "*\_\_\_\_\_ Man.*" Hence, He is the head of a new humanity.

### III. A World in Covenant

#### A. Covenants and Representation (cf. Ex 6:7; Mal 2:16)

Adam and Christ are covenant representatives. O. Palmer Robertson defines a covenant as a \_\_\_\_\_ *in blood*. It is a binding, sacred relationship in which we (frequently) swear oaths of loyalty one to another.

There are, fundamentally, two covenants in human history – *the covenant of* \_\_\_\_\_ which God made with Adam and *the covenant of* \_\_\_\_\_ which God made with Christ. The 17<sup>th</sup> century Oxford theologian Thomas Goodwin wrote, “*In God’s sight there are two men – Adam and Jesus Christ – and these two men have all other men hanging at their girdle strings.*”

#### B. Death in Adam – The Covenant of Life (cf. Rom 1:29ff; 3:23)

WLC. Q. 20. “What was God’s providence relating to the humans he created?”

*A. God providentially put Adam and Eve in paradise and assigned them the job of taking care of it. He gave them permission to eat everything that grew, put them in authority over all the creatures, and established marriage as a help for Adam. God allowed them to have fellowship with him, instituted the Sabbath, and made a covenant of life with them on the condition of their personal, perfect, and perpetual obedience. The tree of life was a sign guaranteeing this covenant. Finally, God told them not to eat from the tree of knowledge of good and evil or they would die.*

Adam was the head of all humanity. When Adam rebelled, therefore, we rebelled in him and with him. The New England Primer stated this succinctly, “*In Adam’s fall, we sinned \_\_\_\_\_*” (cf. 5:12, 18a, 19a). We sinned in Adam. He represented us perfectly.

WSC.Q. 16. Did all mankind fall in Adam’s first transgression?

*A. The covenant being made with Adam, not only for himself, but for his posterity; all mankind, descending from him by ordinary generation, sinned in him, and fell with him, in his first transgression.*

#### C. Life in Christ – The Covenant of Grace (cf. 2 Tim 1:10)

But there is hope! There is another Adam, the head of a new humanity and of a new covenant – the covenant of \_\_\_\_\_.

WSC.Q. 20. Did God leave all mankind to perish in the estate of sin and misery?

*A. God, having out of His mere good pleasure, from all eternity, elected some to everlasting life, did enter into a covenant of grace to deliver them out of the estate of sin and misery, and to bring them into an estate of salvation by a Redeemer.*

Even though Adam plunged us all into sin and death and condemnation by his rebellion, Jesus came as a Second Adam to rescue us from sin and death and to bring all who believe in Him into righteousness and life and justification by His obedience. And the Second Adam, Jesus, is far more powerful than the First (5:17 cf. Is 61).

*<sup>1</sup>The Spirit of the Lord GOD is upon Me, Because the LORD has anointed Me To preach good tidings to the poor; He has sent Me to heal the brokenhearted, To proclaim liberty to the captives, And the opening of the prison to those who are bound; <sup>2</sup>To proclaim the acceptable year of the LORD... <sup>4</sup>And they shall rebuild the old ruins, They shall raise up the former desolations, And they shall repair the ruined cities, The desolations of many generations. (Is 61:1-2a, 4 cf. Lk 4:18-19)*

### IV. Conclusion