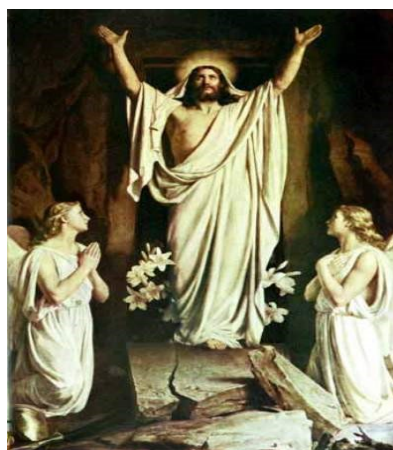




## THEOLOGICAL INTERPRETATION AND ADAM-CHRIST TYPOLOGY: CATEGORIES OF REPRESENTATION AND THEIR SIGNIFICANCE FOR UNDERSTANDING ROMANS 5:12-21

By Timothy J. Arena

Systematic Theology PhD Student—Andrews University SDA Theological Seminary  
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### Methodology: Theological Exegesis

- Salient features of theological interpretation: 1) attention to canonical reading, and 2) the importance of Christ-centered typology. “The canon provides the *raison d’être* for theological interpretation. It is true that this word is a human word, originating in history and particular ancient cultures, yet as a whole the canon is simultaneously God’s Word, which cannot be reduced to or imprisoned by its various historical contexts.”<sup>11</sup> “Texts of Scripture do not have a single meaning limited to the intent of the original author. In accord with Jewish and Christian traditions, we affirm that Scripture has multiple complex senses given by God, the author of the whole drama.”<sup>12</sup>

#### The Importance of Typology for Theological Interpretation

- Ganoune Diop: “The NT writers interpret the OT using typology, which is already present in the OT. Typological indicators are woven into the text. Such indicators may be linguistic, thematic, or theological features.”<sup>13</sup>
- Leonhard Goppelt writes, “In order to fully appreciate the amount of typology the NT contains, we will have to examine all the passages in which the influence of the OT can be detected, whether it is a quotation, an allusion, or a latent influence, to see if these are based on a typological interpretation of the OT. It will not be possible to clearly distinguish between what appears to us to be typology and what was intended as typology by the NT writer.”<sup>14</sup>
- Graeme Goldsworthy writes, “In broad terms, typology rests on the recognition that the way God spoke and acted in the Old Testament was preparatory and anticipatory of the definitive word and act of God in Christ.”<sup>15</sup>
- “We cannot overestimate the importance of typology for hermeneutics. Any kind of canonical approach presupposes a unity to the Bible that establishes the primary context from within which every text is interpreted.”<sup>15</sup> I concur with, and am using here for this study, Goldsworthy’s approach of “macro–typology,” in which a Christ–centered hermeneutic is employed. In this scheme, “Correspondence is not primarily of facts, persons and events, but of the entire epochs or stages within salvation history. It is because of this ‘macro–analogy’ that the facts, persons and events do correspond. This correspondence is not necessarily explicitly stated in the text, but it can nevertheless be determined on the basis of theological equivalence. Thus we can say that any person, fact, or event in the Old Testament is a type of Christ to the degree that its theological function foreshadows that of Christ.”<sup>16</sup>
- This scheme is not arbitrarily imposed upon Scripture, but arises from various aspects of its data, is shown clearly (as Goldsworthy shows) by a number of passages which explicitly identify Christ as not only the main focus of Scripture, but in fact of everything in the universe (Luke 24:25–27; 44–45; Acts 13:32–33; Rom. 8:19–23; 1 Cor. 1–2; 2 Cor. 1:20; 2 Cor. 5:17; Eph. 1:10; 2:13–22; Col. 1:15–20; 2:2–3).

### Thesis

A canonical, theological, and typological consideration of Scripture reveals at least six titles or concepts linking Adam and Christ: image of God, priest, king of creation, man-son of Man, son of God, and covenant head. There is also evidence that persons with each of these titles and/or concepts are involved in representative, identification with their people—a theme which is most clearly elucidated and elaborated in regard to Adam and Christ in Romans 5:12–21.

#### Six Categories of Adam-Christ Typology

##### Image of God

- Genesis 1:26–28. Both male and female created in the image of God.
- Throughout the Hebrew Bible, *adam* is the term for human beings, not only the first. In Genesis 5:1–3, 1:26–28 is echoed, including the reference to the divine likeness (v. 1); the name given to male and female human beings is *adam*.
- adam* the individual is (in some sense) all humanity.
- In Gen. 5:1–3, the image of God is replaced by the image of *adam* in Seth. The close juxtaposition between the reference to the likeness of God in v. 1, and the image and likeness of *adam* in v. 3, is most likely an indication of a significant difference between the image of God which humanity initially possessed, and that of *adam*, which was now to be their identity.
- There is radical degeneration, such that both before and after the flood, the complete pervasiveness of evil in the human mind is affirmed as the consistent reality (6:5; 8:21). Other texts affirm the consistently and innately sinful nature of human beings since the sin of *adam* (1 Kings 8:46; Ps. 51:5; Ecc. 7:20, 29; Jer. 17:9; Matt. 15:19; Eph. 2:3).
- The necessity of the continual (*tamid*) sacrifices, and of the continual bearing of the daily, continual guilt of the Israelites (Num. 18:1, 23, even in their gifts—Ex. 28:38–40) by the priests also provides evidence for the pervasiveness of sin and the loss of the initial divine image (Lev. 4–6). While the image of God in human beings is still present, including its high value (Gen. 9:6), the texts thus far mentioned indicate that it is been radically marred and distorted since *adam*’s sin.
- Christ in the NT is shown to be the image of God, particularly in contexts which refer to or imply the restoration of this image as a result of His work.
- Col. 1:15–20, Christ is the Creator as well as the image of God. The references to creation, and reconciliation imply aspects of His role as the second Adam who is restoring the lost image of God—Christ has inaugurated a new creation. This passage states that “Christ, like Adam, is the image of God (1:15) and that in contrast to the rebellion of Adam, Christ brings about reconciliation of all things through his death (1:20).”<sup>17</sup> The Adam-Christ connections in regard to “image” are more explicitly evident in passages such as Rom. 6:6; 8:29; 1 Cor. 15:49; 2 Cor. 3:18; 4:4; Col. 3:9–10, Gal. 3:27–29, and Eph. 4:22–24.
- Romans 8:29 refers to the goal of the salvation process as the conformation to the image of Christ, and also parallels the mention of “firstborn” in Col. 1:15–20.
- Similarly, 2 Cor. 3:18 refers to our being transformed into the image of God (which implies that it has been marred from its original state in Adam), and 2 Cor. 4:4 refers to Christ as the image of God—the second Adam to whose image we are gradually conformed and restored (Rom. 8:29; 2 Cor. 3:18).
- 1 Cor. 15:49 (the context of explicit Adam-Christ relationships) affirms that our existence is dominated by the image of the earthly man (Adam), just as our resurrection existence will be that of the man from heaven (Christ). As Ridderbos notes, “The ‘image’ that Christ represents and which he gives to his own is thus very clearly thought of here as parallel to the image of the first man and that which he communicated to his descendants. In this context such passages as Ephesians 4:24 and Colossians 3:10 also come to stand in a clearer light.”<sup>18</sup>  
The expression old and new man retains a supra-individual significance; this transition has been effected in their life because they have been incorporated into the body of Christ by baptism. . . . It is the redemptive–historical transition, effected in Christ’s death and resurrection, that is working itself out in this process. And it all rests on their being-in-him, as the second Adam. For this reason the new man can be spoken of as being created in accordance with God (Eph. 3:24), or being renewed in accordance with the image of his Creator (Col. 3:9). These are all Adam-categories, for they have been (re-)created in him (Christ) as in the new Adam (Eph. 2:10), and as they have borne the image of the first (earthly) Adam, so, by virtue of this same corporate relationship, they will bear the image of the last (heavenly) Adam (1 Cor. 15). Indeed, this corporate unity with Christ dominates the idea of the new man so strongly that believers, as the body of Christ, even in their totality can be called “the one new man” (Eph. 2:15; cf. Gal. 3:28), and that it can be said of them that they together . . . will be permitted to attain to “the perfect man,” the mature man in Christ (Eph. 4:13).<sup>9</sup>

##### Adam and Christ as Priests

- Intertextual and conceptual links between later descriptions of the sanctuary and temple and those of Eden have been noted by a number of scholars.<sup>10</sup>
- God “walking” or “going” in the *hithpael* stem in Gen. 3:8 in Eden and the sanctuary (Lev. 26:12; Deut. 23:14; 2 Sam. 7:6–7).<sup>11</sup>
- Adam was placed in the Garden to “serve and guard” it, cf. priests in the sanctuary (Num. 3:7–8; 8:25–26; 18:5–6; 1 Chron. 23:32; Ezek. 44:14).<sup>12</sup>
- God caused him to “rest” (*nuach*) in the Garden (Gen. 2:15). Cf. installation of sacred furniture (2 Chron. 4:8) and God’s place of rest in His heavenly temple (Ps. 132:7–8, 14; Isa. 66:1).<sup>13</sup>
- Noah (whose name is semantically related to this verb) later received a renewal of the Adamic covenant (Gen. 9).

- This term is associated with the Sabbath (e.g. Ex. 20:11; 23:12), and Israel’s rest (*nuach*) in the Promised Land (e.g. Deut. 3:20; 12:10; 25:16; Josh 1:13, 15; 21:44).
- Cherubim are first mentioned as guarding the Garden of Eden. They appear next on the Ark of the Covenant (Ex. 25:18–22; 1 Kings 8:6–7). Woven cherubim in the sanctuary and later carved cherubim in the temple (Ex. 26:1, 31; 36:8, 35; 1 Kings 6:29; 32–35).
- Both the sanctuary and the later temple were suffused with arboreal and floral imagery (Ex. 25:31–34; 37:17–20; 1 Kings 6:18, 29, 32, 35; 7:18–20), such that these structures can be seen as related to the restoration of God’s original garden paradise.<sup>14</sup>
- In Ezekiel 28, a passage related to heavenly “sanctuaries” (cf. Lev. 21:23; Ezek. 7) contains imagery which recalls Eden as well as the later sanctuary and temple. It refers to “Eden, the garden of God” (v. 13–14), a guarding cherub (v. 14, 16), and the precious stones listed in v. 13 parallel both those of Eden (Gen. 2:12) as well as the breastplate of the high priest (Ex. 28:17–20; 39:10–14).<sup>15</sup>
- Both the creation account and the instruction for building the tabernacle are arranged in seven sections framed by divine speech (Gen. 1:3, 6, 9, 14, 20, 24, 26; cf. Ex. 25:1; 30:11, 17, 22, 34, 31:1, 12); and both are finished by observation and blessing (Gen. 1:28, 31; Ex. 39:43).<sup>16</sup>
- The priest was conceived of in terms of representation. The making of atonement for the people (e.g. Lev. 1), the bearing of the iniquity of the people (Ex. 28:38–40; Lev. 10:17; Num. 18:1, 23; Zech. 3:1–4), as well as the negative side of a priests actions bringing guilt upon the people (Lev. 4:3) indicate that the role of the priest was representative in nature.
- Jesus is presented as not only the new high priest (Rom. 8:34; 1 Tim. 2:5; Heb. 2:17; 3:1; 4:14–15; 5:5, 10; 6:20; 7:25–26; 8:1; 9:11, 25; 10:21; 1 John 2:1–2), but also as (along with His people) the embodiment of the temple (John 1:14; 2:19–22; 1 Cor. 3:16; 6:19; Eph. 2:21–22; 1 Pet. 2:5).
- Sanctuary/Temple furniture is typologically applied to Christ in the NT, especially in terms of the *tamid*—the continual elements. He is the Light that is always burning (Ex. 27:20; Lev. 24:2; John 1:9; 8:12), the continual Bread of Life (Ex. 25:30; John 6:33, 35, 48, 51), and the sacrificial Lamb of God, whose sacrifice provides atonement which is continually available (Ex. 29:38; Lev. 6:8–13; Num. 28:3; John 1:29, 36; Heb. 7:25; 1 Pet. 1:19; Eph. 5:2), and the mercy seat which atones for our transgression of the law (Ex. 25:17–22; 26:34; Lev. 16; Rom. 3:25; 1 John 2:1–2, 4:10).
- Christ is restoring the damage of the Fall occasioned by Adam’s sin as our first representative priest, whose work, if properly carried out, would have initiated the promised blessing of Gen. 1:28.
- God covered Adam and Eve after sin with the skin of animals, “clothing them” (Gen. 3:21; cf. Ex. 28:4; 29:5; 40:14; Lev. 8:7, 13; Num. 20:28),<sup>17</sup> and which prefigures the animal sacrifices that purged sin. In the later OT and NT, imagery of clothing is directly associated with forgiveness and the work of Christ (Isa. 61:10; Zech. 3; Gal. 3:27; Eph. 4:24), and which, as noted, involves the “putting off” of Adam and the “putting on” of Christ. As such, Christ’s actions and being serve priestly representative functions.

##### Adam and Christ as Kings of Creation

- Beale refers to Adam as a “priest-king,” in light of the divine blessing and commission of Gen. 1:26–28; this commission is repeated for the patriarchs and for Israel.<sup>18</sup>
- Psalms 8—human beings (*enosh*) and the *ben adam*—the son of adam—have been crowned with glory and honor, and that all things were placed under his/their feet (i.e. under dominion). “Being ‘fruitful and multiplying’ in Gen. 1:28 refers to the increase of Adam and Eve’s progeny, who were also to reflect God’s glorious image and be part of the vanguard movement, spreading out over the earth with the goal of filling it with divine glory.”<sup>19</sup> “Adam and Eve and their progeny were to be vice-regents who were to act as God’s obedient children, reflecting God’s ultimate glorious kingship over the earth.”<sup>20</sup>
- Psalms 110:1 also alludes to the idea of dominion in terms of enemies being made a footstool for the Messianic Priest-King. The references to dominion and Melchizedek link this passage with both Psalm 8 as well as Genesis.
- NT writers point to Jesus Christ as the new King-Priest who restores this dominion.
- Jesus is the Messianic Davidic king, a concept already typologically conceived in the Old Testament (2 Sam. 7; Ps. 2; 16; 89:2–4, 14, 20, 24, 26–36, 38, 49; Ps. 132:11–17; Is. 11:1–10; 55:3; Jer. 23:5–6; 30:9; 33:17–22; Ezek. 34:23, 37:24; Zech. 3:8; 6:12; Christ as the New David—Matt. 1:1; Luke 1:27, 32; Acts 2:29–35; 13:33–39; Rom. 1:3; 2 Tim. 2:8; Rev. 3:7; 5:5; 22:16).
- “The everlasting rule of the Messiah, which is realized in Jesus, builds on a foundational Adamic protology. The kingship of Jesus in the Gospels . . . portrays Jesus as a new and better Adam.”<sup>21</sup> Jesus overcame in the Garden of Gethsemane, just as Adam failed in the Garden of Eden. “John’s resurrection account may be last-Adam imagery. . . . Just as the first Adam received life in the garden, so Jesus emerges as the last Adam in resurrection life out of the garden tomb.”<sup>22</sup>
- In Matt. 26:64 (cf. Mark 14:62), Jesus refers to His return in terms of both Dan. 7:13 (discussed further below) as well as Psalm 110—“the right hand of God/Power.” The Gospels consistently refer to the new kingdom inaugurated by Christ.
- Paul as sealing the inception of this kingdom by means of His resurrection (Matt. 21:1–11; 22:45; Mark; Luke 1:32; John 18:36; Matt. 28:18–20; Rom. 1:3; Acts 2:30; 3:18–26; 17:31; Eph. 1:20).
- Romans 5:12–21. Paul refers to the reign of sin and death due to Adam’s disobedience, and the reign of grace through righteousness due to Christ’s obedience. Both are viewed in terms of inaugurating kingdoms—the former the kingdom of sin and death by his disobedience and sin, the latter the kingdom of grace and life by His obedience and righteousness.
- 1 Cor. 15:20–28 and 45–49: Adam and Christ bring death and life respectively. “Christ’s reign until the end is described in terms of Ps. 110 and Ps. 8:6 (vv. 25, 27). Psalm 110 . . . is cited or alluded to elsewhere in the New Testament to denote the present lordship of the exalted Christ. . . . Interestingly, Psalm 8, also cited elsewhere in the New Testament, reflects upon the creation account and the place of man in creation. According to this Psalm, man is entrusted with dominion over all things. Paul, like the writer to Hebrews (2:9), applies the psalmist’s language to Christ as the last Adam, the one who retrieved the situation which the first Adam lost.”<sup>23</sup>
- Adam-Christ typology is explicit in vv. 21–22 as well as vv. 45–49; death and resurrection respectively for those who are “in” (*év*) them, cf. Rom. 5:12–21. Cf. also Eph. 1:20–23. There are allusions to Ps. 8, 110 with the resurrection and reign of Christ. “Paul signals to his readers that Christ has begun to restore Adam’s lost dominion by obediently submitting to the divine plan.”
- Christ’s rule does not end (cf. Dan. 7:14), but He finishes His role in the history of salvation as the Representative 2nd Adam, because now God is “all in all” with restoration of the originally intended divine-human connection (cf. Rev. 21:1–4; 22:4), accomplished by the parousia and the resurrection of the saints. As Fee observes, “The Son obviously does not cease to exist nor is he here being placed eternally under the Father’s authority; rather, in the event described in this passage, his functional subordination in his role as Messiah, and thus as currently reigning messianic Lord, is now completed, so that the ‘one God’ from whom are all things (1 Cor. 8:6) is ‘all in all.’”<sup>24</sup>
- Heb. 8 and 10 connect the kingship and priesthood of Christ in terms of Psalm 110; and in 9:11 and 24 connect both with a new creation. “The repeated use of the Psalm 110 [5 times in Hebrews] shows again how the author is so concerned with merging in to Jesus’s one person the offices of both kingship and priesthood, and his constant appeals to Ps. 110:1, 4 show that this psalm likely was the main influence leading him to merge the two functions into one person.”<sup>25</sup>
- 1 Pet. 3:21–22 also echoes both Ps. 8 and 110 as well as 1 Cor. 15 in referring to Christ at the right hand of God with all authorities subject to Him.<sup>26</sup> “The eternal life that Adam was unable to realize through obedience has been attained through the resurrection of the obedient second man, Jesus Christ. This is also consonant with the kingdom language in Paul, where Jesus receives the kingdom from the Father, having defeated every enemy.”<sup>27</sup> “Just as the reality of the first man’s sin had negative consequences for his offspring, so does the reality of the last Adam’s righteousness have positive consequences for his people.”<sup>28</sup> Indeed, Rev. 1:6 and 5:10 refer to Christ’s redeemed as sharing in His kingdom and priesthood (cf. 1 Pet. 2:9).

##### Adam and the Son of Adam

- All humanity is called “adam” in Gen. 5:1–3 and “sons of *adam*” throughout the OT.
- Ecclesiastes uses the term “sons of adam” to refer to the realities of the fall (e.g. 9:3; 3:10–19). It is used in Ps. 8:4 and the NT for Christ as the Representative of humanity who restores Adam’s lost dominion (Heb. 2; 1 Cor. 15:24–28).
- Israel as a whole (or its representative) is called “the son of man” in Ps. 80:17.<sup>29</sup>
- Ezekiel, as prophet and priest, represents his people as the “son of man.

- The culmination of the vision of Dan. 7 refers to the “son of man” (LXX *υἱὸς ἀνθρώπου*—the term Christ uses in the Gospels to refer to Himself) who rides on the clouds (used elsewhere only in reference to God) and receives an eternal kingdom. But the explanation of the vision associates the reception of the eternal kingdom with the holy ones of the Most High (vv. 18, 22, 27). The King represents His kingdom, just as in other passages in Daniel.<sup>30</sup>
- Christ, in the NT, is shown to be this Danielic “son of *adam*” who represents His people and gives them victory, rules the kingdom at the “right hand of God” and brings salvation and judgement (Matt. 25:31; 26:64/Mk. 14:62; Luke 22:69; Luke 21:27; Matt. 28:18; John 5:27; Acts 7:56; Ps. 110; Heb. 2:8; 1 Cor. 15:24–28; Eph. 1:20; Heb. 1:3, 13; 8:1; 10:12–13; 1 Pet. 3:22).
- In Matthew’s Gospel, Jesus is the New Israel, again in a representative capacity, as an individual He was recapitulating and reliving the history of Israel, succeeding where they failed. His life is sought as a Child, He flees into Egypt (Hos. 11:1; Matt. 2:15) and He gets baptized as our substitute as they did in the Red Sea (1 Cor. 10:4). Jesus goes into the wilderness as did Israel (Matt. 4), and is tempted by hunger. He quotes from Deuteronomy’s references to Israel’s experiences in the wilderness (8:1–5; 6:16; 6:13) for each temptation. Israel was God’s “son,” but Christ is the “New Israel” who will obey perfectly as their Substitute and Representative (Is. 42:1–6; 49:1–6; 52:13–53:12). Jesus was the light to the Gentiles that Isaiah prophesied. He will live among them and base much of His ministry there (Is. 8:18; 7:14; 9:1–7; Matt. 4:15–17).
- The early church had “an Adam-Jesus typology that compares Jesus’ eschatological authority with Adam’s sovereignty over God’s creation in Gen. 1:26–30, citing a set of Scriptures: Dan. 7:13; Ps. 110:1; and Ps. 8.”<sup>31</sup>
- 1 Cor. 15:24–28 also echoes Dan. 7:13 with “Son” (v. 28), a relatively less-used term in Paul for Christ, but one that he applies in other passages and “image of God”—(Rom. 1:3–4; 5:10; 8:3, 29; Col. 1:13). As Fee notes, the term “Son” can be viewed in a messianic sense because of Paul’s connections with Ps. 110 and 8 as well as the fact that the “Son Himself” (v. 28) refers back to the “one who must reign” in v. 25.<sup>32</sup>

##### Adam and Christ as “son of God”

- Gen. 1:26 and 5:1–3. Adam is created in the likeness of God, and in 5:3 Adam bears a son in “his own likeness, according to his image.” There is a connection between image and sonship, such that Adam can be seen as a “son of God.” In the OT Israel or its representative (often Messianic) king who becomes most often associated with this terminology (Ex. 4:22–23; Deut. 1:31; 8:5; 14:1–2; 32:4–6; Ps. 2; Ps. 89:27; Isa. 1:2; 7:14; 9:6; 63:16; Jer. 31:9; Hos. 11:1). “The Adamic-filial precedent of Genesis also makes sense of the identification of the nation of Israel as son of God.”<sup>33</sup> “When one then comes to the Gospels and finds Jesus being repeatedly called ‘the Son of God,’ this probably should be understood in light of the OT and Jewish background of Adam and Israel being conceived to be God’s son. It is a reference to Jesus being and doing what the first Adam and Israel should have been and should have done.”<sup>34</sup>
- In Luke 1:35, Jesus is “the Son of God.” At the end of Luke’s genealogy (3:38), Adam is “the son of God.”<sup>35</sup> What follows is the temptation in which He overcomes where both Adam and Israel failed. In all the Gospels (implied in John), the Father declares Jesus to be His Son immediately preceding the wilderness temptations (Mk. 1:11; Matt. 3:17; Luke 3:22; John 1:34).
- Mark refers to Jesus, the “Son of God” (1:1) being with the wild animals in the wilderness (1:13), associating with them unharmed, as was the case in the initial Edenic world (Gen. 1:26; 2:19–20). He uses the same word found in Genesis 3:24 LXX—*ekballō*—for Adam’s expulsion from Eden and Christ’s expulsion into the wilderness to undo Adam’s failure.<sup>36</sup>
- Luke, ends his treatise with Jesus promising the dying thief that He will be with Him in *paradiseos*, cf. Garden of Eden in the LXX.<sup>37</sup>
- In John “in the beginning” echoes Genesis and Adam. John also connects the reign, resurrection power, and judgement of Christ with both the “Son of God” and “Son of *adam*” titles (5:25–30), and the title is associated with “life” over against death both in the Gospel and epistles (John 3:15–16, 36; 20:31; 1 John 5:12–13, 20).
- Christ as the “firstborn” recalls both the Adamic and Israelite connotations. As previously noted, these references occur in connection with the “image of God” Adam typology (Rom. 8:29; Col. 1:15, 18). Noting parallels with Gen. 1:28; Col. 1:18; Rom. 8:29 and 1 Cor. 15:45, Ridderbos writes, “That this designation [firstborn of every creature] in general contains an allusion to Adam is obvious.”<sup>38</sup>
- Throughout the NT, familial imagery, including adoption, is used to refer to the reality that Christ creates a new family of God’s children (Matt. 16:16; Matt. 3:17; Mk. 1:1; 27:54; John 1:12–13; Rom. 1:4; 8:29; Heb. 1:2; 2:11; 1 John 3–5; etc.). Jesus as the Son of God creates a new human family from the fallen sons of *adam*—the first “son of God”—as a new “Son of God.”

##### Adam and Christ as Covenant Heads<sup>39</sup>

- The initial relationship with Adam is based upon imposed obligations followed by threatened consequences (2:16–17), as well as promised blessings, including a flourishing and growing population which would be blessed by God (Gen. 1:26–28).
- Adam’s actions would have direct repercussions upon all of his posterity, for good or ill.<sup>40</sup>
- All of the curses uttered upon the first couple in Genesis 3 (hard labor, difficult child bearing, conflict in marriage, the marring of nature, and death) were pronounced before there were any other human beings to participate in their sin, and yet all of these consequences have fallen upon every human being since then.
- Beale shows that “the essential elements of a covenant are found in the Gen. 1–3 narrative: (1) two parties are named; (2) a condition of obedience is set forth; (3) a curse for transgression is threatened” (4) a clear implication of a blessing is promised for obedience.”<sup>41</sup>
- The language and concepts of the first covenant with Adam are reiterated in all major subsequent ones, with both the patriarchs and later Israel, particularly in regard to the promises of blessing, multiplication, and the universal results of the covenant for all people (cf. Gen. 1:18 with Gen. 9:1, 7; 12:2–3; 17:2, 6, 8; 22:17–18; 26:4; 28:13–14; 35:11–12; Num. 23:10–11; Deut. 15:4, 6; 28:11–12; 2 Sam. 7:29; Ps. 17, 19; Isa. 54:1–3; Jer. 23:3; Dan. 7:13–14; Hos. 1:10). It is evident that Israel, and its individual Davidic King messianic representative, was intended—or at least begin—to fulfill and restore the initial Adamic covenant.<sup>42</sup>
- Hos. 6:7—“like Adam they have transgressed the covenant.” Given the important messianic OT and fulfillment NT references to the first five verses of the passage (1 Cor. 15:4; James 5:7—cf. Joel 2:23; Matt. 9:13; 12:7) including the work, judgement, death and resurrection of Christ—typologically connecting Israel and Christ (v. 2; cf. 1 Cor. 15:4)—a connection with Adam would at least not be surprising.

##### Principle of Representation

“Theologians have referred to this kind of relationship as ‘the one and the many’ or ‘corporate representation,’ whereby a king, priest, or father, is of course, technically distinct from what he represents, each one is corporately identified and represents the kingdom, nation, or family. Such representation means that what is true of the representative is true of the represented”<sup>43</sup>—at least in some senses. “In the Old Testament the individual man is never considered as an isolated unit. . . . The individual man is thought of as extending himself beyond his physical contours to include those who belong to him. This extension goes beyond his own time both in the past and the future. The most striking example is found in the relationship of the father to his household and of the king to his nation.”<sup>44</sup>

#### Implications for Romans 5:12-21

##### Results of Adam’s Representation

- All sinned (metaphorically) in Adam because of his representation (v. 12) and through him are condemned (v. 18) and appointed—*kathistemi*—sinners (v. 19) to death (vv. 12–14, 15, 21), sinfulness and wrath by the first birth (1 Kings 8:46; Ps. 51:5; Ecc. 7:20, 29; Jer. 17:9; Matt. 15:19; Rom. 3; 1 Cor. 2:14; Eph. 2:3).

##### Result’s of Christ’s Representation

- Gift of grace (15–17); gift of justification (v. 17, 19); gift of righteousness (17, 19, 21); gift of eternal life (17, 21).
- Only for those who receive—*lambanontes*—the gift by faith (v.17; 3–4; Eph. 2; Gal. 2–3; etc.).
- God was reconciling in the death of Christ (2 Cor. 5:19), but human response is necessary (2 Cor. 5:20). Adoption into God’s family is not a birthright for all, but only for those who are “born again” (John 1:12–13; 3:3). Those who remain in the world are not of this status (John 3:36; 1 John 3:1; Rom. 8:6–17). These blessings were available before the life and death of Christ because of its sure promise—(Rom. 4; Gal. 3; Heb. 11; etc.).
- This is not a realist, but a metaphorically representational conception.
- In Rom. 6:1–8, Paul uses the prefix *συν* (together with) to describe metaphorical corporate participation in the life, death, burial, resurrection, and ascension of Christ (c.f. Eph. 2:6; Col. 2:12, 3:1).
- Realism entails that He really was not dying *for* us (Rom. 5:8; 1 Cor. 15:1–3; 1 Thess. 5:10), but *with* us. This is untenable. Language of corporate participation—sinning and dying in Adam, being crucified with Christ, rising with Christ, and being seated with Him in the heavenly places are metaphors, but they involve realities for the believer, Christ, and Adam. All really are born condemned in a state of sin because of Adam. Believers really are united with Christ, they really do receive the benefits of His death, resurrection, and ascension. They are accounted righteous because they really are children of God through faith and thus receive what Christ as their Representative has. But the basis of these realities is not ontological realism, but rather corporate, familial, and federal solidarity.