

Current Positional Truth: Adam a Type of Christ: Each Head of the Human Race, Rom 5:14; but His Sin Is Not like the Gift of Salvation: Contrast Explained by a-Fortiori Argument: Protasis: if by Original Sin Many Died; Apodosis: Much More the Grace of God through Christ & Escrow Blessings

Romans 5:14 - Nevertheless, spiritual death ruled from Adam to Moses, even over those who had not sinned in the likeness of Adam's transgression, who is a type [**τύπος (tupos)**] of Him who was destined to come.

Romans 5:15 - But the free gift is not like the transgression. For if by the transgression of the one the many died, much more did the grace of God and the gift by the grace of the one Man, Jesus Christ, abound to the many. (NASB)

- (1) This verse begins with the adversative conjunction **ἀλλά (alla)**: "but," which sets up a contrast that emphasizes the difference between Adam and Christ.
- (2) The contrast is between Adam as a type and Christ as an antitype.¹ In verse 14 Paul writes, Adam is a "type of Him who was destined to come." But in typology the relationships between the type and the antitype are positive, for example Adam was created perfect while Jesus was born perfect.
- (3) However, Adam sinned and fell while Jesus remained impeccable although tempted. So what is the relationship between Adam and Christ that Paul emphasizes? In our passage we will discover that both Adam, the type, and Christ, the antitype, were federal heads of the human race.
- (4) As federal heads, each was challenged to maintain perfection. Adam did not do so, Christ did. Adam failed in his opportunity to maintain perfection due to personal sin. Christ utilized the prototype divine dynasphere to maintain impeccability.
- (5) Adam's fall is referred to as "the lapse," defined as: "to fall from an attained and usually high level (as of morals or manners) to one much lower; *also*: to depart from an accepted pattern or standard."²
- (6) Adam's lapse resulted in the original sin which is imputed to all his progeny, i.e., the human race, at physical birth. Every person is born physically alive but spiritually dead due to the imputation of Adam's original sin to his genetically formed sinful nature.
- (7) The introductory negative conjunction *alla*, "but" is followed by the strong negative conjunction **οὐχ (ouch)**, translated "not," plus the comparative particle **ὥς (hōs)**: translated: "But not as."

¹ The Greek words for type, **τύπος (tupos)** and antitype, **ἀντίτυπον (antitupon)** refer to the prefiguration of a future reality. The type is in some way like the antitype. For example, the Pascal lamb was a type of Christ, the antitype, in that both were sacrificed for the sins of the many. In Romans 5:14c, Adam is a type and Christ is the antitype.

² *Merriam-Webster's Collegiate Dictionary*, s.v. "lapse," 2:1a.

- (8) Although both Adam and Christ were federal heads of the human race, the correlation between the two as type and antitype ends with the original sin. This is referred to by the noun **παράπτωμα (paraptōma)**: “the transgression.”
- (9) The transgression refers to Adam’s original sin which is now contrasted with what is referred to as “that gracious gift,” the noun **χάρισμα (charisma)**.
- (10) *Charisma* is a compound of **χάρις (charis)**: “grace,” plus the suffix **-μα (-ma)** which indicates result. Together they form the noun that can be translated: “the gift of grace,” “an undeserved benefit,” or “a gift as a result of grace.”
- (11) This can be simplified by the phrase, “that gracious gift,” which refers to the impeccability of Christ by which He was qualified to become our substitutionary sacrifice and emphasizes His spiritual death on the cross.
- (12) The New American Standard inverts these two concepts for simplicity: “But the free gift is not like the transgression.” But with the exegesis we can remain loyal to the text and arrive at an acceptable translation:

Romans 5:15a - But not as the original sin of Adam is the gift [the spiritual death of Christ] that results from grace [the unfailing love of God].

- (13) The contrast is explained by Paul through the use of a fortiori argument:

Latin: Literally, from the stronger (argument): with greater reason or more convincing force—used in drawing a conclusion that is inferred to be even more certain than another.³

Used to express a conclusion for which there is stronger evidence than for the previously accepted one. Latin, from a *fortiori argumento* ‘from stronger argument.’⁴

- (14) Adam is the federal head of the human race through physical birth: we inherit our DNA from him and his progeny including the sinful nature.
- (15) Christ is the federal head of the human race through spiritual birth: we inherit eternal life from Him through faith alone in His person and work.
- (16) It is because of Adam that we enter into this life condemned and in need of a Savior. It is because of Christ that these deficiencies are addressed.
- (17) We are born physically in Adam but we are born again – **γεννηθῆναι ἄνωθεν (gennēthēi anōthen)** – through faith in Christ, the spiritual birth.

³ Ibid., s.v.: “a fortiori.”

⁴ *The New Oxford American Dictionary*, s.v.: “a fortiori.”

- (18) In Adam we experience spiritual death at physical birth; in Christ we are imputed eternal life at spiritual birth. In the former the individual is condemned to the lake of fire; in the latter the person is delivered from the lake of fire. Through faith, we are reconciled to God. Therefore, justice is free to impute to us divine righteousness.
- (19) Through the baptism of the Holy Spirit we are identified with Christ in His resurrection – we have eternal life by being identified with His ascension – we are qualified to meet Him at the Rapture or meet Him face to face at physical death by being identified with His session.
- (20) Our relationship with Adam is broken and we enjoy the “newness of life” mentioned by Paul in:

Romans 6:4 - ...so also we might walk [περιπατέω (*peripateō*): lifestyle, character traits, and behavior patterns] in the newly introduced life [καινότης (*kainotēs*)].

- (21) The transfer from life under condemnation to the newly introduced life is addressed by Paul in an a fortiori argument found in Romans 5:15 beginning with the postpositive conjunction γάρ (*gar*) plus the conditional particle εἰ (*ei*) which introduces the protasis of a first class condition: a statement that is assumed true for argument’s sake, and translated: “for if.”
- (22) This is followed by the instrumental singular of means from the noun παράπτωμα (*paraptōma*): “by means of that transgression – Adam’s original sin.”
- (23) Next is the definite article τοῦ (*tou*) which is used as a demonstrative pronoun in the Attic Greek and which Paul uses here and is translated “that.”
- (24) This is followed by the masculine singular of the cardinal numeral εἷς (*heis*): “one man,” referring to Adam.
- (25) The subject of the protasis is the plural article οἱ (*hoi*) followed by the plural noun πολλοί (*polloi*): “the many,” the entire human race is infected by the sinful nature to which is imputed at birth Adam’s original sin.
- (26) The verb is the aorist active indicative of ἀποθνήσκω (*apothnēskō*): “died.” The aorist is constative which contemplates the action of the verb in its entirety while placing stress on the fact of its occurrence.
- (27) The constative aorist can indicate repetitive, durative, or momentary action. Here it goes back to the original sin which had universal impact on the human race “because all sinned (πᾶς + ἁμαρτάνω: *pas + hamartanō*) when Adam sinned” (Romans 5:12c).
- (28) The first class condition confirms the validity of the assertion giving us this translation of the protasis:

Romans 5:15b - For if [1CC] by means of that transgression [the original sin] of that one man [Adam] the many died [spiritual death], and they did, ...

- (29) The apodosis is introduced by the use of a phrase that confirms Paul’s use of a fortiori logic: if the protasis is true then, for greater reason, the apodosis is more assuredly true.

- (30) Paul introduces his a fortiori with the dative of advantage of **πολύς (polus)**, an intensive adjective related to amount or degree translated “much,” and followed by the adverb **μᾶλλον (mallon)**: “more.”
- (31) Together, *polus mallon* indicates the use of an a fortiori rationale, i.e., if the protasis is true then to a greater degree the apodosis is true.
- (32) What the greater truth consists of two concepts: (1) the grace of God and (2) the gift of grace through Jesus Christ.
- (33) The first of the two is the noun **χάρις (charis)** referring to divine grace. Grace is “God’s free gift of unmerited favor; all that God is free to do for mankind on the basis of the saving work of Jesus Christ on the cross.”⁵
- (34) Grace is the policy of God toward the human race and from the source of grace He has provided a gift, the subject that characterizes the person and work of Christ: **δωρεά (dōrea)**.
- (35) The gift involves quite a number of doctrines that define the person and work of Christ: the incarnation, the hypostatic union, the impeccability of Jesus in His true humanity, and the prototype divine dynasphere in which He functioned.
- (36) These assets enabled the Lord to arrive at the cross as a qualified substitute for the sins of the world which were imputed to Him and judged.
- (37) This judgment resulted in the propitiation of the Father who was satisfied with the Lord’s function as mediator, His impeccability, and His spiritual death. This enabled God to reconcile man through the removal of the barrier, and the redemption of those who choose to believe in Christ for salvation.
- (38) These are the greater things which the grace of God accomplished through Christ. The concept continues with the rationale that if God has done the greater by providing this gift of grace, then He can certainly do the less by imputing to us His righteousness by which we are justified before Him.

⁵ R. B. Thieme, Jr., *Rebound & Keep Moving!* 2d ed. (Houston: R. B. Thieme, Jr., Bible Ministries, 1993), 44.