

“Adam and Christ”  
Study #3 – The Justice of God and the Probation of Adam

I Introduction / review:

1. There is an Adam and Christ parallel –
2. There is an Adam and Christ typology –
3. The parallel and typology relationship is analogical –
4. Parallel and analogy apply to the concepts of “in Adam” and “in Christ” –
5. Adam and Christ determine the destinies of all people - (I Cor 15:22 and Rom 5:12-19).

Questions:

1. How does God’s justice apply to all people?
2. What is the nature of the union expressed by “in Adam” and “in Christ”?

II Scope of this Study: Justice of God and Adam’s Probation in the Garden.

III Justice of God: Today’s notions of justice - neither conforms directly to the Bible’s basic definition of justice.

1. Romans 2:5-16 Analysis of God’s justice:

- Vs 5.
- Vs 6.
- Vs 7-10. – Justice: getting what one deserves.
- Vs 11-16.

2. Implications:

- a.
- b.
- c.
- c.
- e.

3. Justice and its Consequences:

It is injustice when -  
It is justice when -

Legal Implications: Justice is defined in OT Law by the formula “an eye for an eye”  
(Ex 21:24; Lev 24:20; Dt 19:21)

Impartiality of Justice:

## IV The Administration of the Justice of God

Two Ways:

- 1) Pure Moral Government.
- 2) Moral Government modified by a principle of representation.

A. Pure Moral Government: The governing of rational beings according to the precise proportion of the good or evil merit of their behavior.

1. God's justice, administered according to the conditions of a pure moral government, would have certain necessary requirements:

- Requirement of perfect obedience before God. James 2:10.
- Requirement of complete obedience. Gal 3:10
- Pure moral government keeps the person continually and perpetually on probation.
- Once fallen, the disobedient is bound over to punishment and misery by an eternal law of justice.
- Pure moral government deals with men exclusively as individuals, not as a group, or in union with another.

2. Consequences if Adam were under Pure Moral Government

- Adam would have lived always under probation. No amount of obedience ever would have merited safety from falling, that is, no confirmation in eternal righteousness.
- Adam would have sinned for himself alone. No one else would have been implicated in his sin.

B. The Principle of Representation Modifying Pure Moral Government:

1. To modify Pure Moral Government by the principle of representation is to establish the moral relationship of one with respect to God on behalf of others, and to establish a succinct period of obedience of that one in the place of perpetual obedience of all others. This principle of modification involves others in the guilt or innocence of the representative, and his probation as the probation of all whom he represents.
2. There is no principle of strict justice which necessitates any such modification to the principles of Pure Moral Government. On the other hand, there is no principle which precludes either of these modifications – if the representation meets a certain condition of justice: the moral activity of the representative equals or exceeds all of those whom he represents. Thus, no one is able to make a just claim that his own performance would morally exceed that of his representative, and thus claim he was unjustly represented.

3. Thus, God is able to modify Pure Moral Government by the principle of representation, provided the actions of the representative do not deprive those who are represented any aspect of justice, which would be due them, were they under an administration of Pure Moral Government alone.
4. Thus, God, as moral sovereign, in accordance with justice, is free to modify pure moral government by the principle of representation.

#### V Principle of Representation Applied to Adam

##### A. "In Adam all die" – Implications:

1. The Fact of Adam's Representation.
2. The Fact of Adam's Probation: 2 Reasons
  - 1) Presence of the "Tree of Life" –
  - 2) Unless Adam's obedience were under probation, he could never represent anyone, because, potentially, the testing of his obedience would never be finished.
3. Scope of Adam's Representation:
  - 1) One man's obedience represents all men.
  - 2) One phase of obedience represents all phases.
4. The Potential Benefit of Adam's Probation - Probation Permits Everlasting Justification.
  - 1) Without obedience being probated, our obedience must be perpetual and perfect, (while fallible).
  - 2) Probated obedience, if the obedience is perfect during the time of testing, since it is representative, would be counted by God in the place of perpetual obedience, and mercifully so, would not be susceptible to loss forever.
5. The Actual Consequences of Adam's Representation.
  - 1) God tested Adam, and in him tested all mankind.
  - 2) All mankind fell, when Adam fell.
  - 3) God did not test each human being's integrity individually; rather God tested one man, a man of his choosing, on behalf of all.

##### B. The Basis of Adam's Representation.

1. Divine choice
2. Headship of Human Race Is Reality – what is it essentially?
  - 1) Natural headship –insufficient for Adam to act as our representative
  - 2) Legal Headship is necessary –
  - 3) Typological relationship to Christ.
  - 4) Hosea 6:7 – textual support for the covenantal union.

#### VI Conclusion:

- A. God's own administration of justice has been modified with respect to the human race by the principle of Representation. This is why the moral actions of Adam, in his role as representative, involve the standing of the whole human race before God.
- B. The biblical relationship that involves the whole human race with Adam in his representative role is that of covenantal union. Adam is the original covenantal head of the human race, by God's choice.