

the New Covenant of salvation by grace alone in the redemption that is ours in Christ.

- 3** When Jesus was resurrected He continued to be the last Adam or mankind. However, having cleansed us, upon his ascension into heaven, He brought a newly created mankind with Him. Paul stated that those whom God justified, He also glorified (past tense – Romans 8:30). That is, God “raised (past tense) us up together, and made (past tense) us sit together in the heavenly places in Christ Jesus” (Ephesians 2:6). He has “blessed us (past tense) with every spiritual blessing in the heavenly places in Christ” (Ephesians 1:3). Consequently, “we know that if our earthly house (our earthly bodies), *this* tent, is destroyed, we have a building from God, a house (glorified body) not made with hands, eternal in the heavens” (2 Corinthians 5:1). “For our citizenship is in heaven, from which we also eagerly wait for the Savior, the Lord Jesus Christ, who will transform our lowly body that it may be conformed to His glorious body” (Philippians 3:20, 21).



We can thus “have boldness to enter the Holiest (the very presence of God) by the blood of Jesus, by a new and living way which He consecrated for us, through the veil, that is, His flesh, and...let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water” (Hebrews 10:19-22). For additional fulfillment of Old Testament sanctuary symbols in Christ, see Lesson 20.

Summary

Items **3-8** depict the gospel, the gift of justification of life for all men in Christ. It is universal good news for all men and can be referred to as the objective facts of the gospel. However, just like any gift, it must be received to be enjoyed.

We receive the life of Adam automatically when we are conceived. All that Adam’s life has to offer is what became of it after the Fall – the promise of toil, hardship, slavery to sin, and death.

What God accomplishes in the believers through the Holy Spirit does not add to the gospel, but makes real in experience what God has already obtained for mankind in Christ. This living experience is the fruits of the gospel, or *Christ in you* (And if Christ is in you, the body is dead because of sin, but the Spirit is life because of righteousness – Romans 8:10).

Our status as children of God is not automatic, because God will not force salvation upon us against our will. Christ received humanity unto Himself at the incarnation, and we must likewise receive Christ by faith. Faith identifies the believer with Christ and Him crucified, which involves saying goodbye forever to our old life of sin that we

inherited from Adam. We become one with Christ so that His righteousness is counted as our righteousness and His power is made available to us. We then experience what is already true of us in Christ.

Experiencing the Gospel is Conditional

- Faith is the condition for accepting justification, the fruit of which is peace with God, because there is no condemnation. “Therefore having been justified by faith, we have peace with God” (Romans 5:1), and “There is...no condemnation for those who are in Christ Jesus” (Romans 8:1). Justification by faith is God declaring us positively righteous by what Christ did in our humanity approximately 2,000 years ago. See Lesson 6 for a more in-depth study of Justification by Faith, and Lesson 8 regarding the new birth in which the Holy Spirit comes and dwells in the believer;
- Sanctification is the result of accepting a full and complete salvation in Christ and learning to walk in the Spirit. Having no confidence in the flesh (Philippians 3:3), Christ lives in us (Galatians 2:20). We experience holiness of living in proportion to our faith, and fruit is born “**some a hundredfold, some sixty, some thirty**” (Matthew 13:23). See Lesson 9 for additional insight on walking in the Spirit; and
- The believer’s faith must endure to the end to receive a glorified body, which is his in Christ now. “**He who endures to the end shall be saved**” (Matthew 24:13). See Lesson 12 for more information regarding this final stage of salvation.

Experiencing the gospel in this way is referred to as obeying the gospel. It is what constitutes righteousness by faith. For more on obeying the gospel, see the subjective application (**i.e., in green**) of the courtyard experience in the Lesson 20 supplement (page 4).

Savior of the Bible Course

Lesson 3 Supplement – The Two Adams



- 1** The Hebrew word “Adam,” used 510 times in the Bible, is used in the majority of cases in a collective sense. Adam simply means mankind. “In the day that God created man, He made him in the likeness of God. He created them male and female, and blessed them and called them Mankind (Hebrew – Adam) in the day they were created” (Genesis 5:1, 2).

When Adam sinned that humanity which resided in him was imbued with the “law of sin,” the principle of self-love. “Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned” (Romans 5:12). Accordingly, “through one man’s offense *judgment* came to all men, resulting in condemnation” (Romans 5:18a). Refer to Lesson 1 (especially questions 2, 5, and 7-15), and to Question 2 of this lesson for further details.

- 2** Every human being who has ever lived came from one source – Adam: “He (God) made from one (Adam) every nation” (Acts 17:26). When Adam eventually produced offspring the only thing he could pass on to us was a life that had already sinned. We are nothing more than Adam’s fallen life reproduced over and over. Hence, we are “by nature children of wrath” (Ephesians 2:3). It is for this reason that we need to be born again (see Lessons 6-8 for details), for flesh and blood cannot inherit the kingdom of God (1 Corinthians 15:50).



- 3** As the Son of God, Christ was self-existing (John 1:1-3), sinless (2 Corinthians 5:21), and immortal (1 Timothy 1:17). Yet by an act of the Father (1 Corinthians 1:30), Christ was made “of a woman” (Galatians 4:4), made sin (2 Corinthians 5:21), and thus made mortal (Hebrews 2:14, 17). Although He was made all these things, He never ceased to be the eternal Son of God. Therefore, He was both the “Son of God” and the “Son of man” in one person. As a man He is said to have been made in the “likeness of sinful flesh” (Romans 8:3).

Just as all mankind was collectively resident in the first Adam, so also all mankind was collectively gathered together in the body of Jesus, who is referred to as the last Adam (mankind – 1 Corinthians 15:45). Simply put, Jesus was not one man among many men, but “in Him” all men were gathered up (Ephesians 1:10). This qualified Him to be our substitute and Savior. He was God, yet He became humanity (Hebrews 10:5). By uniting Himself to

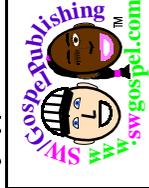


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our corporate, fallen flesh, Christ became the Son of man, thus immediately placing Himself under the curse of the law (Galatians 4:4, Romans 3:19). See **5**.



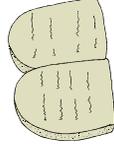
4 As man and our representative, Christ says of Himself, “I have kept My Father’s commandments, and abide in His love” (John 15:10). He was “obedient to the point of death” (Philippians 2:8). By this obedience “we have been sanctified (past tense) through the offering of the body of Jesus Christ once *for all*” (Hebrews 10:10), perfected (past tense) forever (Hebrews 10:14).

By uniting Himself with mankind (see **3**), Jesus suffered in the flesh (1 Peter 4:1). While this consisted of being acquainted with our sorrows and grief (Isaiah 53:3), He primarily suffered being tempted, through enticements of the flesh (James 1:14) that He assumed. Despite a lifetime of all sorts of temptations, He lived a life without sin (Hebrews 4:15). In this way, Jesus became the antitypical “lamb without blemish and without spot” (1 Peter 1:19). See Lesson 20, especially Question 9, for further discussion.

Paul tells of our history in Christ. “When the kindness and the love of God our Savior toward man appeared, not by works of righteousness which we have done, but according to His mercy He saved us (past tense), through the washing of regeneration and renewing of the Holy Spirit, whom He poured out (past tense) on us abundantly through Jesus Christ our Savior” (Titus 3:4-6). “For the law of the Spirit of life in Christ Jesus has made me (us) free from the law of sin and death” (Romans 8:2). In the holy history of Christ, mankind experienced a “regeneration and renewing of the Holy Spirit...through (the body of) Jesus Christ.” That is, “the law of the Spirit of life in Christ” actually set us free from the “law of sin.”

All glory regarding our redemption must go to God (1 Corinthians 1:31), for “God...has reconciled us to Himself through Jesus Christ...that is, that God was in Christ reconciling the world to Himself, not imputing their trespasses to them...” (2 Corinthians 5:18, 19). And the amazing fact is that He did this while we were without strength, ungodly, sinners, and even His enemies (Romans 5:6-10).

5 **Spirituality of the law** - The law of God is holy, just, and good (Romans 7:12). It is the foundation of God’s government, as it represents the selfless (agape) love that proceeds from the throne of God (Matthew 22:35-40). Jesus described the spirituality of the Ten Commandments as being much more than a set of rules (Matthew 5:21-47). Jesus tried to show his disciples that a man is not justified by



the law, but by faith. On one occasion a rich, young ruler asked Jesus what he could do to inherit eternal life (Luke 18:18). Jesus showed the man that in reality he was not keeping the law, despite his outward law keeping. When the disciples asked, “Who then can be saved?” Jesus shifted their focus from man to God (Luke 18:26, 27).

In a similar way, Jesus showed that if someone wanted to enter the kingdom of heaven by keeping the law, that person’s righteousness would have to exceed that of the scribes and Pharisees (Matthew 5:20). Their righteousness would have to be even as perfect as that of God (Matthew 5:48).

Purpose of the law - “What purpose then *does* the law *serve*? It was added because of transgressions, till the Seed (Jesus) should come...” (Galatians 3:19). It was to be a witness against all who have sinned (Romans 5:12, 13), which includes everyone. It was to stop every boastful claim of self-righteousness, give a knowledge of sin, and declare the entire world guilty before God (Romans 3:19, 20). James showed that if someone should stumble in one point of the law, he is guilty of the whole law (James 2:10). Paul settled the matter by declaring that there is none righteous, and that all have sinned and fall short of the glory of God (Romans 3:10, 23). He included himself in these universal statements, despite his previous self-assessment (while being a Pharisee) as to being blameless concerning the law (Philippians 3:5, 6).

That the law was not given that we might attain eternal life is also clarified by Paul, “For if there had been a law given which could have given life, truly righteousness would have been by the law.” Instead, “the law was our tutor *to bring us* to Christ, that we might be justified by faith.” And now that “faith (Jesus) has come, we are no longer under a tutor (i.e., the law)” (Galatians 3:21-25).

What does the law have to do with how God saved us in Christ? The law has positive demands, “The man who does them shall live by them” Galatians 3:12. It also has negative consequences, “Cursed is everyone who does not continue in all things which are written in the book of the law, to do them” (Galatians 3:10). By assuming us, and thus becoming our substitute (see **3**), Christ was in a position to rewrite our history. He met the positive demands of the law (see **4**), and He faced the full negative consequences of the law (see **6**). In so doing, He reversed the judgment of condemnation for all men and declared all men righteous in Him (Romans 5:16, 18).

6 “The soul who sins shall die. The son shall not bear the guilt of the father, nor the father bear the guilt of the son. The righteousness of the righteous shall be upon himself, and the

wickedness of the wicked shall be upon himself” (Ezekiel 18:20). Similarly, “Fathers shall not be put to death for *their* children, nor shall children be put to death for *their* fathers; a person shall be put to death for his own sin” (Deuteronomy 24:16).

As this principle also applies to Christ, if He were to have died a vicarious death (one man dying instead of all men) that would contradict His own law. Why? Because the law of God demands your death and my death. Christ is not the sinner; we are the sinners. And “without shedding of (our) blood there is no remission (forgiveness)” (Hebrews 9:22). On the contrary, God handled this situation ethically, in that Christ “Himself bore our sins in His own body on the tree” (1 Peter 2:24).

In order for Christ to bear our “sins in His own body,” He had to bear us. The great news of the gospel is that He did just that. God reconciled the entire human race in the holy history of Jesus Christ, the last Adam. He is the propitiation (atoning sacrifice) for the sins of the whole world (1 John 2:2), and is thus referred to as the Savior of all men (1 Timothy 4:10), or the Savior of the world (1 John 4:14). In His humanity, Christ did not become our substitute vicariously, but rather in actuality. Thus, when He tasted death, He did so for all men (Hebrews 2:9). And when He died, all died (2 Corinthians 5:14).



“Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, ‘*Cursed is everyone who hangs on a tree*’), that the blessing of Abraham might come upon the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith” (Galatians 3:13, 14). For further study on how Christ became a curse for us, see Lesson 4, especially Questions 9, 12, 17, and the conclusion to that lesson. See also Lesson 21 for how Jesus, our Advocate, defends us in the judgment.

When we thus died to the law in the body of Christ, we were delivered from the law’s dominion (or lordship), including its curse, so that we should serve in the newness of the Spirit and not in the oldness of the letter (Romans 7:1-6). We are no longer under law but under grace (Romans 6:14), and for this reason there is no condemnation to the believer (Romans 8:1). See Lessons 6-8 regarding our response to this great news.

7 Near the end of Good Friday (the 6th day), right before He gave up His spirit, Jesus said, “**It is finished!**” (John 19:30). This was a significant proclamation, because it indicated that His work of redeeming mankind was complete. He would rest in the grave on the 7th day because of this fact, just like He did when He was finished with His perfect work of creation (Genesis 1:31-2:2). See Lesson 15 to see what the Bible teaches regarding entering God’s rest as part of

