

"THE LAST ADAM AND THE NEW CREATION"

I. SOME OF THE THINGS ILLUSTRATED IN THIS METAPHOR OF THE CHURCH

- A. This metaphor illustrates first of all the difference between the first and the last head of the human race and the order of their dominions.
1. This difference can be seen in the dominion that Adam had and that which Christ has. Adam was the first head of the human race and was given dominion over the whole earth (Gen. 1:26) and crowned with glory and honor (Psa. 8:5-8). But when Adam sinned he forfeited this dominion to the devil who now is the god of this world (II Cor. 4:4; I Jn 5:19). The last head of the human race is the Lord Jesus (Heb. 2:5-8) and when He comes He will have not only the dominion that Adam lost but all authority as head of the human race (I Cor.15:23-24).
 2. This difference can be seen in the fall of man under Adam and the redemption of man in Christ. When Adam sinned he plunged the whole human race into sin (Rom. 5: 12). As a result of that sin, all that are in him die physically because they died spiritually in him. But as Adam's disobedience brought condemnation upon all those in him, so all those who are in Christ are made alive through His righteousness (Rom.5:5,17-19).
 3. This difference can be seen finally in the sphere in which Adam exercised dominion and the sphere in which Christ exercises dominion. Adam was made a Living soul (Gen. 2:7) and his dominion was over a fleshly creation. The new creation over which Christ exercises dominion is a spiritual creation (Jn. 3:3,6).
- B. This metaphor illustrates secondly the transformation that takes place when one who is in Adam is placed in Christ.
1. As far as the person in Adam is concerned we find he is in a hopeless condition. He is spiritually dead or separated from God (Eph. 2:2) He is blinded by the devil (II Cor. 4:3,4). He is controlled by the devil (Eph.

2:2,3) and under a present state of condemnation (Jn.3:18,36; Rom. 6:23).

2. When a person believes in the Lord Jesus Christ and is born again he becomes a new creation (II Cor. 5:17). This involves the impartation of a divine nature (II Pet. 1:4) which is manifested in righteousness and holiness (Eph. 4:24). It also means freedom from the bondage of sin (Rom. 6:18) and Christ being formed in the believer (Gal. 2:20; 4:19; Col.1:27). In Christ there is no condemnation (Jn. 3:18; Rom. 8:1).

C. This metaphor illustrates thirdly the present state and the future state of those in Christ.

1. This will involve our release from the sin nature. Presently, while believers are new creations in Christ, with a new nature, we are still plagued with the sin nature (Rom. 7:15-25; Gal. 5:17; I Jn. 1:8). But when Christ comes believers will undergo a glorious change (I Cor. 15:44-52; I Jn. 3:8).

2. This will involve the transformation of our present bodies. Presently our bodies are mortal or subject to death and corruptible in that they are experiencing the effects of sin and its curse (Rom. 8:22,23). But when Christ comes those in Him will receive a new body which is incorruptible, immortal, spiritual and fashioned like unto the Lord Jesus Christ (I Cor. 15:53,54; Phil. 3:20,21).

3. This will involve the end of our earthly pilgrimage and our entrance into heaven and occupation of heavenly citizenship. Presently we who are in Christ are pilgrims and strangers in this world fulfilling the position as ambassadors for Christ (I Pet. 2:11} Heb. 13:14; II Cor. 5:20). But when Christ comes those in Him will have the heavenly home He has prepared for them and will take up residence in heaven (Jn. 14:1-3; Rev. 22:1-4).

II. SOME OF THE THINGS INVOLVED IN THIS RELATIONSHIP AS BELIEVERS

A. This relationship is based upon the resurrection of the Lord Jesus.

1. It was by His resurrection that the Lord Jesus became the last Adam and the head of this new creation which is the Church.

3. Notice without His resurrection there is no justification (Rom 4:25). There is no value in believing (I Cor. 5:17) and we are yet in our sins. Without His resurrection there is no resurrection for us and no hope in this life (I Cor. 15:18,19). But because of His resurrection we have assurance of all these things and life everlasting (Rom. 8:11; 1 Cor. 15:23).

- B. This relationship involves passing from death unto life (Jn. 5:24).
- C. This relationship involves peace with God by faith in Christ (Rom. 5:1).
- D. Also involved is the privilege of service (Eph. 2:10; Rom. 6:14-22) and the power to perform (Phil. 4:13; Acts 1:8).
- E. Something else involved is assurance of salvation and confidence concerning judgment (Jn. 3:36; Rom. 8:1).
- F. Other things involved are the many promises that Christ has given to us (II Pet. 1:4).
- G. Finally, in this relationship of being in Christ there is the prospect of what the future holds. We anticipate being changed (I Cor. 15:52), raptured (I. Thess. 4:17), rewarded (II Cor 5:10), receiving an inheritance (Rom. 8:17), and reigning with Christ (Rev. 5:11; 20:4).

III. SOME OF THE THINGS IMPLIED FOR US TO DO BASED UPON THIS RELATIONSHIP

- A. We should live our lives for the purpose for which we have been redeemed- to glorify God to be to the praise of His glory (I Cor. 10:31; Eph. 1:12).
- B. Secondly, we should seek to win others to Christ realizing the hopeless state of all those in Adam (I Cor. 15:22; Rom. 6:2).
- C. Thirdly, we should be thankful and show gratitude to the Lord for what we have in Him presently and what we will have in the future because of Him.