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The Second Adam

Versus

The First Adam

By

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The clearest and most detailed account of the Divine logic concerning the universal consequences of Christ's Sacrifice is in Romans 5 - the chapter of abundant Grace. In this chapter, the apostle Paul clearly reveals his Spirit-inspired thinking as to what has actually been achieved in Christ's death and resurrection. The line of thought is very reasonable and logical - but it is not in accord with man's thinking and ideas! Most Christians are still unaware of the glorious news of the message of God's Grace - that it will reach ALL MANKIND eventually. In fact, for those who don't understand it, they can only accuse those who teach it of encouraging the following:

"It doesn't matter how we live then. We might as well carry on sinning so that grace may increase. We might as well sin because we're not under law any longer, but under grace, and Christ has set everyone free."

(Paraphrase of Romans 6:1-2, 15)

"This means that God is unjust in judging us all, for if our sin and error glorifies God's truth and sovereignty, why are we still condemned as sinners? Why does God still blame us if this was all part of His plan in the first place, and no one resists His intention to bring good out of all evil? We might as well do evil so that good may come of it!"

(Paraphrase of Romans 3:5-8; 9:19)

Yet Paul anticipates all these questions, false assumptions and accusations because he knew what his message would sound like to those who don't understand the foundational truths of God's Sovereignty and His Grace, and some were already accusing him of such teaching. He also reveals that judgment and

wrath is still an essential part of God's plan - but even this has a remedial effect in the New Creation! (See **footnote** below).

So in this article we shall go through this fundamental text in Romans one step at a time to attempt to show as clearly as possible what God's Word really teaches on this subject. Let us begin at Romans 5:10. (I will use the more familiar NIV text, and in brackets in *italics* I will add a more accurate literal rendering of the Greek from the CV where applicable).

The Conciliation

"For if, when we were God's enemies, we were reconciled (*conciliated*) to Him through the death of His Son, how much more, having been reconciled (*conciliated*), shall we be saved through His life! Not only is this so, but we also rejoice in God through our Lord Jesus Christ, through Whom we have now received reconciliation (***the conciliation***)."

(Romans 5:10-11 NIV)

Paul begins to introduce the message of the Conciliation of the World here. Most translations, like the New International Version quoted above, read *reconciliation* instead of *conciliation*. Conciliation is one-sided, and reconciliation is both sides at peace. Only Paul uses the words '**conciliation**' and '**reconciliation**.' Humanity as a whole is *not reconciled* to God as yet, as most versions of the Bible would suggest, but God *is conciliated* to humanity at present, refusing to reckon their offences against them and continually holding out His hand of friendship and peace to all who will believe.

The difference between these two words can be established from any reliable concordance. But sadly, most versions of the Scriptures do not translate these words consistently or accurately. The only version that I presently know of that faithfully translates these two words accurately and concordantly is the Concordant Literal Version of the New Testament. The Greek word for **conciliate** is '*katallasso*' ('*katallage*' is **conciliation**). It means a one-sided peace, which automatically includes the fact that estrangement and enmity has previously occurred. (For further information, see [The Conciliation of the World](#)).

Paul is not saying that only believers are conciliated to God, but that Christ died for His enemies, that is, all mankind. Yet only believers are now actually conciliated to God, resulting in reconciliation, so that we are no longer His enemies, but His friends, which means that we will be saved from the indignation of God which is coming on the sons of stubbornness, and we will receive resurrection life in the coming ages. And not only is this so, but we now have the glorious privilege of proclaiming this message of the Conciliation to the world, which we have received from God.

"For the love of Christ is constraining us, judging this, that, if One died for the sake of all, consequently all died. And He died for the sake of all that **those who are living** should by no means still be living to themselves, but to the One dying and being roused for their sakes...Yet all is of God, Who conciliates us to Himself through Christ, and is giving

us the dispensation of the conciliation, how that God was in Christ, conciliating the world to Himself, **not reckoning their offences to them**, and **placing in us the word of the conciliation.**'

(2 Corinthians 5:14-15, 18-19 CV)

This message of the Conciliation is a foretaste of what God will achieve in the New Creation when He will dwell with all mankind, even though the majority will be under His rod of chastening. Nevertheless, He will bring about the desired results of Christ's Sacrifice for all mankind through His Body/Bride - the result being Universal Reconciliation.

Adam, the Pattern

"Therefore, just as sin entered the world through one man, and death through sin, and in this way death came (*passed through*) to all men, because all sinned (*on which all sinned*) - for before the law was given, sin was in the world. But sin is not taken into account when there is no law. Nevertheless, death reigned from the time of Adam to the time of Moses, even over those who did not sin by breaking a command, as did Adam, who was a pattern (*type*) of the one to come."

(Romans 5:12-14 NIV)

Now Paul begins to focus on the First Man, Adam, who was, and is, the head of all mankind. We have all come from Adam, and it was through this one man that sin and death passed through into the world and into every human being. This mortality (dying condition) in turn causes us to sin which leads to further sin and death. It's a cycle of corruption and decay that takes us down into death. This is our universal experience.

Yet before God's Law was given through Moses, sin and death still ruled over mankind, even over those who had not broken any specific command of God like Adam had originally done. Death rules over 'good people' as well, and also, Sin is not taken into account when there is no law to tell us how to behave. You can't transgress (fall aside) from something that you haven't been told about. Yet Death still reigns over everyone, regardless of what they have done. And all of this came from Adam.

Yet Paul also tells us that the First Adam is a type or pattern of Christ who was to come at a later time. Paul says elsewhere,

"The first man, Adam, "became a living soul;" the last Adam a vivifying Spirit...the second Man is the Lord out of heaven."

(1 Corinthians 15:45-47 CV)

Paul is here introducing us to the foundational principle of the Firstborn and the Firstfruits. Now the Hebrew word for Adam can also be translated as man, mankind or humanity, and this thought has been transferred to the New Testament here. So Paul is telling us that God has laid before us Two Men or Adams. One is Head of the

soulish, fleshly humanity, that is, the Old Humanity; and the other is Head of the spiritual, heavenly humanity, that is, the New Humanity. The original Adam is the First Adam, and Christ Jesus is the Second and Last Adam.

As Adam was a son of God, created by His hand, so is Christ The Son of God (Luke 3:22 & 38). Christ is the correspondent Ransom for all mankind, for He has paid the exact price for Adam's sin and its consequences, for the sake of all, and this is the testimony that is, and will be, proclaimed in its own eras (1 Timothy 2:5-6). All mankind were originally in Adam, and eventually all mankind will be reborn in Christ, for He has fully paid the price for this to occur.

" For even as, in Adam, all are dying, thus also, in Christ, shall all be vivified (made alive)."

(1 Corinthians 15:22 CV)

Throughout Paul's writings especially, these things are described in the following terms, which can be balanced like this:

In Adam, the First Man (the flesh, the old humanity, soulish, under the jurisdiction of Satan, sin, death, darkness and deception)

And

In Christ, the Second Man (the Spirit, the new humanity, spiritual, under the jurisdiction of Christ, righteousness, life, light and truth)

Only believers can experience the spiritual rebirthing and cleansing within the heart that leads to life, therefore, they are the only ones who are in Christ at present. But they are only the Firstfruits and the Firstborn ones, so eventually the remainder of humanity will follow. Paul himself stated that, as the foremost of sinners, who was shown mercy by God and was overwhelmed with grace, faith and love in Christ, he was a pattern for all those who are about to be believing on Christ for age-abiding life. This is why he welcomed the faithful saying that

"Christ Jesus came into the world to save sinners" (1 Timothy 1:12-16),

for *"God wills that all mankind be saved and come into a realisation of the truth"* (1 Timothy 2:3-4).

Firstfruits and Firstborn

The principle of consecrating or hallowing to God (that is, making something sacred or holy) the best or first of something is throughout Scripture, and was an integral part of the Law. This was especially the case with firstborn sons and with the firstfruits of the harvest.

Paul now uses this principle of contrasting the One with the many, the First with the rest in Romans 5. Christ is the Firstborn One and the Firstfruit.

"...Firstborn of every creature...Firstborn from among the dead"
(Colossians 1:15, 18)

"...Christ, the Firstfruit..." (1 Corinthians 15:23)

The spiritual Body of Christ Ecclesia or Church, the Wife of the Lamb, is also the Firstborn and the Firstfruits, who have the firstfruits of the Spirit of the New Humanity.

"...the ecclesia of the firstborn, registered in the heavens,..." (Hebrews 12:23)

"...we ourselves also, who have the firstfruit of the Spirit..." (Romans 8:23)

"...for us to be some firstfruit of His own creatures." (James 1:18)

"They were purchased from among men and offered as firstfruits to God and the Lamb." (Revelation 14:4 NIV)

If the firstfruits are holy, then so is the rest (Romans 11:16). So let us see how Paul follows out this thought.

"But the gift (*grace*) is not like the trespass (*offence*). For if the many died by the trespass (*offence*) of the one man, how much more did God's grace and the gift (*gratuity*) that came by the grace of the one man, Jesus Christ, overflow (*superabounds*) to the many! Again, the gift (*gratuity*) of God is not like the result of the one man's sin (*one act of sinning*): The judgment followed one sin and brought condemnation, but the gift (*grace*) followed many trespasses (*offences*) and brought justification (*into a just award*)."

(Romans 5:15-16 NIV)

Paul is now saying that even though there are many similarities between Adam and Jesus, the results of their respective acts are completely different! **The result of Christ's death and resurrection has to outweigh and outdo the result of Adam's initial offence!**

I'll say that again: The result of Christ's death and resurrection has to outweigh and outdo the result of Adam's initial offence!!

In the case of the First Adam, one act of sinning and one offence caused judgment and condemnation, which resulted in death for all Adam's posterity (that is, all mankind, the many).

On the other hand, in the case of the Second Adam, the grace and gift of God given in His Son came after numerous offences had been committed by humanity. Yet this has resulted in a just award being granted through Christ which will overflow or superabound to the many, that is, all mankind! The Second Adam will

certainly overrun the First Adam. And how will this be done? Through the Melchizedec ministry of the Firstfruits.

"For if, by the trespass (*offence*) of the one man, death reigned through that one man, how much more will those who receive God's abundant provision of grace and of the gift (*gratuity*) of righteousness reign (*shall be reigning*) in life through the one man, Jesus Christ."

(Romans 5:17 NIV)

At this point, Paul is referring to the future role of the Body of Christ as being a royal priesthood that will reign over the rest of humanity in the New Creation. They will be reigning for the ages of the ages (Revelation 22:5). He is saying that if Death reigns in this Old Creation because of what Adam did, then how much more will Life and Righteousness reign through believers who receive the abundance of God's grace because of what Christ has done! **The effects of the New Humanity will completely reverse the effects of the Old Humanity.** Now that's victory! Paul goes on to confirm this.

The One and the Many

"Consequently, just as the result of one trespass (*offence*) was condemnation for all men, so also the result of one act of righteousness (*one just award*) was justification that brings life for all men. For just as through the disobedience of the one man the many were made sinners, so also through the obedience of the one man the many will be made righteous (just)."

(Romans 5:18-19 NIV)

Paul now makes it very clear as to what he has been saying so far. You can't get much clearer than this! It's amazing that so many Christians refuse to see this and instead they try to change the intended meaning. It is a simple equation that a child could understand.

One man, Adam, brought condemnation to all mankind as the result of his one offence.

One man, Adam, disobeyed and as a result the rest of mankind, the many, were made sinners.

Now on the other side we have this.

One Man, Jesus, will bring life and justification to all mankind as the result of His one act of righteousness (or one just award).

One Man, Jesus, obeyed and as a result the rest of mankind, the very same many as are affected by the First Adam, will be made righteous.

THIS IS THE GOOD NEWS! THIS IS THE HAPPY EVANGEL OF GOD'S GRACE! THIS IS THE GOSPEL OF GOD AND THE LORD JESUS CHRIST! This is what Christ's suffering and Sacrifice has achieved!

Super-abundant, Super-exceeding Grace

Now if you've missed the point, Paul goes on to reveal the following.

"The law was added so that the trespass might increase. But where sin increased, grace increased all the more, so that, just as sin reigned in death, so also grace might reign through righteousness to bring eternal life through Jesus Christ our Lord."

(Romans 5:20-21 NIV)

"Yet law came in by the way, that the offense should be increasing. Yet where sin increases, grace superexceeds, that, even as Sin reigns in death, thus Grace also should be reigning through righteousness, for life eonian (or age-abiding), through Jesus Christ, our Lord."

(Romans 5:20-21 CV)

The law of Moses was given to cause the sin and offence of mankind to **increase** so that all mankind may become subject to the just verdict of God that all are sinners, and that no one can be justified or made righteous by works of law or religion - for through law is the recognition of sin! (Romans 3:19-23).

Now take note of the principle here revealed: **Yet where sin increases, grace super-exceeds or completely outruns and outdoes Sin in every sense!** Whereas Sin reigns in death in the Old Creation, thus also Grace shall be reigning through righteousness that will lead to age-abiding life for all, through the love and power and grace of Jesus Christ and His Body/Bride.

This outcome is the only way that the Second Adam can surpass the consequences of the offence of the First Adam. Anything less is not really Good News! Now where does the doctrine of Eternal Torment in Hell fit into this scenario of truth? It doesn't, because it isn't in the original word of God. The Good News is that ultimately there will be Universal Salvation, Reconciliation, Justification, and age-abiding Life.

Footnote:

It is worth noting here, that throughout the New Testament, punishment during the ages to come (that is, age-abiding or 'everlasting' punishment) is never mentioned. In the Greek, the word *timoria* is describing **punishment**, that which is penal suffering to satisfy justice. But the Greek word *kolasis* (also *kolazo*) is describing **chastening or discipline with a view to correction**. Hence it is remedial and has a restorative end in view. In regard to the judging of the Second Death in the New Creation, only the word for chastening is used. A number of the early Church Fathers recognised the distinction between these two Greek words, and this was also the way the Greek philosophers Aristotle and Plato distinguished them. The Spirit of God has used these words in the same way in Scripture.

Once it is understood that the Second Death of Revelation, metaphorically called the Lake of Fire and Gehenna, is a faded metaphor for age-abiding chastening in mortal bodies, then passages like Hebrews 9:27-28 are without difficulty and contradiction. This text states that *'it is reserved for the men to be dying once, then after this the judging.'* This is used to show that Christ died only once to pay the price of sin, and He will appear a second time to save and to judge.

Although the context in Hebrews appears to be referring to the Levitical priests (and it doesn't actually say 'to be dying once only'), nevertheless, it is a fact that we all enter life to eventually die only once. This does not include resuscitation or temporary resurrection, but the complete entering into the death state. Once we're truly gone from this earth, only judgment awaits us all. The mentioning of the Second Death in Revelation is not a contradiction of this text, for men will no longer die in the sense we know it today, for there will no longer be any doom or destruction. The vast majority of texts that talk about destruction and perishing are related to the Old Creation. Nevertheless, those in this 'Lake' will be experiencing age-abiding Death as opposed to age-abiding Life. It is a figure of contrasts. Eventually, death in all its forms will be abolished altogether by giving everyone Life (1 Corinthians 15:25-26).