

We're all good. All right, before we begin, let's open with a word of prayer. Our Father and our God, we come to study this great doctrine of how we are in union with your Son, the Lord Jesus Christ. Help us, Lord, to quiet our hearts and to turn the tension of our minds to this great truth. We might learn it, we might believe it, we might apply it to our own hearts and lives. In Jesus' name, amen. All right, so last time we began our look at union with Christ, this great doctrine.

We said a few things about it. And first thing, we kind of gave a bit of a one-sentence definition, which doesn't really tell us a whole lot because, well, if union with Christ was really easy and simple to define, we wouldn't be doing a whole class on it. But union with Christ, if I had to give a one-sentence definition is, union with Christ is defining our relationship to God in terms of our relation to Christ. It's defining our relationship with God in terms of our relation to Christ. We said a couple other things about it.

We said it's a unifying principle. It's something that we can take a bunch of other of the teachings of scripture and put them all together. They all make sense. They all connect to this doctrine of union with Christ, particularly in the doctrine of salvation. And we also said that it is a biblical principle. It's something that the Bible itself teaches, something that the Bible constantly references. Whenever Paul talks about someone being in Christ, he's referencing this doctrine of our union with Christ, and that's all over the New Testament.

And we also said that it's foundational. It's something that is at the very core of what it means to be a Christian. And so we're going to be looking at how foundational this really is today as we examine union with Christ in terms of the state of the union. The state of the union, particularly in union in the old Adam versus union in the new Adam.

So, our three main points as we walk through are going to be, first we're going to introduce this concept of the two Adams. What do we mean by two Adams? I mean, there's only one Adam, one person named Adam in the Bible, to my knowledge. What's up with this idea of two Adams? And then we're going to get to each of them. First, we're going to talk about the old Adam and what union with him is. And then we're going to talk about the new Adam, what union with that new Adam is. So as we get into this idea of the two atoms, I thought it would be helpful as an illustration to show you this book.

This is a book that I haven't had a chance to read yet. I got it for free. Every so often RTS just gives away books. It's wonderful. It's amazing. I have taken them up on that offer too often. It's going to be a pain when I move, but it's all good. It's all good. It's good. It's free. It's free. I can always give back. It'll be fine.

But yeah, this book here is called Seven Men Who Ruled the World from the Grave. And it goes through some of the most influential individuals throughout history, particularly in the modern era, and how they continue to impact the way we think and live today. It's a very helpful work.

And we could add to this list and speak even more broadly and talk about other individuals who have really defined history in their era. We could talk about someone like Christopher Columbus. His voyage to Central America really defined history for the next 200 years. We could also say the same about Alexander the Great. How he conquers this huge area of land, begins the Hellenization of it, the Romans kind of take over for that, and he ends up sort of

defining history for his era. But even more fundamental than these characters, the two Adams don't just define an era of history.

They define all of human history. They define human existence. As humans, we are either in the old Adam or the new Adam. There's only two families. You're in one or you're in the other. And the old Adam is the Adam of creation, Adam and Eve. Adam whose sin cast mankind into darkness. And we'll get into that a little bit when we talk about the old Adam.

We have the new Adam, Jesus Christ, and the kingdom of light, the new age, the age to come. The Bible talks in this way consistently. Remember the Bible talks about this idea of two kingdoms, this idea of the kingdom of darkness in Colossians. How we've been delivered out of the kingdom of darkness and transferred to the kingdom of his beloved son, the kingdom of light.

That's old Adam to new Adam. When it talks about this present age, this age that's passing away versus the age to come, that's old Adam, new Adam. When it talks about the two creations, if any man is in Christ, he is new creation. That's old creation in the old Adam, new creation in the new Adam.

So the clearest passage sort of outlines how this all works is in Romans chapter five. So if y'all would turn there in your Bibles, if you have a copy of scripture with you, turn to Romans chapter five, and we're gonna begin our reading at verse 12, read through verse 21. This kind of helps give us a foundation as we look at this idea of the two Adams. Romans chapter five, beginning at verse 12.

Therefore, Just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned. For sin indeed was in the world before the law was given, but sin was not counted where there is no law. Yet death reigned from Adam to Moses, even over those whose sinning was not like the transgression of Adam, who was a type of the one who was to come.

But the free gift is not like the trespass. For if many died through one man's trespass, much more have the grace of God and the free gift by the grace of that one man, Jesus Christ, abounded for many. And the free gift is not like the result of that one man's sin. For the judgment following one trespass brought condemnation, but the free gift following many trespasses brought justification.

For if because of one man's trespass death reigned from that one man, much more will those who receive the abundance of grace and the free gift of righteousness reign through the one man, Jesus Christ. Therefore, as one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men. For as by one man's disobedience the many were made sinners, so by one man's obedience the many will be made righteous. Now the law came in to increase the trespass, but where sin increased, grace abounded all the more. So that as sin reigned in death, grace also might reign through righteousness, leading to eternal life through Jesus Christ, our Lord.

So again and again, Paul is drawing this contrast. Just as death came through the one man, Adam, so life abounds through the one man, Jesus Christ. He's drawing this pattern, this old Adam, new Adam pattern. So let's get into this. What is this deal with the old man, this old Adam? What does union with him look like? Why do we even talk about union with this old Adam? Well, when we talk about old Adam, we talk about Adam as a person.

He's not just a private individual. Adam, the first man created by God, was the head of all humanity. He was the head of all humanity. He was our representative. We know this for several reasons. First, based on just his name. The name Adam means, in Hebrew, mankind. Adam stood as the representative for mankind. His wife, Eve, her name means mother of all the living. There you go. You have Adam, mankind, and his wife, mother of all the living. These are representative individuals.

And when we talk about a representative individual, what we mean is that his actions don't just affect him, they affect everyone that he is representing. When we talk about the senator for Mississippi, when the senator votes in a certain way or when the governor performs certain actions, he does so on behalf of the people who voted him into office. If Congress declares war on another nation, we are at war with another nation. Now you may disagree with that war, you may not like the decision that was made, but your representatives made that decision, therefore, in a way, you made that decision.

There's a representative headship there. Now the only difference between that kind of representation and that of Adam is that in our case, we chose a representative. In this case, God chose a representative. And I don't know about you, I go with God's representative. Because after all, the greatest argument against democracy is a conversation with your average voter. Now, I'm not saying that democracy is a bad thing. What I'm saying is that it has its problems.

We don't necessarily pick the best representative, but God is perfect. God is all-knowing. He knows the heart. He's the one who formed Adam and who made all of us. Thus, he is perfectly able to pick a good representative. And so he picked Adam. He created Adam to be this perfect representative for mankind. And before Adam, he set a choice.

He set him in this garden. And he said, Adam, there's one tree you cannot eat from. If you eat from that tree, death. If you do not eat from that tree, eternal life for both you and for all those born from you. And Adam made the wrong choice. Adam chose to eat from the tree.

And when he did so, he plunged everyone, everyone who would spring from him, into that same sin. Everyone he represented also sinned in him. We know that from Romans chapter five, what we just read, as through the one man's transgression, the many were made sinners.

It is Adam, it is in Adam that we've inherited this. So we have this idea of the old Adam. The old Adam is the representative, this person whose one choice plunged humanity into this. And when we talk about Adam being our representative, we're really talking about us being in union with Adam. That's a big part of, that's really what union really is. It's about this representative idea.

In Adam, we receive all the curses due for his actions. All of us receive from Adam. All of us are born in union with Adam by virtue of being human. And what does union with Adam yield us? What does it give us? Well, Let's start listing a little bit. First, union with Adam yields completed or complete condemnation.

Psalms 51 says, for behold, I was brought forth in iniquity and in sin did my mother conceive me. From the moment you were conceived, you were not innocent. In God's eyes, you were in union with Adam. And because you were in union with Adam, because you were human, you were part of a fallen race. And as a member of a fallen race, you were under God's complete condemnation. you were already condemned as a sinner from the moment you were conceived.

Complete condemnation. But not only did we inherit this complete condemnation from Adam, we also inherit, we also are given a progressive, a progressive profanation. Progressive profanation, it's a bit of a, I promise it's not a made up word, I wrote it in Word and it didn't say, it didn't do the red squiggly line, so it's a word. Progressive profanation, now what does it mean to profane something? It means to take something that's holy, something that's good, something that's pure, and to drag it through the mud.

And that is who we are as humans. Not only are we already condemned from the moment that we're conceived, but the more we live, the more we take the image of God that is yet within us and drag it through the mud. That's really the story of Romans chapter one, isn't it? And what happens when man rejects God?

God hands him over to his own sinful lusts, to the dishonor of their bodies. progressive profanation and it just gets worse and worse and worse. We continually drag God's image through the mud. We inherit from Adam this progressive profanation. Progressive profanation. Not only do we get this progressive profanation, we also inherit spiritual death.

Ephesians 2. to one, and you were dead in your trespasses and sins. That is, while you were alive physically, while all of us are born alive physically, by definition, we are all born dead spiritually. We are under the sentence of death. We have no way of saving ourselves, no way of acting rightly towards God. We are born spiritually dead. But not only do we inherit spiritual death, we are born with alienation from God. We inherit Adam's alienation.

When Adam sinned against God, he was cast out of the garden, cast out from the presence of God. And that's how all of us were from the moment we were born because we were in union with Adam. Well, all of us, to a certain extent, by virtue of being made in the image of God, in some sense can talk about God as being the father of all mankind. But because of sin, because of our union with Adam, that sonship has been broken.

We have been alienated from God. We are his enemies. Again, Ephesians chapter two, and you were by nature children of wrath. So we inherit this complete condemnation, a progressive profanation, spiritual death, alienation, and the final results, damnation. From Adam, we have nothing to look forward to, but final and complete damnation. That's what we receive. These are the curses that we receive by our union with Adam. And not only do we receive curses from Adam, we receive certain relationships from Adam.

If God in Adam is no longer our father, who is our father? Who is our father? Well, we don't have to look far. John 8, 44, when Jesus is talking to the Pharisees, he says, you are of your father, the devil. Adam we have a father and his name is Satan That's the relationship that we inherit and we and according to Jesus we long to do the desires of our father He was a murderer and a liar But we have this we have Satan as our father what spirit is striving in us Spirit of Antichrist 1st John 4 3 Those who do not acknowledge Jesus Christ has come in the flesh are the spirit of Antichrist.

That spirit is striving within us in Adam. And finally, we inherit not just relationships with Satan and with the spirit of Antichrist, and not just alienation from God, but really alienation from one another. Sin doesn't just break our relationship with God, it distorts our relationships with one another. In Adam, we are at enmity with one another. Why is it they think the world is so full of chaos and violence? It's because of the union in Adam. Why did God send the flood in Genesis chapter 6? What is the sin that he says over and over again that was the reason for sending the flood?

It wasn't sexual promiscuity. It wasn't even necessarily they were making graven images and bowing down to them, though they probably were doing that. That's not the one he points out. He points out the world was full of violence. Men shedding blood. Because in Adam, in Adam, man is alienated from one another. Now, this doesn't mean that people in Adam cannot do good things in a certain sense. Of course they can. Plenty of people do many good, in a certain sense, selfless things. There's two things we need to keep in mind about that. One, even the best things are still tainted by this, if nothing else, because they're still under a sentence of condemnation. And they're certainly not done to the glory of God.

And secondly, Any good thing you do can't change your state. No matter what you do, no matter how hard you strive, you cannot change what you are. You are in union with Adam by virtue of just being human. And nothing you do can change that state. By nature, all of us are trapped in Adam, in the old Adam. In the old creation, doomed to pass away, doomed to the fires of hell. That is who we were in union with Adam. But that's not where we stayed. That's not where we stayed. By God's grace, there is not just an old Adam, there is a new Adam. There is a new Adam. Now, who is this new Adam? Well, it's Jesus. Jesus is the new Adam. How does Jesus serve as this new Adam?

Well, 2 Corinthians 5.17 says, if any man is in Christ, if anyone is in union with Jesus Christ, you are new creation.

Some translations will say you are a new creation. That doesn't really capture as well what Paul is getting at here. Paul isn't saying so much that God has made you anew, though that is certainly true, his main point is categorical. He's saying you're no longer in the old creation, in the old Adam, there has been a change, a categorical shift. You have moved from the old Adam into the new creation, the new Adam. How did Christ serve as this new Adam?

Well, turn with me to Mark, to begin with, turn with me to Mark chapter one, verse 12. Jesus comes, remember, in the likeness of man. Jesus, the true God, the Logos, takes on a true human nature, becomes like one of us. And what does Mark point out that he does? What's the first thing that Christ does when he receives the Holy Spirit, when he begins his ministry? Mark 1, verse 12.

The Spirit immediately drove him into the wilderness, and he was in the wilderness forty days, being tempted by Satan. And he was with the wild animals, and the angels were ministering to him. What's the first thing that Jesus does when he begins his mission? He goes into the wilderness to be tempted by Satan. Why would he do that? Why would Jesus willingly enter into a time of testing? Doesn't he tell his disciples, lead me not into temptation, lead me not into the testing? Why would he do that? Well, he did it because that was part of his mission.

He had to succeed where the old Adam failed. Jesus was born outside of this union with the old Adam. But nevertheless, he still had to achieve what Adam could not achieve. He had to be what Adam could not be. And he did so under far worse circumstances.

Think about it. Think of the contrast in Jesus' temptation, Jesus' time of testing, versus Adam's. Jesus in the wilderness, he was in a desert. Adam was in a garden. Adam could eat from any tree of the garden the most wonderful, glorious fruits you could ever taste, with a river running down the center. Jesus, went without bread or water for 40 days. He was hungry. Jesus was alone. Adam had a companion, bone of his bone, flesh of his flesh.

And yet, and yet, while Adam failed one test, Jesus passed three. Jesus succeeded where Adam failed. He didn't just succeed in that time of testing. He succeeded all throughout his life. At the end of the testing, if you read in Luke and in Matthew's account, it doesn't say that Satan departed. It says Satan departed until a more opportune time. He came back again and again and again and again.

Jesus succeeded where Adam failed, fulfilling the law, fulfilling God's commandment. where Adam failed. Not only did Jesus fulfill the law where Adam failed, he also took the punishment Adam deserved. If you think about the sin that Adam committed, we can talk about the motivations behind it. That's probably where the sin began. We can talk about that being the first sin.

But the actual taking of the fruit, the act itself, what would we categorize that as? Well, it's really stealing. God owned the garden, right? God owned every tree in the garden. God had graciously given them permission to take from any tree except that tree. And to take something that doesn't belong to you, that you have no right to, what is that but to steal?

So the act itself was an act of stealing. That was really the first act of sin. Now, what is the proper thing to do when you steal something? What is the right thing to do? How do you make restitution? You replace it. You give it back. But Adam couldn't give the fruit back. He had eaten it. It was a part of him.

If Adam were to put the fruit back on the tree, as strange as it may sound, the only way he could really do that was to put himself on the tree. Isn't that what Jesus did? The cross is often described as a tree. It was fitting that Jesus should die on a tree, that Jesus should pay the penalty, should absorb God's wrath on a tree, because he was putting back what Adam stole.

He was putting right what Adam had broken. That is how he's able to take people from the old Adam into the new Adam, from the old creation to the new creation, because not only has he succeeded where Adam failed, but he has paid the price for what Adam stole. So this is the new Adam. Now what blessings do we inherit in the new Adam? Well if in the old Adam we received complete condemnation, in the new Adam we receive complete justification.

Just as from the moment you were born, from the moment you were born, before you've done anything good or evil, Before you could even speak, before you could even think for yourself, you were already condemned in Adam. In the same way, in Christ, despite anything you've done, without any work you've achieved, you have a complete justification. And just as in Adam, throughout your life, you continue to drag God's name through the mud, you continue to have this progressive profanation. In Christ, you receive a progressive sanctification. Where you are made more and more into the image of Christ. Where you are made more and more into the image of the new Adam. More and more holy.

And what do we receive in Christ? In regards to death, we receive new life. Regeneration. Going back to Ephesians 2, but God being rich in mercy because of the great love with which he loved us, even when we were dead in our transgressions, dead in the old Adam, he made us alive together with Christ. We are spiritually raised from the dead. And in place of alienation, we receive adoption. by which we cry, Abba, Father. Blessings.

And what is our final hope? Well, in Adam, in union with Adam, we can hope for nothing but damnation. To share in Adam's, in the final death, the final spiritual death that Adam deserved. In the new Adam, we receive Glorification. We get to share in His glory.

We are seated with Him, in the words of Ephesians 2, in the heavenly places, in Christ Jesus. That's a promise. And just as there was, and just as this, as surely as you were in union with the old Adam, all these things were true of you. As surely as you are in Christ, all these things are true of you.

Now, in Christ, we not only receive blessings, we receive new relationships. We have, we had Satan as our father, now we have God as our father. We have the spirit of Antichrist striving within us. Now we have the spirit of God. And in Christ, we're also reconciled to one another. How will you know you're my disciples? If you love one another. We have received the spirit of reconciliation. new relationships, new blessings. And just as in the old Adam, we still did some good things in a certain sense. They didn't define our state, they didn't characterize our old state, and they certainly couldn't change our old state.

In the same way, in Christ, sin does not characterize us. If your life is characterized by sin, you are not in Christ. But that doesn't mean if you are in Christ, you will not still sin. Of course you're still sin. While you are in Christ, you are still living in this age.

And there's a battle, there's a struggle. But that sin cannot change your state. Your state is independent from your sin. Now again, we gotta be careful there. We don't want to say, that we continue to sin, that grace may increase in the words of Romans 6. Where we say, oh I'm in Christ, therefore I can sin as much as I want.

Obviously that is evidence that you are still an Adam. But for those of us that struggle, for those of us that struggle against sin, that have hard days, I want to comfort you. that your sin, regardless what it is, cannot change your state. You are in Christ. And you are secure. Just as you could not escape in being in the old Adam, you cannot escape being in the new Adam.

So, we've seen here this idea of the two Adams. All of us, all of human history can really be defined in terms of these two men. Our father according to the flesh, Adam, the head over all of humanity. And his sin, his one act of disobedience defined all of humanity. And then we have the new Adam and all the blessings we receive in him. This, and by grace, we are in union with the new Adam.

Let's pray. Father in heaven, thank you for the blessings that you've given us in Christ. Lord, forgive us for seeking these blessings, for seeking these relationships outside of Christ. As though we can somehow, as though the doctrine of being in Christ is so basic, that we can leave it behind as we go on to the new things. Lord, help us to keep our eyes focused on Him, on the blessings He's given us, on the blessings that we can only receive in Him. For all this in Jesus' name, amen.