

# REDEMPTION & SALVATION

## Redemption and Salvation: Syllabus

Notes —

### CLASS #1:

- I. Introduction.
- II. Salvation:
  - A. Seven Major Theological Concepts.
  - B. Man's Response to the Offer of Salvation.

### CLASS #2:

- II. Salvation: (cont.)
  - C. Foundations of Salvation.
- III. Redemption:
  - A. Introduction to Redemption.
  - B. Adam: A True Historical Person.

### CLASS #3:

- III. Redemption: (cont.)
  - C. The Universality of the First and Last Adam.
  - D. Christ as Original Man.

### CLASS #4:

- III. Redemption: (cont.)
  - E. Christ without a Sin Nature yet with Real Temptation.
  - F. Method of Redemption: The Risen Christ Contrasted with the Fallen Adam.
  - G. The Results of Redemption: Regaining, Defeating, Surpassing.

### CLASS #5:

- III. Redemption: (cont.)
  - H. The Superiority of Christ over Adam.
  - I. Christ: The Head of a Redeemed Race.
  - J. Course Conclusion; Exam.

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## Redemption and Salvation: Exam

### Possible 20 Point Questions

- 1) List and define the seven major theological concepts of salvation (p. 196).
- 2) Use the acronym “AKT” to explain what it means to believe (p. 198).
- 3) Show how Christ can be contrasted with Adam in order to explain the method of redemption (p. 212, 213).

### Possible 10 Point Questions

- 1) Choose two of the major theological concepts of salvation and describe how they relate to salvation (pp. 195).
- 2) In two or three sentences, explain why it is important to hold to the historicity of Adam (p. 202, 203).
- 3) Use two Scriptures to defend the doctrine of original sin (p. 205).
- 4) How did Jesus learn obedience? Refer to one Scripture in your answer (p. 209).
- 5) List three specific ways in which the Second Adam surpassed the first Adam by fulfilling God’s purposes for man (no references necessary; p. 215, 216).
- 6) Show one way in which we have much more in the Second Adam than we had in the first Adam (p. 217).

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## I. Course Introduction.

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### Author's Illustration:

A young boy lived by the sea. He loved boats. He would watch them come in from the ocean every day. One day he began to build his own sailboat. He worked for 6 days. Finally it was finished. He could not wait to put it in the water. Just as he was putting the boat in the water the wind changed direction. It forced the boat out into the water until it was completely out of sight. The boy began to cry. Every day he returned to that point on the beach and searched for the boat. He never found it. One day he was walking downtown when he saw the sailboat in the window of a store. It was the boat that had been lost. He ran in the store and told the owner that it was his boat. The man said that he could not have it unless he paid \$10 for it. The boy argued. Finally, he paid the money. It was all the money that he had. When the boy left the store with the boat he said, **Little boat, you are twice mine. you are mine because I made you, and now you are mine because I bought you.**

God created us. Then he paid a great price to get us back. This is the story of redemption and salvation.

### Insert Your Illustration:

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## **A. The Heart of Christianity.**

1. From the moment Adam fell into sin in the garden of Eden, God has had one plan for mankind. It is called the plan of redemption and salvation.
  - a. The unfolding of the plan can be seen in the Bible from Gen 3:15 to Rev 22:14.
  - b. It is the binding that holds the Bible together. It is the structure that is the foundation for all of theology.
  - c. Redemption and salvation are the main themes of the Bible.
2. Salvation is the ultimate goal of both God and man. All men want to be saved. God wants all men to be saved (1 Tim 2:4; 2 Pt 3:9). Because of its richness as a foundation of all other areas of theology, the doctrine of salvation has been called by many “the grandfather” of theology.
3. Redemption is the plan of salvation. It is God’s strategy for salvation.

## **B. The Contents of this Course.**

1. We will offer a general study of salvation. This will be very brief and will serve to prepare us for a more specific study of one perspective of redemption.
2. We will study redemption from the perspective of Christ as the Second Adam. Through this study we will gain a full understanding of what redemption includes, why it was needed, and how it was accomplished.

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## II. Salvation.

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### A. Seven Major Theological Concepts of Salvation.

#### Author's Comment:

We will first consider the scope of the concept of salvation by listing seven major theological concepts that are included within this doctrine.

1. Redemption - the plan or strategy of salvation.
2. Regeneration - the reality and energy of salvation.
3. Reconciliation - the relational aspect of salvation.
4. Atonement - the work or cost of salvation.
5. Justification - the legal result of salvation.
6. Righteousness - the position received from salvation.
7. Sanctification - is the process of salvation.

#### Discussion Point

Use the following diagram to promote discussion and further understanding of these seven concepts within salvation.

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Concepts of Salvation	Definition	Scriptures	How it is Accomplished	Man's Response	The Result
<b>Redemption</b>	To bring back that which was lost	Tit. 2:14 Ps. 103:4 I Pt. 1:18 Gal. 3:13	Christ as the Champion or the Victor (I Cor. 15:57)	Faith: Belief in victorious God who rules.	Prosperity; Dominion; Success
<b>Regeneration</b>	To bring back to life, to give new life, to give birth again	Jn. 3:3-6 Eph. 2:1 II Cor. 5:17 I Jn. 5:1 Rom. 6:4-11	Christ as the Life-giver (Jn. 10:28; I Cor. 15:45)	Faith: Belief that God can and does give new life.	Newness; Change; Fresh beginnings
<b>Reconciliation</b>	To make peace between enemies	II Cor. 5:19 Rom. 5:6-11 I Jn. 1:3	Christ as the Mediator (Heb. 12:24)	Faith: Belief that God accepts us like we are.	Communion; Fellowship; Relationship with God
<b>Atonement</b>	The reconciliation of the guilty by divine sacrifice.	Rom. 4:6-9 I Pt. 1:19 Heb. 9:13-22 II Cor. 5:21 Rom. 4:7	Christ as our Substitute or the Sacrifice. (I Pt. 3:18)	Faith: Belief that our sins are covered. Repent: in gratitude and thanks.	Removal of guilt; Forgiveness
<b>Justification</b>	Accounting the guilty just before God	Rom. 5:1,9 Heb. 5:9	Christ as Sinless (II Cor. 5:21)	Repent: Our Sin becomes obvious.	Peace; Removal of wrath
<b>Righteousness</b>	Right standing before God	Phi. 3:9 Rom. 10:1-10 Eph. 2:10	Christ as our Representative (I Jn. 2:1)	Repent: As we realize that we can not achieve it.	Boldness; Relationship; holiness
<b>Sanctification</b>	To purify and set apart	I Thes. 5:23 Phi. 2:12,13 Rom. 8:29 Heb. 2:11	Christ as our Example or Perfector (Jn. 13:15; Heb. 12:2)	Repent: The ongoing process of turning from sin.	Transformed into the image of Christ; Good Works

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## Author's Comment:

Each aspect of salvation is based on the understanding that Jesus, by His spirit dwells within the believer (Gal 2:20).

There are two dimensions to man's response to salvation:

- 1) Repent or repentance;
- 2) Believe (Mk 1:15).

In the diagram we have highlighted one or the other for each of the seven "concepts" of salvation. However, each concept includes both dimensions of response.

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## B. Man's Response to the Offer of Salvation.

### 1. Repent.

a. Definition: **Turning** from the old to the new or from the bad to the good (Acts 3:19).

- 1) It is not simply feeling sorry (regret).
- 2) It is not simply feeling bad (remorse).

b. Motivation: Why should I repent?

- 1) Because of God's presence and closeness (Mt 3:2).
- 2) Because of the gospel message (life, death, and resurrection of Jesus).
  - a) The impact of what God did for me relative to what I deserve (Rom 2:4).
  - b) The impact of what I should do for God relative to what He deserves (Rom 2:4).
- 3) Because I need to have my sins forgiven (Acts 2:38; 3:19).

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### 2. Believe (faith).

#### a. Knowledge.

- 1) It is necessary (Rom 10:17).
- 2) However, it is not enough to attain salvation (Jms 2:19).

#### b) Assent.

- 1) To recognize and acknowledge the truth of the gospel. This implies that there will be obedience.
- 2) To recognize and acknowledge the need for Christ's saving work. This implies that there is reliance.

#### c) Trust.

- 1) The person looks away from himself (Prov 3:5, 6).
- 2) He looks to Christ (Heb 12:2).
- 3) Both of these points imply that there is a personal relationship.

#### **Author's Comment:**

To remember these three aspects of "belief" you may want to form the acronym (in English) AKT from the first letters of Assent, Knowledge, and Trust. We recognize that this will not apply to other languages other than English. Remember: To believe you must AKT because true belief implies obedience (Jms 2:17).



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## 3. Surrender.

- a. Man's part in the salvation process is to receive (Jn 1:12). In order to receive, man must repent and believe. In order to repent and believe he must surrender.
- b. He must stop fighting against God. The essence of repentance and faith is the action of surrendering (Mt 16:24, 25).

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## C. Foundations of Salvation.

### 1. There are four things that **God** must do in salvation.

- a. Draw the person to Him (Jn 6:44).
- b. Regenerate the person (Jn 3:1-5).
  - 1) This means that the person must be born **from above**.
  - 2) See how Jesus was born from above (Lk 1:35).
- c. Wash away the person's sins (Jn 13:5-10; Acts 22:16).
  - 1) This is represented by water baptism.
  - 2) Note how Jesus was baptized (Mk 1:9).
- d. Give the person power to live the Christian life (Acts 1:8; 2:38).
  - 1) He performs this by baptizing the believer in the Holy Spirit.
  - 2) See how Jesus was baptized in the Holy Spirit (Mk 1:10).

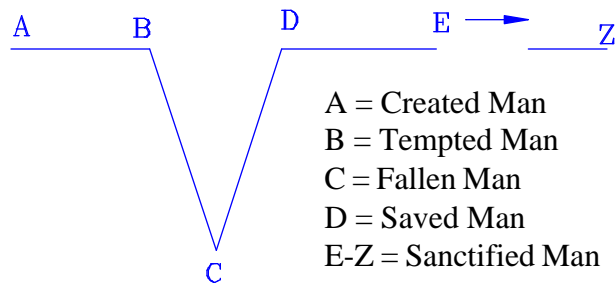
### 2. The work of the cross and the way of the cross.

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## Discussion Point

Study the following diagram and promote discussion.



- a. The Work of the Cross (A through D).
  - 1) This includes what Jesus had to do for me. This does not include my own works.
  - 2) The focus is on faith in Christ.
  - 3) Note how “salvation by works” theology would have to prove that a dead man can climb the hill between fallen man and saved man.
- b. The Way of the Cross (E through Z).
  - 1) This is learned over a process of time and maturity.
  - 2) Most specifically it includes learning to put on the yoke of Jesus and learning to let Jesus live in you (Mt 11:29; Gal 2:20).

## Discussion Point

What is the major distinction between the work of the cross and the way of the cross? How does this distinction separate Christianity from all other religions and philosophies?

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## III. Redemption.

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### A. Introduction to Redemption.

1. Definition.
  - a. As we previously stated, redemption is the plan or strategy of salvation.
  - b. It is the process of bringing back that which was lost.
    - 1) To redeem is to regain.
    - 2) It is to take back or reclaim that which was originally yours.
2. From the first Adam to last Adam (from death to life).
  - a. Much of what God had originally given to Adam was lost in the fall of Adam in the garden of Eden. It needed to be redeemed. Jesus Christ, the Second Adam (1 Cor 15:45), came to redeem what the first Adam had lost.
    - 1) The Bible describes the unfolding of the story of redemption beginning with the life of the first Adam and following all the way through the life of the Second Adam.
    - 2) That is, it unfolds the story of redemption from death to life, or from what was lost to what was regained.
  - b. Paul referred to this perspective of redemption in 1 Cor 15:20-26 and Rom 5:12-21 as he developed what we might call an Adam-Christ theology.
    - 1) The rest of this course will focus on this theology as we study the concept of redemption.

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2) Our study will assume the following presuppositions:

- a) For Jesus to qualify conclusively as the Messiah, He would have to return (redeem) to the human race those aspects of humanity that Adam lost when he rebelled against God.
- b) Jesus was the fulfillment of the purpose that God originally had for man. The relationship between the first Adam and the Second Adam is analogous to the relationship between fallen man and redeemed man.

## Discussion Point

Consider the story of the “kinsman redeemer” in the Book of Ruth (2:20; 3:2; 3:9-13; and 4:1-22).

See how this is an example (or foreshadowing) of Christ, who would later come as the “kinsman redeemer” of the world. Briefly discuss other examples of this dynamic aspect of the foreshadowing of Christ in the Old Testament. What is the significance of these Old Testament patterns of the future revealing of Jesus?

### **B. Adam: A True Historical Person.**

- 1. In most evangelical communities, it is not necessary to defend the historicity of Adam. The Bible is accepted as the infallible Word of God.
- 2. However, in some religious communities, there exists a certain perspective of the story of Adam and Eve that does not consider Adam and Eve as real historical people.
  - a. Instead of accepting the story as an historical narrative, it is interpreted it as an allegory, which is a kind of extended parable to teach a Spiritual truth.
  - b. This perspective says that the story is simply a “teaching model”.

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3. However, the theological implications of denying an historical Adam produce some dangerous vulnerabilities.
  - a. If the first Adam was not real, then why would we need a Second Adam? The final results of following this type of thinking are obvious.
    - 1) Soon the historicity of Jesus is questioned.
    - 2) Then, the miracles of Jesus are questioned.
    - 3) Finally, the Deity of Jesus is questioned.
  - b. Those who propose the “teaching model” viewpoint do not see a separation between sin and creation. Sin and creation are viewed as existing right next to each other.
    - 1) Thus, sin is seen as an inherent part of man and creation. It belongs to man in a natural sense.
    - 2) If this is true, then Jesus can not represent original man.
    - 3) Furthermore, it weakens humanity’s sense of guilt over sin.
    - 4) The lack of guilt results in a lack of a need for repentance, which results in a lack of confession, which results in a lack of forgiveness of sins.
    - 5) All of this, again, results in the lack of a need for an historical Jesus and the redemption that He provides.

## Discussion Point

Can you see how the denial of an actual historical Adam undermines the work of the actual historical Savior? Discuss any further questions or comments.

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## C. The Universality of the First and Last Adam.

1. In addition to viewing Adam as a real historical person, he must also be viewed as universally representing man.
  - a. The Hebrew word for Adam means “man.”
  - b. Thus, the Adamic covenant was the covenant with man. When it was broken, it was broken by man.
    - 1) When we understand that God made a covenant with man and man broke the covenant, then we understand the need for the universal atonement.
    - 2) Jesus, as the Second Adam, died for **All** men. He died for Jew and Gentile (notice that Paul does not call Jesus the Second Moses).
    - 3) Jesus died for all men because all men are guilty of breaking the covenant. He died for all men because “All have sinned and fallen short of the glory of God” (Rom 3:23).
2. Just as Luke was careful to trace the genealogy of Jesus back to Adam (Lk 3:38), Paul was also careful to recognize Adam and the universality of his sin as it relates to the plan of redemption.
  - a. Chapter 2 of Ephesians expresses Paul’s redemption theology.
  - b. Study Eph 2:1-3, 11, 12.
    - 1) Paul pointed out the need for the Gentiles to be redeemed (vs. 11, 12).
    - 2) He was also careful to point out the need for the Jews to be redeemed (vs. 3).
      - a) Paul taught that a ‘common need’ requires a “common solution.”
      - b) He explained how Adam fostered a universal need, and how the second Adam fostered a universal solution. The fall of man (sin nature) demands universal redemption.

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3. To the Jew, when Adam sinned, all sinned in Adam. That is, from that point on man would have a sin nature.
  - a. As the Psalmist says, we are born in sin (Ps 51:5).
  - b. As Paul says, we have a sin nature (Eph 2:3).
  - c. He explained more about the sin nature in Rom 5:12, 16. Again, universal salvation (salvation for Jew and Gentile) is a theological necessity because universal sin and death are theological realities.

## Discussion Point

Discuss any further questions or comments regarding the universal nature of Adam's sin and the universal nature of redemption through Christ.

### D. Christ as Original Man.

1. Was universal sin and death a part of God's original plan for man (see Rom 1:18-25)?
  - a. It is obvious that Rom 1:18-25 is influenced by the contents of Gen 1-3.
    - 1) Man was originally made to serve the Creator.
    - 2) After he served the creature, man became something less than he originally was intended to be.
  - b. Review Rom 1:23.
    - 1) What are the implications of the term "exchanged"?
    - 2) What are the implications of the contrast between "incorruptible" and "corruptible."

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- c. It can be argued that Adam originally had potential to be immortal.
  - 1) Indeed, the tree of life was in the garden and was one of the trees available to Adam (Gen 2:9, 16).
  - 2) If Adam did not at least have the potential for immortality, then to forfeit it would not have been a real punishment. Yet God used the possibility of death as a real punishment (see Gen 2:17).
- 2. The first Adam could have been something other than what he became. The essence of redemption is that the Second Adam was victorious at the crucial point where the first Adam failed.
  - a. Jesus Christ, the perfect mediator, became mankind's "first fruits" (consider 1 Cor 15:20). ("First fruits, in agricultural terms, are the first viable shoots of newly planted seeds. They are a joyful promise that more growth and fruit will follow.)
  - b. Meditate on the following statement: **It is not Adam's humanity that is natural, but Christ's.**
    - 1) In God's eternal perspective, the humanity of Christ is prior to the humanity of Adam in the sense that God's purpose for man was prior to Adam's rebellion.
      - a) Adam, who apparently was the first, was in reality the second.
      - b) Christ, who apparently was the second, was in reality the first.
    - 2) Many scholars argue that Adam should be translated "man" or "the man." Unfortunately, he became "the unnatural man".
    - 3) In Jn 19:5, Pilate proclaimed: "Behold, the man". Fortunately, Jesus was "the natural man." As the first Adam failed, Christ, the second Adam fulfilled all God's desire (Is 53:11, 12).



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3. It is important to understand that the original and intended condition of life for Adam (man) has been fulfilled in the life of Jesus.
  - a. This understanding helps us to realize the great price that Jesus paid on the cross.
    - 1) In His role as the Second Adam, Christ had potential immortality. It is sin that leads to death (Rom 6:23), and Christ had no sin (Heb 4:15). He did not have to die.
    - 2) He died voluntarily.
    - 3) We can **feel** the implications of this voluntary death.
      - a) The implications of the profound love of God for His creation.
      - b) The implications of the atonement and the concept of Jesus Christ as our substitute.
  - b. This understanding also helps us to recognize the creativity and sovereignty in God's plan of redemption.

## **Author's Comment:**

Jesus fulfilled all the requirements of humanity like the original Adam, but more. He also fulfilled perfectly all of the requirements of divinity. He was fully man, and fully God, joined but having two natures. This is a celebrated mystery within the church, and also a critical point of departure with many cults and false religions. No other religion makes such a claim.

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- 1) Jesus, who was born as the **second** Adam, was not born with a sin nature. He was not born as just **another** man.
  - a) Thus, He fulfills the nature of man instead of simply destroying it.
  - b) And so, Rom 8:3 says that He was sent in the **likeness** of sinful flesh.
  - c) He was sent in the “likeness” (“omoi” in the Greek), not in the “exactitude” (“omo” in the Greek). The only difference in the Greek is one extra “iota.”
- 2) The significance of this is that the creativity and sovereignty of redemption does not simply destroy what man became, rather it fulfills what man should have been.
  - a) Redemption reclaims that which man lost. It does not reverse that which man has done.
  - b) Redemption is more of an addition than it is a subtraction. It adds (or reclaims) what should have been in the first place without necessarily subtracting (until the Lord returns and recreates the heavens and the earth) what came into being in the second place.
    - (1) Thus, redeemed man can still live in a fallen world.
    - (2) We can experience redemption in our lives while still having to confront the consequences of our past actions.
    - (3) Paul had to speak about the realities of the two natures (see Gal 5:17 and Rom 7:14-20).

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## E. Christ Without a Sin Nature Yet With Real Temptation.

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1. Jesus was not the “exactitude” of sinful flesh because He was not born of man, but of the Holy Spirit.
2. He, like Adam, was born without a sin nature.
3. The two Adams were the only men who had the potential to lead a perfect life.
  - a. Where Adam failed, Jesus succeeded.
  - b. This is one way to describe what actually happened for redemption to become a reality.
4. However, Jesus, like Adam, was tempted.
  - a. These temptations were very real. Jesus did not simply “walk” over them. He battled through them.
    - 1) According to Heb 5:7, 8, Jesus suffered in order to learn obedience. What did he suffer through? He suffered through the temptations of His flesh (vs. 7).
    - 2) Redemption has a price. The price was not paid at the cross only, but was paid throughout Jesus life as He prepared for the cross.
    - 3) He learned obedience (He overcame temptation) through the things that He suffered.
    - 4) In the days of His flesh (in the days of His temptation), He offered up supplications with loud crying and tears.
      - a) To reclaim the natural while not completely destroying the unnatural resulted in suffering for Jesus. This is true in us also, as God works out His redemption in us.

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## Discussion Point

Review this point as it relates to the discussion above concerning redemption as an addition as opposed to a subtraction. Now consider how all of this applies to us. What are the implications?

- b) To help answer that question consider the certainty of 2 Tim 3:12. We must remember that in our redemption we have been made an alien race (this world is not our home). We are new creatures (who still battle against the old creature in us), living in a world filled with old creatures. It is the natural against the unnatural. The original against the counterfeit. As is with Jesus, this results in suffering (Jn 15:20).
- c) Thus, in a certain sense (in the sense that Gal 2:20 is true), redemptive suffering continues because the fight of the natural against the unnatural continues (Col 1:24; Gal 6:17).
- b. The temptations were so real to Jesus that the Bible tells us that He can **sympathize** with our weaknesses (Heb 4:15).
- c. Temptations can be put into three general categories (study 1 Jn 2:16).
  - 1) Lust of the flesh.
  - 2) Lust of the eyes.
  - 3) Boastful pride of life.
    - a) Eve went through all of them in the garden (Gen 3:6).
      - (1) Lust of the flesh: “The tree was good for food.”
      - (2) Lust of the eyes: “It was a delight to the eyes.”
      - (3) Boastful pride of life: “The tree was desirable to make one wise.”

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b) Jesus went through all of them in the wilderness (Mt 4:1-11).

(1) Lust of the flesh: “Command that these stones become bread” (vs. 3).

(2) Lust of the eyes: “Showed him all the kingdoms of the world and their glory” (vs. 8).

(3) Boastful pride of life: “Throw yourself down” (to show how special you are: vs. 6).

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## **Author’s Comment:**

It should be noted that Luke (4:1-13) changes the order of the temptations relative to the account in Matthew. This change makes the order of Jesus’ temptations the same as the order of temptations in 1 Jn 2:16 and Gen 3.6.

This should be no surprise. The gospel of Luke also is different from the gospel of Matthew in that Luke’s genealogy of Christ goes back to Adam while Matthew’s only goes back to Abraham.

Remember, Luke’s gospel is the “universal gospel”. It focuses on reaching all of mankind. It emphasizes the universal redemption. It emphasizes the fact that the Second Adam, in order to redeem mankind, had to experience the same temptations as the first Adam. Indeed, this is an important part of redemption.

d. Until Jesus overcame the final temptations of His life (consider the battle in Lk 22:44), His sinlessness was only the relative sinlessness that Adam had before the Fall.

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- e. The good news is, and forever will be, that Jesus Christ was victorious over these temptations.
  - 1) Christ's untried sinlessness was proven absolute sinlessness. This was necessary to make redemption possible.
  - 2) Christ accomplished it on His own merit. His victory over temptation came through suffering and resulted in perfect obedience.

## Discussion Point

We must always put our theology into practice. As leaders of the church, what temptations do you most often face? Do you find strength in knowing that Jesus was victorious over similar types of temptation? Do you realize that with Christ in us, we too can experience victory? Take time to pray for one another to have victory over these issues.

### **F. Method of Redemption: The Risen Christ Contrasted With the Fallen Adam.**

- 1. Disobedience contrasted with obedience.
  - a. Study Rom 5:19.
    - 1) The first Adam fell. He was disobedient.
    - 2) The Second Adam arose. He was obedient.
  - b. Remember, this obedience was learned, and proven through temptation.
    - 1) His divine nature did not excuse His humanity from all of the realities that humans face.
    - 2) It was a moral act that grew out of His human nature.

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- c. Review Heb 5:8.
  - 1) Redemption concerns the human side of Christ.
  - 2) It is in the context of a **learned** obedience that came through sufferings that the writer of Hebrews states: “And having been made perfect, He became to all those who obey Him the source of eternal salvation.”
- 2. Pride contrasted with humility.
  - a. Study Gen 3:5 and Phil 2:6.
    - 1) The first Adam fell. He wanted to be like God. Adam is man who wanted to raise himself up to be like God.
    - 2) The Second Adam arose. He did not regard equality with God as a thing to be grasped.
    - 3) Jesus is God and God was willing to lower himself to be like man. Likewise, God declared His extreme love and value for man by exchanging even Himself—in Christ—for man’s redemption.
  - b. Redemption came when Christ exchanged the pride of man, which led to the Fall, for the humility of God, which led to the exaltation.

## Discussion Point

If our redemption came from obedience and humility, then why do we allow disobedience and pride in our lives? Discuss the problem and suggested solutions.

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## G. The Results of Redemption: Regaining, Defeating, Surpassing.

1. Regaining that which was lost.
  - a. Regaining a relationship with God.
    - 1) Man's highest calling is to know God. Man was meant to find purpose in life through his relationship with God.
    - 2) However, when Adam sinned, he formed a wall between man and God.
      - a) The first Adam established the wall. The second Adam abolished it forever.
      - b) Jesus reveals God to man. He broke down the wall that Adam built. He now stands as the One through Whom man can fellowship with God.
      - c) In a redemptive sense, Christ became the perfect mediator in order to accomplish God's highest purpose for man.
  - b. Regaining the glory of man.
    - 1) Man's highest identity is that he was created in the image of God. This included a certain glory that man previously had (2 Cor 3:18 and Rom 5:2).
    - 2) Adam lost this glory. He forfeited it.
    - 3) Study Rom 3:23.
      - a) The expression "fall short of" comes from the Greek word "usterontai". This word can either be translated "fail to reach" or "forfeit."
      - b) The glory that man once had was **forfeited** in the Fall.
      - c) It has been regained in Christ as we "are being transformed into the same image from glory to glory" (2 Cor 3:18).



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## 2. Defeating him who had won.

- a. Because the first Adam “lost” his glory to Satan in the garden, the Second Adam had to “defeat” Satan, death and sin on the cross, thus restoring man’s eternal place of glory, and the Father’s joy.
  - b. The Second Adam comes as One who regains and as One who defeats.
    - 1) On the cross, Jesus defeated Satan, death, and the grave. He reclaimed a place for man that is “Far above all rule and authority and power and dominion, and every name that is named” (Eph 1:21).
    - 2) Man shares in the spoils of this victory in the sense that he is “Raised up with him, and seated with him in the heavenly places” (Eph 2:6).
  - c. When Jesus triumphed over Satan on the cross, He defeated death.
    - 1) Death was not in the original plan for man (Gen 2:17).
    - 2) Through the resurrection, the Second Adam defeated death (Rom 6:9).
    - 3) Through the Second Adam death will be abolished once and for all (1 Cor 15:26). We have been redeemed from death (Heb 2:14, 15).
- ## 3. Surpassing the First Adam in the form of fulfillment. The Second Adam surpassed the first Adam by fulfilling God’s purposes for man.

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## Discussion Point

Study the following diagram and promote discussion related to the first and second Adams.

IN THE FIRST ADAM	IN THE SECOND ADAM	SCRIPTURES
The many were made sinners	The many will be made righteous	Rom 5:19
We are sentenced to death	We possess eternal life	Rom 5:12,21 1 Cor 15:26
We partake of his fallen nature	We are new creatures	Gen 5:3 2 Cor 5:17
We are bound to constant turmoil with no rest	We are free in the eternal rest found in Him	Heb 4:1-3 Gal 5:1
We are condemned to judgement	We are offered justification and life	Rom 6:18

## H. The Superiority of Christ Over Adam.

1. It is true that redeemed man has two natures now. They fight against each other. However, it is important to notice that Paul does not speak of them as equal natures.
  - a. The power resulting from the Second Adam's accomplishment is superior to the power resulting from the deeds of the first Adam.
  - b. The power of grace is greater than the power of sin (Rom 5:20).
  - c. The relationship of the Second Adam to the first Adam is relative.

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The Second Adam is “much more” (Rom 5:9, 10, 15, 17, 20).

- 1) In Rom 5:12-21 Paul gave a word picture of Christ as “**the One**” who towers above the other **one** (Adam).
  - 2) There really is a sense that the only way in which the two Adams are related is that the Second is so much greater than the first totally.
  - 3) Paul did not focus on Adam to see how he was connected to Christ. He focuses on Christ to see how He was connected to Adam.
2. God finds man. Man does not find God (Jn 15:16; Lk 15:1-7; Rom 10:6, 7).
- a. God’s grace is overwhelmingly victorious over man’s sin.
  - b. In every way, we have much more in the Second Adam than we had in the first Adam.

## Discussion Point

Use the following diagram to help explain and discuss how we as believers have much more in Christ than we had in the first Adam.

THE FIRST ADAM	THE SECOND ADAM	SCRIPTURES
Created in God’s image, according to God’s likeness	The radiance of His glory and the exact representation of His nature	Gen 1:26 Heb 1:3
Received his life from God who breathed into his nostrils the breath of life	Became a life giving Spirit	Gen 2:7 1 Cor 15:45
From the earth/earthly	From heaven/heavenly	1 Cor 15:47

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## I. Christ: The Head of a Redeemed Race.

1. Christ is the Head of the “new man”, while Adam is the head of the old man.
  - a. This statement should be understood along with the understanding that there is not a fallen humanity (Adam) and a completely **new** humanity (“new” in the sense of never before existing).
  - b. Christ is not the New Adam. He is the Second Adam. That is, He is the original Adam.
    - 1) Thus, we are speaking of fallen humanity and **redeemed** humanity (brought back to its original state).
    - 2) Christ is not so much the representative of a **new** race as He is the representative of perfect humanity. He is like the original Adam, but more so because of His victory. This is redemption.
2. Humanism is confused about humanity.
  - a. The humanist looks to the first Adam solely. He desires humanity, which he believes to be good and without need for redemption. In reality, he loves something that is broken, fallen, and corrupt.
    - 1) The first Adam is his god.
    - 2) Therefore, he dies with the first Adam (see Rom 6:23).
  - b. The Christian looks to the Second Adam. He desires a real humanity, made new by the indwelling Spirit of life in Christ.
    - 1) The Second Adam is his God.
    - 2) He is therefore raised with Jesus(1 Cor 15:2, 20, 23).

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## J. Course Conclusion.

1. At our physical birth we have a first Adam experience. To be saved is to be born **again**. It is to have a Second Adam experience. Because we have two births, we have two natures. These two natures are in a constant battle. But we can rejoice in the Second Adam's superiority over the first Adam, and therefore the superiority of our "new" nature over our "old" nature.
2. Adam failed. Christ succeeded. To the degree that we allow the new nature (Christ) to govern our lives is the degree to which we will succeed also. **Hallelujah!**

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