

GRACE GAZETTE

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Wherefore lift up the hands which hang down, and the feeble knees; And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.

Hebrews 12:12-13

THE SECOND ADAM

O God, thou knowest my foolishness; and my sins are not hid from thee.

Psalms 69:5

Modern theology is notable for its complete lack of consistency and its denial of the very basics of the grounds upon which a sinful man could be made sinless, and one who is totally without any righteousness of his own could stand before the Judgment Throne of the Almighty GOD as one who is completely righteous.

While many pay lip service to believing that man as he comes forth from the womb of his mother, is dead in trespasses and sins, yet in their adamant determination to exalt the free will of men, they inconsistently tell us that man is able to make a choice to either choose the way of LIFE or reject it. The reality is that man, being dead in trespasses and sins, not only will not seek the way of LIFE, but he cannot. For the *"dead know not anything"* (Eccl. 9:5)

The description of the state of man by nature could not be any more plainly set forth than that which Paul taught the Romans when he quoted from Psalm 14 *"What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one."* (Rom 3:9-12)

So man, in his natural state (as a descendant of Adam), can no more choose the things of GOD than he can come back from somewhere he has never been. Man does not stand in need of exhortations, to make a choice, but rather he stands in need of being given "LIFE" that he might see the depraved state in which he presently resides and hearing the gospel (which brings *"life and immortality to light"* (II Tim. 1:10) have a desire to call upon the ONE who is the DELIVERER of those who thus call. Dead men cannot hear the gospel nor believe it. It takes a supernatural work of GOD, to give a dead sinner life, and the same POWER to enable him to hear and believe the word of GOD, for faith is *"the gift of GOD not of works lest any man should boast."* (Eph.2:8,9)

Those who deny the absolute depravity and total sinfulness of men, simply by virtue of being the descendants of Adam have no basis upon which to expect that the righteousness of CHRIST could possibly be laid to their account. Apart from understanding the imputation of the sin of the first Adam to all of his posterity *"by the offence of one judgment came upon all men to condemnation"* (Rom 5:18) it is impossible to understand the imputation of the righteousness of CHRIST being accredited to HIS posterity. *"For as by one man's disobedience many (i.e.; all of his posterity or heirs, those for whom he was a representative) were made sinners, so by the obedience of one shall many (i.e.; all of HIS posterity or heirs; those for whom HE is a REPRESENTATIVE or SUBSTITUTE) be made righteous."* (Rom 5:19) You can't have one without the other.

One of the grandest of all mysteries which is set forth before us in the scriptures is that of the incarnation of the Eternal SON of GOD. The scripture not only says that HE dwelt among us in human flesh but that HE was made in our likeness. *"For what the law could not do, in that it was*

weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:” (Rom 8:3) HE was in all points tempted (i.e.; tried, tested) like as we are yet HE was completely sinless in HIS person. So much so that there was not even a hint of guile (i.e.; deceit or insincerity of purpose) nor any inclination to evil found in HIM. HE was pure, spotless, and totally blameless as that ONE who walked among men doing good and fulfilling the law in every jot and tittle, so that nothing that HE should have done was neglected, nor anything that HE should not have done was performed. HE was completely upright in HIS very essence and HE could in no wise be blamed or face condemnation, from any quarter.

Yet wonder of wonders, we read here in this Psalm that HE confesses HIS foolishness and owns HIS sin. Do we not recoil at the thought, is not our hand quickly placed upon our mouth lest we speak ill advisedly with our lips. Yes, but here is revealed the very purpose of GOD and the ultimate love of the SAVIOR for HIS own people, that HE might impute to HIMSELF our sin and its resultant shame, thus in this fashion becoming a “sinner” as HE stood in our room and stead. As Boaz purchased Ruth by the assumption of her debts and the owning of that which was hers. So too is HE our KINSMAN REDEEMER.

Such a thought as the spotless LAMB of GOD being charged with sin, is indeed one which is disconcerting, except for that grand scheme of imputation which HE has both devised and implemented according to the good pleasure of HIS will in HIS determination to present to HIMSELF a bride, not having spot or blemish. So how can HE, who in HIS own PERSON, is completely righteous and devoid of sin, freely confess HIS foolishness and sins before HIS own FATHER? In the exact same fashion in which we who have not one shred of our own righteousness, yea even our righteousness being as filthy rags before HIM, can stand before the FATHER without any condemnation, fully justified, and without sin of any stripe or kind.

HE took our sin and made it HIS own, bearing it away, even as the SCAPE GOAT in Leviticus 16: 8-10. In the same fashion and according to the same power, HE did impute HIS own righteous, sinlessness to that people which HE loved with an everlasting love. *“For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.” (II Cor 5:21)*

It is here that our hope of the resurrection fully rests. *“So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly.” (1Cor 15:42-49)*

We have intrinsic death in us by nature as a result of our being born of Adam’s seed. “The soul that sinneth, it shall die.” CHRIST on the other hand has intrinsic LIFE in HIMSELF and death cannot abide in HIM at all. *“For as the Father hath life in himself; so hath he given to the Son to have life in himself.” (John 5:26)* HE lives because HE lives. We could never expect to have any life at all except that we are made to possess life in HIM as our LIFE. “Christ, who is our life, “ (Col 3:4) We live because HE lives, even as Paul told the Ephesians, *“I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.” (Gal 2:20)*

This SECOND ADAM is that ONE who is our HEAD (see Ephesians 1:22,23; I Cor 11:3) and the DELIVERER of all who sleep in HIM. As surely as HE broke the bands of death in Joseph of Arimathaea’s Tomb and claimed the LIFE which was HIS by nature, so too shall HE bring forth those to whom HE has imputed HIS perfect righteousness, for the tomb could not hold HIM who is righteous, in and of HIMSELF, nor can it hold those who are made righteous by the imputation of HIS righteousness to them, for they are complete in HIM. *“O Death where is thy sting?”* mam