

Jesus Is the Last Adam

SESSION IN A SENTENCE: Jesus is the last Adam, who was born to overcome what the first Adam brought into the world through his transgression.

BACKGROUND PASSAGES: Luke 3:23-38; Romans 5

Sin is neither a popular word nor a topic of conversation sought after by most, but the concept is important and affects everything we see around us and within us. The primary word for *sin* in the New Testament has roots as an archery term.¹ *Sin* is “missing the mark” of God’s holy standard; it is anything less than perfection. As hard as we might try, we will never hit the bullseye of God’s righteousness every time we act, speak, or think. But this assumes a genuine desire to get it right in the first place. The reality of our sinful state is not that we fail because we are incompetent; rather, we miss the mark because we usually aim at the wrong target.

Some of us have a hard time grasping the problem of our sin and the proper rescue needed. We try so hard to get it right but find ourselves looking at the wrong target—self-righteousness. Not only will our best performance continually miss the mark, but the very attempt to save ourselves is also, in itself, offensive to God (Isa. 64:6).



Why do you think we tend to downplay the severity of our sin problem and attempt to fix things on our own?

Group Time


Point 1: The Son of God came to overcome the transgression of the first Adam (Luke 3:23,38; Rom. 5:12-15).

Through the fall of our forefather Adam, we've each inherited a nature broken and bent toward sin, and along with it, the penalty of death that sin deserves. Humanity needs a new "Adam," one neither compromised by nor predisposed to sin, to deliver us from death and corruption and to restore our wholeness and integrity as God's image-bearers.

Luke 3:23 Jesus, when he began his ministry, was about thirty years of age, being the son (as was supposed) of Joseph, the son of Heli ...³⁸ the son of Enos, the son of Seth, the son of Adam, the son of God.

.....
Romans 5:12 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—¹³ for sin indeed was in the world before the law was given, but sin is not counted where there is no law.
¹⁴ 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.

¹⁵ 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.

 How does the biblical view of sin and death compare to the world's?

Until sin entered the scene, Adam and Eve impeccably reflected God's character and enjoyed God's presence. But then paradise was shattered with the fall of Adam. The perfect fellowship he and Eve enjoyed with their Creator and each other was lost. Sin opened their eyes, hardened their hearts, and affected all of humanity to come (Gen. 3). Because of sin, now every soul deserves God's just punishment—death and hell.

Nature of Hell: The punishment that awaits _____ in hell is an eternal, never-ending _____ that comes from sins committed against an infinite God. In hell, sinners are forever _____ from God.

Point 2: The Son of God came to make the dead alive (Rom. 5:16-17).

¹⁶ 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. ¹⁷ For if, because of one man's trespass, death reigned through that one man, much more will those who receive the abundance of grace and the free gift of righteousness reign in life through the one man Jesus Christ.

Christ came to overcome the destruction from Adam, both in terms of our guilt and our corruption. The condemnation for our guilt as sinners must be corrected first through **justification**, our being declared to be in a right legal standing with God. By this declaration, God *imputes* our sin and guilt to Christ and His righteousness to us. Yet our diseased spiritual DNA must be fixed through a spiritual transfusion of sorts, namely, through the Spirit-led process of renewal and change known as **sanctification**.

Imputation: When God _____ sinners at the cross, our sins were imputed, or transferred, to Christ, who became sin on our behalf. Our sin was imputed to Christ, and Christ's _____ was imputed to us.

Through Christ we now have a choice: **continue identifying with the first Adam** or **become united by faith with the last Adam**. We *either* continue on with the guilt and condemnation that come with affirming Adam's sinful choice by our own sinful choices *or* we repent and accept the righteous imputation of Christ that brings eternal life. Jesus' sacrifice in the place of sinners means the presence, peace, power, and perfection of Christ may now become an inseparable part of who we are because we are in Him and He is in us.



Voices from Church History

"When God looks upon the human race, He sees but two men—Adam and Christ. Every human being is either 'in Adam' and lost, or 'in Christ' and saved; there is no middle ground."²

—Warren Wiersbe (1929-2019)



How have you experienced the blessings and benefits of being in Christ by faith?

Point 3: The Son of God came to make sinners righteous (Rom. 5:18-21).

¹⁸ Therefore, as one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men. ¹⁹ For as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous. ²⁰ Now the law came in to increase the trespass, but where sin increased, grace abounded all the more, ²¹ so that, as sin reigned in death, grace also might reign through righteousness leading to eternal life through Jesus Christ our Lord.

FIRST ADAM	LAST ADAM—JESUS
_____ and _____ (vv. 12,17)	_____ and _____ (vv. 15,17)
_____ (vv. 16,18)	_____ (vv. 16,18)
Made people _____ (v. 19)	Makes people _____ (v. 19)

Jesus took our sins upon Himself and gave us His righteousness—all so God could declare “not guilty” over us (2 Cor. 5:21). Now when God looks upon us, if we are in Christ, He sees us just as if we had never sinned. This is the depth of our **justification** before the Father that the Son earned on our behalf.

But more than just our justification—being *declared* righteous—Jesus has done all that is necessary for our **sanctification**—being *made* righteous (2 Pet. 1:3). He has saved us and given us His Spirit. We’ve been called to live out the holiness of God through displaying the righteousness of Christ, and we’ve been given the Holy Spirit to strengthen and guide us on this journey. Our new inward identities in Christ are to become outward realities in obedience so we display the glory of our great God of grace.



What is the difference between a gospel view of sanctification and rules-based approach?

Daily Study

Day 1: Read Genesis 3:17-19

Sin is continually crouching at our door (see Gen. 4:7), waiting for just the right time to whisper lies. The serpent distorts truth and weasels his way into our lives looking for an opportunity to spin his web of deception.

Both Adam and Eve got tangled in this web. They listened to the evil one's whispers instead of the echoes of God's earlier command (2:16-17). With this disobedience came grave consequences. Though Christ would eventually come to make right what Adam wronged, the ramifications of the fall are still evident.

As we await the consummation of the restoration God is bringing to humankind, let us be on guard against the serpent's attempts to undermine our trust in the goodness of God.



In what area of your life are you struggling to trust God? How can you better defend against Satan's attacks against your view of God's goodness?

Day 2: Read Luke 3:23-38

Genealogies are part of God's perfect Word to us. They usually serve to drive home a point and are typically geared toward the original audience. For example, in the Book of Matthew (which was written primarily to a Jewish audience to demonstrate that Jesus is indeed the Christ), the author used ancestry to prove Jesus as a descendent of King David, from whom the Messiah was promised to come (see Matt. 1:1-17).

The Book of Luke, however, was written for a broader, universal audience. Luke linked Jesus back to King David but continued the line all the way back to Adam, thus portraying Jesus as the Messiah for all of humankind, not just the Jews. Jesus is not only the Son of David but also the Son of Adam, indeed the last Adam, who stands related to all humankind.



Who in your life needs to hear about the truth of who Jesus is? What step can you take today to further your relationship with this person so that you might share the love of Christ with him or her?

Day 3: Read Romans 5:12-15

When my kids were really little, I learned quickly that white clothing was always a bad choice. If you've held a newborn, you know that without notice liquids of all sorts can come splattering from either end of that baby. Having yet to master the concept of a napkin, toddlers are no better. Their sticky little adorable hands touch everything, and they are oblivious to the destruction they leave behind them. Young children are messy beings. Common sense tells us that if we spend much time around small children, darker, easy-to-clean clothes are a better wardrobe choice. Chocolate-covered fingerprints were not that big of a deal on my everyday blue jeans that needed a good washing anyway. However, those same stains are much more offensive on an expensive new white blouse.

Likewise, our sin is a big deal. The gravity of our sin stems back to who God is. A smudge against that which is already dirty appears not to be that big of a deal. But the same smudge of sin is infinitely offensive to our infinitely holy God.



Do you see your sin as a small blemish or a spiritually deadly business? Do you tend to compare your sin to the standards of those around you or to the standard of our perfect God?

Day 4: Read Romans 5:16-17

You may have thought this week as we've studied, "Man, Adam really messed it up for us all." And you would be right to think this. Adam really did mess everything up, and the consequences of his offense have been rightly severe—not only for him but for you and me as well. However, before we go wagging our fingers at Adam, we need to realize that though we inherited the sin nature and consequences that originated from Adam, we each have made plenty of our own mistakes. We've each individually sinned. We've each individually offended a holy God. We each individually deserve the wrath of God.

If we're honest, we can see that if given the chance, we would have ultimately messed up perfection as well. Thankfully, Christ has conquered the sin of Adam and replaced condemnation with justification. And now, grace reigns.




How can you express praise and thankfulness to God right now for His rescuing you from condemnation and declaring you to be righteous in Christ?

Day 5: Read Romans 5:18-21

Earlier this week we looked at the word *sin* and how it can mean “to miss the mark.” It is less than perfection. We also see another word in these verses: “trespass,” which has more of a crossing-the-line connotation. We use the same idea with the word *trespassing*. If we cross over into someone else’s property uninvited, that is trespassing.

When it comes to sin, many of us tend to operate like an “Evel Knievel” stuntman. Instead of running far away from the good and right boundaries God has placed on our lives, we test the limits and try to get away with as much as we can without crossing the line into disaster. Yet the reality of our hearts is that more likely than not, if we’ve already taken so many steps toward the property of sin, once we are there at the line, it will be incredibly hard to stop that forward progression.


 Do you intentionally flee from sin or do you tend to creep up as close as you can to it?


Encourage One Another

Join together with 2-4 people from your group, or with your family, sometime during the week to reflect on the session and to share how God is working and you are responding.

Share your thoughts and reflections on the truths from Scripture in this session:

- The Son of God came to overcome the transgression of the first Adam (Luke 3:23,38; Rom. 5:12-15).
- The Son of God came to make the dead alive (Rom. 5:16-17).
- The Son of God came to make sinners righteous (Rom. 5:18-21).

 How have you responded to these truths from Scripture?

 How should our common fallenness in Adam influence the way we see ourselves and other people, including those who come from different backgrounds or ethnicities?

 How does the Adam-Christ dynamic give us motivation to evangelize those without the gospel?

UNIT 19

SESSION 1

1. "Sin," in *Dictionary of Biblical Imagery*, gen. eds. Leland Ryken, James C. Wilhoit, and Tremper Longman III (IVP, 1998) [Wordsearch].
2. Warren W. Wiersbe, *Wiersbe's Expository Outlines on the New Testament* (Colorado Springs, CO: Victor Books, 1992), 376.
3. Chrysostom, Homilies on Romans 10, quoted in *Romans*, ed. Gerald Bray, vol. VI in *Ancient Christian Commentary on Scripture: New Testament* (Downers Grove, IL: IVP, 2001) [Wordsearch].

SESSION 2

1. Thabiti Anyabwile, *Christ-Centered Exposition: Exalting Jesus in Luke* (Nashville, TN: B&H, 2018), 40-41.
2. Jen Wilkin, *In His Image* (Wheaton, IL: Crossway, 2018), 107.

SESSION 3

1. John Piper, "God Is Always Doing 10,000 Things in Your Life," *Desiring God*, January 1, 2013, www.desiringgod.org/articles/god-is-always-doing-10000-things-in-your-life.
2. Martin Luther, *The Magnificat*, quoted in *Luke*, ed. Beth Kreitzer, vol. 3 in *Reformation Commentary on Scripture: New Testament* (Downers Grove, IL: IVP, 2015) [Wordsearch].
3. Millard J. Erickson, *Christian Theology*, 3rd ed. (Grand Rapids, MI: Baker, 2013), 690.

SESSION 4

1. C. S. Lewis, *God in the Dock*, ed. Walter Hooper (Grand Rapids, MI: Eerdmans, 1970), 168.
2. Thomas Becon, *The Sermon of Simeon in the Temple*, quoted in *Luke*, ed. Beth Kreitzer, vol. 3 in *Reformation Commentary on Scripture: New Testament* (Downers Grove, IL: IVP, 2015) [Wordsearch].

SESSION 5

1. Bernard Gilpin, *A Sermon Preached in the Court at Greenewich*, quoted in *Luke*, ed. Beth Kreitzer, vol. 3 in *Reformation Commentary on Scripture: New Testament* (Downers Grove, IL: IVP, 2015) [Wordsearch].
2. Gloria Furman, *Missional Motherhood* (Wheaton, IL: Crossway, 2016), 200.

UNIT 20

SESSION 1

1. Eric Mason, *Manhood Restored* (Nashville, TN: B&H, 2013), 1.
2. Dietrich Bonhoeffer, *Life Together*, trans. John W. Doberstein (SCM Press, 2015), 91.

EASTER SESSION

1. Basil, *On Humility* 20, quoted in 1-2 *Corinthians*, ed. Gerald Bray, vol. VII in *Ancient Christian Commentary on Scripture: New Testament* (Downers Grove, IL: IVP, 2001) [Wordsearch].
2. Russell D. Moore, *Tempted and Tried: Temptation and the Triumph of Christ* (Wheaton, IL: Crossway, 2011), 75.

SESSION 2

1. Jackie Hill Perry, *Gay Girl, Good God* (Nashville, TN: B&H, 2018), 171.
2. Martin Luther, *The Large Catechism*, trans. Robert H. Fischer (Philadelphia, PA: Fortress Press, 1959), 9.

SESSION 3

1. Trip Lee, *Rise: Get Up and Live in God's Great Story* (Nashville, TN: Nelson Books, 2015), 47.
2. Ambrose, *Concerning Repentance* 1.12.53, quoted in *John 1-10*, ed. Joel C. Elowsky, vol. IVa in *Ancient Christian Commentary on Scripture: New Testament* (Downers Grove, IL: IVP, 2001) [Wordsearch].

SESSION 4

1. Chrysostom, *Homilies on Romans* 14.44, quoted in *Romans*, ed. Gerald Bray, vol. VI in *Ancient Christian Commentary on Scripture: New Testament* (Downers Grove, IL: IVP, 2001) [Wordsearch].
2. Jerry Bridges, *31 Days Toward Trusting God* (Colorado Springs, CO: NavPress, 2013) [eBook].

UNIT 21

SESSION 1

1. Fred L. Horton Jr., "Exorcism," in *Holman Illustrated Bible Dictionary* (Nashville, TN: B&H, 2003), 533.
2. Dexter Maben, "Mark," in *South Asia Bible Commentary*, gen. ed. Brian Wintle (Grand Rapids, MI: Zondervan, 2015), 1290.
3. Charles H. Spurgeon, *Morning by Morning* (Alachua, FL: Bridge-Logos, 2000), January 14.
4. Dacher Keltner, "Hands On Research: The Science of Touch," *Greater Good Magazine*, September 29, 2010, http://greatergood.berkeley.edu/article/item/hands_on_research.

SESSION 2

1. See *The Lion, the Witch, and the Wardrobe*, by C. S. Lewis (New York: HarperCollins, 1978), 89.
2. St. Athanasius, *On the Incarnation*, trans. and ed. A. Religious of C.S.M.V. (Crestwood, NY: St. Vladimir's Seminary Press, 1996), 35.
3. Kim Cash Tate, "Rejected by Friends, Loved by Jesus," *Desiring God*, December 29, 2015, www.desiringgod.org/articles/rejected-by-friends-loved-by-jesus.

SESSION 3

1. "Kawasaki Disease and Heart Transplant: Kendall's Story," Children's Hospital of Philadelphia, April 2012, www.chop.edu/stories/kawasaki-disease-and-heart-transplant-kendalls-story.
2. Andrew Murray, *Humility, in Humility and Absolute Surrender* (Peabody, MA: Hendrickson, 2005), 42.
3. "John," in *Africa Study Bible* (Oasis International LTD, 2016), 1534.

SESSION 4

1. Theodore of Mopsuestia, *Commentary on John* 24.23-24, quoted in *John 1-10*, ed. Joel C. Elowsky, vol. IVa in *Ancient Christian Commentary on Scripture: New Testament* (Downers Grove, IL: IVP, 2001) [Wordsearch].
2. Samuel Ngewa, "John," in *Africa Bible Commentary*, gen. ed. Tokunboh Adeyemo (Grand Rapids, MI: Zondervan, 2006), 1286.



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Jesus the Messiah

Throughout Scripture, throughout history, God has spoken. He has made promises and keeps every one, not the least of which was the coming of the Messiah, the last Adam, the Son of God. Jesus did not come out of nowhere but as a fulfillment of covenants to Abraham and David. Yet how strange that the promised Deliverer should come as a baby and grow as a child.

In identification with the people He came to save, Jesus was baptized by John and then tempted as a man in the wilderness. These were the beginnings of His ministry on earth. God the Son became like us in every way so that by faith in Him, we could be saved from our sin and become children of God.

As a man, Jesus—the Son of God—lived among His creation, among the works of His hands. He walked around and talked with the people He made. He healed the sick and oppressed. He spoke of repentance from sin, new birth through faith, and true, spiritual worship. He came to seek and save the lost—the perfect Son of God came to save us from sin, death, and hell.

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