



# bb-TBC-39 - ...so in Christ

☰ Urgency	
Σ days to go	1
☰ Working Title	...so in Christ
☰ Refs:	
📅 Due Date	@January 27, 2022
Σ Day	Thu
☰ Status	Confirmed On Radar Planning
☰ Context	Bible Study Deliverable NLR Preaching
☑ DELIVERED	<input type="checkbox"/>
☑ DONE!	<input type="checkbox"/>
↗ Project Home	
☰ with...	
☰ Property	
📅 Date Received	
📅 Last Contact	
☰ Property 1	
↗ Property 2	
☰ Notes	
☰ Priority	
☰ Property 3	

One man - in Adam

One man - in Christ

▼ Seedcorn

## Different words for 'new'

### ▼ a new man

having abolished in His flesh the enmity, *that is*, the law of commandments *contained* in ordinances, so as to create in Himself one new man *from* the two, *thus* making peace, (Ephesians 2:15 NKJV)

**nw G2537** καινός kainos

and that you put on the new man which was created according to God, in true righteousness and holiness. (Ephesians 4:24 NKJV)

**new G2537** καινός kainos

and have put on the new *man* who is renewed in knowledge according to the image of Him who created him, (Colossians 3:10 NKJV)

**new G3501** νέος neos

### ▼ old man

knowing this, that **our** old man was crucified with *Him*, that the body of sin might be done away with, that we should no longer be slaves of sin. (Romans 6:6 NKJV)

that you put off, concerning your former conduct, **the** old man which grows corrupt according to the deceitful lusts, (Ephesians 4:22 NKJV)

Do not lie to one another, since you have put off **the** old man with his deeds, (Colossians 3:9 NKJV)

check on the 'activity' the tenses and the timing

**old G3820** παλαιός palaios

Matt 9:16–17; 13:52; Mark 2:21–22; Luke 5:36–37, 39; Rom 6:6; 1 Cor 5:7–8; 2 Cor 3:14; Eph 4:22; Col 3:9; 1 John 2:7

### ▼ L&S

**πᾶλαιός**, ἄ, ὄν, regul. Comp. and Sup. παλαιότερος, -ότατος, but the usual forms are παλαίτερος, -αίτατος (formed from πάλαι): **I.** *old in years*, **a.** of persons, *old, aged*, ἢ νέος ἢ παλαιός Hom.; π. γέρων, π. γρηῦς Od.; χρόνω π. Soph. **2.** of things, οἶνος Od.; νῆες Ib. **II.** *of old date, ancient*, **1.** of persons, Hom.; Μίνως παλαίτατος ὦν ἀκοῆ ἴσμεν Thuc.; οἱ π. *the ancients*, Lat. *veteres*, Id. **2.** of things, Od., Hdt., etc.:— τὸ παλαιόν, as Adv. like τὸ πάλαι, *anciently, formerly*, Hdt., etc.; ἐκ παλαιοῦ from *of old*, Id.; ἐκ παλαιτέρου from *older time*, Id.; ἐκ

παλαιάτου Thuc. **b.** of things, also, *antiquated, obsolete*, Aesch., Soph. Hence παλαιότης

παλαιότης, ητος, ή, *antiquity, obsolescence*, Eur., Plat.

▼ Vine:

2. *palaios* (παλαιός, 3820), akin to C, No. 1 (Eng., “paleontology,” etc.), “of what is of long duration, **old** in years,” etc., a garment, wine (in contrast to *neos*; see NEW), Matt. 9:16-17; Mark 2:21-22 (twice); Luke 5:36-37, 39 (twice); of the treasures of divine truth, Matt. 13:52 (compared with *kainos*: see NEW); of what belongs to the past, e.g., the believer’s former self before his conversion, his “**old** man,” “**old**” because it has been superseded by that which is new, Rom. 6:6; Eph. 4:22 (in contrast to *kainos*); Col. 3:9 (in contrast to *neos*); of the covenant in connection with the Law, 2 Cor. 3:14; of leaven, metaphorical of moral evil, 1 Cor. 5:7, 8 (in contrast to *neos*); of that which was given long ago and remains in force, an “**old**” commandment, 1 John 2:7 (twice), that which was familiar and well known in contrast to that which is fresh (*kainos*).¶

▼ old AND new

Nor do they put new wine into old wineskins, or else the wineskins break, the wine is spilled, and the wineskins are ruined. But they put new wine into new wineskins, and both are preserved.” (Matthew 9:17 NKJV)

¶ Then He said to them, “Therefore every scribe instructed concerning the kingdom of heaven is like a householder who brings out of his treasure *things* new and old.” (Matthew 13:52 NKJV)

No one sews a piece of unshrunk cloth on an old garment; or else the new piece pulls away from the old, and the tear is made worse. And no one puts new wine into old wineskins; or else the new wine bursts the wineskins, the wine is spilled, and the wineskins are ruined. But new wine must be put into new wineskins.” (Mark 2:21–22 NKJV)

Therefore purge out the old leaven, that you may be a new lump, since you truly are unleavened. For indeed Christ, our Passover, was sacrificed for us. (1Corinthians 5:7 NKJV)

Therefore, if anyone *is* in Christ, *he is* a new creation; old things have passed away; behold, all things have become new. (2Corinthians 5:17 NKJV)

¶ In that He says, “A new covenant,” He has made the first obsolete. Now what is becoming obsolete and growing old is ready to vanish away. (Hebrews 8:13 NKJV)

¶ Brethren, I write no new commandment to you, but an old commandment which you have had from the beginning. The old commandment is the word which you heard from the beginning. (1John 2:7 NKJV)

▼ Vine - kainos and neos

▼ *kainos* (καίνος, 2537) denotes “new,” of that which is unaccustomed or unused, not “new” in time, recent, but “new” as to form or [Vol. 2, p. 431] quality, of different nature from what is contrasted as old.

1. *kainos* (καίνος, 2537) denotes “new,” of that which is unaccustomed or unused, not “new” in time, recent, but “new” as to form or [Vol. 2, p. 431] quality, of different nature from what is contrasted as old. “ ‘The new tongues,’ *kainos*, of Mark 16:17 are the ‘other tongues,’ *heteros*, of Acts 2:4. These languages, however, were ‘new’ and ‘different,’ not in the sense that they had never been heard before, or that they were new to the hearers, for it is plain from v. 8 that this is not the case; they were new languages to the speakers, different from those in which they were accustomed to speak. “The new things that the Gospel brings for present obedience and realization are: a new covenant, Matt. 26:28 in some texts; a new commandment, John 13:34; a new creative act, Gal. 6:15; a new creation, 2 Cor. 5:17; a new man, i.e., a new character of manhood, spiritual and moral, after the pattern of Christ, Eph. 4:24; a new man, i.e., ‘the Church which is His (Christ’s) body,’ Eph. 2:15. “The new things that are to be received and enjoyed hereafter are: a new name, the believer’s, Rev. 2:17; a new name, the Lord’s, Rev. 3:12; a new song, Rev. 5:9; a new Heaven and a new Earth, Rev. 21:1; the new Jerusalem, Rev. 3:12; 21:2; ‘And He that sitteth on the Throne said, Behold, I make all things new,’ Rev. 21:5” *Kainos* is translated “fresh” in the RV of Matt. 9:17; Mark 2:22 (in the best texts) and Luke 5:38, of wineskins. Cf. *kainotes*, “newness” (below).

▼ 2. *neos* (νέος, 3501) signifies “new” in respect of time, that which is recent

2. *neos* (νέος, 3501) signifies “new” in respect of time, that which is recent; it is used of the young, and so translated, especially the comparative degree “younger”; accordingly what is *neos* may be a reproduction of the old in quality or character. *Neos* and *kainos* are sometimes used of the same thing, but there is a difference, as already indicated. Thus the “new man” in Eph. 2:15 (*kainos*) is “new” in differing in character; so in 4:24 (see No. 1); but the “new man” in Col. 3:10 (*neos*) stresses the fact of the believer’s “new” experience, recently begun, and still proceeding. “The old man in him ... dates as far back as Adam; a new man has been born, who therefore is fitly so called” [i.e., *neos*], Trench, *Syn. Sec.*lx. The “New” Covenant in Heb. 12:24 is “new” (*neos*) compared with the Mosaic, nearly fifteen hundred years before; it is “new” (*kainos*) compared with the Mosaic, which is old in character, ineffective, 8:8, 13; 9:15.

The “new” wine of Matt. 9:17; Mark 2:22; Luke 5:37-39, is *neos*, as being of recent production; the “new” wine of the kingdom, Matt. 26:29; Mark 14:25, is *kainos*, since it will be of a different character from that of this world. The rendering “new” (*neos*) is elsewhere used metaphorically in 1 Cor. 5:7, “a new lump.” See YOUNG, YOUNGER.



▼ Trench

§ lx. νέος, καινός.

## Intro

Hello Mike, and thank you...

Thank you for joining us in another episode of our current ‘Broken Bread’ series.

▼ You can find these studies in all kinds of places;

1. Biblebase Podcasts,
2. at [Biblebase.com](http://Biblebase.com),
3. in our Facebook group - FoBB,

4. as text version complete with some beautiful illustrations and occasional maps and time-charts in our 'biblebase blog' post,
5. and especially at [newliferadio.co.uk](http://newliferadio.co.uk) with Mike Coles...

This series is entitled “the Better Covenant - revisited” and that’s a reference to a book I wrote more that 10 years ago now, called “the Better Covenant.

▼ The book title is a quotation from two passages in the epistle to the Hebrews...

by so much more Jesus has become **a surety of a better covenant**. (Hebrews 7:22 NKJV)



Jesus is the guarantee/guarantor of a ‘Better Covenant’.

But now He has obtained a more excellent ministry, inasmuch as He is also **Mediator of a better covenant**, which was established on better promises. (Hebrews 8:6 NKJV)



Jesus is the Mediator of a Better Covenant

There are many covenants in the Bible but when its makes a comparison between just two covenants it has in mind...

1. the Covenant that came into existence at Sinai with Moses as its Mediator, and...
2. the Covenant that came into existence at Calvary with Jesus as its Mediator.

the word ‘better’ implies a comparison or a contrast. If I say that ‘a’ is better than ‘b’ I am asking you to make a comparison or a contrast and it implies that you have some knowledge of ‘a’ and of ‘b’. The letter to the Hebrews tells us that ‘b’ is better than ‘a’ and explains why that is so.

We’ve been giving some attention to the Old/Inferior Covenant to prepare us be ready to examine the New/Better Covenant.

Back in **Study 37, “as in Adam”**

For as in Adam all die, even so in Christ all shall be made alive.  
(1Corinthians 15:22 NKJV)

and, last time, in **Study 38**, a sobering study, entitled **“there is no hope”**

If you have not heard these two studies you might find it better to go back at least to Study 37.

## Study 39 - ...so in Christ

So... following on from the last two sessions what have we discovered?

### ▼ Types and shadows



Walking East to meet the shadows

- For **as in Adam** all die, even **so in Christ** all shall be made alive.  
(1Corinthians 15:22 NKJV)
- Nevertheless death reigned from Adam to Moses, even over those who had not sinned according to the likeness of the transgression of **Adam, who is a type of Him who was to come.** (Romans 5:14 NKJV)
- which are **a shadow of things to come, but the substance is of Christ.** (Colossians 2:17 NKJV)
- who serve the **copy and shadow of the heavenly things**, as Moses was divinely instructed when he was about to make the tabernacle. For He said, *“See that you make all things according to the pattern shown you on the mountain.”* (Hebrews 8:5 NKJV)
- For the law, **having a shadow of the good things to come, and not the very image of the things**, can never with these same sacrifices, which they offer continually year by year, make those who approach perfect. (Hebrews 10:1 NKJV)

## In Adam

Thinking through the account of the Fall in Genesis we have discovered...

Sin entered the world **through** ‘one man’

and death **through** Sin

and that 'this death' spread to all

why I choose not to use the language of transmission

Original Sin

Inherited Sin

Sin passed 'sideways' to Eve, she was 'in Adam' when he sinned, and so were we.

We saw the OT verses that seemed to point towards the universality and degree of Sin

We need to keep in mind the distinction we are making between 'sins' as acts of transgression against a known law, and 'Sin' the ruling power that 'entered' the human race through Adam's transgression.

## by One Man (x2)

Adam and Christ will now be contrasted in the following verses.

Nevertheless death reigned from Adam to Moses, even over those who had not sinned according to the likeness of the transgression of Adam, who is a type of Him who was to come. (Romans 5:14 NKJV)

Now Paul takes up the theme of Adam as a 'contrasting' type of Christ.

The following verses explain this revelation fact by referring to 2 man, or better, referring to One Man... twice, but the first man is 'of the earth, earthly but the second man from heaven.

And so it is written, "*The first man Adam became a living being.*" The last Adam *became* a life-giving spirit. (1Corinthians 15:45 NKJV)

The first man *was* of the earth, *made* of dust; the second Man *is* the Lord from heaven. (1Corinthians 15:47 NKJV)

Rom 5:12, 15–19

¶ Therefore, just as **through one man** sin entered the world, and death through sin, and thus death spread to all men, because all sinned— (Romans 5:12 NKJV)

v15. But the free gift *is* not like the offense. For if **by the one man's offense** many died, much more the grace of God and the gift by the grace of **the one Man**, Jesus Christ, abounded to many.

v16. And the gift *is* not like *that which came through the one who sinned*. For the judgment *which came from one (offense resulted)* in condemnation, but the free gift *which came from many offenses resulted* in justification.

v17. For if by **the one man's offense** death reigned through **the one**, much more those who receive abundance of grace and of the gift of righteousness will reign in life through **the One**, Jesus Christ.)

v18. ¶ Therefore, as **through one man's offense** *judgment* came to all men, resulting in condemnation, even so **through one Man's righteous act** *the free gift came* to all men, resulting in justification of life.

v19. For as by **one man's disobedience** many were made sinners, so also **by one Man's obedience** many will be made righteous. (Romans 5:15–19 NKJV)

## Extracting the elements of the contrast

the phrase 'one man' is used 12 times.

8 times - the 'one man' is **Adam**, and 4 times the 'one man' is **Christ**

## One man - in Adam

1. **through one man** sin entered the world, and death through sin and thus death spread **to all men** v12.
  2. **by the one man's offense** many died. v15
  3. And the gift *is* not like *that which came* **through the one who sinned** v16
  4. For the judgment *which came* **from one** (*offense resulted*) in condemnation v16
  5. by **the one man's offense** death reigned through **the one**, v17
  6. **through one man's offense** judgment came to all men, resulting in condemnation v18
  7. by **one man's disobedience** many were made sinners v19
- **'one' x8**

▼ Digging deeper, much deeper! 'the Greek (definite) article i.e. "the"

But, not as the offence so also [is] the free gift; for if by the offence of **the one** the many did die, much more did the grace of God, and the free gift in grace of **the one** man Jesus Christ, abound to the many; (Romans 5:15 YNG)  
for if by the offence of the one the death did reign through **the one**, much more those, who the abundance of the grace and of the free gift of the righteousness are receiving, in life shall reign through **the one** — Jesus Christ. (Romans 5:17 YNG)  
for as through the disobedience of **the one** man, the many were constituted sinners: so also through the obedience of **the one**, shall the many be constituted righteous. (Romans 5:19 YNG)

## One man - in Christ

1. **much more** the grace of God and the gift (charisma) by the grace (charis) of **the one Man**, Jesus Christ v15.
  2. **much more** those who receive abundance of grace (charis) and of the gift (dōrea) of righteousness will reign in life through **the One**, v17
  3. **through one Man's righteous act** (*the free gift came*) to all men, resulting in justification of life. v18.
  4. **by one Man's obedience** many will be made righteous. v19.
- **'one' x4**

The Greek (definite) article can often function like a relative pronoun. i.e. 'that'

In Young's Literal Translation he brings this out by putting the English definite article 'the' into the text. (It is there in the Greek but is functioning like a 'relative pronoun 'that one'.) Try putting 'that one' into the above quotation wherever you find the words 'the one'. (RB)

## In Christ or in Adam?

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In Adam, the entire human race and every individual in it are declared to be 'sinners' and under the punishment and reign of death. One man's sin resulted in condemnation coming to all men. This is revelation truth 'because we were in Adam when his transgression brought Sin into the world/cosmos

In Christ, the new race, receives the free gift of righteousness a reign in life, and justification of life. They are made/constituted 'righteous'.

If we extract the implication of being 'in Adam' and contrast them with the implications of being 'in Christ' it becomes clear that these two 'states' are mutually incompatible and mutually exclusive. It is not possible to be 'in Adam' and 'in Christ' at the same time.

But how do we get from Adam to Christ? That will be our next topic, God willing...

## What about The Law?

Before he moves on Paul, touches base with a statement about the law and its purpose.

### ▼ Galatians:

This is a point that Paul makes in Galatians... he asks 'why then the law'? (The literal translation of Paul's words. The NKJV adds two words in an attempt to make it more easily understood, but Paul's words get to the point much quicker.

¶ What (purpose) then (*does*) the law (serve)? It was added because of transgressions, till the Seed should come to whom the promise was made; (Galatians 3:19 NKJV)

or as Young's Literal Translation has it...

## ¶ Why, then, the law? (Galatians 3:19 YNG)

### ▼ Vine:

2. *prostithemi* (προστίθημι, 4369), “to put to” (*pros*, “to,” *tithēmi*, “to put”), “to add, or to place beside” (the primary meaning), in Luke 17:5 is translated “increase,” in the request “increase our faith”; in Luke 20:11-12, “he sent yet” (KJV, “again he sent”), lit., “he added and sent,” as in 19:11, “He added and spake.” In Acts 12:3, RV, “proceeded,” KJV, “proceeded further” (of repeating or continuing the action mentioned by the following verb); in Acts 13:36, “was laid unto”; in Heb. 12:19, “more ... be spoken,” (lit., “that no word should be added”). In Gal. 3:19, “What then is the law? It was “added” because of transgressions, there is no contradiction of what is said in v. 15, where the word is *epidiatasso* (see No. 4), for there the latter word conveys the idea of supplementing an agreement already made; here in v. 19 the meaning is not that something had been ‘added’ to the promise with a view to complete it, which the apostle denies, but that something had been given “in addition” to the promise, as in Rom. 5:20, “The law came in beside.”

### ▼ Romans:

**13** (For until the law sin was in the **world**, but sin is not imputed when there is no law.

Sin cannot be ‘imputed/reckoned’ where this is no law.

¶ Moreover the law entered that the offense might abound. But where sin abounded, grace abounded much more, so that as sin reigned in death, even so grace might reign through righteousness to eternal life through Jesus Christ our Lord. (Romans 5:20–21 NKJV)

### ▼ Vine: **entered G3922** *pareiserchomai*

*pareiserchomai* (παρεισέρχομαι, **3922**), lit., “to come in” (*eis*) “beside or from the side” (*para*) so as to be

present with, is used (a) in the literal sense, of the “coming” in of the Law in addition to sin, Rom. 5:20; (b) in Gal. 2:4, of false brethren, suggesting their “coming” in by stealth. See

▼ What shall we say then?

What shall we say then? Shall we continue in sin that grace may abound?

Certainly not! How shall we who died to sin live any longer in it? (Romans 6:1–2 NKJV)