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## The Supernatural Comings Of The Two Adams

By Duane V. Maxey

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"Adam... who is the figure of him that was to come" (Romans 5:14).

Paul taught in the above verse that Adam was the "tupos" -- the type -- of the coming Christ. Seasoned students of the Bible are quite familiar with the terms "the first Adam" and "the last Adam" found in 1 Cor. 15:45: "And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit." Also, many have read and drawn various truths by comparing the one with the other. Therefore, in this article, I do not present a new subject to Bible scholars. However, a new aspect of this comparative truth dawned upon me this morning that I do not recall ever seeing before, and it is this, my fresh insight into this subject, that I shall endeavor to present below.

My particular focus is this: The way in which the First Adam came is typical of the way in which the Second, or Last, Adam came. Pointing back to The First Adam, Paul said that he was a type of The Second Adam, Christ -- "Him that was to come." Just how did the First Adam come? By considering the manner in which Adam the First appeared on this earth, we can gain insight into the manner in which Adam the Second was to make His first advent on the globe.

(1) BOTH ADAMS CAME SUPERNATURALLY -- Probably most who profess to believe the Bible accept the fact that the First Adam came directly and supernaturally from God, but some highminded Biblical theologues have doubted the supernatural coming into this world of Christ, the Second Adam. They allow that God supernaturally and miraculously "formed [the First Adam] of the dust of the ground, and breathed into his nostrils the breath of life" so that Adam the First "became a living soul," but they disallow that the supernatural

"power of the Highest" so miraculously overshadowed Mary the mother of Jesus that Adam the Second, came into this world as the virgin-born "Son of God" (Luke 1:35).

I assert that if we accept the First Adam's coming to be supernatural we should also accept the Second Adam's coming into this world as directly from God, a miraculous conception and virgin-birth brought about through supernatural, not natural, means!

The First Adam came not as the son of another man, for there was none who could have been his father, but God. In a very real sense, though he was not born, Adam the First was a miraculous son of God. Why, then, should we have difficulty in accepting the fact that Christ Jesus, as Adam the Second, though born of a woman, was also The Supernatural Son of God, and virgin-born? God had no more trouble bringing Christ into the world without a human sire than He had bringing Adam the First into the world without an earthly father! Both Adams arrived supernaturally, and he who accepts that fact regarding the First should not hesitate to accept the same regarding the Second.

(2) BOTH ADAMS CAME BEARING THE IMAGE OF GOD -- Originally, Adam the First bore the untarnished image of God the Father: "God created man in his own image, in the image of God created he him" (Gen. 1:27). No sin marred the image of God in the heart or life of Adam the First before the Fall. He was an unblemished reflection of God the Father. However, after the Fall we read that "Adam.. begat a son in his own likeness, after his image.." (Gen. 5:3), and it is very apparent that the image of Fallen Adam the First as reflected in his offspring was NOT the image of God the Father. Nevertheless, when he first came upon this earth the First Adam bore the unwarped and untarnished image of his Heavenly Father.

Likewise Adam the Second, Jesus Christ, came into our world bearing the crystal-clear, pure and unblemished "image of Him that created Him" supernaturally in the womb of His mother (Col. 3:10), and happily, for the sake of a lost world, Adam the Second never marred that reflection of His Father, even unto death! Hallelujah!

His detractors did their utmost to lay evil at His doorstep, but, gloriously realizing the untarnished purity of His heart and life, He challenged them: "Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?" (John 8:46). They disbelieved His Divine Sonship; they would not accept His deity; and, they sought to sully His purity, but He never flinched, He never faltered, He never failed! One who knew Him so well that he leaned upon His breast could declare: "In him is no sin" (1 John 3:5), and so obvious was his sinlessness that even those who newly met Him could tell that He was the embodiment of all purity, as did the dying thief: "This man hath done nothing amiss" (Luke 23:41).

Jesus was ever conscious that Satan both had "nothing ON him" and "nothing IN him." Therefore, he could truthfully declare: "The prince of this world cometh, and hath nothing in me" (John 14:30). Still, beyond His own perfect innocence the Second Adam also "knew what was in man" (John 2:25). He knew that Man had inherited the warped image of Fallen Adam the First, yea, the very image of the Evil One. He knew that, apart from His

cleansing, Fallen Men who hoped for a better heart must ever groan: "I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not" (Romans 7:18).

The Second Adam had not this awful impediment. He could always "perform that which is good" and He could truthfully testify relative to His Father: "I do always those things that please Him" (John 8:29). But Jesus could not rest content with Himself alone being able to perfectly obey God. Thus, the great earthly mission of the Second Adam was "to make all grace abound toward" every Fallen Man so that they too, "always having all sufficiency in all things" could ever "abound to every good work" (2 Cor. 9:8). Thanks be unto God, in that mission also, He never flinched, never faltered, never failed! Through His sanctifying grace, those who are "not conformed to this world" but who are "transformed by the renewing of [their] mind," can now also perform and "prove what is that good, and acceptable, and perfect, will of God" (Rom. 12:2).

(3) BOTH ADAMS CAME TO BE TESTED -- When Adam the First was placed in the pristine beauty of the Garden of Eden, God intended that he live forever in an unwarped world, but He did not intend that the First Adam continue always in that bliss without being tested. His obedience and love to God the Father must be tempted and tried if that heavenly clime was to be forever his. Sadly, both to God and to Adam's posterity, he failed, and he fell. Happily, Adam the Second passed that test with flying colors! Therefore, he abundantly qualified to become our great Substitute on the Cross, and we read that God "hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (2 Cor. 5:21). It is through this unmerited means, and this alone, that men, by God's grace, may be restored to the image of God and to the bliss of an Eternal Eden.

Beyond the agony of His Cross and risen from the dark enclosure of His Tomb, the Tested and Triumphant Second Adam now sits -- alive forevermore! -- at the right hand of God the Father. He is not "an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin" (Hebrews 4:15). In all points, like the fallen sons of Adam the First, the Great Second Adam was also tempted, and in every point he passed those tests! No wonder, then, that Heaven shall resound, "Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing" (Rev. 5:12).

(4) BOTH ADAMS CAME TO HAVE A BRIDE -- We all know the story of how when "God caused a deep sleep to fall upon Adam" His Creator "took one of his ribs" and from that rib taken from the First Adam's riven side God created Eve "and brought her unto the man" (Gen. 2:21-22). This unusual story is the "tupos" -- the type -- of how Christ obtained His Bride, the Church. Adam the First was Divinely caused to "sleep" and his bride was brought forth out of that sleep and out of his side -- a marvelous type of how Jesus the Second Adam was Divinely caused to "die," and out of that substitutionary death, and out of His riven side God has created His Bride, the Church.

The creation of Eve was every bit as much a miracle as was the creation of Adam, and the creation of the Church is also as much a miracle as the virgin-birth of Christ. Those who believe in nothing more than a human-christ have nothing more than a human-church, but those who accept the Divinity of the True Christ may also know the miracle of His New Birth in their hearts, and through His cleansing blood they are enabled to become a part of His Bride -- that "glorious church, not having spot, or wrinkle, or any such thing" and who are "holy and without blemish" (Eph. 5:27), the image of God the Father being fully restored in themselves.

Adam the First was defeated through his bride, but Adam the Second lifts his Bride from defeat and deformity into the triumphant "image of Him that created" Her! (Are you saying "Hallelujah! Eternal Praise be to His Name!"). Yes, both Adams came to have a bride, and as surely as Adam the First had his beloved, "Even so then at this present time also there is a remnant [taken from Christ's riven side] according to the election of grace" (Rom. 11:5) who to Jesus are His Beloved Bride, "a friend that sticketh closer [to Him] than a brother" (Prov. 18:24), and He to them.

(5) BOTH ADAMS CAME TO HAVE DOMINION -- Of the First Adam and his offspring God said, "Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth" (Gen. 1:26). Adam One came to be Lord over the earth, and even more so Adam Two came to be Lord over both Earth and Heaven forevermore!

It is of Christ, the Great Second Adam, that the prophet Daniel wrote: "And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed" (Daniel 7:14). In 1 Cor. 15:20 we see that the Second Adam brings Life to His Bride: "For as in Adam all die, even so in Christ shall all be made alive," and in many other scriptures we learn that Christ shall also share His everlasting dominion with the Church, His Beloved Bride.

It is to the Great, Second Adam's Bride that the following prophecy shall have its eternal fulfillment: "And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem" (Micah 4:8). Earthly Israel has long coveted this prize, but it belongs to Heavenly Israel, it is owned by the spiritual "Tower of the Flock," the New Jerusalem, Christ's Bride.

When on that Eternal Day "the Holy City, New Jerusalem" is seen "coming down from God out of heaven, prepared as a bride adorned for her husband" (Rev. 21:2), it shall be to consummate Her Eternal Union with Her Bridegroom. Glorious beyond earthly description and imagination shall be that glad hour! But beyond those glistening nuptials, too bright to be seen in this world and too joyous for mortals to share, shall come to Jesus with His Church "The First Dominion" throughout Eternity -- world without end! "For if by one

man's offence death reigned by one [The First Adam]; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ [The Last Adam]." (Rom. 5:17). Can you restrain yourself from saying, HALLELUJAH!

Time hastens to its eternal end. Like an Angelic Flagman, God's Seventh Angel now stands at the end of Man's earthly race, ready to "lift up his hand to heaven," drop the final flag, stop the last tick on every clock, declare "that there shall be time no longer," and "when he shall begin to sound, the mystery of God shall be finished, as He hath declared to his servants the prophets" (Rev 10:5-7).

The Second Adam, Who first came to earth so miraculously, shall come to earth again, and with such awesome, supernatural glory and power that none shall gainsay his Divinity. As He "executes judgment upon all," beyond all dispute He will "convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him" (Jude 1:15). Awestruck, and dumbstruck, every foe of Christ shall be defeated, "every knee shall bow" and "every tongue shall confess that Jesus Christ is Lord, to the glory of God" (Rom. 14:11; Philippians 2:11)

Then shall be heard "great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and He shall reign for ever and ever" (Rev. 11:5). Whereupon, the Last Adam shall usher His Spotless Bride into the glory of New Jerusalem, "and there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever" (Rev. 22:5). What a Day! Eternally Glorious Day, THAT SHALL BE!

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**The End**