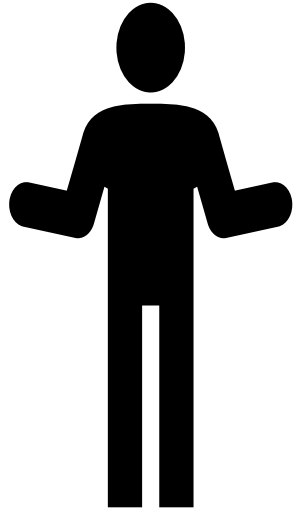


“All things are lawful for me, but not all things are profitable. All things are lawful for me, but I will not be mastered by anything.”

The First Man

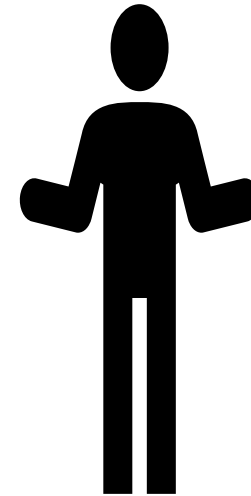
ADAM



The Second Man

The Last Adam

JESUS CHRIST



The First Man Adam

- When "the first man, Adam," sinned, he died *positionally*- -totally dead to God: spirit, soul, and body.
- Thereafter his position was manifested in his condition; he began to die experientially. And died 900 years later the inevitable outcome of his **position of death**.
- Adam, as head of the human race, took all of humanity into that position of death with him. "*In Adam all die*" (1 Cor. [15:22](#)).
- All in Adam have his life and therefore are "*by nature the children of wrath*" ([Eph. 2:3](#)).
- The Adamic life is the *source of sin* in everyone, whether unsaved or saved. "*Wherefore, as by one man sin entered into the world, and death by sin, and so death passed upon all men, for all have sinned*" ([Rom. 5:12](#)).

The question came up last week,

“You didn’t tie these 2 men to verse 12.”

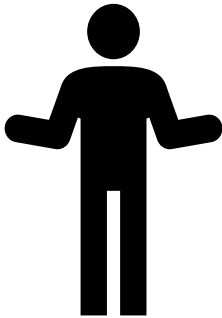
¹² All things are lawful for me (the new man) but not all things are profitable. All things are lawful for me (the new man), but I will not be mastered by anything. (As Christ would not be mastered.)

Adam would not look at *all lawful things* from a benefit to others or the mastery of himself.

- We are now in living union with the risen and ascended Lord Jesus Christ-His divine-human life has become my new life.
2 Peter 1:4
- I am now one spirit with Him. 1 Cor. 6:17
- He is my Head; I am a member of His Body. Col. 2:19

*“All things are lawful for me, but not all things are profitable.
All things are lawful for me, but I will not be mastered by anything.”*

**The First Man
ADAM**

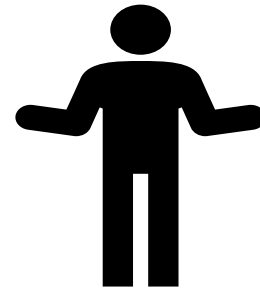


out of



into

**The Second Man
The Last Adam
JESUS CHRIST**



- I am *in* the Lord Jesus Christ *where He is* ([Col. 3:3, 4](#)).
 - And He is in my spirit, by the indwelling Holy Spirit ([Col. 1:27](#)).
 - I know that I am united to Him in newness of life ([Rom. 6:4](#); [Eph. 1:3](#)).
- I know that as such I am positionally separated from the sinful Adamic life within ([Col. 2:6-13](#)).

When anything is left to our judgment there is risk.

Mature judgment is contrasted to legalism.

Legalism will substitute rules for mature judgment.

Legalism will substitute peer pressure for individual decision.

Rules then become a standard of spirituality.

What are the elements in the mature judgment approach?

- Freedom is not the final question.
- What are the consequences are the final question.
- Am I mastered by the freedom?

McCalley

¹³ *Food is for the stomach and the stomach is for food, but God will do away with both of them. Yet **the body is not for immorality**, but for the Lord, and the Lord is for the body.*

First, the true analogy—*the stomach is for food and food is for the stomach.*

The body cannot be sustained without food.

Second, the false analogy—*the body is for immorality.*

This is a false analogy because it does not explain the purpose of the body.

*¹³ Food is for the stomach and the stomach is for food, **but God will do away with both of them.** Yet the body is not for immorality, but for the Lord, and the Lord is for the body.*

- The stomach and food are temporal. ***but God will do away with both of them***

The body is part of what the Lord saved and sanctified.

Resurrection is about the body.

The resurrection body is part of but different from the natural body.

Corinthians 15:42-44 (NASB)

42 So also is the resurrection of the dead.

It is sown a perishable body, it is raised an imperishable body;

43 it is sown in dishonor, it is raised in glory;

it is sown in weakness, it is raised in power;

44 it is sown a natural body, it is raised a spiritual body.

If there is a natural body, there is also a spiritual body.

Paul constructed his argument like this.

Proposition 1:

Part 1: Food is for the stomach [A, B], and the stomach is for food [B, A].

Part 2: God will destroy the stomach [B] and the food [A].

Proposition 2:

Part 1: The body is for the Lord [A, B] (not for sexual immorality), and the Lord is for the body [B, A].

Part 2: God has raised the Lord [B], and He will raise us [A] (by His power).

14 Now God has not only (egerio) raised the Lord but will also (exegerio) raise us up through His power.

RAISED: Greek word is egerio and the difference in the two uses of it.

We as men enter the grave different than Christ did.

- We die as a consequence of our personal sin and therefore we legitimately belong in the realm of death.
- Christ did not die as a result of His own personal sin so therefore does not deserve death.
- Christ **passed through** the realm of death and was raised out of it.
- We were deeply imbedded in death and we will be raised out of it. ***EK*** out of it or removal from its realm.

14 Now God has not only raised the Lord but will also raise us up through His power.

“The body of the believer is *for* the Lord because through Christ's resurrection God has set in motion the reality of our own resurrection.”

Philippians 3:21 (NASB)

21 who will transform the body of our humble state into conformity with the body of His glory, by the exertion of the power that He has even to subject all things to Himself.

2 Corinthians 4:14 (NASB)

14 knowing that He who raised the Lord Jesus will raise us also with Jesus and will present us with you.

14 Now God has not only raised the Lord but will also raise us up through His power.

(Romans 8:11 (NASB))

11 But since the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who dwells in you.

For if death shows man's weakness, resurrection displays God's power. The actual spiritual effect of this is immense.

1 Corinthians 6:15 (NASB)

15 Do you not know that your bodies are members of Christ?

Not our souls but our bodies are declared to be members of Christ.