

Adam – The First Covenant Man

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Study of the "Soul"

- "Soul" (Hebrew: *Nehphesh*, Strong's #H5319) is used 870 times in the OT:
 - ◆ Of animals (Gen. 1:20, 21, 30; 2:19, etc)
 - ◆ Of man [adam] (Gen. 2:7, etc)
 - ◆ Souls can die, physically (Num. 23:10)
 - ◆ Souls can be murdered (Deut. 12:23)
 - ◆ A dead corpse is a soul (Lev. 21:11)
 - ◆ Of God: "The Lord of hosts has sworn by Himself (soul – nehphesh). Jeremiah 51:14
 - ◆ Souls eat blood, but shouldn't (Lev.17:12)
 - ◆ It can be cut off, be murdered, be delivered from death, be born, live, sorrow, eat, drink water, desire, be grieved, be bound, be afflicted, loathe, lust, anguish, etc.
 - ◆ **But not once** is it said to be an invisible, immaterial part of man that has no substance and cannot die.

Study of the "Soul"

- If a "soul" was an invisible, immortal, inner part of man, would this passage make any sense?

"You have profaned me among my people for handfuls of barley and for pieces of bread, putting to death souls who should not die and keeping alive souls who should not live, by your lying to my people, who listen to lies."

Ezekiel 13:19 ESV

Study of the "Soul"

- **"Soul" (Greek: *psuche*, Strong's #G5590) is used 106 times in the NT:**
 - ◆ Of a child's life (Matt 2:20)
 - ◆ Can be killed in Gehenna (Matt 10:28)
 - ◆ Of a person's life, which can be "found" (Matt 10:39)
 - ◆ Of Christ's life, which he gave (Mark 10:45, etc)
 - ◆ Paul thought his soul was of no account (Acts 20:24)
 - ◆ We should lay down our souls for the brethren as Christ laid down his (1 John 3:16)
 - ◆ Souls are subject to the governing authorities (Rom. 13:1)
 - ◆ It can be saved by the gospel (James 1:21)

Study of the "Soul"

- If a soul is an invisible, immortal part of man, would this passage make any sense?

*"And I will say to my soul, Soul, you have ample goods laid up for many years; **relax, eat, drink, be merry.**' (20) But God said to him, 'Fool! This night your soul is required of you, and the things you have prepared, whose will they be?' (21) So is the one who lays up treasure for himself and is not rich toward God." (22) And he said to his disciples, "Therefore I tell you, do not be anxious about your life [soul – psuche], what you will **eat**, nor about your body, what you will **put on.**"*

Luke 12:19-22 ESV

Study of the "Soul"

- **Conclusion about "soul": It is not immortal.**
 - ◆ Only God has immortality (1 Tim. 1:17; 6:16)
 - ◆ Christ brought immortality to man through the gospel of his death (2 Tim 1:10)
 - ◆ Paul said immortality was sought by the Romans; to be given at the day of wrath and judgment (Rom. 2:5-8)
 - ◆ At the resurrection, the mortal put on immortality (1 Cor 15:53-54)
 - ◆ Notice this doesn't say "the soul" puts on immortality, but that the "mortal" puts on immortality!
- **Since the resurrection is past and Christ came at the end of the age, immortality is a reality for all Christians.**
 - ◆ Mark 10:29-30 – eternal life in the age to come (the Christian age, post-A.D. 70, Matt. 24:3)

Study of the "Soul"

- The concept of man having a soul which is invisible, immaterial and immortal, rather than being a soul, came from Plato and paganism.

"Plato established the basic Western tradition on this topic by defining the soul as the spiritual part of the human that survived death."

(Catholic Encyclopedia, 1991, as quoted by William West, "If the Soul or Spirit is Immortal, There Can Be No Resurrection of the Dead," pg 86)

Study of the "Soul"

J.A. Beeth, "Immortality of the Soul," pgs 53-54:

*"The phrase, the soul immortal, so frequent and conspicuous in the writings of **Plato**, we have not found in pre-Christian literature outside the influence of Greek philosophy; **nor have we found it in Christian literature until the later part of the second century.** We have noticed that all the earliest Christian writers who use this phrase were familiar with the teaching of Plato; that one of these, Tertullian, expressly refers both the phrase and doctrine to him; and that the early Christian writers **never support this doctrine by appeals to the Bible**, but only by arguments similar to those of Plato... We have failed to find any trace of this doctrine in the Bible... it is altogether alien, both in phrase and thought, to the teaching of Christ and His apostles."*

Study of the "Soul"

William West, "If the Soul or Spirit is Immortal," pg 85-86:

*"The Egyptians might have been the first to believe in the dual nature of man...but it was the Greeks [Pythagoras, Socrates, Plato] who adopted this Egyptian belief...and developed the philosophy of the immortal soul as it is believed today. Many "church fathers" were schooled in and believed in this Greek philosophy, and was only partly converted. **They brought their Greek philosophy into the church...**Unconditional immortality is the foundation of the doctrine of Hell. If a man had an unseen immortal part that could not die, there had to be a place to put the "souls" which were evil. The "souls" of the saved had to be put somewhere, therefore, the Catholic doctrine of man going to Heaven or Hell at death...came into being."*

Study of the "Soul"

William West, "If the Soul or Spirit is Immortal," pg 80:

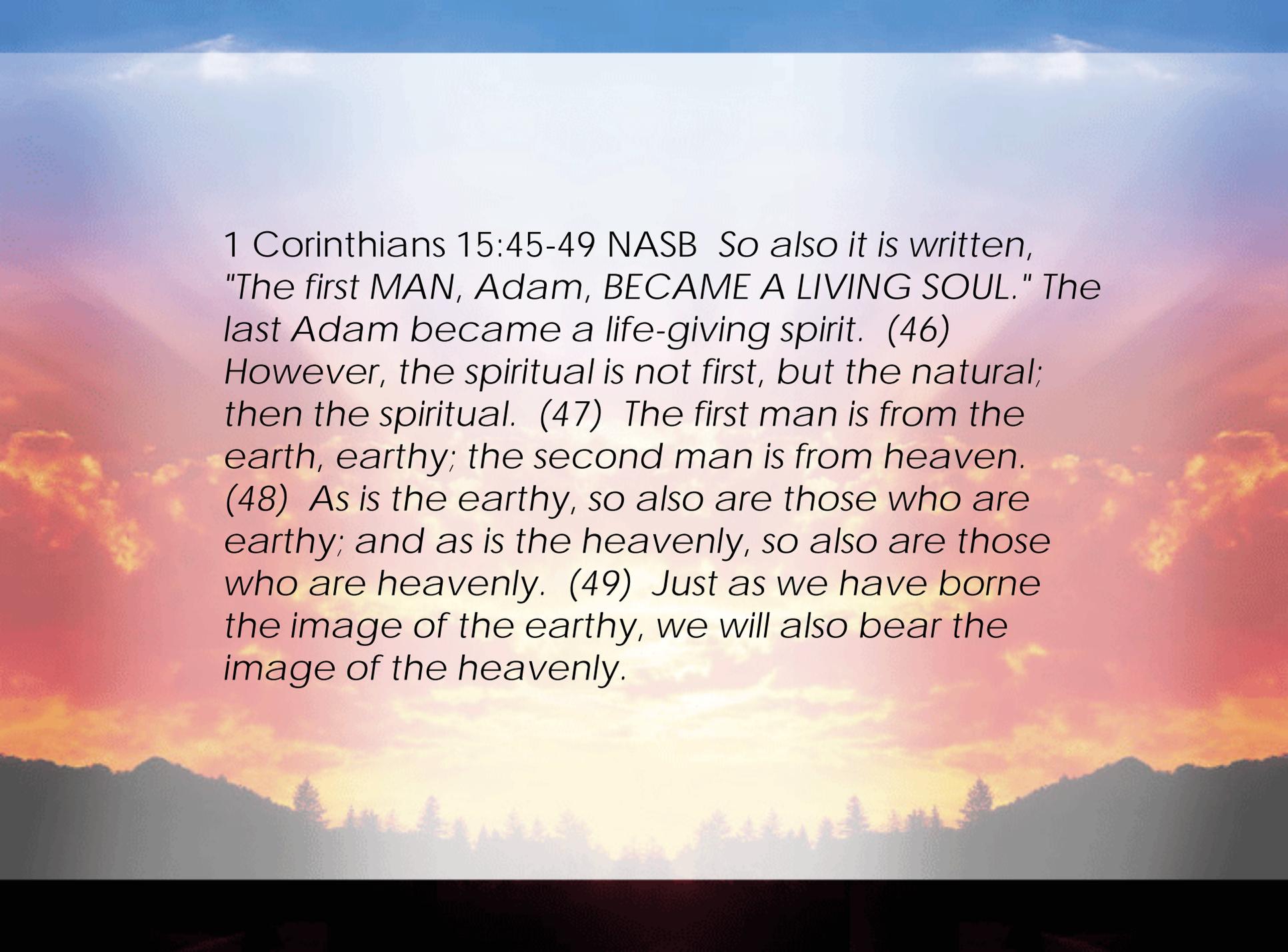
*"Greek philosophy of an immortal soul... **did not become commonly accepted until after Tertullian in the third century.** It was fought bitterly by Tyndale and many others as being part of the false Catholic doctrine. It was eventually accepted by most Protestant Churches, but only after a long fight. Most today know little or nothing of all this, and think the doctrine of an immortal soul was held by almost all, even back in the Old Testament."*

Study of the "Soul"

- **The OT teaching of what becomes of man after he dies** (adapted from Samuel G. Dawson's, "Essays on Eschatology: An Introductory Overview of the Study of Last Things," pg. 299):
 - ◆ Has no wisdom – Ecclesiastes 9:10
 - ◆ Has no knowledge – Eccl. 9:5
 - ◆ Has no thoughts – Psalms 146:4
 - ◆ Has no memory – Psalms 6:5
 - ◆ Has no thanksgiving – Psalms 6:5
 - ◆ Is no more – Psalms 34:16
 - ◆ Is destroyed – Psalms 37:20, 35-38

Study of the "Soul"

- **So, what is a "soul?"**
 - ◆ The best I can determine, it is very generally a living being of some sort which is capable of dying or being destroyed. Animals are biblically called "souls," as well as men.
 - ◆ However, there is definitely a biblical elevation of man over animals. Animals do not have faith, or a conscience, nor are called into a covenant, and are not given immortality upon faith in Christ.
- **Let's go a level deeper**
 - ◆ 1 Corinthians 15:45-49



1 Corinthians 15:45-49 NASB *So also it is written, "The first MAN, Adam, BECAME A LIVING SOUL." The last Adam became a life-giving spirit. (46) However, the spiritual is not first, but the natural; then the spiritual. (47) The first man is from the earth, earthy; the second man is from heaven. (48) As is the earthy, so also are those who are earthy; and as is the heavenly, so also are those who are heavenly. (49) Just as we have borne the image of the earthy, we will also bear the image of the heavenly.*

Adam became a “living soul”

- Notice Paul said Adam became a living “psuche.”
- He compares the soul (psuche) and the natural (psuchikon), to the life-giving spirit (pneuma) and the spiritual (pneumatikon).
- Does this help us understand “soul” better, connecting it to “natural”?
 - ◆ Remember that “natural” relates to man who cannot discern God (1 Cor 2:14),
 - ◆ But even more specifically, might “psuche” and “psuchikon” point to man’s **mortality?!**

Adam became a “living soul”

- Notice this: Paul uses Genesis 2:7 (“made a living soul”) in 1 Cor. 15:45 to talk about Adam’s state from which “they” were to be resurrected.
- However, Gen. 2:7 speaks of Adam ***before he fell; before he broke God’s commandment.***
 - ◆ *This was the state that they were resurrected from!*
- Do you know what this means?
 - ◆ It means that the natural, mortal state existed before Adam fell, even before law was given.
 - ◆ It means Adam, as a living soul, was capable of dying or seeing corruption before he was even placed in the garden. He never was “immortal.”
 - ◆ It means that resurrection is about fixing a problem that precedes even the sin of Adam.

Adam became a “living soul”

- We can't understand the garden apart from Paul. Paul said in Ephesians 5 that Genesis 2 was a mystery. Let's let Paul speak to us on what it means.

Adam's "nakedness"

- Adam's "nakedness" represented his status before the fall, that is, being a mortal man having sin, but because there was no law/commandment, it wasn't imputed to him (Rom. 5:13).
 - ◆ He had no knowledge of sin (Romans 7:9-11).
 - ◆ Adam was brought into fellowship with God in the garden, into a covenant dictated by God.
 - ◆ The breaking of law in the garden showed Adam his already existing mortality through his guilty conscience (sought to cover himself).
 - ◆ The purpose of law is to magnify already existing sin within him by nature, and the already existing mortal state. Violation of law (given through covenant) brings separation and condemnation to one who was in covenant but already mortal.

What death did Adam die?

- Romans 5:12-14 ESV *Therefore, just as [the] sin came into the world through one man, and [the] death through [the] sin, and so [the] 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 [the] death reigned from Adam to Moses, even over those whose sinning was not like the transgression of Adam, who ~~was~~ [is] a type of the one who ~~was to come~~ [is about to be].*
- Could vs. 13 be looking backwards, not forwards?
- What happens when sin is not counted/reckoned?

What death did Adam die?

- Romans 7:8b-9 YLT --*for apart from **law** sin is dead. (9) And I was alive apart from **law** once, and the command having come, the sin revived, and I died;*
 - How did “the sin” and “the death” pass on to “all men” from Adam to Moses if “sin” was not being reckoned to those not under “the law”?
 - Some would say it was passed on biologically. This cannot be. Paul said he “was alive apart from law.”
 - Was he at one point not under law?
 - Law brings sin, sin brings death. So there’s a problem here if the “death” is passed to all *biological* men even if they are not under law or covenant.

What death did Adam die?

- It appears to me that “the sin” and “the death” of Adam resulted from being in a covenant and violating a command, which then resulted in fellowship death or separation from God.
- Hosea 6:7 ESV *But like Adam they transgressed the covenant; there they dealt faithlessly with me.*
- Hosea 8:1 ESV *Set the trumpet to your lips! One like a vulture is over the house of the LORD, because they have transgressed my covenant and rebelled against my law.*
- Hosea 13:1-2a ESV *When Ephraim spoke, there was trembling; he was exalted in Israel, but he incurred guilt through Baal and died. (2) And now they sin more and more, and make for themselves metal images...*

What death did Adam die?

- Adam was, outside the garden, a mortal man, put there in a “covenant” or relationship with God, given a commandment, which was to bring life (think Tree of Life)... then he broke the commandment and “died” that day (we say, “spiritually,” but is that accurate? Wouldn’t “covenant death” or “fellowship death” be better?).
- See Ecclesiastes 3:16-22 (ESV)
- All those after Adam, who were under law or a covenant with God, labored under the curse and were in “the death”, because they, as believers in YHWH, sinned also.

What death did Adam die?

- Romans 7:9-11 ESV *I was once alive apart from ~~the~~ law, but when the commandment came, [the] sin came alive and I died. (10) **The very commandment that promised life proved to be death to me.** (11) For [the] sin, seizing an opportunity through the commandment, deceived me and through it killed me. (Was Paul physically dead? Was he ever “apart from law”???)*
- I believe Paul is essentially talking about Adam. Adam was alive before “law”, was given one commandment that promised “life” (the tree), he was “deceived”, he broke the commandment, and died right then. (Unlike Paul, Adam was not born into a covenant.)
- Interestingly, Paul says “*For if a law had been given which was able to impart life, then righteousness would indeed have been based on law.*” Galatians 3:21b

What was Christ's role in all of this?

- This is important in understanding the death of Christ, since Christ is the “last Adam”
- 1 Corinthians 15:22 ESV *For as in Adam **all** die, so also in Christ shall **all** be made alive.*
- Romans 5:18 YLT *So, then, as through one offence **to all men** it is to condemnation [of what exactly? – jk], so also through one declaration of 'Righteous' it is **to all men** to justification of life;*
- 1 Corinthians 15:45 ASV *So also it is written, The first [“covenant”] man Adam became a living soul. The last Adam became a life-giving spirit.*
- Christ underwent a death to law (Rom. 8:1-4) and to sin (Rom. 6:10), to redeem covenant man (Gal 4:4-5). But not just “covenant man”... the resurrection went back to man before being under law, remember?

What death did both Jew and Gentile undergo through baptism in Christ?

- For those dying and rising with Christ during the millennium (“first resurrection”), their transition from flesh to Spirit was the transition from their old mode of existence to a new mode of existence in Christ Jesus.
- For the living Jew, this was a death to Law, to the corporate “body of the sin,” the “all in Adam.” (Rom. 5-8).
- For the old covenant dead ones (going all the way back to Adam), they too were being raised from a law/sin-based death in Adam (1 Cor. 15). They were totally dead!
- For the living Gentile, this was death to the Gentile man of darkness and immorality, who was outside the covenant and promises of God (Eph. 2:11-12; 4:17-24). They were not in Adam.

Summarizing...

- The death of Adam was violation of the covenant or the command (i.e., law).
- Adam was made outside the garden, put there in a “covenant” or relationship with God, given a commandment, which was to bring life... then he broke the commandment and died that day (fellowship/covenant).
- All those after Adam, who were under law or a covenant with God, labored under the curse and were in “the death”, because they, as believers in YHWH, sinned also.
- Only the faithful followers of God, in “covenant” from Adam to Christ, were “in Adam”, and that the Gentiles were not in that body or in that death (because remember, there is no “immortal soul” of humans).

Covenant Man Summary

Adam, before placed in Garden (no law)	Adam/covenant man, after the Fall (under law)	Gentile/non-covenant man, in all ages (both under & not under law)	Covenant Man, after Resurrection (under grace)
Innocent (no knowledge of law)	Guilty (knowledge of law)	Innocent and guilty (varying know. of law)	Not declared guilty (though know. of law)
Not righteous (yet sin is within him)	Not righteous (sinned)	Not righteous (sin is within all)	Righteous (though he sins)
Not condemned	Condemned	Both condemned and not condemned	Not condemned
Naked	Clothed himself (works)	Various clothing (works)	Clothed in Christ
Mortal	Mortality magnified	Mortal	Immortal
Earthy	Earthy magnified	Sea	Heavenly
Living soul (psuche)	Natural (psuchikon) magnified	Natural	Spiritual

Summarizing...

- So we see that the “all in Adam” were “in” a covenantal death because of law.
- In the last days, old covenant men (which **has** to go back to Adam) were dying to the old covenant mode of existence under law (magnified by “The Law”), and were entering into the new covenant mode of existence of grace, righteousness and life.
- Gentiles weren’t dying to the old covenant mode of existence (they were dying to the Gentile man – Eph. 2:11ff; Col. 3:1ff). But they were told not to put themselves under that way of life, under law/the flesh.

Summarizing...

- Today, for us living in the “age to come,” we are in Christ, not Adam.
- In fact, no one since AD70 has been in Adam in any way, shape or form. That covenant body died in the resurrection as the outer husk of a seed discarded and no longer needed.
- What exists is the same Gentile darkness that Adam was pulled from when God entered into a covenant with him.
- Covenant men today preach the gospel to the nations so that they might be clean and have eternal life – something no human has until they wash their robes in Christ (Rev. 21:22-27; 22:1-2, 14-15, 17)

Summarizing...

- Possibly the most important practical point for us is that we are not under law, but under grace. We are in a new and better garden than Adam – one that depends not on our obedience to law, but on faith in Christ who fulfilled the Law on our behalf.
- If we were under law, then it depends on us to obey that law perfectly, which again is a clothing of works and not God's clothing of Christ's righteousness.
- This is the new heavens and new earth where righteousness dwells.