

Becoming Super Man II

Romans 5:12-21

Romans (no. 13 in the series)

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Peter Hiett

Video and audio versions available online:

<https://relentless-love.org/sermons/becoming-superman-ii/>

Transcript document prepared by: Brett Eades (brett@thesanctuarydowntown.org)

This document was prepared by Brett Eades using Peter's notes and the video version of this sermon. If you encounter any significant discrepancies or errors in this document, please let Brett know. Thank you!

Prayer

So, Lord God, thank you for taking us on this journey. I pray that you would take us on a journey now and that you would cause us, Lord God, to preach your word, through the power of your Spirit. In Jesus's name, Amen.

Message

60 years, 3 months, and 27 days ago, one billion—one billion—stood poised and ready, on Red Alert, in the epididymis. At just the right moment, “all systems go,” they surged forth into the vas deferens, up the ductus deferens, past the seminal vesicles, and into the urethra, from whence they were thrust into the fray of the vaginal cavity. A furious battle ensued—a race for survival. Hundreds of millions were lost and would soon die. However, a few (the proud, the strong)—a few million—made it to the cervix.

Although countless billions, neigh trillions, had been turned back at this point, on this particular day, at this particular moment, the mucosal barrier had reached the perfect level of viscosity and permeability—the gate was open. Hundreds of thousands perished racing to their death in the wrong fallopian tube. And of those that chose correctly, countless thousands still perished in the endless folds of the fallopian structure. But a few—out of one billion—a select few made it to the vicinity of the fertile and ripened ovum. And out of those select few, only one reached that final goal.

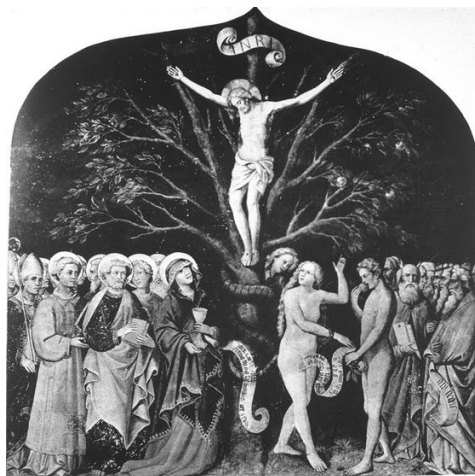
I am that one. I am the sperm that made it. When people say, “Peter, you're not so special; you're not so super.” I can say “Wrong! Out of countless billions I am the sperm that made it!” That's what I learned at South Elementary School in Littleton Colorado in 1969—I'm the sperm that made it and life is the survival of the fittest. Sadly, I soon realized there were still 5 billion other people in the world, and apparently life was still the survival of the fittest, and so to be super you had to make someone else, preferably 5 billion, feel not so super.

At recess my friends Duncan and Matt, like to play Batman and Robin. And the other boys liked to beat them up; I think it made them feel super. I remember standing on the edge of the crowd, not knowing what to do. It was tempting to join that crowd, and I was terrified to join Matt and Duncan weeping in the dirt—What does it mean to be super?

“I preach to you the Superman,” wrote Friedrich Nietzsche. “What is good? All that heightens in man the feeling of power, the desire for power, power itself. What is bad? All that comes from weakness... What is more harmful than any vice? Pity for the condition of the ineffectives and weak - Christianity.”

Adolph Hitler was, perhaps, Nietzsche’s most ardent disciple. But it wasn’t just Hitler, that thought this way, it was all the kids at South Elementary. Most people seem to think it’s the American dream. I’ve discovered it’s the reason that most Americans go to church. I think it’s what Paul refers to as “the flesh.” It’s the desire to exalt yourself by humiliating others. It’s the desire to compete. We all want to be super, and we know that we’re not so super. We all want to be “right,” to use Paul’s lingo but we know that we’re wrong.

Last week we started talking about the Super man, the Eschatos man, Jesus.



"The Fall and Redemption of Man" by Giovanni da Modena

We talked about the fact that if you try to make yourself into the Superman, by taking the knowledge of the Superman, you end up crucifying the Superman and everything dies. But if you surrender to the Superman, and believe the Word of God, that is the Superman, what was dead begins to live, for the Word of God is a seed—an imperishable seed, the promised seed, in Greek a *sperma*.

Video clip: *Little Superheros – Spiderman and Superman Outdoor Adventure*
New Sky Kids (2015, April 3, YouTube, <https://www.youtube.com/watch?v=uNFse0z5al0>)

Two five-year-old boys run around the yard dressed in Superman and Spiderman outfits, playing superheroes.

Last week we noted that those two boys didn't dress up and run around the yard because someone said, "You should really try to be more like Superman." That's not how you become superman, but how you become an old man—a tired old man, Old Adam. We conjectured that they dressed like Superman and Spiderman because they saw a show about those superheroes and fell in love with those superheroes. And they didn't just see the show in a theater, they saw it in the eyes of someone that loved them and said, "Hey buddy, I think your super. That's my judgment."

And did you notice? Superman wasn't intimidated by Spiderman or Spiderman by Superman—they could both be super in their own way. They weren't trying to be Super men for fear that they weren't superman. They were celebrating Superman and the fact that someone thought they were super—it was their birthright. And that's how you become superman, you receive the promise, like a seed, for it is a seed. It is "Christ in you, the hope of Glory," to use Paul's words from Colossians 1:27. You can't make yourself Jesus; But Jesus can make you himself. And when you see that he has—by literally giving you his life—everything will be super, and you will rejoice without ceasing. That's where we left of last time: Romans 5:11. Next verse, Romans 5:12

Romans 5:12-14:

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~~ [is] a type of the one ~~who was to come~~ [literally "being about to be"].

"The One being about to be" is the *eschatos* Man, the uttermost man, the Superman. That's what Paul calls him in 1 Corinthians 15:45 when he writes: "The first man Adam became a living soul; the last (*eschatos*) Adam became a life-giving spirit" Now in my experience, very few people actually believe what we just read. And that's largely because we modern people don't have mental categories for what we just read. So let me remind you of a couple of things:

1. "Adam" is collective singular noun in Hebrew, which appears something like 552 times in the Old Testament, which is usually translated "man." It only appears as an obviously proper name, 6 times in the Old Testament and none of those times are in the first three chapters of Genesis. 140 times it appears with the definite article emphasizing the fact that "man" is "the man;" humanity is one single man that includes woman. In the view of the Old Testament, all people are really one man: Adam. So, if Adam is a type of "the one being about to be," then you, me and us are a type of "the one being about to be."
2. Because we are Adam and because Paul doesn't buy the modern idea that chronological time is absolute, he doesn't think the garden story is only about two naked people in the distant past. He thinks it's about me and you and Jesus, the *Eschatos* Adam, who is the beginning and end of all space and time, including your space and time.

Paul is an Old Testament Scholar, and the Old Testament talks about little children as not yet having “the knowledge of Good and evil.” That’s because little children haven’t gotten to that part of the story quite yet. In the Old Testament, people don’t inherit guilt,ⁱ but they do inherit the propensity to transgress the law, for we are all born without the knowledge of Good and evil. We haven’t yet taken it from the tree.ⁱⁱ That’s why no one blames babies. Babies haven’t yet taken knowledge for the tree. And they don’t yet recognize our Helper, our “ezer,” God.

God is Good—he is the Good—but without knowledge of the Good, how could you have faith in the Good, who is God? God is Love, but without faith in Love, how could you be anything but alone. Even before the fall, God says “it’s not good that the Adam is alone.” Adam is alone in the presence of Love, for Adam doesn’t have faith in Love, who is God, his helper.

Sin is the absence of faith, so sin was in Adam and in the World, before Adam ever encountered the tree of the knowledge of Good and evil. In the same way, every baby has sin, but we don’t call it sin, until we begin to give them some laws—that is the knowledge of good and evil. But we hope that one day those babies won’t need those laws for they will grow to have faith in Love. And like we said last time, faith in Love is what makes the Superman Super. God is Love and Love can raise the dead. God is the author of the story. Faith in Love is Superman’s Superpower.

So anyway, very few, if any, actually believe what I just read or what I’m about to read. But if we did, I think we’d have a reformation, and all sorts of dark things would suddenly become wonderfully bright and radiate light. And all of us, would put on leotards and a red cape and start running around the yard like those two five-year-old boys in the video.

Romans 5:12-17:

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 [violation of a law] of Adam, who ~~was~~ [is] a type of the one ~~who was to come~~ [“being about to be”]. ¹⁵ But the free gift is not like the trespass [*paraptoma*-fall]. For if many died through one man’s trespass [many is all], much more have the grace of God and the free gift by the grace of that one man Jesus Christ abounded for many [many is all]. 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 [receiving] the abundance of grace and the free gift of righteousness reign in life through the one man Jesus Christ.

“Much more” writes Paul. The power of the free gift is “much more” than the power of the trespass. So, who are those receiving the free gift? Paul wants to be clear. Next verse:

Romans 5:18:

Therefore, as one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men [Is that clear?ⁱⁱⁱ]

Literally translated that would be the “Justification of life for all men” So according to Paul, in Romans, we’re justified—made right—by:

- “Grace as a gift” (3:24)
- “The Faith of Jesus” (3:26)
- “The Resurrection of Jesus” (4:25)
- “The blood of Jesus,” (5:9)
- And now, “life” (5:18)—and we all know “Jesus is the Life.”

Do you get the idea that Jesus does all the heavy lifting? He’s Super.

Romans 5:18-21:

Therefore, as one trespass led to condemnation for all men, so one act of righteousness leads to justification [of] life for all men ¹⁹ **For as by the one man’s disobedience the many were made** [constituted, appointed,] **sinner**s, **so by the one man’s obedience the many will be made** [constituted, appointed] **righteous**. ²⁰ **Now the law came in** [*pareiserchomai*: to come in through deception, to sneak in] **to increase the trespass** [*pepto*, the fall], **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**.

This is not some obscure Scripture, tucked away somewhere in the Old Testament; this is the crux of Paul’s Systematic Theology in Romans. Twenty years ago, I lost my ability to explain it away and have become rather horrified that anyone, particularly the church, would want to. We’ll only skim the surface this morning, but I hope you hold these ideas deep in your heart like a seed—an imperishable seed, the logic of God.

In verse 14, Paul wrote “Adam is a type of the one being about to be. “But not just any old “type,” as we use the word in English. *Tupos* is the Greek noun that we translate as “type,” and it comes from a Greek word that means to strike and so it’s sometimes translated imprint. This is a *tupos*. I’m going to make one for you right now. To do it, I’ll need to use our Superman figurine from last week.

[Holding up the Superman action figurine to represent Chris] This is the *Eschatos* Man, the Superman, the one being about to be, this is the judgment of God, this is the Eternal Word of God through whom God creates everything that’s anything.

[Holding up a block of molding clay] And this is molding clay from hobby lobby. You might remember that in Genesis 2, Adam is made when God breathes his breath into some clay.

Well, if I take the Superman and I press him into the clay, this pattern in the clay is called a *tupos*. So, this is Adam; this is humanity; this is you and me and us. And this [Superman figurine] is Jesus, the one who is coming, the one who is being about to be, the one who will fill all things. This [the imprinted clay] is the Old Adam and this [the Superman figurine] is the Last Adam, the *Eschatos* Man.

Do you see what this means? I just wrote down some ideas...

1. It means that Jesus is the beginning and end of you; the beginning and end are the same thing. If you haven't arrived at Jesus, you haven't come to your end.

2. It means that we are being created and we're conscious; we're observing our own creation. We tend to think we were created, it was finished, we messed it all up... and now this mess needs to get fixed. But this means, we are being created and we're not finished until He is in us and we are eternal in him; eternal. And so, actually, everything is going according to plan and must go according to plan, for Superman is eternal.

3. It means that you and me and us, as we currently experience ourselves, are like the presence of an absence of the "one being about to be." And who is he? He is the manifest presence of God, He is the Judgment of God, the logic of God, He is the Good, He is the Light, he is the Way, the Truth, and the Life. Do you ever long for Life, and Truth and Direction... for enlightenment and goodness? Do you long for sanity? Do you long for everything to be right?

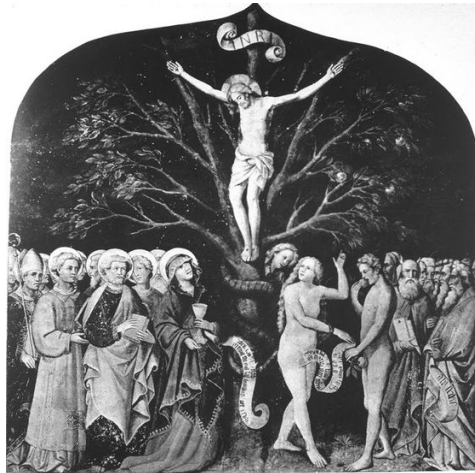
4. Well, this means that every bit of longing in you, corresponds directly to a fulfillment, that is Him. In fact, you can only ask "what's wrong?" (This is a nightmare for atheists, but it's true). You can only ask "what's wrong?" because you are a creation of what's right, which is who is right, who is your righteousness.^{iv}

5. This means that the reason for wrong, is to create a desire for what's right, leading to the revelation of the right, which makes you right—which actually makes you him, the Superman. In his book *Christ and Adam*, which is entirely about the verses we just read, Karl Barth writes:

"... the guilt and punishment we incur in Adam have no independent reality of their own but are only the dark shadows of the grace and life we have in Christ... We have come to Christ as believers and Christians, because we had already come from Christ, so that there was nothing else for us to do but believe in Him....What is Christian is secretly but fundamentally identical with what is universally human. Nothing in true human nature can ever be alien or irrelevant to the Christian; nothing in true human nature can ever attack or surpass or annul the objective reality of the Christian's union with Christ....So it is Christ that reveals the true nature of man. Man's nature in Adam is not, as is usually assumed, his true and original nature; it is only truly human at all in so far as it reflects and corresponds to essential human nature as it is found in Christ."^v – the one being about to be.

And consider this: "The one being about to be," is eternal. However, his imprint in the dust of space and time is not eternal, but temporal, which implies that:

6. Who it is that you think you are, is who it is that you are not—a temporal illusion, a false self, or the old Adam in the words of Paul. Now I doubt I can explain how all of this comes to be, but it appears that we were each created, as something not fully created, like a child. We are each like piece of clay, that contains an empty space, which is a lack of faith in God. On the 6th day of creation, Adam was with his Helper, but couldn't find his Helper, whom we discover to be God; He was alone in the presence of Love. So, God said "it is not Good that the Adam should be alone." Not Good is evil, and a lack of faith in Love is sin. So, Adam was not entirely good, and sin was already in Adam in the world, when God placed the tree in the middle of the garden.



"The Fall and Redemption of Man" by Giovanni da Modena

In Romans 5:20 Paul writes "The law came in (or was snuck in) to increase the trespass." Law is a particular type of knowledge of Good and evil; it's knowledge about the good, it's a description of the good, but it's not the Good. (I can know about my wife; I can have a description of my wife, but that's very different than knowing my wife and being known by my wife.) There are different ways of "knowing."

"The law came in to increase the trespass," writes Paul. So why did God put that tree in the middle of the garden and then allow the snake to tempt Eve and that first Adam to take its fruit? And why did God write that knowledge in stone and give it to Moses on Mt. Saini? Answer: "To increase the trespass," according to Paul. In the next chapter Paul is going to start talking about "the old self," literally the old man, the old Adam, the body of sin and death, the flesh. Paul seems to think God put the tree in the garden, and led Adam into temptation, so that the *tupos* would grow (increase). "The law came in to increase the trespass." Satan tempted; but God is always using Satan—no wonder satan is always pissed. But why would God do that? And how exactly did the law come in and does come in or "get snuck in?"

Well, think about the *tupos* for a minute. What is it? (Look at it):

- It's the knowledge of Superman, that is actually an absence of Superman
- It's knowledge of the Good, that is an absence of the Good.
- It's knowledge of the Life, that is an absence of Life.
- It's knowledge of Love, that is actually an absence of Love.

And what is the law? Isn't it knowledge of Goodness, life, and love, that is not goodness, life and love? It's like the memory of goodness, life and love, that is now dead. Remember the serpent's temptation in the garden? "Take knowledge of God; make yourself in the image of God." And in this way, we crucify God. Every transgression is a decision to make myself God. And every transgression creates an absence of God that is also a knowledge of God that is, an experience as guilt. With sin, I construct the old man—who longs for and yet is terrified of the new man—the eschatos man.

Do you remember what Jesus said to "the Jews" in John 8, "You are of your father the devil. He is the father of lies." You see, he is not the father of real people, only false people and yet even false people can only be made by abusing that which is true. Satan does it by sowing a seed in your empty self, that isn't a seed but a lie—the lie that you can take knowledge of the Good and make yourself Good. In other words, that you can be self-righteous, that you can create yourself, save yourself and justify yourself, that you can make yourself God—who is the Good. But you can't make yourself good, you can only make yourself evil, and you have made yourself evil. Satan sowed a doubt, you made it a want, and we all crucified the Christ. And yet, Paul is arguing that this is all according to plan, God's plan.

Romans 5:20: "Now the law came in to increase the trespass, but where sin increased, grace abounded all the more." It seems that God wants Grace to abound, maybe so that you would abound?

Sin is our own bad judgement and how the old man is formed: A seed of doubt, that becomes a want, that crucifies the Life. But Grace is God's good judgement and how the new man is formed: Grace is a promise implanted like a seed, that becomes a hope, that is filled with the life of Love. and God is Love.^{vi} He is free love; he is Grace. And "where sin increased grace abounded all the more." Perhaps sin increased in you, that Grace would abound in you—the quirky weird vessel that is you. That means:

7. God is glorified in you, even as, the new you—the particular you, the quirky weird vessel that is the new you.

Like C.S Lewis writes: Be sure that the ins and outs of your individuality are no mystery to Him; and one day they will no longer be a mystery to you. The mould in which a key is made would be a strange thing, if you had never seen a lock. Your soul has a curious shape because it is a hollow made to fit a particular swelling in the infinite contours of the divine substance...^{vii} This means:

8. "All things work together for good to them that love God." and, in the words of St. Augustine, "even their sins." That means:

9. No regrets. Even your bad judgment is part of God's good judgment. So, sorrow turns into laughter. Mourning turns into Dancing. And sin turns into the Glory of Grace. And Rabbi Saul of Tarsus turns into St. Paul the Apostle of Grace—free Grace. And:

10. It was all predestined; double predestined in fact. You were predestined for wrath, because you are predestined to glory.^{viii}

11. Your old man, the *tupos*, is a Vessel of Wrath that is transformed into a Vessel of Mercy. When the ‘One being about to be,’ comes to you like he came to Paul on the road to Damascus. Now, pay attention! [Peter holds the *tupos* in one hand and Superman in the other.] You, the old man, is dead. And the new man is life. [Peter puts the Superman figurine in the *tupos*—in its imprint in the clay.]

12. Salvation is the death of death which is the presence of the life. And God’s judgment of you. The moment of your annihilation is the moment of your consummation and creation.

13. Salvation is the revelation that you are the Creation of Love. You are your own desecration, but you are not your own creation. You are the creation of Love and so is your neighbor. Like I mentioned at the start, Scripture seems to view all of us as one Adam: the first Adam, who gets filled with the Eschatos Adam. One Adam. And that means that our *tupos* must look something like this: [holds up the *tupos*]. And maybe your *tupos* must look something like this (an imprint of Superman’s hand). [Peter imprints Superman’s hand in a little bit of clay] And my particular *tupos* might look something like this: (an imprint of Superman’s left foot). [Peter imprints Superman’s left foot in another little bit of clay.]

Now listen. If I (the imprint of the foot) thought that I had to make myself this (the Superman), how would I relate to you? Wouldn’t I be threatened by you? Wouldn’t I try to conquer you or use you? Maybe I’d try to consume you and assimilate you into myself, or even eliminate you. I would compete with you and make you my slave or my enemy, in an effort to make myself the Superman. I would try to be the sperm that made it, never able to make it and always alone and that’s not life; that’s death. If I thought that I (the imprint of a foot) had to make myself this (the Superman) everyone would become my enemy and I would be forever alone and dead. But if I thought that this (the Superman) was making me (the imprint of a foot) himself, then every other person might be a gift and I would never be alone, and I might even begin to live. Life is not a competition; Life is a communion (a cooperation).^{ix} And Jesus is the life.

A few messages ago, in Romans three, we talked about Penal Substitutionary Atonement Theory, developed during the reformation. It’s the idea that Jesus was punished in our place. But I prefer The Recapitulation Theory of the Atonement because it’s Biblical. It was articulated by Irenaeus in the 2nd century.^x It’s the idea that Jesus recapitulates or reconstitutes Adam, but not just the first Adam, but the first Adam as the last (*Eschatos*) Adam. It’s Romans 5, 1 Cor. 15, and Ephesians 1:10: “the plan for the fulness of time is to bring together under one head all things in Christ Jesus.” It’s the idea that when that first Adam swallowed the lie of the Evil One, we uncreated ourselves and tore ourselves to pieces, as we each tried to make ourselves in the image of God and so crucified the image of God at the tree in the garden. But when that last Adam delivered himself up on the tree in the garden, He made himself a lifegiving spirit and God sowed that spirit, like a seed, in every fallen piece of Adam.

That seed is the faith of the Eschatos man—the Super Man—who is the judgment of God. The judgment is not imposed from the outside; it’s planted on the inside, so that we wouldn’t be

forced to live, love, and manifest the beauty of God. But we would freely choose to live, love, and manifest the beauty of God. We would freely choose to be ourselves and enjoy being ourselves—a symphony of self-giving love—the image of God—the body of Christ.^{xi} This means:

14. **Every child of Adam is predestined for freedom.**
15. **No man is your enemy, and every man is a gift—a gift, that is yourself.**
16. **No man is your enemy, but lies, arrogance and disunity are your enemies.**
17. **You are made for God, and everyone is made for you.**
18. **If you need someone to lose, you don't yet understand what it means to win; you haven't yet met the Super Man.**
19. **The Superman is the Eschatos man, “the ultimate man,” which can also be translated the “the last and the least man.” And he is.**
20. **Life is not the survival of the fittest but the sacrifice of the fittest.**

What makes Superman super is that although he was first, he chose to be last. Although he was exalted, he chose to be humbled, that we might be exalted. Although he was Superman, he chose to be every man. Irenaeus wrote, “He who was the Son of God became the son of man, that man might become the son of God.”

21. **The Son of God is the Son of Man, because he chose to be born of you.** I guess that's like a womb. When we come to the communion table, we bring the old man, (the *tupos*,) back to the tree on the Holy Mountain. We confess that we have taken the life and desecrated the image, and we receive the Life and are created in the image. His judgment replaces our judgment, as his blood begins to flow in our empty veins, binding us together with the logic of Love: that's faith in Grace.

Years ago, a man approached me after a worship service, in which in which I spoke about the old man and the new man. He said something like this: I think I get what you're saying. I'm a sculptor. He was a master at his craft. You can see his work in parks around town. He said, Whenever I make a piece of art, he said, I first form it in wax. Then I coat the wax in clay and then I fire the clay; I baptize the whole thing in fire. When I do, the wax melts out, leaving a void (the Old Adam is like that void). And then I take molten bronze or gold (Scripture describes faith as molten metal) And I pour it into the void. It's how I make a masterpiece.

Then he said, “Peter, it's always been a spiritual experience for me when I break that old earthen vessel and see the glory inside, it's always filled me with awe and given me shivers and now I know why.” As you come to the table this morning, surrender your old self, and let the Super Man fill you with himself—the Glory of God.

Communion

He broke bread, saying, “this is my body for you.” And he took the cup saying, “this is the covenant [this is the promise, this is the judgment, this is the Will of God] in my blood, poured out for you. Drink of it, all of you. And do it in re-member-ance of me.”

Benediction:

It kind of looks like a work bench, doesn't it [points to figurine and clay imprints]. That's because it is, and you are his masterpiece. What does all of this mean?

Repent! Think differently about your own crap and the story of your life.

22. You cannot make yourself into Superman. But Superman is making you into himself.^{xii} You're not just the sperm that made it. You are, somehow, by grace through faith, the *sperma* that made everything.

Paul writes in Galatians: "...through the law I died to the law, so that I might live to God.²⁰ I have been crucified with Christ. It is no longer I who live, but Christ who lives in me. And the life I now live in the flesh I live by [the faith of] the Son of God, who loved me and gave himself for me." —Galatians 2:19-20 (ESV)

In other words, repent and you'll never see yourself the same again; you'll never breathe the same again. So, in Jesus's name, believe the Gospel, Amen.

Endnotes

ⁱ We spoke about this quite a bit, as well as penal substitutionary atonement, in our recent sermon "Relativity and the Reason that is Right" from 12-12-21. In the Old Testament the sins of the fathers are visited upon the children—and it's always been this way hasn't it? We all suffer for our father's mistakes—but that's not the same as inheriting guilt for our father's mistakes. Ezekiel 18 makes this clear. "Yet you say, 'Why should not the son suffer for the iniquity of the father?' When the son has done what is lawful and right, and has been careful to observe all my statutes, he shall surely live. The soul that sins shall die. The son shall not suffer for the iniquity of the father, nor the father suffer for the iniquity of the son; the righteousness of the righteous shall be upon himself, and the wickedness of the wicked shall be upon himself." (Ezekiel 18:19-20)

ⁱⁱ Deuteronomy 1:39, Isaiah 7:15, Romans 7:9

ⁱⁱⁱ "What I can say with confidence is that there is every ground for hope, and that we can trust the one who is in charge of this process to do a good job on that day. More than this does not need to be insisted on. Having said this, however, I do worry that I am being just a little bit cowardly. As soon as the dreaded word "universalist" is used, a lot of people just get off the train. But I hope it is obvious by now that this is unnecessary. Even more than this: it might be necessary to stay on the train to preserve God's integrity, along with the integrity of Paul's gospel. Universalism (in the sense I am using it here) is a defense of God's integrity. We shouldn't want God's plan to fail. God is God. God gets what he wants, eventually. And God's work is compassionate and perfect. It follows that we should resist reducing Christ in size, making him smaller and less significant than Adam and his work. This is to get things the wrong way around. The plan in Christ is far bigger, better, and more glorious, than anything that happens foolishly because of Adam and Eve. So perhaps we need to put things slightly more strongly. Let me say that I know as yet of no good theological arguments that lead me to expect another outcome regarding the scope of the future resurrection besides universalism. No other scenario seems to be grounded in Jesus so strongly. I expect everyone to be raised in glory, although some rather more shamefacedly than others. 5 The caveats just noted still apply: limited theological insight on my part; the events have not taken place, and they are enormously complex; and I am not the one who makes them take place. I am not in a position either to know everything about this or to insist on this scenario. But I am quietly confident. God is love. Love never lets go. Therefore God never lets go. Questions"
— from Paul: An Apostle's Journey Douglas Campbell

^{iv} Our relationship to Adam is a subordinate relationship because the guilt and punishment we incur in Adam have no independent reality of their own but are only the dark shadows of the grace and life we have in Christ. - Karl Barth, *Christ and Adam* (New York, New York: The Macmillan Company, 1956), p.48

^v Karl Barth, *Christ and Adam* (New York, New York: The Macmillan Company, 1956), p. 48, 111-112

^{vi} When Adam fell, God's son fell; because of the true union made in heaven, God's son could not leave Adam, for by Adam I understand all men. Adam fell from life to death in the valley of this wretched world, and after that into hell. God's son fell with Adam into the valley of the virgin's womb (and she was the fairest daughter of Eve, in order to free Adam from guilt in heaven and in earth; and with this great power he fetched him out of hell.

The wisdom and the goodness in the servant represent God's son. That he was poorly dressed as a labourer and standing near the left-hand side represents Christ's Humanity and Adam with all the consequent trouble and weakness; for in this parable our good Lord showed his own son and Adam as but one man. The *strength* and goodness which we have come from Jesus Christ; the *weakness* and the blindness which we have come from Adam, and these two were represented in the servant."

- Julian of Norwich, *Revelations of Divine Love*. p.121

^{vii} This signature on each soul may be a product of heredity and environment, but that only means that heredity and environment are among the instruments whereby God creates a soul. I am considering not how, but why, He makes each soul unique. If He had no use for all these differences, I do not see why He should have created more soul than one. Be sure that the ins and outs of your individuality are no mystery to Him; and one day they will no longer be a mystery to you. The mould in which a key is made would be a strange thing, if you had never seen a lock. Your soul has a curious shape because it is a hollow made to fit a particular swelling in the infinite contours of the divine substance, or a key to unlock one of the doors in the house with many mansions. For it is not humanity in the abstract that is to be saved, but you-you, the individual reader, John Stubbs or Janet Smith. Blessed and fortunate creature, your eyes shall behold Him and not another's. . . . "To him that overcometh I will give a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." What can be more a man's own than this new name which even in eternity remains a secret between God and him? And what shall we take this secrecy to mean? Surely, that each of the redeemed shall forever know and praise some one aspect of the divine beauty better than any other creature can. Why else were individuals created, but that God, loving all infinitely, should love each differently? And this difference, so far from impairing, floods with meaning the love of all blessed creatures for one another, the communion of the saints. If all experienced God in the same way and returned Him an identical worship, the song of the Church triumphant would have no symphony, it would be like an orchestra in which all the instruments played the same note. Aristotle has told us that a city is a unity of unlikes, and St. Paul that a body is a unity of different members. Heaven is a city, and a Body, because the blessed remain eternally different: a society, because each has something to tell all the others-fresh and ever fresh news of the "My God" whom each finds in Him whom all praise as "Our God."

- C. S. Lewis, *The Problem of Pain*

^{viii} The burden of man's sin, guilt and death can never be the first or primary word about man's nature and destiny nor the key to the understanding of them. For, because in Christ God has become Man and because God has chosen Man in Christ, human nature and human life must be seen as resting upon a foundation that can never be shaken. The destiny of man is grounded upon the promise of God and no human defiance of the ends for which the world was created, can undo it.

- Karl Barth, *Christ and Adam* (New York, New York: The Macmillan Company, 1956), p. 16

^{ix} Competition is how one life kills another life, and it's never how you make life.

^x He has therefore, in His work of recapitulation, summed up all things, both waging war against our enemy, and crushing him who had at the beginning led us away captives in Adam ...the enemy would not have been fairly vanquished, unless it had been a man [born] of woman who conquered him. ... And therefore does the Lord profess Himself to be the Son of man, comprising in Himself that original man out of whom the woman was fashioned, in order that, as our species went down to death through a vanquished man, so we may ascend to life again through a victorious one; and as through a man death received the palm [of victory] against us, so again by a man we may receive the palm against death - Irenaeus, *Against Heresies* 5.21.1 in A. Roberts and J. Donaldson (eds), *The Writings of Irenaeus Vol. 2* (Edinburgh: T & T Clark, 1869), p. 110-111

^{xi} Like Origen, and mindful of Paul (1Corinthians and Romans), Gregory insists on the Adam-Christ parallel in his discourse on the foundations of apokatastasis [restoration]. If death entered the world due to the sin of one human, another human's obedience heals the consequences of that disobedience, and by means of his resurrection all humanity rises with him; thus, Christ

annihilates the death that had been brought about by Adam's sin (Contr. c. Apoll. 21, GNO III,1, 160–161). Both Adam and Christ can recapitulate all humanity because humanity is a unity, a whole. This is a concept that Origen had already hammered home in his anti-Valentinian polemic. Throughout his *In illud* Gregory identifies the body of Christ with the whole of humanity, therefore also identifying the Church, which is the body of Christ, with all humanity at least in the perspective of the telos [the perfection, the end]. I have demonstrated elsewhere how this notion is drawn from Origen, 317 and how Gregory relies on Origen for his core argument that the salvific submission of Christ to the Father refers, not to Christ's own divinity, but to his "body," that is, all human beings. This constellation of concepts rests on a strong basic notion of the unity of human nature, which in Gregory's words, forms one and the same "lump" or "mass"... , one and the same "fullness" or "totality" ... This unity is, not by accident, especially emphasized by Gregory in connection with the unity of humanity at its first creation and the unity will be restored in the final apokatastasis... The totality of humanity was included in the first human being, and it is included in Christ as well. It is not simply the individual human being that is in the image of God, but also, and primarily, the full totality of humanity. The full realization of this being in the image of God will take place at the eventual apokatastasis, when the totality of human nature will be reconstituted into its perfect unity and will make up "the body of Christ." ... This super-body lives by its union with its Head, who is Christ, whose life is shared by the body itself (De Perf. GNO VIII,1, 197-198). This is because the body shares the same substance and nature with its Head. And since the whole human nature, the body of Christ, "forms, so to say, one and the same animated being," the resurrection of one, i.e. Christ, "extends itself to the whole totality" (Or.cat. GNO III,4, 78)... Indeed, the world will come to an end when the number of human beings will be completed, and the body of Christ will be entirely built up. The perfection of this body will be reached in the telos, when every part of it has been made perfect. Then every single part will perfectly reflect all the characteristics of the head; thus, if the Head is Peace, Holiness, and Truth all the parts, too, will be peace holiness and truth (De perf. GNO VIII,1,197-200). In Homily 15 on the Song of Songs Gregory emphasizes the role of the Holy Spirit in the formation of the unity of the body of Christ, that for which Jesus prays in John 17:21-23 (a pivotal text for Origen's notion of eschatological unity as well). Gregory cites Eph 4:3-4 and sees the accomplishment of the unity of the body of Christ in the transformation of all into one body and one spirit.

- Ilaria L.E. Ramelli *The Christian Doctrine of Apokatastasis*, 416-419

xii "Lord, I'm sorry," I pleaded, "but your presence is so overwhelming. How do I keep from feeling so small when I'm close to you like this?"

"You are small, but you must learn to abide in My presence without looking at yourself. You will not be able to hear from Me or speak for Me if you are looking at yourself. You will always be inadequate. You will always be unworthy for what I call you to do, but it will never be your adequacy or worthiness that causes Me to use you. You must not look at your inadequacy, but look to My adequacy. You must stop looking at your own unworthiness and look to My righteousness. When you are used, it is because of who I am, not who you are.

"You did feel My anger as you began to look at yourself. This is the anger I felt toward Moses when he started to complain about how inadequate he was. This only reveals that you are looking to yourself more than to Me, which is the main reason why I am able to use so few of My people for what I desire to do. This false humility is actually a form of the pride that caused the fall of man. Adam and Eve began to feel inadequate and that they needed to be more than I had made them to be. They took it upon themselves to make themselves into who they should be. You can never make yourself into who you should be, but you must trust Me to make you into who you should be."

- Rick Joyner, *The Call* (Charlotte, NC: Morning Star Publications, 1999), pp. 32-33