

Lost in Adam, But Restored in Christ

Review

1. In our previous study, we discovered that Jesus had to be made in all things like unto His brethren (**Heb 2:17**) because the obligations of the priesthood required it
 - a. Taken from among men who share the infirmities of those who are ignorant out of the way so He can have compassion on them
 - b. Have something to offer for sin
2. “Being made in all things” (**Heb 2:17**), meant Jesus “coming in the likeness of **sinful** flesh” (**Rom 8:3**)
3. “Coming in the likeness of sinful flesh,” meant Jesus assuming, with no exception, all the **liabilities** included in that flesh

But our Saviour took humanity, with all its **liabilities**. He took the nature of man, with the possibility of yielding to temptation. We have nothing to bear which He has not endured. **DA 117**

4. We discovered that the “liabilities” associated with sinful flesh or nature can be summed up into two main components:
 - a. The **selfishness** of man’s nature
 - b. The **sinfulness** of man’s nature
5. In love for lost humanity and to reach them where they are, Jesus united His sinless divinity with a humanity that was not excused or exempted from any of these liabilities
6. As a result, Jesus had to endure much, give up so much and take immense risks
 - a. **GCB December 1, 1895**, says “*none of the ransomed ever knew how deep the waters crossed and how dark was the night that the Lord passed through to find His lost sheep*”

Lost in Adam

7. We also found out from our previous study that the **selfishness** or the bent to self which has weakened human nature, began with Adam after he disobeyed and was passed down to his posterity

Man was originally endowed with noble powers and a well-balanced mind. He was perfect in his being, and in harmony with God. His thoughts were pure, his aims holy. But through disobedience, his powers were **perverted**, and **selfishness** took the place of love. His nature

became so **weakened** through transgression that it was impossible for him, in his own strength, to resist the power of evil. **SC 17**

Selfishness is inwrought in our very being. It has come to us as an inheritance, and has been cherished by many as a precious treasure. No special work for God can be accomplished until self and selfishness are overcome. **LHU 326**

8. Human selfishness is opposed to and is at enmity with heaven's governing principle which is self-emptying, self-sacrificing love
 - a. The **self-serving mind** is called the **carnal mind** because it is at enmity with God and is not subject to the law of God which is the law of self-emptying, self-sacrificing love
 - b. The **self-loving, self-promoting mind** will not cooperate with the law of God
9. If **selfishness** brings weakness to man's nature, the **sinfulness** of man's nature on the other hand, brings **condemnation** and **the sentence of death** to Adam's children
 - a. "Behold, I was shapen in iniquity and in sin did my mother conceive me" (**Ps 51:5**)

As related to the first Adam, men receive from him nothing but **guilt** and **the sentence of death**. **CG 475**

"I am lost in Adam but restored in Christ" **SD 120**

10. These statements of Ellen White's is nothing but a reiteration of what Paul said in **Rom 5:12** and **18**
11. They have nothing to do with the Augustinian heresy of the doctrine of original sin
12. We are not guilty and condemned to die because of Adam's personal sin for that is clearly unbiblical (**Lev 24:16; Eze 18:4**)
13. However, Adam imparted to His posterity a self-centered, ruined nature which the law explicitly condemns as sinful
 - a. "I was shapen in **iniquity** (Hebrew, "awon", bent to self) and **in sin** did my mother conceive me" (**Ps 51:5**)
 - b. In **Rom 7:23**, Paul called his hereditary nature "the law of sin in my members" warring against the law of his mind
 - c. Then in **Rom 7:18**, Paul woefully admitted that nothing good exists in his flesh or his hereditary nature
14. As men partake of Adam's sinful nature at conception and birth, they automatically share in the guilt and condemnation it carries

Restored in Christ

15. Now for the good news!
16. One of the statement we just read said that yes, "we are lost in Adam," but we are also "restored in Christ"
17. We saw how we were lost in Adam; how are we restored in Christ?
18. **Rom 5:18**—Jesus undid the damage Adam wrought to the human nature
19. How did He do it?
20. **Rom 8:3**

- a. First, He had to come in the likeness of sinful flesh—in other words, it was necessary for Him to assume our corporate fallen sinful nature which stood guilty and sentenced to die
- b. Then as the last Adam and federal head of the human race, He took that corporate sinful nature of ours that stood condemned and sentenced to death and offered it as atoning sacrifice at the cross, thus fully satisfying the justice of the law by that action

As in the typical service the high priest laid aside his pontifical robes and officiated in the white linen dress of an ordinary priest; so Christ laid aside His royal robes and garbed Himself with humanity and offered sacrifice, Himself the priest, Himself the victim. **AA 33**

21. The punishment against sinful human nature was executed on the sinful flesh Jesus bore, according to the Rom 8:3, CJB:

“For what the *Torah* could not do by itself, because it lacked the power to make the old nature cooperate, God did by sending his own Son as a human being with a nature like our own sinful one [but without sin]. God did this in order to deal with sin, and in so doing he **executed** the punishment against sin in human nature” CJB (Complete Jewish Bible)

22. What does the sacrificial death of Jesus mean to us?

- a. Since Jesus was the last Adam, His death to sinful nature was our death to it as well
- b. **2 Cor 5:14**—all men died when one man died
- c. **Rom 6:3**—we died through the body of Christ
- d. **Col 3:3**--we have died (in Christ) and our lives are hid with God in Christ
- e. **Rom 5:10** says the whole world has been reconciled to God through the death of Jesus

23. Therefore, as far as the guilt and sentence of death we receive at birth from Adam is concerned, they have all been graciously paid for by the blood of Jesus

24. Since the sentence of death on sinful human nature had been executed on Christ’s sinful flesh which also happens to be our corporate flesh, absolutely no one is held liable for being conceived and born with a sinful nature

- a. This makes infant baptism totally unnecessary
- b. Infant baptism blatantly denies the fact of Christ’s sacrificial dying to undo the effects of Adam’s sin on the human race

An Offering for Sin

25. **Question:** Where does it say in **Rom 8:3** that Jesus offered that likeness of sinful flesh He came with, as offering for sin?

- a. It is found in the expression “**and for sin**” (“καὶ περὶ ἁμαρτίας”)
- b. “and for sin” should have been rendered as “**and for a sin offering**”
- c. The expression “and for sin” is correctly translated “sacrifice for a sin” and “offering for sin” in **Heb 10:6-8:**

“In burnt offerings and **sacrifices for sin** (“καὶ περὶ ἁμαρτίας”) thou hast had no pleasure. (**Heb 10:6**)

“Above when he said, Sacrifice and offering and burnt offerings and **offering for sin** (“καὶ περὶ ἁμαρτίας”) thou wouldst not, neither hadst pleasure *therein*; which are offered by the law; (**Heb 10:8**)

26. In fact, there are bible translations that render the expression “and for sin” of **Rom 8:3** as “offering for sin,” and are therefore more accurate than the KJV

“For what the law was powerless to do because it was weakened by the flesh, God did by sending his own Son in the likeness of sinful flesh to be **a sin offering**. And so he condemned sin in the flesh,” NIV

“The Law of Moses cannot do this, because our selfish desires make the Law weak. But God set you free when he sent his own Son to be like us sinners and to **be a sacrifice for our sin**. God used Christ's body to condemn sin.” CEV (Contemporary English Version)

“For what the Law could not do, weak as it was through the flesh, God *did*: sending His own Son in the likeness of sinful flesh and **as an offering for sin**, He condemned sin in the flesh}, NASB (New American Standard bible)

“For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh and **as an offering for sin**, condemned sin in the flesh,” RV (Revised Version)

“For what the Law could not do [that is, overcome sin and remove its penalty, its power] being weakened by the flesh [man’s nature without the Holy Spirit], God did: He sent His own Son in the likeness of sinful man as **an offering for sin**. And He condemned sin in the flesh [subdued it and overcame it in the person of His own Son].” AMP (Amplified Version)

“For what the law could not do, weak as it was through the flesh, · God, by sending · his own Son in the likeness of sinful flesh and **as a sin offering**, condemned · sin in the flesh” Mounce

For what the law could not do since it was weakened by the flesh, God did. He condemned sin in the flesh by sending his own Son in the likeness of sinful flesh as **a sin offering**” CSB (Christian Standard Bible)

“The Law of Moses cannot do this, because our selfish desires make the Law weak. But God set you free when he sent his own Son to be like us sinners and to be **a sacrifice for our sin**. God used Christ's body to condemn sin.” CEV (Contemporary English Version)

“For what the Law could not do, weak as it was through the flesh, God *did*: sending His own Son in the likeness of sinful flesh and **as an offering** for sin, He condemned sin in the flesh” LSB (Legacy Standard bible)

The Righteousness of the Law Fulfilled

27. **IMPORTANT:** It is true that by offering His sinful flesh as atoning sacrifice, Christ saved us from the guilt and penalty for the sinfulness of our hereditary natures; but, what about the selfishness of our natures—the second liability of fallen nature?

28. Isn't it true that we are still weak and selfish by nature? Aren't we still weak and powerless to resist evil?

29. **IMPORTANT:** By coming in the likeness of sinful flesh to be an offering for sin so that sinful nature could be condemned to death and executed on the cross, Jesus took care of the two great liabilities of fallen flesh—the selfishness and sinfulness of human nature
30. In **Rom 8:3**, Jesus came in sinful flesh and offered it up as atoning sacrifice for sin to satisfy the **justice of the law** so we will no longer be guilty and sentenced to death for it
31. In **Rom 8:4**—Jesus came in sinful flesh and executed it to satisfy the **righteousness of the law** in our lives, if (big if there). . .we choose to walk in the Spirit and not in the flesh
32. In other words, by coming in the likeness of sinful flesh for a sin offering, Jesus opened the way so that we too can put our weak, sinful natures to death and no longer live under the dominion of sin, living morally weak, selfish lives
33. There is no need for anyone to be constantly enslaved by his selfish nature, because Christ made it possible for His death to sin in the flesh (sinful nature), to be his subjective experience as well
34. How can this happen? How are we going to put our sinful natures dominated by the love of self to death like Christ did on the cross?
 - a. The same way Jesus did it; through the power of the Holy Spirit (**Heb 9:14**)
35. We can put to death our carnal nature if we are led by the Spirit
 - a. **Rom 12:1**—is a call to offer our bodies as living sacrifice
 - b. **Rom 6:6-14**—therefore, we have died sin and are no longer obligated to live according to the lusts of the flesh
 - c. **Gal 2:20**—crucified with Christ
36. Likewise, if we allow the Holy Spirit to lead and guide us in our daily, we can live above the flesh and its sinful, selfish desires
37. Is this our experience?
38. We desperately need the vitalizing power of the Holy Spirit in our daily lives if we are to experience freedom from the law of sin and death and no longer stand condemned (**Rom 8:1-2**)
39. If we are not able to deny the flesh, if we are not gaining fresh victories over it by the power of the Holy Spirit, it just means we do not have the Spirit of Christ
40. **Rom 8:9** says that if we do not have the Spirit of Christ, we are none of His

Conclusion

41. What if, Jesus took sinless nature as many believe, unfortunately? What if He did not come in the likeness of sinful flesh but came in sinless flesh instead? Would Rom 8:3 and 4 still apply?
 - a. He could not be priest, nor could He be victim dying in our place
 - b. He would not have been an appropriate offering for sin and His death would not have been our own death to our sinful natures
 - c. We remain guilty and sentenced to die for being conceived and born with sinful natures
 - d. We have no high priest and the entire sanctuary service is pointless
42. How does a Savior coming in sinless flesh save us from the liabilities of sinful fallen nature?
 - a. from its selfishness?
 - b. from its sinfulness?

43. No way! Therefore, it is very important that our understanding of the nature of Christ neither invalidates the priesthood of Jesus Christ nor neutralizes the saving power of the gospel
44. If we teach that Christ took Adam's sinless nature before the fall. . .
- a. we void the priesthood of Christ
 - b. we spoil His role as atoning Sacrifice (He has nothing to offer for sin)
 - c. we make the entire sanctuary service useless and meaningless
 - d. we also destroy the power of the gospel to save us both from the penalty of sin and the power of sin
45. In PP 67, we are told that "All that was lost by the first Adam will be restored by the second."
46. If Jesus came in sinless flesh, that would be impossible.

Thinking Straight About the Incarnation

1. In our previous studies, we are able to establish the fact that Christ's priesthood depended on His assuming man's fallen nature with all its weaknesses and liabilities.
2. We learned from Rom 8:3 that it became necessary for Jesus to come in the likeness of sinful flesh in order that He can offer Himself up as an offering for sin
3. How then do we deal with certain Ellen White statements that seem to suggest that Jesus took man's sinless nature? That His human nature was sinless

We should have no misgivings in regard to the perfect sinlessness of the human nature of Christ.⁵² FLB 49.2

He is a brother in our infirmities, but not in possessing like passions. As the sinless One, His nature recoiled from evil. He endured struggles and torture of soul in a world of sin. His humanity made prayer a necessity and privilege.⁵³ FLB 49.3

Be careful, exceedingly careful as to how you dwell upon the human nature of Christ. Do not set Him before the people as a man with the propensities of sin. He is the second Adam. The first Adam was created a pure, sinless being, without a taint of sin upon him; he was in the image of God. He could fall, and he did fall through transgressing. Because of sin his posterity was born with inherent propensities of disobedience. But Jesus Christ was the only begotten Son of God. He took upon Himself human nature, and was tempted in all points as human nature is tempted. He could have sinned; He could have fallen, but not for one moment was there in Him an evil propensity.

Christ's perfect humanity is the same that man may have through connection with Christ. As God, Christ could not be tempted any more than He was not tempted from His allegiance in heaven. But as Christ humbled Himself to the nature of man, He could be tempted. He had not taken on Him even the nature of the angels, but humanity, perfectly identical with our own nature, except without the taint of sin. A human body, a human mind, with all the peculiar properties, He was bone, brain, and muscle. A man of our flesh, He was compassed with the weakness of humanity. The circumstances of His life were of that character that He was exposed to all the inconveniences that belong to men, not in wealth, not in ease, but in poverty and want and humiliation. He breathed the very air man must breathe. He trod our earth as

man. He had reason, conscience, memory, will, and affections of the human soul which was united with His divine nature. 16MR 181.4

Our Lord was tempted as man is tempted. He was capable of yielding to temptations, as are human beings. His finite nature was pure and spotless, but the divine nature that led Him to say to Philip, "He that hath seen Me hath seen the Father" also, was not humanized; neither was humanity deified by the blending or union of the two natures; each retained its essential character and properties. 16MR 182.1

But here we must not become in our ideas common and earthly, and in our perverted ideas we must not think that the liability of Christ to yield to Satan's temptations degraded His humanity and He possessed the same sinful, corrupt propensities as man. 16MR 182.2

The divine nature, combined with the human, made Him capable of yielding to Satan's temptations. Here the test to Christ was far greater than that of Adam and Eve, **for Christ took our nature, fallen but not corrupted, and would not be corrupted unless He received the words of Satan in the place of the words of God.** To suppose He was not capable of yielding to temptation places Him where He cannot be a perfect example for man, and the force and the power of this part of Christ's humiliation, which is the most eventful, is no instruction or help to human beings. 16MR 182.3

4 hebrew words for sin