

the mystery of
THREE CHOICES

ADAM'S, CHRIST'S, AND YOURS

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INTRODUCTION

Greetings in the name of our wonderful Lord and Saviour Jesus Christ! This Camp-meeting promises to be a special one. For the first time, since our camp-meetings started in 1985, we have visiting believers from Trinidad and Tobago, St. Lucia, Montserrat, and North America (U.S.A., Canada), all together in one camp.

The great final reformatory work of establishing the true christianity is advancing steadily towards its grand climax. The Final Crisis draws nigh. God is preparing a people world-wide who will have the faith of Jesus and keep the commandments of God and His true seventh-day Sabbath Rest, and who will fully reflect His character to the world.

Our main theme this camp is Righteousness by Faith, studied from yet another angle. Indeed the Righteousness of Christ continues to be the all consuming theme swallowing up all others with the Good News of the full revelation of God's character by Christ. This revelation of God's character by Jesus will be the message and experience of the final generation of living saints.

May God richly bless us as we study, praise, and pray, and may each one so humble himself or herself, in absolute surrender, that we shall receive a wonderful outpouring of the Holy Spirit. Thank you.

Truth For The Final Generation

4th August, 1991

Reference Abbreviations

GW — Gospel Workers

PP — Patriarchs and Prophets

SC — Steps to Christ

DA — Desire of Ages

#BC — (Volume) Bible Commentary

BE — The Bible Echo

#T — (Volume) Testimonies

RH — Review and Herald

GC — Great Controversy

MH — The Ministry of Healing

PK — Prophets and Kings

YI — Youth Instructor

MB — Mount of Blessings

1

BASIC DEFINITIONS: INDIVIDUAL AND REPRESENTATIVE CHOICES

WE WERE ALL BORN WITHOUT our individual consent, without our individual choice. As our minds have matured we have come to realize that the previous choices of humanity have formed the background and the framework upon which and within which, respectively, our individual choices are made.

Choice is very important, very critical. There are two types of choices: representative choice and the individual choice. The head of a family can make a representative choice for the entire family; similarly the head of a country may make a representative choice for his country, politically.

Moreover, in the Bible there is the description of classical representative choices made on the behalf of generations as yet unborn at the time of the choice. Such an example is given by the Apostle Paul in Hebrews 7:1-10, especially verses 9 and 10. Paul argues that when Abraham paid a tithe to Melchizedek, Abraham paid for Levi and Levi paid in Abraham because Levi as yet unborn was in Abraham's body. Abraham was therefore *a*

representative man. In the Bible a representative man is defined as one who performed some particular work for a particular group of people who were constituted in him, when he performed the work.

Other examples of representative men given in Scripture are the twelve sons of Jacob, each son was representative of the tribe which was born of him; read Genesis 49.

Fundamentally, at the moral level, a representative choice involves reproduction. All fathers, to some extent, make representative choices which may positively or negatively affect their as yet unborn progeny. How solemn and careful, then, we should be with our choices. Not only may our choices impact on our families but may affect others in one way or another. No man is an island.

The action of one person triggers reactions and interactions among many. The Bible, however, carries us beyond the level of *a* representative choice to the level of **the** representative **choices**.

In 1 Corinthians 15:21, 22, and 45-49, the Apostle Paul introduces the **only** two all-embracing representative men. He calls them the First man and the Last Man and he gives us their names: Adam and Christ.

The difference between *a* representative man and *the* Representative *men* is that whereas *a* representative *man* performed for a particular group, *the* representative *men* embraced all humanity.

All humanity was biologically constituted in Adam. When Adam disobeyed, he did so for all humanity and all humanity disobeyed in him.

Similarly all humanity was spiritually and legally constituted in Christ. When Christ obeyed even unto death, He did so for all humanity and all humanity died in Him. 2 Corinthians 5:14.

The individual choice in the matter of salvation, though of great and decisive importance, is nevertheless, secondary to the Representative choices of Adam and Christ.

According to the scripture, God has dealt with the human race through the two Representative Men, Adam and Christ, and their choices. It is therefore of the utmost importance for us to understand the Representative choices and their respective results for humanity.

Glory And Grace

The Bible speaks of the kingdom of glory and the kingdom of grace. Before the entrance of sin, the earth was under the kingdom of glory. Immediately upon the entrance of sin, the kingdom of grace was instituted. And after the eradication of sin at the end of the millennium, the kingdom of glory shall again reign over the new earth. Revelation 21.

Under the kingdom of glory, the creation on earth was perfect in every detail. The created powers of nature were completely and perfectly united to God's Righteousness and Wisdom in Christ by God's Love in the Holy Spirit. Such powers, therefore, functioned to maintain life, happiness, beauty, order, and peace. Under the kingdom of glory, the created powers of nature were righteous powers under the control of infinite love. Genesis 1:31.

After the entrance of sin the powers of nature were separated from righteousness (this separation is called wrath). Such powers are perverted powers and function to produce self-destruction. Under grace, God simply holds in check the perverted powers of nature so that the speed of collapse towards destruction occurs much more slowly than it would otherwise. See Revelation 7:1-3; Isaiah 59:2; 54:7, 8.

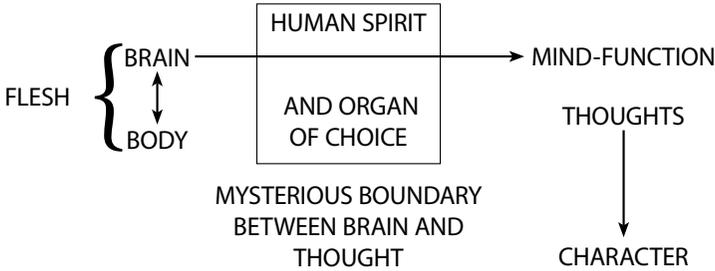
Before the Fall, Adam's human nature was perfect and under the kingdom of glory. Since the Fall, our human nature is under grace, and is sinful, corrupt, mortal. Under Grace the results of wrath (separation) are gradual. See Psalm 90 (especially verses 12).

Brain And Mind

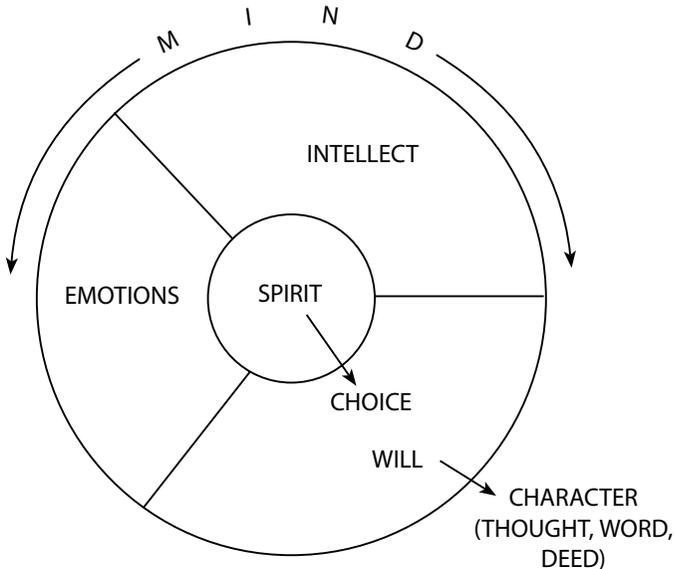
The brain is the controlling organ of the entire body and the organ wherein dwells the mechanisms of thinking, the thought process, or, the mind. The brain, as part of the body, is flesh and contains the complex structural, functional and biochemical systems which produce the bio-electricity that forms the basis of the thinking process or mind function. There is a mysterious intangible boundary between brain as an organ and mind as a function. Within this boundary is the mysterious originator of the THOUGHT-PROCESS, the seat or fountain head of

the thinking-process. It is called in scripture the “spirit of the mind”. Ephesians 4:23.

The mind has its seat within the brain particularly within the cerebral cortex and specifically within the frontal lobes. Although the organic brain is the source of the function we call the mind, yet the mind, the thought-process, controls the brain and therefore the behavior.



The mind is made up of three entities: the will, the intellect, and the emotions. Deep within the mind is the very center for the origin and control of the will-power. This is the human spirit, wherein lies the power of choice.



The Apostle Paul tells us that the human being is made up, functionally, of three distinct, but inseparable components making up the single human entity: these are the human spirit, the human soul and the human body. 1 Thessalonians 5:23.

The presence of God dwelt in the Most Holy Place of the sanctuary. Similarly the Holy Spirit dwells in the believer's human spirit. Romans 8:10-16; Ephesians 4:23; Isaiah 57:17. The human spirit refers to the highest developed area of the human brain from where all thoughts originate. It is the controlling area of the biochemistry of the thinking process and hence of the character. The human spirit includes the highest center of control of the will, the intellect and the emotions and in it is the capacity for knowing God, responding to His plan of salvation and surrendering to Him in loving obedience. The human spirit is functionally seated in the frontal lobes of the cerebral cortex and differentiates the human being from the animal creation. The human spirit is the "throne-room" of the Holy Spirit in the born again believer. In the unconverted sinner the human spirit is the "throne-room" for self, and hence selfishness of motive is the spring of the thoughts, words and deeds.

The Shekinah glory of God's presence lighted the Most Holy Place of the earthly sanctuary and shone out through the Holy Place into the courtyard. 1 Samuel 4:21, 22. So too the Holy Spirit lights up the human spirit as if it were a candle. Proverbs 20:27.

The human soul is the behavioral mechanism of the human being. Whereas the human *spirit* is the central controlling area of the thinking process, the human *soul* refers to those areas of the brain which formulate the thinking process into tangible behavior. (The human spirit lies within the soul; the two are inseparable). The human soul includes the "will-power", intellect and emotions and finds its functional seat in the cerebral cortex of the human brain. When a person has had his cerebral cortex functionally destroyed, he is referred to as a "vegetable" because plants cannot behave, they have no brains and no behavioral mechanisms, no soul. Since the soul is the real self, the Bible often employs the word soul to refer to the intelligently behaving person as a whole unit of function.

Neither the spirit nor the soul can survive the death of the body simply because the brain is part of the body. The entire human being, (spirit, soul and body) is mortal, not immortal, and at death remains in the grave until resurrection.

The Holy Spirit dwelling in the human spirit is to control the soul and to be the Source of the soul's behavior. Romans 8:14; Galatians 5:25. The light of character is to shine out from the soul in the same way that the 7-branched golden candle-stick shone in the Holy Place of the earthly sanctuary.

2

THE FIRST MAN: ADAM

ADAM, THE FIRST REPRESENTATIVE MAN, was also literally the first man. He was created by God from the dust of the earth and out of him came all other human beings. God made Adam to be the Head and Representative of the human race and this he was, so long as he remained sinless. God had made a perfect and beautiful world in which he placed the perfect and holy Adam. Both the nature of Adam and the nature of the world were in perfect harmony with God's will in every detail. In other words Adam and the world of nature were under God's "Kingdom of GLORY", absolute creature perfection under God's absolute control of glory.

"By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth." Psalm 33:6, 9.

"For He spake, and it was;" "He commanded, and it stood fast." He "laid the foundations of the earth, that it should not be removed forever." Psalm 104:5.

"As the earth came forth from the hand of its Maker, it was exceedingly beautiful. Its surface was diversified with mountains, hills, and plains, interspersed with noble rivers and lovely lakes; but the hills and mountains were not abrupt and rugged, abounding in terrific steeps and frightful chasms. as they now do; the sharp, ragged edges of earth's rocky framework were buried beneath the fruitful soil, which everywhere produced a luxuriant growth of verdure. There were no loathsome swamps or barren deserts. Graceful shrubs and delicate flowers greeted the eye at every turn. The heights were crowned with trees more majestic than any that now exist. The air, untainted by foul miasma, was clear and healthful. The entire landscape outvied in beauty the decorated grounds of the proudest palace. The angelic host viewed the scene with delight, and rejoiced at the wonderful works of God.

"After the earth with its teeming animal and vegetable life had been called into existence, man, the crowning work of the Creator, and the one for whom the beautiful earth had been fitted up, was brought upon the stage of action. To him was given dominion over all that his eye could behold; for "God said, Let Us make man in Our image, after Our likeness: and let them have dominion over all the earth... So God created man in His own image;...male and female created He them." Here is clearly set forth the origin of the human race; and the divine record is so plainly stated that there is no occasion for erroneous conclusions. God created man in His own image. Here is no mystery. There is no ground for the supposition that man was evolved by slow degrees of development from the lower forms of animal or vegetable life. Such teaching lowers the great work of the Creator to the level of man's narrow, earthly connections. Men are so intent upon excluding God from the sovereignty of the universe that they degrade man and defraud him of the dignity of his origin. He who set the starry worlds on high and tinted with delicate skill the flowers of the field, who filled the earth and the heavens with the wonders of His power, when He came to crown His glorious work, to place one in the midst to stand as ruler of the fair earth, did not fail to create a being worthy of the hand that gave him life. The genealogy of our race, as given by inspiration, traces back

its origin, not to a line of developing germs, mollusks, and quadrupeds, but to the great Creator. Though formed from the dust, Adam was "the son of God."

"He was placed, as God's representative, over the lower orders of being. **They cannot understand or acknowledge the sovereignty of God, yet they were made capable of loving and serving man.** The psalmist says, "Thou madest him to have dominion over the works of Thy hands; Thou has put all things under his feet: ... the beasts of the field; the fowl of the air, ... and whatsoever passeth through the paths of the seas." Psalm 8:8.

"Man was to bear God's image, both in outward resemblance and in character. Christ alone is "the express image" (Hebrews 1:3) of the Father; but man was formed in the likeness of God. His nature was in harmony with the will of God. His mind was capable of comprehending divine things. His affections were pure; his appetites and passions were under the control of reason. He was holy and happy in bearing the image of God and in perfect obedience to His will.

"As man came forth from the hand of his Creator, he was of lofty stature and perfect symmetry. His countenance bore the ruddy tint of health and glowed with the light of life and joy. Adam's height was much greater than that of men who now inhabit the earth. Eve was somewhat less in stature; yet her form was noble, and full of beauty. The sinless pair wore no artificial garments; they were clothed 'with a covering of light and glory, such as the angels wear'. So long as they lived in obedience to God, this robe of light continued to enshroud them.

"After the creation of Adam every living creature was brought before him to receive its name; he saw that to each had been given a companion, but among them "there was not found an help meet for him." Among all the creatures that God had made on the earth, there was not one equal to man. And God said, "It is not good that man should be alone; I will make him an help meet for him." Man was not made to dwell in solitude; he was to be a social being. Without companionship the beautiful scenes and

delightful employments of Eden would have failed to yield perfect happiness. "Even communion with angels could not have satisfied his desire for sympathy and companionship. There was none of the same nature to love and to be loved.

"God Himself gave Adam a companion. He provided "an help meet for him" — a helper corresponding to him — one who was fitted to be his companion, and who could be one with him in love and sympathy. Eve was created from a rib taken from the side of Adam, signifying that she was not to control him as the head, nor to be trampled under his feet as an inferior, but to stand by his side as an equal, to be loved and protected by him. A part of man, bone of his bone, and flesh of his flesh, she was his second self, showing the close union and the affectionate attachment that should exist in this relation. "For no man ever yet hated his own flesh; but nourisheth and cherisheth it." Ephesians 5:29. "Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one."

"God celebrated the first marriage. Thus the institution has for its originator the Creator of the universe. "Marriage is honorable" (Hebrews 13:4); it was one of the first gifts of God to man, and it is one of the two institutions that, after the Fall, Adam brought with him beyond the gates of Paradise. When the divine principles are recognized and obeyed in this relation, marriage is a blessing; it guards the purity and happiness of the race, it provides for man's social needs, it elevates the physical, the intellectual, and the moral nature.

"And the Lord God planted a garden eastward in Eden; and there He put the man whom He had formed." Everything that God had made was the perfection of beauty, and nothing seemed wanting that could contribute to the happiness of the holy pair; yet the Creator gave them still another token of His love, by preparing a garden especially for their home. In this garden were trees of every variety, many of them laden with fragrant and delicious fruit. There were lovely vines, growing upright, yet presenting a most graceful appearance, with their branches drooping under their load of

tempting fruit of the richest and most varied hues. It was the work of Adam and Eve to train the branches of the vine to form bowers, thus making for themselves a dwelling from living trees covered with foliage and fruit. There were fragrant flowers of every hue in rich profusion. In the midst of the garden stood the tree of life, surpassing in glory all other trees. Its fruit appeared like apples of gold and silver, and had the power to perpetuate life.

"The creation was now complete. "The heavens and the earth were finished, and all the host of them." "And God saw everything that He had made, and, behold, it was very good." Eden bloomed on earth. Adam and Eve had free access to the tree of life. No taint of sin or shadow of death marred the fair creation. "The morning stars sang together, and all the sons of God shouted for joy." Job 38:7.

"The great Jehovah had laid the foundations of the earth; He had dressed the whole world in the garb of beauty and had filled it with things useful to man; He had created all the wonders of the land and of the sea. In six days the great work of creation had been accomplished. And God "rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made." God looked with satisfaction upon the work of His hands. All was perfect, worthy of its divine Author, and He rested, not as one weary, but as well pleased with the fruits of His wisdom and goodness and the manifestations of His glory.

"After resting upon the seventh day, God sanctified it, or set it apart, as a day of rest for man. Following the example of the Creator, man was to rest upon this sacred day, that as he should look upon the heavens and the earth, he might reflect upon God's great work of creation; and that as he should behold the evidences of God's wisdom and goodness, his heart might be filled with love and reverence for his Maker.

"In Eden, God set up the memorial of His work of creation, in placing His blessing upon the seventh day. The Sabbath was

committed to Adam, the father and representative of the whole human family. Its observance was to be an act of grateful acknowledgement, on the part of all who should dwell upon the earth, that God was their Creator and their rightful Sovereign; that they were the work of His hands and the subjects of His authority. Thus the institution was wholly commemorative, and given to all mankind. There was nothing in it shadowy or of restricted application to any people.

“...Our first parents, though created innocent and holy, were not placed beyond the possibility of wrongdoing. God made them free moral agents, capable of appreciating the wisdom and benevolence of His character and the justice of His requirements, and with full liberty to yield or to withhold obedience. They were to enjoy communion with God and with holy angels; but before they could be rendered eternally secure, their loyalty must be tested. At the very beginning of man's existence a check was placed upon the desire for self-indulgence, the fatal passion that lay at the foundation of Satan's fall. The tree of knowledge, which stood near the tree of life in the midst of the garden, was to be a test of the obedience, faith, and love of our first parents. While permitted to eat freely of every other tree, they were forbidden to taste of this, on pain of death. They were also to be exposed to the temptations of Satan; but if they endured the trial, they would finally be placed beyond his power, to enjoy perpetual favour with God.

“God placed man under law, as an indispensable condition of his very existence. He was a subject of the divine government, and there can be no government without law. God might have created man without the power to transgress His law; He might have withheld the hand of Adam from touching the forbidden fruit; but in that case man would have been, not a free moral agent, but a mere automaton. Without freedom of choice, his obedience would not have been voluntary, but forced. There could have been no development of character. Such a course would have been contrary to God's plan in dealing with the inhabitants of other worlds. It

would have been unworthy of man as an intelligent being, and would have sustained Satan's charge of God's arbitrary rule.

God made man upright; He gave him noble traits of character, with no bias toward evil. He endowed him with high intellectual powers, and presented before him the strongest possible inducement to be true to his allegiance. Obedience, perfect and perpetual, was the condition of eternal happiness. On this condition he was to have access to the tree of life.

"...To the dwellers in Eden was committed the care of the garden, "to dress it and to keep it." Their occupation was not wearisome, but pleasant and invigorating. God appointed labour as a blessing to man, to occupy his mind, to strengthen his body, and to develop his faculties. In mental and physical activity Adam found one of the highest pleasures of his holy existence. And when, as a result of his disobedience, he was driven from his beautiful home, and forced to struggle with a stubborn soil to gain his daily bread, that very labour, although widely different from his pleasant occupation in the garden, was a safeguard against temptation and a source of happiness. Those who regard work as a curse, attended though it be with weariness and pain, are cherishing an error. The rich often look down with contempt upon the working classes, but this is wholly at variance with God's purpose in creating man. What are the possessions of even the most wealthy in comparison with the heritage given to the lordly Adam? Yet Adam was not to be idle. Our Creator, who understands what is for man's happiness, appointed Adam his work. The true joy of life is found only by the working men and women. The angels are diligent workers; they are the ministers of God to the children of men. The Creator has prepared no place for the stagnating practice of indolence.

"While they remained true to God, Adam and his companion were to bear rule over the earth. Unlimited control was given them over every living thing. The lion and the lamb sported peacefully around them or lay down together at their feet. The happy birds flitted about them without fear; and as their glad songs ascended

to the praise of their Creator, Adam and Eve united with them in thanksgiving to the Father and the Son.

"The holy pair were not only children under the fatherly care of God but students receiving instructions from the all-wise Creator. They were visited by angels, and were granted communion with their Maker, with no obscuring veil between. They were full of vigour imparted by the tree of life, and their intellectual power was but little less than that of the angels. The mysteries of the visible universe — "the wondrous works of Him who is perfect in knowledge" (Job 37:16) — afforded them an exhaustless source of instruction and delight. The laws and operations of nature, which have engaged men's study for six thousand years, were opened to their minds by the infinite Framer and Upholder of all. They held converse with leaf and flower and tree, gathering from each the secrets of its life. With every living creature, from the mighty leviathan that playeth among the waters to the insect mote that floats in the sunbeam, Adam was familiar. He had given to each its name, and he was acquainted with the nature and habits of all. God's glory in the heavens, the innumerable worlds in their orderly revolutions, "the balancing of the clouds," the mysteries of light and sound, of day and night — all were open to the study of our first parents. On every leaf of the forest or stone of the mountains, in every shining star, in earth and air and sky, God's name was written. The order and harmony of creation spoke to them of infinite wisdom and power. They were ever discovering some attraction that filled their hearts with deeper love and called forth fresh expressions of gratitude.

"So long as they remained loyal to the divine law, their capacity to know, to enjoy, and to love would continually increase. They would be constantly gaining new treasures of knowledge, discovering fresh springs of happiness, and obtaining clearer and yet clearer conceptions of the immeasurable, unending love of God." PP Ch. 2

Adam's flesh before the Fall, was perfect, sinless flesh. This means that the structure (anatomy), function (physiology) and chemistry (biochemistry) of every cell, tissue and organ were perfect. Every one

of his natural God-given powers was under the perfect control of the Godhead and every detail of structure and function was perfectly sustained, maintained and controlled by the Holy Spirit.

Before the Fall, Adam's brain, therefore, was a perfect sinless brain and produced, naturally and easily, the perfect biochemical and electrical impulses which form the basis of perfect mind function. The Eternal love of God in the Holy Spirit controlled his brain-flesh and brain-function and controlled his spirit.

In other words, within those powers of Adam's brain which functioned to produce the thinking process (mind) God had placed the righteousness necessary for perfect obedience.

Adam's character, though perfect and sinless, was, at first immature. And by making the right choices his character would have matured (through the avenues of sinless perfection) to fully mature character, i.e. character expressing its maturity by the irreversible decision to obey God under any circumstance.

In summary then: "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."

"In his sinless state, man held joyful communion with Him "in whom are hid all the treasures of wisdom and knowledge." Col. 2:3." SC 17

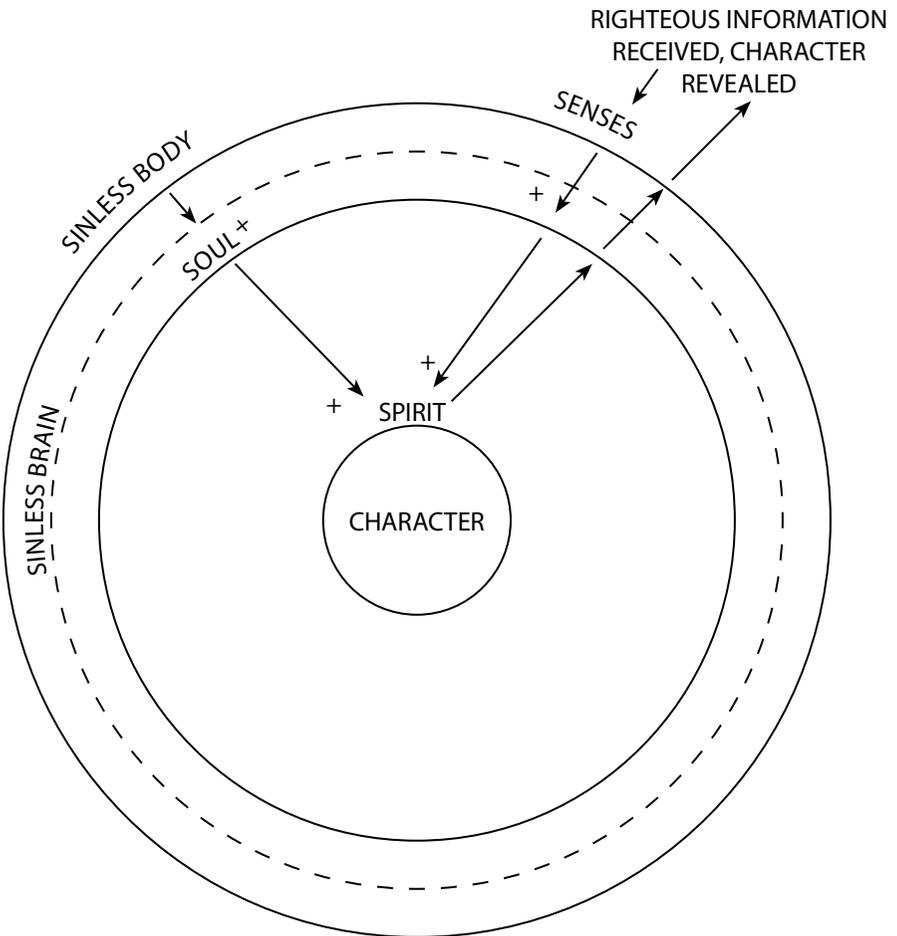
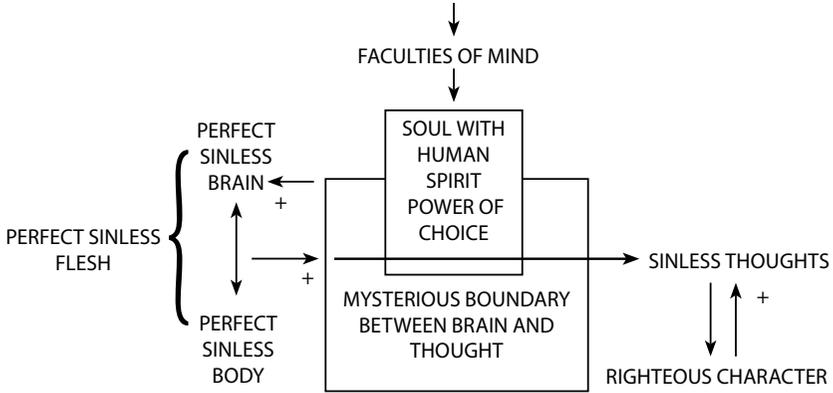
"It was possible for Adam, before the fall to form a righteous character by obedience to God's law." SC 62

Mind-development depends upon receiving ideas, the expressed thoughts of others. In the case of Adam there was every opportunity for the righteous development of his mind because he held joyful communion with Him "in whom are hid all the treasures of wisdom and knowledge" Colossians 2:3. By receiving righteous, true, pure, holy and perfect instruction and information from Christ and the holy angels; by contemplating often upon the glorious beauty of earth's plants and animals and nature in general, Adam **thus received perfect thoughts which were in harmony with the perfect chemistry of his mind, his thinking processes.**

Thus he received righteous information and his mind produced righteous thoughts which exerted righteous control upon his righteous mind and brain. Everything was conducive to obedience and the maturation of righteous character. So long as he chose to obey, perfect obedience was easy and natural because he was endowed with noble powers i.e. righteous ability and a well-balanced mind and it was possible for him to form progressively mature, righteous character by obedience to God's law.

This particular point is very important because it is the critical difference between unfallen and fallen human nature as we shall see later on. Let it be emphasized again that the sinless Adam had the righteousness and the power within his sinless nature with which to obey the law of God. God made him with the righteous ability to obey His law.

ADAM BEFORE THE FALL, RECEIVING TRUE AND RIGHTEOUS INFORMATION AND INSTRUCTION



3

THE TEMPTATION AND FALL OF HUMANITY: ADAM'S CHOICE

"No longer free to stir up rebellion in heaven, Satan's enmity against God found a new field in plotting the ruin of the human race. In the happiness and peace of the holy pair in Eden he beheld a vision of the bliss that to him was forever lost. Moved by envy, he determined to incite them to disobedience, and bring upon them the guilt and penalty of sin. He would change their love to distrust and their songs of praise to reproaches against their Maker. Thus he would not only plunge these innocent beings into the same misery which he was himself enduring, but would cast dishonor upon God, and cause grief in heaven.

"Our first parents were not left without a warning of the danger that threatened them. Heavenly messengers opened to them the history of Satan's fall and his plots for their destruction, unfolding more fully the nature of the divine government, which the prince of evil was trying to overthrow. It was by disobedience to the

just commands of God that Satan and his host had fallen. How important, then, that Adam and Eve should honour that law by which alone it was possible for order and equity to be maintained.

“The law of God is as sacred as God Himself. It is a revelation of His will, a transcript of His character, the expression of divine love and wisdom. The harmony of creation depends upon the perfect conformity of all beings, of everything, animate and inanimate, to the law of the Creator. God has ordained laws for the government, not only of living beings, but of all the operations of nature. Everything is under fixed laws, which cannot be disregarded. But while everything in nature is governed by natural laws, man alone, of all that inhabits the earth, is amenable to moral law. To man, the crowning work of creation, God has given power to understand His requirements, to comprehend the justice and beneficence of His law, and its sacred claims upon him; and of man unswerving obedience is required.

“Like the angels, the dwellers in Eden had been placed upon probation; their happy estate could be retained only on condition of fidelity to the Creator’s law. They could obey and live, or disobey and perish. God had made them the recipients of rich blessings; but should they disregard His will He who spared not the angels that sinned, could not spare them; transgression would forfeit His gifts and bring upon them misery and ruin.

“The angels warned them to be on their guard against the devices of Satan, for his efforts to ensnare them would be unwearied. While they were obedient to God the evil one could not harm them; for, if need be, every angel in heaven would be sent to their help.

“If they steadfastly repelled his first insinuations, they would be as secure as the heavenly messengers. But should they once yield to temptation, their nature would become so depraved that in themselves they would have no power and no disposition to resist Satan.

"The tree of knowledge had been made a test of their obedience and their love of God. The Lord had seen fit to lay upon them but one prohibition as to the use of all that was in the garden; but if they should disregard His will in this particular, they would incur the guilt of transgression. Satan was not to follow them with continual temptations; he could have access to them only at the forbidden tree. Should they attempt to investigate its nature, they would be exposed to his wiles. They were admonished to give careful heed to the warning which God had sent them and to be content with the instruction which He had seen fit to impart.

"In order to accomplish his work unperceived, Satan chose to employ as his medium the serpent—a guise well adapted for his purpose of deception. The serpent was then one of the wisest and most beautiful creatures on earth. It had wings, and while flying through the air presented an appearance of dazzling brightness, having the color and brilliancy of burnished gold. Resting in the rich-laden branches of the forbidden tree and regaling itself with the delicious fruit, it was an object to arrest the attention and delight the eye of the beholder. Thus in the garden of peace lurked the destroyer, watching for his prey.

"The angels had cautioned Eve to beware of separating herself from her husband while occupied in their daily labour in the garden; with him she would be in less danger from temptation than if she were alone. But absorbed in her pleasing task, she unconsciously wandered from his side. On perceiving that she was alone, she felt an apprehension of danger, but dismissed her fears, deciding that she had sufficient wisdom and strength to discern evil and to withstand it. Unmindful of the angel's caution, she soon found herself gazing with mingled curiosity and admiration upon the forbidden tree. The fruit was very beautiful, and she questioned with herself why God had withheld it from them. Now was the tempter's opportunity. As if he were able to discern the workings of her mind, he addressed her: "Yea, hath God said, Ye shall not eat of every tree of the garden?" Eve was surprised and startled as she thus seemed to hear the echo of her thoughts. But the serpent continued, in a musical voice, with subtle praise of her

surpassing loveliness; and his words were not displeasing. Instead of fleeing from the spot she lingered wonderingly to hear a serpent speak. Had she been addressed by a being like the angels, her fears would have been excited; but she had no thought that the fascinating serpent could become the medium of the fallen foe.

"To the tempter's ensnaring question she replied: "We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil."

"By partaking of this tree, he declared, they would attain to a more exalted sphere of existence and enter a broader field of knowledge. He himself had eaten of the forbidden fruit, and as a result had acquired the power of speech. And he insinuated that the Lord jealously desired to withhold it from them, lest they should be exalted to equality with Himself. It was because of its wonderful properties, imparting wisdom and power, that He had prohibited them from tasting or even touching it. The tempter intimated that the divine warning was not to be actually fulfilled; it was designed merely to intimidate them. How could it be possible for them to die? Had they not eaten of the tree of life? God had been seeking to prevent them from reaching a nobler development and finding greater happiness.

"Such has been Satan's work from the days of Adam to the present, and he has pursued it with great success. He tempts men to distrust God's love and to doubt His wisdom. He is constantly seeking to excite a spirit of irreverent curiosity; a restless, inquisitive desire to penetrate the secrets of divine wisdom and power. In their efforts to search out what God has been pleased to withhold, multitudes overlook the truths which He has revealed, and which are essential to salvation. Satan tempts men to disobedience by leading them to believe they are entering a wonderful field of

knowledge. But this is all a deception. Elated with their ideas of progression, they are, by trampling on God's requirements, setting their feet in the path that leads to degradation and death.

"Satan represented to the holy pair that they would be gainers by breaking the law of God. Do we not today hear similar reasoning? Many talk of the narrowness of those who obey God's commandments, while they themselves claim to have broader ideas and to enjoy greater liberty. What is this but an echo of the voice from Eden, "In the day ye eat thereof"—transgress the divine requirement— "ye shall be as gods"? Satan claimed to have received great good by eating of the forbidden fruit, but he did not let it appear that by transgression he had become an outcast from heaven. Though he had found sin to result in infinite loss, he concealed his own misery in order to draw others in to the same position. So now the transgressor seeks to disguise his true character; he may claim to be holy; but his exalted profession only makes him the more dangerous as a deceiver. He is on the side of Satan, trampling upon the law of God, and leading others to do the same, to their eternal ruin.

"Eve really believed the words of Satan, but her belief did not save her from the penalty of sin. She disbelieved the words of God, and this was what led to her fall. In the judgment men will not be condemned because they conscientiously believed a lie, but because they did not believe the truth, because they neglected the opportunity of learning what is truth. Notwithstanding the sophistry of Satan to the contrary, it is always disastrous to disobey God. We must set our hearts to know what is truth. All the lessons which God has caused to be placed on record in His word are for our warning and instruction. They are given to save us from deception. Their neglect will result in ruin to ourselves. Whatever contradicts God's word, we may be sure proceeds from Satan.

"The serpent plucked the fruit of the forbidden tree and placed it in the hands of the half-reluctant Eve. Then he reminded her of her own words, that God had forbidden them to touch it, lest they die. She would receive no more harm from eating the fruit,

he declared, than from touching it. Perceiving no evil results from what she had done, Eve grew bolder. When she "saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat." It was grateful to the taste, and as she ate, she seemed to feel a vivifying power, and imagined herself entering upon a higher state of existence. Without a fear she plucked and ate. And now, having herself transgressed, she became the agent of Satan in working the ruin of her husband. In a state of strange, unnatural excitement, with her hands filled with the forbidden fruit, she sought his presence, and related all that had occurred.

"An expression of sadness came over the face of Adam. He appeared astonished and alarmed. To the words of Eve he replied that this must be the foe against whom they had been warned; and by the divine sentence she must die. In answer she urged him to eat, repeating the words of the serpent, that they should not surely die. She reasoned that this must be true, for she felt no evidence of God's displeasure, but on the contrary realized a delicious, exhilarating influence, thrilling every faculty with new life, such, she imagined, as inspired the heavenly messengers.

"Adam understood that his companion had transgressed the command of God, disregarded the only prohibition laid upon them as a test of their fidelity and love. There was a terrible struggle in his mind. He mourned that he had permitted Eve to wander from his side. But now the deed was done; he must be separated from her whose society had been his joy. How could he have it thus? Adam had enjoyed the companionship of God and of holy angels. He had looked upon the glory of the Creator. He understood the high destiny opened to the human race should they remain faithful to God. Yet all these blessings were lost sight of in the fear of losing that one gift which in his eyes outvalued every other. Love, gratitude, loyalty to the Creator—all were overborne by love to Eve. She was a part of himself, and he could not endure the thought of separation. He did not realize that the same Infinite Power who had from the dust of the earth created him, a living, beautiful form, and had in love given him a companion, could

supply her place. He resolved to share her fate; if she must die, he would die with her. After all, he reasoned, might not the words of the wise serpent be true? Eve was before him, as beautiful and apparently as innocent as before this act of disobedience. She expressed greater love for him than before. No sign of death appeared in her, and he decided to brave the consequences. He seized the fruit and quickly ate.

“After his transgression Adam at first imagined himself entering upon a higher state of existence. But soon the thought of his sin filled him with terror. The air, which had hitherto been of a mild and uniform temperature, seemed to chill the guilty pair. The love and peace which had been theirs was gone, and in its place they felt a sense of sin, a dread of the future, a nakedness of soul. The robe of light which had enshrouded them, now disappeared, and to supply its place they endeavored to fashion for themselves a covering; for they could not, while unclothed, meet the eye of God and the holy angels.

“They now began to see the true character of their sin. Adam reproached his companion for her folly in leaving his side and permitting herself to be deceived by the serpent; but they both flattered themselves that He who had given them so many evidences of His love, would pardon this one transgression, or that they would not be subjected to so dire a punishment as they had feared.

“Satan exulted in his success. He had tempted the woman to distrust God’s love, to doubt His wisdom, and to transgress His law, and through her he had caused the overthrow of Adam.” PP Ch. 3.

Yes, Satan exulted in his success! He thought it was a tremendous victory for the forces of evil, and so it appeared. To understand the mystery of his success and exultation we need to reconsider a few facts. Adam possessed sinless human nature under the kingdom of glory. Therefore the biochemical infrastructure which formed the basis of his mind-function was perfect and sinless. He had been receiving the word of God through Christ and the Holy Angels. His environment

was gloriously perfect. **Yet Satan had managed to implant falsehood and doubt into Adam's mind and induced him to choose to sin in sinless nature.** Sinless human nature made it **easy** for him to **obey** God and **difficult** to **disobey**. Adam's choice to sin pushed his thinking process out of harmony with his nature. He thus expelled the Holy Spirit from the spirit of his mind and separated human nature from the kingdom of Glory. Human flesh therefore became sinful fallen flesh, and the human mind became "written-off" and would have remained so had not God specially interposed.

4

THE RESULTS OF ADAM'S DISOBEDIENCE

SINCE THE SINLESS ADAM WAS head and representative of the human race, his choice to sin embraced all humanity. Adam's one act of disobedience meant certain legal and all-embracing consequences for humanity and the world at large. In other words, because Adam was the first Representative Man, his choice to disobey God was representative of **corporate** or **federal** humanity (i.e. humanity as a whole). According to Paul's definition in Hebrews 7:9-10, we can correctly say that Adam chose for all humanity, and all humanity chose in him.

Adam's disobedience resulted in the **legal condemnation of all humanity**, in other words **all humanity stood guilty before God in Adam**. The entire world and all humanity were **sold out** to Satan and to sin by the disobedience of the one man Adam. Romans 5:18 (first part).

It is interesting to note that had Adam passed that test, had he obeyed God, then all humanity would have continued on in the King-

dom of Glory, there would have been no sin, no fall, no curse, no death for humanity. In other words, no individual human apart from Adam could have or would have sold out mankind by disobedience.

Adam's choice was Representative choice, he chose to sin and the result was the **legal condemnation and guilt of corporate humanity and of the whole world**.

Adam's sin caused the separation of the human mind (spirit and soul) from God, and the separation of human flesh from God and the separation of the entire world from God's kingdom of glory. (As we shall see later, this would have resulted in instant destruction had not the kingdom of Grace been put into effect through Christ).

So Adam's sin, therefore, resulted in every individual human person being born with sinful flesh and a mind alienated from God and, therefore, all individual humans have sinned and come short of God's glory. To put it plainly and practically, every ordinary human descendant of Adam has been born with a sinful mind and sinful flesh and when individual choice has matured every human being has individually chosen to use his sinful nature to rebel against God. Therefore there is **federal** or **corporate human guilt** caused by Adam's choice to sin; and there is **individual guilt** caused by the individual's **choice** to sin, and the latter is the result of the former. Romans 5:12; Romans 3:10-19.

It must now be emphasized, therefore, that the results of sin may be divided into two categories:

- the results of corporate or federal human guilt caused by Adam's choice to sin and
 - the results of individual guilt caused by individual choice to sin.
- We shall discuss this in more detail in chapter 9.

Adam's sinless flesh meant that it was natural and easy for him to obey God, and very difficult to disobey. Our sinful flesh means that it is natural and easy for us to disobey and, **in ourselves**, impossible to obey God's law.

Now consider carefully the following quotations:

"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. He was made captive by Satan, and would have remained so forever had not God specially interposed. It was the tempter's purpose to thwart the divine plan in man's creation, and fill the earth with woe and desolation. And he would point to all this evil as the result of God's work in creating man.

"In his sinless state, man held joyful communion with Him "in whom are hid all the treasures of wisdom and knowledge." Col. 2:3. But after his sin, he could no longer find joy in holiness, and he sought to hide from the presence of God. Such is still the condition of the unrenewed heart. It is not in harmony with God, and finds no joy in communion with Him. The sinner could not be happy in God's presence; he would shrink from the companionship of holy beings. Could he be permitted to enter heaven, it would have no joy for him. The spirit of unselfish love that reigns there every heart responding to the heart of Infinite Love—would touch no answering chord in his soul. His thoughts, his interests, his motives, would be alien to those that actuate the sinless dwellers there. He would be a discordant note in the melody of heaven. Heaven would be to him a place of torture; he would long to be hidden from Him who is its light, and the center of its joy. It is no arbitrary decree on the part of God that excludes the wicked from heaven: they are shut out by their own unfitness for its companionship. The glory of God would be to them a consuming fire. They would welcome destruction, that they might be hidden from the face of Him who died to redeem them.

"It is impossible for us, of ourselves, to escape from the pit of sin in which we are sunken. Our hearts are evil, and we cannot change them. "Who can bring a clean thing out of an unclean? not one." "The carnal mind is enmity against God: for it is not subject to the laws of God, neither indeed can be." Job 14:4.

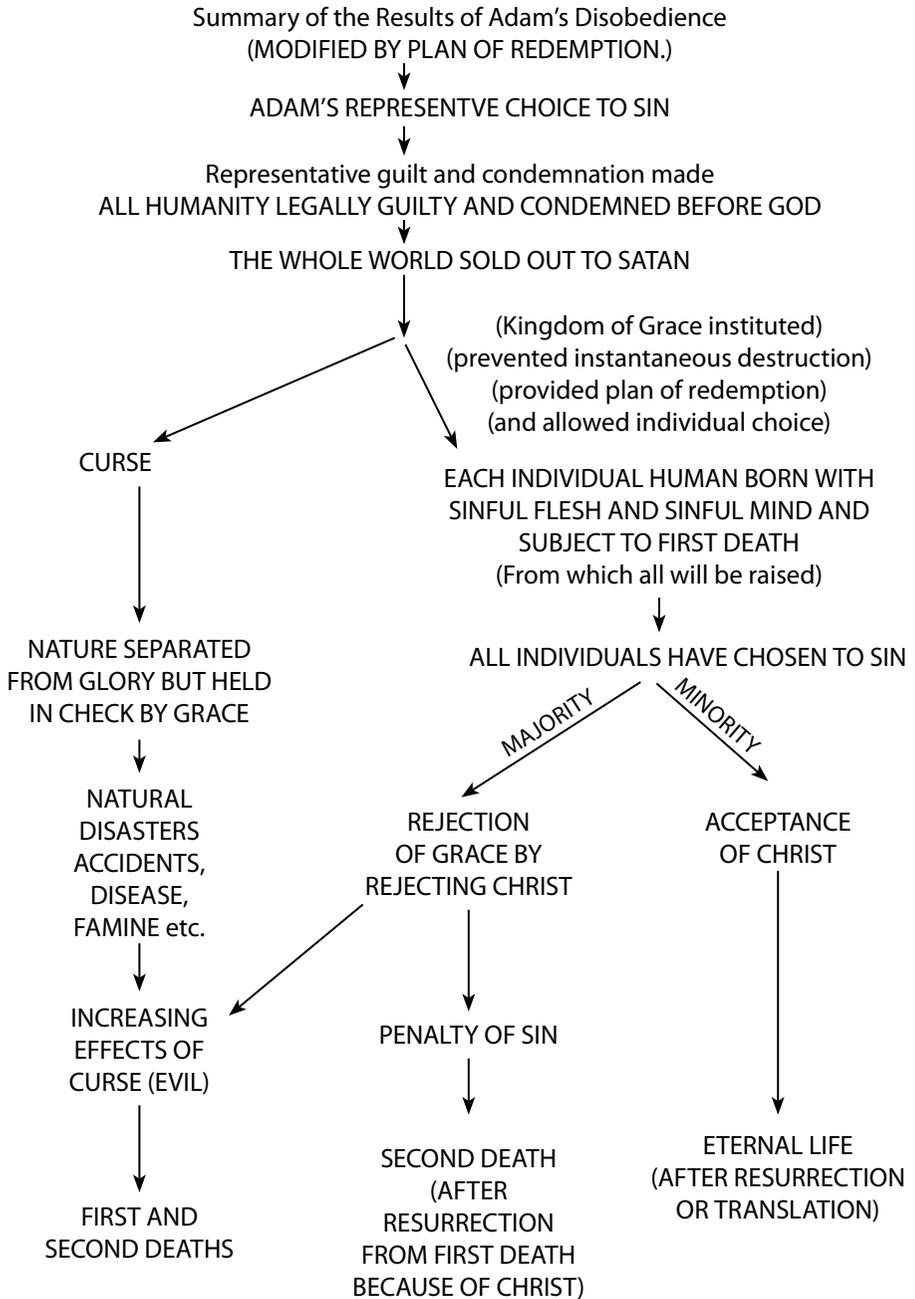
Romans 8:7. Education, culture, the exercise of the will, human effort, all have their proper sphere, but here they are powerless. They may produce an outward correctness of behaviour, but they cannot change the heart; they cannot purify the springs of life. There must be a power working from within, a new life from above, before men can be changed from sin to holiness. That power is Christ. His grace alone can quicken the lifeless faculties of the soul, and attract it to God, to holiness." SC 17, 18.

"It was possible for Adam, before the fall, to form a righteous character by obedience to God's law. But he failed to do this, and because of his sin our natures are fallen and we cannot make ourselves righteous. Since we are sinful, unholy, we cannot perfectly obey the holy law. We have no righteousness of our own with which to meet the claims of the law of God. But Christ has made a way of escape for us." SC 62.

Humanity was made with the capacity and ability to reproduce. Out of Adam would come all other humans by physical reproduction. Adam was therefore the Father of the race. When Adam disobeyed he separated humanity from God thereby rendering the human spirit spiritually dead (dead in trespasses and sins, (Ephesians 2:1) and the human flesh sinful. Therefore the reproduction line through Adam had become perverted and would reproduce individuals who would reflect more and more the image of Satan. **The Adamic reproductive line could no longer serve the divine purpose of reproducing humans who would reflect God's character, it became entirely fleshly and spiritually bankrupt. Therefore in order for the human spirit to become spiritually alive again humanity would require a new reproductive line.** Jesus summarized it beautifully in John 3:6:

"That which is born of the flesh is flesh; and that which is born of the Spirit is spirit."

The natural human birth or reproduction had been "written-off" by Adam's sin and **humanity therefore needed a new birth, a new reproductive line and this meant that humanity needed a new "Adam"**.



5

THE PLAN OF REDEMPTION

THE FIRST ADAM HAD FAILED. The human reproductive process was therefore committed to the reproduction of individuals with sinful fallen flesh and spiritually dead in the spirit of their minds. In order to save humanity God had to produce a new Head and Representative and Father for the race. God had to find THE SECOND ADAM. Salvation could not be achieved by God's dealing with each of the individuals of Adam's fallen stock. God had to deal with the race through a new Federal Head, the new Adam, Jesus Christ.

Now remember, no individual's disobedience other than Adam's would have occurred or could have occurred to condemn mankind. **Adam's** disobedience caused our legal condemnation without our individual choice.

So too, no individual's obedience other than Christ's, would have occurred or could have occurred to justify mankind. **Christ's** obedience caused our legal justification without our individual choice.

Just as only Adam's choice to disobey could have condemned humanity, so only Christ's choice to obey could have redeemed humanity. Therefore those individuals who are seeking salvation by their own obedience or through other "Messiahs" or "prophets", rather than through Christ, are doomed to failure.

God has had to deal with humanity through the Representative MEN. The first Representative MAN, Adam, failed hence there was the need for the Second Representative Man, Christ, **AND HE HAS NOT FAILED**. Herein then is our only basis for hope and joy, the bad news of the first Adam has been overwhelmed by the good news of the Second Adam, Christ! Now pay careful attention to the following quotations:

"The fall of man filled all heaven with sorrow. The world that God had made was blighted with the curse of sin and inhabited by beings doomed to misery and death. There appeared no escape for those who had transgressed the law. Angels ceased their songs of praise. Throughout the heavenly courts there was mourning for the ruin that sin had wrought.

"The Son of God, heaven's glorious Commander, was touched with pity for the fallen race. His heart was moved with infinite compassion as the woes of the lost world rose up before Him. But divine love had conceived a plan whereby man might be redeemed. The broken law of God demanded the life of the sinner. In all the universe there was but one who could, in behalf of man, satisfy its claims. Since the divine law is as sacred as God Himself, only one equal with God could make atonement for its transgression. None but Christ could redeem fallen man from the curse of the law and bring him again into harmony with Heaven. Christ would take upon Himself the guilt and shame of sin—sin so offensive to a holy God that it must separate the Father and His Son. Christ would reach to the depths of misery to rescue the ruined race.

"Before the Father He pleaded in the sinner's behalf, while the host of heaven awaited the result with an intensity of interest that words cannot express. Long continued was the mysterious commun-

ing—"the counsel of peace" (Zechariah 6:13) for the fallen sons of men. The plan of salvation had been laid before the creation of the earth; for Christ is "the Lamb slain from the foundation of the world" (Revelation 13:8); yet it was a struggle, even with the King of the universe, to yield up His Son to die for the guilty race. But "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. Oh, the mystery of redemption! the love of God for a world that did not love Him! Who can know the depths of that love which "passeth knowledge"? Through endless ages immortal minds, seeking to comprehend the mystery of that incomprehensible love, will wonder and adore.

"God was to be manifest in Christ, "reconciling the world unto Himself". 2 Corinthians 5:19. Man had become so degraded by sin that it was impossible for him, in himself, to come into harmony with Him whose nature is purity and goodness. But Christ, after having redeemed man from the condemnation of the law, could impart divine power to unite with human effort. Thus by repentance toward God and faith in Christ the fallen children of Adam might once more become "sons of God." 1 John 3:2.

"The plan by which alone man's salvation could be secured, involved all heaven in its infinite sacrifice. The angels could not rejoice as Christ opened before them the plan of redemption, for they saw that man's salvation must cost their loved Commander utterable woe. In grief and wonder they listened to His words as He told them how He must descend from heaven's purity and peace, its joy and glory and immortal life, and come in contact with the degradation of earth, to endure its sorrow, shame, and death. He was to stand between the sinner and the penalty of sin; yet few would receive Him as the Son of God. He would leave His high position as the Majesty of heaven, appear upon earth and humble Himself as a man, and by His own experience become acquainted with the sorrows and temptations which man would have to endure. All this would be necessary in order that He might be able to succor them that should be tempted. Hebrews 2:18. When His mission as a teacher should be ended, He must be

delivered into the hands of wicked men and be subjected to every insult and torture that Satan could inspire them to inflict. He must die the cruelest of deaths, lifted up between the heavens and the earth as a guilty sinner. He must pass long hours of agony so terrible that angels could not look upon it, but would veil their faces from the sight. He must endure anguish of soul, the hiding of His Father's face, while the guilt of transgression — the weight of the sins of the whole world — should be upon Him.

“The angels prostrated themselves at the feet of their Commander and offered to become a sacrifice for man. But an angel's life could not pay the debt; only He who created man had power to redeem him. Yet the angels were to have a part to act in the plan of redemption. Christ was to be made “a little lower than the angels for the suffering of death.” Hebrews 2:9. As He should take human nature upon Him, His strength would not be equal to theirs, and they were to minister to Him, to strengthen and soothe Him under His sufferings. They were also to be ministering spirits, sent forth to minister for them who should be heirs of salvation. Hebrews 1:14. They would guard the subjects of grace from the power of evil angels and from the darkness constantly thrown around them by Satan.

“When the angels should witness the agony and humiliation of their Lord, they would be filled with grief and indignation and would wish to deliver Him from His murderers; but they were not to interpose in order to prevent anything which they should behold. It was a part of the plan of redemption that Christ should suffer the scorn and abuse of wicked men, and He consented to all this when He became the Redeemer of man.

“Christ assured the angels that by his death He would ransom many, and would destroy him who had the power of death. He would recover the kingdom which man had lost by transgression, and the redeemed were to inherit it with Him, and dwell therein forever. Sin and sinners would be blotted out nevermore to disturb the peace of heaven or earth. He bade the angelic host to be in accord with

the plan that His Father had accepted, and rejoice that, through His death, fallen man could be reconciled to God.

“Then joy, inexpressible joy, filled heaven. The glory and blessedness of a world redeemed, out measured even the anguish and sacrifice of the Prince of life. Through the celestial courts echoed the first strains of that song which was to ring out above the hills of Bethlehem — “Glory to God in the highest, and on earth peace, good will toward men.” Luke 2:14. With a deeper gladness now than in the rapture of the new creation, “the morning stars sang together, and all the sons of God shouted for joy.” Job 38:7.

“To man the first intimation of redemption was communicated in the sentence pronounced upon Satan in the garden. The Lord declared, “I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.” Genesis 3:15. This sentence, uttered in the hearing of our first parents, was to them a promise. While it foretold war between man and Satan, it declared that the power of the great adversary would finally be broken. Adam and Eve stood as criminals before the righteous Judge, awaiting the sentence which transgression had incurred; but before they heard of the life of toil and sorrow which must be their portion, or of the decree that they must return to dust, they listened to words that could not fail to give them hope. Though they must suffer from the power of their mighty foe, they could look forward to final victory.

“When Satan heard that enmity should exist between himself and the woman, and between his seed and her seed, he knew that his work of depraving human nature would be interrupted; that by some means man would be enabled to resist his power. Yet as the plan of salvation was more fully unfolded, Satan rejoiced with his angels that, having caused man’s fall, he could bring down the Son of God from His exalted position. He declared that his plans had thus far been successful upon the earth, and that when Christ should take upon Himself human nature, He also might be overcome, and thus the redemption of the fallen race might be prevented.

"Heavenly angels more fully opened to our first parents the plan that had been devised for their salvation. Adam and his companion were assured that notwithstanding their great sin, they were not to be abandoned to the control of Satan. The Son of God had offered to atone, with His own life, for their transgression. A period of probation would be granted them, and through repentance and faith in Christ they might again become the children of God.

"The sacrifice demanded by their transgression revealed to Adam and Eve the sacred character of the law of God; and they saw, as they had never seen before, the guilt of sin and its dire results. In their remorse and anguish they pleaded that the penalty might not fall upon Him whose love had been the source of all their joy; rather let it descend upon them and their posterity.

"They were told that since the law of Jehovah is the foundation of His government in heaven as well as upon the earth, even the life of an angel could not be accepted as a sacrifice for its transgression. Not one of its precepts could be abrogated or changed to meet man in his fallen condition; but the Son of God, who had created man, could make an atonement for him. As Adam's transgression had brought wretchedness and death, so the sacrifice of Christ would bring life and immortality.

"Not only man but the earth had by sin come under the power of the wicked one, and was to be restored by the plan of redemption. At his creation Adam was placed in dominion over the earth. But by yielding to temptation, he was brought under the power of Satan. "Of whom a man is overcome, of the same is he brought in bondage." 2 Peter 2:19. When man became Satan's captive, the dominion which he held, passed to his conqueror. Thus Satan became "the God of this world." 2 Corinthians 4:4. He had usurped that dominion over the earth which had been originally given to Adam. But Christ, by His sacrifice paying the penalty of sin, would not only redeem man, but recover the dominion which he had forfeited. **All that was lost by the first Adam will be restored by the second.** Says the prophet, "O tower of the flock, the

stronghold of the daughter of Zion, unto thee shall it come, even the first dominion." Micah 4:8. And the apostle Paul points forward to the "redemption of the purchased possession". Ephesians 1:14. God created the earth to be the abode of holy, happy beings. The Lord "formed the earth and made it; He hath established it, He created it not in vain, He formed it to be inhabited." Isaiah 45:18. That purpose will be fulfilled, when, renewed by the power of God, and freed from sin and sorrow, it shall become the eternal abode of the redeemed. "The righteous shall inherit the land, and dwell therein forever." "And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and His servants shall serve Him." Psalm 37:29; Revelation 22:3.

"Adam, in his innocence, had enjoyed open communion with his Maker; but sin brought separation between God and man, and the atonement of Christ alone could span the abyss and make possible the communication of blessing or salvation from heaven to earth. Man was still cut off from direct approach to his Creator, but God would communicate with him through Christ and angels.

"Thus were revealed to Adam important events in the history of mankind, from the time when the divine sentence was pronounced in Eden, to the Flood, and onward to the first advent of the Son of God. He was shown that while the sacrifice of Christ would be of sufficient value to save the whole world, many would choose a life of sin rather than of repentance and obedience. Crime would increase through successive generations, and the curse of sin would rest more and more heavily upon the human race, upon the beasts, and upon the earth. The days of man would be shortened by his own course of sin; he would deteriorate in physical stature and endurance and in moral and intellectual power, until the world would be filled with misery of every type. Through the indulgence of appetite and passion men would become incapable of appreciating the great truths of the plan of redemption. Yet Christ, true to the purpose for which He left heaven, would continue His interests in men, and still invite them to hide their weakness and deficiencies in Him. He would supply the needs of all who would come unto Him in faith. And there

would ever be a few who would preserve the knowledge of God and would remain unsullied amid the prevailing iniquity.

“The sacrificial offerings were ordained by God to be to man a perpetual reminder and a penitential acknowledgement of his sin and a confession of his faith in the promised redeemer. They were intended to impress upon the fallen race the solemn truth that it was sin that caused death. To Adam, the offering of the first sacrifice was a most painful ceremony. His hand must be raised to take life which only God could give. It was the first time he had ever witnessed death, and he knew that had he been obedient to God, there would have been no death of man or beast. As he slew the innocent victim, he trembled at the thought that his sin must shed the blood of the spotless Lamb of God. This scene gave him a deeper and more vivid sense of the greatness of his transgression, which nothing but the death of God’s dear Son could expiate. And he marveled at the infinite goodness that would give such a ransom to save the guilty. A star of hope illumined the dark and terrible future and relieved it of its utter desolation.

“But the plan of redemption had a yet broader and deeper purpose than the salvation of man. It was not for this alone that Christ came to the earth; it was not merely that the inhabitants of this whole world might regard the law of God as it should be regarded; but it was to vindicate the character of God before the universe. To this result of His great sacrifice—its influence upon the intelligences of other worlds, as well as upon man—the Saviour looked forward when just before His crucifixion He said: “Now is the judgement of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto Me.” John 12:31, 32. The act of Christ in dying for the salvation of man would not only make heaven accessible to men, but before all the universe it would justify God and His Son in their dealing with the rebellion Satan. It would establish the perpetuity of the law of God and would reveal the nature and the results of sin.

“From the first, the great controversy had been upon the law of God. Satan had sought to prove that God was unjust, that His law

was faulty, and that the good of the universe required it to be changed. In attacking the law he aimed to overthrow the authority of its Author. In the controversy it was to be shown whether the divine statutes were defective and subject to change, or perfect and immutable.

“When Satan was thrust out of heaven, he determined to make the earth his kingdom. When he tempted and overcame Adam and Eve, he thought he had gained possession of this world; “because”, said he, “they have chosen me as their ruler.” He claimed that it was impossible that forgiveness should be granted to the sinner, and therefore the fallen race were his rightful subjects, and the world was his. But God gave His own dear Son—one equal with Himself—to bear the penalty of transgression, and thus He provided a way by which they might be restored to His favour, and brought back to their Eden home. Christ undertook to redeem man and to rescue the world from the grasp of Satan. The great controversy begun in heaven was to be decided in the very world, on the very same field, that Satan claimed as his.

“It was the marvel of all the universe that Christ should humble Himself to save fallen man. That He who had passed from star to star, from world to world, superintending all, by His providence supplying the needs of every order of being in His vast creation—that he should consent to leave His glory and take upon Himself human nature, was a mystery which the sinless intelligences of other worlds desired to understand. When Christ came to our world in the form of humanity, all were intensely interested in following Him as He traversed, step by step, the bloodstained path from the manger to Calvary. Heaven marked the insult and mockery that He received, and knew that it was Satan’s instigation. They marked the work of counter-agencies going forward; Satan constantly pressing darkness, sorrow, and suffering upon the race, and Christ counteracting it. They watched the battle between light and darkness as it waxed stronger. And as Christ in His expiring agony upon the cross cried out, “It is finished” (John 19:30) a shout of triumph rang through every world and through heaven itself. The great contest that had been so long in

progress in this world was now decided, and Christ was conqueror. His death had answered the question whether the Father and the Son had sufficient love for man to exercise self-denial and a spirit of sacrifice. Satan had revealed his true character as a liar and a murderer. It was seen that the very same spirit with which he had ruled the children of men who were under his power, he would have manifested if permitted to control the intelligences of heaven. With one voice the loyal universe united in extolling the divine administration." PP Ch. 4

The first Adam had separated human nature from the Holy Spirit. It was God's eternal purpose that every intelligent creature should be a dwelling place for His Spirit. But the failure of Adam frustrated this purpose of God for mankind. **The only way by which the Holy Spirit could have dwelt again in humanity was through a marriage of the second person of the godhead with fallen sinful human flesh.** In Jesus Christ humanity became indwelt again by the Holy Spirit by virtue of the union of Divinity and humanity in the Person of our Saviour. Jesus Christ, therefore, was God's new humanity: the union of the Divinity of the Second Person of the Godhead with the sinful flesh of fallen mankind; and through this union the Holy Spirit was again restored to the spirit of the human mind thereby producing righteous sinless character in sinful flesh.

"From eternal ages it was God's purpose that every created being, from the bright and holy seraph to man, should be a temple for the indwelling of the Creator. Because of sin, humanity ceased to be a temple for God. Darkened and defiled by evil, the heart of man no longer revealed the glory of the Divine One. But by the incarnation of the Son of God, the purpose of Heaven is fulfilled. God dwells in humanity, and through saving grace the heart of man becomes again His temple." DA 161.

Jesus came after 4000 years of sin on the planet when...

"...the deception of sin had reached its height. All the agencies for depraving the souls of men had been put in operation. The Son of God, looking upon the world, beheld suffering and misery. With pity He saw how men had become victims of satanic cruelty. He

looked with compassion upon those who were being corrupted, murdered, and lost. They had chosen a ruler who chained them to his car as captives. Bewildered and deceived, they were moving on in gloomy procession toward eternal ruin,—to death in which is no hope of life, toward night to which comes no morning. Satanic agencies were incorporated with men. The bodies of human beings, made for the dwelling place of God, had become the habitation of demons. The senses, the nerves, the passions, the organs of men, were worked by supernatural agencies in the indulgence of the vilest lust. The very stamp of demons was impressed upon the countenances of men. Human faces reflected the expression of the legions of evil with which they were possessed. Such was the prospect upon which the world's Redeemer looked. What a spectacle for Infinite Purity to behold!

“Sin had become a science, and vice was consecrated as a part of religion. Rebellion had struck its roots deeper into the heart, and the hostility of man was most violent against heaven. It was demonstrated before the universe that, apart from God, humanity could not be uplifted. A new element of life and power must be imparted by Him who made the world.

“With intense interest the unfallen worlds had watched to see Jehovah arise, and sweep away the inhabitants of the earth. And if God should do this, Satan was ready to carry out his plan for securing to himself the allegiance of heavenly beings. He had declared that the principles of God's government make forgiveness impossible. Had the world been destroyed, he would have claimed that his accusations were proved true. He was ready to cast blame upon God, and to spread his rebellion to the worlds above. But instead of destroying the world, God sent His Son to save it. Though corruption and defiance might be seen in every part of the alien province, a way for its recovery was provided. At the very crisis, when Satan seemed about to triumph, the Son of God came with the embassy of divine grace. Through every age, through every hour, the love of God had been exercised toward the fallen race. Notwithstanding the perversity of men, the signals of mercy had been continually exhibited. And when the fullness of the time had

come, the Deity was glorified by pouring upon the world a flood of healing grace that was never to be obstructed or withdrawn till the plan of salvation should be fulfilled.

“Satan was exulting that he had succeeded in debasing the image of God in humanity. Then Jesus came to restore in man the image of his Maker. None but Christ can fashion anew the character that has been ruined by sin. He came to lift us up from the dust, to reshape the marred character after the pattern of His divine character, and to make it beautiful with His own glory.” DA 36-38

We can now better appreciate what Paul meant when he told the Corinthians in 1 Corinthians 15:45-47:

“And so it is written, the first man Adam was made a living soul; the last Adam was made a quickening Spirit.”

“Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.”

“The first man is of the earth, earthy: the second man is the Lord from heaven.”

6

THE LAST ADAM: JESUS CHRIST

*“The first Adam was of the earth, earthy; **THE SECOND ADAM WAS THE LORD FROM HEAVEN.**”*

IN 1 CORINTHIANS 15:47 AND 1 Timothy 3:16 the Apostle Paul shows complete agreement with John 1:1, 14. the Lord from heaven, the Divine WORD, the Second Person of the Godhead became flesh, that is, He took on our human flesh thus becoming THE SECOND ADAM, Jesus Christ.

Yes! Jesus Christ was God, (the Second Person), and man, both in One Person. The Scriptures emphatically declare His Godhead in the following texts: John 1:1-3; 1 John 1:1, 2; Hebrews 1:8, 10-12; Titus 2:13; Micah 5:2; Hebrews 7:3; Jeremiah 23:6; Philippians 2:5-11.

Yet He became flesh! The Second Person of the Godhead became a real man. The Scripture also emphatically declare the true, real, humanity of Jesus Christ: John 1:1, 14; 1 Timothy 3:16; 1 John 4:1-3; 2 John 7; Philippians 2:7, 8.

Moreover the Scriptures also emphatically declare that the human flesh He took on was the fallen, sinful flesh of Adam's fallen race: Romans 1:3; Romans 8:3 compared with Philippians 2:7; Hebrews 2:14-18; Hebrews 4:15 compared with Hebrews 2:17.

Jesus Christ, the Last Adam, came to earth with the express purpose of reconciling sinful humanity to God and because he had to reconnect sinful man to God, He had to stoop to the level of becoming man and taking on our sinful flesh.

He, being God, could have received and did receive the fullness of God's glory through the Holy Spirit and He, being man, submitted our sinful flesh, of which He partook, to the Holy Spirit. Therefore and thereby He lived a sinless character in our sinful flesh!

His mind was always filled with all the infinite fullness of the Holy Spirit. This was so from the moment of His supernatural conception in the virgin's womb. And His mind was always completely submitted to and swallowed up by the Holy Spirit so that the human self-will gave way, at all times, and in all details, to the Holy spirit's Divine Will. Therefore His sinful human nature was perfectly free from sinfulness of behavior.

Christ did not possess the same sinful, corrupt, fallen **disloyalty** we possess. He manifested a sinless mind in our sinful flesh.

In Jesus Christ the Holy Spirit put to death the reign of self in the spirit of fallen humanity and so, according to the Apostle Paul in 1 Corinthians 6:17, the Spirit of God and the spirit of man became one in Jesus Christ.

Sinful flesh is selfish flesh and in the natural man it controls the mind thereby making the mind sinful. Jesus felt all the tremendous pressure of sinful flesh upon His mind, but, by the process of absolute and constant surrender to His Father through the Holy Spirit He received constant victory of mind over the flesh and produced perfect sinless character. His absolute, permanent and constant surrender to His Father through the Holy Spirit is best expressed in John 5:30: "I can of mine own self do nothing ... I seek not mine own will, but the will of the Father which hath sent Me." Read also John 6:38; Romans 15:3; John 4:34; 5:19; 14:10; 12:49; Matthew 26:39.

Jesus Christ as the God-man, the Second Adam, depended neither upon His own Divinity nor upon His own humanity but rather He depended completely upon the Holy Spirit which was given to Him without limit (John 3:34,35). The Father used Christ's Divinity as the channel through which to pour all of the Holy Spirit into Christ's humanity, right into the human spirit in order to produce sinless character despite the sinful flesh.

Jesus walked after the Holy Spirit and not after the flesh. He therefore did His Father's will and not His own human will. The cross was constantly applied to the human self-will thus allowing the Father's will to be accomplished in and through Him. The righteousness of the law was therefore fulfilled in Christ because never for a moment did He walk after the flesh but rather He walked after the Holy Spirit constantly and continuously. And this victory over the flesh, over self, was won by Him for us and is reproduced as a free gift in all who willingly accept Him by faith and surrender fully to Him. Romans 8:1-4; 1 Corinthians 15:57.

As the Second Adam, Christ had to atone for the failure of the first Adam. The broken law of God demanded perfect obedience on the one hand and demanded the death of the transgressor on the other hand. None of Adam's natural descendants could have met these demands. Jesus Christ, the Second Adam, perfectly obeyed the law of God for us and died the death of the transgressor for us thereby completely satisfying Divine Justice for sinful humanity.

Throughout Christ's life on earth He had to continuously satisfy this two-fold requirement of Divine Justice. He had to perfectly obey by resisting the sinful flesh through submission to the Holy Spirit and had to bear the guilt of Adam's representative sin and the guilt of every individual human sin. On Calvary's Cross He perfectly obeyed in His submission even unto death and He died the "second-death" for all humanity. In that terrible ordeal on the Cross He endured the full weight of the guilt of humanity and the ultimate consequence of that guilt—separation from God, the Second Death. He died in perfect humility and submission to the Father's will. The descent in humility which started when He gave up the prerogatives of His Divinity and consented to become man, continued right through His life and unto

death, let us read again Philippians 2:5-11. Oh! what humility, what absolute surrender!

Now consider carefully the following quotation:

"The story of Bethlehem is an exhaustless theme. In it is hidden "the depth of the riches both of the wisdom and knowledge of God." Romans 11:33. We marvel at the Saviour's sacrifice in exchanging the throne of heaven for the manger, and the companionship of adoring angels for the beasts of the stall. Human pride and self-sufficiency stand rebuked in His presence. Yet this was but the beginning of His wonderful condescension. It would have been an almost infinite humiliation for the Son of God to take man's nature, even when Adam stood in his innocence in Eden. But Jesus accepted humanity when the race had been weakened by four thousand years of sin. Like every child of Adam He accepted the results of the working of the great law of heredity. What these results were is shown in the history of His earthly ancestors. He came with such a heredity to share our sorrows and temptations, and to give us the example of a sinless life.

"Satan in heaven had hated Christ for His position in the courts of God. He hated Him the more when he himself was dethroned. He hated Him who pledged Himself to redeem a race of sinners. Yet into the world where Satan claimed dominion God permitted His Son to come, a helpless babe, subject to the weakness of humanity. He permitted Him to meet life's peril in common with every human soul, to fight the battle as every child of humanity must fight it, at the risk of failure and eternal loss.

"The heart of the human father yearns over his son. He looks into the face of his little child, and trembles at the thought of life's peril. He longs to shield his dear one from Satan's power, to hold him back from temptation and conflict. To meet a bitterer conflict and a more fearful risk, God gave His only-begotten Son, that the path of life might be made sure for our little ones. "Herein is love." Wonder, O heavens! and be astonished, O earth!" DA 48,49

"The enticements which Christ resisted were those that we find it so difficult to withstand. They were urged upon Him in as much greater degree as His character is superior to ours. With the terrible weight of the sins of the world upon Him, Christ withstood the test upon appetite, upon the love of the world, and upon that love of display which leads to presumption. These were the temptations that overcame Adam and Eve, and that so readily overcome us.

"Satan had pointed to Adam's sin as proof that God's law was unjust, and could not be obeyed. In our humanity, Christ was to redeem Adam's failure. But when Adam was assailed by the tempter, none of the effects of sin were upon him. He stood in the strength of perfect manhood, possessing the full vigour of mind and body. He was surrounded with the glories of Eden, and was in daily communion with heavenly beings. It was not thus with Jesus when He entered the wilderness to cope with Satan. For four thousand years the race had been decreasing in physical strength, in mental power, and in moral worth; and Christ took upon Him the infirmities of degenerate humanity. Only thus could He rescue man from the lowest depths of his degradation.

"Many claim that it was impossible for Christ to be overcome by temptation. Then He could not have been placed in Adam's position; He could not have gained the victory that Adam failed to gain. If we have in any sense a more trying conflict than had Christ, then He would not be able to succour us. 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 116, 117

"Temptation is resisted when man is powerfully influenced to do a wrong action and, knowing that he can do it, resists, by faith, with a firm hold upon divine power. This was the ordeal through which Christ passed." — 5BC 1082

"Christ was actually tempted, not only in the wilderness, but all through His life. In all points He was tempted as we are, and because He successfully

resisted temptation in every form, He gave us a perfect example." — *Christ Tempted As We Are*, BE Nov. 1, 1892 p.4

The Wilderness

"It was not merely the gnawing pangs of hunger that made Christ's suffering so intense; it was the guilt of the sins of the world, which pressed so heavily upon Him. He who knew no sin was made sin for us. With this terrible weight of guilt upon Him, He withstood the fearful test upon appetite; upon the love of the world and of honour; and upon pride of display, which leads to presumption." YI December 28, 1899.

"The weight of the sins of the world was pressing His soul, and His countenance expressed unutterable sorrow, a depth of anguish that fallen man had never realized. He felt the overwhelming tide of woe that deluged the world. *He realized the strength of indulged appetite and of unholy passion* that controlled the world." — RH August 4, 1874. (Emphasis supplied.)

Gethsemane

"Christ was now standing in a different attitude from that in which He had ever stood before....The sins of men weighed heavily upon Christ, and the sense of God's wrath against sin was crushing out His life." — DA 686, 687.

The Cross

"The guilt of every descendant of Adam was pressing upon His heart. The wrath of God against sin, the terrible manifestation of His displeasure because of iniquity, filled the soul of His Son with consternation.

"Christ felt the anguish which the sinner will feel when mercy shall no longer plead for the guilty race. It was the sense of sin, bringing the Father's wrath upon Him as man's substitute, that made the cup He drank so bitter, and broke the heart of the Son of God." DA 753.

"In His closing hours, while hanging on the cross, He experienced to the fullest extent what man must experience when striving against sin. *He realized how bad a man may become by yielding to sin.* He realized the terrible consequence of the transgression of God's law; for the iniquity of the whole world was upon Him. 5BC 1082; Y1 July 20, 1899, (Emphasis supplied.)

Throughout His life on earth and more especially under the overwhelming intensity of the pressure of evil during the final 24 hours of His earthy life, Christ fully revealed the wonderful character of God, the character of self-sacrificing love.

The testimony of Jesus is the full revelation of the character of God through sinful flesh by the absolute surrender of genuine faith in God despite the greatest intensity of temptation or abuse by the forces of evil. Such a testimony will be reproduced in the final generation of living saints by their abiding in Christ unto the end.

It is important here to emphasize a very important point. The First Adam had the righteous power of a sinless nature which made obedience easy. The Second Adam, Christ, possessed our sinful flesh and therefore could not have depended upon His humanity to help Him in anyway. He had to depend completely upon His Father, upon Supernatural power from without through the Holy Spirit. "As man, He met temptation and overcame in the strength given Him from God." DA 24

The First Adam produced sinful character in sinless flesh. The Second Adam, Christ, produced sinless character in sinful flesh. In our human nature Christ redeemed Adam's failure. What a wonderful victory! He had, in His flesh, the same sinful heredity which we inherit, and the flesh exerted all that pressure upon His mind.

Yet the mind of Christ never consented to, never cherished, never gave in to the sinful flesh in the least particular. He therefore had no sinful propensities, no evil passions. By His faith and absolute surrender to His Father the Holy Spirit gave His mind absolute victory over the flesh. In other words the flesh was never allowed to be the source of His behavior, the Holy Spirit was always the source of the behavior produced through His mind.

In Revelation 3:21, He invites us to overcome as He overcame. When we surrender to Him as He surrendered to the Father the Holy Spirit will reproduce His victory in us fully and perfectly!

7

THE GLORIOUS RESULTS OF CHRIST'S OBEDIENCE

ADAM'S ACT OF DISOBEDIENCE WOULD have resulted in instantaneous destruction (the equivalent of the second death) were it not for the institution of the kingdom of grace. Christ's obedience has legally redeemed humanity from the death of Adam's sin. Therefore there will be a resurrection of all men from the death caused by Adam's sin. 1 Corinthians 15:21, 22. Only those who have chosen to reject Christ will suffer the second death, and unfortunately these will be the majority of human beings. The point to emphasize here is that the second death will be the result of individual choice to reject Christ's salvation.

At this point we should examine more closely the kingdom of Grace.

"As used in the Bible, the expression "kingdom of God" is employed to designate both the kingdom of grace and the kingdom of glory. The kingdom of grace is brought to view by Paul in the Epistle to the Hebrews. After pointing to Christ, the compassionate

intercessor who is "touched with the feeling of our infirmities," the apostle says: "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace." Hebrews 4:15, 16. The throne of grace represents the kingdom of grace; for the existence of a throne implies the existence of a kingdom. In many of His parables Christ uses the expression "the kingdom of heaven" to designate the work of divine grace upon the hearts of men.

"So the throne of glory represents the kingdom of glory; and this kingdom is referred to in the Saviour's words: "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: and before Him shall be gathered all nations." Matthew 25:31,32. This kingdom is yet future. It is not to be set up until the second advent of Christ.

"The kingdom of grace was instituted immediately after the fall of man, when a plan was devised for the redemption of the guilty race. It then existed in the purpose and by the promise of God; and through faith, men could become its subjects. Yet it was not actually established until the death of Christ. Even after entering upon His earthly mission, the Saviour, wearied with the stubbornness and ingratitude of men, might have drawn back from the sacrifice of Calvary. In Gethsemane the cup of woe trembled in His hand. He might even then have wiped the blood-sweat from His brow and have left the guilty race to perish in their iniquity. Had He done this, there could have been no redemption for fallen men. But when the Saviour yielded up His life, and with His expiring breath cried out, "It is finished," then the fulfillment of the plan of redemption was assured. The promise of salvation made to the sinful pair in Eden was ratified. "The kingdom of grace, which had before existed by the promise of God, was then established." GC 347, 348

Now let us count our blessings as we study the glorious achievements of our Saviour for us:

1. Humanity Legally Reconciled To God In Christ

Adam's disobedience produced representative legal guilt and condemnation for corporate humanity and sold out the world to Satan.

Christ's obedience has legally justified corporate humanity and bought back or redeemed the world to God. Rom. 5:18, Rom. 3:23, 24; 2 Cor. 5:14-21.

2. Resurrection For All Humanity From The Death Caused By Adam's Sin

Adam's disobedience committed **corporate** humanity, all mankind, to death. By the **obedience of Christ corporate humanity**, all mankind, will be **resurrected from the death caused by Adam's sin.** 1 Corinthians 15:21, 22. Those who receive the Second Death will do so because of their own individual choice to reject CHRIST, His truth and His righteousness. In other words no human will die the second death because of Adam's sin, the reason being that Christ has redeemed Adam's failure. The eternally lost ones will have only themselves to blame.

3. Divine Justice Satisfied For All Humanity

CHRIST has obeyed for all humanity and he has died the second death for all humanity. He has therefore atoned for Adam's representative sin and also for all the sins of all individual human beings of all time. 2 Corinthians 5:14-21.

By virtue of Christ's atoning sacrifice an atmosphere of grace surrounds our world which will not be withdrawn until the work of the gospel is complete.

4. Abolition Of The Enmity, Creation Of The New Mind In Humanity

The Apostle Paul informs us in 2 Corinthians 5:14-17 that Christ put to death human selfishness. He crucified human egocentricity, self-centeredness, Galatians 2:20. Paul told the Corinthians that when Christ died for all, all died in Him. He crucified self for all humanity. He abolished or destroyed the enmity, the reign of selfishness in the spirit of the human mind. Ephesians 2:13-18. He has brought to

humanity the new mind. A. T. Jones explained it this way in his 1895 Lectures:

"Thus you see the mind which we have is the flesh's mind; it is controlled by the flesh, and it came to us from whom?—Satan. Therefore it is enmity against God. And that mind of Satan is the mind of self, always self, in the place of God. Now Christ came to bring to us another mind than that. While we have Satan's mind, the flesh ruling, we serve the law of sin. God can reveal to us his law, and we can consent that that is good, and desire to fulfill it, and make resolutions to do so, and sign bargains and make contracts even; "but I see another law in my members (in my flesh), warring against the law of my mind (against that desire, that wish of my mind, that delights in the law of God), and bringing me into captivity to the law of sin which is in my members. O wretched man that I am!" But Christ comes and brings another mind, — the Spirit's mind, — to us, and gives us that. He gives us a mind, and we have his mind, by his Holy Spirit. Then and therefore with the mind — the Spirit's mind, the mind of Christ which he hath given us — the law of God is served. Thank the Lord.

"So see the difference. In the seventh of Romans there is described a man in whom the flesh rules, and leads the mind astray, against the will of the man even. In the ninth chapter of I Corinthians 9, verses 26, 27, is described the man in whom the mind has control. This is the Christian; the mind has control of the body, and the body is under, and he keeps it under. Therefore it is written in another place (Romans 12:2): Be not conformed to this world: but be ye transformed by the renewing of your mind.

"And the Greek word is the same word exactly as that: "If any man be in Christ, he is a new creation;" he is a new creature — not an old man changed over, but a new-made one. So this is not an old mind made over, but a new-created mind; that is the mind of Christ wrought in us by the Spirit of God, giving us the mind of Christ, and so making an entirely new mind in us and for us.

"This is shown in Romans, eighth chapter: "They that are after the flesh do mind the things of the flesh," because they do the works

of the flesh; the mind follows in that way. "But they that after the Spirit (mind), the things of the Spirit." And "if any man have not the Spirit of Christ, he is none of his." That which brings to us the mind of Jesus Christ is the Holy Ghost. Indeed, the Spirit of God brings Jesus Christ himself to us. By the Holy Ghost the real presence of Christ is with us, and dwells in us. Can he bring Christ to us without bringing the mind of Christ to us? Assuredly not. So, then, in the nature of things, there is the mind of Christ which he came into the world to give us.

"Now see how this follows further, and what it cost to do that, and how it was done. This mind of the flesh is the minding of self. It is enmity against God, and is controlled through the flesh. Jesus Christ came into this flesh himself, — the glorious One, — he who made the worlds, the Word of God, — was made flesh himself, and he was our flesh; and he, that divine One, who was in heaven, was in our sinful flesh. Yet that divine One, when in sinful flesh, never manifested a particle of his divine self in resisting the temptations that were in that flesh, but emptied himself.

"We are here studying the same subject that we have been studying these three or four years; but God is leading us further along in the study of it, and I am glad. We have been studying for three or four years, "Let this mind be in you, which was also in Christ Jesus," who emptied himself. That mind must be in us, in order for us to be emptied; for we cannot of ourselves empty ourselves. Nothing but divinity can do that; that is an infinite thing. Can the mind of Satan empty itself of self? — No. Can the mind that is in us, that minding of self, empty itself of self? — No; self cannot do it. Jesus Christ, the divine One, the infinite One, came in his divine person in this same flesh of ours, and never allowed his divine power, his personal self, to be manifested at all in resisting these temptations and enticements and drawings of the flesh.

"What was it, then, that conquered sin there, and kept him from sinning? It was the power of God, the Father, that kept him. Now where does that touch us? Here: we cannot empty ourselves; but his divine mind comes into us, and by that divine power, we can

empty ourselves of our wicked selves; and then by that divine power, the mind of Jesus Christ, of God, the Father, comes to us and keeps us from the power of temptation. Thus Christ, emptying his divine self, his righteous self, brings to us the power by which we are emptied of our wicked selves. And this is how he abolished in his flesh the enmity, and made it possible for the enmity to be destroyed in you and me." Jones : 1895 Lectures

5. Christ Is Our Righteousness

"It was possible for Adam, before the fall, to form a righteous character by obedience to God's law. But he failed to do this, and because of his sin our natures are fallen and we cannot make ourselves righteous. Since we are sinful, unholy, we cannot perfectly obey the holy law. We have no righteousness of our own with which to meet the claims of the law of God. But Christ has made a way of escape for us. He lived on earth amid trials and temptations such as we have to meet. He lived a sinless life. He died for us, and now He offers to take our sins and give us His righteousness. **If you give yourself to Him** and accept Him as your Saviour, then, sinful as your life may have been, for His sake you are accounted righteous. Christ's character stands in place of your character, and you are accepted before God just as if you had not sinned.

"More than this, Christ changes the heart. He abides in your heart by faith. You are to maintain this connection with Christ by **faith and the continual surrender of your will to Him**; and so long as you do this, He will work in you to will and to do according to His good pleasure. So you may say, "The life' which 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 2:20. So Jesus said to His disciples, "It is not ye that speak, but the Spirit of your Father which speaketh in you." Matthew 10:20. Then with Christ working in you, you will manifest the same spirit and do the same good works—works of righteousness, obedience.

"So we have nothing in ourselves of which to boast. We have no ground for self-exaltation. Our only ground for hope

is in the righteousness of Christ imputed to us, and in that wrought by His Spirit working in and through us.

“When we speak of faith, there is a distinction that should be borne in mind. There is a kind of belief that is wholly distinct from faith. The existence and power of God, the truth of His word, are facts that even Satan and his hosts cannot at heart deny. The Bible says that “the devils also believe, and tremble;” but this is not faith. James 2:19. Where there is not only a belief in God’s word, but a submission of the will to Him; where the heart is yielded to Him, the affections fixed upon Him, there is faith—faith that works by love and purifies the soul. Through this faith the heart is renewed in the image of God. And the heart that in its unrenewed state is not subject to the law of God, neither indeed can be, now delights in its holy precepts, exclaiming with the psalmist, “O how I love Thy law! it is my meditation all the day.” Psalm 119:97. And the righteousness of the law is fulfilled in us, “who walk not after the flesh but after the Spirit. Romans 8:1” SC 62, 63.

6. Christ Has Revealed And Vindicated The Character Of God

“By coming to dwell with us, Jesus was to reveal God both to men and to angels. He was the Word of God—God’s thought made audible. In His prayer for His disciples He says, “I have declared unto them Thy name,” “merciful and gracious, long-suffering, and abundant in goodness and truth,”—“that the love wherewith Thou hast loved Me may be in them, and I in them.” But not alone for His earthborn children was this revelation given. Our little world is the lesson book of the universe. God’s wonderful purpose of grace, the mystery of redeeming love, is the theme into which “angels desire to look,” and it will be their study throughout endless ages. Both the redeemed and the unfallen beings will find in the cross of Christ their science and their song. It will be seen that the glory shining in the face of Jesus is the glory of self-sacrificing love. In the light from Calvary will be seen that the law of self-renouncing love is the law of life for earth and heaven; that the love which “seeketh not her own” has its source in the heart of God; and that in the meek and lowly One is manifested

the character of Him who dwelleth in the light which no man can approach unto.

"Looking unto Jesus we see that it is the glory of our God to give. "I do nothing of Myself," said Christ; "the living Father has sent Me, and I live by the Father." "I seek not Mine own glory," but the glory of Him that sent Me. John 8:28; 6:57; 8:50; 7:18. In these words is set forth the great principle which is the law of life for the universe. All things Christ received from God, but He took to give. So in the Heavenly courts, in His ministry for all created beings: through the beloved Son, the Father's life flows out to all; through the Son it returns, in praise and joyous service, a tide of love, to the great Source of all. And thus through Christ the circuit of beneficence is complete, representing the character of the great Giver, the law of life.

"In heaven itself this law was broken. Sin originated in self-seeking. Lucifer, the covering cherub, desired to be first in heaven. He sought to gain control of heavenly beings, to draw them away from their Creator, and to win their homage to himself. Therefore he misrepresented God, attributing to Him the desire for self-exaltation. With his own evil characteristics he sought to invest the loving Creator. Thus he deceived angels. Thus he deceived men. He led them to doubt the word of God, and to distrust His goodness. Because God is a God of Justice and terrible majesty, Satan caused them to look upon Him as severe and unforgiving. Thus he drew men to join him in rebellion against God, and the night of woe settled down upon the world.

"The earth was dark, through misapprehension of God. That the gloomy shadows might be lightened, that the world might be brought back to God, Satan's deceptive power was to be broken. This could not be done by force. The exercise of force is contrary to the principles of God's government; He desires only the service of love; and love cannot be commanded; it cannot be won by force or authority. Only by love is love awakened. To know God is to love Him; His character must be manifested in contrast to the character of Satan. This work only one Being in all the universe could do. Only He who knew the height and depth of the love of

God could make it known. Upon the world's dark night the Sun of Righteousness must rise, "with healing in His wings." Malachi 4:2.

"The plan for our redemption was not an afterthought, a plan formulated after the fall of Adam. It was a revelation of "the mystery which hath been kept in silence through times eternal." Romans 16:25, R. V. It was an unfolding of the principles that from eternal ages have been the foundation of God's throne. From the beginning, God and Christ knew of the apostasy of Satan, and of the fall of man through the deceptive power of the apostate. God did not ordain that sin should exist, but He foresaw its existence, and made provision to meet the terrible emergency. So great was His love for the world, that He covenanted to give His only-begotten Son, "that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

"Lucifer had said, "I will exalt my throne above the stars of God: ... I will be like the Most High." Isaiah 14:13, 14. But Christ, "being in the form of God, counted it not a thing to be grasped to be on an equality with God, but emptied Himself, taking the form of a servant, being made in the likeness of men." Philippians 2:6, 7, R. V., margin. This was a voluntary sacrifice. Jesus might have remained at the Father's side. He might have retained the glory of heaven, and the homage of the angels. But He chose to give back the scepter into the Father's hands, and step down from the throne of the universe, that He might bring light to the benighted, and life to the perishing.

"Since Jesus came to dwell with us, we know that God is acquainted with our trials, and sympathizes with our grief. Every son and daughter of Adam may understand that our Creator is the friend of sinners. For in every doctrine of grace, every promise of joy, every deed of love, every divine attraction presented in the Saviour's life on earth, we see "God with us."

"Satan represents God's law of love as a law of selfishness. He declares that it is impossible for us to obey its precepts. The fall of our first parents, with all the woe that has resulted, he

charges upon the Creator, leading men to look upon God as the author of sin, and suffering, and death. Jesus was to unveil this deception. As one of us He was to give an example of obedience. For this He took upon Himself our nature, and passed through our experiences. "In all things it behooved Him to be made like unto His brethren." Hebrews 2:17. If we had to bear anything which Jesus did not endure, then upon this point Satan would represent the power of God as insufficient for us. Therefore Jesus was "in all points tempted like as we are." Hebrews 4:15. He endured every trial to which we are subject. And He exercised in His own behalf no power that is not freely offered to us. As man, He met temptation, and overcame in the strength given Him from God. He says, "I delight to do Thy will, O My God: yea, Thy law is within My heart." Psalm 40:8. As He went about doing good, and healing all who were afflicted by Satan, He made plain to men the character of God's law and the nature of His service. His life testifies that it is possible for us also to obey the law of God. DA 19-24.

7. Christ Has Elevated Humanity Above The Status Of Angels
In Christ the divine nature is enshrined in humanity and humanity is enfolded in the bosom of divinity.

"By His humanity, Christ touched humanity; by His divinity, He lays hold upon the throne of God. As the Son of man, He gave us an example of obedience; as the Son of God, He gives us power to obey. It was Christ who from the bush on Mount Horeb spoke to Moses saying, "I AM THAT I AM...Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." Exodus 3:14. This was the pledge of Israel's deliverance. So when He came "in the likeness of men," He declared Himself the I AM. The Child of Bethlehem, the meek and lowly Saviour, is God "manifest in the flesh." I Timothy 3:16. And to us He says: "I AM the Good Shepherd." I AM the living Bread." "I AM the Way, the Truth, and the Life." "All power is given unto Me in heaven and in earth." John 10:11; 6:51; 14:6; Matthew 28:18. I AM the assurance of every promise. I AM; be not afraid. "God with us" is the surety of our deliverance from sin, the assurance of our power to obey the law of heaven.

"In stooping to take upon Himself humanity, Christ revealed a character the opposite of the character of Satan. But He stepped still lower in the path of humiliation. "Being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross." Philippians 2:8. As the high priest laid aside his gorgeous pontifical robes, and officiated in the white linen dress of the common priest, so Christ took the form of a servant, and offered sacrifice, Himself the priest, Himself the victim. "He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him." Isaiah 53:5.

"Christ was treated as we deserve, that we might be treated as He deserves. He was condemned for our sins, in which he had no share, that we might be justified by His righteousness, in which we had no share. He suffered the death which was ours, that we might receive the life which was His. "With His stripes we are healed."

"By his life and His death, Christ has achieved even more than recovery from the ruin wrought through sin. It was Satan's purpose to bring about an eternal separation between God and man; but in Christ we become more closely united to God than if we had never fallen. In taking our nature, the Saviour has bound Himself to humanity by a tie that is never to be broken. Through the eternal ages He is linked with us. "God so loved the world, that He gave His only-begotten Son." John 3:16. He gave Him not only to bear our sins, and to die as our sacrifice; He gave Him to the fallen race. To assure us of His immutable counsel of peace, God gave His only-be-gotten Son to become one of the human family, forever to retain His human nature. This is the pledge that God will fulfill His word. "Unto us a child is born, Unto us a son is given: and the government shall be upon His shoulder." God has adopted human nature in the person of His Son, and has carried the same into the highest heaven....He is the "Son of man" whose name shall be called, "Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." Isaiah 9:6. The I AM is the Daysman between God and humanity, laying His hand upon both. He who is "holy, harmless, undefiled, separate from sinners,"

is not ashamed to call us brethren. Hebrews 7:26; 2:11. In Christ the family of earth and the family of heaven are bound together. Christ glorified is our brother. Heaven is enshrined in humanity, and humanity is enfolded in the bosom of Infinite Love.

"Of His people God says, "They shall be as the stones of a crown, lifted up as an ensign upon His land. For how great is His goodness, and how great is His beauty!" Zechariah 9:16, 17. The exaltation of the redeemed will be an eternal testimony to God's mercy. "In the ages to come," He will "show the exceeding riches of His grace in His kindness toward us through Christ Jesus." "To the intent that... unto the principalities and the powers in the heavenly places might be made known...the manifold wisdom of God, according to the eternal purpose which He purposed in Christ Jesus our Lord." Ephesians 2:7; 3:10, 11 R. V.

"Through Christ's redeeming work the government of God stands justified The Omnipotent One is made known as the God of Love. Satan's charges are refuted, and his character unveiled. Rebellion can never again rise. Sin can never again enter the universe. Through eternal ages all are secure from apostasy. By love's self-sacrifice, the inhabitants of earth and heaven are bound to their Creator in bonds of indissoluble union.

"The work of redemption will be complete. In the place where sin abounded, God's grace much more abounds. The earth itself, the very field that Satan claims as his, is to be not only ransomed but exalted. Our little world, under the curse of sin the one dark blot in His glorious creation, will be honored above all other worlds in the universe of God. Here, where the Son of God tabernacled in humanity; where the King of glory lived and suffered and died, — here, when He shall make all things new, the tabernacle of God shall be with men, "and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God." And through endless ages as the redeemed walk in the light of the Lord, they will praise Him for His unspeakable Gift, — Emmanuel, "God with us." DA 24-26.

8. Deliverance From The Bondage Of The Fear Of Death

Adam's disobedience had separated the human spirit from God. **Fear** and **insecurity** were the consequences of that separation.

The unregenerate human mind being devoid of the Holy Spirit of God is therefore and thereby devoid of security and peace, and full of fear. Having already lost spiritual life the human spirit concentrates its energy upon NOT also losing the residual physical life. It is this fear of death which keeps the human mind in bondage to the flesh by causing the mind to surrender to the desires of the flesh and to be ego-protective. This selfishness or ego-centricity or "minding of self" or "minding of the flesh" is enmity against God.

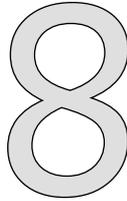
Jesus abolished the enmity. He kept His mind surrendered not to the flesh but to the Holy Spirit. Jesus overcame the fear of death for us, and the believer has that wonderful victory in Christ. 1 Corinthians 15:55-57.

Jesus allowed His flesh to be crucified rather than allow it to make Him sin. And God will have a final generation of Saints who would die rather than sin.

The true believer counts himself crucified with Christ, and alive with Christ by the life of the Holy Spirit. Therefore the believer knows that Christ is his life. Even though Satan may threaten us with death or actually kill us, we know that our real life is hid with Christ in God. Colossians 3:1-4.

The Apostle Paul informs us that Christ has delivered us from the bondage of fear of death. Hebrews 2:14, 15. And Jesus Himself commands us:

"...be thou faithful unto death, and I will give thee a crown of life." Revelation 2:10.



TWO PARALLEL REPRODUCTIVE SYSTEMS: PHYSICAL AND SPIRITUAL

GOD CREATED HUMAN SEXUAL REPRODUCTION as a means of teaching His created intelligences the deep mysteries of the Divine Nature (see the book, *Absolute Rest*) and also as the means of reproducing humans who would reflect the Divine character of Love. Had Adam remained sinless the human reproductive system would have transmitted to each individual descendant of Adam sinless flesh and a spiritually alive, spirit-filled, human spirit in the human mind, reflecting the character of God. But Satan had other plans. The spirit of self-seeking originated in Lucifer thereby making him Satan, the devil. He deceived angels and man by his misrepresentation of God's character.

When Adam disobeyed he separated humanity from God therefore rendering the human spirit spiritually dead and the human flesh sinful. Therefore, the reproduction line through Adam became perverted and given over to the reproduction of individuals who would reflect,

progressively, the image of Satan. **The Adamic reproductive line could no longer serve the divine purpose of reproducing humans who would reflect God's character, it became entirely fleshly and spiritually bankrupt.** "that which is born of flesh is flesh" John 3:6.

Therefore in order to reproduce the Divine character in human beings God needed to produce a new reproductive system and a new reproductive line through the Second Adam, Christ.

The first Adam was of the earth, earthy, the Second Adam, the Lord Jesus Christ, was the Lord from Heaven and was made a quickening Spirit. 1 Corinthians 15:45. **Jesus Christ was God's new man, begotten into humanity by the Holy Spirit, thus through Christ and in Christ the Holy Spirit reproduces his character in those humans who believe; thereby reproducing God's new humanity who reflect the divine character by the renewing of the spirit of their minds.** Ephesians 4:23, 24.

The Origin Of The Two Adams

The first Adam was created from the dust of the earth, the fact of Creation must be accepted by faith (Genesis 1,2; Hebrews 11:1-6). The Second Adam, Jesus Christ was the Lord from Heaven. The Second Person of the Godhead became incarnate by being begotten of the Father by the Holy Spirit into humanity through the virgin Mary. The mysterious theo-biological mechanisms involved are beyond our comprehension; the fact of the incarnation must be accepted by faith.

The virgin Mary accepted by faith the word of God to her through Gabriel and, therefore, by her faith, the Holy Spirit implanted the Word of God into her womb and the Word became flesh! Read the wonderful account in Luke 1:26-56.

Therefore we understand that, right from the start, God's new humanity was rooted in the human faith—response to the word of God's offer of love. Mary's wonderful response of faith was written for our example. "And Mary said, Behold the handmaiden of the Lord; be it unto me according to Thy word." Luke 1:38.

The Nature Of The Two Adams

The first Adam was altogether creature, human. His human nature was sinless flesh. God Had put within his nature the righteousness and ability to perfectly obey the Divine Law if he so chose. But Adam chose not to obey, he chose not to keep his mind in submission to the express command of God. He therefore separated human nature from the Kingdom of Glory and expelled the Holy Spirit from the human spirit. Were it not for the Grace of God and the Plan of Redemption, man would have permanently lost the ability to obey even if he could have chosen to obey.

The Second Adam was Creator and creature, God and man in one Person. As God He received the fullness of the Holy Spirit and as man he submitted our sinful flesh to the Holy Spirit. Therefore in Christ the flesh is rendered powerless to spoil character and the Holy Spirit is again married to the human spirit producing God-like characters. **Christ overcame by absolute surrender of his mind to the father.** He did not depend upon Himself. He did not depend on His perfect Divinity, He did not depend on His sinful flesh. He won the victory not by His nature but by His submission to God.

“That which alone can effectually restrain from sin in this world of darkness will prevent sin in heaven...It is through the efficacy of the cross that the angels of heaven are guarded from apostasy. Without the cross they would be no more secure against evil than were the angels before the fall of Satan. Angelic perfection failed in heaven. Human perfection failed in Eden, the paradise of bliss. All who wish for security in earth or heaven must look to the Lamb of God.

“The plan of salvation, making manifest the justice and love of God, provides an eternal safeguard against defection in unfallen worlds, as well as among those who shall be redeemed by the blood of the Lamb.” 5BC 1132.

The Nature Of The Two Reproductive Systems

The Adamic reproduction system became perverted by sin into a merely fleshly reproductive system, (see John 3:6, first part).

Physical reproduction occurs by human (physical) sexual intercourse between man and woman. This system is physical and sexual but non-spiritual and therefore each succeeding generation became more and more depraved by sin and its consequences. The Adamic reproductive system transmits the law of sin and death through the flesh. The funeral business flourishes.

The Messianic reproductive system is spiritual. Spiritual reproduction occurs by the spiritual marriage union between Christ and His bride, the church. In Christ the Divine Nature became married to humanity. In other words, in Christ, humanity partakes of the Divine Nature. The union of the Divine nature and human nature in Christ enabled the Holy Spirit to return to the spirit of the human mind for the sole purpose of manifesting the character of God through the sinful flesh.

Scripture informs us that the Christ-life is reproduced by faith in Him. John 1:12, 13. Jesus told Nicodemus: “...that which is born of the Spirit is spirit.” In John 1:12, 13 there is a clear contrast between the two systems of reproduction:

SPIRITUAL

John 1:12. By receiving Christ we receive power to become the sons of God by the will of God (verse 13 last part).
We receive Christ by faith, by believing on his name.

John 3:6 “that which is born of the spirit is spirit.”

PHYSICAL

John 1:13. Physically we were born of the will of the flesh, of the will of man, of blood.

John 3:6. “That which is born of flesh is flesh.”

And yet God requires both systems for His plan. The physical reproductive system produces an increasing number of humans. The spiritual reproductive system produces spiritually born-again sons and daughters of God **when individual humans believe in Christ and surrender to him**. The physical system produces the individual persons.

The Spiritual system makes those individuals children of God, in Christ, by faith.

Spiritual Reproduction In Christ Produces The Unique God-Family, The New Species, The New Humanity

Through the new birth humans of Adam's lost stock become saved bona fide members of the God-family; actual spiritually-born sons of God (1 John 3:2; John 3:3, 5-8); "partakers of the Divine Nature" (2 Peter 1:4); begotten by God (1 John 5:1, 18); possessing the Divine heredity or seed, (Greek: sperma) (1 Peter 1:3, 23; 1 John 3:9). Thus through the new birth, the redeemed become "next of kin" to the Godhead.

This group outranks all other groups in the created universe, Paul alludes to this fact in 1 Corinthians 6:2-3! Redeemed humanity will judge even angels! See also Revelation 3:21. Redeemed humanity will share the throne of Christ. The very throne which Satan wanted by self-exaltation, the redeemed will be given through the humility of Christ. Matthew 11:28-30, Revelation 3:21; Revelation 20:6.

Two Parallel Heredities

The Apostle Paul calls the Adamic heredity "the law of sin and death" in the flesh, Romans 8:1-4. The "law of sin and death" in the flesh is **selfishness** embedded in the biochemistry of the flesh. When the human mind is devoid of the Holy Spirit the **selfishness** of the flesh reigns in the spirit of the mind, such a mind is a carnal mind, see Romans 8:5-8. Consider this quotation: "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." H.S. 138, 139.

The Apostle Paul calls the new heredity in Christ "the law of the Spirit of life" Romans 8:2. The "law of the Spirit of life" is the self-sacrificing, selfless LOVE of God in the Holy Spirit (see Romans 5:5). This "law of the Spirit of life", the Eternal Love of God filled the mind of Christ because He being God received the infinite fullness of the Holy Spirit into the spirit of His mind. His mind was therefore completely free from and victorious over the law of sin and death in the flesh. Throughout His entire life Jesus "crucified" the flesh. This means that, in terms of affecting His behavior, the flesh was as good as dead. By the absolute

surrender of genuine faith His mind was kept absolutely loyal to God despite the impulses to the contrary from the flesh. Indeed at Calvary He crucified the flesh rather than allowing it to cause Him to sin! He obtained the victory for us and that victory is ours IN HIM!

The believer who abides in Christ has, in Christ, the “law of the Spirit of life” which keeps his mind victorious over “the law of sin and death” in the flesh. In other words, like Christ, the born-again believer who abides in Christ has both heredities: “the law of sin and death” in the flesh and the “law of the Spirit of life” in the spirit of his mind. And although he must exist physically through the flesh he must not allow the flesh to be the source of his behavior, his character. He must perform his character behavior by the life of the Holy Spirit. The believer’s character must be produced by the Spirit and not by the flesh. Romans 8:1-10; Galatians 5:17-26.

Two Parallel Types Of Organic Unity

All humanity was in the first Adam and his disobedience made us all sinners. This means that because of our organic relationship with the first Adam we are all involved in his disobedience, he was the first representative man.

The Lord Jesus Christ was the Second Adam, the Second Representative Man. All humanity was constituted in Him and because of our spiritual organic relationship with Him we were all involved in His redemptive act. The apostle Paul told the Corinthians that when Christ died for all, all died in Him. 2 Corinthians 5:14.

In Christ the Holy Spirit was married to the human spirit thereby making the Spirit of God and the spirit of man one. 1 Corinthians 6:17. By this union the “sperma” or seed of God, his nature, his love is implanted into the human mind, producing the offspring of God-like character, the fruit of the spirit. Galatians 5:22-25

When a person believes this Good News and surrenders fully to Christ, he steps out of the first Adam and into Christ. In Christ, he is a new creation (2 Corinthians 5:17), born of the Holy Spirit. The

principle of selfishness is abolished in his mind and the principle of eternal love is instituted!

The believer is not only crucified with Christ, he is risen with Christ and enthroned with Christ. Colossians 3:1-11; Ephesians 1:3,20-23; Ephesians 2:10.

Two Parallel Marriage Unions

The first Adam needed a wife. Among all the animals there was found no fit companion for him. None of them partook of his nature. So Adam was sent into a deep sleep and from a wound in his side a portion of his own body was taken and woman was made. "And Adam said, This is now bone of my bone and flesh of my flesh" Genesis 2:20-23. This was organic relationship.

The first Adam was a figure or type of Christ. Romans 5:14 As the antitype of the first Adam it was necessary that Christ, the Second Man or Last Adam, also have a bride. Like the first Adam, He too went into a "deep sleep" of death and resurrection. Out of His wounded side the Church, through faith is born of God as the Bride of Christ. In Revelation 19:7-9 and 21:9 she is called the Bride, the Lamb's Wife. In Ephesians 5:30 Paul reveals that as Eve was of Adam so too the body of believers, the Church, are "members of His body, of His flesh, and of His bones." The church is His body now. She will be His bride at the Marriage Supper of the Lamb.

Although legally speaking all humanity was legally reconciled to God by Christ, only those individuals **who believe** are justified by faith and born again, thereby, becoming members of His body the Church. True believers in Christ, who abide in Christ, are, by faith **co-crucified, co-raised, co-exalted and co-seated in heavenly places in Christ!** Ephesians 5:23-33.

Two Parallel Methods Of Reproduction

In human physical sexual reproduction the male organ of reproduction is received into the female organ of reproduction and the genetic-nature in the male sperm is implanted within the womb. One sperm eventually fuses with the female genetic-nature in one female ovum to produce the

new individual life which develops in the female womb until it is born a new person.

So too the Divine Organ of character reproduction, the Holy Spirit, must be received into the human organ of character development, the spirit of the mind. The spiritual nature or seed of God, His Eternal Love, is implanted within the human spirit by the Holy Spirit. The mysterious process occurs quietly until the point is reached which we call conversion and the new life is born in the soul. This all happens in Christ and through Christ by faith. **It is only in and through the union of humanity and divinity in Christ that the Holy Spirit can enter sinful human nature to reproduce the divine character in humanity.**

"Jesus continued: "that which is born of the flesh is flesh; and that which is born of the Spirit is spirit." By nature the heart is evil, and "who can bring a clean thing out of an unclean? not one." Job 14:4. No human invention can find a remedy for the sinning soul. "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." Romans 8:7; Matthew 15:19. The fountain of the heart must be purified before the streams can become pure. He who is trying to reach heaven by his own works in keeping the law is attempting an impossibility. There is no safety for one who has merely a legal religion, a form of godliness. The Christian's life is not a modification or improvement of the old, but a transformation of nature. There is a death to self and sin, and a new life altogether. This change can be brought about only by the effectual working of the Holy Spirit.

"Nicodemus was still perplexed, and Jesus used the wind to illustrate His meaning: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is everyone that is born of the Spirit.

"The wind is heard among the branches of the trees, rustling the leaves and flowers; yet it is invisible, and no man knows whence it comes or whither it goes. So with the work of the Holy Spirit upon the heart. It can no more be explained than can the movements of

the wind. A person may not be able to tell the exact time or place, or to trace all the circumstances in the process of conversion; but this does not prove him to be unconverted. By an agency as unseen as the wind, Christ is constantly working upon the heart. Little by little, perhaps unconsciously to the receiver, impressions are made that tend to draw the soul to Christ. These may be received through meditating upon Him, through reading the Scriptures, or through hearing the word from the living preacher. Suddenly, as the Spirit comes with more direct appeal, the soul gladly surrenders itself to Jesus. By many this is called sudden conversion; but it is the result of long wooing by the Spirit of God, — a patient protracted process." DA 172.

"The change of heart by which we become children of God is in the Bible spoken of as birth. Again, it is compared to the germination of the good seed sown by the husbandman. In like manner those who are just converted to Christ are "as newborn babes," to "grow up" to the stature of men and women in Christ Jesus. 1 Peter 2:2; Ephesians 4:15. Or like the good seed sown in the field, they are to grow up and bring forth fruit. Isaiah says that they shall "be called trees of righteousness, the planting of the Lord, that He might be glorified." Isaiah 61:3. So from natural life, illustrations are drawn, to help us better to understand the mysterious truths of spiritual life.

"Not all the wisdom and skill of man can produce life in the smallest object in nature. It is only through the life which God Himself has imparted, that either plant or animal can live. So it is only through the life from God that spiritual life is begotten in the hearts of men. Unless a man is "born from above," he cannot become a partaker of the life which Christ came to give. John 3:3, margin." SC 67.

The Promise Of The Spirit—Galatians 3:4

In Jesus Christ and through Jesus Christ, by faith, the believer receives the gift of the Holy Spirit. The Holy Spirit's work is to reproduce in the believer the victorious character of Christ. The Holy Spirit exalts Christ and gives the believer the things of Christ. Read John 16:7-15; Romans 8:1-17; Galatians 5:22-26.

The more we admire and adore Christ, and the more we keep our minds occupied with His wonderful victory for humanity, the more of His Spirit we will receive. Sanctification is the reproduction of the choice, faith, submission, repentance and obedience of Christ in us as we keep believing and surrendering to Christ.

The Holy Spirit reproduces the faith and obedience of Christ in His body, the true Church; in each believer. Paul tells us in Romans 5:19 that the obedience of Christ makes us righteous. Christ kept His Father's commandments and His Father's Sabbath Rest. John 15:10; Luke 4:16. In the final generation the Holy Spirit will fully reproduce the character of Christ in the final generation church which will keep the commandments of God and the faith of Jesus.

There is no place, therefore, for man-made requirements or traditions in the true church of God. Take, for example, Sunday-keeping. Jesus never kept Sunday as a sacred day, it was no part of His obedience. Therefore it can have no place in the obedience of the true believer.

When Jesus established the New Covenant or New Testament He, by His Teaching and Example, clearly established and spelled out the necessary duties and requirements of His body of believers. The Apostle Paul makes it very clear that a covenant cannot be altered after the death of the Testator, read Galatians 3:15, and Hebrews 3:15-17. Jesus confirmed or ratified the New Testament by His death, thereafter nothing could be added or subtracted. **Therefore Sunday-keeping could not have been added into the new covenant after the death of Christ and he certainly did not include it when he was alive.** Luke 23:50-56. In the New Covenant the Ten Commandments moral law of God is written upon the "heart" and in the mind of the believer. Read 1 Corinthians 7:19; Hebrews 10:16, 17.

The believer in Christ has genuine rest from sin and from self-effort to save himself. This Rest in Christ is manifested by keeping holy the Seventh day weekly Sabbath. Read Matthew 11:28-30; Hebrews 4:9-11; John 14:15.

Our greatest need as believers is to be filled with the Holy Spirit in order that every detail of every aspect of our personalities will be controlled by God's love and not the selfishness of the flesh. The

wonderful light of the “character of God” message teaches us the amazingly absolute love and righteousness of God’s character as has been revealed through Christ. Christ is patiently waiting for us to be emptied of self and filled with the ultimate redemptive fullness of the Holy Spirit so that we may fully reflect His character.

“The Comforter is called “the Spirit of truth.” His work is to define and maintain the truth. He first dwells in the heart as the Spirit of truth, and thus He becomes the Comforter. There is comfort and peace in the truth, but no real peace or comfort can be found in falsehood. It is through false theories and traditions that Satan gains his power over the mind. By directing men to false standards, he misshapes the character. Through the Scriptures the Holy Spirit speaks to the mind, and impresses truth upon the heart. Thus He exposes error, and expels it from the soul. It is by the Spirit of truth, working through the word of God, that Christ subdues His chosen people to Himself.

“In describing to His disciples the office work of the Holy Spirit, Jesus sought to inspire them with the joy and hope that inspired His own heart. He rejoiced because of the abundant help He had provided for His church. The Holy Spirit was the highest of all gifts that He could solicit from His Father for the exaltation of His people. The Spirit was to be given as a regenerating agent, and without this the sacrifice of Christ would have been of no avail. The power of evil had been strengthening for centuries, and the submission of men to this satanic captivity was amazing. Sin could be resisted and overcome only through the mighty agency of the Third Person of the Godhead, who would come with no modified energy, but in the fullness of divine power. It is the Spirit that makes effectual what has been wrought out by the world’s Redeemer. It is by the Spirit that the heart is made pure. Through the Spirit the believer becomes a partaker of the divine nature. Christ has given His Spirit as a divine power to overcome all hereditary and cultivated tendencies to evil, and to impress His own character upon His church.

“Of the Spirit Jesus said, “He shall glorify Me.” The Saviour came to glorify the Father by the demonstration of His love; so the Spirit

was to glorify Christ by revealing His grace to the world. The very image of God is to be reproduced in humanity. The honour of God, the honour of Christ, is involved in the perfection of the character of His people." DA 671.

9

INDIVIDUAL CHOICE

THERE WOULD HAVE BEEN NO functional reality to individual choice if the Plan of Redemption was not instituted. In other words, individual choice is a functional reality because the Second Adam has come and has redeemed the failure of the first Adam. Since Christ has come and has legally redeemed humanity, no person can legitimately use Adam's sin or sinful flesh as an excuse for sinning. **It is because there were two Adams, and the second has legally redeemed that which was sold out by the first, that each individual human person has a choice.**

Definition Of Sin

In the light of the above facts it is clear that an individual commits sin when he chooses to disobey the known will of God. In the light of the plan of redemption "sin" cannot be defined as nature. **Personal sin must be defined as personal choice to rebel against God, to disobey God.**

Adam in sinless flesh chose to disobey God. Christ in sinful flesh chose to obey God. Therefore, now, it is not our nature but our choice

which is the critical factor in the definition of sin. **Sin is the act of disobedience or transgression of God's expressed will.** 1 John 3:4.

Evil And Guilt

The world is full of evil, but trees and frogs are not GUILTY before God. On earth man alone of all creatures has the capacity to know God's will and to choose for or against God. Therefore whereas when dogs fight, it is an example of evil, when men fight, it is an example of sin. Dogs are not guilty before God, but a man is guilty before God for choosing to sin. The lower creation as well as mankind share the evil results of Adam's representative sin, but only humans, by exercising their choice, may either choose eternal life in Christ or the second death.

Light, Choice And Guilt

The Bible makes it clear that the level of guilt incurred by wrong doing depends upon the amount of light. In times of ignorance, men do evil things, they break God's law, yet Paul tells us in Acts 17:30: "The times of this ignorance God winked at." But when light is sent and men know or can know right from wrong, then, Paul continues in Acts 17:30: "But now (God) commandeth all men everywhere to repent." Therefore according to Acts 17:30 God overlooks the times of ignorance. But whenever light and knowledge come men become guilty if they knowingly do evil. And for that sin done in the light of the knowledge of right and wrong, the sinner must repent and seek God's forgiveness. James 4:17; Romans 7:7-9. In Romans 7:7-9 Paul explains that we know what sin is because the law tells us.

The law of God defines sin and shows us our transgression but it can give us no righteousness. The law points us to christ. When the sinner receives the righteousness of christ the law bears witness that the righteousness thus received is genuine.

The greater the light the greater the guilt incurred by disobedience to that light. Read John 15:22, 24; John 9:41; Matthew 11:21-24. The greatest light ever sent to mankind has been Christ Himself. Human guilt reaches its limit when Christ is rejected. John 3:16-21.

Now consider the following quotations:

"We shall not be held accountable for the light that has not reached our perception, but for that which we have resisted and refused. A man could not apprehend the truth which had never been presented to him, and therefore would not be condemned for light he had never had." Ellen G. White Comments, S.D.A. 5BC 1145

"None will be condemned for not heeding light and knowledge that they never had."

"Light makes manifest and reproves the errors that were concealed in darkness; and as light comes, the life and character of men must change correspondingly, to be in harmony with it. Sins that were once sins of ignorance, because of the blindness of the mind, can no more be indulged in without incurring guilt." GW 162

"The sin of evil speaking begins with the cherishing of evil thoughts. ...An impure thought *tolerated*, an unholy desire *cherished*, and the soul is contaminated, its integrity compromised." 5T 177; emphasis added

It is the toleration of the impure thought, it is the cherishing of the unholy desire that constitutes sin and contamination. It is not the thought or the desire itself. It is not right to say that there is sin in the desire of sin if that desire is instantly repulsed.

"Every unholy thought must be *instantly repelled*." "No man can be forced to transgress. His *own consent* must first be gained; the soul must purpose the sinful act before passion can dominate over reason or iniquity triumph over conscience. Temptation, however strong, is never an excuse for sin." 5T 177

"If light come, and that light is set aside or rejected, then comes condemnation and the frown of God; but before the light comes, there is no sin, for there is no light for them to reject." 1T 116

Thus, it seems very clear that sin is tied closely to knowledge and to understanding.

"There are thoughts and feelings suggested and aroused by Satan that annoy even the best of men; but if they are not cherished, if

they are repulsed as hateful, the soul is not contaminated with guilt, and no other is defiled by their influence.” — RH, March 27, 1888

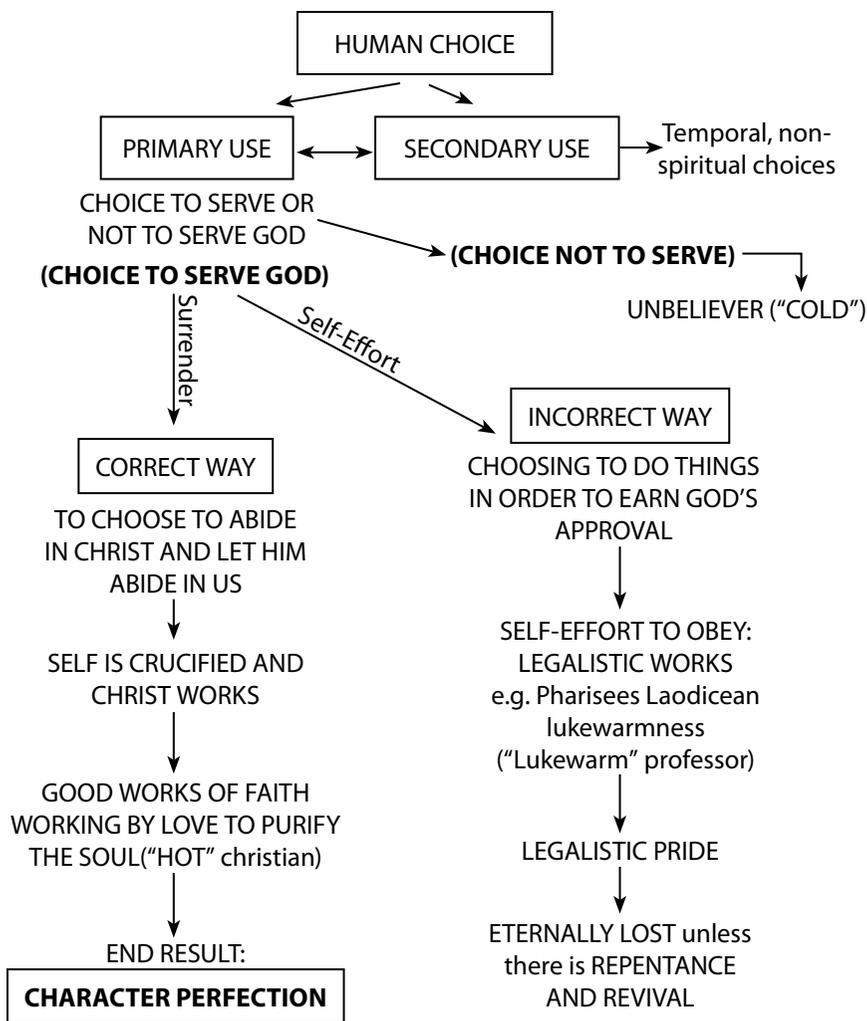
It should be very clear then that an individual is not guilty of sin because of his sinful flesh or because of sinful desires. It is the cherishing of sinful desire which produces sin and guilt. Temptation is not sin. Jesus “was tempted in all points like as we are yet without sin.” Hebrews 4:16. The mechanism of temptation is written down in James 1:14: “But every man is tempted, when he is drawn away of his own lust (desire), and enticed.”

It is only when the desire is cherished and tolerated that sin is brought forth, James 1:15: “Then when lust (desire) hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death.”

Sin, at its root, is selfishness, self-centredness, self-love. Thus sin is determined by motive and exhibited by words and acts. **Sin is the choice to put self first** whatever form that takes. Sin is the choice to separate from God by putting self first. It is the choice to cherish evil desires. It is the choice to remain ignorant of God’s will. It is the choice to be careless or neglectful of one’s abilities and responsibilities.

A Deeper Analysis Of Choice

CHOICE may be exercised at two basic levels: primary and secondary. The primary or most important level at which choice can be exercised is to choose either to serve God or not to serve Him. This primary exercise of choice can be used rightly or wrongly. (See the following diagram).



The correct way to choose to serve God is to choose to be **“IN CHRIST.”** John 15:4; Philippians 3:8,9. We abide in Christ by **believing** and **surrendering**. He abides in us as we abide in Him. This is genuine righteousness by faith and its end result is perfection of character i.e. sinless character in sinful flesh.

The **primary** use of choice also necessarily involves the choice between truth and error, right and wrong and the discernment of things of moral worth as against things of moral worthlessness.

The Secondary level at which choice can be exercised is the temporal level, the level of choosing between things. E.g. choosing which color to paint one's house, or which shirt to wear or which airline to fly by. Usually our PRIMARY choice determines the kind of secondary choices we make, and our secondary choices may enhance or be antagonist to our primary choice.

The incorrect way to choose to serve God is very popular. It is the way of self-effort to obey every duty without a real death to self through absolute surrender to Christ. Romans 7:14-25.

"Self, seeking to do God's work, is far more dangerous than refusing to obey, the flesh creeping in, learning spiritual truth and doing spiritual work, renders it impossible for the life of God to reveal its full power in the soul...

"It was death that was the secret of the resurrection. And if you want to be filled with the Holy Spirit and the risen life of glory YOU MUST FIRST DIE TO SELF...

"Has God's finger reached the deep place of your heart, and have you been brought to say: "O God, my failure is all my self-confidence, self-will, self-pleasing? There is that accursed self that will have its say in everything, and there is no power that can expel that but the power of the presence of Jesus." Andrew Murray.

The man who chooses to serve God outside of Christ cannot really obey God. Romans 7:14-23. We must choose to get our minds out of the first Adam and into the Second Adam. In Christ we can do the good we want to do. Romans 8:1-14. The Pharisees wanted to serve God without Christ. They invented laws to obey but it was all the self-life. We must be found in Christ, not having our own righteousness of self-effort but the righteousness of God in Christ! Philippians 3:9.

Individual Choice And Cumulative Guilt

So far we have explained that in the light of Christ's redemption work as our Second Adam, and because Christ in our nature has redeemed Adam's failure, **no individual can legitimately use Adam's sin, or,**

sinful flesh as an excuse for continued rebellion against God or even for imperfect obedience to God's requirements.

Each individual person will be held responsible for his own choices. A person's own choice to sin will produce that person's own guilt for that particular sin. Ezekiel 18:2-20.

But there is more yet! In Matthew 23:29-35 Jesus told the Scribes and Pharisees in His generation that their willful rejection of light would bring upon them the guilt of all the previous generations! See also Exodus 20:5 and consider the following quotations:

"It is inevitable that children should suffer from the consequences of parental wrongdoing, but they are not punished for their parent's guilt **except as they participate in their sins**". PP 306

Concerning the generation alive in A.D. 60-70 as the destruction of Jerusalem approached:

"There were still many among the Jews who were ignorant of the character and work of Christ. And the children had not enjoyed the opportunities or received the light which their parents had spurned....The children were not condemned for the sins of the parents; but when, with a knowledge of all the light given to their parents, the children rejected the additional light granted to themselves, they became partakers of the parent's sins and filled up the measure of their iniquity." GC 27,28

In other words when a generation chooses to persist in and with the sin of previous generations in the face of ever increasing light **then the accumulated guilt of the past will fall on the heads of that generation.**

Choice And Perfection

Remember that sin is disobedience to the will of God. Sinlessness or sinfulness refers to the character not the nature of a person. This brings us to **perfection**. We are talking about perfection of character.

Infinite absolute perfection belongs to God alone. Perfection of nature means the nature of Adam before the fall or the nature of the redeemed after the Second Coming of Christ. We are not talking about these. We are describing **character perfection**.

The critical factor in character perfection is the constancy of our surrender to Christ. We are victorious when we are surrendered but when we interrupt our surrender we fall. The process of sanctification is intended to bring us to such maturity of character that we will always choose to remain surrendered under any and all circumstances.

And as long as the believer is surrendered to Christ the victory of Christ in the Holy Spirit is reproduced in and through the believer. Jude 24; 2 Peter 2:9; Philippians 4:13; 1 Corinthians 10:13; 1 Peter 2:21, 22; 1 John 3:1-9; Revelation 3:21; 2 Corinthians 10:5; Galatians 5:16.

In 1 John 3:6 we read: "Whosoever abideth in Him sinneth not." To abide in Christ means to be surrendered to Christ, it is a real union, (John 15:4); victory through surrender!

"This union with Christ, once formed, must be maintained. Christ said, "Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me." This is no casual touch, no off-and-on connection. The branch becomes a part of the living vine. The communication of life, strength, and fruitfulness from the root to the branches is unobstructed and constant. Separated from the vine, the branch cannot live. No more, said Jesus, can you live apart from Me. The life you have received from Me can be preserved only by continual communion. Without Me you cannot overcome one sin, or resist one temptation.

"Abide in Me, and I in you." Abiding in Christ means a constant receiving of His Spirit, a life of unreserved surrender to His service. The channel of communication must be open continually between man and his God. As the vine branch constantly draws the sap from the living vine, so are we to cling to Jesus, and receive from Him by faith the strength and perfection of His own character.

"The root sends its nourishment through the branch to the outermost twig. So Christ communicates the current of spiritual strength to every believer. So long as the soul is united to Christ, there is no danger that it will wither or decay.

"The life of the vine will be manifest in fragrant fruit on the branches. "He that abideth in Me," said Jesus, "and I in him, the same bringeth forth much fruit: for without Me ye can do nothing." When we live by faith on the Son of God, the fruits of the Spirit will be seen in our life; not one will be missing." DA 676.

"All true obedience comes from the heart. It was heart work with Christ. And if we consent, He will so identify Himself with our thoughts and aims, so blend our hearts and minds into conformity to His will, that when obeying Him we shall be but carrying out our own impulses. The will, refined and sanctified, will find its highest delight in doing His service. When we know God as it is our privilege to know Him, our life will be a life of continual obedience. Through our appreciation of the character of Christ, through communion with God, sin will become hateful to us." DA 668.

Remember that the new birth, conversion, cannot occur without the choice of the individual. John 3:15, 16; Revelation 22:17 The individual must choose to be in Christ and to stay in Christ. God, the Father, is drawing all men, by His spirit, to Christ. The Spirit gives the sinner the gift of repentance while drawing him to Christ. It is the Holy Spirit who brings us into Christ and who must keep us abiding in Christ, but the choice is ours. So long as we keep our minds fixed upon Christ in faith and surrender, the Spirit's work ceases not until we fully reflect Christ's image.

"The whole heart must be yielded to God, or the change can never be wrought in us by which we are to be restored to His likeness. By nature we are alienated from God. The Holy Spirit describes our condition in such words as these: "Dead in trespasses and sins", "the whole head is sick and the whole heart faint", "no soundness in it." We are held fast in the snare of Satan, taken captive by him at his will." Ephesians 2:1; Isaiah 1:5, 6; 2 Timothy 2:26. God desires to heal us, to set us free. But since this requires an entire transformation, a renewing of our whole nature, we must yield ourselves wholly to Him.

"The warfare against self is the greatest battle that was ever fought. The yielding of self, surrendering all to the will of God, requires a struggle; but the soul must submit to God before it can be renewed in holiness.

"The government of God is not, as Satan would make it appear, founded upon a blind submission, an unreasoning control. It appeals to the intellect and the conscience. "Come now, and let us reason together" is the Creator's invitation to the beings He has made. Isaiah 1:18. God does not force the will of His creatures. He cannot accept an homage that is not willingly and intelligently given. A mere forced submission would prevent all real development of mind or character; it would make man a mere automaton. Such is not the purpose of the Creator. He desires that man, the crowning work of His creative power, shall reach the highest possible development. He sets before us the height of blessing to which He desires to bring us through His grace. He invites us to give ourselves to Him, that He may work His will in us. It remains for us to choose whether we will be set free from the bondage of sin, to share the glorious liberty of the sons of God." SC 43,44.

"Christ is ready to set us free from sin, but He does not force the will; and if by persistent transgression the will itself is wholly bent on evil, and we do not desire to be set free, if we will not accept His grace, what more can He do? We have destroyed ourselves by our determined rejection of His love. "Behold, now is the accepted time; behold, now is the day of salvation." "Today if ye will hear His voice, harden not your hearts." 2 Corinthians 6:2; Hebrews 3:7,7. SC 34.

"When the Spirit of God takes possession of the heart, it transforms the life. Sinful thoughts are put away, evil deeds are renounced; love, humility, and peace take the place of anger, envy, and strife. Joy takes the place of sadness, and the countenance reflects the light of heaven. No one sees the hand that lifts the burden, or beholds the light descend from the courts above. The blessing comes when by faith the soul surrenders itself to God. Then that

power which no human eye can see creates a new being in the image of God." DA 173.

"Many are inquiring, "How am I to make the surrender of myself to God?" You desire to give yourself to Him, but you are weak in moral power, in slavery to doubt, and controlled by the habits of your life of sin. Your promises and resolutions are like ropes of sand. You cannot control your thoughts, your impulses, your affections. The knowledge of your broken promises and forfeited pledges weakens your confidence in your own sincerity, and causes you to feel that God cannot accept you; but you need not despair. What you need to understand is the true force of the will. This is the governing power in the nature of man, the power of decision, or of choice. Everything depends on the right action of the will. The power of choice God has given to men; it is theirs to exercise. You cannot change your heart, you cannot of yourself give to God its affections; but you can choose to serve Him. You can give Him your will; He will then work in you to will and to do according to His good pleasure. Thus your whole nature will be brought under the control of the Spirit of Christ; your affections will be centered upon Him, your thoughts will be in harmony with Him." SC 47.

It should be very clear from the foregoing quotations that a person cannot become born-again before that person's mind is mature enough to choose intelligently and willingly to surrender to Christ. This shows the absurdity of infant baptism and of other similar theories of conversion of babies.

How Human Choice Matures

During the first 7 years of life the ability and the capacity to choose develop gradually and progressively. It is important during this period to implant important principles into the child's mind, especially the principle of submission and obedience. In this regard the first 3½ years are crucial.

The capacity to choose to surrender to Jesus and accept Him as a personal Saviour reaches its first decisive level of maturity between ages 8 and 12, that is after 7 and before 14 or during the second 7 year

period of life. Age 12 may be considered the dividing line between childhood and youth. During the early years of life the mind is most impressionable. Thus lessons of God's love and the plan of Redemption and the sacredness of His law will form a solid foundation for the developing human spirit and choice-capacity of the child.

Right training, proper discipline, the right balance between strictness and freedom, the progressive impartation of Bible truth and moral principles all will facilitate the child's decision to choose to serve God. To this end, the example of parents, and other adults of importance to the child, may play a very important role in determining how the child chooses with regard to God and His truth. (See Child Guidance 490, DA ch. 8 paragraph 1).

Humans start with a choice-capacity of zero at birth. This capacity increases progressively in all aspects of choice-function and by age 12 have reached enough spiritual maturity for conversion to be possible. Some children may reach this first level of spiritual maturity earlier than others but the average age is 12 years.

Of course, parents are not to wait for any particular age but should begin from birth the progressive work of training, teaching and disciplining the child towards the point when conversion can occur.

As mentioned before, age 12 is the cut off point between childhood and youth. After age 12 the mind accelerates in its maturation process towards adulthood.

The third seven year period, (especially between the ages of 14 to 17 years), is a most difficult period for youth. It is called the adolescent period. A period during which the human person is neither child nor adult but is in a transition phase between the two.

During adolescence sexual maturity begins and tremendous changes occur in the body of the youth. At the same time the mind is struggling with the problems of self-identification and the purpose of life. It is during this period that peer pressure is so overwhelming since the adolescent seeks self-identity among his or her equals.

The adolescent period is a most critical period in the life of a person. It is a period which requires care, understanding, patience, love, firmness, definite moral and behavioral limits and worthy role models. Adolescents

need to be educated to understand the changes taking place in their bodies and minds. Such education means most to them when given within the Biblical framework and the framework of Christ's victory over the flesh. For example, this series of camp-lectures would be a solid base upon which to explain to our adolescents the problems posed by the flesh and their solutions in Christ. Without adequate attention and even with adequate attention, many persons' lives are ruined by the choices made during adolescence. This underlines the importance of proper training and indoctrination during the first 12 years of life.

The crisis of adolescence usually begins to break at about age 18 years and is usually over by age 21. Thereafter the spiritual maturity of choice ripens progressively throughout the years of adulthood. Each 7 year period marks a further development of the ripening of the maturity of choice-function of the human. This ripening reaches its peak between the 4th and 8th seven year period, that is between ages 28 and 56. Thereafter the process of fixing accelerates towards age 70.

Death fixes the choice for or against God. But, for the final generation, the intense light of the final great message will cause minds to quickly fix for or against God, and when every mind is made up probation closes.

Choice is mysterious. Why did Lucifer choose to rebel? Why did Adam and Eve choose to disobey? Why did Cain choose to rebel while Abel chose to submit? Ultimately speaking, there is no reason for sin. A person may be surrounded by the most favorable spiritual circumstances and yet choose to be an unbeliever. Another person may be surrounded by terrible conditions, with everything conducive to evil, and yet choose to be In Christ. Why? Only in eternity will God's people be able to analyse problems like these. But for now, these mysterious facts should keep us humble and should lead us to ask the Lord Jesus to keep us by His Spirit lest our minds drift from Christ our head and Representative.

10

GOD'S GOVERNMENT AND FREEDOM OF CHOICE

“Most people do not really believe that there is genuine freedom of choice. After all, if God kills those who choose to reject Him what real freedom is there? Does God kill the rejectors of His government? Tradition answers yes! But “tradition and misinterpretation have obscured the teaching of the Bible concerning the character of God, the nature of His government, and the principles of His dealing with sin.” GC 492

THEREFORE THE TRADITIONAL VIEW OF a God who personally, directly, kills His opponents is a false view! Every one of these traditions and misinterpretations of God have been authored by Satan. This explains why, when Christ came to the earth, the representation of God which He gave was totally opposite from that given by Satan, as it is written, “He presented to men that

which was exactly contrary to the representations of the enemy in regard to the character of God,..." *Fundamentals of Education*, 177.

Therefore, if we find the truth on this question as that truth is written in the Holy Scriptures, then we will find that which is exactly contrary to what is generally believed. This means we would enter into a set of wholly revised and reversed concepts of God's government and character. At the same time, there would be the continual pressure of traditionally held theories seeking to drag the mind back to the old ways again—a pressure which must be consciously resisted in order to arrive at the pure truth.

The whole structure of God's government is perfection. It cannot be improved and, to it, there is not a single alternative. God's way is not the best way—it is the only way. While other ways have been proposed and have even existed for a time, they cannot be counted as a way of life for they shortly die by their own imperfections.

Scripture affirms that God is the God of absolute freedom. Paul told the Corinthians that "where the Spirit of the Lord is, there is liberty." 2 Corinthians 3:17. And Jesus said: "If the Son therefore shall make you free, ye shall be free indeed." John 8:36. Read also Hebrews 2:15; Galatians 5:1.

Scripture also affirms that the rejectors of God's government will perish, they will suffer the fiery destruction of the second death at the end of the millennium, Revelation 20:7-9; Revelation 21:8; Malachi 4:1.

The question is: what will be the cause of the destruction of the wicked? Scripture answers clearly that SIN, not God, will destroy the wicked. Sin destroys because it separates creature from Creator. Now read carefully the following texts: James 1:12-17; Isaiah 59:2; Romans 6:23; Psalm 34:21; Proverbs 11:5, 6; Proverbs 8:36.

God's "wrath" is clearly explained in the Bible. It means God's "giving the sinner up" or allowing the sinner to reap what he has sown. Jesus suffered the wrath of God for sinners and He cried out "My God, My God, why hast Thou forsaken Me." Matthew 27:46; Romans 4:25. The mechanism of "wrath" is, therefore, separation from God by sin, read Isaiah 54:7, 8 (see also Romans 1).

Every Old Testament example of God's "wrath" or "God destroying" e.g. the Flood (see Genesis 1:5-9; Job 22:15-18), Sodom and Gomorrah (see Hosea 1:8, 9; Genesis 14:2, 3; Job 1:8-22 (16); Genesis 19:24, 25), etc. is explained in the Bible and the mechanism of destruction is, in each case, **separation** from God by a course of sin which reached the critical point.

According to James 1:20 and Isaiah 55:8, 9, the wrath of God is not the same as the wrath of man. We are all too familiar with man's wrath and we are thus very liable to think that God's wrath is similar, but it is not so. In the execution of man's wrath one man or group of men seek to hurt or kill another man or group of men by the employment of weaponry and force, therefore man's wrath transgresses God's law. Human warfare is the classical example of this mode of operation of man's wrath.

In direct contrast to human wrath is Divine wrath. When God executes His wrath He simply allows the sinner to reap what he has sown, to receive the fruits of his choice, Proverbs 11:5, 6; Ecclesiastes 10:8. We sinners should all be permanently dead, but God in His infinite Love through Jesus Christ holds in check the forces of evil thus giving us the opportunity to live and to accept the gospel of Jesus Christ. In the final judgment men will receive what they have chosen. Those who have chosen Christ will receive eternal life, those who have rejected Christ will receive the death that they have chosen, study carefully Proverbs 11:28; Proverbs 8:36; John 3:36.

The principle of sowing and reaping is clearly set forth by the Apostle Paul in Galatians 6:7, 8: (See also Hosea 10:12-15)

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."

Please note that "he that soweth to the flesh shall of the flesh reap corruption," the sinner does not reap corruption or destruction from God but from sin itself as God allows.

Remember that God is the God of freedom. True freedom is not only freedom to choose but freedom to enjoy (or endure) the results of one's choice. Cigarette smokers want to be free to choose to smoke but they do not want lung cancer. Homosexuals want to be free to choose homosexuality but they do not want AIDS. God wants us to know that freedom carries results and responsibilities, all in a single package. It is because of God's mercies that we don't immediately reap the results of our sins. He offers us forgiveness and healing through Jesus Christ, but the day shall come when every man shall reap what he has sown. If we receive Christ and abide in Him unto the end we shall reap what Christ has sown, eternal life. But if we reject Christ we shall reap what we have sown, the second death. There are no pleasant alternatives, it is a life or death issue. There is no neutral ground, Jesus said He that is not with Me is against Me.

The age-long conflict between Christ and Satan is a moral conflict. Satan advocates that creatures can exist very well without God's government of righteousness. But God tells us the truth, we cannot survive without God's righteousness, and remember that Christ is the Righteousness of God. God made us all free moral agents. Free to choose His government or Satan's government. The whole Idea of freedom of choice would be a farce if God threatens to kill us because we make a particular choice. In fact God is telling us that His government is the government of life, whereas Satan's government is the government of death, and, we all have a genuine choice.

- (a) God is love. 1 John 4:8; 1 John 4:16.
- (b) Love worketh no ill to his neighbor: therefore love is the fulfilling of the law, Romans 13:10.
- (c) Therefore God worketh no ill to His neighbor, God fulfills His Law.
- (d) God hurts no one, He gives only good gifts, it is sin that produces hurt and death. James 1:13-20; Matthew 5:43-48.
- (e) God will ultimately 'destroy' Satan, all the fallen angels and unrepentant sinners by giving them up to fully reap the results

of sin. When His grace shall be withdrawn the forces of evil shall collapse explosively to destruction carrying with them Satan and all his followers. Ezekiel 28:18; Malachi 4:1.

The Lord is righteous in all His ways, and holy in all His works.

*"Thy testimonies [commandments or laws] that Thou hast commanded are righteous and very faithful."
Psalms 145:17, 119:138.*

The Lord is righteous and the law is righteous. Therefore God is what the law is. It is the "transcript of His own character," Christ's Object Lessons, 315, and that law declares "Thou shalt not kill." Exodus 20:13. Therefore, if it is not in the law to kill, it is not in the character of God to kill. So,

"God destroys no man. Everyone who is destroyed will have destroyed himself." COL 84.

"God destroys no one." 5T 120.

"God does not stand toward the sinner as an executioner of the sentence against transgression; but He leaves the rejecters of His mercy to themselves, to reap that which they have sown. Every ray of light rejected, every warning despised or unheeded, every passion indulged, every transgression of the law of God, is a seed sown, which yields its unfailing harvest. The Spirit of God, persistently resisted, is at last withdrawn from the sinner, and then there is left no power to control the evil passions of the soul, and no protection from the malice and enmity of Satan." GC 36.

"Satan is the destroyer. God cannot bless those who refuse to be faithful stewards. All He can do is to permit Satan to accomplish his destroying work. We see calamities of every kind and in every degree coming upon the earth, and why? The Lord's restraining power is not exercised. The world has disregarded the word of God. They live as though there were no God. Like the inhabitants of the Noachic world, they refuse to have any thought of God. Wickedness prevails to an alarming extent, and the earth is ripe for the harvest." 6T, 388, 389.

This earth has almost reached the place where God will permit the destroyer to work his will upon it." 7T 141.

"God keeps a reckoning with the nations. Not a sparrow falls to the ground without His notice. Those who work evil towards their fellow men, saying, How doth God know? will one day be called upon to meet long-deferred vengeance. In this age a more than common contempt is shown to God. Men have reached a point in insolence and disobedience which shows that their cup of iniquity is almost full. Many have well-nigh passed the boundary of mercy. Soon God will show that He is indeed the living God. He will say to the angels, 'No longer combat Satan in his efforts to destroy. Let him work out his malignity upon the children of disobedience, for the cup of their iniquity is full. They have advanced from one degree of wickedness to another, adding daily to their lawlessness. I will no longer interfere to prevent the destroyer from doing his work.'" RH, September 17, 1901.

When Jesus was asked to destroy the Samaritans who had rejected Him, He replied to His disciples, "Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them. And they went to another village." Luke 9:55, 56.

"There can be no more conclusive evidence that we possess the spirit of Satan than the disposition to hurt and destroy those who do not appreciate our work, or who act contrary to our ideas." DA 487.

"Rebellion was not to be overcome by force. Compelling power is found only under Satan's government. The Lord's principles are not of this order. His authority rests upon goodness, mercy and love; and the presentation of these principles is the means to be used. God's government is moral, and truth and love are to be the prevailing power." DA 759.

"The exercise of force is contrary to the principles of God's government; He desires only the service of love; and love cannot be commanded; it cannot be won by force or authority." DA 22.

"We know that God does nothing that is contrary to the principles of His government. Therefore, He does not use force.

"Sickness, suffering and death are the work of an antagonistic power, Satan is the destroyer; God is the restorer." MH 113.

What God says is the truth, and His every action is consistent with that truth for, unlike sinful men and devils, He does not say one thing, then do another. Therefore, confidence should fill every child of God, that the use of force is never to be found with God. God affirms it is so. Accordingly, let us simply and implicitly believe it to be so.

It is a principle of faith that belief in God's words must be maintained in the face of evidences which declare the contrary is true. Thus in the Old Testament, God's actions seems to say that He did use compelling power to achieve His righteous ends, that He did resort to force to put down rebellion, and that He did make an example of some by crushing them with terrible punishments that were often fatal.

The choice of belief between the declarations of God and the appearances of what God did in the human arena, is before every person. The greater proportion choose to believe what they think they see rather than what God has said. Therefore, the almost universal belief is that God does use force, that He exterminates whole nations who have utterly rejected Him, and that He relies on compelling power to put down rebellion.

But the true child of God will believe what God said despite any evidences which at least appear to be contrary. God said that He does not use force or compelling power, so he believes that, even though he cannot rightly understand what God really did in those Old Testament incidents. He will simply admit to the challenger of his faith that though he may not understand just what God did, he believes what God says. In the meantime, he will assure the doubting questioner that he has the plain utterances of the Word of God, so that he can be assured that, even though he cannot explain it in detail, God does not do what He appears to do. This is the way faith works. It is based on the Word of God, not on appearances. In due time such a faithful one will discover, under God's wise tutelage, just what God actually did in each varied

incident. When he does, he will find that God did not once act contrary to His principles, but only in perfect harmony with them.

Thus each person today falls into one or the other of two categories. Either he is a believer in the Word of God or he builds his belief on the witness of sight and circumstances. It is simple to know which you are. If you believe God's declaration that compelling power is found only under Satan's government, that He never turns to the use of force, and never crushes to destruction those who do not serve Him, then you are a child of faith.

Otherwise, if you believe that God did find it necessary to use force to destroy His opponents, then you are an unbeliever, because you have allowed the witness of appearances to take precedence over the witness of God's Word.

Without question, the witness of sight and circumstances is very powerful. When the Old Testament stories are read wherein it is reported that God rained fire and brimstone on the Sodomites; that He poured forth the waters of the flood until they were all drowned; and so on, it is easy and natural to believe that God was personally resorting to the weapons of force.

But that pure faith, the faith of Jesus, which clings unswervingly to the spoken word of God, recognizes that if this is so, then God is truly inconsistent. He has spoken one thing but does another. This is the charge which Satan laid against God in heaven and which the great controversy is designed to remove. If the Lord was to act contrary to His stated principles, then He would quickly and effectively give Satan the very evidences he needed to prove the point he had sought to make up in heaven. It would have been much better for the Lord to have admitted inconsistency to Satan in the first case than to blatantly continue it where it could be openly seen by all. But, the very nature of the great controversy and the issues involved in that, demand that if the Lord is to triumph, He must be utterly consistent with Himself. He cannot say one thing and then do another. To do so, even for a single instance, would be to lose everything and give the victory to Satan and his angels.

It has been the false interpretations of God's behavior in the sin problem, imposed on men's minds by Satan, which have made it appear that the Lord has been inconsistent. In verity, there has been no inconsistency whatsoever. God has been impeccably faithful to His word. What is more, when God's actions are correctly evaluated, it will be confirmed that His ways are so perfect and infallible that He experiences no need to turn to the use of force. There has been an aptness to conclude that there is only one possible interpretation of the Old Testament incidents. What is needed is a second and more educated investigation into these happenings. This research, conducted along the lines of correct principles of Scriptural interpretation, will bring the student to conclusions which will dismiss ideas formed on the basis of what it seemed God did. It will be found that there are vital differences between what the Lord appeared to have done and what He really did.

We now need to consider a most important aspect of God's relationship to His subjects. It is a matter closely linked to, and consistent with, the fact that any use of force is contrary to the principles of God's government and to the purpose and nature of God's law. Only as all three of these are studied together will it be possible to understand any one of them.

This vital aspect is the one of freedom, one of the most precious gifts ever given by God to His subjects. A little thought will show that as surely as God has no intention of using compelling power to enforce the observance of His law, then as certainly has He set His creatures absolutely free to serve Him or not to serve Him. The two are consistent with and inseparable from each other. As soon as all compelling power is removed from a person, then so soon is that person given complete freedom to choose not to serve if that is his wish and desire.

"God never compels the obedience of man. He leaves all free to choose whom they will serve." PK 511.

"They [the angels] told Adam and Eve that God would not compel them to obey — that He had not removed from them the power to go contrary to His will; that they were moral agents, free to obey or disobey." SR 30.

"Our first parents, though created innocent and holy, were not placed beyond the possibility of wrong-doing. God made them free moral agents, capable of appreciating the wisdom and benevolence of His character and the justice of His requirements, and with full liberty to yield or to withhold obedience." PP 48.

"The law of love being the foundation of the government of God, the happiness of all created beings depended upon their perfect accord with its great principles of righteousness. God desires from all His creatures the service of love, — homage that springs from an intelligent appreciation of His character. He takes no pleasure in a forced allegiance, and to all He grants freedom of will, that they may render Him voluntary service." GC 493.

This is not to be understood as stating that the Lord gave His creatures freedom to sin with impunity. There is a doctrine abroad which paints God as being so sweetly loving, that He will excuse and protect all sin and sinners rather than see anyone perish. That doctrine is not to be confused with the positions taken here. The sinner will die. The heavens and earth will be destroyed and the entire universe will be rendered clean from the stain of sin. But it will not be God Who wields the scourge of destruction to effect this. Rather, He will firstly have warned every created being of the terrible consequences attendant on choosing to take the path of disobedience. Then, when they do, He will expend every effort to save them from it, and, only when they reject His saving effort, will He finally leave them to perish.

Observe the relationship between rendering to God a service of love based upon an intelligent conviction of God's justice and goodness and the granting to each of perfect and complete freedom to obey or to disobey as the individual himself shall choose. This connection is made particularly in the last statement quoted. Interestingly, the exercise of that freedom in the wrong direction immediately deprives a person of liberty, for sin is a cruel taskmaster which forces its subjects into service. It is not God Who deprives of this freedom. This is the work of sin and Satan.

But on the positive side, only where there is complete freedom of choice is it possible for an intelligent service of love to be rendered. Just so soon as any element of compulsion such as the threat of punishment,

is introduced, then to that extent will be there a service motivated by fear. God's subjects would then obey Him because they were afraid not to.

This, God can never accept. He knows that such a kingdom cannot be blessed with flawless happiness and fullness of joy. In His kingdom, each and every subject is so intelligent on the perfection of God's ways that his admiration and love for his Sovereign spring spontaneously, naturally and joyously in devoted allegiance. Thus in the kingdom of God, perfectly and fully established, there is no question of the service rendered being real or feigned. It can only be genuine. Thus God will have in eternity's coming perfection, what every earthly monarch through all time has craved—the total and loving loyalty of every one of His people. Such indeed would be a blessed kingdom in which perfect love and confidence would forever reign. Any ruler who had this, could and would walk among his people without fear. Of him it could not be said, "Uneasy lies the head which wears the crown."

No kingdom has ever been like this, though some have approached it. Earthly kingdoms always tend to servitude in one form or another and seek to hold the loyalty of their citizens with the threat of punishment for disobedience. No crime is considered worse than treason—disloyalty to the state.

But Jesus came to deliver men from all this, testifying of this mission in these words. "And ye shall know the truth, and the truth shall make you free." "If the Son therefore shall make you free, ye shall be free indeed." John 8:32,36.

Jesus did not come to transfer the sinner from one form of bondage to another. God's object in Christ is to restore the kingdom to its original perfection, the perfection of complete freedom to serve God. Accordingly, Jesus said that those whom the Son set free would be free indeed. Here Christ envisaged a total freedom for His children. That is the nature of God's kingdom, the revelation of His purpose of beneficence and love toward every creature.

A.T. Jones in *Ecclesiastical Empires*, 586-588, has set forth these principles with the greatest force and clarity.

"It may be further asked: Could not God have prevented it all, by making Lucifer and all others so that they could not sin? It is right

and perfectly safe to answer, He could not! To have made creatures so that they could not sin, would have been really to make them so that they could not choose. To have no power of choice is not only to be not free to think, but to be unable to think. It is to be not intelligent, but only a mere machine. Such could not possibly be of any use to themselves or their kind, nor be of any honour, praise, or glory to Him who made them.

“Freedom of choice is essential to intelligence. Freedom of thought is essential to freedom of choice. God has made angels and men intelligent. He has made them free to choose, and has left them perfectly free to choose. He made them free to think as they choose. God is the author of intelligence, of freedom of choice, and of freedom of thought. And He will forever respect that of which He is the author. He will never invade to a hair's breadth the freedom of angel or man to choose for himself, nor to think as he chooses. And God is infinitely more honored in making intelligences free to choose such a course, and to think in such a way as to make themselves devils, than He could possibly be in making them so that they could not think nor choose, so that they would be not intelligent, but mere machines.

“It may be yet further queried: As God made angels and men free to sin if they choose, did He not then have to provide against this possible choice before they were made — did He not have to provide for the possibility of sin, before ever a single creature was made? — Assuredly He had to make such provision. And He did so. And this provision is an essential part of that eternal purpose which He purposed in Christ Jesus our Lord, which we are now studying.

“Let us go back to the time when there was no created thing; back to the eternal counsels of the Father and the Son. The existence of God is not a self-satisfied existence. His love is not self-love. His joy is not fulfilled in wrapping Himself within Himself, and sitting solitary and self-centered. His love is satisfied only in flowing out to those who will receive and enjoy it to the full. His joy is fulfilled

only in carrying to an infinite universe full of blessed intelligences, the very fullness of eternal joy.

“Standing then, in thought, with Him before there was a single intelligent creature created, He desires that the universe shall be full of joyful intelligences enjoying His love to the full. In order to do this they must be free to choose not to serve Him, to choose not to enjoy His love. They must be free to choose Him or themselves, life or death. But this involves the possibility of the entrance of sin, the possibility that some will choose not to serve Him, will choose the way of sin. Shall He then refuse to create because, if He does, it must be with the possibility that sin may enter? — This would be but eternally to remain self-centered and solitary. More than this, such a shrinking would in itself cause Him to cease to be God. For what is a God, or what is he worth, who can not do what he desires? Who can not fulfill his own will? Such a God would be worthless.

“Thank the Lord, such is not the God and Father of our Lord Jesus Christ. He made all intelligences free to choose, and to think as they choose; and therefore free to sin if they choose. And at the same time, in His infinite love and eternal righteousness, He purposed to give Himself a sacrifice to redeem all who should sin; and give them even a second freedom to choose Him or themselves, to choose life or death. And those who the second time would choose death, let them have what they have chosen. And those who would choose life, — the universe full of them, — let them enjoy to the full that which they have chosen, — even eternal life, the fullness of perfect love, and the dear delights of unalloyed joy forever.

“This is God, the living God, the God of love, the God and Father of our Lord Jesus Christ, who is fully able to do whatsoever He will, and yet leave all His creatures free. This is He who from the days of eternity ‘worketh ALL THINGS AFTER THE COUNSEL OF His own will.’ Ephesians 1:11. And this is ‘the mystery of His will,... which He hath purposed in Himself; that in the dispensation of the fullness of times He might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in Him.’

Ephesians 1:9, 10. This is the 'eternal purpose which He purposed in Christ Jesus our Lord.' Ephesians 3:11.

"The choice of self is sin, bondage, and death. The choice of Christ is righteousness, freedom, and life eternal in the realm and purpose of the eternal God." A. T. Jones, *Ecclesiastical Empires* 586-588

Let careful contemplation be given to the thoughts expressed in this statement and the implications thereof.

"Freedom of choice is essential to intelligence." The proving ground of history provides evidence enough of the truth of this. It is the work of the gospel to get men free, and never was the gospel more gloriously and effectively preached than in the days of Pentecost and thereafter until the decline in the Christian Church. As the liberating influence of the truth was robbed of its power, the world was carried down into the Dark Ages. Freedom of choice was unknown, as the papal hierarchy ruled the world with an absolute despotism. Such a state of ignorance and corruption developed that the period was given the designation of the Dark Ages.

There can be no fair argument to the effect that that condition of things was due to something other than the deprivation of the freedom of the world. Against any such argument can be marshaled evidence upon evidence to show that wherever men are despoiled of their liberties they sink into a state of ignorance and darkness. Conversely, wherever the living gospel of Jesus Christ set men free, there is the greatest advance in knowledge and intellectual development. It was the gospel preached in the Reformation which set men free. That work had far greater impact in some areas than in others. There were those cities and countries where the dominant influence was Protestant while others remained bastions of the papacy. Those areas today where the Reformation influence was the strongest are the places where the greatest advances have been made in every form of intellectual development. In fact, the great wave of increased knowledge came directly upon the heels of the Reformation. A.T. Jones is wholly correct in his assertion that freedom of choice is essential to intelligence.

God could never be honored or blessed by filling His kingdom with unintelligent creatures. His is a kingdom of light—not darkness.

Therefore He made angels and men intelligent. He filled them with light and, in order to give that light the fullest scope for increase, He gave them, as He had to do to achieve this, freedom of choice.

Therefore, "God is the author of intelligence, of freedom of choice, and of freedom of thought." These are God's gifts to His creatures which are inseparably and eternally associated with His dominion. They cannot be taken away from Him and His creatures without changing the whole nature of His character, government and law. This God will not do, for it would make perfection imperfect, and would **limit to destruction** the happiness and contentment of His creatures.

Therefore, "He will ever respect that of which He is the author. He will never invade to a hair's breadth the freedom of angel or man to choose for himself, nor to think as he chooses."

This is eternally true of God. He has given that freedom and never so much as by a hair's breadth will He ever violate the right of any of His creatures to choose the course they will pursue. This is the only way God would, and will, have it, and it is the only way which any enlightened child of God would have it too. Anything short of, or other than this, is less than perfection and therefore less than total happiness.

This granting of freedom because it was essential to fullness of development and happiness, possesses in itself terrible danger. It is the danger that, despite the overwhelming evidences that God's way was free from the slightest stain of imperfection and had provided all with unspeakable joy and fulfilment, some, or even all, of His subjects would choose to go their own way, making themselves into demons of horror and destruction. But, even though God thoroughly understood the possibilities of there being a period when some or even all of His creatures would undertake a terrible experimentation with a supposed way of life other than His, He would not and did not, institute any safeguards involving the element of force. He would have nothing less for them than perfection wherein lay the unlimited possibilities of infinite development. That could not be if there was not the total freedom to serve God or to serve themselves as they themselves should choose.

What are the implications of these points in the heavenly constitution? To what extent did this determine how God would react to any of His subjects turning away from Him and choosing another way?

Put these two principles together again — the principle of no coercive force being used and the principle of granting absolute freedom to choose. As surely as these two things are combined in the constitution of God's kingdom, then just so surely does God place Himself where **He cannot kill** those who do what **He said they could do**, namely, choose another master if they wished.

This is a most difficult principle for man to understand because it is so foreign to his way of thinking. In human government there exists only lawmakers who firstly frame the legislation, then draft punishments for those who do not obey, and finally appoint enforcement machinery to administer the sentence. This is all that is known to human experience in the framework of human justice. Because it is so hard to divorce the mind from this concept, it is difficult to conceive of God placing Himself where He cannot personally visit penalties upon the head of the evildoer.

Civil rulers do not grant to anyone, freedom of choice. Their mandate is "Obey, or suffer at our hands." Those who make the law are the ones who punish the lawbreaker, but it is not so in God's kingdom. He has spelled out the law as the expression of His own character but it is sin and death which enslave the transgressor.

If it is possible for the dismissal of the human concept from the mind so that the steps taken by God in putting together His empire can be viewed dispassionately and objectively, it will be seen that to totally reject the use of force and at the same time grant to all, freedom of will, is to set up a situation wherein it would not be possible to administer punishment and death in order to correct the problem. It does not matter how it may **appear** that during the Old Testament period, for example, the Lord did administer punishment as earthly rulers do, the fact remains that a government constituted on the lines of total rejection of the use of force as a solution, while at the same time giving freedom of choice to subjects, **simply cannot kill those who do choose to go another way.**

God gave them the right to make that choice and **He cannot kill them for making the decision He Himself gave them the liberty to make.**

All that He can do, prior to their making the wrong choice, is to work to save them from making it by revealing the certain results of choosing the other course. It is the same work as done by the mother who solemnly warns her child of the consequences of painful burns which will certainly follow if the child touches a hot stove.

When His subjects had entered into a course of sin, God did all He could to save them even then, if they would choose to be saved. He even went so far as to give His own life in the person of His Son, so that men might have a second opportunity to choose life instead of death. Man's first choice was made from the side of righteousness and freedom which he left for bondage and death. His second choice is made from the opposite side from where he decides either to remain in bondage and under sentence of death, or to come back to the side of purity and eternal life. But the choice is just as free in the second stage as it was in the first. The one difference is that in making the second choice, man knows by experience the hurt of sin and so has first-hand evidence of the truth of God's word.

If for the second time men choose to go the way without God, then He has no recourse but to leave them to that which they have chosen. Note again the way this truth is expressed in the words of A.T. Jones.

"He made all intelligences free to choose, and to think as they choose, and therefore free to sin if they choose. And at the same time, in His infinite love and eternal righteousness, **He purposed to give Himself a sacrifice to redeem all who should sin;** and give them even a second freedom to choose Him or themselves, to choose life or death. And those who the second time would choose death, let them have what they have chosen. And those who would choose life, — the universe full of them, — let them enjoy to the full that which they have chosen, — even eternal life, the fullness of perfect love, and the dear delights of unalloyed joy forever." *Ecclesiastical Empires*, 588. **Emphasis original.**

Therefore,

“God does not stand toward the sinner as the executioner of the sentence against transgression; but He leaves the rejecters of His mercy to themselves, to reap that which they have sown.” GC 36.

Before Lucifer arose, the sincerity of God's gift of freedom to every creature remained untested. In those days when no one chose anything but faithful service to Him, it was a simple matter for God's methods to work. No one even thought about the possible implications to the system.

It was when those powerful beings stood up under Lucifer's leadership, determined to set up a rival dominion, that the first challenge to God's promise was raised. Satan and his followers have pressed that challenge to the utmost limits, exploring, probing and searching for some weakness whereby they might gain a foothold and topple the divine organization. God had declared that His ways were perfection, not simply for the sunny, prosperous days, but for any possible circumstances from the best to the worst. Under this searching inquisition, and endless pressure, would those principles stand or would they prove to be faulty? That was the question to be decided in the great controversy. Would it be found that God had to acknowledge that He had gone too far in granting such complete freedom, and that He would have to withdraw it in order to rain punishments on the wrong-doer?

The darkness in which Satan has made God's actions appear, contends that God and His ways did not survive the test, that He had to resort to force to punish those who exercised the freedom He gave them not to serve Him, and that He was not able to tolerate the exercise of the freedom of choice which enabled angels and men to establish a competing kingdom. The devil asserts that he has already won the debate, which claim would be entirely true if God had done what Satan charges Him with doing.

But as we have learned God is not a destroyer, He is the Source of Life, not the source of death. James 1:13-17. At the cross of Calvary, Jesus Christ answered all the Satanic charges and proved God to be right and Satan to be wrong.

God's wonderful character of self-sacrificing love and absolute freedom and righteousness will be reproduced in the final generation of living saints, in Christ and by Christ!

This brings us now to another important aspect of freedom, the matter of religious liberty or freedom of conscience.

Should any one be forced to worship God in any particular way or should any one be forced at all in matters of religion? Answer: No. God has made us with freedom of choice. He wants free, willing and intelligent worship from us. Worship given because of force or fear would be unacceptable because it would not be from the person's heart and soul. Read 1 John 4:18; John 16:1-3.

Important principles of Religious Liberty are contained in the book of Daniel, chapters 1, 3 and 6. Read chapter 3 carefully and prayerfully and note well the following points:

1. The Imperial Political Power of the State enforced a religious law, a law relating to a matter of a person's faith. The law was enforced by the Highest Legislative Authority (the King) and refusal to comply was punishable by death in a furnace. Read Daniel 3:1-6.
2. The overwhelming majority of the king's subjects complied with the law. Daniel 3:7.
3. However, there were three young men who refused to comply with the command, and, they were reported to the king by "faithful" Chaldeans. Daniel 3:8-13.
4. The three Jews were arrested and brought before the king who ordered them to bow down and threatened them with even more terrible punishment. Daniel 3:13-15.
5. The three Jews made it clear to the king that they could not and would not violate their conscience by obeying a civil law which impinged upon the individual's right and freedom to worship according to his own faith and conscience. They had obeyed the command to assemble but when the command presumed

to enter into the realm of religious duty they drew the line.
Daniel 3:16-18.

6. The Legislative Authority (the King) became indignant at the refusal of the young men to conform and the death penalty was pronounced and enforced. Daniel 3:19-23.
7. But God intervened and delivered the three Jewish young men from death. Daniel 3:24-27. Thus God clearly confirmed that the three young men were right to disobey any law of the state which demanded them to violate their conscientious religious belief.

Similarly in Daniel chapter 1, one of the requirements for study at the University of Babylon was that every student should eat of the king's meat and drink his wine. The king's food included unhealthy meats and meats offered to idols. It was against Daniel's conscience and religious faith to partake of such and so he requested permission not to conform to the accepted or "uniform" diet of the university. Daniel 1:5-8. God vindicated the course of action taken by Daniel and his companions. Daniel 1:11-21.

Lesson: Any civil law which interferes with any matter of religious faith is a wrong law.

The civil law should regulate civil matters and protect the rights of the citizens to have and to enjoy life and property and freedom of movement and expression, unmolested.

But in no way should the civil law regulate matters of a purely religious nature. In matters of worship the soul must be left free to its own convictions.

In Daniel chapter 6 the same principles are again emphasized. Read Daniel 6 carefully. Daniel's enemies persuaded the king to enforce a purely religious regulation by the civil law. Daniel 6:1-9.

Daniel ignored the new law and continued to worship according to the dictates of his own conscience, verse 10. He was arrested and thrown to the lions but **God delivered him**, verses 11-28. **Again the principle is clear: Government should make no law which interferes with the**

individual's right and freedom to worship according to his or her conscious beliefs.

Those religionists who deny others their religious freedom are usually very sure they are right and the others are wrong. Jesus forewarned about this in John 16:1-3 (please read carefully). Other passages of scripture which teach the truth of religious liberty are Acts 4; Acts 12; and Revelation 3:10.

At this point some people may want to use the argument that in the Old Testament Israelite era the civil law was administered by the religious authority. Israel was then a **theocracy** under God. But Old Covenant theocratic rule ended when Israel rejected their Messiah and persecuted christianity. Christians are now commanded by Jesus to render to Caesar the things which are Caesar's and unto God the things that are God's. Matthew 22:21.

In other words the Christian should live an exemplary civil life, he should be a law-abiding, orderly, peaceful citizen, Romans 13. The Christian must also obey the word of God according to the dictates of his own conscience. The civil government should not interfere with the individual's freedom to worship God in accordance with his conscious beliefs. Romans 14.

In virtually all nations in the world the civil law is based, to some extent, upon the second table of the moral law of God, the Ten Commandments.

The law of God, His Ten Commandments, is the law of love and liberty. James 2:10-12. The first four commandments tell us our duty to God, and, as such, concern the relationship between a person and God. The last six commandments tell us our duty to our fellow men. Since as sinful humans we live in societies, the civil government enforces the letter of the law of the last six commandments so as to maintain civil order and so as to protect the fundamental God-given rights of each person. **Never should the government interfere with a man's relationship to God as concerning the "principle" or "letter" of the law of the first four commandments,**

Let us consider a hypothetical example. Suppose the government were to pass a law making it compulsory for every person to be

baptized by immersion at age 21 years. (Now please understand that baptism by immersion is Bible truth and should be experienced by every Christian who intelligently understands and freely chooses the way of Christ). Suppose then too that the police arrest a 30-year-old man who refuses baptism, but who upon threat of punishment complies, and, without the slightest faith in Christ allows himself to be baptized! The only obedience acceptable to God is the willing, loving obedience freely and intelligently rendered to God by a spirit-controlled believer who has chosen to obey by choosing to submit to the Spirit's leading.

Sadly enough, Bible prophecy predicts (See Tract Series A, Number 6, *The Prophecies of Revelation and God's Last Warning*) that in the near future the governments of the world (beginning in the Western "christian" world) will be persuaded by the "Church" to enforce Sunday worship by law. It is then that God's servants (because they love truth and liberty and because they understand God's character) will lovingly announce to the world God's final invitation and merciful warning. The vast majority of earth's inhabitants will reject the truth and join the Sunday-keeping new-world-order, seeking thereby to save the world from ruin. God's Sabbath-keeping group will be small indeed, a little remnant, and Satan's wrath will be excited against them. Revelation 12:17. They will be persecuted and ultimately sentenced to death, all because the principles of religious and civil liberty will have been cast aside by a deceived world. This brings us again to John 16: verses 2 and 3. Let us consider the R.S.V. translation:

"The hour is coming when whoever kills you will think he is offering service to God. And they will do this because they have not known the Father, nor me." John 16:2, 3, R.S.V.

Jesus' prediction is puzzling. How can people who don't even know God kill someone on behalf of God? Doesn't religious murder imply a consuming devotion to God? Why, then, does Jesus say that such people don't even know God?

These religious zealots, these self-appointed guardians of public virtue, will never admit to not knowing God. In fact, they probably

quote Scripture and invoke God's name as they pull the trigger. They might even thank Him for helping them have such good aim, because the "God" whom they worship is the kind of God who believes in using force in the name of righteousness.

Such people may kill in the name of God. The problem is that they have the wrong God. They might use the right names when referring to their God, perhaps even calling Him Jesus or Father. But having the right name doesn't make Him the right one. It's His character qualities, His manner of relating to people, His methods of solving the sin problem, that set the true God apart from every counterfeit.

To have a correct understanding of God's true character is vastly more than theological icing on the cake. Jesus' comment makes it clear that to worship an oppressive God is to become such ourselves, for by beholding God, we are changed into His same likeness. If our picture is faulty, the change will also be faulty.

As tragic as it would be that Christians should be put to death for their beliefs, the vastly greater tragedy is that it should be done in the name of God. To see a Christian go to his death-sleep abiding in Jesus brings no satisfaction to Satan. But to see God's reputation blackened in the process brings him a perverse delight, for that is his goal. If there is one thing that is worse than for a person to die, it is for him to die while alienated from God. And nothing could be more alienating than for him to think that God is an oppressive murderer.

One distinctive characteristic of false religion is that it will always ultimately seek to persecute and compel those of a different persuasion to accept its beliefs. Jesus explained the reason for this in St. John chapter 16 verse 1 to 3: "These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. **And these things will they do unto you, because they have not known the Father nor me.**" John 16:1-3. And the Apostle Paul explained to young Timothy: "yea, and all that will live **Godly** in Christ Jesus shall **suffer persecution.**" 2 Timothy 3:12.

Prophecy foretells that Satan will employ the popular religious organizations and the civil power to persecute God's true command-

ment keeping people in the very last days of earth's history: John wrote it thus in Revelation 12:17:

“And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ”.

Whenever any religion or group of religions employ compulsive persecutory force against those of different beliefs then you can be sure that such an act of persecution is, (without any need for argument) proof that the persecutors are not of God and that they know neither the Father nor the Son, John 16:1-3. One false religion will persecute another false religion and will persecute true religion, but **true religion will never persecute those who differ in belief. God grants to each human being freedom of choice to worship according to the dictates of his or her conscience without any external compulsion whatever.** True Christianity uses the presentations of truth, love, righteousness, freedom and peace as the only means of persuading people to believe in Christ. On the other hand false christianity will ultimately resort to the use of civil power to compel people to conform. The final conflict between false religion and the absolutely pure and true Christianity will be the key issue involving the entire world just before the second coming of Christ. This crisis will break suddenly upon the world beginning, according to Bible prophecy, with the U.S.A. Revelation 13:11-18.

Soon and very soon strange religious and political events will occur in this world. The Sunday-keeping churches will unite to enforce Sunday worship by political law. Sabbath-keepers will be persecuted and punished by magistrates and judges. But God will deliver His people. To interfere with a person's freedom of conscience is the ultimate iniquity. Let us be filled with God's love and His freedom so that we may choose correctly in the Final Crisis.

An Appeal

How about your choice? Have you chosen to “step out of Adam” and “step into Christ”? Have you chosen to believe the Good News of Jesus Christ, the Second Adam, and His overwhelming victory for lost mankind? This is the most important choice a human being can make:

to choose to believe and surrender yourself fully to Christ accepting His full and free salvation.

Then by continuous surrender of the will you must continue to abide in Christ unto the end. Prayer, study of His word, meeting adversity in a spirit of submission to God's refining work and looking constantly to Christ, are necessary components of the abiding process.

And so long as you abide in Christ His righteousness covers you while His Spirit transforms you by reproducing His righteousness within the spirit of your mind thereby producing obedience to all His commandments.

As you feel the drawing of the Holy Spirit, yield yourself to Christ; choose to believe, to submit, to come to Him daily, hourly, momentarily. **He loves you. He is able to save to the uttermost those who come unto God by him.** Hebrews 7:25.

CHOOSE CHRIST NOW AND ALWAYS

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