

Chapter 33

The, "in Christ" motif tells us who we are

"Just as through one man sin entered the world, and death through sin, and thus death spread to all men. ... Therefore, as through one man's offense judgment came to all men, resulting in condemnation, even so through one Man's righteous act the free gift came to all men, resulting in justification of life. For as by one man's disobedience many were made sinners, so also by one man's obedience many will be made righteous" (Romans 5:12,18,19).

Wherein was Adam the figure of Christ? In his righteousness? No; for he did not keep it. In his sin? No; for Christ did not sin. Wherein then was Adam the figure of Christ? In this: that all that were in the world were included in Adam; and all that are in the world are included in Christ. In other words, Adam in his sin reached all the world; Jesus

Christ, the second Adam in His righteousness touches all humanity.

The first Adam touched all of us; what he did included all of us. What he did made us what we are.

Now, here is another Adam. Does He touch as many as the first Adam did? The answer: It is certainly true that what the second Adam did embraces all who were embraced in what the first Adam did.

Does the second Adam's righteousness embrace as many as does the first Adam's sin? Look closely. Without our consent, we were all included in the first Adam. Jesus, the second man, touched us "in all points." The first Adam brought man under the condemnation of sin; the second Adam's righteousness undoes that, and makes every man live again. Every man is free to choose which way he will go; therefore he is responsible for his own individual sins. When Christ stood where we are, He said, "I will put My trust in Him." That trust

was never disappointed. The Father dwelt in Him and with Him and kept Him from sinning. And thus the Lord Jesus has brought to every man in this world divine faith, saving faith." [1]

Note:

Jones, General Conference Bulletin, 1895, pp. 268-270.