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THE GREATEST SACRIFICE

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In one of His exchanges with the Jews who vehemently boasted about their filial ties to Abraham, but at the same time rejected all visible evidences that He was the long-awaited Messiah, Jesus made a pointed remark which was a direct rebuke to His fellow countrymen's deliberate attempts to fight against the conviction that was pressed upon their hearts by the Holy Spirit.

“Your father Abraham rejoiced to see My day, and he saw it, and was glad.” (John 8:56)

It is true that Abraham did not live long enough to be a first-hand witness to the fulfilment of prophecy concerning the advent of the Messiah. Hence, these words spoken by Jesus confirmed and reaffirmed the innumerable evidences in the Old Testament that Abraham was indeed a prophet who not only communed with God, but also suggest that, as a prophet, he was privileged to actually see through the prophetic lens the coming of the Deliverer to redeem

man from sin. This gave the patriarch hope and assurance that the “promised Seed” that should descend from his line would indeed bless all nations through His life, death and subsequent resurrection.

However, there is yet another revelation that God showed Abraham that struck home the reality concerning the mechanics involved in the plan of salvation. So graphic was this revelation that it had a profound and enduring impact on Abraham's mind that, when he finally saw through it, he rejoiced and was exceedingly glad. This revelation is the story about God's and Christ's unflinching love for man that They were willing to go to great lengths to save us. This story is about the greatest sacrifice.

Less than twenty years after the birth of Isaac, Abraham would have to go through the most difficult test of his life. God once again talked with him, instructing him to go to the land of Moriah and offer Isaac as a burnt sacrifice on the top of a mountain chosen by God Himself. Though this instruction was diametrically opposed to the nature of God who abhorred the practice of child sacrifice, Abraham faithfully carried out the instruction, entirely trusting that God had better plans for him. The expression

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of his faith could also be seen in his reply to Isaac's inquiry concerning the whereabouts of the sacrificial lamb.

“And Isaac spake unto Abraham his father, and said, ... Behold the fire and the wood: but where is the burnt offering? And Abraham said, My son, God will provide Himself a lamb for a burnt offering”. (Genesis 22:7,8)

Abraham's faith was also summed up by the words of the apostle Paul in his letter to the Hebrews where he described that Abraham believed that God was able to raise Isaac from the dead.

“By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, ... accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure.” (Hebrews 11:17-19)

Undeniably, when Abraham was put to the test, God tested the faith of Abraham. In the end, he proved that he had faith in God and displayed this fact by trusting and obeying God's word and it earned him a place among the men and women of faith shortlisted by Paul in Hebrews chapter eleven. Consequently, he saw and experienced that faith could move “mountains” and prayers were answered. Perhaps it is for this very reason that faith is the main topic of discussion when it comes down to this story. And, almost every sermon that I have heard being preached on this account centres around the faith of Abraham. But, notwithstanding how powerful and inspiring the faith of Abraham was, there are greater lessons that God intends to teach us through this story.

Firstly, this account sheds light on the nature of the Godhead. Contrary to popular belief, the plan of salvation involved only two Individuals – the Father and the Son. There is no evidence in the entire Bible that suggests that there are three divine Beings involved in the plan to save the human race. Zechariah makes mention of the “counsel of peace” ¹ between two Beings – the LORD and the BRANCH – and not three. The prophets Isaiah and Jeremiah confirm that the “BRANCH” is none other than Jesus Himself. ² The story of Abraham's test of faith reflects this truth so emphatically.

The sacrificial rite was a type that represented the death of Christ on the cross where the lamb represented Christ Himself. It is on this light that Jesus is constantly referred to in the Bible as the “Lamb of God”. In the case of Abraham's fiery test, the lamb was now substituted by his very own son, Isaac. It is therefore, an undeniable fact that Isaac represented Jesus. The work of the heavenly Father in giving His only begotten Son to be sacrificed for our sins corresponds with the action taken by Abraham to give his “only begotten son” as a sacrificial offering on the altar. We can get a clearer picture when we compare John 3:16 with Hebrews 11:17.

“For God so loved the world that He gave His only begotten Son...” (John 3:16)

“By faith Abraham, when he was tried, offered up Isaac:... his only begotten son”. (Hebrews 11:17)

It is easy to see that these two verses have striking similarities. In John 3:16, Jesus is described as the “only begotten Son” of God whereas, in Hebrews 11:17, Isaac was

named as Abraham's "only begotten son". It is true that Isaac cannot fully represent Christ as the only begotten because seven other sons were born to Abraham. But as far as the son of promise goes, Isaac was the patriarch's only begotten son as mentioned in the book of Hebrews.

"By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered his only begotten son, of whom it was said, That in Isaac shall thy seed be called:" (Hebrews 11:17,18)

In short, the events that unfolded in the land of Moriah prove that the Trinity doctrine is based on human assumptions and no conclusive evidence in the Bible can be found to support this erroneous teaching.

Secondly, the story in Genesis 22 paints a picture of God's unimaginable struggle in giving His Son as a surety for the fallen race and to what extent He was willing to sacrifice in order to redeem man from sin. The sacrificial system was not something new in the days of Abraham. Ever since Adam and Eve fell into sin, they were instructed by God to perform the sacrificial rite wherein they were to offer on the altar an unblemished lamb. This ordinance was to be observed by God's people thorough the ages past till the death of Christ on the cross would bring an end to its practice. By this rite, God intended that men should have a sense that sin would cause the shedding of innocent blood in order to save them from sin. Perhaps, this sense of guilt over the death of an innocent Man, as a result of one's sin, was more pronounced in the case of men like Able whose occupation was to tend to the flock of the pasture. I

reckon that it would have been a struggle for someone like him to witness the life of one of his own flock taken away especially, if that animal is still in its early stages of its life. But the agony did not end here. The sacrificial rite was so designed that anyone who offered the lamb on the altar should kill it himself before God should accept it.

However, in some cases there was a possibility that the killing of an animal may not be as difficult a task and its purpose may not have its intended effect on certain individuals, which was certainly the case for most of the Jews who passed off the rite as a mere round of formalism that should be fulfilled in order that they might be atoned on account of their sins. Sadly, such individuals did not comprehend the significance of the message that God desired to teach them through this system. I believe that it was for this reason that God chose to utilise Abraham and Isaac as teaching tools to send a more powerful message surrounding the plan of salvation. This message is that God was the one who actually took the life of His Son! This act was typified by Abraham having to take the life of Isaac.

Popular narrative has it that it was necessary for the Son to become man because in His divine form He could not die for He was immortal. So, in becoming man, Jesus also shed immortality and this made Him susceptible to death. However, I find this reasoning to be fraught with serious flaws primarily because in His incarnation, there is no indication in the Bible that He inherited the life of Adam which was separated from God. It is true that He came in the likeness of sinful flesh, but He did not come in the sinful life of man. If Christ

possessed the sinful life of Adam, this would have made Him a sinner the moment He was conceived by Mary. But the words of Jesus Himself clearly indicate that His body had always been the temple of God but for a brief period of time when at the cross He was made to be sin.

“Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But He spake of the temple of His body.” (John 2:19-21)

Further, in His transition from the divine form to the human form, there was no break in Jesus’ life. Hence, before and after His incarnation, God’s Son possessed immortal life. This truth is seen in the following words taken from the gospel of John.

“For as the Father hath life in Himself; so hath He given to the Son to have life in Himself.” (John 5:26)

The “life in Himself” that the Father possesses is none other than eternal life. And if this is the same life that He has given His Son, then it is safe to conclude that the Son also has eternal life. This life was once described as “original, unborrowed, underived” life.³ There are those who are quick to conclude that if this is the life that Christ possesses, then if language means anything, it simply follows that He is a co-eternal Being and/or Person with the Father, without any beginning, thus making Him God Himself. In other words, the Trinity denies the plain words of scripture that Christ receives life from the Father. But for those who come to such conclusions,

it is advisable that they should also consider the following words penned by the same author who described the life of Jesus as “original, unborrowed, underived.”

“In [Christ] was life, original, unborrowed, underived. This life is not inherent in man. He can possess it only through Christ. He cannot earn it; it is given to him as a free gift if he will believe in Christ as his personal Saviour.” (Christ the Life Giver by Ellen G. White, Signs of the Times, April 8, 1897, par. 2)

As per this statement, there is no disputing the fact that man can also receive “original, unborrowed and underived” life, the same life that many believe qualifies Christ as a co-eternal Person of the Trinity. Yet at the same time, it is illogical to conclude that man does not have a beginning and that he is from everlasting to everlasting, thereby making him god. Likewise, it is illogical to conclude that just because Jesus had “original, unborrowed and underived” life, He has no beginning.

Since Christ had eternal life, it stands to reason that He could not die. To put it in simple words, all the scorching He received, the nails that were driven into His hands and feet and the blood that almost endlessly drained from His wounds were powerless to end the life of the Son of God. Besides, death by crucifixion was an ignominious death, designed in such a way that the victim would remain alive for days before breathing his last breath. But a rather unusual thing occurred to Christ for He was the only one who died within a few hours after He was nailed to the cross. The executioners were surprised to

witness such an unusual turn of events that one of them was compelled to confirm his suspicion by driving a spear through the Saviour's side. This is proof that His death was not the result of mere human intervention but a divine hand had a role in causing the death of the Son of God. The words of the prophet Isaiah testify to this fact.

“Surely [Christ] hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities: ... Yet it pleased the [Father] to bruise Him; He hath put Him to grief...” (Isaiah 53:4-10)

How did God carry out this part of the plan? It was by withdrawing Himself from His Son. Cut off from the only Source of life, Christ eventually died. Therefore, it makes perfect sense that the wages of sin (a state of being separated from God, the only Source of life) is death.

Through the experience of Abraham and Isaac, God was trying to impress the truth in the mind of the patriarch and to us living today that if Abraham, as a sinner, struggled to take the life of his own son, how much more it was a struggle for God who is sinless and who is love to kill His only begotten Son. This sheds more light and adds meaning to the words, “For God so loved the world”. God's love is larger than life itself that He was not only willing to send His Son but He went through with the plan to take the life of His own Son so that we might have a second chance. The apostle John once again aptly puts it when he said the following:

“In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him.” (1 John 4:9)

Finally, in light of the truth that Christ's humanity did not alter the fact that He could not die, it stands to reason that there are deeper and more significant purposes that His humanity was intended to accomplish. One such purpose was to lift the curse of sin. To understand this, the fact is worth mentioning that it was the first Adam who inflicted curse upon himself and the entire human race because of his sin, and it takes a man like himself to overcome sin and also lift the curse in the process. This principle is found in the life experiences of Esau. In selling his birth-right as the first born of Isaac to his younger brother, Jacob, Esau lost the blessing that was reserved for him and now he had placed himself under the dominion of his younger brother. The curses pronounced by Isaac upon Esau were revealed to Isaac through prophecy and there was no way that he could alter these statements because they were divinely inspired messages. But all was not lost for Esau, for Isaac clearly mentioned that after Esau came under the dominion of his brother, he would one day break the curse himself.

“And Isaac his father answered and said unto him, ... And by thy sword shalt thou live, and shalt serve thy brother: and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck.” (Genesis 27:39,40)

These words of Isaac, were not limited to just Esau, but they also verily apply to Esau's posterity. So, the breaking of the

yoke from Esau's neck also means that the curse will be broken by any member of the descendants of Esau. The fruits of this victory and freedom will be enjoyed by all the children of Esau. Similarly, if there is such a man who can be victorious over sin and break its curse, he should be able to impart his victorious life to all who believe and are willing to receive it. For this to materialise, at least two conditions should be fulfilled by him. Firstly, the life of such a man should never ever be contaminated by the sin. In other words, his life should be imparted from him and through him alone. He cannot use the aid of his spouse to pass this life to his posterity and to the entire human race because in his struggle

against sin and temptation, he alone has gained power over sin but not his wife. Secondly, he should be able to offer and give this life to anyone and everyone who is willing to receive it at any given time. Broadly speaking, he has to be immortal, omnipresent, omnipotent and omniscient. The only person who qualifies to accomplish this task is Jesus Christ alone because He rose from the grave with eternal life and at His glorification, His divine attributes, namely, omnipresence, omnipotence and omniscience, were once again restored. That is why He alone is the way, the truth and the life; and for this, He also earns the title of the last Adam.

¹ “And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD: even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne: and the counsel of peace shall be between them both.

² “And there shall come forth a rod out of Jesse, and a Branch shall grow out of his roots:” (Isaiah 11:1)

“Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgement and justice in the earth.” (Jeremiah 23:5)

³ “In Christ is life, original, unborrowed, underived.” (The Desire of Ages by Ellen White, Chapter – 58, pg. 530)

THE EVERLASTING FATHER

Reuben Warjri



“Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the

kingdom of God. (4) Nicodemus said unto Him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? (5) Jesus answered, Verily, verily, except a man be born of water and of the Spirit, he cannot enter into the kingdom.” (John 3:3-5)

The above passage has been used to teach the concept of the new birth. In fact, it

has often served as a foundational passage for the new-birth doctrine. However, each time this doctrine is preached or taught, those passages in the Bible that talk about the “two Adams” are inadvertently ignored, largely due to ignorance and lack of understanding on this subject. But as we shall soon discover, the truth about the two Adams forms the central pillar of the teachings surrounding the born-again doctrine.

THE TWO ADAMS

The gospel of righteousness by grace through faith in Christ has helped me immensely to understand the nature of the two Adams and how the understanding of this concept has opened the door to better understand the plan of salvation. Paul, the ardent advocator of righteousness by faith, was the one who introduced the concept of the two Adams in His letters to the Corinthians and the Romans.

“And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. (47) The first man is of the earth, earthly: the second man is the Lord from heaven.” (1 Corinthians 15:45,47)

These two texts clearly identify who these two Adams are – the first Adam being the first man whom God created and the last Adam being Christ.

Again, in Romans 5:14, Paul wrote, “Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam’s transgression, who is the figure of him that was to come.”

In the above verse, Adam is clearly described as the figure of Jesus Christ.

What does this imply? It is important to know and understand that the characteristics that made Adam, Adam are the key pieces in the puzzle to understand the objectives, purpose and the roles that the last Adam came to fulfil. In other words, to know what God intended to do and to bring through the last Adam, it is important to know what God’s intention was in creating the first man, Adam.

The Nature of the First Adam

So, with no further ado, let us look at what made Adam, Adam.

1. Adam was the son of God. – Adam became the son of God by creation. In Luke, chapter 3 and verse 23 onwards, Luke gives an account of Jesus’ genealogy from the human race. In the last verse, verse 38, this is what he recorded, “Adam, which was the son of God.” This implies that he had no mother and father like the rest of us. As a son of God, he also renders loving service to his Father.
2. Adam was meant be the everlasting father of humanity. – There had never been another being before Adam, at least here on earth, who was like him. He was the first of his kind. On account of this, God intended that Adam should be the father of the human race. Every other human being who would be born to him and his children would do so in this life that was already in him, that was given by God. Because of this, Adam should forever be the father of humanity.

3. Adam was the representative of the human race. – As the father of humanity, Adam was also its representative. Should a council be convened in the heavenly courts, Adam would represent planet earth.
4. Adam was created to be the king/ruler of this planet and everything in it. – Genesis 1:26,28 clearly spells this out for us. It was God who gave Adam the power to rule and have dominion over the earth.
5. Adam was a perfect being – No sin had marred his life when he was created. This fact is clearly revealed in the words, “And God saw everything that he had made, and, behold, it was very good.” (Genesis 1:31)
6. Adam was created to be the temple of God. – Adam’s state of sinlessness also lies in the fact that his body was the temple wherein God dwelt through His Holy Spirit. As long as this union between God and man was maintained, man was free from sin.
7. Adam had everlasting life on account of the fact that his spirit was one with the Spirit of God which dwelled in his soul.
8. No written law was needed to govern how Adam lived his life – By nature, Adam bore and exhibited the character of God because he was made in the image of the Creator. Hence, you will notice that in Eden there was no written law that commanded Adam and Eve to

observe the Sabbath, worship God, abstain from adultery, murder and the like. Whatever they did, they did it out of love for God. They were not coerced to do the will of God. The life of God in them combined with their love for God and His holy will were the driving force behind each righteous deed that they executed. God’s purpose was that Adam would reveal to the world the true nature of the Creator.

The Consequences of Sin

The above qualities were some of the things that defined who and what Adam was. However, when He sinned, he lost most of the things which made him who he was and what God had intended him to be. Here are some of the changes that took place after sin took its hold upon humanity.

Firstly, as one who was actually created by God Himself, Adam continues to retain the position as the son of God. But as far as the relationship goes between him and God, he is no longer God’s child. Disobedience has made him a slave to sin and Satan and because of this, his nature is has now morphed into one that is bent on rendering service to his new master. This new nature is a reflection of the rebellious character of Satan which is diametrically opposed to the character of God, which Adam had before the fall. According to the words spoken by Jesus to the Jews in John chapter 8, it goes to show that their rebellious nature was an evidence that they were children of the devil.

“Ye are of your father the devil, and the lusts of your father ye will do.” (John 8:44)

“He that is of God heareth God’s words: ye therefore hear them not, because ye are not of God.” (John 8:47)

The above verses are also backed by the words of the apostle John in his first epistle.

“He that committeth sin is of the devil; for the devil commiteth sin from the beginning.” (1 John 3:8)

This same principle is also applicable in the case of Adam. His sinful, carnal nature that is constantly opposing God’s divine will makes him the son of Satan. Every human being born into this world inherits this very same nature thus making him a child of the devil.

Secondly, Adam also retains his distinctive position as the first being of his kind. With it, he also retains the position as the father of the race because the fall did not alter the fact that humanity is founded in him. However, the change that was brought about by sin in this regard is that Adam has lost the position of being the “everlasting father” of mankind because salvation rested on the ground that the life of the first father which is tainted by sin should be replaced by another life that is not only free from sin but has gained victory over it. This life is only found in Jesus Christ, thus making Him the last Adam.

Thirdly, his defeat in the hands of the deceiver resulted in Adam losing his position as the rightful representative of earth to his conqueror. It is for this very reason that in the book of Job, chapter 1, we find an account of Satan attending a council held in heaven as the representative of the human race. ¹

Fourthly, as a defeated king of the earth, Adam was replaced by Satan as the ruler of the world. Therefore, the Bible in naming Satan as the “prince of this world”, is in line with this truth. ²

Fifthly, it is needless to say that man is no longer perfect as sin has marred his life.

Sixthly, man’s body was no longer the temple of the Holy Spirit. Adam’s desire for separation from God was indicative of the fact that he no longer desired to have God living in him. This brought an end to the everlasting purpose of God to make man his dwelling place.

Seventhly, it stands to reason that as a result of the separation from God, who alone is the source of all life, Adam became a mortal being. This is the life that he passes on to his children and grandchildren thorough out all generations. ³

Finally, now that Adam no longer had God living in him, his spiritual mind was replaced by the carnal mind. Consequently, he ceased to reflect the character of God. This same nature is inherent in man. The carnal mind ⁴ is not only constantly at variance with the will and character of God, it also grows worse with each passing day. We see an evidence of this fact when we read the following account in the book of Genesis concerning the antediluvians.

“And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.” (Genesis 6:5)

What was true about the people living before the flood was also true about the people living after the flood. Eventually, in keeping with the growing need to provide a temporary solution to keep in check the increasing wickedness of man and to educate him in His ways, God gave the law. We can read about this in the book of Galatians.

“Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of the mediator.” (Galatians 3:19)

Further, because spiritual things are spiritually discerned, the sinful mind is incapable to grasp the spiritual things of God and His ways.⁵ Hence, the law was also designed to be a teaching tool to teach God’s people about the plan of salvation and other spiritual lessons that otherwise would have been shrouded in mystery. In this regard, the Bible aptly describes the law as the “schoolmaster” that leads us to Christ.⁶ In short, man was told what to do and how to do them and the law was the tool used to accomplish this task. In a nutshell, God and humanity related to each other through the law.

The Nature of the Last Adam

Now, that we know a few things about the first Adam and what God had intended to accomplish through him, we shall now look into the nature of the last Adam and gain a clearer perspective about His role in the plan of salvation. But before delving into this part of the study, it is vital to keep in mind that when Christ is spoken as the last Adam, we are referring to the time after His incarnation. It

should also be noted that there are some similarities and dissimilarities between the two Adams as can be seen in the following points given below.

1. The last Adam was the Son of God. Just like the first Adam, the last was also the Son of God. The only difference is that the Latter is the Son by birth from God since the days of eternity, before time began. (Proverbs 8:22-30; John 8:42; 16:28,29; 17:8; 1 John 4:9)
2. Just like the first, the last Adam also became man. In His incarnation, Jesus was given birth by a woman. However, this did not lessen the fact that He was the true Son of God. At His human birth in Bethlehem, the angels – holy and fallen – recognised Him as the Son of God.⁷
3. The last Adam was sinless. Though He came in the likeness of sinful flesh, there was no sin found in the last Adam. What He inherited from man was this physical body that we all have. Like all of us, He was bound to the limitations of the flesh. Hence, He was prone to physical weaknesses like fatigue, coldness, hunger, thirst and the like. However, His spirit was the same one He received from His Father when He was born of Him in the days of eternity. This spirit was a divine spirit.
4. The last Adam was immortal. In His incarnation, Jesus did not inherit the mortal, sinful life of Adam. The life that flowed in and through Him was eternal life that was the property of God alone.

5. The body of Christ was the temple of God. For the first time after the fall, Christ was the first son of Adam in whom God dwelled. We will never find anywhere in the old testament that the Holy Spirit dwelled in man because all men were born with sin. It came on man but not in him. The Spirit worked on the outside. Besides, the promise made by God in Ezekiel 36:26,27 where He vowed that He would one day dwell in the hearts of the believers by His Spirit, was yet to be fulfilled on the day of Pentecost. But in the case of Jesus, the Spirit had already dwelled in Him. It is because of this truth that in John 2:19,21, ⁸ we find Jesus referring to His body as the temple of God.
6. Like Adam before Him, Jesus also came to reveal the character of the Father. Being in the express image of the Father's person, Jesus by nature possessed the very character of God. He did not depend on the law to guide and direct His thoughts and actions. His spotless life is in itself a witness to this fact.
7. The first and the last Adams grew in wisdom. When Jesus came, He retained his divine Spirit but left His divine powers and glory in heaven, omniscience being one of them. The all-knowing power that is inherent in God prevents Him from being tempted because it is impossible to tempt an all-knowing being. Since Christ did not possess this trait when He became man, it opened the door for Him to be tempted. If Christ had retained omniscience, it would be unreasonable for Satan to try and instil doubt in the mind of Christ by telling Him that if He really was the Son of God that He should prove it by turning the stones into bread. Besides, Christ's victory over temptation would be a sham had it been that He retained the powers of divinity.
8. Unlike the first Adam, the last Adam withstood all temptations and sophistries of the devil. The first Adam had to fight against an angel (fallen) who was greater to him in terms of rank and power. As a human, the last Adam also had to fight against this same being (Satan) who was comparatively stronger and more powerful than He. But the last Adam prevailed against him. He accomplished this as a man and at Satan's own backyard. In other words, while the first Adam failed to withstand temptations, the last Adam succeeded on all counts. Jesus' victory over the temptations of Satan was even greater when we consider the fact that the temptations He faced were more frequent and more challenging.
9. Whereas the first Adam lost his throne to Satan, the last Adam snatched that position from Satan and won Himself the right to become the King and Representative of this world. Because Christ remained true and faithful till the very end, and achieved victory over Satan and sin, God gave in His hands the power to rule, to be the King of

kings and Lord of lords. By His victory, He snatched from Satan the power to be the King and Ruler of the world. Jesus Himself declared after His resurrection, “All power is given unto me in heaven and in earth.” This power includes the right to be the Representative of the human race.

10. Like the first Adam, Jesus became the first Being of His kind to ever exist in the entire universe. This is so because Jesus was the first human to have ever lived the human life without committing sin. He was the first human to be resurrected to eternal life. Moses before Him did not rise from the grave to eternal life. Eternal life was given to him after Christ’s ascension. Jesus was also the first and the only Being to be fully human and fully divine.

When the striking similarities and dissimilarities of the two Adams are closely analysed, it is easy to spot that what humanity lost in the first Adam, humanity can regain through the last Adam. For instance, while in the first Adam, humanity lost its place as the king and ruler of the world, another Adam came in his place and fought to regain control of the throne and restore it to its

rightful owner - humanity. But the most significant change brought about by the life of Christ is the fact that now humanity can once again reclaim the eternal life that was once lost as a result of the fall. To receive this life, one has to believe in Christ and be willing to be dead to the old life of the first Adam and be born again into a new life – the life of the last Adam Himself.

Father of the New Race

On account of these facts, it is evidently clear that the Son of God, in becoming the last Adam, is also the new Adam. By way of explanation, in becoming man and having gone through the process of defeating Satan and sin through His life, death and resurrection, He has now formed a new race where He Himself is its “Father”. His status as the “Father” is not a temporal affair, rather it is meant to last throughout all eternity for He rose from the grave never again to be subject to its power. It is in anticipation of this outcome that the prophet Isaiah said that the Redeemer shall be called, among other things, “the everlasting Father”⁹. The words of the prophet in thus naming the Saviour does not in any way support the idea propagated by the Trinity doctrine to mean that the Son is equal to the Father in all respects.

¹ “Now there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them.” (Job 1:6)

² “Now is the judgement of this world: now shall the prince of this world be cast out.” (John 12:31)
“Hereafter I will not talk much with you: for the price of this world cometh, and hath nothing in Me.” (John 14:30)

“And there was war in heaven: Michael and His angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent called the Devil, and Satan which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.” (Revelation 12:7-9)

³ “Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.” (Romans 5:12)

4 “Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.” (Romans 8:7)

5 “Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the carnal man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.” (1 Corinthians 2:12-14.)

6 “Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.” (Galatians 3:24)

7 “And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.” (Luke 1:35)

“And the devils came out of many, crying out, Thou art Christ the Son of God.” (Luke 4:41)

8 “Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up... But He spake of the temple of His body.” (John 2:19,21)

9 “For unto us a child is born, unto us a child is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace.” (Isaiah 9:6)

Notes

Notes

The Herald of Truth is one of Christ In You Ministries' endeavours to restore the truths that have been lost and trampled to the ground. We hope that by this avenue, we can motivate our readers to search for truth as for hidden treasures. This newsletter is published on a monthly basis and it is free of cost for anyone who desires to acquire it.

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