

Corporate Solidarity:
Original Sin, Original Guilt & Original Justification
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The biblical account of the Adamic Fall (Gen. 3; Rom.5; e.g.) which was preceded by the Pre-Adamic Fall or the rebellion in heaven (Isa. 14; Eze. 28) is well attested in Scripture. The fall of Adam gives explanation for the existence of mankind's depraved nature which scholar's sometimes refer to as original sin or a "bent to evil." The universality of sin is declared numerous times in the OT: "If thou, LORD, shouldest mark iniquities, O Lord, who shall stand?" (Ps. 130:3); And enter not into judgment with thy servant: for in thy sight shall no man living be justified (Ps. 143:2); For [there is] not a just man upon earth, that doeth good, and sinneth not (Eccl. 7:20).¹

The concept of an inborn taint of sin or inherited sinfulness is somewhat difficult to establish in the OT, although such passages as Job14:4 and Gen. 8:21 may suggest the idea. Ps. 51:5 is closer to the mark but is also disputed, "Behold, I was shapen in iniquity, and in sin did my mother conceive me." This passage seems to suggest that there is a connection between the fact that each individual sins and the fact that we are born of sinful parents into a sinful race. "Edmond Jacob maintains that the 'author of Psalm 51 asserts the universality of sin by depicting every man as bringing with him, when he enters the world, a propensity towards evil.'"²

We gather a glimpse of the nature of sin from Romans 5:19 where we read "by one man's disobedience many were made sinners" presumably both by nature and thus also by performance since we all come into world disconnected from divine power. From Romans 5:12-14 we can gather that we inherit sin (nature) from Adam and therefore death rules all men irrespective of whether we are sinners by nature or sinners by performance. Furthermore, this sinful nature that we inherit from Adam has something within it called the "law of sin which dwells in my members."

¹ Some of thoughts in this paper are taken from 1) *Evangelical Dictionary of Theology*, W. A. Elwell, Ed., Baker Book House, 1984; and 2) Harry Johnson, *The Humanity of the Saviour*, Epworth Press, 1962.

² *Theology of the Old Testament*, p. 283.

In the NT Jesus gives no explicit support the theories of the origin of evil, but He speaks in ways that imply the truth of original sin. “If you, who are evil, know how to give good gifts to your children...” (Mt. 7:11). The Apostle Paul lays the foundation for the Adamic Fall which became the reason for physical death in the universe. This thought is set forth in Romans 5:12 and 1 Corinthians 15:22. The question that must be answered in Rom. 5:12 is: Do all men die because we inherit sin from Adam -- all sinned in Adam -- or because all men sinned and disobeyed like Adam. The following two excerpts from Harry Johnson are illuminating.³

We see that Paul thought of physical death as the result of Adam's sin: ‘. . . sin came into the world through one man and death through sin’ (Rom 5¹²); ‘in Adam all die’ (1 Cor 15²²). It is not only that the simple fact of death results from Adam's sin; there is also a sinful strain in human nature that is transmitted from generation to generation: ‘. . . sin came into the world through one man and death through sin, and so death spread to all men because all men sinned’ (Rom 5¹²); ‘by one man's disobedience many were made sinners’ (5¹⁹). The most discussed passage in this connection is the phrase in Romans 5¹²: $\square\phi' \square \pi\square\nu\tau\epsilon\varsigma \square\mu\alpha\rho\tau\omicron\nu$. It is generally agreed by modern scholars that this cannot mean ‘in whom all sinned’; rather it has the meaning of ‘because all sinned’, ‘in that all sinned’. The phrase has, however, been translated through a long period of Church History as ‘in whom all sinned’; this is found in Origen and Augustine, and in the Vulgate, where we find the Latin translation *‘in quo’*. This mistranslation carries the definite doctrine that men sinned in Adam through seminal identity. What, however, is the meaning of the original Pauline passage? Does Paul mean us to read ‘because all men sinned in Adam’, or does he just mean that as a matter of fact all men have followed Adam's bad example and have sinned? Only the former interpretation will really do justice to the passage. If Paul does not mean that all men are somehow implicated in the sin of Adam, he destroys the whole force of the parallel of the redemption in Christ.

Johnson gives further support to his argument “all sinned in Adam” by explaining the meaning of “in Adam” based on the generally accepted meaning of “in Christ.” The following excerpt is instructive.

³ *Humanity of the Saviour*, p. 10.

But in what sense are we involved in Adam's sin? Here Paul gives no definite answer. Much discussion has taken place as to the meaning of the phrase 'in Christ', and this should give a clue as to the meaning of 'in Adam'. To be 'in Christ' has two meanings which cannot sharply distinguished. It means to have a fellowship with Christ of the most intimate and personal kind: 'It is no longer I who live, but Christ who lives in me' (Gal 2²⁰); it is the figure of a man living in Christ almost as he lives in the atmosphere that he breathes, and of Christ filling and pervading that man. To be 'in Christ' also has another significance; it means to be part of the fellowship of the Church which is the 'Body of Christ'. Here we have guidance to the meaning of to be 'in Adam'. It does not mean simply to have some mystical identity with the primal man; it also means to be part of the fallen and spoiled race of humanity. It is to share the defection in the race that had its origins in the rebellion of Adam. These passages of Paul taken in their context imply that there is in man an element leading to sin, which entered human nature through the fall of Adam.

Although Johnson does not explicitly use the terminology of “corporate solidarity” he certainly is articulating the essence of the concept as it relates to original sin of Adam and our corporate identity with Adam. Furthermore Johnson is quite careful to give a broader meaning to the concept of original sin which includes both anything contrary to the known will of God, and also anything that breaks our fellowship with God by being contrary to His will. On the other hand Johnson is much more restrictive as to the meaning of “original guilt” where he seems to be oblivious to the implications of corporate solidarity of Adam and his posterity. The following quotation illustrates the dichotomy.

The passage from Romans 5 contains no doctrine of original guilt. In fact this is virtually denied. Sin reigned until the time of the Law, but until the Law made the nature of sin apparent, sin was not imputed. There is controversy as to the meaning of sin; is it 'anything contrary to the will of God' or 'anything contrary to the *known* will of God'? Some would prefer to keep the word sin for the latter definition—sin implies a will, and a will that is opposed to the will of God. Such a definition would result in the rejection of the term 'original sin'. This position has a certain local attractiveness, but it seems more consistent to give sin the wider connotation of anything that breaks our fellowship with God by being contrary to His will. The term guilt can be given the more restricted meaning, being applicable only where there is an act of will involved. This attitude towards guilt can certainly appeal to this Pauline passage for support. This would mean the retention of the phrase 'original sin' but the rejection of the term 'original

guilt', guilt being reserved for actions where a man is held responsible, that is, where there is an act of volition.”⁴

In above excerpt, Johnson distinguishes between *personal sin* and *original sin* which could be properly designated as corporate sin that we inherit from Adam. This inherited corporate sin is manifested in all the children of Adam as a bent to evil which Paul identifies as “sin that dwells within my members.” But Johnson avoids making the same distinction between *personal guilt* derived from personal sin in contrast to *corporate guilt* (original guilt) that we inherit from Adam. We will return to the concept of original guilt.

Original sin may be more carefully defined as a bias in man’s nature that leads to an assertion of his will against the will of God. From the inception of life man has inherited a nature that is biased toward evil. Since the Fall the perfect balance between will and the emotional side of man’s nature has been disturbed and the emotional side of man’s nature is no longer under the control of his will. Free will has not been destroyed, but it has been weakened and its power seriously diminished.⁵ Paul describes the conflict superbly in Romans 7 and E.G. White alludes to it in *Education*, page 29.

Christ is the "Light, which lighteth every man that cometh into the world." John 1:9. As through Christ every human being has life, so also through Him every soul receives some ray of divine light. Not only intellectual but spiritual power, a perception of right, a desire for goodness, exists in every heart. But against these principles there is struggling an antagonistic power. The result of the eating of the tree of knowledge of good and evil is manifest in every man's experience. There is in his nature a bent to evil, a force which, unaided, he cannot resist. To withstand this force, to attain that ideal which in his inmost soul he accepts as alone worthy, he can find help in but one power. That power is Christ. Co-operation with that power is man's greatest need.

Johnson continues his defense of the concept of “original sin” but strengthens his argument against the concept of “original guilt.” The following passage is instructive.

It becomes increasingly obvious that 'original sin' is a phrase that has a certain incongruity about it. Sin, in the fullest sense, demands the use of the will. To bring in the qualifying word 'original' leads almost to a contradiction in terms. If, however, as we have suggested earlier, sin is interpreted in its broadest sense as anything that comes between us and God, then the phrase may stand. The whole question has been even more complicated by the question of the relationship between 'original sin' and 'original guilt'. Theologians who hold that 'original sin' is a positive corruption usually

⁴ Johnson, p. 11.

⁵ Paraphrased from Johnson, p. 21.

accept, as an important part of their system of thought, the doctrine of 'original guilt', thus maintaining that we are responsible in the sight of God for the inherited nature. Sometimes the doctrine of 'original guilt' is understood to mean that we are guilty of Adam's actual sin in that we were present in Adam's loins at the time of the Fall.

The theologians who think of 'original sin' as a weakness tend to reject the idea of 'original guilt'. While questioning whether the word 'weakness' is adequate to define the human nature that is inherited, and while maintaining that 'original sin' involves alienation, we feel nevertheless that 'original guilt' is a doctrine that cannot be accepted. It is legitimate to ask how it is possible for a man to be guilty in the sight of God for something in which he has no real personal choice, in which his will has not been involved. To many it seems to attribute to God a harshness of judgment which in a man would be condemned. The concept of responsibility is one that should be given attention. Brunner writes (*Man in Revolt*, p. 128-9):

Sin and responsibility are inseparably connected, and there is no ascription of responsibility, no verdict of guilt, without accusation and proof of responsibility, that is, no one is pronounced guilty for something which he has not done.

This quotation focuses the problem clearly. To talk of guilt in respect of inherited nature is to overlook the important category of responsibility. Even though the phrase 'original sin' points to a valid truth, the phrase 'original guilt' seems unacceptable and out of harmony with the biblical message. While it is possible to say that being born into a rebellious race means in, an impersonal sense, that we are born in alienation from God, to say that there is also 'original guilt', and that God's personal condemnation lies upon us seems to be unacceptable. Not until we have joined our own will to mankind's rebellion against God, not until we have actively entered into opposition to the will of God, does guilt enter in.

We are now able to give a definition to the term 'fallen human nature' as it is to be used in our present investigation. It is a nature that has been affected by the Fall, and by the sin and rebellion of previous generations. When we come into the world we are born into a spoilt species in the sense that the power of the will has been weakened and the balance of the instincts upset, we share in all the propensities and drives of human nature as they are now in our present post-Fall human situation, we are born into a rebellious race that by its insurrection has become alienated from God. Fallen human nature is a human nature that belongs to the age of Adam, under the tyranny of sin and death. It is a nature which tends to lead men into sin and open rebellion against God; but it is only when they have actually arrived there that men become guilty in God's sight, for not until then have they added their own will to the nature that they have inherited.⁶

⁶ Johnson, p. 23-4

For Johnson to accept the concept of original sin based on Romans 5:12 and yet reject the idea of original guilt seems what incongruous based on Paul's clear statements in Romans 5 that Adam's offense brought condemnation to all men. The condemnation of all men that Adam originated certainly implies guilt. Johnson apparently fails to fully grasp the concept of corporate solidarity at least as it applies to guilt. Just as we inherit sin from Adam which may be termed corporate sin manifested in a "bent to evil" or the "the law of sin that dwells within me," we also inherit corporate guilt from Adam. But this guilt is not a personal guilt, but it is related to our nature that we inherit from Adam based on corporate solidarity.

We inherit from Adam not only a sinful nature (a bent toward evil), but also a carnal mind being separated from God. Therefore every son and daughter of Adam yields to that nature and transgress the law by performance as well. However we are not condemned because of our disobedience, since we had no choice in our inheritance and consequential separation from God. Nevertheless our nature is still condemned and guilty (a corporate guilt), because we inherit that condemnation and guilt from Adam (Romans 5: 16-19). However the guilt we inherit from Adam is held in abeyance and is not imputed to us since we had no choice in our inheritance. Thus it may be said that though God does not treat fallen man as condemned and guilty (John 3:17-19), nevertheless the nature the sinner inherits is guilty. That corporate sinful and guilty nature is condemned and must die the second death. Thus we can attribute to the fallen nature of all the children of Adam, both original sin and original guilt from a corporate point of view. The solution to the problem of our inherited original guilt as related to Adam can be found only in Christ.

Parents have a more serious charge than they imagine. The inheritance of children is that of sin. Sin has separated them from God. Jesus gave His life that He might unite the broken links to God. **As related to the first Adam, men receive from him nothing but guilt and the sentence of death.** But Christ steps in and passes over the ground where Adam fell, enduring every test in man's behalf. He redeems Adam's disgraceful failure and fall by coming forth from the trial untarnished. This places man on vantage ground with God. It places him where through accepting Christ as His Saviour, he becomes a partaker of the divine nature. **Thus he becomes connected with God and Christ.** Christ's perfect example and the grace of God are given him to enable him to train his sons and daughters to be sons and daughters of God. {9MR 236.1}

The only sin for which fallen man will held accountable and declared guilty is the rejection of the Son of God. It is only through Christ that we may be declared justified and righteous and receive divine power to gain the victory over our sinful and guilty nature resulting in a transformed character. Since justification from sin and guilt resides solely in Christ, the question now arises: do we inherit original justification from Christ? If the answer is yes, then we must be “in Christ” in the same way we are “in Adam” from the stand point of corporate solidarity.

Original Justification and “In Christ”

The Old Testament is replete with allusions to the idea of corporate solidarity. In the Pentateuch the children of Israel who never literally participated in the Exodus and crossed the Red Sea are said by Moses to have participated in the Exodus with their forefathers who were now dead after 40 years of wandering in the wilderness. Although they were not present at the Exodus, nevertheless since they were corporately identified with Israel by virtue of belonging to that nation by both inheritance and personal choice, they were considered to have experienced the past history of the nation as well as the future of that corporate nation. Some the following thoughts on corporate solidarity in the OT originated with Professor Richard Davidson.⁷

In numerous passages Moses indicates that in time to come the later generations, who did not physically participate in the Exodus, are nonetheless to consider that they were indeed present when God delivered His people. Future generations were to say to their children, God “delivered *our* households” (Exodus 12:27); “By strength of hand the Lord brought *us* out of Egypt, out of the house of bondage” (Exodus 13:14); “*We* were slaves of Pharaoh in Egypt, and the Lord brought *us* out of Egypt with a mighty hand; and the Lord showed signs and wonders before *our* eyes” (Deut 6:21-22). “The Lord our God made a covenant *with us* in Horeb. The Lord *did not make this covenant [only] with our fathers*, but with *us, us ourselves, those who are here today, all of us who are alive*. The Lord spoke to *you face to face at the mountain. . . .*” (Deut 5:2-4; cf. 29:14-15). At end of

⁷ Richard Davidson, Corporate Solidarity in the Old Testament (A Working Paper), Andrews University, 1997

Joshua's life, the covenant renewal ceremony occurred, and although almost all of those who literally witnessed the Exodus had already died, God insists that His audience is to consider that they were there (Josh 24:5-8).

The Amorites, the Moabites, the Canaanites, etc. were never included in the corporate unit of Israel principally because they rejected the belief in the God of Israel. Thus it could be said of Rahab the harlot, prior to her conversion to God of Israel, that she did *not* participate in the Exodus since she was outside of Israel. However upon embracing faith in the one true God and becoming a member of corporate Israel, Rahab became equivalent to literal children of Israel who likewise did not participate in the Exodus. It now could be said of them and Rahab that she and "*they were there*" when Moses crossed the red Sea. The literal experience of the past became her experience by virtue of corporate solidarity and identification.

Christ is the new Israel. Just as Israel is My first born (Ex. 4:22), so Christ is God's first born of God. Just as Israel was brought out of Egypt (Hosea 11:1; Mt. 2:15), so Christ was brought out of Egypt. Just as Israel was the "elect" of God (Is. 41:8; 44:1-2; 45:4), so Christ is God's Elect One (Is. 42:1). Just as Israel was baptized in the Red Sea, so Christ was baptized. Just as Israel wandered in the wilderness for 40 years, Christ was in the wilderness for 40 days. Just as Israel was to meet temptation with the word of God (Deut. 6-8), so Christ met temptations with the word of God (Mt. 3). Just as the law was given to Israel through Moses, so Christ expounded on the law to His disciples (Mt. 5-7).

In view of corporate solidarity it is evident that what happened to literal Israel also happened to those who become members of corporate Israel. It immediately follows that what happened to Christ, the new corporate Israel, also happened to those who become members of Christ *i.e.*, who are now "in Christ." Since Christ is the Elect One chosen from the foundation of the world, all those who unite with Christ (as Rahab united with Israel) are now said to have been "chosen from the foundation of the world." What happened to Christ also happened to those who "put on Christ" *i.e.*, those that who are "in Christ."

In a similar manner like the Amorites who were outside of Israel, those who are “outside of Christ” participate in none of the legal benefits of Christ’s redemptive work such as justification, forgiveness and election. However just as the Amorites received some ancillary temporal benefits from the very presence of Israel, so those “outside of Christ” receive certain temporal benefits from the very presence of those “in Christ.” They are as “salt” in the midst of a crooked and perverse generation.

Just as Christ is the corporate representative of a fallen, but redeemed humanity, we have many examples of corporate representation in the OT. For example, in Exod 28 and Lev 4:3-12, plus 10:17, as well as Zech 3, the priest, especially the high priest, serves as the representative for all Israel before God. In Judg 15, Samson represented all Israel as a one man army and God gave him water from a rock as he had given all Israel water from a rock during the Exodus.⁸ Likewise in the David and Goliath incident, David represented the professed body of Christ, and Goliath represented the unbelieving Philistines.

Chosen in Him

It with this understanding of corporate solidarity that Ellen White identifies those chosen in Christ from the foundation of the world as the obedient and the faithful ones. From her perspective those *chosen in Christ* from the foundation of the world are those who are *in union with Christ*.

All blessings come to us by virtue of our union with Christ. He, the Lord of hosts, "hath chosen us in Him before the foundation of the world, that we should be holy, and without blame before Him in love." **He has chosen all who will receive and believe and practice the truth,**--chosen them to be united to Him by adoption, to be members of the royal family. He has made an atonement for sin, and all who by faith receives Him as their Saviour become sons of God. {BCL 56.2}

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as **He hath chosen us in Him before the foundation of the world,** that we should be holy and without blame before Him in love: having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will." **Before the foundations of the earth were laid, the covenant was made that all who were obedient,** all who should through the abundant grace provided, become holy in character, and without blame before God, by appropriating that grace, **should be children of God.** This covenant, made from eternity, was given to Abraham hundreds of

⁸ Correspondence from Professor Roy Gane, Andrews University, May 2007.

years before Christ came. **With what interest and what intensity did Christ in humanity study the human race to see if they would avail themselves of the provision offered.** {FE 403.1}

Those who respond to the drawing of Christ, through the sovereign mercy of God, are elected to be saved as the obedient children of God. Upon them is manifested the free grace of God, the great love wherewith He hath loved us. The Father sets his love upon his elect people, who live in the midst of men, because they accept the redemption which Christ has purchased for them by his own precious blood. Every one who will humble himself as a little child, who will receive and obey the Word of God with a child's simplicity, will be among the elect of God. Mrs. E. G. White. {Messenger, April 12, 1893 par. 5}

As He enters Heaven, the angels hasten to do Him homage, but He waves them back, and going to His Father makes the plea, "Father, I will that they also whom thou hast given Me, be with Me where I am; that they may behold My glory, which Thou hast given Me; for Thou lovedst Me before the foundation of the world." What is the Father's answer?--"And let all the angels of God worship Him." **The pledge made before the foundation of the world is renewed. Christ's relation to His Father embraces all who receive Him by faith as their personal Saviour.** {BEcho, May 22, 1899 par. 6}

Wonderful possibilities are provided for every one who has faith in Christ. No walls are built to keep any living soul from salvation. **The predestination, or election, of which God speaks, includes all who will accept Christ as a personal Saviour,** who will return to their loyalty, to perfect obedience to all God's commandments. This is the effectual salvation of a peculiar people, chosen by God from among men. **All who are willing to be saved by Christ are the elect of God. It is the obedient who are predestinated from the foundation of the world.** "To as many as received him, to them he gave power to become the sons of God, even to as many as believed on him." {GH, June 11, 1902 par. 3} {21MR 51.2} Letter 126, 1898, pp. 1, 2. (To J. H. Kellogg, December 18, 1898.)

The possibility of being "in Christ" was accomplished solely through the Son of God taking humanity into Himself. He partook of our human nature that we might be brought into Christ, i.e. into oneness with divinity. He gave humanity an existence out of Himself by making the imputation of eternal life possible for all those who unite with Him. The genuine "in Christ" idea is conveyed in the following thought.

By his obedience to all the commandments of God, Christ wrought out a redemption for man. **This was not done by going out of himself to another, but by taking humanity into himself. Thus Christ gave to humanity an existence out of himself. To bring humanity into Christ, to bring the fallen race into oneness with divinity, is the work of redemption. Christ took human nature that men might be one with him as he is one with the Father.** that God may love man as he loves his only begotten Son, that men may be partakers of the divine nature, and be complete in him. {RH, April 5, 1906 par. 15}

The Holy Spirit, which proceeds from the only begotten Son of God, binds the human agent, body, soul, and spirit, to the perfect, divine-human nature of Christ. This union is represented by the union of the vine and the branches. Finite man is united to the manhood of Christ. **Through faith human nature is assimilated with Christ's nature.** We are made one with God in Christ. {RH, April 5, 1906 par. 16}

"In Christ" and Oneness

It is apparent from the above statement that to be "in Christ" means to be in "oneness with Christ." To be "in Christ" means to be connected with Christ; it means to be in union with Christ; it means to be united with Christ; it means to "put on Christ." This "unity" or "oneness" is expressed by Christ Himself concerning His relationship with His

Father. He told Philip, "if you have seen Me, you have seen My Father...Do you not believe that *I am in the Father* and the Father in Me....Believe Me that *I am in the Father* and the Father in Me." Jesus further explained in John 14:20 that at the Day of Pentecost that the His disciples would "know that I am in My Father, and *you in Me*, and I in you."

The perception that "in Christ" means that in some mystical manner you personally are literally incorporated into Christ, i.e., in His very being is without foundation in scripture. Christ identified with us by taking our humanity upon His divinity and thus He became our divine-human Representative; He identified with us and connected with us in order that we might connect with Him.

The possibility of possessing the gifts of the Spirit is contingent upon being "in Christ." Thus the gifts are already ours "in Christ," if we are connected with Christ. For Mrs. White the significance of being "in Christ" means to be "connected with Christ." In a similar manner she equates those who are "in Christ" with those who "belong to Christ" or "who are Christ's."

God will today endow men and women with power from above, as He endowed those who on the day of Pentecost heard the word of salvation. At this very hour His Spirit and His grace are for all who need them and will take Him at His word. {FLB 292.7}

The gifts are already ours in Christ, but their actual possession depends upon our reception of the Spirit of God. . . . {FLB 292.8}

If they are connected with Christ, if the gifts of the Spirit are theirs, the poorest and most ignorant of His disciples will have a power that will tell upon hearts. God makes them the channel for the outworking of the highest influence in the universe. {FLB 292.9}

There are persons professing to be ministers of Christ, who declare with the utmost assurance that no man ever did or ever can keep the law of God. But, according to the Scriptures, **Christ "took upon himself our nature,"** he "was made in fashion as a man." **He was man's example, man's representative,** and he declares of himself, "I have kept my Father's commandments." The beloved disciple urges that every follower of Christ "ought himself also so to walk even as He walked." **All who are Christ's will follow the example of Christ.** {RH, September 27, 1881 par. 12}

There are persons professing to be ministers of Christ, who declare with the utmost assurance that no man ever did or ever can keep the law of God. But, according to the Scriptures, **Christ "took upon himself our nature,"** and "was made in fashion as a man." **He was man's example, man's representative,** and he declares, "I have kept my Father's commandments." The beloved disciple urges that every follower of Christ "ought himself also so to walk even as he walked." **All who are in Christ will follow the example of Christ.** {ST, September 4, 1884 par. 10}

All Shall Be Made Alive In Christ

Some who embrace the idea that all souls *in some sense* come into world "in Christ" justify their position in part based on 1 Corinthians 15:22. "As in Adam all die, even so

in Christ all shall be made alive.” It proposed that the wicked are included in the “all” that are in Christ, and therefore come up in the resurrection because they were in Christ or at least chosen in Christ. The reasoning is similar to that applied to Romans 5:18 where it is assumed that since there no exception with respect the “all” in Adam, there should be no exception with respect to the “all” in Christ. Those who hold this position conclude that it must follow therefore that since all are condemned by Adam, all must be justified by Christ.

However the passage in 1 Cor. 15 is dealing with the resurrection unto eternal life; the context of the passage is not addressing the resurrection to physical life in any sense. If the resurrection of the wicked were implied in 15:22, it would necessarily have to imply the resurrection to physical life which is ruled out by the context of the passage. It seems reasonable to conclude that the “all” who are resurrected in 15:22 are those who are resurrected unto eternal life; this same group that are resurrected unto eternal life are the “all” who are “in Christ” or belong to Christ as the context of 15:23 specifically states. “But each one in his own order: Christ the firstfruits, afterward those who are Christ’s at His coming.”

It is true that through the provisions of the plan of salvation all are to be brought forth from their graves. But a distinction is made between the two classes. Those are Christ’s (those in Christ) constitute one class; while those outside of Christ constitute the other class. Every sinner has been purchased by Christ; they are His purchased possession. Thus He has right to resurrect all men. Those outside of Christ will be brought forth unto the resurrection of damnation. (This resurrection is *not* addressed in 1 Cor. 15.) But those who belong to Christ will be resurrected unto eternal life specified in 1 Cor. 15.

Although some may attempt to use Mrs. White’s allusion to 1 Cor. 15:22 in *The Great Controversy*⁹ to assert that unbelievers are *in some sense* are “in Christ” and thus are

⁹ "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." [ROM. 6:23.] **While life is the inheritance of the righteous, death is the portion of the wicked.** Moses declared to Israel, "I have set before thee this day **life and good**, and **death and evil**." [DEUT. 30:15.] The death

resurrected, it appears she is simply contrasting life & death, good & evil. Her quotation of 1 Cor 5:22 is an example of those who have done good and thus are privileged to participate in the resurrection of life. This position appears to be substantiated by her use of the same text in the following *Signs of the Times* article in 1897.

If man will cooperate with God by returning willingly to his loyalty, and obeying the commandments, God will receive him as a son. Through the provision Christ has made by taking the punishment due to man, **we may be reinstated in God's favor**, being made partakers of the divine nature. If we repent of our transgression, and **receive Christ as the Life-giver**, our personal Saviour, we become one with him, and our will is brought into harmony with the divine will. **We become partakers of the life of Christ, which is eternal. We derive immortality from God by receiving the life of Christ** for in Christ dwells all the fulness of the Godhead bodily. This life is the mystical union and cooperation of the divine with the human. {ST, June 17, 1897 par. 14}

As children of the first Adam, we partake of the dying nature of Adam. But through the imparted life of Christ, man has been given opportunity to win back again the lost gift of life, and to stand in his original position before God, a partaker of the divine nature. "As many as received him," writes John, "to them gave he power to become the sons of God, even to them that believe on his name." **"He that hath the Son hath life; and he that hath not the Son of God hath not life."** **"I am come," said Christ, "that they might have life,** and that they might have it more abundantly." {ST, June 17, 1897 par. 15}

"As in Adam all die, even so in Christ shall all be made alive." **And the life which Christ offers us is more perfect, more full, and more complete than was the life which Adam forfeited by transgression.** Mrs. E. G. White. {ST, June 17, 1897 par. 16}

Evidence You Are In Christ

A great change takes place in the character of him who accepts Christ; for **"if any man be in Christ, he is a new creature."** "When we see those who profess Christianity manifesting the old carnal desires in word and action, **we may know that they are not in Christ**, that the transforming grace of Christ has not touched the soul, molded the character, and cleansed the defilement of the heart. . . ." {LHU 238.2}

The objective truth of the Gospel may be simply stated as: "If you were in Christ, you would be justified, sanctified, and elected. Alternatively, objectively in Christ, you would be justified, sanctified, and elected.

Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. 2 Corinthians 5:17.

referred to in these scriptures is not that pronounced upon Adam, for all mankind suffer the penalty of his transgression. It is the "second death" that is placed in contrast with everlasting life. {GC88 544.1}

In consequence of Adam's sin, death passed upon the whole human race. All alike go down into the grave. And **through the provisions of the plan of salvation, all are to be brought forth from their graves.** "There shall be a resurrection of the dead, both of the just and unjust;" [ACTS 24:15.] "for as in Adam all die, even so in Christ shall all be made alive." [1 COR. 15:22.] **But a distinction is made between the two classes that are brought forth.** "All that are in the graves shall hear His voice, and shall come forth; they that have done good, unto **the resurrection of life**; and they that have done evil, unto **the resurrection of damnation.**" John 5:28, 29. {GC88 544.2}

Conclusion

Original sin and original guilt are troublesome terms, if they are not articulated within the framework of corporate solidarity. The sin of Adam affected his posterity corporately by conveying a nature infected with original sin which is manifested in all men who possess a bias or bent to evil. We inherit not only this fallen, sinful nature, but also corporate (original) guilt from Adam. Although this guilt and condemnation is held in abeyance, if man spurns the gift of Christ and the advantage available in Christ that is offered to him, he will at last be condemned.

When the Bible speaks of “in Christ” whether at the present time or from the foundation of the world, without exception it is referring to those who have come to Christ; those who have embraced Christ; those who have surrendered heart, mind and soul to Christ; those who have come to the obedience of faith. The disobedient, unbelieving, unregenerate sinner who comes into world is never included among those who are “in Christ” irrespective of the fact that Christ is the Representative of the fallen race. Original justification was accomplished full and free by and through and in Christ and it belongs to those who have “put on Christ,” those who belong to the body of Christ. Christ is the Representative of corporate fallen humanity, a redeemed, regenerate fallen humanity united with divinity. He becomes the sinner’s Representative when that sinner becomes part of the corporate body of Christ.