Session 2: The Fall of Man

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Coheirs with Christ

Most gospel presentations are much more concerned about people’s eternal destination than their eternal destiny. The gospel is presented as a type of fire insurance that will keep you out of hell. Heaven is depicted as the ultimate retirement plan where we enjoy a life of pain-free pleasure in our heavenly mansion, no longer having to battle sickness and poverty and having an unlimited heavenly bank account. In this scenario, the only difference between eternity and our life now is the destination where we indulge ourselves—heaven rather than earth. Others view heaven as a place where we will sit on a cloud and strum a harp like some overweight cherub, longing for our life on earth because of our severe eternal boredom.

These false perceptions of heaven are the result of our preoccupation with our eternal destination above our eternal destiny. Like we saw in Session 1, our eternal destiny is to be God’s inheritance. The Father will have an eternal inheritance of mature, Christ-like, overcoming sons who will be coheirs with Jesus and will rule the nations with Him. The Son’s eternal inheritance will be a worthy bride who loves Jesus like the Father, who has been beautified with God’s glory, and who sits down with Him on the throne of the universe to rule over an ever-increasing kingdom.

As we start Session 2, let’s quickly look at one of the goals of the gospel before moving on to the main topic of this session, the fall of man. This will continue to give us perspective and a better understanding of where the gospel is leading.

Paul wrote,

For those whom He foreknew, He also predestined to become conformed to the image of His Son, so that He would be the firstborn among many brethren (Rom. 8:29).

The Spirit Himself testifies with our spirit that we are children of God, and if children, heirs also, heirs of God and fellow heirs with Christ, if indeed we suffer with Him so that we may also be glorified with Him (Rom. 8:16-17).

In Romans 8, Paul made it clear that God’s goal in the gospel is to conform us into the image of His Son so that Jesus would be the firstborn among many brethren. God’s goal in the gospel is to bring many sons to glory so that we would be heirs of God and coheirs with Christ.

We need to pause for a moment and consider the gravity of this statement. Heirs of God and coheirs with Christ. That is a massive declaration that radically affects our destiny. This assures us that we will not be that overweight cherub strumming our harp for all eternity. Not for one millisecond will we be bored in heaven, for God the Father has purposed from the beginning that we would share in the inheritance of Jesus Christ.

What is the inheritance of Christ that we are called to partake of? Revelation 2-3 gives us insight into this mystery. For example, when Jesus spoke to the church of Thyatira, He encouraged them to overcome the works of Jezebel by offering them the reward of ruling
the nations with a rod of iron (Rev. 2:26-27). This is an exact quote from Psalm 2—a prophecy about the end of the age that describes how the Messiah will “break them [the Gentiles nations] with a rod of iron” and “shatter them like earthenware” when He rules the nations from Jerusalem (Ps. 2:9). This Psalm is about Jesus possessing the nations as His inheritance and the ends of the earth as His possession during His millennial reign (Ps. 2:8). Thus, when Jesus spoke to the church of Thyatira—and to all of the seven churches in Revelation 2-3—He revealed that all believers could share in His inheritance.

In summary, Revelation 2-3 describes the eternal inheritance that Jesus offers us as coheirs. This includes:

- The right to eat from the tree of life (Rev. 2:7);
- The crown of life (Rev. 2:10);
- Increased intimacy and revelation along with great honor and special privileges for all eternity (Rev. 2:17);
- Authority to rule the nations with a rod of iron during the thousand-year reign of Christ on the earth and for all eternity (Rev. 2:26-28);
- Wedding clothes for the marriage supper of the Lamb (Rev. 3:4-5);
- Permanent access to dwell in God’s throne room and to have a position of honor in the kingdom of God (Rev. 3:12);
- Sitting down with Jesus on His throne and governing the universe in partnership with Him (Rev. 3:21).

Just so that we understand the magnitude of our call to be coheirs with Christ, let’s briefly look at three categories of our eternal inheritance in more detail, namely: 1) eternal intimacy, 2) eternal authority, and 3) eternal glory.

**For more details about our inheritance of eternal intimacy, eternal authority, and eternal glory, see the Lifeschool class *Prophetic Vision for the End Times, Session 11: Eternal Rewards.*

**Eternal Intimacy**

Jesus’ deepest longings and desires were expressed in His prayer recorded in John 17. He asked the Father to bring us into a place of eternal intimacy with God—Father, Son, and Holy Spirit (John 17:21). Our eternal destiny is to be eternally one with the Godhead forever in glory (John 17:24).

For all eternity, we will live in continually fellowship with the Father and Son as we feast on God’s living words and the revelation that comes out of intimacy with Him (Rev. 2:17). Our relationship with God will be intensely personal, intimate, and unique for the endless ages to come (Rev. 2:17).

Just as Jesus was in the heart of the Father in eternity past, we are called to be with Christ in the heart of the Father in eternity future (Rev. 3:12; John 1:18). From this position of intimacy, we will feel God’s emotions and know His inmost thoughts for the endless ages to come. We are called to be coheirs with Christ and to share in His inheritance of eternal intimacy with the Father.

**Eternal Authority**
Jesus promised the overcomers in Revelation 2-3 great authority during the thousand-year reign of Christ on the earth (Rev. 20:6) and for all eternity. Jesus said,

He who overcomes, and he who keeps My deeds until the end, TO HIM I WILL GIVE AUTHORITY OVER THE NATIONS; AND HE SHALL RULE THEM WITH A ROD OF IRON, AS THE VESSELS OF THE POTTER ARE BROKEN TO PIECES, as I also have received authority from My Father (Rev. 2:26-27);

He who overcomes, I will grant to him to sit down with Me on My throne, as I also overcame and sat down with My Father on His throne (Rev. 3:21).

What amazing promises! God has invited us to something far greater than being the president of the only super-power in the world. Our eternal destiny is to sit down with Jesus on His throne and to rule the nations with Him with a rod of iron forever. It just does not get any better than that. We are destined for the throne! We are called to be coheirs with Christ and to share in His inheritance of eternal authority.

Eternal Glory

Like we saw in Session 1, the Father wants sons who can be glorified with His glory and reflect His beauty back to Him. At the end of the age, the Father will bring many sons to glory who will shine like the sun in its strength (Heb. 2:10; Matt. 13:43).

When Jesus returns, God will "transform the body of our humble state into conformity with the body of His glory" (Phil. 3:21). The Bible says that we will "be like Him" and that we will "be revealed with Him in glory" because "we will see Him just as He is" (Col. 3:4; 1 John 3:2).

John described how the wife of the Lamb will be clothed with glory when he stated, "And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband....having the glory of God. Her brilliance was like a very costly stone, as a stone of crystal-clear jasper" (Rev. 21:2-11).

Our eternal destiny is to be clothed with the radiant glory of God and to shine like the sun in its strength. We are called to be brilliant and beautiful, like a very costly jewel. Not only is God breathtakingly beautiful, our eternal destiny is to be beautiful just like God. We are called to be coheirs with Christ and to share in His inheritance of eternal glory.

So what does our eternal destiny and inheritance have to do with the fall of man and the gospel? The easiest way to answer that question is to look at how Satan fell from glory and then to connect that to the fall of man.

The Fall of Satan

In Ezekiel 28:11-18, we find a very odd passage. It is mysterious, difficult to interpret, and challenging to fully comprehend. Yet in spite of the difficulties, it is a very critical portion of Scripture to dig into, to meditate on, and to digest, for it reveals that before man fell into sin, Satan fell into sin. And as we will see shortly, the sin of man was the very sin of Satan. Therefore, the fall of Satan is vitally connected to the fall of man.

Ezekiel addressed his prophecy to "the king of Tyre" (Ezek. 28:12), which was a king who ruled during Ezekiel's ministry in what is now modern-day Lebanon. Reading through the
prophecy, it becomes evident that Ezekiel was not speaking directly to the king of Tyre but to Satan himself. The King of Tyre was merely one of the proxies through which Satan was exercising control and dominion in the earth. It is unthinkable that the King of Tyre had the seal of perfection (28:12), was perfect in beauty (28:12), was in Eden (28:13), was covered with beautiful stones (28:13), was an anointed cherub who covers (28:14), and who walked on the holy mountain of God in the midst of the stones of fire (28:14). Obviously, Ezekiel was bypassing the King of Tyre and speaking directly to Satan.

Without going into every detail of this prophecy, we see that before mankind was created, Satan was an anointed cherub who covered. He was one of God’s chief angels who was given extraordinary beauty, wisdom, and responsibility. He was clothed with every beautiful and precious stone. He worshiped right before the throne of God on the holy mountain and walked in the midst of the stones of fire. Most likely, no other created being has ever been this close to the blazing glory of God. It was a privilege beyond words.

Yet the very beauty that God bestowed upon Satan became his stumbling block, for the day came when Satan looked away from God’s beauty and began to notice his own splendor. As a result, his heart was lifted up with pride (Ezek. 28:17). His wisdom was corrupted by his reasoning, for he must have thought that he was just as beautiful as the uncreated God. This sin of pride led to his banishment from heaven and ultimately to his eternal destruction.

What is striking about this prophecy and our eternal destiny is that they look almost exactly the same. Satan was beautiful and perfect because God’s glory rested upon him; we too will be beautiful and perfect because God’s glory will rest upon us (Rev. 21:11). Satan was covered with every precious stone; we too will be covered with every precious stone (Rev. 21:19-21). Satan had a very serious and weighty responsibility to cover; we too will have a very serious and weighty responsibility to rule and reign with Christ. Satan was on the holy mountain of God; we too will be on the holy mountain of God (Heb. 12:22).

What Satan lost in terms of access to God’s glory, the adornment of beauty, and exercising authority, God the Father will give to His overcoming sons, but at a much greater level. Unlike Satan, we will be one with God the Father and God the Son for all eternity and will sit down on the throne of the universe to rule the nations with Jesus.

Why is all of this important? Because after the fall of Satan from glory, the Father would never again give this type of inheritance to anyone automatically. The Father would never give humanity such access to glory, beauty, and authority unless we first had been given the opportunity to travel down the same path as Satan. God would not make us coheirs with Christ until we had chosen the path of humble, dependent obedience upon God as true and authentic lovers.

There Were Two Trees in the Garden

When God put two trees in the garden—the tree of life and the tree of the knowledge of good and evil—he was giving mankind the opportunity to chose a life that was completely dependent upon Him or a life that was independent of Him.

Adam was created morally neutral; he was neither holy nor sinful, but innocent. He had no knowledge of good and evil, no sense of right or wrong, and no power to make wise and sound moral judgments. Some would say that Adam was an underdeveloped man.
Without the knowledge of good and evil, Adam was completely dependent upon God to make moral decisions. He was unable to make judgments independently; he had to inquire of God for everything.

By putting two trees in the garden, God had put Adam at a crossroads. If he ate from the tree of knowledge, he would become a self-sufficient man, having the power in himself to form independent judgments and to decide between good and evil. He would become a more perfect, cultured soul—putting the "finishing touches" upon God's creation. As a fully developed man, Adam's newly acquired wisdom and knowledge would sever his moment-by-moment dependence upon God, making him more self-aware and self-reliant.

Eating from the tree of knowledge would also take Adam down the same path that Satan traveled when his heart was lifted up in pride. The fruit from the tree of knowledge would transform Adam's innocent nature to one just like Satan's. Pride, self-centeredness, independence, and rebellion would be imparted into his DNA. He would become enslaved to the kingdom of darkness and become the head of a creation destined for wrath (Col. 1:13; Eph. 2:3).

The cunning serpent tempted Adam and Eve to become just like him, saying you "shall be as gods" (Gen. 3:5, KJV). Choosing the path of self-deification would align Adam with Satan and implant the serpent's nature of pride, selfishness, independence, and rebellion within his heart and soul forever. Until the day he died, Adam—along with all mankind thereafter—would have the nature of Satan embedded in their DNA.

On the other hand, if Adam chose the tree of life, he would become a partaker of God's divine nature. The life of God, including His holiness, righteousness, humility, and love, would be imparted into his DNA. With God's life residing in him, Adam would be a son of God and live dependently upon His Father forever. He would be a citizen of the kingdom of light, God's eternal inheritance, and he would inherit eternal glory from the Father. Adam had the opportunity to be the head of a new creation infused with God's indestructible life—the leader of a race of men and woman in union with God, connected to Him spirit-to-Spirit, and living in constant dependence upon His leadership.

We know the outcome, however. Adam chose the tree of the knowledge of good and evil, thereby aligning himself with Satan and becoming the head of a race of people with an evil heart and proud soul. Immediately after eating the fruit, Adam became self-aware and self-conscious (Gen. 3:7), for the independent self had been awakened and he became, in fulfillment of the serpent's words, his own god. Adam now had knowledge of good and evil; he was wise and could make decisions apart from God. But the consequences of his decision was death rather than life, for in aligning himself with Satan, Adam came under the judgment of God and was forbidden from partaking of the tree of life (Gen. 3:24).

Two paths were set before Adam: the path of divine life in dependence upon God or the independent self-life. Adam chose to become his own god and to live independently of His Creator. Adam's sin, in alliance with Satan, delayed God's eternal purpose of having a new race of sons who would radiate God's glory. In choosing to become a wise and cultured soul, Adam was cut off from the divine life and became an independent agent of the enemy.

**We Are Sinners in Adam**

In Adam, we are all constituted sinners, are equally under the dominion of Satan, are by nature proud, independent, and rebellious, and are children of wrath.
Paul described how we are sinners in Adam, not because we sinned like him, but because we sinned in him. Notice what he wrote:

Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned—for until the Law sin was in the world, but sin is not imputed when there is no law. Nevertheless death reigned from Adam until Moses, even over those who had not sinned in the likeness of the offense of Adam, who is a type of Him who was to come (Rom. 5:12-14).

Interpreting these verses, we are faced with two alternatives. Either all sinned by copying and repeating Adam's sin, or all sinned when Adam sinned and were included in his sinning. The first would be a case of imitation (all sinned like Adam), and the second a case of participation or imputation (all sinned in and with Adam).

To clarify what he meant, Paul said that sin was in the world before the Law was given (13), that sin is not taken into account when there is no Law (13), and that death still reigned from Adam until the Law was given by Moses (14). Who specifically did death reign over? Paul said "over those who had not sinned in the likeness of the offense of Adam" (14). What did he mean by this? Adam was given a specific command and he broke it; others after Adam were not given a specific command and therefore could not be guilty of breaking a commandment, for the Law did not come until hundreds of years later through Moses. These people did not voluntarily and overtly violate an expressly revealed ordinance of God. Yet they still died, for death is the penalty for sin.

So what can we conclude? That all died because all sinned in and through Adam, the representative or federal head of the human race. Or to put it another way, Adam's sin was imputed to all humanity.

As we talk about imputation below, please pay special attention, for this is a very important concept that relates to many aspects of the gospel and will be discussed extensively throughout this class.

Impute is not a familiar word that we use on a regular basis, so defining it would help us understand what is meant by Adam's sin being imputed to all humanity. To impute is to attribute or ascribe to a person; to assign as a characteristic; to credit to one's account; to reckon something as belonging to someone.

In a legal sense, the term imputed is used to place responsibility or blame on one person for acts of another person because of a particular relationship, such as a mother to a child, a guardian to a ward, an employer to an employee, or a business associate to a business associate. For example, a child's negligence in driving a car without a license may be imputed to the parent. Did the parent drive the car without a license? No. But in a court of law, because of the parent's relationship to the child, the child's offense is imputed to the parent, so that the parent is treated by the judge as if they drove without a license.

Imputed can also mean to attribute knowledge to a person because of the person's relationship to the one actually possessing the information. For example, if one partner in a business is informed of something, from a legal perspective, that knowledge is imputed to the other partners, so that they could not rightfully claim ignorance before a court of law. Irrespective of all the business partners knowing about a particular subject, the judge decides the case by imputing the knowledge of one business partner to all the business partners.
The concept of Adam's sin imputed to us is certainly foreign to the western mind. Nevertheless, the Bible has many examples of how God dealt with mankind through a head or representative. For example, Levi, who received tithes, paid tithes to Melchizedek through his ancestor, Abraham (Heb. 7:9). In other words, Abraham's tithe to Melchizedek was imputed to Levi, so that Levi was reckoned to have paid tithes to Melchizedek in Abraham—even though Levi was not born until many years later.

Another biblical example of imputation is when Achan stole some Jericho treasure, which by God's decree had been devoted to destruction. We read that "the sons of Israel acted unfaithfully" and "Israel has sinned, and they have also transgressed My covenant which I commanded them" (Josh. 7:1, 11). So what we see is this: Achan's sin was imputed to the entire nation, so that Israel was reckoned to have broken the covenant and sinned against God in Achan.

To impute sin is to lay sin to the charge of anyone and to treat him accordingly. Notice how Paul continued teaching the concept of Adam's imputed sin in Romans 5:15-19:

- By the transgression of the one the many died (Rom. 5:15).
- The judgment arose from one transgression resulting in condemnation (Rom. 5:16).
- By the transgression of the one, death reigned through the one (Rom. 5:17).
- So then as through one transgression there resulted condemnation to all men (Rom. 5:18).
- For as through the one man's disobedience the many were made sinners (Rom 5:19).

Of all the Scriptures just listed, Romans 5:19 is perhaps the clearest: "Through the one man's disobedience the many were made sinners." We were made sinners, not because we sinned like Adam, but because we have sinned in Adam. Because of our relationship to Adam as the father of the human race, his sin has been imputed to everyone of us and we are therefore considered sinners in the Supreme Court of heaven.

### We Are Born With a Sin Nature

Not only are we constituted sinners because of Adam, but we are born with Adam's sin nature. Jesus said, "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit" (John 3:6). The "flesh" that Jesus was speaking about is the sin nature that we inherited from Adam.

To really understand what the flesh is, we have to go back to the garden once again and look at how God created Adam:

- And the LORD God formed man [of] the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul (Gen. 2:7, KJV).

The "dust of the ground" refers to Adam's body. The Lord's "breath of life" refers to the creation of Adam's spirit, for the Hebrew word for breath can also be translated spirit. And it is clear from this Scripture that Adam "became a living soul." Thus, Adam—and all mankind thereafter—was created as a spirit, soul, and body (See also 1 Thess. 5:23).
As we talk about the role of the spirit, soul, and body below, please pay special attention, for these three parts of our being are critical to understand from the perspective of the fall of man and salvation. We will talk in-depth throughout this class about how the spirit, soul, and body are saved through the gospel.

God created Adam's spirit with the innate ability to communicate with the spirit realm, to know God intuitively, and to have an awareness of God. Adam’s spirit had a sharp sensitivity to the Spirit of God, which enabled him to quickly sense God's presence, discern His voice, and commune with Him. Adam's spirit made him God-conscious.

Adam’s soul was comprised of his mind, will, and emotions. With his mind, Adam had thoughts, an intellect, wisdom, knowledge, reasoning, logic, ideas, and creativity. With his will, Adam had the power to make decisions—he could choose God's will or his own; he could live in submission to God or independently of Him. With his emotions, Adam had the ability to love or hate, be happy or sad, fearful or depressed, passionate or complacent. In essence, Adam's soul defined his personality. Adam's soul made him self-conscious.

Adam's body is how he communicated with the material world through his five senses of taste, touch, smell, sight, and sound. Adam's body was driven by four primary desires: eating, sleeping, reproduction, and comfort. Adam's body made him world-conscious.

The picture below illustrates Adam's spirit, soul, and body.

![Figure 1: Adam's spirit, soul, and body.](image)

**God Originally Designed Mankind to be Spirit-Oriented**

In God's original design, Adam's spirit was the most important part of his being, for with his spirit he communicated with God. Out of the overflow of this spirit-to-Spirit connection with God, Adam’s spirit was designed to lead the soul and for the soul to then direct the body. Thus, in God's original design for man, Adam was spirit-oriented. That is, his spirit lead his soul and his soul then directed his body. God designed man to live from the inside-out rather than from the outside-in.
Adam’s spirit communicated with the spirit realm while his body had contact with the material realm. In between his spirit and body resided his soul. Adam’s soul was the medium between his spirit and body, binding the two together and having the ability to decide whether to live from the influence of the spirit, the body, or even of itself. The spirit could not directly affect the body nor could the body directly affect the spirit. The soul was the decision maker of whether Adam lived spirit-oriented, soul-oriented, or body-oriented.

If Adam’s body became his primary orientation, he would live like a beast—indulging himself with food, drink, sex, sleep, and comfort. If his soul became his primary orientation, he would be wise, intelligent, educated, gifted, and cultured but independent and alienated from the life of God. If his spirit became his primary orientation, his life would be influenced from the overflow of God’s indestructible life.

It is important to realize that in God’s original design, Adam was spirit-oriented and therefore, Adam’s soul and body were under the influence of his spirit. Adam’s spirit transmitted its thoughts and intuitive knowledge to his soul and, because Adam’s soul was free from the influence of sin, brought his body in submission to the spirit’s orders. Adam’s spirit was the leader, his soul the steward, and his body the servant.

*Adam’s Sin Resulted In An Orientation-Shift*

If Adam would have chosen the tree of life, God’s indestructible life would have entered into Adam’s spirit, permeated his soul, transformed his every thought, emotion, and choice, and brought his body into a state of incorruptibility. He would then have had eternal life in his spirit, soul, and body. Adam would have remained spirit-oriented forever, for his soul would have been filled with the life of God and his body transformed into a spiritual body.

When Adam made the fateful decision to eat from the tree of knowledge, however, his spirit died. Spirit-to-spirit communication with the Father was severed. Adam lost his sensitivity to the Spirit of God, his intuitive knowledge of God, and his keen spiritual instinct.

We know from Paul that "knowledge puffs up" and eating from the tree of knowledge had that exact effect on Adam’s soul (1 Cor. 8:1, NKJV). The fruit from the tree of the
knowledge of good and evil puffed up Adam's soul and killed his spirit. As a result, Adam became at times soul-oriented while at other times body-oriented.

With his spirit dead and knowledge and wisdom puffing up his soul, Adam had become a self-conscious and self-aware man. Notice what happened:

When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make one wise, she took from its fruit and ate; and she gave also to her husband with her, and he ate. Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves loin coverings (Gen. 3:6-7).

When Adam ate of the forbidden fruit, his spirit died and his independent soul was awakened. His eyes were now opened and he shifted from a spirit-oriented, God-conscious life to a soul-oriented, self-conscious life and a body-oriented, world-conscious life. With his soul stimulated and awakened, Adam was now cultured, knowledgeable, and wise. Adam had become his own independent god endowed with the ability to make decisions apart from His Creator.

Yet God had promised, "In the day that you eat from it you will surely die" (Gen. 2:17). The death of Adam's spirit gradually spread until it reached his body. Though he lived for many years after his spirit died, death nevertheless worked incessantly in him until his body returned to dust. Because Adam's inward man died, his outward body died as well.

*Those In Adam Are Ruled By Their Body and Soul*

Not only did Adam's spirit die, but all who were born in him come out of the womb with a dead spirit. Consequently, the soul and body rule their lives. Everything is done according to the dictates of intellect, reasoning, logic, feelings, desires, passions, or cravings of the body. All who are in Adam alternate between a soul-oriented life and a body-oriented life. Paul described this exact scenario in Ephesians 2:1-3 and in 4:17-19:
And you were dead in your trespasses and sins [we were dead in our spirit].... Among them we too all formerly lived in the lusts of our flesh, indulging the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest (Eph. 2:1-3).

So this I say, and affirm together with the Lord, that you walk no longer just as the Gentiles also walk, in the futility of their mind, being darkened in their understanding, excluded from the life of God because of the ignorance that is in them, because of the hardness of their heart; and they, having become callous, have given themselves over to sensuality for the practice of every kind of impurity with greediness (Eph. 4:17-19).

"The lusts of our flesh", the "desires of the flesh", and "sensuality" that leads to the "practice of every kind of impurity with greediness" describe a body-oriented life where the five senses and the body's cravings for food, sex, sleep, and comfort dictate how we live. Those who live a body-oriented life are not that much different than the animals.

"The desires...of the mind" and "the futility of their mind" describe a soul-oriented life ruled by reasoning, logic, intellect, feelings, independence, and pride. Those who live a soul-oriented life may be wise, intelligent, educated, gifted, and cultured, but like Paul said, they are "excluded from the life of God" and are "by nature children of wrath."

The Bible refers to the flesh as the composite of the unregenerate soul and body. We are born completely under the dominion of the flesh and have no possibility of liberation apart from Christ. In the old creation inherited from Adam, the soul has replaced the spirit's authority and we are therefore governed by the soul-life. That means every son of Adam is ruled by pride, independence, selfishness, and self-will. Everyone in Adam has a dead spirit and is consequently dominated by sensual passions and the thoughts, feelings, and desires of the soul.

**Our Condition In Adam**

Our condition in Adam, apart from Christ, can be summarized as follows.

1. **We are dead in our trespasses and sins.**

   Paul said, "And you were dead in your trespasses and sins" (Eph. 2:1).

   As we have already seen, when Adam sinned and we sinned in him, our nature from the womb is flesh. Recall that Jesus said that whatever is born of the flesh (that comes from the womb) is flesh (John 3:6).

   Our spirit is "dead" because of our "trespasses and sins." In Adam, the fruit of the tree of knowledge puffed up our soul and killed our spirit; therefore, we are unable to commune with God, discern His voice, and know God intuitively apart from Christ.

2. **By nature, we are children of wrath.**

   Paul goes on to say, "We too...were by nature children of wrath" (Eph. 2:3).

   Our problem is not just what we do but who we are. We are constituted sinners destined for wrath.
We were not born with a good nature and then corrupted it later by sinning. We were born sinners in Adam with a sin nature just like his. We are the main problem. Not our parents, friends, spouse, or circumstances. Our corrupt, selfish, proud, independent nature is our deepest problem.

Because of who we are, the wrath of God rests on us until we are justified by faith in Christ (John 3:36). Our nature in Adam is so rebellious, selfish, and callous toward the glory and majesty of God that His anger burns toward us in perfect righteousness and justice.

3. **We love darkness and hate the light.**

   In Adam, we love darkness rather than light (John 3:19-20).

   We are not neutral when spiritual light approaches. We resist it. We hate it. Why? Because love darkness.

   We love pride, independence, rebellion, illicit pleasures, and sexual defilement. We are self-absorbed people who revel in darkness. We are not just indifferent toward evil; we rejoice in it with insolent pride and invite our friends to participate in it with us. We love what should be hated and hate what should be loved.

4. **Our hearts are like hard stone and are desperately sick.**

   In Adam, our hearts are like a hard stone, are "deceitful above all things", and "desperately sick" (Ezek. 36:26; Jer. 17:9).

   When Paul described the condition of those apart from Christ, he said that they walked in the futility of their mind, were darkened in their understanding, and were given over to unbridled sensuality. The reason? Because "of the hardness of their heart" (Eph. 4:18).

   Apart from Christ, every man and woman has hearts which are as hard as stone, completely deceitful, desperately sick, and resistant to the truth.

5. **We are unable to submit to God or to please God.**

   Paul said, "For the mind set on the flesh is death...because the mind set on the flesh is hostile toward God; for it does not subject itself to the law of God, for it is not even able to do so, and those who are in the flesh cannot please God" (Rom. 8:6-8).

   Everyone who has not been born by the Spirit has a dead spirit and an unregenerate soul and body. They have no choice but to live in the flesh every moment of every day. In essence, Paul said that unbelievers without the indwelling Spirit are hostile toward God, cannot submit to the Law of God, and cannot please Him.

6. **We are slaves to sin.**

   Paul said, "But thanks be to God that though you were slaves of sin...you became slaves of righteousness" (Rom. 6:17).

   Paul was addressing those who are in Christ and have been born again by the Spirit. He was praising God that they are no longer slaves of sin but slaves of righteousness. The
point for us in this session is that everyone in Adam is a slave to sin. Without Christ and the indwelling Spirit, there is no hope for deliverance, freedom, and liberty. There is only perpetual bondage to lust, pride, rebellion, independence, and self-centeredness.

7. We are slaves to Satan.

Paul said, "And you were dead in your trespasses and sins, in which you formerly walked according to the course of this world, according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience" (Eph. 2:1-2).

What does Paul mean by the "prince of the power of the air"? It is a direct reference to Satan and an indirect reference to lower level demons under his authority who are working in the lives of the unregenerate. The desires and choices of those who are in Adam are "according to" the demonic spirits of the age.

Having a dead spirit is serious because it makes us a slave of Satan, with no hope of liberation apart from Christ.

8. No good thing dwells in us.

Paul said, "For I know that nothing good dwells in me, that is, in my flesh" (Rom. 7:18).

For the born-again Christian, we do have good within us. We have a new spirit that is alive, holy, righteous, created in the likeness of Christ, one with the Holy Spirit, and has the same DNA as Jesus Christ (Rom. 8:10; Eph. 4:24; 1 Cor. 6:17; 2 Peter 1:4). But nothing good dwells in our unregenerate soul and body.

From God's perspective, though He loves every unbeliever, all who are in Adam have nothing good in them at all. Their spirit is dead. Their soul is puffed up with pride, self-centeredness, rebellion, independence, and an anti-Christ nature. And their body is filled with lustful and lawless desires.

Apart from Christ, we have a dead spirit, are destined for wrath, love darkness and hate the light, have hardened and desperately sick hearts, are unable to submit to God and to please Him, are enslaved to sin and to Satan, and have nothing good in us. In spite of our condition in Adam, however, the overwhelmingly good news is this: God sent His Son Jesus into the world to redeem, justify, regenerate, sanctify, and glorify us so that we might be coheirs with Christ forever. This is the heartbeat of the gospel of God's grace that we will sing about for the endless ages to come.