

**“Identification Truth”**  
**The Foundation for**  
**Eternal Security**

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Sugar Land Bible Church  
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This presentation was compiled using excerpts from the Complete Works of Miles J. Stanford, resources obtained from Duluth Bible Church's website, and resources obtained from Dr. Vern Peterman, Holly Hills Bible Church - Used with permission.

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**Outline**

**I. Our Personal History in the First Adam**

- A. Problem (position, nature, practice)**
- B. Solution (position, nature, practice)**

**II. Summation**

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Psalm 11:3  
"If the foundations are destroyed, What can the righteous do?"

**Let's Start with 2 foundational Axioms**

*Axiom - a self-evident truth...common sense.*

- 1. We cannot become what we already are "in Christ", until we know what we were "in Adam".**
- 2. Everything "in Adam" is the ground of sin and death, everything "in the Lord Jesus" is the ground of growth and life.**

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I. **Our Personal History in the First Adam – The Problem**

A. **WHO AND WHAT WAS ADAM?**

1) He was the first man and the *seminal head* of the human race into which we were born.

Since all humanity was “*seminally present*” in Adam, when Adam sinned, each person of the entire human race to the end of time was judged guilty as having individually participated in the first sin (cf. Rom. 5:12; Heb. 7:9–10).

The Moody Handbook of Theology (424).

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**Rom. 5:12**

“Therefore, just as through one man (the First Adam) sin\* entered the world, and death through sin; and thus death spread to all men, because all sinned” (in Adam). (NASB)

**Heb. 7:9–10**

<sup>9</sup> Even Levi, who receives tithes, paid tithes through Abraham, so to speak, <sup>10</sup> for he was still in the loins of his father when Melchizedek met him. (NASB)

\* ἡ ἁμαρτία  
(the sin nature)




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*\* ἡ ἁμαρτία*

**I. Our Personal History in the First Adam – The Problem**

- 2) Adam is the one from whom humanity has inherited it's sinful self oriented nature and condition of life – *and this nature and condition continually war against the Holy Spirit for control (even over believers).*
- 3) Through Adam we were all born into *sin, judgment, condemnation, and death.*
- 4) This *death* not only entered the world and the human race, *but it reigned as a tyrant king.* (Rom. 5:17-18)

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**Rom. 5:17-18**

“By one man’s offense (the First Adam) death reigned by one ... Therefore as by the offense of one (the First Adam) judgment came upon all men to condemnation”.  
(NASB)




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**I. Our Personal History in the First Adam – The Problem**

**B. OUR HISTORICAL RELATIONSHIP IN ADAM – 3 FUNDAMENTAL ASPECTS**

- 1) Our POSITION in sin (ADAM–SOURCE )
- 2) Our NATURE of sin (ADAM–NATURE)
- 3) Our PERSONAL sins (ADAM–PRACTICE)

Understanding these 3 facts is *the essential key* to progressing in spiritual growth. *Ignorance or neglect of these 3 facts guarantees spiritual defeat throughout the life of the believer.*




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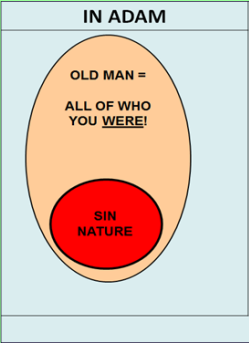


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I. Our Personal History in the First Adam  
– **The Problem**



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I. Our Personal History in the First Adam  
– **The Problem**

B. **OUR HISTORICAL RELATIONSHIP IN ADAM**  
– 3 FUNDAMENTAL ASPECTS

1) Our Position in Sin (Adam-source)

a) Born into a doomed humanity (Ps. 51:5)

b) We are dead unto God, and alive unto sin (Eph.2:1; 1Cor. 15:22)



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Ps. 51:5  
“in sin my mother conceived me” (NASB)

Eph. 2:1  
“dead in trespasses and sins” (NASB)

1 Cor. 15:22  
“in Adam all die” (NASB)



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**I. Our Personal History in the First Adam  
– The Problem**

**B. OUR HISTORICAL RELATIONSHIP IN ADAM  
– 3 FUNDAMENTAL ASPECTS**

**2) Our Nature of Sin (Adam-nature)**

a) Our position in Adam resulted in our being sinful beings by nature, with a natural inclination or tendency for a life that is sinful.

b) “in Adam”, we are – natural, fleshly, and carnal, separated from God.

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**I. Our Personal History in the First Adam  
– The Problem**

**B. OUR HISTORICAL RELATIONSHIP IN ADAM  
– 3 FUNDAMENTAL ASPECTS**

**2) Our Nature of Sin (Adam-nature)**

c) Our Adamic nature can NEVER change, NEVER be improved, NEVER be reformed, NEVER be rehabilitated because “in Adam”, we are entirely self-centered; totally and irreparably against God.

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**Eph. 2:3**  
[in Adam], we are “by nature the children of wrath (NASB)

**1 Cor. 2:14**  
“...the natural man (the “in Adam” man) does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know them, because they are spiritually discerned.” (NASB)

**John 3:6**  
“That which is born of the flesh is flesh” (NASB)




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**Rom. 7:14**  
I am **carnal** [in Adam], sold under sin" (NASB)

**Rom. 8:5**  
For those who live according to **the flesh**\* set their minds on the things of **the flesh** ..." (NASB)

**Rom. 8:7-8**  
<sup>7</sup> Because the **carnal mind** (the Adamic thinking process) is enmity against God; for it is not subject to the law of God, nor indeed can be. <sup>8</sup> So then, those who are in **the flesh** cannot please God. (NASB)

\*flesh = Adamic, sin nature




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**I. Our Personal History in the First Adam – The Problem**

**B. OUR HISTORICAL RELATIONSHIP IN ADAM – 3 FUNDAMENTAL ASPECTS**

**C. Our Personal Sins (Adam-practice)**

a) "In Adam", we have grown up to be sinners by **CHOICE** and **PRACTICE** because the inherent product of a sinful nature is sinful behavior. The practical result of our being "in Adam" is stated in Scripture:


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**ROMANS 3:23**  
**"FOR ALL HAVE SINNED AND FALL SHORT OF THE GLORY OF GOD" (NASB95)**





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*That's the "Bad News..." but, here comes the "Good News!"*

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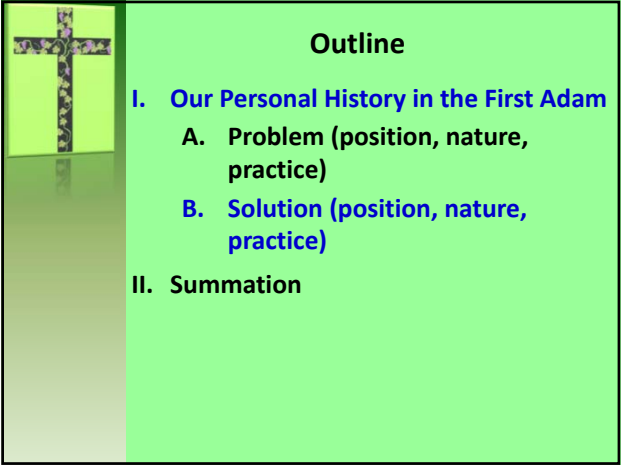
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**Outline**

- I. **Our Personal History in the First Adam**
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- II. **Summation**

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***The First Adam Stands  
Judged, Condemned, and  
Terminated!***

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**I. Our Personal History in the First Adam  
- God's Solution**

**A. ADAM IS JUDGED AND CONDEMNED**

1) Our POSITION in Sin (ADAM-SOURCE).

- ◆ Our "position in sin" COULD NOT BE FORGIVEN (Eph. 2:1; 1 Cor. 15:22).  
On the Cross, in the person of His Son, our Heavenly Father ONCE AND FOREVER CANCELED our "position in sin".


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**Rom. 8:3**  
"For what the law could not do in that it was weak through the flesh, God did by sending His own Son in the likeness of sinful flesh, on account of sin: HE [God] CONDEMNED SIN (Adam-source) in [Christ's] flesh..." (NASB)

**2 Cor. 5:21**  
"For [God] made Him who knew no sin [Christ Jesus] to be sin for us..." (NASB)





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**I. Our Personal History in the First Adam  
- God's Solution**

**A. ADAM IS JUDGED AND CONDEMNED**

2) Our NATURE of Sin (ADAM-NATURE)

- ◆ As our "position in sin" could not be forgiven, neither could our sinful life and nature be forgiven. They too were taken into the judgment-death of the Cross.

**\* ἡ ἁμαρτία  
(the sin nature)**




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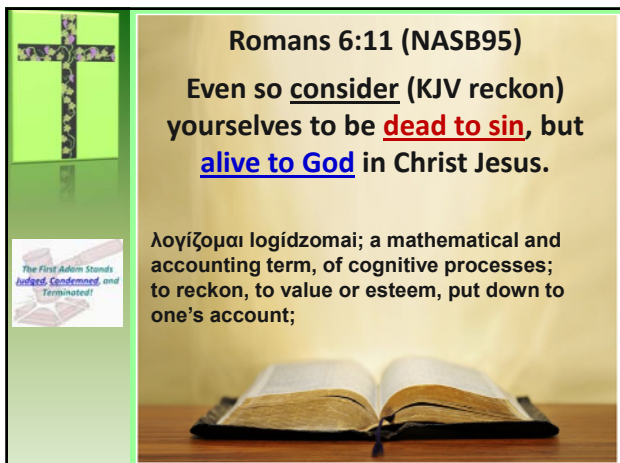
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**Romans 6:11 (NASB95)**  
 Even so consider (KJV reckon) yourselves to be **dead to sin**, but **alive to God** in Christ Jesus.

λογίζομαι logidzomai; a mathematical and accounting term, of cognitive processes; to reckon, to value or esteem, put down to one's account;

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Kenneth Wuest  
 Rom 6:11

Here Paul is exhorting the saints that in their endeavor to live a life in accordance with the Word of God, **they should take into account the fact that they are dead to sin, that they have been disengaged from the evil nature, that it has no power over them anymore, that they are scot free from it and can say a point blank NO to it, also to take into account the fact that they are alive to God, that is, that the divine nature has been imparted with the result that that nature gives them both the desire and the power to regulate their lives in accordance with the Word of God.** Now, reckoning one's self dead to sin and alive to God does not make one so, **God constituted the saint so when He saved him.** But the act of reckoning brings into better operation with beneficial

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results, the working of this inner spiritual machinery...The Christian who does not count upon the fact that the divine nature is implanted in his inner being, goes on living his Christian life as best he can more or less **in the energy of his own strength**, with the result that he exhibits a mediocre Christian experience. But the believer who counts upon the fact that he is a possessor of the divine nature, ceases from his own struggles at living a Christian life, and avails himself of the life of God supplied in the divine nature. **So the first adjustment the Christian should make is that of counting upon the fact that the power of the indwelling sinful nature is broken and the divine nature imparted**, and order his life on that principle.

Wuest, K. S. (1997). Wuest's Word Studies from the Greek New Testament: for the English reader (Ro 6:11). Grand Rapids: Eerdmans.

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**I. Our Personal History in the First Adam  
- God's Solution**

**A. ADAM IS JUDGED AND CONDEMNED**

**3) Our PERSONAL SINS (ADAM-PRACTICE)**

- Once our sinful position and nature had been condemned and judged, God was then justified in forgiving our personal sins—*past, present, and future*—by means of the shed blood of Christ on Calvary's cross.
- In fact, **ALL THAT WE INHERITED FROM ADAM SUFFERED THIS SAME FATE** – death at the Cross!




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**1 Pet. 2:24**  
“[Christ] Himself bore our **sins\*** in His own body on the tree...”

**Rev. 1:5**  
“To Him who loved us and washed us from our **sins\*** in His own blood,”

**Col. 1:20**  
“[Christ] ...having made peace through the blood of His cross.”

**\*plural**


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**I. Our Personal History in the First Adam  
- God's Solution**

**B. OUR POSITIONAL RELATIONSHIP TO ADAM IS TERMINATED!**

- AT THE CROSS WE FINALLY COME TO THE VERY END OF OUR SPIRITUAL HISTORY “IN ADAM”.**


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Judged, Condemned, and Terminated

- 1) Our **POSITION** in Sin (Adam-source).
- 2) Our **NATURE** of Sin (Adam-nature)
- 3) Our **PERSONAL** Sins (Adam-practice)



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**Definition of  
Eternal Security**



“Eternal Security means that those who have been genuinely saved by God’s grace through faith alone in Christ alone **shall never be in danger of God’s condemnation or loss of salvation** but God’s grace and power keep them forever saved and secure.”

Dennis Rokser, *Shall Never Perish Forever*, p. 11

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**John 3:16**

For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have **eternal life**.

**John 5:24**

“Truly, truly, I say to you, he who hears My word, and believes Him who sent Me, **has eternal life**, and does not come into **judgment**, but has passed out of death into life.” (NASB)



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John 10:28a  
and I give **eternal life** to them, and **they will never perish**... (NASB95)  
καγὼ δίδωμι αὐτοῖς ζωὴν αἰώνιον καὶ οὐ μὴ ἀπόλωνται\* εἰς τὸν αἰῶνα...  
\*3<sup>rd</sup> Person Plural Aorist Middle Subjunctive

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**Emphatic Negation Subjunctive - Definition**

Emphatic negation is indicated by **οὐ μὴ plus the aorist subjunctive**...This is the strongest way to negate something in Greek.....οὐ μὴ + the subjunctive denies a potentiality....οὐ μὴ rules out even the idea as being a possibility: “ου μὴ is the most decisive way of negating someth. in the future.”

Emphatic negation is found primarily in the reported sayings of Jesus (both in the Gospels and in the Apocalypse);...a soteriological theme is frequently found in such statements, especially in John: what is negated is the possibility of the loss of salvation.

Wallace, D. B. (1996). Greek Grammar beyond the Basics: An Exegetical Syntax of the New Testament (p. 468). Grand Rapids, MI: Zondervan.

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**Middle Voice**

The Middle Voice depicts the subject as participating in the action, either directly or indirectly, and yet the action is also upon the subject itself.

Summers, R., & Sawyer, T. (1995). Essentials of New Testament Greek (Rev. ed., p. 49). Nashville, TN: Broadman & Holman.

The Middle Voice emphasizes the actor [subject] of the verb.

Wallace, D. B. (1996). Greek Grammar beyond the Basics: An Exegetical Syntax of the New Testament (p. 415). Grand Rapids, MI: Zondervan.

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**John 10:28-30**

And they shall **positively not perish, never**. And no one will snatch them by force out of my hand. My Father who gave them to me as a permanent gift is greater than all. And **no one** is able to be snatching them by force out of the hand of my Father. **I and the Father are one in essence**.

Wuest, K. S. (1961). The New Testament: an expanded translation (Jn 10:27-33). Grand Rapids, MI: Eerdmans.




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**Summation**

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**Psalm 11:3**  
"If the foundations are destroyed, What can the righteous do?"

**Remember our 2 foundational Axioms?**

1. We cannot **become** what we **already are** "in Christ", until we **know** what **we were** "in Adam".
2. **Everything "in Adam"** is the ground of sin and death, **everything "in the Lord Jesus"** is the ground of growth and life.

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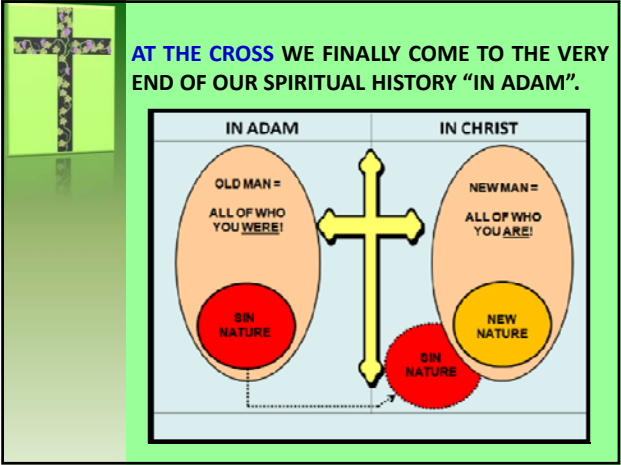
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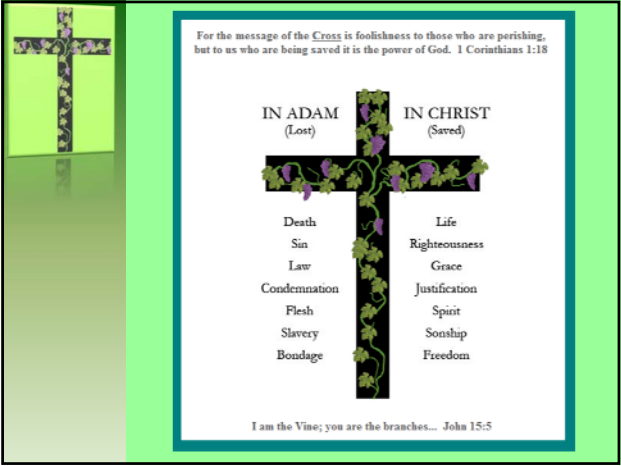
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