

ADAM

Adam is a type in twofold sense; (1) of X in relation to headship primarily and (2) of the Church in his relationship to Eve.

I. Type of the Christ, Rom 5:12-21.

A. The type is declared, vs 14. No supposition in this case. Adam called ΤΥΠΟΣ ΤΟΥ ΜΕΛΛΟΝΤΟΣ. Brubacher makes a lot of Adam's being a type by contrast, but I'm not sure that's legitimate. Adam innocent, X sinless, Adam grown when created, X grew. Walvoord Bib Sac 105(Vol) p 288 makes similarities--A and X both entered world by special act of ~~xxxxxx~~ God; both sinless. But the point of the type in this case is the representative character of each. Both acted on behalf of others. This pointed up perhaps better in 1 Cor 15:21,22, 45-50. First Adam and last Adam point to the type and the similarity is that a group called "all" are affected by both. Differences in the effect, but the similarity consists in the headship. In Adam all sinned, in X all made alive (take it as not referring to res of all but to the res of believers only). In Rom the contrast developed --

Adam	Christ	Verse
Trespass	Gift	15
Condemnation	Justification	16
Death	Life	17
Trespass	Righteousness	18
Disobedience	Obedience	19
Abounding g trespass	Abounding grace	20
Reign of sin	Reign of grace	21

II. Type of the Church. Gen 2:18,21-24, Eph 5:25-32.

Relationship established, Gen 2

Relationship used, Eph 5. Type of X and Church is in all marriage but this harks back to Adam and Eve.

Relationship explained.

1. Adam, Eve, Church partake of creation.

Adam said Eve bone of his bone and flesh of his flesh. Eph 5:30 same of us and Christ. Jews said God didn't take woman out of head lest she be proud; of eye, lest lustful; of ear lest curious; of mouth lest talkative; of heart lest jealous; of hand lest covetous; of foot lest busybody; of rib bec it is always covered and woman is to be modest. Modesty was therefore the prime quality Edersheim, 146. Whether press that of not (and isn't the Church to be modest and not take any glory from the Bridegroom?) the act of creation (2 Cor 5:17) is evident.

2. Adam, Eve, Church partook of cleansing.

Gen 3:21, Eph 5:26. "The painful sense of nakedness that oppressed them after their transgression, was the natural offspring of a consciousness of sin--an instinctive fear lest the unveiled body should give indication of the evil thots and dispositions which now lodged within." Fairbairn, 249. But their covering still left them exposed to condemnation of God. God had to provide if it would be sufficient. "But clothing so obtained argued the sacrifice of life in the animal that furnished them; and thus, through the death of an inferior yet innocent living creature, was the needed relief brought to their disquieted and fearful bosoms." Ibid

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"If viewed apart from this higher symbolical aim (covering of conscience too) the outward act will naturally appear small and unworthy of God; but so to view it were to dissever it from the very reason of its performance." Perhaps Adam and Eve reasoned that provision would be by sacrifice but perhaps not, altho true that "it was simply the divine procedure in these cases which formed the ground of man's obligation; bec that procedure was essentially a revelation of the mind and will of Godhead for the guidance of the rational beings who, being made in God's image, were to find their glory and their well-being in appropriating His acts, and copying His example." Fairbairn, 250-51.

3. Adam, Eve, church cleave.

Relationship is one of union. It is one of communion; it is one of separation to the one to whom joined alone. Eph passage is shot thru with idea of sanctification built on this relationship.