

The Three Eternal Destinies #179 Adam and Messiah

Romans 5 parallels Adam with Messiah. Rom 3:21-5:11 — Messiah *learned* our salvation from death. Through Him we have been given the *hope of glory* (Rom 5:2). Our hope is fixed on Him (1 Jn 3:1-3; 1 Ths 1:3; Col 1:25-27).

Glory is the outward shining of His inward presence. Rom 5:1-5 — The love of God has been poured *into our hearts*, but it is expressed *outwardly*. If love is not expressed outwardly, then it is not love (1 Jn 3:16-19).

Human Self-Rule

Gen 2:9,17; 3:6 — **This one choice (which transgressed the boundaries God had set for Adam) placed man in the position of human self-rule.** What seemed reasonable to the woman (the desire to be wise) was her, as well as man's downfall. Her definition of *wise* resulted in *self-rule*, rather than to depend upon God for His personal attention or grace.

Rom 5:14 says that Adam is a *type of Him* who was to come. So, through the act of one man (Adam) we see the "type of Messiah" (Rom 5:12,19) to save "the woman." Adam was a type (an analogy) of Messiah (Rev 12:1). A type is a *living prediction*, pattern or model. Adam was *the type* of the One who was to come later. He went into death for the sake of the woman God gave him. She was bone of his bone and flesh of his flesh (Gen 2:23-25). They were "joined" as one flesh and bone, even as we are to Messiah — one Spirit with Him (1 Cor 6:17). We are *one Body* eternally (Rev 21:3).

Eve listened to a lie, but Adam's sin (Gen 2:17) was a deliberate and willful act *out of love* for his wife who went astray. This was "bone of his bone and flesh of his flesh," his woman whom God made for him. Like Eve, Adam's trespass (Rom 5:15) was an offense since he did not take counsel with his Father and Creator, even as his wife did not take council with him when she went astray. Therefore, Adam's sin was *independence*, just as his wife's sin was independence — *a lawless deed* (Titus 2:14).

The Long, Hard Struggle for Mankind

In Jn 10:17-18 we see that Messiah's act of going into death for His wife was a willful act of obedience to His Father's desire. Phil 2:7-8 – Yahshua chose to go into death on behalf of His Bride and wife-to-be. However, Adam chose to be fallen from grace and dependence upon the Father, to become self-dependent in the hard and long road back to the garden, to the tree of Eternal Life (Gen 3:22-24). This long road entailed a great struggle — to be a head to the woman God gave him (Gen 3:16-19) and be the provider for his family (by the sweat of his brow, to till the cursed ground).

But Gen 3:22 is certain (as verified by Eve in Gen 4:1) that both she and Adam were not fallen to the point of being depraved or debased, nor was their offspring. We can see this fact from the righteous lives of Abel and Seth, to Noah, to Shem, to Lot, Abraham and Melchizedek, who was the king of Salem (Jeru – salem, Ps 110:4; Heb 7:1-28). The priesthood is 1 Pet 2:9 (Gen 14:18-20).

Eve was the mother of *all living* (Gen 3:20). No one is able to exist outside of the way God ordained for her offspring to live (Gen 3:16-19; Isa 24:5-6) without *great consequence* coming upon them. Rom 2:6-10 is outside of the garden. Gen 3:22-24 is the hard life now to keep this *new way* in Gen 3:16-19. Although banished from the garden, there was still hope for mankind if they would put into *practice* the exercise of conscience (verse 22). Gen 3:18-19 was the *curse and the blessing*. They were cursed if they did not live by this knowledge of good and evil, but blessed if they would (Rom 1:18-20).

So mankind, the offspring of Eve (the mother of all living), are *without excuse* (Rom 1:20). Everyone is not like Rom 1:22-28, but only those who "became" this way as verses 29-32 say. Rom 2:5-10 and 12-16 proves this point. Otherwise, there would be no reason for the judgment (Rom 2:16 and Rev 20:12-15).

So, the long, hard road Adam and Eve got onto has a final end (Job 14:14; Heb 9:27). It is found in the *Book of Life*. It is the "blessing" for all men *if their name is found*. There is a struggle, even for the *very elect* (Rev 2:11; 3:5). Acts 14:22 — There is great hardship for the saints (Rev 19:7-8; Jn 8:51; 2 Tim 2:11-13). Since through *much tribulation* they must enter the Kingdom and will *reign forever and ever* (Rev

22:5). The filthy have no such struggle; they are in the Lake of Fire, the Second Death (Rev 21:8). They were those whose names, unlike the Righteous, were not found in the Book of life (Rev 22:11-12 21:24,26; 22:2; Mt 25:34,46).