

The Two Sons of God Adam in Type and Antitype



By
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To show the nature of our Saviour, and to extol the wonderful salvation which is to come from Him to them who believe, is the purpose of this tract. The author has learned through many bitter experiences how weak is flesh and how great is the Arm of our salvation which God in His mercy and infinite grace has offered to us.

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“The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death” (Rom. 8:2). When was the “law of sin and death” instituted? Who uttered that law, and to whom was it given?

When first these questions arose for our consideration, we well remember asking Bible students we had learned to respect for their knowledge of the Bible, what this law was and when it was instituted. The replies were varied and, to our mind, wide of the mark. One suggested that it must have been the law given on Sinai, but at once made correction, saying that as death was the result of broken law, and since death had reigned before that law was given, it must have had its origin some time previous to that. Again it was said that the law was instituted upon man’s transgression. Our thought is that that law was created with the man.

To have brought in a law that would reach back to punish man for something done before the law was given would be contrary to all fair reasoning. In the history of all law, we have no record of any such unfairness in the matter of law making. There must have been a law or commandment before Adam transgressed, else he could have broken no law.

In his creation, Adam had two courses before him, either of which he had the privilege to take. After being placed in the Garden of Eden, God said to him: “Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die” (Gen. 2:16, 17).

Here, then, was a law given before man’s transgression, the breaking of which meant death. Reading this law carefully, it meant that if Adam had obeyed its precepts, he would have continued to live indefinitely — even to the present and into the future, had

he observed to keep that law. Breaking that law, however, brought its consequent penalty — death. God had created the man and given him life and now, that by disobedience the man had shown himself unworthy of the life thus given him to enjoy, the sentence was passed that he must return to the very condition in which God found him in creation — back to the elements from whence he was taken. We get this thought from the language employed when God passed sentence upon him, as follows: “In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art and unto dust shalt thou return” (Gen. 3:19).

Insofar as this language intimates, there is not even a hint that man should ever come out from this condition. His transgression left him without the virtue to continue life; much less would it leave with him any virtue to resume that life when once he lost it. He was utterly lifeless. That was the end of him, insofar as he had any ability to help himself. This was true not only of Adam, but of his posterity as well. We ourselves, at this remote period of time, being of Adam’s posterity, still labor under the same conditions with regard to the life and death question with which he had to contend. This must be true of every son of Adam without exception, that if Jesus was the natural offspring of a man and a woman, and thereby a partaker of the curse that was upon Adam and his posterity, He had no virtue in Him that would recommend Him above any of the rest, for lifting Himself out from under that curse, and all of Adam’s race in consequence would still remain under the pall of everlasting death.

“So it is written; The first man Adam was made a living soul; the last Adam was made a quickening Spirit” (1 Cor. 15:45). There were two Adams, then, and in thus comparing

Christ with Adam, there must be found some points of similarity between them and only enough of difference to show the merit of the one over the other. This brings us to the subject of types and shadows as presented to us by the Word. Let us note this comparison, but before doing so consider another scripture upon the subject: "One in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands: thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him" (Heb. 2:6-8).

This text presents a very true account of Adam's position before he transgressed God's law, and states the honor and glory that was given him by his Creator. The writer to the Hebrews went on with the account, saying further: "But now we see not yet all things put under him." Why? It was given him, why does he not have it? It was taken from him because of transgression. He lost his high estate by breaking God's law. In verse nine of Hebrews 2, we read: "We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man."

Thus, God has had two sons that were created but a little lower than the angels—Adam and Christ. This cannot be said of any other. We are sons of God only by adoption. These were His sons indeed. The one lost the estate the Father had given him through disobedience; the other regained the lost estate through obedience. Let us consider now the type features presented to us in these two characters.

To have been an equal heir after Adam, Christ must in no wise have been subject to the curse of Adam's transgression. To have been so would have cut Him off from the inheritance. As heirs, both were free from the curse in beginning. Adam, in transgression, wrought for himself a curse. Christ, starting from the same position, through obedience, wrought for Himself life and glory and honor. Adam, had he remained obedient, would have had no need to see death. So Christ, being obedient, had no sin and was therefore subject to life, and so far as He was concerned never had any reason for seeing death. In this connection, Christ said of Himself: "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father" (John 10:17, 18).

When Jesus was overtaken in the Garden at the time of His arrest, and one of His followers smote the ear from the head of the servant of the high priest, Jesus rebuked him, saying: "Put up again thy sword into his place: for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and He shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be?" (Matt. 26: 52-54.) What other person that ever lived, in the nature of things, could say these things and tell the truth?

Christ had won the power to continue living, and this fact was accomplished at the time when He said, as recorded in John 17:4: "I have finished the work which thou gavest me to do." He had finished all that was required of Him to have life in Himself. We find, however, yet another commandment of

the Father necessary for Him to meet, and that was to lay down that life for those who had not that kind of life. This He did on the cross, and again He said, "It is finished." Had He not said the night before, "I have finished the work which thou gavest me to do"? Now what did He mean by saying, "It is finished"? He had two tasks to perform. One was to win the right to take upon Himself the nature of angels rather than the nature of Abraham's seed. Having won it, the other was to lay down that life that it might be imparted to us. If you will read carefully the latter part of the second chapter of the Hebrew letter, you will learn that there was a reward set before Him as an inducement to lead Him to sacrifice a life of such worth. Quoting Christ again, we read: "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit" (John 12:24).

In this language, He conveys the thought to our minds that though by virtue of His obedience He had a right to continue to live, yet He must necessarily live alone, as there would be no other like Him; but by submitting to death and overcoming it, He would also bring others into the same glory.

Right here we think it proper to mention another feature of the type. When Adam stood before God, perfect in his creation, God saw that it was not good for the man to be alone, so He caused a deep sleep to fall upon Adam, and while in that sleep, God took from his side that from which a bride was prepared. So with Christ. When He stood before God in the Garden that night in His perfection, God saw that it was not good for Him to be alone, so God caused Him to fall asleep on the cross and while He was in that deep sleep there was taken from His side that out of which His bride is to grow. Let us read again:

“Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich” (2 Cor. 8:9).

What a travesty on interpretation is that which some commentators set forth in trying to make it appear from this language that Christ by His birth was entitled to great estates of earthly wealth. We will not take time to consider such an idea further.

The text teaches that we were poor in respect to that in which He was rich. He had in great measure that of which we had none. He said: “The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.” Many of us have more than He had in this respect, but here was something of which He had a bountiful supply and of which we had none. What was it? Life! He was by His own right rich in life, while we were poor, indeed; but He gave up His riches that we might also become rich.

To take up the type again, we call attention to the fact that in the matter of transgression it was the woman who led, and the man followed willingly. The woman, through being deceived, plunged the race into death. Perhaps it would be well here to quote Paul’s words to Timothy, that we may not be charged with framing up an idea of our own fancy. Paul said: “Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression” (1 Tim. 2:13, 14).

By the oily tongue of the serpent, the woman was led to do that which she had been commanded not to do. She knew the commandment, for she called the attention of the serpent to it, but his adroitness in persuasion led her to the act. In other words, she was found to be deceived into sin and so had placed herself under the condemnation of broken law. She had broken the law of sin

and death and now was under its penalty—death. We have no means of knowing how long a period of time elapsed between the time when she partook of the forbidden fruit and the time of her presenting it to Adam. We know there must have been a difference between the acts on the part of the two—how long that period was can make little difference. That there was a difference of time, long or short, serves our purpose. Whatever the length of time, during that time, she alone was under the penalty. Adam was not with her in it. Also, during that time, she was under the dominion of sin and death. He was not. They were upon two different planes—she upon the plane of mortality and he upon the plane of innocence, where he started. Paul said that what he did was not because he was deceived; therefore he must have done what he did, willingly. He willingly took upon himself the curse under which she had fallen through the deception of the serpent.

We will apply this now to the antitype, Christ. He is found upon this plane of innocence. He remained upon it. The time came when, through obedience, He had a right to life, but had He taken that life there could have been no hope for the accursed bride. She is down upon the plane of mortality, a helpless wreck, no power in her to redeem herself. Are you, my reader, in any way to blame for being born under condemnation of death? The world has been deceived into sin by its mother, and we today stand under that condemnation because of the work of the serpent in the Garden of Eden. We are helpless, possessing no power to work out our own salvation. The last Adam stood upon the plane of innocence. He knew what our sin-cursed state meant. It meant that unless we received virtue not our own from some source, we would ever remain in the congregation of the dead. At the Father's request, Christ willingly be-

came a curse for us. We read also that He died for the ungodly. If He were under the curse for Himself, how could He be made a curse for us?

Now we refer again to Paul's language to Timothy: "Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety" (1 Tim. 2:15).

In asking for information on this text, we have had it suggested that the language states that the Christian mother has here assurance that she will always come safely through that greatest of ordeals through which mothers are obliged to pass. We know, however, that facts in the case will not bear out such an interpretation. Paul's whole argument in this chapter is one showing that in the divine economy, woman fills a secondary place in respect to man. We know that this idea is scoffed at by many claiming to be profoundly Christian, and we know, too, that to press the thought has a decided tendency to make one unpopular. But truth is truth. Paul was giving instructions regarding the conduct of the woman toward the man, for he said: "Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." Paul's reasons: "Adam was first formed, then Eve"; "Adam was not deceived, but the woman being deceived, was in the transgression."

These were good reasons for his position in this matter. Having shown that the woman was first in the transgression and that the man went willingly, he concluded the chapter by showing that inasmuch as the woman was alone in the transgression, she alone must bear into the world the Child who is to be the world's Redeemer.

We now come to regard Christ as the heir. In so doing, we quote from a work in our possession, which was published in England

some years ago by Edward Turney, and which suits us so well that we quote an entire paragraph:

“Jesus was not like Moses, a servant in the house or kingdom; He was a son over His own house. Adam was at the first in a similar position. He was God’s son; heir to eternal life and the inheritance of the world. All his descendants were put out of the heirship with him by his fault. His children occupy the degraded position of the children of the nobleman who by treason has lost his estate. Though the heir pursue the most reputable course of conduct, nothing can make reparation, nothing he can do can put the estate in his possession. We have many instances of this in history. The loss of Eden and the introduction of death is a parallel case, and the lot of the descendants of Adam had been hard indeed without the rich provision of Christ. He forms the bright side to the dark cloud. But if we suppose Him to have been in the same condition as they, then the cloud is all dark, not one ray illumines the sad future; then the woe is rather augmented by the introduction of a figure so pure and worthy, yet so helpless. If we imagine the Almighty to be moved to pity at the sight, to restore this son to the lost estate, we establish an error in divine justice; in a word, we make the Deity partial, and a breaker of His own laws.

“These facts and considerations render it imperative that the Heir to the world, the Heir to the throne of Israel, and the Saviour of men, should be a free born Son; and we cannot conceive any other way by which this could be, than by God becoming His Father through the medium of a woman of the fallen family.”

Under the Israelitish law, only the proper heir could redeem the lost estate and not until he had paid the ransom price provided by law. When a transfer of crops was made from

one who had the right to the use of the land (the land could not be sold) to another, a document was written and subscribed, in which were the terms of the transfer and redemption, and these terms were written both inside and outside the book. This was placed in the hands of the court whose business it was to see that any time the rightful heir should present himself with the proper redemption price, the interloper should give way to him. You will find a case, for example, in Jeremiah 32. Turn to it and read it carefully. Adam, God's son by creation, was given the inheritance. He lost it. The serpent became the usurper and today has possession of the world which God intends finally for the children which He has created. The price to be paid for redemption is life, which was lost in the transaction. Christ is the rightful heir. He has paid the price of redemption and the inheritance is His. Except for the fact that He wishes to share it with His bride, He would now be in possession of it; but with Christ as with Adam, God saw that it was not good for man (the Christ) to be alone. He is now, through the gospel, taking out from among the Gentiles a people for Christ's name. When He comes again, the bride company will have been completed and they will become the royal family of the King's household, enjoying with Him the rich estate which He purchased with His blood. May it be your lot and mine to be made heirs together with Him at that time.

We wish to call attention to the fact that there are many who oppose the human paternity of Christ, yet who hold to the view that Jesus was by His very nature subject to death under the Adamic penalty. If this latter thought be true, can you tell me the difference, as to results, between such a view and that of human paternity? Then why object so seriously to the human paternity idea? If Jesus was by nature of His birth under the

same condemnation with us, and was possessed of all the ills to which we are subject, why the need of any special mention that He was miraculously conceived, and what the purpose of such miraculous conception? To our way of looking at it, one view is as baneful as the other.

If Jesus was under the Adamic condemnation, and it is as a friend has said to us, that Jesus' blood had no more efficacy in it than the blood of a calf or a goat, then we are thrown back upon the law of good works which would return us once more to the law.

A great deal has been said upon the subject of substitution and the question is often asked, If Jesus died for us, then why must we die? Call it substitution or what you will. When we come to recognize the fact that Adam lost all right to life through his disobedient act, that when death ensued with him, all ended so far as he was ever to be concerned, that Christ afterward came and by a life of obedience earned the right either to live on and on for Himself, or to redeem the race from that death into which they had fallen, by Himself tasting of death, you will see that there is a sense in which Christ died a substitutional death. Another beautiful fact grows out of this, also. In this act He actually tasted death for every man. This tasting death for every man was done unconditionally, insofar as we who are under sentence are concerned. Therefore all that are under the curse will be lifted up out of that death. In other words, there will result from this act of our Lord a universal and unconditional resurrection, not to immortality for all, but a resurrection to life. By our acceptance of the terms that are offered, we have opportunity to come forth clad in immortality to share with Christ everlasting glory and honor. Aside from this, all others are brought back to life through the virtue that there is in Christ.