

September 4, 2005 AM

**PARADISE RE-CREATED:
THE STORY OF THE LAST ADAM
GENESIS 3:1-7**

1. THE TWO ADAMS PARALLELED

Understanding creation is the starting point for understanding redemption.

God's plan for the world: the man and woman created in God's image will rule the world for God's glory (cf. **Gen 1:26-27**)

Man is to rule the world as God's vice-regent is the all-important point. *Adam = man*.

Jesus Christ can and *must be* the last Adam. God's plan to save the world could have been accomplished no other way except through another *Adam*. That is, the head, the representative, of creation must himself be a part of that creation. The first Adam was made from the dust of the ground and every subsequent human being comes from his substance. In this way he represents all of mankind.

To reverse the effects of Adam's sin, delivering mankind, man, *Adam*, must do it (cf. **Heb 2:14-15**).

Cf. **1Cor 15:45**: "Thus it is written, 'The first man Adam became a living being'; the last Adam became a life-giving spirit."

There is a "first Adam" and there is a "last Adam." This gives us the shape of redemptive history. Christ is the *culmination* of all that God intended to do. He is not just another "Adam" in a succession of "Adams."

In between these two Adams there were other "Adams" who failed. God raised up, in particular, the nation of Israel to be the representative of and for the world. But Israel failed in her task. God then raised up kings in Israel from David on who would represent Israel and thus the world as new Adams. But each king from David on failed. It was not until God raised up the "last Adam," the son of David and king of Israel, that God's plan to redeem the world from sin could be realized. Jesus Christ is that man, that *Adam*, who is the completer of God's plan.

Cf. also **Rom 5:12-21** - he explains how the first Adam brought sin and death into the world while the last Adam brings righteousness and life into the world.

Fundamental to this comparison is the parallel between Adam and Christ. They are both "Adams," and they both have the same basic position and function in relationship to the created world (i.e., they are representatives of the world).

This is the controlling story of the Bible. That is, that from the time of the first Adam we are looking for a faithful representative who can succeed where Adam failed.

Other allusions which indicate this controlling story: **Matthew's** gospel:: **1:1** The book of the genealogy [generation] of Jesus Christ, the son of David, the son of Abraham. // **Genesis 5:1** This is the book of the generations of Adam. When God created man, he made him in the likeness of God.

Cf. **Luke 3:38** the son of Enos, the son of Seth, the son of Adam, the son of God. (Cf. also **3:22**)

Cf. John's Gospel - new creation themes with "the Son of God" being at the very heart of the Gospel. Jesus is the re-creator of that which was destroyed by sin. Cf. also **20:21-22** - breathing on the apostles as the "life-giving spirit."

The task of the last Adam: undo the effects of the first Adam's sin and bring the *original task* to completion.

Adam speaks to the nature and mission of Jesus the Messiah. Jesus is *the man* who will bring wise order and rule to the world. He is *the* image of God who will, with his bride, form and fill the world for the Father's glory. He is the *last* Adam who will accomplish that which the first Adam failed to accomplish because of his sin.

2. THE TWO ADAMS CONTRASTED

Adam's tasks in the Garden related to his all of his other tasks in the world. For tasks cf. **Gen 2:15**: (1) he is to till/work/serve in the garden and (2) he is to keep/protect the garden.

“Dress,” “tend,” or sometimes “till,” is a common word for the tilling of the soil (as seen in **3:23; 4:2, 12**). Other labor (e.g., **Isa 19:9**) or service to another (e.g., **Gen 29:15; 31:6**). Also used of worship (e.g., **Exod 3:12**: “... you shall *serve* God on this mountain.”). Levitical and priestly duties: (e.g., “the service of the Levites” in **Exod 38:21** and “the service of the tabernacle” in **Num 3:8**; cf. also **1Chron 24:3; 2Chron 8:14**).

“Keep”- “Taking care of” or “keeping” sheep is the occupation of Abel (**Gen 4:9**). “Protecting” people (cf. **Gen 28:15, 20**). Priests must “keep,” “protect,” and/or “guard” the house of YHWH. (**Num 1:53**; Cf. also **3:7, 8, 10, 28, 32; 18:3, 4, 5, 7**).

Adam had a priestly duty. As a priest Adam was called to serve in and protect the sanctuary of God.

A. CARELESS GUARDIAN V. VALIANT GUARDIAN

The First Adam - Adam was probably aware of the character of the serpent. “Beast of the field.” - contrasted with “livestock” or “cattle” in **1:24**. (Note: there were “untamed” animals in original creation. Passages such as **Isa 11:6** speak about creation *consummated*, not necessarily original creation.) Adam failed in his priestly duty of protecting the Garden from intruders.

The Last Adam - Did not begin where first Adam began. Began where Adam left the world: with the results of sin. The Garden of Eden = Tabernacle and Temple. Garden is the place where God meets with his people. After the fall God restricted access to the Garden and put new guards, the cherubim, at the entrance (**Gen 3:24**). Note Tabernacle veil. Through the years of God dealing with his people Israel, the sanctuary of God became polluted by wickedness. Jesus is the Temple cleanser. Jesus is also building a new Temple (as king) of which his people are living stones and in whom the Spirit dwells in glory.

B. ABDICATING HUSBAND V. SACRIFICIAL HUSBAND

The First Adam - had responsibility to protect his wife as her head. Must proclaim God’s word and protect her from anything that would distort that word to her. Adam allows the serpent to speak directly to his wife, by-passing the God ordained authority structure. Adam does not speak. Adam also allows his wife to speak for him. He doesn’t correct or stop her from reaching for the fruit. Abdication of responsibility. Then he pushes her forward as “scapegoat” when God confronts them (**3:12**).

The Last Adam - the last Adam had to take a bride that had been ravaged by the effects of sin and clean her up. He would have to give his life to cleanse her from sin and free her from God’s wrath. Cf. **Eph 5:25-27**. Took responsibility for his bride.

C. IMPATIENT “FAITH” V. PERSEVERING FAITH

The First Adam - Tree of knowledge of good and evil. Must wait until the proper time to eat. Once mature would be able to take on further responsibility. Nature of the temptation to be “as gods” or “like God” = being judges, able to discern between good and evil. Instead of believing God’s word, Adam reached for that which was legitimate *illegitimately*. He was not patient. His failure was a lack of faith. Loses his kingship to the serpent. Truly “naked” (i.e., no vestments).

The Last Adam - Found in a desert, not a garden, being tempted of the devil, the serpent. cf. **Matt 4:1-11; Lk 4:1-13**; Nature of Jesus’ temptation: reach for the legitimate illegitimately. 1st = stones to bread. Nothing wrong with eating. But this was not the time to eat. It was the time to fast. 2nd = demand immediate vindication from the Father by throwing yourself off the Temple. Jesus would be vindicated at the right time. 3rd = “I’ll give you the kingdoms of the world” (which were handed over by the first Adam). Father has promised the Son all the kingdoms...in time (cf. **Ps 2; 110**).

The last Adam patiently persevered, waiting until the appointed time of the Father for the inheritance of the promise. Cf. **Phil 2:6-11; Heb 12:1-3**

D. DESTROYER OF CREATION V. BUILDER OF CREATION

The First Adam - entire creation brought into a state of bondage and the inability to be what God intended it to be. Instead of order, there is now chaos. Instead of peace, there is now conflict. Instead of justice, there is now self-serving injustice. Instead of fruitful trees, there are now thorns and thistles.

The Last Adam - the last Adam will rebuild or re-create through transformation. Remember completing *original* task. The creation was made subject to futility through the sin of Adam (cf. **Rom 8:20**). But it was subjected in hope of that there would be one who would come to deliver it (cf. **Rom 8:20ff.**). Demonstrated and “done” in resurrection.

Cf. **Rev 21:5**, “Behold I make all things new.” Cf. **Isa 55:13**