

ETERNAL

SALVATION

AS SEEN IN ADAM PARTAKING OF THE TREE
(2)

By Arlen L. Chirwood

Man, in the garden in Eden, following his eating of the tree of the knowledge of good and evil, found himself in *a ruined state*. And man's fall not only brought about his own ruin but that of the entire restored creation as well (Gen. 3:6-19).

As the federal head, the one created to hold the sceptre which Satan held (Gen. 1:26-28), Adam's fall "subjected" the whole of the restored creation to "the bondage of corruption" — the same thing which had resulted from Satan's previous fall, following creation (Gen. 1:2a; Rom. 8:20-22; *cf.* Isa. 14:12-17; Jer. 4:23-28; Ezek. 28:14-16).

Following Satan's fall, there had been no redemption, leaving the material creation in a ruined state, *with a restoration of the creation ultimately occurring only because of and for man*.

But things were *different* following man's fall, which, of necessity, also resulted in things being *different* for the material creation as well.

Following man's fall, God provided *a means for his redemption*, which, correspondingly, necessitated that the material creation *would ultimately be removed from "the bondage of corruption."*

The material creation had previously been restored for *man*, not Satan. It had been restored with a view to *man* rather than Satan holding the sceptre and was, from that point forward, *connected with man's destiny*.

And as *the ruin* of the material creation at this time was inseparably linked to man's fall, so is *the future restoration of the material creation* inseparably linked to *man's redemption*.

Satan brought about man's fall through a means very similar to that which had resulted in his own fall. Satan had sought to be "like the most High," and he deceived Eve into believing that she could be "as God" (literal translation) through partaking of the forbidden fruit on "the tree of the knowledge of good and evil" (*cf.* Gen. 3:5; Isa. 14:14).

However, in each instance, rather than individuals becoming "like the most High," "as God," *a ruined creation* resulted.

Eve's act of partaking of the fruit of the tree was not really climaxed until Adam

had also partaken. Satan had to bring about Adam's fall (as the federal head), not simply Eve's fall alone. But, once Eve had partaken of the fruit of the tree, Adam had no choice but to also partake as well.

A part of Adam's very being was in a fallen state (Eve, formed from a rib removed from his side, was *bone of his bones, and flesh of his flesh* [Gen. 2:21-23]). Thus, Adam, now an incomplete being without Eve, was no longer in a position to eat of "the tree of life" (the tree which would have provided [for man, *past*] and will yet provide [for man, *future*] the necessary wisdom and knowledge to rule the earth).

Adam, apart from Eve, could no longer realize the purpose for his existence, something which Satan evidently knew. Thus, Adam followed what was really the only course of action available — *cleaving unto his wife* (Gen. 2:24) — knowing that this was the only way he could bring about Eve's redemption and ultimately find himself in the position of being able to partake of the tree of life *as a complete being*.

Adam was not deceived. And it is evident from the statement to this effect in I Tim. 2:14, along with comparing the type with the antitype, that Adam sinned with a full knowledge of that which he was doing.

Adam was a type of Christ (Rom. 5:14; *cf.* Luke 24:27, 44); and, as a type of Christ, that which Adam did in Eden foreshadowed

that which Christ did at Calvary.

There is *no other way* to understand man's fall, with Adam's actions at the time typifying Christ's actions in this same realm 4,000 years later.

Adam found his bride (a part of his very being, removed from his body) in a fallen state; and he then partook of that associated with sin and death.

Christ, in like manner, found His bride (a part of His very being, to be removed from His body) in a fallen state; and allowed Himself to be made sin, which was followed by death (I Cor. 12:12-27; II Cor. 5:21).

And the purpose behind the actions of both individuals centered around three things:

- a) *Redemption.*
- b) *Ultimately being able to partake of the tree of life as complete beings.*
- c) *Ultimately bringing to pass the reason for man's creation in the beginning.*

Following Adam's sin, Divine intervention in man's salvation is further seen through God slaying innocent animals to clothe Adam's and Eve's naked bodies (Gen. 3:21). Death occurred, blood was shed, and a covering was provided, pointing 4,000 years ahead to Calvary where death would

again occur, blood would again be shed, and a covering would again be provided.

(Actually, the blood of Christ does more than *cover sin*. The blood of Christ *does away with sin*, which is the thought behind the Greek words translated "reconcile" and "reconciliation" in II Cor. 5:18-20.

These two Greek words are *katallage* and *katallasso* [noun and verb forms of the same word, meaning the same thing]. These words are derived from *allasso*, which means "to change," "to transform." And *allasso* is derived from *allos*, which means "other," "another." Thus, the root derivation of *katallage* and *katallasso* is *allos*.

In the preceding respect, the thought behind *katallage* and *katallasso*, as the words are used in II Cor. 5:18-20, would be *to change sin into something other than that which exists*, not *cover sin* as seen in "atonement" in the Old Testament. And a change of the nature seen in the text could only be accomplished through one means — *doing away with sin*.)

Man has been redeemed through Christ's shed blood at Calvary (I Peter 1:18, 19); and, in the light of the type, Christ's finished work at Calvary allows God to clothe His creation, not with animal skins as in Eden, but with the very righteousness of Christ, in which sin does not, cannot, exist (*cf.* Zech. 3:3-5).

God has imputed this righteousness to every believer (Rom. 4:24, 25; 5:12-18), and

within the scope of justification, God views redeemed man, positionally, as being just as righteous as His Son. That would be to say, God views every believer, positionally, as being just as righteous as He Himself is righteous, for the Son is God manifested in the flesh.

Thus, redemption, as seen in Eden, is accomplished entirely through *Divine intervention*. The Son's finished work at Calvary is foreshadowed by Adam partaking of the forbidden fruit; and the Son's finished work allows God to clothe His creation in righteousness, as foreshadowed by Adam and Eve being clothed in animal skins.

"What must I do to be saved?" (Acts 16:30).

The answer is simple. You can't do anything. *It has all been done on your behalf*. Simply "believe [put your trust in, your reliance in]" the One Who paid it all at Calvary. Then, and only then, will the finished work of God's Son become efficacious *in your life personally*.

Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31).

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