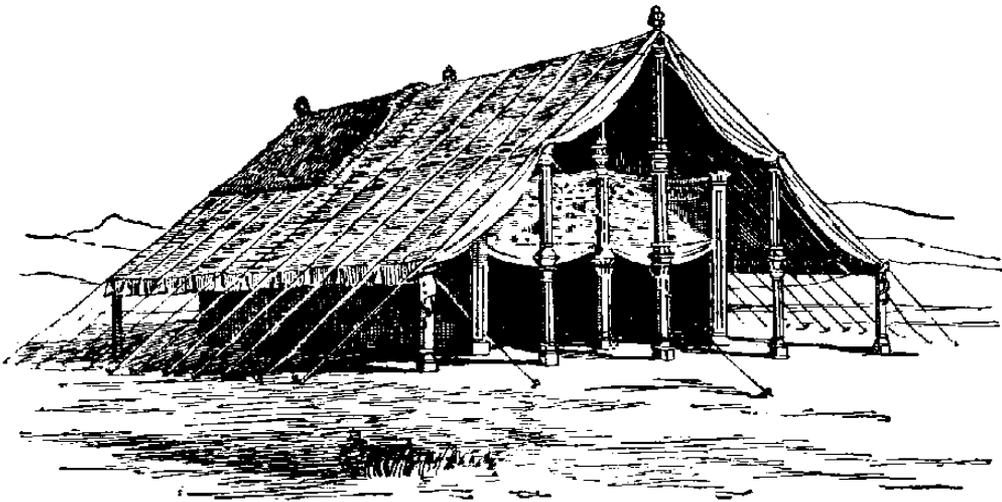


Typical Christianity



Sermon Outlines By Louis Rushmore

The Tabernacle, A Type of the Church
Sin, A Type of Bondage
Saved by the Blood of Christ
The Ark, A Type of the Church
Adam, A Type of Christ

The Tabernacle, A Type of the Church

“According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it,” Exod. 25:9.

Thesis: To note that forasmuch as the tabernacle was made according to a divine pattern, the church (the spiritual body) is patterned after the tabernacle.

Song: *The Church's One Foundation*

Introduction:

1. Judaism contains types of the New Testament church.
 - a. A type is a “representative form” or “characteristic” of something else.
 - b. The tabernacle is a type of the Lord’s church, Heb. 9:1-12, 23-24.
 - c. Judaism was never intended by God to be his final revelation to man, Heb. 10:1-2.
2. Old Testament types perfectly fit the New Testament church and its doctrine.
 - a. Therefore, we can learn something about the Lord’s church by examining Old Testament types.
 - b. However, it is impossible to learn anything about manmade churches from these types.
 - c. Types, then, confirm the church of the Bible to be the fulfillment of the longstanding will of God (Eph. 3:10-11), but indict denominations as mere imitations of the real thing (God’s church).

Body:

I. Background of the Tabernacle:

- A. The tabernacle was made at the command of God, Exod. 25-27.
 1. God gave detailed instructions on how it was to be constructed.
 2. The tabernacle was built with precious materials.
 3. The purpose of and conduct in the tabernacle was specified by God.
- B. The tabernacle is a type of the New Testament church.

1. Therefore, it is reasonable that God also gave detailed instructions on how the church was to be constructed.
 2. The church was also built with precious material, (the blood of Christ, Acts 20:28).
 3. Further, the purpose of and conduct in the church was specified by God.
- C. Different areas of the tabernacle represented various aspects of the world and the church.
1. The court around the tabernacle equals the **WORLD**.
 2. The Holy Place is the church.
 3. The Most Holy Place (Holy of Holies) is **HEAVEN**.

II. Elaboration and Discussion.

- A. The court and the world.
1. The court represents the world outside of a spiritual relationship with God.
 2. Not everyone in the court was a fit candidate to enter the tabernacle; only the priests entered the tabernacle.
 3. Not everyone in the world is a fit candidate to enter the church and heaven; the church is comprised of priests, 1 Pet. 2:5, 9.
 4. Through redemption, anyone can be made fit to enter the church, Rom. 3:23; 1 John 1:8-9; Acts 2:38, 41, 47.
- B. The altar of burnt offering before the tabernacle was 5 cubits by 5 cubits by 3 cubits high.
1. An animal victim was sacrificed in lieu of sinners for atonement.
 2. Jesus Christ was sacrificed in lieu of sinners for redemption, Rom. 3:23-25; Eph. 5:2; Heb. 10:10; 2 Cor. 5:21.
- C. The Laver was before the door of the tabernacle and was 15 feet in diameter (the temple laver), Exod. 38:8.
1. Its placement immediately before the entrance to the tabernacle was specified by God, Exod. 30:18.
 2. Priests performed a ceremonial washing before

- their entrance into the tabernacle, Exod. 29:4-9.
3. Baptism is the ceremonial washing of the New Testament, and God specified its placement immediately before entrance to the church, Acts 22:16; 1 Cor. 12:13; Acts 2:38, 41, 47.
- D. The table of shewbread (2 cubits by 1 cubit by 1 cubit) was placed in the tabernacle, Exod. 25:23; 26:35.
1. The shewbread was eaten by the priests each Sabbath (Saturday), Lev. 24:5-9.
 2. The Lord's Supper is the anti-type and is observed each Lord's Day (Sunday) by Christians, who are priests, Acts 20:7; 1 Cor. 11:23-30.
- E. The Holy Place was 10 cubits by 20 cubits.
1. There was only ONE ENTRANCE.
 2. Entrance of the Most Holy Place could only be made by first entering the Holy Place.
 3. Likewise, the Lord's church only has ONE DOOR, John 10:1-9.
 4. Heaven also is only accessible through entrance first into the church, Heb. 9:8-12.
- F. The Golden Candlestick was in the Holy Place, Exod. 25:31-37.
1. This elaborate lamp burned continually.
 2. Its New Testament anti-type is God's Word which also is a perpetual light, Psalm 119:104-105, 130; 2 Pet. 1:19.
- G. The altar of incense was in the tabernacle before the veil leading to the Most Holy Place (1 cubit by 1 cubit by 2 cubits), Exod. 30:1-9.
1. Incense was offered morning and evening, and its aroma made its way to the Mercy Seat and the presence of God beyond the veil.
 2. Likewise, the frequent prayers of Christians ascend to the presence of God in heaven, 1 Thess. 5:17; Acts 10:4; Rev. 8:3-4.
- H. The Most Holy Place was 10 cubits by 10 cubits, Exod. 26:33.
1. Furniture and items within the Most Holy Place included the ark of the Covenant, manna, Aaron's

- rod and the mercy seat, Heb. 9:1-12.
2. Into the Most Holy Place, the high priest alone entered once a year to make atonement for the sins of the people.
 3. Jesus entered once into the Most Holy Place of heaven to make redemption possible for all men.

Conclusion:

1. The church is the anti-type of the tabernacle, both of which were constructed according to the instructions of God.
2. The tabernacle as a type of the church distinguishes the church of the Bible from every other religious body.
3. Denominations and their doctrines are foreign to the Bible and void of redeeming virtue.
4. Among other important points that could also be emphasized, one cannot be saved without baptism or outside of the Lord's church.

Invitation:

1. Will you enter the holy tabernacle of God.
2. Non-Christians, HEAR God's Word exclusively and BELIEVE it, Rom. 10:17; REPENT of sins, Acts 17:30; CONFESS CHRIST, Rom. 10:9-10; BE BAPTIZED into Christ for the remission of sins, Acts 2:38; Rom. 6:3-5 and purpose to LIVE FAITHFULLY until death, Rev. 2:10.
3. Erring Christians, repent as privately or publicly as the sin may have been committed, Acts 8:22-24.

Sin, A Type of Bondage

1 Corinthians 10:1-11; Acts 7:36-38

Thesis: To show significant similarities between Israel's deliverance from Egyptian slavery and the Christian's deliverance from the slavery of sin.

Introduction:

1. The Old Testament contains types of New Testament anti-types.
 - a. A type is a "representative form" or "characteristic" of something else.
 - b. There are striking similarities between the liberation of Israel from Egyptian captivity and the freedom enjoyed in Christ from the slavery of sin.
 - c. Judaism was never intended by God to be his final revelation to man, but contains figures, types, patterns, shadows and examples of New Testament counterparts, Heb. 10:1-2; 1 Cor. 10:1-2, 6.
2. Old Testament types perfectly fit the New Testament church and its doctrine.
 - a. Therefore, we can learn something about the Lord's church and its teaching by examining Old Testament types.
 - b. Types confirm the church of the Bible to be the fulfillment of the longstanding will of God, Eph. 3:10-11.

Body:

I. Moses was chosen by God to liberate Israel.

A. Background.

1. Joseph invited his people (father and brothers) to settle in Goshen in Egypt, Gen. 47 (70 souls, Gen. 46:10).
2. When a new line of kings began ruling Egypt, Israelites were forced into slavery, Exod. 1:8ff.
3. After Israel's population kept increasing, their male babies were killed at birth.
4. Moses was born during this time, but through God's providence, he was reared by Pharaoh's

daughter.

5. At 40 years old, Moses killed an Egyptian taskmaster and fled to the wilderness for 40 years.
- B. The call of Moses.
1. Moses was 80 years old when he was called by God at the burning bush.
 2. Moses offered several excuses, Exod. 4.
 3. Moses was chosen by God to deliver Israel and be its lawgiver.
- C. Moses demonstrated the power of God by miracles.
1. Miracles confirmed Moses was a messenger of God.
 2. Miracles also bolstered the faith of Israel.
 3. Miracles persuaded Pharaoh and Egypt to free Israel.
- D. Pharaoh tried to bargain with God through Moses.
1. Pharaoh challenged God's authority, Exod. 5:2.
 2. Later, Pharaoh attempted to modify the conditions under which Israel would obey God ('sacrifice in the land,' 8:25; 'don't go far,' 8:28; 'leave the children,' 10:9-11; 'let thy flocks stay,' 10:24, 26).

II. Moses delivered Israel from Egypt.

- A. Israel heard and believed Moses.
1. Israel ACTED on its belief in the words of Moses.
 2. Israel followed the Passover instructions and later marched to the Red Sea.
 3. Israel, however, was not delivered on the Egyptian side of the Red Sea.
- B. Israel was saved from Egyptian bondage by crossing the Red Sea, Exod. 14.
1. God caused the Red Sea to part to allow Israel to cross.
 2. The sea collapsed on the pursuing Egyptians, killing them.
- C. Israel wandered in the wilderness.
1. Israel experienced various trials for 40 years.
 2. When Israel obeyed God, he protected the nation through providence.
 3. Some sought to enter Canaan without God, and

outside of a covenant relationship with God, Num. 14:40-45.

III. The anti-type of release from Egyptian bondage is salvation from the slavery of sin.

- A. Every accountable soul is initially in the bondage of sin from which he cannot liberate himself.
 - 1. Rom. 3:23.
 - 2. 1 John 1:8.
 - 3. Rom. 1-3.
- B. God sent Jesus Christ to deliver men from the captivity of sin.
 - 1. Rom. 5:8-10.
 - 2. 1 Pet. 3:18.
 - 3. John 3:16.
- C. Jesus leads sinners out of the PLACE OF BONDAGE.
 - 1. Col. 1:13.
 - 2. Before he can lead sinners, they must hear and believe, Rom. 10:17; John 20:30-31.
- D. Faith without corresponding action will no more save today than faith without compliance with the Word of God would have saved the Israelites fleeing Egyptian slavery.
 - 1. Jam. 2:17, 20, 24, 26.
 - 2. The New Testament teaches that faith must be manifested in repentance, confessing Jesus as Lord and baptism (immersion) for the remission of sins, Acts 2:38; Col. 2:12.
 - 3. Baptism is the line of demarcation between the world and the church as the Red Sea was the line of demarcation between Israel's doom and freedom, Rom. 6:3-5.
 - 4. The time for rejoicing is after baptism (Acts 8:36-39), even as Israel did its rejoicing after it crossed the Red Sea, Exod. 15.

Conclusion:

- 1. Jesus demonstrated he was sent by God by the miracles he performed.
- 2. Further, Jesus can only lead those who will follow him.
- 3. Jesus will not permit compromise or subjection to the devil,

Matt. 4; NO ALTERNATE PLANS ARE ACCEPTABLE TO THE LORD.

4. Jesus Christ is the only door to our Canaan land, John 10:1, 9; NO ONE CAN GET TO HEAVEN OUTSIDE OF A COVENANT RELATIONSHIP WITH GOD.

Invitation:

1. Will you let Jesus Christ lead you from the captivity of sin?
2. One remains in the slavery of sin unless he has been immersed for the remission of sins, following faith, repentance and confessing Christ, Acts 22:16; Rom. 10:17; Acts 17:30; Rom. 10:9-10.
3. One does the unthinkable and returns to the bondage of sin when he fails to consistently practice Christianity; a crown of life is reserved exclusively for those who are faithful unto death, Rev. 2:10.

Saved by the Blood of Christ

Ephesians 1:7

Thesis: To demonstrate that redemption occurs only when one's soul has been cleansed by the blood of Jesus Christ.

Song: *There Is Power in the Blood*

Introduction:

1. There are other elements in Scripture to which saving power is attributed in addition to the blood of Christ.
 - a. Faith or Belief, Rom. 5:1
 - b. Repentance, Luke 13:3
 - c. Confessing Christ, Rom. 10:9-10
 - d. Baptism, 1 Pet. 3:21
 - e. Faithfulness, Rev. 2:10
 - f. Obedience, Heb. 5:8-9
 - g. The Gospel, Rom. 1:16
 - h. Hope, Rom. 8:24
 - i. Grace, Eph. 2:8
 - j. Mercy, Titus 3:5
 - k. Calling on the name of the Lord, Rom. 10:14
 - l. Works, Jam. 2:24
 - m. Knowledge, 2 Tim. 3:15
 - n. Laying aside evil and receiving the Word in its place, Jam. 1:21
 - o. Preaching, 1 Cor. 1:18, 21
 - p. Love, 1 John 2:10
 - q. Either all of these elements to which is attributed saving power work together for the redemption of a soul, or they oppose each other and the Bible is false.
2. Unlike some of these elements, which possess saving power, blood has always been associated with God's approval of man.
 - a. Blood sacrifices were typical of acceptable worship in the Patriarchal Age.
 - b. Blood sacrifices also characterized acceptable worship in the Mosaic Age.

- c. The bloody animal sacrifices of the two former religious ages typified the blood of Christ shed as our Lord was sacrificed on Calvary's cross.
 - d. The blood of Jesus Christ cleanses from sin all the souls that come in contact with it.
3. Incidentally, we cannot study our subject from *Goodnews for Modern Man (Today's English Version)*.
- a. *Goodnews for Modern Man* is an unreliable translation.
 - b. It not only contains gross mistranslations, but omits much of God's Word, including many passages which pertain to the blood of Christ, Acts 20:28; Eph. 1:7; Col. 1:14; 1 Pet. 1:18-19; Rev. 1:5; 5:9.

Body:

I. Blood sacrifices characterized approved worship in the Patriarchal Age.

- A. The first recorded act of worship was by Cain and Abel, Gen. 4:3-5.
 - 1. Cain offered fruits and vegetables in worship; with this God was not pleased.
 - 2. Abel, however, offered the firstlings of his flock; this sacrifice God accepted.
 - 3. The sacrifice God accepted was an animal sacrifice, which involved the blood of the animal.
- B. After the flood receded, Noah also offered animal sacrifices, Gen. 8:20-21.
 - 1. Noah offered a multitude of burnt offerings, using one of every clean beast and clean fowl.
 - 2. These sacrifices also necessarily involved the blood of the animals.

II. Blood sacrifices characterized approved worship in the Mosaic Age and typified the redemption of souls by the blood of Jesus Christ in the Gospel Age.

- A. Blood was of primary importance in animal sacrifices under Judaism.
 - 1. The blood of animal sacrifices played a role in worship under Judaism, Num. 18:17.
 - 2. Irrespective of the animal being sacrificed, blood was an important part of worship under Judaism, Lev. 3:1-17.

- B. The Old Testament was sealed with animal blood.
 - 1. The law, the people, the tabernacle and the vessels of the tabernacle were sprinkled with the blood of animal sacrifices, Heb. 9:18-21.
 - 2. The blood of animal sacrifices was sprinkled on Aaron and his garments, Exod. 29:18-21.
 - 3. The blood of animals made atonement for sins, Lev. 17:11.
 - 4. The high priest entered the Most Holy Place once annually with the blood of animal sacrifices to atone for sin, Heb. 9:7; Exod. 30:10; Lev. 16:1-34.
- C. The blood of animals could not save from sin, but typified the saving power of the blood of Jesus Christ.
 - 1. Through animal sacrifices God overlooked sins for a year at a time, but the sins were not taken away, Heb. 10:1-4.
 - 2. Animal sacrifices (and the blood they shed) were only types and figures of the sacrifice of Christ and his shed blood, Heb. 9:22-24.
 - 3. Only the blood of Christ can cleanse the conscience of sin, Heb. 9:12-14.

III. The blood of Jesus Christ, our Sacrifice, is essential to the redemption of humanity.

- A. The blood of Christ is crucial to salvation.
 - 1. The blood of the cross reconciles, Col. 1:20.
 - 2. The blood of Christ brings one nigh to God, Eph. 2:13.
 - 3. The church was purchased by the blood of Christ, Acts 20:28.
 - 4. We are washed from our sins by the blood of Christ, Rev. 1:5.
 - 5. All kindreds, peoples and nations of men have been redeemed by the blood of Jesus, Rev. 5:9.
 - 6. We shall overcome by the blood of Christ, Rev. 12:11.
 - 7. The robes of martyrs' robes are washed white by the blood of the Lamb, Rev. 7:14.
 - a) We are justified by the blood of Christ, Rom. 5:9.

- b) By Christ's blood are we redeemed, Eph. 1:7; Col. 1:14; 1 Pet. 1:18-20; Heb. 9:12.
 - 8. We have faith in the blood of Christ, Rom. 3:25.
 - 9. The blood of Christ will one day allow the saved to enter the holy place of heaven, Heb. 10:19.
- B. The New Testament is sealed by the blood of Jesus Christ.
 - 1. The New Testament is called the "everlasting covenant" and it is sealed by the blood of Jesus, Heb. 13:20.
 - 2. Jesus' "blood of the covenant" sanctifies, Heb 10:29.
- C. The blood of Christ saves souls under both Testaments (in each of the three religious ages).
 - 1. Animal sacrifices atoned for sins annually but did not remove the sins, Heb. 10:1-4.
 - 2. Unlike atonement, redemption through the blood of Christ takes sins away, Heb. 9:12.
 - 3. The blood of Christ also converts atonement to redemption for faithful souls who lived under Patriarchy and Judaism, Heb. 9:15.

IV. How can we come in contact with the cleansing power of the blood of Jesus Christ?

- A. The blood of Christ is the only cure or vaccine against the disease of sin and the spiritual death it causes.
 - 1. Of course, no one can (or should desire) to come in contact with the literal blood of Christ.
 - 2. However, the Bible does reveal how one may symbolically come in contact with the blood of Christ and receive redemption.
- B. Jesus shed his blood in his death, and the Bible tells how to get into the death of Christ, John 19:34.
 - 1. We are buried by baptism into the death of Christ, Rom. 6:3-11.
 - 2. The apostle Paul also told the Colossian church that we are "Buried with him in baptism..." Col 2:12.
 - 3. Baptism is, then, the means by which one gets into the death of Christ, contacts the blood of Christ and

is redeemed.

- C. The New Testament also teaches in other passages that baptism is the point at which one's sins are taken away.
 - 1. Baptism remits sins, Acts 2:38.
 - 2. Faith and baptism save, Mark 16:16.
 - 3. Baptism washes sins away, Acts 22:16.
 - 4. Baptism cleanses one's conscience and saves, 1 Pet. 3:21.
 - 5. By baptism one puts on Christ, Gal. 3:27.
- D. Christians also have access to the blood of Christ.
 - 1. The blood of Christ is continually applied to practicing Christians to keep them redeemed, 1 John 1:7, 9.
 - 2. Through penitence and prayer, the sins of Christians are cleansed by the blood of Christ, Acts 8:22.

Conclusion:

- 1. All of the elements to which Scripture attributes saving power work together for the redemption of souls.
- 2. The blood of sacrifices has always been acceptable to God, first for atonement and lastly for redemption.
- 3. The animal sacrifices and blood shed therein typified, prefigured and foreshadowed the perfect sacrifice of Christ and his shed blood.
- 4. Both Testaments were sealed in blood, the first by animal blood, and the second by the blood of Christ.
- 5. Contacting the blood of Christ is essential to redemption.
- 6. The blood of Christ is responsible for the redemption of souls under both testaments.
- 7. The blood of Christ is the sole vaccine from the eternally fatal disease of sin and death.
- 8. The blood of Christ is contacted by being baptized into the death of Christ.
- 9. Christians continually apply the blood of Christ to their souls to ensure sustained redemption.

Invitation:

- 1. One may either apply the blood of Christ to his soul for redemption, or he may despise the blood of the covenant.
- 2. Preceding baptism, one must hear God's Word only, Rom.

10:17; repent, Acts 17:30; and confess Christ, Rom. 10:9-10.

3. The power of the blood of Christ is useless until it is applied to the soul; do you need its saving power right now?



The Ark, A Type of the Church

Hebrews 9:9, 23; 10:1; 1 Peter 3:20-21

Thesis: To note significant similarities between the ark and the church, from which we can learn something about the church.

Introduction:

1. The Old Testament contains types of the church.
 - a. A type is a “representative form” or “characteristic” of something else.
 - b. The ark is a type of the Lord’s church.
 - c. Judaism was never intended by God to be his final revelation to man, Heb. 9:9, 23; 10:1-2.
2. Old Testament types perfectly fit the New Testament church and its doctrine.
 - a. Therefore, we can learn something about the Lord’s church by examining Old Testament types.
 - b. However, it is impossible to learn anything about man-made churches from these types.
 - c. Types, then, confirm the church of the Bible to be the fulfillment of the longstanding will of God (Eph. 3:10-11), but indict denominations as mere imitations of the real thing (God’s church).

Body:

I. Circumstances today are similar to those existing in the world preceding the universal flood.

- A. The world was and is laden with sin.
 1. Most of mankind was steeped in sin in Noah’s day, Gen. 6:5.
 2. Most of mankind was steeped in sin during the period of Judaism (Jews and Gentiles); Jesus found the same degree of sin during his earthly ministry, Rom. 1:29-2:1.
 3. A great deal of sin persists among men today, during the Gospel age, 2 Tim. 3:1-5.
- B. God did purpose and has purposed again to destroy the world.

1. Gen. 6:7 reads, “And the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.”
 2. Second Pet. 3:7 and 10 read, “But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. [10] But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.”
 3. The destructive deluge of Noah’s time came suddenly as will the unquenchable fire at the end of time, Matt. 24:36-39; 2 Thess. 1:7-9.
- C. God’s Spirit strove and strives with men, Gen. 6:3.
1. Jesus strove with sinful men, Matt. 23:37.
 2. God continues to strive with men through his Word, 2 Tim. 3:16-17; 4:2-4; John 12:48; 16:8.
- D. God provided the ark for salvation from the flood, and he provided the church for salvation from fire to come.
1. See Genesis Chapters 6-8.
 2. Salvation is in and heralded by the Lord’s church, Eph. 3:8-11.
 3. The saved are the church, Acts 2:47.

II. Noah’s ark and the church compared.

- A. One ark — one church, Eph. 1:22-23; 4:4.
- B. One door into the ark — one door into the church, John 10:1-9.
- C. One window in the ark — one source of light in the church, John 3:19; Acts 26:23.
- D. One family on the ark — one family in the church, Eph. 3:15.
- E. One family name on the ark — one family name in the church, Acts 4:12; 5:41; 11:26; 26:28; 1 Pet. 4:16; Rom. 16:16.

- F. The saved were on the inside of the ark — the saved are on the inside of the church, Acts 2:47; Eph. 5:23.
- G. The souls on the ark were saved by water — souls in the church are saved by water, 1 Pet. 3:20-21.
- H. The humble and obedient souls entered the ark — humble and obedient souls enter the church, Jam 4:10; 1 Pet. 5:6; Heb. 5:8-9.
- I. All needs were supplied inside the ark — all needs now are supplied inside the church, Eph. 1:3.
- J. The lost were outside the ark — today, the lost are outside the church, Rev. 22:15; 21:8.

Conclusion:

1. The New Testament church alone is the ark of safety that can bear us safely across a sea of destruction and sin, now and in judgment.
2. Everyone outside the church (our ark of safety) is lost and in danger of perishing.

Invitation:

1. It behooves every soul to enter and remain within the safety of the church (our ark).
2. Non-Christians must search the Scriptures to discern the Lord's church and obey the scheme of redemption revealed by God (namely, HEARING, FAITH, REPENTANCE, CONFESSING CHRIST, and BAPTISM FOR THE REMISSION OF SINS, Rom. 10:17; Acts 17:30; Rom. 10:9, 10; Acts 2:38).
3. Erring children of God need to repent as publicly or privately as they have sinned, Acts 8:22.

Adam, A Type of Christ

Rom. 5:14-19; 1 Cor. 15:22, 45-49

Thesis: To show a biblical comparison of Adam and Christ, by which we can learn something about our Lord.

Introduction:

1. The Old Testament contains types of New Testament anti-types.
 - a. A type is a “representative form” or “characteristic” of something else.
 - b. Adam is a type of Jesus Christ.
 - c. Judaism was never intended by God to be his final revelation to man, but contains types, figures, patterns, and shadows of New Testament anti-types, Heb. 9:9, 23; 10:1-2.
2. Old Testament types perfectly fit the New Testament church, its doctrine and the Christ.
 - a. Therefore, we can learn something about the Lord by examining an Old Testament type.
 - b. Types confirm the church of the Bible to be the fulfillment of the long standing will of God, Eph. 3:10-11.

Body:

I. Comparisons between Adam and the Christ.

- A. Adam was created by miracle, Gen. 1:27; 2:7 — Jesus was conceived by miracle, Matt. 1:18, 23.
- B. Adam is the head of the physical family, 1 Cor. 15:45-49 — Jesus is the head of the spiritual family, Eph. 3:14-15.
- C. Adam went deep sleep, Gen. 2:21 — Jesus experienced the sleep of death (from which he also arose), John 19:30.
- D. Adam’s side was opened, Gen. 2:21 — Jesus’ side was opened, too, John 19:34.
- E. From Adam a rib was taken, Gen. 2:21 — Jesus shed his blood, John 19:34.
- F. From Adam’s rib woman was formed, Gen. 2:22 — with

- Jesus' blood the church was purchased, Acts 20:28.
- G. Adam named his bride (generally, "woman"; specifically, "Eve"), Gen. 2:23 — Jesus named his bride (generally, "churches of Christ"; specifically, "Christians"), Rom. 16:16; Acts 11:26.
 - H. Adam and Eve cleaved to each other, Gen. 2:24 — Christians should cleave to the Lord and each other, Luke 14:26; Rom. 12:10.
 - I. Adam's family is propagated through seed, Gen. 1:27, 28 — the family of Christ is also propagated by seed (which is the Word of God), Luke 8:11.

II. Observations and Lessons.

- A. Rom. 5:14-19.
 - 1. Adam, representative of humanity, introduced sin into the world, which led to death, the consequence of sin.
 - 2. Jesus Christ, representative of the Godhead, introduced righteousness into the world, which leads to life.
 - 3. In both cases, individuals participate by their actions in either sin and death or righteousness and life.
- B. 1 Cor. 15:22.
 - 1. Adam and Jesus Christ brought opposite gifts to mankind.
 - 2. However, in both cases, mankind must appropriate either gift.
 - 3. What the creation (Adam) failed to do for himself, the Creator (Jesus) did for mankind.
- C. 1 Cor. 15:45.
 - 1. Adam was made after the order of creation and also bore the image of God (a Spirit Being).
 - 2. Adam, however, through sin, allowed the earthly side of him to err and overcome the spiritual side.
 - 3. Jesus Christ, himself a Spirit Being, re-introduced the spiritual into the world.
 - 4. Christians in particular will bear the image of the spiritual over the image of our earthly existence.

Conclusion:

1. Examining types and their anti-types (fulfillments), one can easily see some of the significant features of the anti-type.
2. The anti-type (in this case, Jesus) is more important than the type.
3. Though we are dual beings, possessing both body and spirit, we must nurture the spirit rather than gratifying lusts of the flesh.
4. Adam introduced sin and death, whereas Jesus introduced righteousness and life.
5. Christians must follow Jesus instead of Adam.

Invitation:

1. Jesus Christ is our fitting example, who if we follow will lead us to heaven, 1 Pet. 2:21.
2. If we obey Christ, he will save us, Heb. 5:8, 9
3. If we love Christ, we will obey him, John 14:15
4. His commandments relative to salvation include: John 8:24; Luke 13:3; Matt. 10:32; Mark 16:16; Rev. 2:10.