Adamic Headship.

Adam was created as the head of a race, to descend from him by natural generation. He represented that race in his supremacy over the lower world; as also in his subjection to a probationary law. Thus he was, in a certain sense, both the natural and the federal head of mankind: in him both the natural and the spiritual development and destiny of the human species were decided.

Image Propagated. Gen. v. 3. Gen. v. 1.

1. As one of the laws of man's combination of spirit and matter, he propagates his species in the integrity of its individual members. Adam *begat a son in his own likeness, after his image.* This sentence, following on the account of the creation, and connected with it, proves that there were not two or more simul-

taneous creations of man, or creative centres: the lines of Cain, Abel, and Seth meet in Adam. It shows also that immediate creation, as in the case of angels, was no longer the law. It seems to favour what is known as the theory of Traducianism, the propagation of the entire being of man by natural generation though it does not preclude the theory of Creationism, which regards the individual spirit as in every case created by God, *the Father of spirits*. Both theories must be in a certain sense true, but the secret of their unity is past our finding out. The doctrine of the Pre-existence of human souls, which, after a fall in a supersensible state, were sent for punishment, trial, or expiation, into human bodies, is altogether contrary to the record of Genesis.

Traducianism.

Heb. xii. 9.

2. The human race in Adam was invested with supreme prerogatives over the lower creation. The first man was the representative of God upon earth. It yielded its secrets to his knowledge, its fruits sprang from his cultivation, and its inhabitants were consigned to his government. It is difficult now to estimate the dignity of this prerogative: it was not the image itself, but was its necessary consequence. Much of the miseries of our race is due to its forfeiture. The history of science and civilisation is the history of the struggles of mankind to repair the loss. The remembrance of it as a vanished estate and the anticipation of its return unite in the poetry of the nations. The poetry of the Bible finds the same expression in Psalm viii., specially as touching the past; and the Epistle to the Hebrews expatiates upon it in reference to the future, when the second Head of mankind shall restore to the race what it has lost.

Prerogative of Lordship

Ps. viii. 6.

Heb. ii. 8.

1 Cor. xv. 27.

3 The first man was in a certain sense the federal representative of his race as placed in a state or condition of trial with two sides of a tremendous alternative before him. Hereafter we must consider this more fully: suffice now that the record in Genesis, interpreted by St. Paul to the Romans, represents the dealings of God with our first parents as regarding their posterity in them. Adam was in a state of probation, and man was in a state of probation: that is, the garden was a scene of test to the whole estate of mankind. The failure of man was foreseen; but it was permitted, because of the new creation and new probation which a second Adam would introduce: here is the profoundest

Federal Head.

problem of our origin and destiny. With all this, however, we have not yet to do. Enough that the entire human race was as one organic unity represented in Adam, even as it was as one organic unity represented by Christ. *If one died for all, then* were all dead or *all died:* this is equally true of the first and of the Second Adam.

2 Cor. v. 14.

Redemption Anticipated.

4. It might seem as if God, in the creation of man, took account of his coming fall and decreed redemption. The dust was ready to receive him when he returned to his earth, and the spirit to return to the God Who gave it. In the New Testament St. Paul tells us that the *first man was of the earth, earthy,* and that in him the *natural body* was given to man; adding further that the *Second Man is the Lord from heaven, made a quickening Spirit,* whereas Adam was made a *living soul.* The comparison of Genesis with St. Paul's comment shows that there was a development of being, as it were, purposed and suspended in Adam: that he was to have enjoyed immortality through the gradual or sudden spiritualisation of his bodily frame; but that it required the Last Adam to come to accomplish the design of creation. Through the Fall, the first Adam became to us all the father of a dying nature: he bereft himself and us of the quickening Spirit Who would have rendered the resurrection needless. But this glance into the coming mystery of the Cross is anticipating.

1 Cor. xv. 45—49.