

posing that, his mind was not thoroughly imbued with the sentiments expressed in that memorable conversation.

I. Our Lord, in that passage, speaks of the human family as subsisting in two orders, or classes; the order of "the flesh" and the order of "the spirit." "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit;" John. 3: 6. These are properly to be regarded as distinct orders, for, in all religious respects they are different the one from the other. They have each a different origin and a different fate, and also, a different and distinct character. Paul makes the same distinction in 1 Cor. 15: 46, "That was not first which is spiritual, but that which is natural; and afterward that which is spiritual." And he draws their characters at full length in several places. In Gal. 5. 17—23, he states fully and clearly the opposite and distinguishing characters of these orders. "The flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary the one to the other:—Now the works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like.—But the fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." If it shall be said, that these are to a certain extent, found in the same individuals, yet it must be remembered, that they are found only in those whose characters are in process of being formed after the order of the spirit," into which they have been introduced. When either of the orders is perfect in its kind, the above description is literally correct. In other passages, the order of the flesh and the order of Spirit are spoken of as quite distinct. "They that are after the flesh, do mind the things of the flesh; but they that are after the spirit the things of the spirit," Rom. 8: 5. Of the same import is 1 Cor. 6: 9, 10, 11.

A different fate also, awaits these orders in a future state. Jesus says, "Except a man be born again, he cannot see the Kingdom of God," John 3: 3, 5, 7. Paul says, "To be carnally minded is death; but to be spiritually minded is life and peace." "If ye live after the flesh, ye shall die; but if ye through the spirit do mortify the deeds of the body, ye shall live." Rom. 8: 6, 13.

II. Each of these orders is placed under a head or chief, whose character, and position in reference to God, and to them determines the character and relationship to God, of his own order. Adam was the head of the order of "flesh," Christ is the head of the order of "Spirit." It is for this reason that he is called the "Last Adam."

To understand the nature of Christ's headship, we must enquire in the headship of Adam over the order of "the flesh."

I. Adam gave a character to his whole order. His children were born in his likeness, and all who have descended from them, with one exception, have borne, and do bear, the same character. Adam became a sinner, and all his posterity have been sinners. This is plainly the law of nature; and it is not a whit more strange that all the descendants of Adam should be in his likeness, than that all animals should have the characteristics of the class to which they respectively belong, and that every tree should produce after its own kind. Grant that Adam was a sinner, and the whole analogies of nature may be brought to shew, that his posterity are sinners also. Were it otherwise, the human family would be an anomaly.

The statements given on this point by Paul, are alike clear and decisive. "By one man sin entered into the world"—"By one man's disobedience many were made sinners." Rom. 5: 12, 19: "The first man is of the earth, earthy"—"As is the earthy, such are they also that are