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First three chapters of Genesis not intended to teach history; only parabolic picture
Adam not necessarily an individual person; only symbolic of course of events.

1. Once this approach is adopted why should it be limited to the first three chapters of Gen.? Why not apply it to the first three chapters of Mat. too? LK?
2. The genealogy of Jesus is traced by Luke(ch.3) to Adam who is called "the son of God",
3. If Adam was not an "individual person", then who was it that begat Seth and who lived after he had begotten Seth 800 years, and begat sons and daughters? Who was it that lived for 930 years and then died? If Adam was only a symbol did the symbol live for 930 years and then die, and if so how did it die? Does a symbol have sons and daughters. Was the Virgin Mary also a symbol since her lineage is traced by to Adam?
4. Paul says that death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression.(Rom.5.14) In vs. 12 Paul refers to Adam as a man - "wherefore, as by one man sin entered into the world and death by sin." And so death passed upon all men by virtue of their relation to the "one man" Adam.

Throughout this passage Paul draws a parallel between salvation in Christ and ruin in Adam. The whole argument centers upon the organic unity of fallen humanity in sin descending from Adam, and redeemed humanity whose head is Christ Jesus. The gain by redemption greatly surpasses the loss by the fall in Adam. Not only was Adam an individual but he was the natural head of the human family, and his transgression was not an isolated act but affected the whole race which sprang from him.

Both the first Adam and the Last Adam were tempted and tried by the devil. The first Adam failed and dragged the whole human race with him in his fall; the Last Adam triumphed

5. If Adam is not an individual then neither is Eve who was built out of Adam. Adam called her Eve because she was the mother of all living (Gen.3.20) The Apostle Paul declared that Adam was first formed, then Eve(1 Tim.2.13), and that the serpent beguiled Eve through his subtlety (2 Cor.11.3) Was Cain merely the son of some kind of symbolic course of events?(Gen.4.1) Likewise Abel his brother?(Gen.4.2), and Seth? (Gen.4.25)
 6. Paul again declares (in 1 Cor. 15.45) that Adam was the "first man". Notice he gives the proper name "Adam" to the first man (ho protos anthropos Adam). The last Adam, Christ, as contrasted with the first man(who is only a living soul) is a life-giving spirit. In vs. 47 the first man who is of the earth is contrasted with the second man who is the Lord from heaven. Both are seen here as representative men, and their individual identity is not denied but assumed and affirmed. Adam is a type of Christ, but the type is real flesh and blood(v.50)
- In 1 Cor. 15.22 the first Adam and the second Adam stand as the heads of two companies - those found in Adam, and those found in Christ. If one is symbolic so is the other. The death of those in Adam and the life of those in Christ also becomes symbolic.
7. Christ put his seal of endorsement upon the Gen. account of man's creation when he said, "Have ye not read, that he which made them at the beginning made them male and female" and quoting Gen.2.24 he said, "For this cause shall a man leave his father and mother, and shall cleave to his wife; and they shall be one flesh."