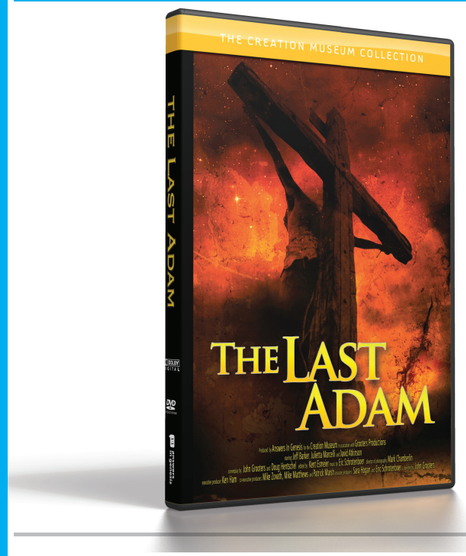
RECOMMENDED RESOURCES



THE LAST ADAM *DVD*

WINNER of a 2008 Gold Crown Award! This powerful drama helps Christianity make sense! The first Adam brought death and suffering into the world. The last Adam (Jesus) brought life to those who receive His gift of salvation. This moving and unique DVD provides an effective gospel presentation. A great witnessing tool!

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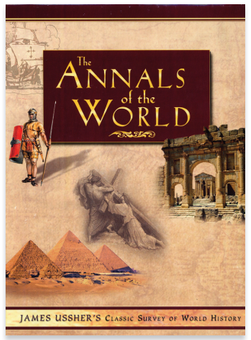

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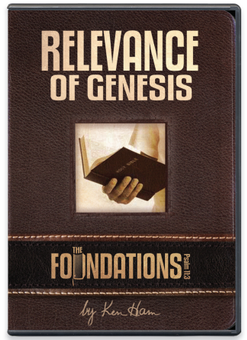

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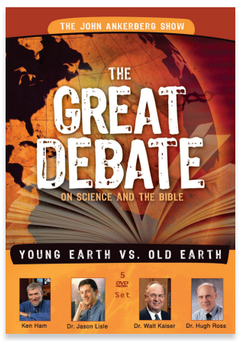

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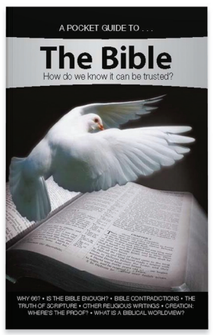

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THE BIBLE IS CLEAR:

ADAM WAS A HISTORICAL PERSON.

Attempting to bridge the gap between evolution and the Bible's clear teaching about creation, some Christian leaders have tried many creative ways to reinterpret Scripture. Today a new focus is upon Adam as a real, historical person. Did God create the first human being from nonliving matter and breathe life into him, or is another interpretation possible? Scripture doesn't leave room for doubt.

THE BIBLE IS CLEAR:

ADAM WAS A HISTORICAL PERSON.

"AND THE LORD GOD FORMED MAN OF THE DUST OF THE GROUND, AND BREATHED INTO HIS NOSTRILS THE BREATH OF LIFE; AND MAN BECAME A LIVING BEING." —GENESIS 2:7

1 GENESIS 1–3 IS WRITTEN AS LITERAL HISTORY.

2 ADAM'S ACTIVITIES REQUIRE A PHYSICAL BODY.

3 ADAM IS THE FIRST MAN IN CHRIST'S UNBROKEN GENEALOGY.

4 THE REST OF THE BIBLE REFERENCES ADAM AS A LITERAL PERSON.

5 THE GOSPEL DEPENDS ON A LITERAL ADAM.

1 GENESIS 1–3 IS WRITTEN AS LITERAL HISTORY.

This portion of the Hebrew Bible is written in the same style as other historical narratives, without the parallelism, figurative language, and word play of Hebrew poetry.

Also, all of Genesis is one seamless history: there is no break in literary style between Genesis 1–11 and Genesis 12–50 (and virtually all Hebrew scholars accept the latter as historical narrative). Chapter 11 ends with Abraham and chapter 12 continues with Abraham.

Furthermore, the Hebrew word *toledot*, translated "these are the generations" or "this is the account," appears eleven times throughout the book of Genesis and unifies the book as a whole—as one historical narrative.

Moreover, Genesis 1–11 is filled with references to real times (e.g., evening, morning, day, night, years, each patriarch's age at death, dates in the narrative of the Flood), and real places, including the Garden of Eden, the name of Cain's first city, the Tower of Babel, and the mountains of Ararat. Lastly, this section lacks any verbal cues that would precede a parable, dream, vision, or other fictional story.

2 ADAM'S ACTIVITIES REQUIRE A PHYSICAL BODY.

The things that happen to Adam require a living, active being. He named the animals, tended the garden, slept, ate, and sewed leaves together. Since "all the days" of Adam were 930 years (Genesis 5:5), all the events in the life of this historical person, from his creation and marriage to his death, must have occurred during this specific range of literal days.

3 ADAM IS THE FIRST MAN IN CHRIST'S UNBROKEN GENEALOGY.

The genealogy of Christ recorded in Luke 3:23–38 traces Christ's human lineage to Adam and includes other familiar figures such as Abraham and David. If Adam were a metaphor or a representative figure, how could Christ descend from him and still be fully human? Furthermore, Luke records God as Adam's father, further confirming God's special and supernatural creation of Adam.

4 THE REST OF THE BIBLE REFERENCES ADAM AS A LITERAL PERSON.

Other Old and New Testament passages refer to Adam as a real person, not a metaphor. Job 31:33 likens the covering for Job's sin to Adam's act of covering his sin in the garden. The comparison makes no sense and is invalid if Adam and his sin were not literally historical.

Later, Jesus quotes different portions of Genesis 1–11 as straightforward, literal history. He affirmed that Adam and Eve were the first two people made "at the beginning of creation" (Mark 10:6), Abel was the first to be murdered (Luke 11:50–51), and the Flood destroyed the earth in Noah's day (Matthew 24:37–39).

Ezekiel 14:4 refers to Noah, Daniel, and Job together as being righteous men. Paul also refers to the order and manner in which Eve was made from Adam's side (1 Timothy 2:13; Ephesians 5:30–32; 1 Corinthians 11:8–12).

5 THE GOSPEL DEPENDS ON A LITERAL ADAM.

The Apostle Paul explains that the sin of the "one man," Adam, brought sin and death upon the whole human race (Romans 5:12–19). Because of the historical first Adam's rebellious act, the whole human race was corrupted; but because of the obedience and sacrificial death of the historical Last Adam, Jesus Christ, people can be saved (1 Corinthians 15:45). The two Adams are inseparably linked in the doctrines of sin and salvation. Both the first and the last Adam had to be real, literal, historical men, if we are to have any hope of salvation.

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