

“Dust & Breath”

Sermon Notes

- **We believe that before there was ever any trouble in paradise, there was an unfallen Adam in paradise**

**God's Word makes it clear that...*

1. Adam is historical (v.4)
2. Adam is essential (vv.5-6)

3. Adam is remarkable (v.7)

Next Week: Genesis 2:8-14 - “God Planted a Garden”

Community Group Study Guide

For the Week of August 10th-16th

Getting Started

1. For a generation now, evangelical publishers have produced what we sometimes refer to as “views” books. For example, *Five Views on Apologetics*, *Three Views on the Millennium*, *Three Views on the Rapture*, *Five Views on Sanctification*, and so on. Such resources provide a forum for Christian scholars of equal commitment to the authority of Scripture to state their position and then interact with one another in a point / counterpoint fashion. This is healthy as it reflects a commitment to the summons of Ephesians 4:3 that we ought to “make every effort to maintain the unity of the Spirit in the bond of peace.” At the same time, over the last several years, books have begun to appear with titles such as *Five Views on Biblical Inerrancy*, *Five Views on the Gospel*, and *Four Views on the Historical Adam*. Do you see something happening here? What is the difference between the first cluster of titles referenced above as opposed to the second cluster? Should this be of concern to us? If so, what’s the issue?

Digging Deeper

2. We in the Evangelical Free Church of America are known for our conviction that there are certain biblical doctrines which we will discuss, even debate, but over which we will not divide. On the one hand, we make room for varying convictions regarding one’s position on the age of the earth. On the other hand, we require unity on the biblical teaching concerning the historical Adam and Eve. See Article 3 of the EFCA Statement of Faith [here](#). Why draw such a clear line on this doctrine? What’s lost if we are wrong on the former as opposed to the latter?

Open Your Bible to Genesis 2:4...

3. As we begin to explore this portion of Holy Scripture, we read in verse 4 that: “These are the generations of the heavens and earth...”. This is what is known in Hebrew as the *toledot* structure of the book of Genesis (a word that refers to generations are divisions by family history). There are ten such sections throughout this book. Take the time to walk through each one briefly: Genesis 2:4; 5:1; 10:1; 11:10, 27; 25:12, 19; 36:1; and 37:2. Do you regard individuals such as Isaac and Jacob to be real persons in space-time history? If so, what is Moses communicating about those whose family histories are featured earlier (such as Noah or Adam)?
4. There are those who have looked at Genesis chapters 1 and 2 and concluded that they feature two different creation accounts. One of the concerns along these lines is related to the sequencing of the elements created in days 3 and 6. It’s been said that while the vegetation of day 3 precedes the creation of Adam on day 6 in chapter 1, this order is reversed when we read Genesis 2:4-7 (note: the words “When” in verse 5 and “Then” in verse 7). However, it’s important to bear in mind that what Moses is doing in Genesis 2 is providing a close-angle lens view of the broad angle-lens view taken in chapter 1. What happens if we read verses 5 and 6 immediately on the heels of verse 4 instead of as a preparation for verse 7? Do you notice how Genesis 1:11 indeed speaks of God creating vegetation on the third day, but that Genesis 2:5 are simply a reference to the first and second days where there is no vegetation? What if our English Bibles waited to introduce a paragraph break until verse 7, instead of back in verse 5? Do you find that this objection is answered given those considerations? Why or why not?

5. The first nine chapters of the Old Testament book of 1 Chronicles feature the single longest genealogy in the entire Bible, and that by a long shot. Scan through these chapters, noting the editor's headings of various sections as you go, comparing them with what you find in the biblical text itself. What do you learn? Whose name is listed first in this massive genealogy? Should that have any bearing on whether or not we regard Adam to be an historical human being? Why?
6. One of the most fascinating portions of the Bible relative to the question of the historicity of Adam is found in Luke chapter 3. Read through Luke's genealogy of Christ in Luke 3:23-38. Whose name is first in this genealogy? Whose is last? Notice, now, the very next account that Luke highlights in the life of Jesus. In Luke 4:1-14, we find the famous temptation narrative. While the genealogy in chapter 3 (stretching from Jesus to Adam) presents our Lord as the new Adam, the temptation narrative in chapter 4 follows him into the desert where he will be tempted by Satan (the very same enemy who successfully drew the first Adam into sin). What is the significance of Luke placing his genealogy where he does? While it's not wrong to walk away from Luke 4:1-14 with a conviction that we ought to hide God's Word in our hearts so that we don't sin against him (Psalm 119:11), what is Luke telling us even more foundationally and significantly about Adam, Christ, and the nature of the gospel itself?
7. The Apostle Paul highlights the importance of an historical Adam and Eve about as forcefully as anyone in the Bible. Read carefully through Acts 17:26; Romans 5:12-19; 1 Corinthians 15:21-22, 47-49; and 1 Timothy 2:12-14. If Adam and Eve never existed as historical persons, how many other doctrines are profoundly undermined as a result?