

So much for the efforts of the enemy, through so-called higher criticism, against the word of God in Genesis: the seed plot of the Bible; where we have the whole word of God and the whole Christ of God in germ, crush or kill the precious life in its embryonic or formative stage, and you need not fear its adult energies, argues the enemy of God and Man; and how can this be accomplished so well as through those *who profess to sow the precious seed*, to watch and nurture the tender life, and to be the conservators of the full-grown energies of the perfect being? Only allow such to perform their deadly work undisturbed under my instruction and supervision and I have no fear of the result, says the arch enemy: *for what they have made of the mythical seed-plot is: no Adam, no fall, no sin, no death and no hope, nor need indeed, of redemption through the seed of the woman.*

But what of the New Testament? where reference is made to Adam and to Christ, to the fall of man and redemption, to the entrance of sin and the putting away of it, to death and resurrection. What does higher criticism make of 1 Cor. 15:20:22? But now is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead; for, as in Adam all die, even so in Christ shall all be made alive.

We notice here, that the New Testament treats the coming in of death by man, and the man who brought it in, *not as a myth., but as a matter of history*, just as it treats the resurrection of Christ, the Second Man, the Lord from heaven, who brings in the resurrection of the dead, or life out of death.

This Scripture distinctly states that, *as in Adam all die, even so in Christ shall all be made alive. The one statement is here regarded just as much a matter of history, as the other is a prophetic statement of what will take place through the resurrection life of Christ; namely, life from the dead for perishing men.*