



TERRY
MORTENSON
PH.D.
editor

Searching
for
ADAM

Genesis &
the Truth
About
Man's Origin

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I dedicate this book to Margie, my godly, loving wife of 40 years and wonderful mother and homeschool teacher of our 8 children and serving grandmother to our 11 grandchildren, and to our Lord Jesus Christ, who gave her to me as my helpmeet and best friend, knowing so well how badly I would need her.

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Introduction

by Dr. Terry Mortenson

The cover story of *Christianity Today* in June 2011 read “The Search for the Historical Adam.”¹ The subtitle was “Some scholars believe genome science casts doubt on the existence of the first man and woman. Others say the integrity of the faith requires it.” Since then the debate about Adam has intensified with many books rolling off the press: Peter Enns, *The Evolution of Adam* (2012); Hans Madueme and Michael Reeves, eds., *Adam, The Fall and Original Sin* (2014); William VanDoodewaard, *The Quest for the Historical Adam* (2015); John Walton, *The Lost World of Adam and Eve* (2015); and Abner Chou, ed., *What Happened in the Garden* (2016), to name a few.

The Internet has been buzzing too. In 2010, Old Testament scholar Bruce Waltke caused quite a stir with a 3-minute video posted on the BioLogos website, in which he said that if evangelicals don’t accept evolution, they will become a “cult.”² Founded by Francis Collins (former director of the Human Genome Project), BioLogos is the leading promoter of theistic evolution in America (including the evolution of man). Many prominent scholars and leaders have joined the chorus by posting comments or articles at Biologos, including Tremper Longman III, Alister McGrath, N.T. Wright, Dennis Alexander, and Tim Keller. I will have more to say in the last chapter about the growing influence of BioLogos on the question of origins.

In 2013, editors Matthew Barrett and Ardel B. Caneday published the Zondervan debate book, *Four Views on The Historical Adam*. All six contributors are professing evangelicals who claim to believe in inerrancy.

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1. R. Ostling, “The Search for the Historical Adam,” *Christianity Today* 55:6 (June 2011): 23–27.
 2. <http://biologos.org/resources/videos/bruce-waltke-why-must-the-church-accept-evolution>. Originally posted on March 24, 2010, it was withdrawn at Waltke’s request nine days later on April 2, 2010. The short video was so controversial that Waltke resigned the same day from his position at Reformed Theological Seminary. He still believes what he said, and the video was on the BioLogos site again some time before I looked on April 12, 2016.

Denis Lamoureux believes Adam is a myth and Gregory Boyd is open to that possibility. John Walton, C. John Collins, and Philip Ryken hold to a historical Adam, but have different views about how many of the details of Genesis 1–3 are literally true. William Barrick argues for the literal truth of how Adam and Eve were created and fell and is the only young-earth creationist among the six.

In addition to the *Four Views* book, Lamoureux, Walton, Collins, and Barrick debated the issues at the annual meetings of the Evangelical Theological Society in 2013 and 2014. At the annual meeting in 2015, Darrell Falk (a theistic evolutionist) and Nathaniel Jeanson (an author in this volume) debated the genetic evidence related to Adam.

So, many Christians are asking lots of questions. Did Adam exist in history or is he a myth? Was he created supernaturally from literal dust or did he evolve from an ape-like creature? Was he the first human or did God select him out of a group of early *Homo sapiens*? Did he come into existence on the sixth literal day of history about 6,000 years ago (as a literal interpretation of Genesis 1–11 would indicate), or was that event tens or hundreds of thousands of years ago and 13.8 billion years after the big bang? If we believe the Bible, do we have to stick our head in the sand and deny science? And does it matter anyway as long as we believe in Jesus Christ as Savior and Lord? Are these just interesting questions that curious minds with too much free time think about? What is the truth about man's origin?

The books on Adam mentioned above and others primarily look at these questions from a biblical, theological, and historical perspective with minimal discussion of scientific issues. This book is different. First, all the authors are convinced young-earth creationists who believe in the inspiration, inerrancy, and supreme authority of Scripture and therefore believe that the Bible should be interpreted by comparing Scripture with Scripture and using the historical-grammatical hermeneutic. Second, we will be presenting biblical, theological, historical, paleontological, anatomical, genetic, anthropological, archeological, and social arguments in confirmation of the literal truth of all that Genesis and the rest of the Bible say about Adam and human origins.

It is our hope that this book will not only be a useful text for seminary students and professors, but also be understandable to college students, lay people, and teenagers who want to dig deeper. As such, we have transliterated and translated all Greek and Hebrew terms and sought to make the scientific arguments understandable to non-experts.

Before we plunge into the various topics covered in this volume, I want to comment on that often vaguely defined term “science.”

In the introduction of their book on Adam, Madueme and Reeves briefly discuss their concern about the “epistemological status of natural science for theology.” They say,

Some argue that traditional beliefs simply have to change, one way or another, before what they see as the assured results of science. Other Christians have become militantly anti-science because they sense a growing threat from emerging scientific theories. On the one hand we need to recognize that the noetic effects of sin infect all strata of scientific investigation. Science should not usurp the authority of Scripture. Yet on the other hand there needs to be a due recognition that the empirical investigations of scientists can glorify God by helping us understand and relish his creation more deeply.³

Several remarks are needed in response. First, I don't know which Christians Madueme and Reeves have in mind when they refer to them as “militantly *anti-science*,” because they don't cite any examples. I know of no Christian who fits that description. I suspect, however, that it is a veiled criticism of young-earth creationists. But young-earth creationists are not opposed to science at all. The Creation Research Society has about 700 voting members who have an MS or PhD in some field of hard science. Answers in Genesis, the Institute for Creation Research, Creation Ministries International, and many other creationist organizations in America and many other countries have MS or PhD scientists on their staff. In this book, five of the contributing authors have a PhD in science from one of several top secular universities in America, and they are presenting scientific evidence in confirmation of the truth of Genesis regarding Adam and human origins. Young-earth creationists love science, and we use the fruits of it all the time in our daily lives.

What young-earth creationists oppose are the naturalistic, uniformitarian, philosophical, worldview assumptions that are controlling science today and are disguised as objective science. Those atheistic assumptions are the source of the evolutionary interpretations of the scientific evidence from astronomy, geology, and biology. And it is that atheist worldview controlling science that required the academic paleontologist in Madueme and Reeves' book to discuss the fossil evidence related to the origin of man by using a pseudonym and being excluded from the list of contributors in the back of the book. This anonymity was needed because, as they say, “neither

3. Hans Madueme and Michael Reeves, eds., *Adam, The Fall and Original Sin* (Grand Rapids, MI: Baker Academic, 2014), p. x.

his guild nor his colleagues will look kindly on what he has written here.” In other words, he could lose his job or have his scientific career demolished if it became known that he believed the Bible and doubted the evolution of man. Of course, if science were simply the unbiased, objective pursuit of truth, there would be no need for anonymity or fear of losing one’s job for holding a view contrary to the majority. But that is not reality, as many have learned from evolutionary scientific persecution.⁴

Second, and related to the previous point, we certainly do need to take account of the noetic effects of sin on the mind of man. But old-earth creationists and theistic evolutionists need to take this into account far more than they do. Paul tells us that lost sinners are “suppressing the truth in unrighteousness” (Rom. 1:18–20) and their mind and heart are “darkened” resulting in foolish speculations (Rom. 1:21–22 and Eph. 4:17–18). Sin darkens the minds of scientists, no matter how many degrees they have, how brilliant they are, or how many books or scientific papers they have published. And the more that scientific questions pertain to questions of the existence of God, the truth of the Bible, and man’s purpose and destiny, the more sin can and does distort the thinking of sinners.

Third, to think carefully about the question of origins we need to distinguish between two broad categories of science.

OPERATION Science vs ORIGIN Science

Operation science is what we all normally think of when we hear the word *science*. It uses what is often called the “scientific method,” which can be defined this way:

The use of *observable, repeatable* experiments in a controlled environment (e.g., a lab) to understand how things operate or function in the *present* physical universe in order to find cures for disease, produce new technology, or put a man on the moon, put a cell phone in everyone’s pocket, etc.

This kind of science is also called “experimental science” or “observational science.” Most of biology, chemistry, physics, engineering research, and medical research are in the realm of operation science. They enable us to manipulate nature to improve life for everyone. Just like everyone else, young-earth creationists love and benefit from this kind of science. However, this kind of science won’t answer these kinds of questions:

4. This is well documented in the Ben Stein documentary, *Expelled*, and in Jerry Bergman, *Slaughter of the Dissidents* (Southworth, WA: Leafcutter Press, 2012, 2nd ed.).

- How and when did Saturn with its rings come into existence?
- How and when were the rock layers in the Grand Canyon deposited, and how was the canyon eroded through those layers and how long did it take?
- How and when did man come into existence?

Those are historical questions about the *unobservable, unrepeatable* past. We can't recreate Saturn or the Grand Canyon or the first man in the laboratory. For those kinds of questions we need origin science.

Origin science is concerned with looking at evidence that exists in the present to reconstruct a history of the past. It can be defined this way:

The use of reliable, eyewitness testimony (if any is available) and observable evidence to determine the *past, unobservable, unrepeatable* event(s), which produced the observable evidence we see in the present.

Because origin science deals with the past, it is also called *historical* science. Examples of origin science would include historical geology, paleontology, archeology, cosmology (or cosmogony), and forensic science.

Now, a scientist's religious or philosophical worldview has very little, if any, influence on his research in the realm of operation science. This is because that influence is largely held in check by the fact that other scientists who may have a different worldview can repeat the experiments to see if they get the same results. So if an atheist scientist does an experiment that points to a cure for cancer, then an orthodox Jewish scientist, a Hindu scientist, and a Christian scientist can duplicate the experiments to see if they get the same results. Their various religious worldviews will likely have no effect on the results, since they are all highly motivated to find a cure for the disease, and finding such a cure will not threaten their worldview. It certainly has no bearing on the truth of the Bible, since Scripture says nothing about cancer and its physical cause.

In contrast, worldview has a tremendous influence in origin sciences that focus on reconstructing the past history of the creation and in particular the history and origin of man. This is so because the Bible very specifically speaks to these questions and relates them to the existence, character, and activities of the Creator. What a person believes about God, His Word, and His relation to the creation will have a significant effect on his interpretation of the physical evidence. A person's view of the origin of man will profoundly affect his view of the purpose and meaning of life, his moral values,

his perspective on life after death, how he views other people, and almost every other aspect of life.

By way of illustration, if a white police officer is racist toward black people, he could very well misinterpret evidence in a homicide case and conclude that an innocent black man committed the crime. Assumptions and prejudices can and often do affect the gathering and interpretation of the evidence. A good detective in pursuit of the truth will not only seek to restrain his prejudices and be honest about his assumptions as he examines the evidence, he will also look for eyewitness testimony to solve the case. And demonstrably trustworthy eyewitness testimony will always trump the interpretations of the circumstantial evidence.

In the question of origins, both creation and evolution are in the realm of origin science, not operation science. Theistic evolution, progressive creation, young-earth creation, neo-Darwinian evolution, and evolution by punctuated equilibrium are all stories about the past trying to explain the evidence that we see in the present. The difference is that young-earth creationists fully trust the eyewitness testimony of the Creator in Genesis 1–11, whereas the others reject some or all of that testimony. As will be discussed more in the last chapter, this controversy is not between science and the Bible, but between the worldviews being used to interpret the scientific evidence and the Bible.

Most evolutionists deny any distinction between operation science and origin science because either they have not carefully considered the issue or they want to use the success of operation science from which we all benefit to defend the evolutionary story about the past. In other words, science is the path to truth because it produces technology and cures for disease. Therefore the sciences of astronomy, geology, and biology are leading us to the truth about origins as well. So they reason.

But some evolutionists do recognize the distinction between these two broad categories of science. For half a century, Ernst Mayr was professor of biology at Harvard University. An atheist until his death in 2005, he is considered by many to be one of the greatest evolutionists of the 20th century. He rightly said in a book defending evolution for a lay audience, “Evolution is a historical process that cannot be proven by the same arguments and methods by which purely physical or functional phenomena can be documented.”⁵ In a lecture for scientists he put it this way: “For example, Darwin introduced historicity into science. Evolutionary biology, in contrast with physics and chemistry, is a historical science — the evolutionist

5. Ernst Mayr, *What Evolution Is* (New York, NY: Basic Books, 2001), p. 13.

attempts to explain events and processes that have already taken place.”⁶ Here he was only partially correct; it was not Darwin who introduced historicity into science, but rather the geologists over 50 years before Darwin’s famous book.⁷

So, thinking carefully about the nature of science and this origins debate is extremely important.⁸

Karl Giberson, formerly professor at Eastern Nazarene College and from 2008–2010 vice-president of the BioLogos Foundation, also falsely accuses young-earth creationists of “rejecting science.” He writes,

The challenge of taking “God’s Two Books” (nature and the Bible) seriously has grown dramatically in recent years as genetic evidence has made it clear that Adam and Eve cannot have been historical figures, at least as described in the Bible. More scientifically informed evangelicals within conservative traditions are admitting that the evidence is undermining Creation-Fall-Redemption theology. . . . Christians have struggled to preserve this central Christian understanding in a way that is faithful to both the Bible and science; literalists have tried to preserve it by rejecting science or making increasingly strange claims about the world.⁹

However, as Jeanson and Tomkins have decisively shown in their chapter, the genetic evidence not only shows that Adam and Eve existed in history, but in fact that evidence powerfully confirms the literal truth in Genesis about Adam and Eve. It is not those who take Genesis 1–11 as literal history who are rejecting science, failing to take the Bible seriously, and making increasingly strange claims about the world. Rather, it is the secular evolutionists, old-earth creationists, and theistic evolutionists who are rejecting or misinterpreting scientific evidence and inventing absurd, just-so myths about how humans and the rest of creation came into existence, as they ignore or misinterpret the Bible’s teaching (as other authors in this book show) and thereby undermining the gospel of redemption.

6. Ernst Mayr, “Darwin’s Influence on Modern Thought,” based on his lecture to the Royal Swedish Academy of Science, Sept. 23, 1999; published at ScientificAmerican.com, Nov. 24, 2009.

7. Terry Mortenson, *The Great Turning Point: the Church’s Catastrophic Mistake on Geology — Before Darwin* (Green Forest, AR: Master Books, 2004), p. 25–33 and 228–233.

8. For more on operation science and origin science see Ken Ham and Terry Mortenson, “Science or the Bible?” <https://answersingenesis.org/what-is-science/science-or-the-bible/>.

9. Karl Giberson, “Creating Adam, Again and Again,” <http://www.patheos.com/blogs/peterenns/2015/06/creating-adam-again-and-again/>, June 12, 2015.

Furthermore, like so many professing Christian theologians and scientists, Giberson has the erroneous view that nature is a book co-equal with Scripture and that by studying nature (while ignoring or denying Scripture) scientists can work out the origin and history of the creation.¹⁰ Stated another way, *general* revelation and *special* revelation are co-equal revelations of God. But as Mayhue has demonstrated from all the relevant verses,¹¹ Scripture teaches that nature *infallibly* reveals nature's Creator, so atheists and agnostics and other idolaters are without excuse for their unbelief and lack of thankfulness to God. No Scripture teaches that nature is a "book." Nor does the Bible teach that by studying nature divorced from God's Word men can discover the truth about origins and history. As Psalm 19 reveals, nature does "speak" in non-verbal language, but that "speech" is inferior to the propositional verbal truth of Scripture. Furthermore, the creation is cursed and in bondage to corruption (Gen. 3:14–18, 5:29, 8:21; Rom. 8:19–23; and Rev. 22:3), whereas Scripture is perfect, sure, right, pure, clean, and true, without any defect or error (Ps. 19:7–9). Those who reject its truth are in darkness (Isa. 8:20). Therefore, special revelation must be used to interpret general revelation, not vice versa.

Theistic evolutionist and Bible scholar Kenton Sparks clearly lays down the challenge regarding Genesis 1–11, which has clear implications for our discussion about Adam.

From where we stand now, at the dawn of the twenty-first century, in a time when we've sequenced the Neanderthal genome and traced out in the DNA our shared genetic heritage with primates and other mammals, it is no longer possible for informed readers to interpret the book of Genesis as straightforward history. There was no Edenic garden, nor trees of life and knowledge, nor a serpent that spoke, nor a worldwide flood in which all living things, save those on a giant boat, were killed by God. Whatever the first chapters of Genesis offer, there is one thing that they certainly do not offer, namely, a literal account of events that actually happened prior to and during the early history of humanity. If Genesis is the word of God, as I and other Christians believe, then

10. The misleading idea of the "two books of God" (Scripture and nature) became popular because of the writings of the famous English statesman, scientist, and philosopher Francis Bacon (1561–1626). See Mortenson, *The Great Turning Point*, p. 21–24.

11. Richard L. Mayhue, "Is Nature the 67th Book of the Bible?" in *Coming to Grips with Genesis*, eds. Terry Mortenson and Thane H. Ury (Green Forest, AR: Master Books, 2008), p. 105–130.

we must try to understand how God speaks through a narrative that is no longer the literal history that our Christian forebears often assumed it to be.¹²

The authors of this book accept his challenge and will show that not only is belief in a literal Adam and Fall consistent with historic Christian orthodoxy and sound biblical exegesis, but it also is powerfully confirmed by many lines of solid scientific evidence. We will also show that this belief about Adam is foundational to the gospel and the integrity and authority of the whole Bible.

The search for the historical Adam begins and ends with Scripture. It is telling us the truth about the origin, history, and nature of man. People who are still searching for Adam won't find him in the shifting sands of evolutionary misinterpretations of fossils and DNA and the ever-changing paintings and sculptures of imaginative evolutionary artists.

It is the prayer of the authors of this book that our collective work will glorify our great Creator and encourage His people to believe all of His holy, inerrant Word, starting with the very first verse.

12. Kenton Sparks, "Ancient Historiography," in Charles Halton, ed., *Genesis: History, Fiction, or Neither? Three Views on The Bible's Earliest Chapters* (Grand Rapids, MI: Zondervan, 2015), p. 110.

Chapter 1

Old Testament Evidence for a Literal, Historical Adam and Eve

by Dr. William D. Barrick

Introduction: Why Trust the Old Testament on This Topic?

Trust in a written record depends heavily upon the reputation and qualifications of that record's author — and rightly so. The same principle applies to the books of the Old Testament and the Bible as a whole. Therefore, it is significant to observe that, as Tremper Longman maintains, “The coherence of the Bible is grounded in the ultimate divine authorship of the whole.”¹ Since God is true and trustworthy, we must accept the fact that His words are true and trustworthy. Therefore, when we approach the matter of the historicity of Adam and Eve, we must accept the Bible's testimony on the matter as authoritative. Biblical inerrancy and infallibility result directly from God's own truthfulness. What Scripture says is true because God said it. It is not as is so often said, “*God said it; I believe it; that settles it.*” Rather it should be, “*God said it; that settles it.*”

Unfortunately, many who classify themselves as evangelicals intentionally subordinate the biblical text to extra-biblical ancient Near Eastern literature. The way that they do so results in the following paradigm: *The biblical writers said it; ancient Near Eastern literature confirms it; therefore, I can now accept it.* Gordon Wenham writes that it should not be so difficult for Bible readers to understand Genesis 1–11: “With careful attention to the ancient Near Eastern context in which the text originated, it is possible to define the genres used in Genesis 1–11 and thereby attune ourselves to the message that

1. Tremper Longman III, *How to Read Genesis* (Downers Grove, IL: IVP Academic, 2005), p. 31.

was intended to be conveyed.”² Perhaps he assumes that the first task is to read the biblical text itself in its own literary context and to understand first what it itself says. Thankfully, he does get around to internal literary analysis, but only as a second step — and then, it is only literary without reference to grammatical exegesis. It is as though he refuses to accept the biblical record as *prima facie* evidence.³ He assumes the human author and audience are primary, not the divine Author. Such a strategy far too often occurs among professing evangelicals — a strategy that demotes the Scriptures to a secondary role and makes it subservient to pagan literature and an unbelieving worldview that dominated Israel’s ancient Near Eastern neighbors.

The debate over the origins of the universe, the earth, and humankind has subtly shifted in recent years. From the 1920s until the 1960s, the origins debate between biblicists and non-biblicists⁴ focused on evolution vs. creation. From the 1960s until 2000, the origins debate focused on Noah’s Flood, the length of the creation days, and the age of the creation. From 2000 until the present, the debate rages on whether the biblical Adam is the historical and genetic parent of all human beings. As we involve ourselves in the debate, we must understand that our views about the Bible and about God have a profound impact on what we believe about the historicity of Adam and Eve as the original parents of the entire human race.⁵ If we elevate ancient worldviews and literature over Scripture, or insist upon limiting the biblical writers to such a worldview, we will go along one path in the debate. If we believe the Bible to be primarily revelation from God, rather than an independent product of fallen men, we will take a different path in the debate. The path we take will carry us to a distinct destination. One path ends with denying that Adam and Eve were the originating, historical, and genetic progenitors of the entire human race. The other ends with a full acceptance of their originating, historical, and genetic headship for all mankind.

Just as our views about the Bible and God significantly impact what we believe about the historicity of Adam and Eve, our conclusions regarding the historicity of Adam and Eve have a profound impact on a number of

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2. Gordon J. Wenham, *Rethinking Genesis 1–11: Gateway to the Bible*, Didsbury Lecture Series (Eugene, OR: Cascade Books, 2015), p. 2.
 3. See the discussion of “Biblical Inerrancy and Biblical Authority” later in this chapter.
 4. By “biblicist” I mean someone who claims to believe what the Bible says and to accept it as having some degree of authority over what he or she believes. A “non-biblicist” gives no credence to the Bible, rejecting it as just another religious book.
 5. See William VanDoodewaard, *The Quest for the Historical Adam: Genesis, Hermeneutics, and Human Origins* (Grand Rapids: Reformation Heritage Books, 2015) for an excellent historical treatise on the debate over the historicity of Adam and Eve throughout the history of the Christian church.

key biblical teachings. Kenneth Keathley and Mark Rooker make this point quite emphatically:

We believe the historicity of Adam and Eve is so important that the matter should serve as a litmus test when evaluating the attempts to integrate a proper understanding of Genesis 1–3 with the latest findings of science. It must be realized that any position which denies that a real fall was experienced by a real couple will have adverse effects on other significant biblical doctrines. . . . we should recognize the consequences of trying to alter doctrines that have solid scriptural footing.⁶

In this chapter I will focus on the testimony of the Old Testament, especially Genesis 1–5 with regard to the debate over the historicity of Adam and Eve. A full treatment of the material in those five chapters of Scripture could fill an entire volume. One recent volume illustrates my point. C. John Collins’s *Genesis 1–4: A Linguistic, Literary and Theological Commentary* (P&R, 2006) spends 278 pages of published text on just the first four chapters of Genesis — and, it is by no means exhaustive. Therefore, the current chapter must confine itself to a summary of the evidence and brief discussion of its implications.

Mankind: The Apex of the Creation Week (Gen. 1:1–2:3)

The orderly progression of six days in the creation account indicates a chronologically arranged historical narrative. In this narrative, a global focus dominates. It is not an account about Israel; it is an account that relates the history of the entire earth and all of its occupants. At the same time that the text focuses on the existence of life upon this planet,⁷ it also reflects a theocentric theme — the text reveals much about God Himself, the Creator. The third word in the Hebrew text is “God” (“In-beginning created

6. Kenneth D. Keathley and Mark F. Rooker, *40 Questions about Creation and Evolution* (Grand Rapids: Kregel Academic, 2014), p. 237. Readers will also find that C. John Collins, *Did Adam and Eve Really Exist? Who They Were and Why You Should Care* (Wheaton, IL: Crossway, 2011), makes a similar point throughout his volume, as the subtitle implies.

7. The heavens, sun, moon, and stars are mentioned in the narrative, but only with reference to the earth — those entities are not the main point. This takes place as soon as the author employs the literary hinge with “earth” ending 1:1 and beginning 1:2. Genesis is not about the heavens, the universe, or space, or angels, or the abode of dead humans. It is about the earth and living mankind. That does not mean that there are no pertinent facts about the universe, the heavens, the sun, moon, or stars in the text. Those factual statements are not the focus, but not being the focus does not make statements about them untrue or insignificant.

God . . .”⁸). The creation account describes the divine preparation of earth for the sustaining of life, and not just life per se, but life as represented in the climax or pinnacle of all created life: human beings. The way in which God carefully and purposefully provides for the existence, blessing, environment, work, and companionship of the first couple highlights the significance of mankind.⁹ According to John Murray, “The platform of life for man is prepared by successive steps and life itself appears to an appreciable extent in an ascending scale until it reaches its apex in man.”¹⁰ A straightforward reading of the creation narrative impresses upon its readers that mankind has been the goal of the Creator all along. The rest of Genesis begins to explain why mankind is so significant to God’s program for His Kingdom and for redemption — the rest of the Bible carries that explanation forward detail by detail until the full scope of divine revelation appears in all its glory.

God’s orderly and purposeful provision for life on planet Earth serves as strong evidence for understanding the six days of the creation account as a linear sequence, rather than some form of cross-over or framework type of structure. The best way to observe this structure is by means of a chart that starts at the conclusion, the sixth day, and works back to the first day.

Day	Text	Creation	Description	Provision
6	1:26–31	Mankind	Made in God’s image to rule over all of the animals.	The animals over which mankind must rule. Plants for mankind’s food.
	1:24–25	Land animals		Plants for the animals’ food.
5	1:20–23	Birds and water creatures	Flying in the atmosphere* and swarming in the waters.	Water creatures require water. See Day 1. Birds require atmosphere in which to fly. See Day 2.
4	1:14–19	Lights in the expanse	Ruling over and identifying daytime and nighttime, days, years, and seasons so man can tell time.	Seasons require vegetation. See Day 3. Placement “in the expanse” (v. 14) requires prior existence of the expanse.** See Day 2. Time requires light and darkness. See Day 1.

8. The translation represents a literal reading of the Hebrew text. The hyphen between the first two English words indicates that the Hebrew is but one word.

9. Gordon J. Wenham, *Genesis 1–15*, Word Biblical Commentary 1 (Waco, TX: Word, 1987), p. xlix.

10. John Murray, “The Origin of Man,” in *Collected Writings of John Murray*, 3 vols. (Edinburgh: Banner of Truth, 1977), 2:3.

3	1:11–13	Vegetation	The dry land sprouts with vegetation	Vegetation requires soil, water, and light. See Days 1–3.
	1:9–10	Dry land	The appearance of the dry land out of the waters	Soil requires a raised land surface standing out of the water.
		Seas	The gathering of waters into seas	Seas require lowering the earth’s crust to produce ocean basins.
2	1:6–8	Expanse	Separating the waters	A separation of waters requires the presence of water. An expanse requires a planet above which to exist and space beyond it to mark its boundary. See Day 1.
1	1:1–5	Light	Separating between light and darkness to produce day and night	Light requires a light source outside the darkness. Day and night require a rotating planet.
		Darkness		
		Water	Covering the entire earth	Water requires a planet which it might cover.
		Earth Heavens	The focal point That which is beyond the earth, like the Creator Himself	The planet requires space in which to exist. Creation of space requires a Creator.

* This is one of several points of order that argue against the so-called framework hypothesis that equates days 1 and 4, days 2 and 5, and days 3 and 6; see Andrew S. Kulikovsky, *Creation, Fall, Restoration: A Biblical Theology of Creations*, Mentor (Fearn, Scotland: Christian Focus, 2009), p. 158–60. For a superb response to the framework hypothesis, see Robert V. McCabe, “A Critique of the Framework Interpretation of the Creation Week,” in *Coming to Grips with Genesis: Biblical Authority and the Age of the Earth*, eds. Terry Mortenson and Thane H. Ury (Green Forest, AR: Master Books, 2008), p. 211–49.

** Kulikovsky, *Creation, Fall, Restoration*, p. 158–60.

The literary structure of 1:26–28 helps to understand what man is and what God intended for man to do. Eugene Merrill offers the following diagram of the structure:

- A God’s description of man’s nature (26a)
 - B God’s description of man’s purpose (26b)
- A’ God’s creation of man (27)
 - B’ God’s commission to man (28)¹¹

11. Eugene H. Merrill, *Everlasting Dominion: A Theology of the Old Testament* (Nashville, TN: B & H, 2006), p. 169.

In this diagram, the **A** members express what man is, while the **B** members refer to what God wants man to do.

“Let Us make man in Our image” (1:26; NKJV¹²) uses the first person plural pronoun to identify the participation of multiple persons within the Godhead.¹³ Making human beings in two genders (male and female) reveals the purpose of the Creator and establishes a permanent necessity for fulfilling His mandate to “be fruitful and multiply; fill the earth and subdue it” (1:28). The biblical statement regarding the “image” of God highlights the uniqueness of the creation narrative in the ancient world. In other words, mankind receives a much higher place in the created order as compared with ancient Near Eastern stories outside the Bible. In extra-biblical literature, human beings are merely creatures that exist as an afterthought.¹⁴ One reason for understanding the biblical account as describing the origin of the first man relates to his being created in God’s image. If Adam is not the first human being, the seminal head of the entire human race, then God only values Adam’s descendants among all other humans who might be said to have existed before or contemporaneously with Adam, as well as any of their descendants until the time of the global Flood of Noah’s day. Those who reject a global Flood hold a view that results in multitudes of humans existing outside the Adamic line. As such then, without the image of God, their earthly lives might be counted as unworthy of any retributive justice if they are murdered (see Gen. 9:5–6). Herman Bavinck argued that the image of God actually “constitutes our humanness.”¹⁵ In other words, apart from the image of

12. Unless otherwise noted, all quotations from the English Bible in this chapter are from the New King James Version (NKJV).

13. For a fuller discussion of the identification of “Us” and “Our” with the Trinity, see Derek Kidner, *Genesis: An Introduction and Commentary*, Tyndale Old Testament Commentaries (1967; reprint, Downers Grove, IL: InterVarsity Press, 1973), p. 51–52; L. Berkhof, *Systematic Theology*, 4th rev. ed. (Grand Rapids: Eerdmans, 1996), p. 182; Wayne Grudem, *Systematic Theology: An Introduction to Bible Doctrine* (Grand Rapids: Zondervan, 1994), p. 227. The Hebrew grammar involved does not support the concept of a plural of majesty here; see Paul Joüon, *A Grammar of Biblical Hebrew*, trans. and rev. by T. Muraoka, *Subsidia Biblica 14/I–II* (Rome: Pontifical Biblical Institute, 1993), 2:376 (§114e n. 1).

14. Wenham, *Genesis 1–15*, Word Biblical Commentary, p. xlix. See also John Oswalt, *The Bible Among the Myths: Unique Revelation or Just Ancient Literature?* (Grand Rapids: Zondervan, 2009), p. 59–60 and 69–90.

15. Herman Bavinck, *In the Beginning: Foundations of Creation Theology*, ed. by John Bolt, trans. by John Vriend (Grand Rapids: Baker, 1999), p. 194. Even Hugh Ross, *Navigating Genesis: A Scientist’s Journey Through Genesis 1–11* (Covina, CA: RTB Press, 2014), p. 72, sees this point about the impossibility of humanity apart from the image of God. Ross states that the hominids known from fossil remains were only “human-resembling” but not human (p. 76).

God there is no humanity or human being — to speak of other humans existing either before Adam or contemporaneously with him becomes a contradiction of terms, as well as of biblical teaching.

According to Othmar Keel and Silvia Schroer, the literature of the ancient Near East hardly even mentions “the origin of humanity as man and woman, male and female.”¹⁶ Indeed, the overt discussion of the relationship between man and woman distinguishes the biblical account from the extant extra-biblical creation narratives.¹⁷

In our current day and age, scholars are preoccupied with what they consider to be unwarranted application of biblical teachings or statements to matters of science. By focusing on the issue of the Bible and science, they totally miss the real issue concerning a difference of worldviews. The worldview of the biblical authors does not reflect the worldview of the surrounding ancient Near Eastern cultures. Modern evangelicals, who denounce so-called “scientific creationism,” spend far too much time and effort trying to immerse the biblical writers and their product in the ancient unbelieving cultures. To the contrary, the Bible presents a picture at odds with the prevailing opinions of the ancient Near Eastern peoples. The biblical writers do not take a stance in harmony with the rest of their contemporaries.¹⁸

Genesis 2:4–24 — A Detailed Explanation of Genesis 1:26–28

In the greater structure of the Book of Genesis, 2:4 presents the first occurrence of a *toledot* formula. In NKJV, *toledot* is translated as “history” (2:4; 37:2) and “genealogy” (5:1; 6:9; 10:1; 11:10, 27; 25:12, 19; 36:1, 9). Other common translations include “account” (2:4 NASU¹⁹) and “generations” (5:1 NASU). The following represents the structure adapted from Jason DeRouchie’s excellent exegetical analysis:²⁰

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16. Othmar Keel and Silvia Schroer, *Creation: Biblical Theologies in the Context of the Ancient Near East*, trans. by Peter T. Daniels (Winona Lake, IN: Eisenbrauns, 2015), p. 109, 113. See also footnote 13, above.
 17. Keel and Schroer, *Creation: Biblical Theologies in the Context of the Ancient Near East*, p. 117.
 18. See Todd S. Beall, “Reading Genesis 1–2: A Literal Approach,” in *Reading Genesis 1–2: An Evangelical Conversation*, ed. by J. Daryl Charles (Peabody, MA: Hendrickson, 2013), p. 52.
 19. New American Standard, Updated
 20. Jason S. DeRouchie, “The Blessing-Commission, the Promised Offspring, and the *Toledot* Structure of Genesis,” *Journal of the Evangelical Theological Society* 56, no. 2 (2013), p. 219–47 (esp. p. 233).

Section	Topic	Reference
I.	Book Preface: Creation Narrative	1:1–2:3
II.	The Genealogy of the Heavens and the Earth	2:4–4:26
III.	The Book of the Genealogy of Adam	5:1–6:8
IV.	The Genealogy of Noah <i>And</i> the Genealogy of Noah's Sons	6:9–9:29 10:1–11:9
V.	The Genealogy of Shem <i>And</i> the Genealogy of Terah <i>And</i> the Genealogy of Ishmael <i>And</i> the Genealogy of Isaac <i>And</i> the Genealogy of Esau	11:10–26 11:27–25:11 25:12–18 25:19–35:29 36:1–8; 36:9–37:1
VI.	The Genealogy of Jacob	37:2–50:26


The writer of Genesis (Moses) sets the mission of God's chosen family into a global context by transitioning step by step from the heavens and the earth (2:4) to Adam (5:1) to Noah (6:9) to Shem (11:10) and to Jacob (37:2). In this way he draws the readers' attention from all creation to humanity in general, to all surviving humanity following the Flood, to a specific clan of the survivors (Shem and his descendants), and ultimately to Israel. The mission of God's chosen line is therefore placed within its global context.

Of what importance is all of this? Without a historical Adam, there is no father of global humanity, thereby jeopardizing the global emphasis of the resulting message of divine blessing. Further, if Adam is but a myth, legend, or symbolic figure, at what point can the readers be certain that they can start reading the text of Genesis as history?

Now that the context has been set within the structure of Genesis, let's look at 2:4–24. First, Moses does not present a second or alternate creation account in this text unit. It is but a detailed expansion of what was revealed in 1:26 regarding God creating mankind as "male and female."²¹ This movement from general to specific characterizes Moses's narratives. In Genesis 10 and 11 he also presents a general overview (chap. 10) and then returns to a detail mentioned in the overview ("everyone according to his language"; 10:5) in order to develop it and to explain its significance more fully (chap. 11). The time statements at the start of the text unit in 2:4–24 identify things not yet existing ("before" in 2:5 — the wild plants or shrubs, the rain to provide water for them, and the man to cultivate them) when God

21. Murray, "The Origin of Man," 2:6, "We do not have divergent accounts of creation. Genesis 2 is supplementary, and obviously furnishing details that would not be in accord with the structure and design of Genesis 1."

provides the “mist” (2:6; or, “springs” NLT or “streams” NIV) to water the ground. The complex sentence in 2:5–6 reveals the time for God providing water for the ground by using four temporal adverbial clauses to modify the main verb (“rose” or “went up” NKJV):



Before every wild bush was on the earth,
Before every wild herb sprouted,
When Yahweh God had not yet caused it to rain on the
 earth,
[When] there was no man to till the ground,
 A mist/stream **rose** from the ground and it watered all the
 ground’s surface.

Therefore, it is clear grammatically that the purpose is not to describe the time when God created mankind in relation to plants. It consists, instead, of a statement that God provided for His creation by making certain that the plants had water before He created them. He made the provision before He gave rain and before He appointed mankind to irrigate and till the soil. By introducing the concept of provision, the writer sets the stage for a detailed description of the creation of human beings — God’s creative activity is purposeful and beneficial. Mankind has a role to fulfill in caring for the earth and is also a special recipient of God’s provision of the plants, which the Creator has watered. The theme of provision is not a minor one in this text unit — it is a major one. Indeed, elsewhere in the Bible we learn that even before He created the earth, God had made preparation for His program to restore mankind spiritually in anticipation of mankind’s disobedience and fall (see Eph. 1:4; 1 Pet. 1:20).

According to the text, God formed a single individual (Gen. 2:7a), not multiple individuals (as will be demonstrated later in this essay). This fact requires the reader to understand that Adam is not only an individual created by God, but the very first individual human being whom God made. Into the nostrils of that single individual God breathed “the breath of life” (v. 7b) and he became a “living being” (v. 7c). Then, God placed him in a garden, which He had prepared for him (v. 8).

The Hebrew at the end of 2:7 (*nephesh chayyah*) also occurs in 1:21, 24; 2:19; and 9:10 to refer to land animals, birds, and sea creatures. God made all of these as living beings/living creatures (though, of course, they are not made in the image of God, which distinguishes mankind from these other

living creatures). Genesis 2:7 says that God made man, added the divine breath, and then man became a living being/creature. It does not say that God made a *living being*, **then** added the divine breath so that he became a man. Paul says something very similar in 1 Corinthians 15:45 — “the first man, Adam, became a living soul.”²² Therefore, the idea that God used an evolutionary process to create only the body of Adam finds no exegetical support in the Genesis account.

The following chart highlights the areas of Adam’s distinctiveness as revealed in the creation account:²³

Adam’s Distinctiveness

Aspect	Text	Biblical Statement
Unique Product of God’s Counsel	Gen. 1:26	“Let Us make man” — not like “Let there be light” (1:3) or “Let the earth bring forth” (1:11) or “Let the waters abound” (1:20)
Unique Pattern of God’s Endowment	Gen. 1:26	“in Our image, according to Our likeness”
Unique Potential in God’s Program	Gen. 1:26	“let them rule over” all the creatures and all the earth
Unique Procedure in God’s Creative Act	Gen. 2:7	“the LORD God . . . breathed into his nostrils the breath of life”

The author of Genesis 2:10–14 places Eden within the geography of the ancient pre-Flood world, not in some mythological or imaginary world. Such details contribute to identifying the text unit as historical narrative. The first human being resided in Eden, a real geographical location. God did not, however, place the man in the garden to experience permanent bliss and an inactive existence. Instead, the Creator assigned work for the man (v. 15). Adam’s job description included caring for the garden and guarding it (“to

22. Without paying careful attention to the context of Paul’s argumentation and noting that he did not intend for his readers to understand that Adam was a man before he became a living soul, this passage might appear to support theistic evolution. Paul is only identifying about whom he speaks, not indicating the chronological process. The ancient Jewish commentator Philo (ca. 25 B.C.–A.D. 50) relied on an allegorical hermeneutic to reach his unbiblical conclusion. “Philo’s exegesis of Gen. 2:7 (*Alleg. Interp.* 1.31) is sometimes proposed as relevant to Paul’s interpretation. However, the differences outweigh the similarities. Philo takes Adam’s becoming a living soul to mean that God breathed into his corruptible, earthlike mind the power of real life. Whereas for Paul the earthly man is Adam and the heavenly man is Christ, for Philo both of these can be found in Genesis (albeit allegorically); Roy E. Ciampa and Brian S. Rosner, “1 Corinthians,” in *Commentary on the New Testament Use of the Old Testament*, ed. by G.K. Beale and D.A. Carson (Grand Rapids: Baker Academic, 2007), p. 746.

23. Adapted from the outline of Murray, “The Origin of Man,” 2:4–5.

tend and keep it”).²⁴ Adam worked to cultivate the soil as a husbandman of crops and to protect the garden. Interestingly, the same verbs are used in describing the work of the priests in the Tabernacle (Num. 3:7–10; “attend” is the same verb as “keep” and “do the work” is the same verb as “tend”). Note that “attending to” (the same verb as “keep” in Gen. 2:15) occurs in Numbers 3:10 to explain that the priests were to protect the Tabernacle by keeping unqualified people out of the Tabernacle. Adam’s assignment included protecting the garden of Eden, not just cultivating it — a point I will establish below in the section on Adam’s Disobedience.

In addition, the garden did not provide the man with an unregulated existence. It is clear from God’s prohibition with regard to eating from the tree of the knowledge of good and evil (v. 16–17) that the man was under his Creator’s authority. This perfect, sinless human being was not a god himself — he was the servant of the Creator God. To emphasize the seriousness of the prohibition, God also announced the penalty for disobedience: “you shall surely die” (v. 17). Although the statement referred ultimately to physical death, the immediate reality consisted of spiritual death — separation from fellowship with God.²⁵ As Collins points out, the best understanding of the text is that the two kinds of death are but two aspects of one experience.²⁶

Evidence that there were no other human beings in existence comes when God Himself declared that the man was “alone” (2:18a). The term “alone” does not mean “lonely.” “Lonely” refers to a state of mind and emotions, rather than to a state of existence. Adam’s lone existence was “not good,” because it did not allow for God’s mandate to be obeyed and fulfilled. In other words, God did not consider Adam’s situation good, “not because Adam is lonely or has no lively intellectual conversation when he comes in from the garden at nights but because he will have no chance at all of filling the earth so long as there is only one of him.”²⁷ God then provided an appropriate counterpart or “helper comparable to him” (v. 18b). The man could not find any such counterpart among the animals (v. 19–20) — demonstrating that

24. See Keathley and Rooker, *40 Questions about Creation and Evolution*, p. 101–6 for a fuller discussion of the various views on these two activities assigned to the man.

25. Bruce K. Waltke with Cathi J. Fredricks, *Genesis: A Commentary* (Grand Rapids: Zondervan, 2001), p. 87.

26. C. John Collins, “Adam and Eve in the Old Testament,” in *Adam, the Fall, and Original Sin: Theological, Biblical, and Scientific Perspectives*, ed. by Hans Madueme and Michael Reeves (Grand Rapids: Baker Academic, 2014), p. 18.

27. David J. A. Clines, *What Does Eve Do to Help? and Other Readerly Questions to the Old Testament*, Journal for the Study of the Old Testament Supplement Series 94 (Sheffield, UK: JSOT Press, 1990), p. 35.

he himself was not an animal like them. That distinction also applied to the woman, who did not come from the animals either directly or indirectly.

The biblical text does not contain anything consistent with the secular science hypothesis regarding the biological evolution of mankind. The biblical details in the account of God’s creation of both Adam (from dust) and Eve (from Adam’s rib) provide the most blatant inconsistency between the Bible and the theory of the biological evolution of human beings.²⁸ If the Bible is correct, the evolutionary viewpoint is wrong; if the evolutionary viewpoint is right, the Bible is wrong. It is that simple, since there is total disagreement between the two viewpoints concerning how mankind originated.

The name “Adam” first occurs in NKJV’s translation at 2:19, but at 2:20 in NASU, ESV, and NIV. HCSB waits until 3:17. The translators’ choices reflect some degree of subjectivity, but the NASU, ESV, and NIV consistently rely upon an objective indicator, together with the context. That indicator consists of the Hebrew noun *’adam* with the definite article (*ha’adam*). The name “Adam” most consistently occurs when the definite article is absent. This fits the practice throughout the Old Testament regarding personal names. For example, “Abraham” or “Jacob” or “David” never take a definite article. Significantly, the occurrence of the proper name “Adam” comes in the context of the man naming the animals (v. 20). That is a fitting context. The following chart (with shading explained in the footnote) displays the occurrences of the Hebrew *’adam* and *ha’adam* and its translation in selected English translations of Genesis 1:1–6:8.²⁹

Reference	Hebrew	NKJV	NASU	ESV	NIV	HCSB
1:26	<i>’adam</i> *	man	man	man	man	man
1:27	<i>ha’adam</i> **	man	man	man	man	man
2:5	<i>’adam</i>	man	man	man	man	man
2:7a	<i>ha’adam</i>	man	man	the man	the man	the man
2:7b	<i>ha’adam</i>	man	man	the man	the man	the man
2:8	<i>ha’adam</i>	the man	the man	the man	the man	the man
2:15	<i>ha’adam</i>	the man	the man	the man	the man	the man

28. Keathley and Rooker, *40 Questions about Creation and Evolution*, p. 385.

29. The text unit comprises the entirety of the first two major sections of Genesis as indicated by the use of toledot (“history” 2:4; “genealogy” 5:1). The English versions are NKJV (New King James Version), NASU (New American Standard Updated), ESV (English Standard Version), NIV (New International Version), and HCSB (Holman Christian Standard Bible). Light grey shading indicates where the context supports a generic meaning referring to “mankind” or “humankind.” Dark grey shading indicates where the context, in my opinion, best supports the name “Adam.”

2:16	<i>ha'adam</i>	the man	the man	the man	the man	the man
2:18	<i>ha'adam</i>	man	the man	the man	the man	the man
2:19a	<i>ha'adam</i>	Adam	the man	the man	the man	the man
2:19b	<i>ha'adam</i>	Adam	the man	the man	the man	the man
2:20a	<i>ha'adam</i>	Adam	the man	the man	the man	the man
2:20b	<i>'adam</i>	Adam	Adam	Adam	Adam	the man
2:21	<i>ha'adam</i>	Adam	the man	the man	the man	the man
2:22a	<i>ha'adam</i>	man	the man	the man	the man	the man
2:22b	<i>ha'adam</i>	the man	the man	the man	the man	the man
2:23	<i>ha'adam</i>	Adam	the man	the man	the man	the man
2:25	<i>ha'adam</i>	the man	the man	the man	the man	the man
3:8	<i>ha'adam</i>	Adam	the man	the man	the man	the man
3:9	<i>ha'adam</i>	Adam	the man	the man	the man	the man
3:12	<i>ha'adam</i>	the man	the man	the man	the man	the man
3:17	<i>'adam</i>	Adam	Adam	Adam	Adam	Adam
3:20	<i>ha'adam</i>	Adam	the man	the man	Adam	Adam
3:21	<i>'adam</i>	Adam	Adam	Adam	Adam	Adam
3:22	<i>ha'adam</i>	the man	the man	the man	the man	man
3:24	<i>ha'adam</i>	the man	the man	the man	the man	man
4:1	<i>ha'adam</i>	Adam	the man	Adam	Adam	Adam
4:25	<i>'adam</i>	Adam	Adam	Adam	Adam	Adam
5:1a	<i>'adam</i>	Adam	Adam	Adam	Adam	Adam
5:1b	<i>'adam</i>	man	man	man	man	man
5:2	<i>'adam</i>	Mankind	Man	Man	man	man
5:3	<i>'adam</i>	Adam	Adam	Adam	Adam	Adam
5:4	<i>'adam</i>	Adam	Adam	Adam	Adam	Adam
5:5	<i>'adam</i>	Adam	Adam	Adam	Adam	Adam
6:1	<i>ha'adam</i>	men	men	man	men	mankind
6:2	<i>ha'adam</i>	men	men	man	men	mankind
6:3	<i>ha'adam</i>	man	man	man	man	mankind
6:4	<i>ha'adam</i>	men	men	man	men	mankind
6:5	<i>ha'adam</i>	man	man	man	man	man
6:6	<i>ha'adam</i>	man	man	man	man	man
6:7a	<i>ha'adam</i>	man	man	man	mankind	mankind
6:7b	<i>'adam</i>	man	man	man	men	—

* The Hebrew noun without the definite article (*ba-*).

** The Hebrew noun with the definite article (*ba-*, “the”).

Throughout the narrative the name characteristically occurs without the definite article while the form of *'adam* with the definite article (*ba'adam*) refers either to “the man” or to “mankind/humankind.”³⁰ The generic use of *'adam* without the definite article in 1:26 is followed by its use with the definite article in 1:27. This fits the normal pattern of the creation narrative in which the writer often refers to a created entity in its first mention without the definite article and then uses the definite article as previous reference in a subsequent mention of the same entity. For example, 1:2 does not have the definite article on the Hebrew word for “darkness” but verse 4 does, verse 3 does not have the definite article on the Hebrew word for “light” but verse 4 does, and verse 6 does not have the definite article on the Hebrew word for “firmament” (NKJV; a better translation would be “expanse”) but verse 7 does. Therefore, since 2:5 and 5:1–2 are at the beginning of new text units, the generic uses of *'adam* without the definite article are not an unexpected phenomenon. The only anomaly in 1:1–6:8 occurs in 6:7b. It might be best to treat the use of *'adam* without the definite article here as an *inclusio* (envelope figure) closing the text unit (5:1–6:8) just as it began. The *inclusio* forms the center elements of a chiasm (inverted parallels):

A 5:1a — heading: “This is the book of the genealogy of Adam.”

B 5:2b — “In the day that God created man [*'adam*]”

B' 6:7b — “I will destroy . . . man [*'adam*] and beast”

A' 6:8 — Transitional statement: “But Noah found grace in the eyes of the LORD.”

Inclusio is one form of repetition, so it also brings out an emphasis. By being the center elements of the chiasm, the *inclusio* is emphasized in a second way. The implication is that all who died in the Flood were descendants of Adam.

When God created the female, He did so from *one* individual’s side — Adam’s own flesh and bone (v. 21). And, from that flesh and bone God made *one* woman (v. 22). God created Adam out of the dust of the ground and breathed life into his nostrils, but He created Eve out of Adam’s living

30. Collins, *Genesis 1–4: A Linguistic, Literary and Theological Commentary*, p. 135–36. Cf. Richard S. Hess, “Splitting the Adam: The Usage of Genesis I–V,” in *Studies in the Pentateuch*, ed. by J.A. Emerton, *Vetus Testamentum Supplement* 41 (Leiden, The Netherlands: E.J. Brill, 1990), p. 1–15 and Victor P. Hamilton, *The Book of Genesis: Chapters 1–17*, *New International Commentary on the Old Testament* (Grand Rapids: Eerdmans, 1990), p. 160.

flesh. She was living from the start — indeed, she “is from the beginning living and life-giving.”³¹ There were no other men and there were no other women. This couple was the beginning of the human race. Adam is the seminal (genetic) head of all mankind. Adam himself described the relationship he had to this one woman (v. 23). His statement stands out as articulate, sophisticated, and emphatic — God created Adam with the full capacity for using language to compose poetry. This individual did not gesture and grunt; he spoke clearly, purposefully, and dramatically (as a literal translation from the Hebrew indicates):

“**This one!** — at last, is bone of my bones and flesh of my flesh!
 “**This one** shall be named ‘Woman,’
 “because from ‘Man’ was taken **this one!**”

Adam’s sophisticated poem exhibits the poetic features of parallelism, assonance, word play, chiasm, repetition, and a tricolon.³² That Adam possessed such capabilities from the very start of his existence speaks to the fact that the biblical text does not present him as some sort of primitive being, pre-scientific and ignorant. He had already demonstrated that by naming the animals.

Most readers of Genesis 2 admit that the Creator purposefully established heterosexual and monogamous marriage as the primary human relationship. This is God’s design: one man and one woman forming a union that is capable of fulfilling the divine mandate (v. 24–25). Throughout the following chapter (Gen. 3) the account continues to be about just these two people — no others existed on the planet (cp. 3:1, 4, 6, 7, etc.) until Adam and Eve produced their sons Cain and Abel.

The following table identifies some of the key elements of the narrative in Genesis 2:5–25 that indicate that Adam and Eve are the historical originating parents of the entire human race:

Adam and Eve: Humanity’s Historical Heads

Reference	Element	Significance
Gen. 2:5–6	Divine provision for the earthly environment before Adam	All prior creative activity bears witness to a culmination of creation with the creation of Adam. This implies only one creation sequence preparing for the very first human being.

31. Keel and Schroer, *Creation: Biblical Theologies in the Context of the Ancient Near East*, p. 119.

32. Wenham, *Genesis 1–15*, Word Biblical Commentary, p. 70.

Gen. 2:7a	Divine formation of the man (<i>adam</i>) out of the ground (<i>adamah</i>)	The first man is out of the earth itself — he has an affinity to his environment in the same fashion as the animals that God created out of the ground. This origin is not repeated — after the first man, all others are procreated through the sexual relationship of man and woman.
Gen. 2:7b	Divine breath exhaled into the man's nostrils	This act of initial creation does not occur again — it is unique to the first man. The Creator thus initiates the entire human race through the one man.
Gen. 2:7c	The man becomes a living creature	God creates the man directly from the soil and gives him instant life and constitutes him as a living creature. This does not speak of divine selection of Adam out of a pool of previously existing human beings or hominids.
Gen. 2:8	Divine placement of the man in the divinely prepared garden	God places one man in the garden. The special, unique place speaks of a special, unique individual who inhabits the garden.
Gen. 2:9	Divinely provisioned garden including two special and unique trees	The special, unique provision implies a special, unique individual for whom the trees are provided.
Gen. 2:10–14	The garden as a specific geographical and historical location	Just as the garden is a geographical and historical reality, so the first human is a physical and historical reality — not a myth or a mere archetype.
Gen. 2:15	Divine purpose for the original man — to till the ground and to guard the garden	God assigns the first man tasks that demonstrate his vice-regency over the earth (see 1:28). The man's dominion over the earth begins with his rule over his God-given home.
Gen. 2:16–17	Divine command and test to prove the first man's obedience and worthiness to be vice-regent	God commands Adam to eat the fruit from the trees in the garden except for the tree of the knowledge of good and evil. The penalty of death makes the prohibition very serious and makes any disobedience a matter of high treason. This sets up a situation by which human death might commence.
Gen. 2:18a	Divine statement that it is "not good" for the man to be "alone"	Only the sole existence of Adam makes sense of this statement. If any other human being existed, God's declaration regarding Adam's aloneness would be a misrepresentation of reality.
Gen. 2:18b	Divine determination to provide the man with a counterpart as helper	If Adam were not truly the sole human being on the earth, God would not have to make a counterpart for him.

Gen. 2:19–20a	Divine arrangement for the animals to come before Adam so that the man might name them	God brings the animals to Adam so that he does not have to locate them as well as name them. Adam demonstrates his mental acuity and linguistic ability by naming the animals and, by so doing, he begins his rule over the animals.
Gen. 2:20b	Absence of any counterpart for Adam among the animals	The man is truly alone — the only one of his kind on the planet. He is the historical and genetic head of the human race. But without a counterpart, he cannot fulfill the divine mandate to reproduce and fill the earth.
Gen. 2:21–22	Divine provision of a counterpart by making a woman out of part of the flesh and bones of the man	This act of making the woman does not occur again — it is unique to the first woman. The Creator makes the one woman out of the one man. Therefore, the DNA of the first woman must have been basically the same as the DNA of the first man (though with genetic information to produce the variation we see among humans*). There are no others. The human race will be procreated by what these two produce.
Gen. 2:23	The man's poetic expression of joy	The man sees very clearly the distinct difference between the woman and the animals. He also understands the woman's close relationship to him — there is no other like her, literally. Adam's naming the woman implies his headship over her — this is not a result of the Fall.
Gen. 2:24–25	Divine design for fulfilling the mandate to be fruitful and multiply — marriage	The first man and the first woman become the first married couple. They propagate the human race. There is no other divine pattern for marriage.

* See the later chapter on genetics by Jeanson and Tomkins.

Genesis 3: Adam's Disobedience

The role Adam played in the Fall might not seem so clear at first blush. The focus in Genesis 3 seems to be on the serpent's tempting of Eve and her giving in to that temptation. However, it is possible that Eve's temptation took place in Adam's presence (see Gen. 3:6). If Adam was there, his silence condemns him. "He should have interrupted. He should have chased the serpent off."³³ According to 2:15, God had placed Adam in the garden of Eden "to tend and keep it" (NKJV). The first infinitive can be translated "to work" or "to cultivate." The second can be translated "to guard" or "to preserve." In other words, God commanded Adam to not only work the soil of the garden for producing food, but to guard it or protect it from anything harmful. Were Satan to come into the garden as an angel of light or as a powerful spirit being, Adam might quickly submit to such a show of supernatural power. However,

33. Longman, *How to Read Genesis*, p. 111.

as C.F. Keil suggested, “If, instead of approaching them in the form of a celestial being, in the likeness of God, he came in that of a creature, not only far inferior to God, but far below themselves, they could have no excuse for allowing a mere animal to persuade them to break the commandment of God.”³⁴ By allowing the serpent to tempt Eve, Adam failed in this second aspect of God’s command.³⁵ His disobedience had already begun even before Eve gave in to the temptation — no wonder Adam had no compunction at all in accepting the fruit and eating it himself.

When Adam sinned, he passed on a heritage of pain, toil, and death. As part of the punishment for disobedience, God expelled Adam (and Eve with him) from the garden. The creation no longer remained “very good” (1:31) — it had been defiled or polluted by the first man’s disobedience. In place of blessing, the Creator imposed a curse upon the serpent and the other animals (3:14)³⁶ and upon the ground (3:17–18). By the repeated use of “you” (singular and masculine in the Hebrew text), Moses, through the Spirit’s superintending work, emphasized Adam’s responsibility for his disobedience and for the fallen condition of mankind and the world.

However, God had not completed His plan for mankind and for creation. Even as He was announcing the curse, He also proclaimed the first gospel, or good news (3:15). Theologically, this proclamation provides yet another piece of evidence supporting the historicity of the text. God purposed to restore His creation from the harmful effects of the Fall. If the account of the Fall is merely an allegory, a legend, a myth, or fiction, the history of salvation through a promised Messiah lacks a reason for existence. Indeed, without a historical Adam involved in a historical act of disobedience, there is no necessity for salvation, no necessity for a historical Redeemer. Thus, Richard Gaffin stresses that “What Scripture affirms about creation, especially the origin of humanity, is central to its teaching about salvation.”³⁷ He brings the matter down to the person and historicity of

34. C.F. Keil, *The Pentateuch*, 3 vols., trans. by James Martin, *Biblical Commentary on the Old Testament*, C.F. Keil and F. Delitzsch (repr., Grand Rapids: Eerdmans, 1971), 1:93.

35. The divine command anticipated Adam’s disobedience, which would not occur until after Satan’s fall (sometime after the seventh day). Even the prohibition against eating the fruit of the tree of the knowledge of good and evil anticipated Adam’s disobedience. God knew *before* He created the heavens and the earth that the Fall would occur and had already determined how He would accomplish redemption and restoration (see Matt. 25:34; Eph. 1:4; 1 Pet. 1:20; Rev. 13:8). In other words, God anticipated His promise in Genesis 3:15 even before He made it. God did not switch to “Plan B” when Adam disobeyed — God still operates according to His only plan.

36. The curse on the serpent was “more than” that which God placed on the other animals.

37. Richard B. Gaffin Jr., *No Adam, No Gospel: Adam and the History of Redemption* (Philadelphia: P&R, 2015), p. 5. See also James K. Hoffmeier, “Genesis 1–11 as History

Adam by saying, “If Adam is not the first, who subsequently fell into sin, then the work of Christ loses its meaning. Without the ‘first’ that Adam is, there is no place for Christ as either ‘second’ or ‘last.’”³⁸

Another point of significance appears when Moses states that Eve “was the mother of all living” (3:20). The declaration indicates that she is the historical first woman and co-progenitor with Adam of the entire human race.³⁹ James Hamilton understands that this description of Eve implies a reference back to the promise in verse 15:

When Moses shows the man naming his wife Eve (3:20), we are to understand that the knowledge that she will have children and be “the mother of all living” has come from the announcement that her seed will bruise the head of the serpent (3:15). From Eve’s remarkable statement, “I have gotten a man with the help of the LORD” (4:1), the audience sees that she is looking for her offspring who will vanquish the serpent (3:15), and (after Cain has shown himself seed of the serpent by killing Abel) at the birth of Seth, Eve announces that God has given her “another offspring” (4:25). All these indications show a strong interconnectedness between Genesis 3 and 4, and I have not even mentioned the similarities between the wording of the curse in Genesis 3:16 and the warning to Cain in 4:7.⁴⁰

With that explanation of interconnectedness, let’s move on to a consideration of the content and role of Genesis 4 in the study of the historicity of Adam and Eve.

Genesis 4: Mankind’s Sinfulness and God’s Grace

The account concerning Cain and Abel (Gen. 4) continues the history of the first couple and their family. The account displays some common characteristics for historical narrative: (1) specific individuals identified by name and relationship, (2) geographical locations, (3) descendants identified by name and relationship, and (4) descriptions of actual events — especially events that could be taken as indicating the wickedness of some of the participants.

and Theology,” in *Genesis: History, Fiction, or Neither? Three Views on the Bible’s Earliest Chapters*, ed. by Charles Halton, Counterpoints: Bible and Theology (Grand Rapids: Zondervan, 2001), p. 58.

38. Gaffin, *No Adam, No Gospel: Adam and the History of Redemption*, p. 10.

39. Collins, *Genesis 1–4: A Linguistic, Literary and Theological Commentary*, p. 188.

40. James M. Hamilton, “Original Sin in Biblical Theology,” in *Adam, the Fall, and Original Sin: Theological, Biblical, and Scientific Perspectives*, ed. by Hans Madueme and Michael Reeves (Grand Rapids: Baker Academic, 2014), p. 193–94.

As Hamilton alluded above, there are a number of parallels between the account of the Fall in 3:13–24 and the account in 4:1–8. The following chart presents those parallels that I have identified in my own study of the text.

Element	Genesis 3	Genesis 4
New topic and section introduced by Hebrew “and” + non-verb.	v. 1 — “And the serpent was cleverer than. . . .”*	v. 1 — “And the man knew his wife Eve. . . .”
Main character: the woman	v. 2 — “and the woman said. . . .”	v. 1 — “she conceived . . . and she said. . . .”
Produce as food	v. 2 — “from the fruit of the trees. . . .”	v. 3 — “from the fruit of the ground. . . .”
Produce as a test and means to bring the narrative to a climax	v. 3 — “but from the fruit of the tree which is in the midst of the garden God said. . . .”	v. 4–5 — “and God had regard for Abel and his offering, but for Cain and his offering He had not regard”
Revelation from God before the disobedience	v. 3 — “God said. . . .”	v. 7 — “And Yahweh said. . . .”
Acts of disobedience with two people present	v. 6 — “so she took of its fruit and ate it, then also gave it to her husband, who was with her”	v. 8 — “while they were in the field, Cain rose up against his brother and killed him”
Divine mercy by means of an animal’s death	v. 21 — “Yahweh made garments of hide for Adam and his wife and clothed them.”	v. 7 — “at the entrance a sin offering* is lying down”
God confronts the offender	v. 11 — “Who told you that you are naked? Did you eat from the tree that I commanded you not to eat?” v. 13 — “Yahweh God said to the woman, “What have you done?””	v. 9 — “Where is your brother Abel?”
Statement of submission and responsibility	v. 16 — “your desire is for your husband, and he will govern you” [Eve’s God-given desire is for the one to whom she must submit, because he is the God-appointed leader in the relationship.]	v. 7 — “its desire is for you and you must govern it” [The God-given sin offering animal submits to the God-appointed individual who must offer the sacrifice.]
The curse on the ground	v. 17 — “the ground is cursed because of you”	v. 11 — “But now you are cursed more than the ground”
Challenging agricultural labor	v. 17 — “with painful labor you shall eat of it all the days of your life”	v. 12 — “When you cultivate the ground, it will no longer give its produce to you”

Expulsion from a place and from the divine presence	v. 23 — “Yahweh God sent him from the garden of Eden” v. 24 — “Thus He expelled the man”	v. 14 — “Today You have expelled me from the face of the ground and I am hidden from Your presence”
A pregnancy to commence a line of descendants	4:1 — “Adam knew his wife Eve, so she conceived and bore Cain”	v. 17 — “Cain knew his wife, so she conceived and bore Enoch”

- All English translations of the Hebrew text in this chart are my own.
- ** Readers will note that my suggested translation goes contrary to how most English translations read. Most translations have “sin,” not “sin offering.” This current essay is not the place for me to offer a detailed explanation. My interpretation of Genesis 4:7 will appear with extensive and detailed argumentation when my Genesis commentary in the Evangelical Exegetical Commentary (Logos/Lexham) has been finished and published. Also, one of my students at The Master’s Seminary wrote a paper for me that I recommended for publication: Chris Burnett, “A Sin Offering Lying in the Doorway? A Minority Interpretation of Genesis 4:6-8.” *Master’s Seminary Journal* 27, no. 1 (Spring 2016), 45-55.

The parallels between chapters 3 and 4 provide readers with greater certainty that both accounts possess equal authenticity and historicity. If the account of the Fall in chapter 3 is merely legend or allegory, then the account of Cain and Abel must be categorized as the same. If the account of Cain and Abel is a historical reality preserved with integrity in chapter 4, then the account of the disobedience of Adam and Eve in chapter 3 must also be accepted as real history. Indeed, in Luke 11:50-51 Christ Himself accepted the historicity of the murder of Abel and mentioned it together with the murder of Zechariah (see 2 Chron. 24:20-21).

At the same time, Genesis 4 reveals a bit more about God’s grace despite Adam’s disobedience and Cain’s violent act of fratricide. The key to that grace is obscured by the usual translation in 4:7 (“sin lies at the door”; NKJV). The word translated “sin” by many of the English versions is a Hebrew word occurring over 270 times in the Hebrew Bible and translated over one hundred times as “sin offering.” Also, the verb “lies” occurs to speak of flocks of sheep and goats lying down to rest (Gen. 29:2, 49:14; Ps. 23:2), not of “lurking” or “crouching” in readiness to attack. Therefore, the picture presented here bears a resemblance to an event that will occur later when God will provide a sacrificial ram in place of Isaac (Gen. 22:13). God provides Cain with a compliant animal for a sin offering. Cain need only accept the gracious gift and sacrifice it in order to “do well” and to be forgiven and restored to fellowship with God.⁴¹ Cain, however, refuses to do so and suffers the consequences.

41. An earlier commentator, F.P. Ramsay, *An Interpretation of Genesis* (New York: Neale Publishing, 1911), p. 87, noted that God instructed Cain on the proper steps to take in the case of sin: “If you do not do well, a sin-offering is available; present that, and be accepted.” See also

A genealogy of Cain's line (4:17–24) and a transition back to the line of promise (4:25–26) close the chapter. Real historical events involving real people have served to advance the narrative and to reinforce the reality of Adam's physical headship over both lines of mankind. In one line Abel had offered acceptable sacrifices; in the other line Cain had refused to offer a God-provided sacrifice. The spiritual lines are drawn and the ugliness of sin has become terribly clear. The hope still rests with the "seed" ("offspring") of the woman.

Genesis 5: The Genealogy of Adam

Following the genealogy of Cain's line (4:17–24), the storyline returns to Adam and Eve to reveal how the line of promise (see 3:15) was restored. Thus, in 4:25–26 Moses introduces godly Abel's replacement: Seth. Then, as with the previous history of Cain, a genealogy of Seth's line (commencing with Adam) becomes the theme of chapter 5. These genealogies emphasize the historical nature of the biblical narrative involved in the primeval history (Gen. 1–11). Hoffmeier points out that, "Genealogical texts in the ancient Near East, by their very nature, are treated seriously by scholars and not cavalierly dismissed as made up or fictitious, even if such lists are truncated or selective."⁴² Since the author of Genesis structured the entire book by means of "family history,"⁴³ readers must approach the text as historical narratives providing accounts of historical individuals⁴⁴ — beginning with a historical Adam and Eve as the progenitors of the human race.

According to Genesis 5:3, "And Adam lived one hundred and thirty years, and begot a son in his own likeness, after his image, and named him Seth." This demonstrates that Adam is the seminal (or, physical) head of the human race. Adam was created in God's image, but, even after the Fall, that image continues to be conveyed "seminally to each individual."⁴⁵ In fact, the purpose of the genealogy in Genesis 5 is to identify Noah as the legitimate descendant of Adam who both bears the divine image and receives the divine blessing.⁴⁶

The detailed genealogy implies that God cares about each individual. The genealogy reveals that physical death has entered the world of humankind

Frederick W. Grant, *The Numerical Bible*, 7 vols., 4th ed. (New York: Loizeaux Brothers, 1903), 1:38, and Arthur W. Pink, *Gleanings in Genesis* (Chicago, IL: Moody, 1950), p. 59, "if thou doest not well — if the offering you brought has been rejected the remedy is simple — 'sin lieth at the door,' i.e., a suitable and meet offering, a sin offering is right to your hand."

42. Hoffmeier, "Genesis 1–11 as History and Theology," p. 30.

43. Wenham, *Genesis 1–15*, Word Biblical Commentary, p. 55, 119, 121.

44. Hoffmeier, "Genesis 1–11 as History and Theology," p. 32.

45. Waltke with Fredricks, *Genesis: A Commentary*, p. 70, 113–14.

46. R.R. Wilson, *Genealogy and History in the Biblical World* (New Haven, CT: Yale University Press, 1977), p. 164.

— only Enoch escaped this earth without dying physically (5:24). Enoch's grandson, Lamech, named his son "Noah" because he hoped that "This one will comfort us concerning our work and the toil of our hands, because of the ground which the LORD has cursed" (v. 29). The line of Seth continued to look for the hope as announced in 3:15; the line of Cain continued to ignore or outright reject the grace of God, who is always ready to forgive and restore. The authenticity and integrity of the genealogy in Genesis 5 equals that of the genealogy in 1 Chronicles 1, which likewise begins with Adam and concludes with Noah's three sons: "Adam, Seth, Enosh, Cainan, Mahalalel, Jared, Enoch, Methuselah, Lamech, Noah, Shem, Ham, and Japheth" (v. 1–4). The identical genealogy occurs yet again in the New Testament in the lineage of Jesus (Luke 3:36–38), but in reverse order to conclude with Adam as one produced by "God." Why did the divine Author of Scripture see fit to repeat the genealogy of Genesis 5 three different times? Its repetition provides evidence of its truth, its integrity, its significance, and its reality as trustworthy history. Adam was, indeed, the originating head of the human race, just as a straightforward reading of Genesis 1–5 indicates.

The Rest of Genesis (Gen. 6–50)

The narrative record continues with the history of original sin as it spread throughout the world and dominated the human scene, resulting in God's decision to bring a global judgment that would wipe out all life on the earth (6:1–7). One godly descendant of Adam, Noah, experienced the grace of God as a result of his faithful living and obedience to God (6:8–9). Divine judgment by the waters of the Flood destroyed all life except for that which God brought to Noah for preservation in the great boat that He instructed Noah to build (6:10–8:14). When Noah, his family, and the animals disembarked from the ark, God repeated His original mandate that He had given to Adam and Eve (8:17; 9:1; compare 1:28). The parallelism is unmistakable — Noah is like a second Adam. Just as Adam and Eve were the only people on the earth at the beginning, so Noah and his wife together with their sons and daughters-in-law were the only people on the planet (9:19). If someone denies the historicity of Adam as the originating physical head of the entire human race, they would, of necessity, be forced to deny the historicity of the Flood and the new beginning with Noah and his family alone.⁴⁷

Noah proves not to be the promised offspring of the woman. Moses provides an account that reveals that Noah differs from the original Adam

47. See Keathley and Rooker, *40 Questions about Creation and Evolution*, p. 282–83, for a helpful set of charts depicting the parallels between the creation narrative and the Flood narrative.

in one very key point — Noah was born a sinner and never was sinless or perfect — nor were his sons (9:20–24). The genealogical entry at 9:28–29 returns the readers to 5:32 and wraps up Noah’s life by a similar entry to those found in the genealogy of Adam. The report of Noah’s death echoes 5:4–5 and its record of Adam’s death. Once again, the use of genealogical forms and entries confirms the historical nature of the Genesis record and supports the historicity and centrality of Adam and Eve in the biblical narrative.

The narrative regarding the judgment of Babel and the division of human language into a variety of languages (Gen. 10–11) continues the early history of mankind. Collins observes that “The genealogies of Genesis 5 and 11 connect the primal pair to subsequent generations, particularly to Abraham.”⁴⁸

Abraham, as the vehicle for divine blessing upon all the peoples of the planet (12:1–3), brings the history of mankind back to the point of 3:15 — the solution to the Fall. The Abrahamic Covenant speaks of a future redemption through a descendant of Abraham. This theological topic of redemption must be founded upon a reason for the need of redemption. That foundation has been laid in chapters 1–11 (especially chapters 3–4). If there is a real historical need for redemption or salvation, then the condition requiring redemption must be equally historical and real. This fact alone ought to demonstrate the historicity and authenticity of the primeval history. As Gordon Wenham points out, “Genesis, so pessimistic about mankind without God, is fundamentally optimistic, precisely because God created men and women in his own image and disclosed his ideal for humanity at the beginning of time.”⁴⁹

The Rest of the Old Testament

Elsewhere in the Old Testament the writers make mention of the fact that God had created mankind on the planet (for example, Deut. 4:32 and Isa. 42:5). Isaiah’s reference to God giving “breath to the people” on the earth clearly alludes back to Genesis 2:7. Like Malachi 2:10, Isaiah 42:5 identifies God as the Creator of all mankind. Malachi’s text identifies God as the “Father”:

Have we not all one Father?
 Has not one God created us?
 Why do we deal treacherously with one another
 By profaning the covenant of the fathers?

48. Collins, “Adam and Eve in the Old Testament,” p. 23.

49. Wenham, *Genesis 1–15*, Word Biblical Commentary, p. liii.

Malachi does not mean that God has specially created every individual from the dust or clay of the earth and breathed “the breath of life” into their nostrils, just as He did with Adam. Malachi’s point is that all mankind possesses the same origin. Some translations choose not to capitalize “Father” (for example, NRSV) and appear to leave the reference open to Adam as mankind’s “father.” However, the parallel line makes the strongest point for “Father” being a title of God, not a reference to Adam. That does not, however, negate the association with Genesis 1:26–28. We might compare the association with the implied relationship indicated in the genealogy of Christ in Luke 3:38 — “the son of Enosh, *the son* of Seth, *the son* of Adam, *the son* of God.”

One of the earliest mentions of Adam occurs in Job 31:33 (“If I have covered my transgressions as Adam”). Job alludes to Adam’s disobedience in the Garden of Eden and speaks of how Adam sought to hide himself, and thus his transgression, from God (Gen. 3:10). Some apparent references to Adam prove, upon further exegesis, to be more generic references for which “man” or “mankind” would provide a better translation. One of these is Deuteronomy 32:8 which refers to the division into nations at the judgment of Babel (Gen. 11:8).

Hosea 6:7 has stirred a lot of debate over the centuries. At least seven different views are to be found in the writings of commentators and theologians: (1) “Adam” might refer to a town in the Jordan Valley.⁵⁰ Thus, Hosea 6:7 identifies the beginning of the rebellion of Pekah (736/735 B.C.) and understands the breach of treaty as an act of treachery against Yahweh. One problem facing this interpretation consists of the fact that there is only one other mention of this city in the Old Testament — at Joshua 3:16. Therefore, as even A.A. Macintosh admits, such an identification is speculative. (2) One of the most popular interpretations believes that “Adam” could refer to the original man in Genesis 1–3 (see ASV, RSV, NRSV, NASB, NASU, NIV, NET, ESV, HCSB, NLT). Adam, then, would be the model for Israel’s unfaithfulness.⁵¹ As Duane Garrett points out, however, “‘there’

50. A.A. Macintosh, *A Critical and Exegetical Commentary on Hosea*, International Critical Commentary (Edinburgh: T&T Clark, 1997), p. 237–38; Michael A. Eaton, *Hosea*, Focus on the Bible (Fearn, Scotland: Christian Focus, 1996), p. 108.

51. Leon J. Wood, “Hosea,” in *The Expositor’s Bible Commentary*, ed. Frank E. Gaebelein, 7:159–225 (Grand Rapids: Zondervan, 1985), p. 195, according to whom, “there” merely refers to Israel’s land which God had covenanted to them. See also Thomas Edward McComiskey, “Hosea,” in *The Minor Prophets*, 3 vols., ed. Thomas Edward McComiskey, 1:1–237 (Grand Rapids: Baker, 1992), p. 95, who prefers to take “there” in the same generic, nongeographical sense as its use in Psalm 14:5, pointing out the state of transgression; and Collins, *Genesis 1–4: A Linguistic, Literary and Theological Commentary*, p. 112–14, who does not regard the covenant as one of works or merit.

implies that ‘Adam’ is a place, as do the parallels ‘Gilead’ and “Shechem.’ . . .”⁵² In response, M. Daniel Carroll R. (Rodas) argues that elsewhere in the Old Testament “break the covenant” (*‘abar berit*, “transgress a covenant”) always speaks of a breach of a covenant between Yahweh and Israel (*parar berit*, “break/destroy a covenant,” is used for violating human agreements or treaties), the text specifies that it is a betrayal before God, and verses 4–6 suggest that it refers to a lack of covenant loyalty (*hesed*, “loyal love” or “lovingkindness”).⁵³ (3) Some commentators suggest that the name should be emended to read “Admah,” the city that God destroyed along with Sodom and Gomorrah in Genesis 19:29. Hosea mentions Admah again in 11:8. But, this emendation has no real textual (or contextual) support and must be abandoned as overly speculative. (4) Those who suggest an emendation of “Adam” by changing it to “Aram” at least provide a familiar potential scribal error (the visual similarity of the letters *d* and *r* in the Hebrew alphabet). But there is no known reason for taking Syria as the violator of the covenant in this context.⁵⁴ (5) If the reader takes the Hebrew as “dirt” (“But look — they have walked on my covenant like it was dirt”⁵⁵), another improbable viewpoint results, though unlikely since it also relies upon emending the Hebrew text. (6) Garrett concludes that Hosea uses a pun by juxtaposing the name of the town in the Jordan Valley with the name of the original man: “Like Adam (the man) they break covenants; they are faithless to me there (in the town of Adam).”⁵⁶ This view still allows a reference to the original human being. However, any view that results in a reference to Adam here leads to a greater difficulty — identifying a biblical covenant that God established with the historical Adam. If a covenant was established with Adam, it is very strange that it is not clearly stated anywhere else and no text anywhere contains any clear pronouncements associated with such a covenant or even refers to the existence of such a covenant. The earliest covenant consists of the one God made with Noah and it is clearly identified as such and its stipulations and provisions specified (Gen. 6:18, 9:8–17). A covenant with Adam would certainly have been so significant that it would have merited mention in the Genesis record — but such mention is absent. Some

52. Duane A. Garrett, *Hosea, Joel*, New American Commentary 19A (N.p.: Broadman & Holman, 1997), p. 162.

53. M. Daniel Carroll R. (Rodas), “Hosea,” in *The Expositor’s Bible Commentary*, rev. ed., eds. Tremper Longman III and David E. Garland, 8:213–305 (Grand Rapids: Zondervan, 2008), p. 260.

54. Garrett, *Hosea, Joel*, New American Commentary, p. 162, n185.

55. Douglas Stuart, *Hosea-Jonah*, Word Biblical Commentary 31 (Nashville, TN: Thomas Nelson, 1987), p. 98.

56. Garrett, *Hosea, Joel*, New American Commentary, p. 163.

well-known covenant theologians also take issue with taking Hosea 6:7 as evidence for any Adamic covenant.⁵⁷ (7) The final option consists of understanding the text (“like *’adam*”) as a general reference to “mankind” (see KJV, NKJV, JPS, NJPS), rather than to the historical Adam himself. The Septuagint (LXX) supports such an understanding by its *hōs anthrōpos* (“as/like a man” or “as/like mankind”).⁵⁸ The context of Hosea 6:7 indicates that this particular “covenant” involves the Mosaic Covenant, because Israel had violated the Mosaic Law and had incurred its curses (Hos. 4:1–2, 6; 8:12).⁵⁹

Biblical Inerrancy and Biblical Authority

The spirit of the age consists of a hermeneutic of suspicion and doubt, which demeans the Bible, turns it into a purely human production, and tosses it out as a viable authority for how one thinks or lives. Consider David Clines’ musings:

Does not the very concept of “authority” come from a world we have (thankfully) left behind? To imagine that the Bible could be “authoritative” sounds as if we still are wanting to plunder it for prooftexts for theological warfare. As if one sentence from the immense unsystematic collection of literature that is the Bible could *prove* anything. As if truth in matters of religion could be arrived at by a process like that of the mediaeval academic disputation. As if texts mattered more than people.⁶⁰

In direct contrast to Clines’ reasoning, which demotes the testimony of the biblical text, the concept of *prima facie* (literally, “at first view”) evidence stands at the forefront of American and British jurisprudence with regard to the role of evidence. *Prima facie* evidence consists of that evidence which is sufficient enough to raise a presumption of fact or to establish the fact in question, unless the rebuttal can counter with evidence of equal veracity. This evidential system presumes innocence until guilt has been proven. It also demands that witnesses present facts, not opinions. In biblical studies, such methodology contrasts significantly with the hermeneutics of doubt

57. Anthony A. Hoekema, *Created in God’s Image* (Grand Rapids: Eerdmans, 1994), p. 119–21.

58. William Rainey Harper, *Hosea*, International Critical Commentary (Edinburgh: T&T Clark, 1905), p. 288. However, the LXX makes “a man” (or, “mankind”) the subject of the verb “break” (“transgressing”), although the Hebrew verb is a plural.

59. Stuart, *Hosea-Jonah*, Word Biblical Commentary, p. 111.

60. Clines, *What Does Eve Do to Help? and Other Readerly Questions to the Old Testament*, p. 47–48 (emphasis is Clines’).

(or, the Troelschian principle of skeptical criticism).⁶¹ One of the world's premier Old Testament scholars, Robert Dick Wilson, wrote, "Our text of the Old Testament is presumptively correct . . . its meaning is on the whole clear and trustworthy."⁶² Historically, evangelical scholars have approached the biblical text with a presumption of factuality. The new generation of evangelicals, however, have more in common with Clines than with Wilson. That bent shows up quite clearly in the debate over the historical Adam taking place *within* the camp of evangelicalism.

One example of some evangelicals' drift away from traditional evangelical views regarding biblical inerrancy and biblical authority shows up in the recent writings of John Walton regarding a historical Adam and Eve. Walton emphasizes that he accepts as fact that Adam and Eve were real people living in a real past.⁶³ However, he casts doubt on their being the first human beings or the ancestors of all other human beings.⁶⁴ In regard to accommodation to secular science's conclusions (which are quite obviously in conflict with the traditional evangelical view of Adam and Eve), Walton responds,

This does not mean that such a person should accept the scientific consensus uncritically, but interpreters would not be in a position to say that specific biblical texts or theology in general demand the rejection of the scientific consensus. Any science must be weighed on its merits, but the Bible would not predetermine the outcome.⁶⁵

How does Walton deal with accusations that he has cast aside biblical inerrancy? He responds by saying that his view

adheres to inerrancy in that it is distinguishing between claims that the Bible makes, and more importantly, to claims it does not make. It accepts the existence of a historical Adam and Eve and honors the

61. See V. Philips Long, "Historiography of the Old Testament," in *The Face of Old Testament Studies: A Survey of Contemporary Approaches*, ed. by David W. Baker and Bill T. Arnold (Grand Rapids: Baker, 1999), p. 154, 169.

62. Robert Dick Wilson, *A Scientific Investigation of the Old Testament*, rev. by Edward J. Young (Chicago, IL: Moody, 1959), p. 9. For a more detailed examination of the implications of *prima facie* evidence for the exegesis of the biblical text, see William D. Barrick, "Exegetical Fallacies: Common Interpretative Mistakes Every Student Must Avoid," *Master's Seminary Journal* 19, no. 1 (Spring 2008), p. 16–18.

63. John H. Walton, "A Historical Adam: Archetypal Creation View," in *Four Views on the Historical Adam*, ed. by Matthew Barrett and Ardel B. Caneday, Counterpoints: Bible and Theology (Grand Rapids: Zondervan, 2013), p. 89.

64. Walton, "A Historical Adam: Archetypal Creation View," p. 93–94, 108, 112.

65. *Ibid.*, p. 113.

doctrine of original sin associated with a historical event, though it works with an alternate model of the transmission of original sin. It does not promote evolution nor accept evolution, though the view offers a biblical and theological interpretation that would allow us to accept evolution if we are so inclined.⁶⁶

In other words, the early chapters of Genesis need not be read as presenting the material creation of man nor the genetic headship of Adam and Eve for the human race, because, according to Walton, the Bible makes no such claims. Even Denis Lamoureux, an evangelical evolutionist, questions Walton's attempt to excise the material origin of Adam from the biblical account.⁶⁷ Walton's view exceeds the boundaries of an objective, straightforward reading of the biblical text in an attempt to mute its clear witness.

One way by which some evangelicals have sought to reinterpret the Genesis account involves imposing a prescientific (or, Old World Science⁶⁸) viewpoint upon the authors of the biblical text. After all, they reason, the ancients could not and did not possess our modern scientific acumen and knowledge. Didn't the ancients adhere to a three-tier cosmic geography with a flat earth set on pillars, a solid sky above, and waters above the solid sky?⁶⁹ Walton and Lamoureux,⁷⁰ along with many other evangelicals, include the biblical writers among the ancients who possessed an inaccurate view of the true cosmic geography. These evangelicals assert that the following illustration⁷¹ reflects the worldview of both the Israelites and their neighbors.

But did the ancients themselves all accept that construct so readily imposed upon them by modern scholars? In recent years a growing number of scholars have presented evidence that the ancient people used metaphors

66. Ibid.

67. Denis O. Lamoureux, "Response from the Evolutionary View," in *Four Views on the Historical Adam*, ed. by Matthew Barrett and Ardel B. Caneday, Counterpoints: Bible and Theology (Grand Rapids: Zondervan, 2013), p. 120.

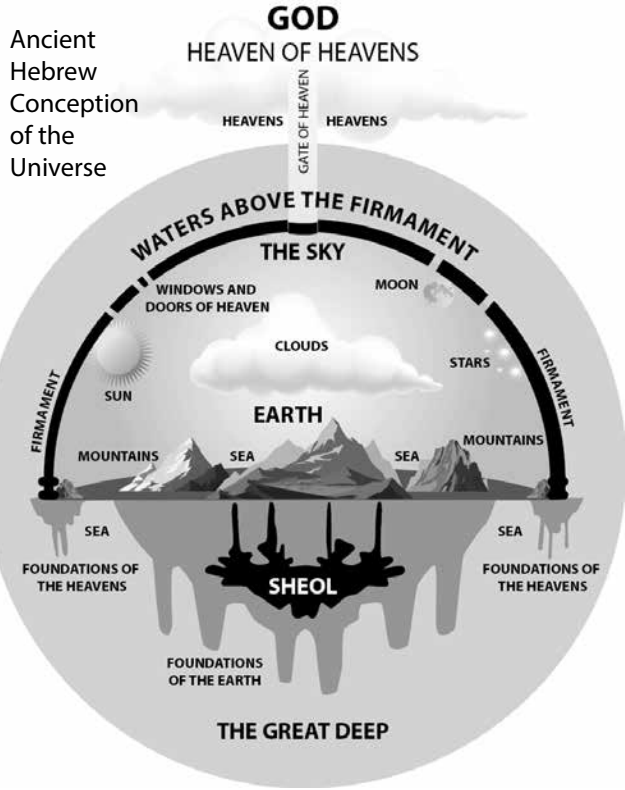
68. John H. Walton and D. Brent Sandy, *The Lost World of Scripture: Ancient Literary Culture and Biblical Authority* (Downers Grove, IL: IVP Academic, 2013), p. 56–59.

69. Walton, "A Historical Adam: Archetypal Creation View," p. 117, n. 47.

70. Denis O. Lamoureux, "No Historical Adam: Evolutionary Creation View," in *Four Views on the Historical Adam*, ed. by Matthew Barrett and Ardel B. Caneday, Counterpoints: Bible and Theology (Grand Rapids: Zondervan, 2013), p. 48. See also Denis O. Lamoureux, "Beyond Original Sin: Is a Theological Paradigm Shift Inevitable?" *Perspectives on Science and Christian Faith* 67, no. 1 (March 2015), p. 38–40.

71. The graphic is a Logos production, one of several that are available at logosres:fsbinfographics;art=ancienthebrewconceptionoftheuniverse.

that they did not take as being the equivalent of reality.⁷² Take the pillars of the earth, as one example. In the oldest book of the Bible, Job speaks of the “pillars” of the earth shaking (Job 9:6; see also “the pillars of heaven” in 26:11). Yet he also says that God “hangs the earth on nothing” (26:7). It would appear then that Job knows that he is using a metaphor when speaking of “pillars.” Another such biblical exam-



ple can be observed with references to “the windows of heaven” (Gen. 7:11, 8:2; Mal. 3:10). However, an officer in Samaria who was questioning Elisha’s claim that God would supply an abundance of flour says, “Look, if the LORD would make windows in heaven, could this thing be?” (2 Kings 7:2, 19). The officer clearly treats the picture as metaphorical rather than reality. Job, from the era of the patriarchs (21st to 18th centuries B.C.), and the Israeli officer in Samaria (ninth century B.C.) both use the figures of pillars and windows metaphorically.

72. For example, Jeffrey Burton Russell, *Inventing the Flat Earth: Columbus and Modern Historians* (1991; reprint, Westport, CT: Praeger, 1997); Noel K. Weeks, “Cosmology in Historical Context,” *Westminster Theological Journal* 68, no. 2 (2006), p. 283–93; Jonathan F. Henry, “Uniformitarianism in Old Testament Studies: A Review of *Ancient Near Eastern Thought and the Old Testament* by John H. Walton,” *Journal of Dispensational Theology* 13, no. 39 (2009), p. 19–36 (esp. p. 25–28); Ian Taylor and Paula Weston, “Who Invented the Flat Earth?” *Creation* 16, no. 2 (March, 1994), p. 48–49; Jonathan Sarfati, “The Flat Earth Myth,” *Creation* 35, no. 3 (July 2013), p. 20–23; Gleason L. Archer, “The Metallic Sky: A Travesty of Modern Pseudo-Scholarship,” *Journal of the American Scientific Affiliation* 31 (December 1979), p. 220–21; John Byl, “Genesis and Ancient Cosmology,” blog posted February 19, 2010 at <http://bylogos.blogspot.com/2010/02/genesis-and-ancient-cosmology.html> (accessed January 2, 2016).

Why do many modern scholars continue to denigrate the scientific knowledge of ancient peoples and ignore their ability to utilize sophisticated metaphors? According to Jeffrey Russell, in the 15 centuries between Christ and Columbus, only five authors rejected the spherical shape of planet Earth. They included Lactantius (ca. A.D. 245–325), who was later condemned as a heretic. Imposing the flat earth myth upon the ancients became orthodoxy in the 19th century. At that time “it became widespread conventional wisdom from 1870 to 1920 as a result of ‘the war between science and religion,’ when for many intellectuals in Europe and the United States all religion became synonymous with superstition and science became the only legitimate source of truth.”⁷³ Russell also placed the modern adherence to the myth of a flat earth among the ancients in the context of a larger picture about modern thinking. “Our determination to believe the Flat Error arises out of contempt for the past and our need to believe in the superiority of the present.”⁷⁴ Russell also writes, “The assumption of the superiority of ‘our’ views to that of older cultures is the most stubborn remaining variety of ethnocentrism.”⁷⁵ Such ethnocentrism raises its head in the American Association for the Advancement of Science (AAAS) and *Science* magazine collaboration to highlight the 96 most important scientific discoveries in history.⁷⁶ Dick Teresi exposed the prejudice of the time-line of the discoveries:

Of those ninety-six achievements, only two were attributed to non-white, non-Western scientists: the invention of zero in India in the early centuries of the common era and the astronomical observations of Maya and Hindu “skywatchers” (the word *astronomer* was not used). According to the journal, those “skywatchers” used astronomy for “agricultural and religious purposes” only — not for anything like science.

73. David Noble, “Foreword,” in Jeffrey Burton Russell, *Inventing the Flat Earth: Columbus and Modern Historians* (1991; reprint, Westport, CT: Praeger, 1997), p. x.

74. Noble, “Foreword,” p. x. See also Russell, *Inventing the Flat Earth: Columbus and Modern Historians*, p. 76, “The hope that we are making progress toward a goal (which is not defined and about which there is no consensus) leads us to undervalue the past in order to convince ourselves of the superiority of the present.”

75. Russell, *Inventing the Flat Earth: Columbus and Modern Historians*, p. 76.

76. Floyd E. Bloom, “The Endless Pathways of Discovery,” *Science* 287, no. 5451 (January 14, 2000), p. 229–31, available online with the full two-page full-color chart titled “Pathways of Discovery” at http://www.ganino.com/games/Science/science%20magazine%201999-2000/root/data/Science%201999-2000/pdf/2000_v287_n5451/p5451_0229.pdf (accessed January 2, 2016).

Most interesting is the first entry in the time-line: “Prior to 600 B.C., Prescientific Era.” *Science* proclaimed that during this time, before sixth-century B.C. pre-Socratic philosophers, “Phenomena [were] explained within contexts of magic, religion, and experience.” *Science* thus ignored more than two millennia of history, during which time the Babylonians invented the abacus and algebra, the Sumerians recorded the phases of Venus, the Indians proposed an atomic theory, the Chinese invented quantitative chemical analysis, and the Egyptians built pyramids. In addition, *Science* gave Johannes Gutenberg credit for the printing press in 1454, though it was invented at least two centuries earlier by the Chinese and Koreans. An essential precursor of the printing press is paper, which was invented in China and did not reach Europe until the 1300s. *Science* cited Francis Bacon’s work as one of its ninety-six achievements, yet ignored his opinion that inventions from China created the modern world.⁷⁷

In his review of Russell’s volume, Steven Sargent identifies two lessons which Russell takes away from his study of the common wrong-headed view of the ancients, their worldview, science, and cosmic geography: (1) “historians (and others) pass on error as well as truth, especially when they consult their biases more than the evidence” and (2) “no intellectual paradigm, including scientific positivism, can claim privileged insight into the meaning of the past.”⁷⁸ Adding to this summary in his own way and in an unrelated journal article, Noel Weeks concludes with a warning: “Of course, it also follows that if we falsely accommodate part of Scripture’s unique view of reality to either the surrounding pagan views or to modern secular views, then we will be in danger of doing the same with other aspects of Scripture’s views.”⁷⁹

Within the early chapters of Genesis, Moses describes the ability of the second generation of human beings (Adam > Cain) to build a city (Gen. 4:17) and the technological acumen of the eighth generation (Adam > Cain > Enoch > Irad > Mehujael > Methushael > Lamech > Jabal, Jubal, and Tubal-Cain) to engage in agriculture and animal husbandry (v. 20), in the

77. Dick Teresi, *Lost Discoveries: The Ancient Roots of Modern Science — from the Babylonians to the Maya* (New York: Simon & Schuster, 2002), p. 12–13. Studies such as Teresi’s serve as an antidote to modern hubris by revealing how much true scientific knowledge and acumen ancient peoples actually possessed.

78. Steven D. Sargent, Review of Jeffrey Burton Russell, *Inventing the Flat Earth: Columbus and Modern Historians*, *JSTOR* 84, no. 2 (June 1993), p. 353.

79. Weeks, “Cosmology in Historical Context,” p. 293.

production of musical instruments and composition of music (v. 21), and metallurgy (iron working, v. 22). Such evidence should suffice to eliminate the cultural, ethnic, and technological hubris of modern interpreters of the biblical text. Many scholars use “prescientific” as a label enabling them to conveniently dismiss what the Bible says — if the writers are prescientific in their knowledge and worldview, we need not accept what they say about the world as truth. That prejudicial treatment of the Bible becomes even more apparent when someone like Lamoureux accuses the Apostle Paul of “belief in ancient science”⁸⁰ when the Apostle lived in a time nearly seven centuries later than the era *Science* magazine labeled as “Prescientific.”

Acceptance of the biblical record includes believing that the biblical writers held a totally different worldview from unbelieving Hebrews/Israelites and their pagan neighbors. Ignoring that distinction repeatedly pops to the surface in debates with evangelicals who stubbornly reject a straightforward reading of the biblical record and who insist upon subjecting the Bible to the unbelieving worldview of that time. By doing so they miss the primary point of the early chapters of Genesis: divine revelation presents the history of the universe, of the earth, and of mankind that was consistently at odds with unbelievers and ancient cultures from the earliest eras.

Conclusion

Genesis 1–5 offers a large amount of evidence to identify Adam and Eve as the originating heads of the human race. God created them in His own image (1:26–27), a unique characteristic that marks every human being (see 9:6). The very processes involved in creating the man (2:7) and the woman (2:21–22) were also never to be repeated in the formation or birth of any other man or woman — and, most clearly, quite distinct from any process of development claimed by adherents to secular science’s evolutionary hypothesis for human beings. Adam recognizes that his wife Eve is “the mother of all living” — the mother of all mankind (3:20).

The biblical text describes Adam as possessing a full capacity for the sophisticated use of language (2:19–20, 23). His descendants give no indication of being prescientific, backwards, gesturing brute hominids.⁸¹ They are city builders, agriculturalists engaged in crop production and animal husbandry, tent makers, craftsmen, artisans, musicians, and metal workers (4:2, 17, 20–22). It also required considerable knowledge of shipbuilding,

80. Lamoureux, “No Historical Adam: Evolutionary Creation View,” p. 50.

81. For further evidence of ancient man’s intelligence and creativity, see chapter 14 in this volume.

engineering, carpentry, and animal husbandry for Noah and his co-workers to build the ark to house the food and care for the animals on board that survived the yearlong, global, catastrophic Flood. At least one line descending from Adam worshiped the Lord with sacrifices (4:3–4, 8:20) and prayer (4:26), looking for the promise of the victorious offspring of the woman (3:15, 5:29). The relationship of Adam and Eve comprises the first marriage, an institution designed by God for the fulfillment of His mandate for mankind to populate the earth and to rule over it (1:26, 28, 2:24–25). Such details demonstrate that the biblical account is about real human beings with identifiable acumen, skills, social associations, and vocations. Nothing marks the text as conveying a legend, a myth, or an allegory.

The geography and genealogies in Genesis 1–11 also contribute to the historical nature of the biblical narrative. Real history involving real people takes place in real locations. The text includes the names and descriptions of geographical locations (2:8, 10–14; 3:24; 4:16–17; 8:4; 10:10–12, 19, 30; 11:2, 28, 31–32). Genealogies occur on a regular basis (4:16–22, 25–26; 5:1–32; 9:18–19, 28–29; 10:1–32; 11:10–32) and the Hebrew term for a genealogy (*toledot*) marks the structural divisions of the entire Book of Genesis (2:4; 5:1; 6:9; 10:1; 11:10, 27; 25:12, 19; 36:1, 9; 37:2). The genealogies not only provide a list of families and descendants by name, they also include time markers for their ages, and brief accounts of remarkable events. Such records require that the reader take all of the book as historical narrative, not just chapters 12–50. That, then, adds to the assurance of the history of Adam and Eve as the first human beings and progenitors of the entire human race.

Besides all of these evidences, we could also mention the Fall, when Adam disobeyed God, and its impact upon the spiritual condition of all mankind, and the subsequent entrance of both spiritual and physical death into the world (3:1–19). That event not only sets the tone for the ongoing issue mankind has with sin, it also sets the stage for God's program of redemption through the promised offspring of the woman (3:15). Without a historical Fall, there is no need for a historical Redeemer and a real historical redemption.

Also, the Genesis account of the Flood in Noah's day makes no sense apart from the concomitant reality of Adam and Eve being the first human beings. If the Flood truly wiped out all people on the earth except for the eight persons of Noah's family on the ark, then Noah is the new physical head of the human race. In that regard he is like Adam and likewise receives God's mandate to repopulate the entire earth (8:17, 9:1; compare 1:28).

Lastly, within the Tower of Babel narrative mention is made of the fact that the sons of Noah were the originating heads of all peoples and nations upon the post-Flood earth (10:32). This also accounts for the one human language prior to God's judgment on Babel (11:1). The narrative of Genesis is united in declaring that the entire history of the human race started with Adam and Eve.

Although there is little direct reference to Adam and Eve in the rest of the Old Testament, those passages that have a bearing upon them assume their historicity. In fact, the Bible is not the source of doubt concerning the reality of Adam and Eve as the originators of the human race. Rather, human commentators and theologians (even those who count themselves as evangelicals) have cast doubt and incredulity on the historicity of Adam and Eve. That approach, as we have seen, is actually an attack upon the inerrancy, integrity, and authority of the biblical text as the revealed Word of an all-knowing and all-wise God. In an age when the biblical foundations are under attack, believers must rally in defense of the stronghold of all biblical history and theology, Genesis 1–3. Those who defend the integrity of the first three chapters of Genesis must recognize the close ties those chapters have with the entire primeval history of mankind in Genesis 1–11 and the necessity of its accuracy and historicity as the foundation for Genesis 12 through to the conclusion of the New Testament.

In the battle about origins, the biblical record stands as strong opposition to the secular hypothesis of biological evolution. Some scholars, like Peter Enns, insist that “evolution requires us to revisit how the Bible thinks of human origins.”⁸² To the contrary, the biblical record demands that we revisit, counter, and correct what the majority of secular scientists think about human origins.

82. Peter Enns, *The Evolution of Adam: What the Bible Does and Doesn't Say about Human Origins* (Grand Rapids: Brazos Press, 2012), p. 82.