



**God's First Man:
Theological Defense of
Historical Adam**

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The Debate

- **Historicity of Adam & Eve**
 - **Variety of views**
- **Traditional view under fire**
- **Primarily attacked by those who adopt the opinion of modern secular scientists**

Importance of the Topic

- 1st of the human race?
 - Head of clan, tribe, or nation?
- Representative of man generally?
- Product of biological evolution?
 - Did he really exist?

Importance of the Topic

- **We affirm:** Adam was a historical person and the originating head of the entire human race.



I. The Secular Alternative

A. Biological evolution

B. Antiquity of mankind— 200,000 to 2.6 million years

I. The Secular Alternative

Time Scale of the Earth

PERIOD	ERA	PERIOD	EPOCH	BEGINNING	MAJOR EVENTS	GLOBAL EXTINCTIVE EVENT
	Cenozoic (age of mammals)	Quaternary	Holocene	11,700	present climate; only modern humans	
			Pleistocene	2,600,000	recent ice ages; various human species	
			Pliocene	5,300,000	near-human species and other near-modern mammals	
			Miocene	23,000,000	apes flourish; savanna grazing animals evolve	

I. The Secular Alternative

- A. Biological evolution
- B. Antiquity of mankind—200,000 to 2.6 million years
- C. Old universe and old earth—billions of years
- D. Pre-scientific viewpoint of biblical writers

Pre-Scientific?

- Flat earth?
- Earth floating on the sea?
- Solid sky?
- 3-storey earth?

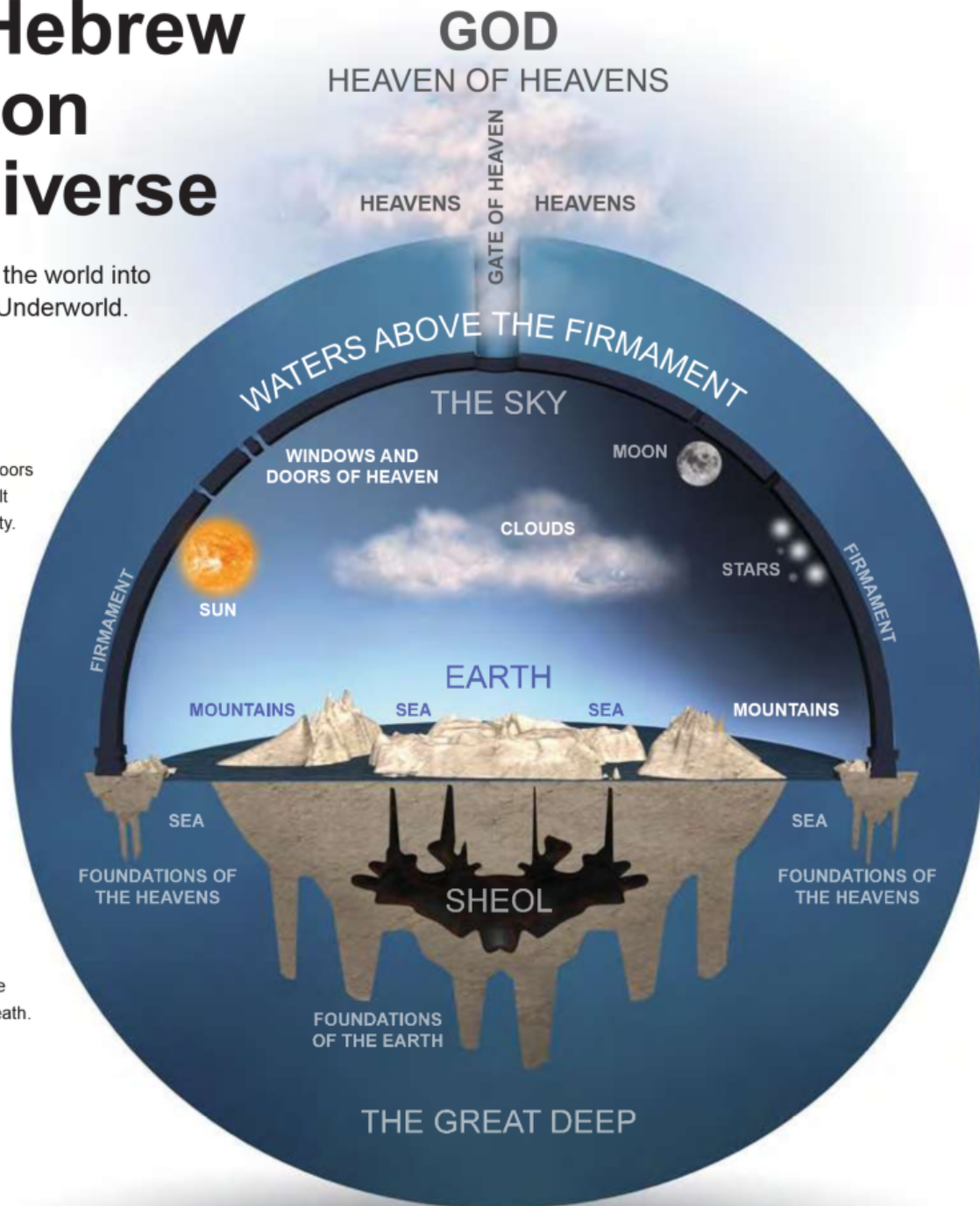
Ancient Hebrew Conception of the Universe

The ancient Israelites divided the world into Heaven, Earth, Sea, and the Underworld.

They viewed the sky as a vault resting on foundations—perhaps mountains—with doors and windows that let in the rain. God dwelt above the sky, hidden in cloud and majesty.

The world was viewed as a disk floating on the waters, secured or moored by pillars. The earth was the only known domain—the realm beyond it was considered unknowable.

The Underworld (Sheol) was a watery or dusty prison from which no one returned. Regarded as a physical place beneath the earth, it could be reached only through death.



Response

- Pre-Flood patriarchs anything but “pre-scientific”
 - Agriculture and domestic livestock (Gen 4:20) – Jabal
 - Musical instruments (harp, flute) and composition (Gen 4:21) – Jubal
 - Bronze and iron working (Gen 4:22) – Tubal-Cain

Response

- Ancient people did not all believe in a flat earth or a 3-storey universe:
 - Jeffrey Burton Russell, *Inventing the Flat Earth* (Praeger, 1997)
 - Noel K. Weeks, “Cosmology in Historical Context,” *WTJ* 68 (2006)
 - Jonathan Sarfati, “The Flat Earth Myth,” *Creation* 25 (2013)
 - Gleason L. Archer, “The Metallic Sky: A Travesty of Modern Pseudo-Scholarship,” *Journal of the American Scientific Affiliation* 31 (1979)

Response

- **Metaphor:**
 - **Compare: “pillars”** (Job 9:6 vs. 26:7; cp. 26:11)
 - **Compare: “windows” in the sky** (Genesis 7:11 vs. 2 Kings 7:2)
- **Biblical writers hold a different worldview.**
- **ANE materials are not uniform.**

II. Biblical Evidence

A. Genesis 1:1–25

- Orderly progression of 6 days
- Universal focus
- God-centered
- Preparation of Earth for life

II. Biblical Evidence

B. Genesis 1:26–2:3

- First person plural pronoun (1:26)
- Male & Female
- Divine mandate to multiply

II. Biblical Evidence

C. Genesis 2:4–24

- Single individual formed (2:7a)
- “breath of life” (2:7b)
- A “living soul/being” (2:7c)
- God places him in a garden (2:8)
- God assigns work for him (2:15)
- God’s command (2:16–17)

II. Biblical Evidence

C. Genesis 2:4-24

- “alone” = “not good” (2:18a) – no other humans
- An appropriate counterpart (2:18b)
- None found among animals (2:19–20) – difference? “image of God”
- Context of naming (2:20)

II. Biblical Evidence

C. Genesis 2:4-24

- From one individual's side (2:21) – no other humans
- One woman (2:22) – DNA?
- Her relationship to the man (2:23)
- One man + one woman (2:24, 25)
- Cp. 3:1, 4, 6, 7, etc.

II. Biblical Evidence

D. Genesis 3

- Heritage of pain, toil, and death
- Expulsion from the garden
- “very good” (1:31) is no longer true
- First gospel (3:15) - hope
- “you”—singular & masculine—
Adam’s responsibility

II. Biblical Evidence

E. Genesis 4–11

- Cain & Abel (Gen 4) – historical?
- Adam & Noah (Gen 5)
- The global, catastrophic Flood (Gen 6–9)
- The Tower of Babel (Gen 10–11)

II. Biblical Evidence

F. Remainder of the OT

- Exodus 20:11
- Deuteronomy 4:32
- Isaiah 42:5
- Ezekiel 28:11–19
- Malachi 2:10
- 1 Chronicles 1:1

II. Biblical Evidence

G. In the NT

- Matthew 1:1 // Genesis 5:1 “book”
- Luke 3:38
- Acts 17:26 (see v. 25)
- Romans 5:12–21 “just as”/“if”
- 1 Corinthians 15:21–22 “as ... so,” 45–49

II. Biblical Evidence

H. In the Apocrypha (outside Bible)

- 4 Ezra 3:4-7, 20-22 (creation & fall)
- 4 Ezra 7:116-119 (creation & fall)
- 2 Baruch 48:42-46 (creation & fall)
- Tobias 8:5-7 (marriage, Genesis 2)
- Sirach 33:10 (creation of Adam)

III. Theological Evidence

- A. Biblical description of sin depends on the historicity of Adam.
- B. The historicity of Adam has a bearing on the historicity of Christ, the Second Adam.
- C. The historicity of Adam is a gospel issue.

III. Theological Evidence

- D.** Denial of Adam's historicity, like denial of the historicity of Christ's virgin birth and His resurrection, destroys the foundations of the Christian faith.
- E.** Eschatology recapitulates protology.

IV. Significance of ANE Literature

- A. Overemphasis on similarities between Bible and ANE materials.

John Oswalt, *The Bible Among the Myths* (Zondervan, 2009)

Comparative Analysis

- Polytheism vs. monotheism
- Physical images vs. against idol worship
- Eternal matter vs. eternal Spirit
- Low view of gods vs. high view of God
- Low view of humanity vs. high view of humanity

Comparative Analysis

- Everlasting conflict vs. no conflict
- Lack of uniform standard of ethics vs. expectation of obedience to a uniform standard of ethics

IV. Significance of ANE Literature

B. What accounts for any similarities?

- Shared memory of actual events
- Shared memory of a singular revelation
- Fallen mankind skews the memory
- Accepting extrabiblical evidence over the biblical record denigrates the Scriptures.

Conclusion

“We need to defend the teaching of the text, not a scientific reconstruction of the text or statements that are read between the lines of the text.”

— Walton, *Genesis*, NIVAC, 100

THINK About It

- Peter Enns: “evolution requires us to revisit how the Bible thinks of human origins.” – *Evolution of Adam* (Brazos Press, 2012), 82
- *The Bible requires that we rethink evolution.*

THINK About It

- If it took God billions of years to create the universe and the earth, how long will we have to wait for Him to create the second heavens and the second earth?

Isaiah 40:8

The grass withers, the flower
fades,

But the word of our God stands
forever.