

GENESIS CHAPTER TWO and "Who was Adam?"

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Considerable controversy exists about the question, "Who was Adam?" This paper provides enhanced understanding of the Hebrew of Genesis chapter two. When studied carefully, Genesis chapter two does allow for the existence of a plural number of humans prior to the placing of a human into the "garden of Eden." It affirms the existence of "Adam and Eve" as real persons.

The Hebrew word **הָאָדָם** humankind (הָאָדָם sounds like ha-adam.)

The plural meaning of the word **הָאָדָם** **humankind** came into active discussion with the 2015 publication of John Walton's *The Lost World of Adam and Eve*. In Gen. 1:26 God says, "Let us make **הָאָדָם** adam . . ." Then in Gen. 1:27, God creates the plural, male and female **הָאָדָם** **humankind**, i.e., humans. The plural nature of the word **הָאָדָם** **humankind** is verified in Gen. 1:28 when God blessed **them** and gave **them** dominion. Below are three translations which illustrate that the plural meaning of **הָאָדָם** was well-known:¹

NET Gen. 1:27 God created **הָאָדָם** **humankind** in his own image, in the image of God he created **them**, male and female he created them.

NIV Gen. 1:27 So God created **הָאָדָם** **mankind** in his own image, in the image of God he created **them**; male and female he created them.

KJV Gen. 1:27 So God created **הָאָדָם** **man** in his *own* image, in the image of God created he him; male and female created he them.

The Hebrew word **הָאָדָם** "theadam" is plural, meaning **humankind** or **mankind** as translated by the NET and NIV. In Hebrew, prefixing the name of an ancestor by **ה** "the" indicates a plural – as **הָאָדָם** "theadam" has been translated in the above examples, and in **KJV** Gen. 15:21 shown below:

KJV Gen. 15:21 And **הָאָמֹרִים** the Amorites, and **הָכָנָעָנִים** the Canaanites, and **הָגִרְגָּשִׁים** Gergashites, and **הָיְבָשִׁים** the Jebusites. (The Hebrew letter **ה** is the prefix meaning "the.")

When the English word **man** is preceded by "the," as in "**the man**," "the man" indicates a specific individual human. In the absence of a preceding "the" or "a" the English word **man** refers to mankind as a category – a category including male and female. The word **man** in **KJV** Gen. 1:27 has the same meaning as the words **humankind** and **mankind**. The NET and NIV have correctly translated "... in the image of God he created **them**; . . ." The KJV incorrectly translated "him."²

Genesis 2:7 and its interpretation

Based on the foregoing, we come to Gen. 2:7 with the expectation that **הָאָדָם**, **mankind** or **humankind**, is a plural referring to "humans" as a category. The KJV and twelve other translations correctly translate **הָאָדָם** as **man**, a plural category including male and female. And yet, it is commonly interpreted that there were no humans prior to there being a single, specific, male human in the "garden of Eden" in Gen. 2:7 – the one whom translators call **Adam**. In the following, we will examine the reasoning supporting the "no humans before this specific male Adam" interpretation. We will find that the text does allow a plural number of humans (male and female) prior to and for the events of Gen. 2:7-8.

That Gen. 2:7 speaks of the first human, a male, is not found in the Hebrew text of Gen. 2:7. That interpretation comes to us from the writings of Augustine and enters Gen. 2:7 through the insertion of an "a" in line (3). This will be discussed in the next section. We will determine when the Hebrew word **הָאָדָם** **humankind** refers to an individual male human and how the transition to that meaning was accomplished.

Genesis 2:7 and the plural nature of many of the words

¹ John H. Walton, *The Lost World of Adam and Eve*, (Downers Grove, IL, InterVarsity Press, 2015), 58-62.

² Biblical Hebrew uses a masculine singular ending to refer to words or phrases which include both male and female. In Gen. 1:27 the direct object marker **וְ**, referring to the following "male and female," ends with the appropriate masculine singular ending **וּ**. The next direct object marker **וְ**, which follows the words "male and female," used a third person masculine plural ending. A singular male plus a singular female is a plural. Both direct object markers should be translated **them**.

To explain the plural nature of the words in Gen. 2:7, we start with a modified rendering of Gen. 2:7 as shown below. To facilitate our discussion, **אָדָם** has been translated **humankind**, as it was translated by the New English Translation (NET) in Gen. 1:27. Translating **אָדָם** **humankind** will help clarify when **אָדָם** can refer to a specific individual male **human** in Genesis chapter 2. Other Hebrew words and their prefixes are shown colored before the translation's English words printed in red and brown. I have retained the translation "breath" for the Hebrew word **נְשָׁמָת** and "became" for the Hebrew verb in line (3).³

Gen. 2:7

- (1) **וַיַּצְאֵר** And the LORD God **כְּרָאָמָן** **humankind** **עַמְּדָה** **עַמְּדָה** **the** **groun**d, **עַמְּדָה** **dust** **of** **the** **groun**d
- (2) **וַיַּבְאַפֵּחַ** and **breathed** **בְּאַפְתִּין** **into** **thei**r **נוֹשָׁמָת** **נְשָׁמָת** **breath** **of** **lives**; (**חַיִּים** is a plural, i.e., "lives.")
- (3) and **אָדָם** **humankind** became living **לְנֶפֶשׁ** **souls**.

In line (1) of Gen. 2:7, I have not included "of the" before the word "dust," words that the KJV added which can lead readers to think that Gen. 2:7 is about making mankind from **עַמְּדָה** dust.⁴ The Hebrew word **אָדָם** **humankind** sounds like **ha-adam** and **אָדָם** **the ground** sounds like **ha-ad-a-mah**.⁵

In my opinion, "dust of the ground" is best interpreted as a statement of mortality. **עַמְּדָה** **dust** indicates the mortality of animals in Psalm 104:29, it indicates human mortality in Job 34:15, and in Genesis chapter 3 which continues the story in the garden. The **אָדָם** **humankind** in line (1) consist of individual males and females which receive "the **נוֹשָׁמָת** **נְשָׁמָת** breath of **חַיִּים** **lives**" breathed **into** **thei**r **נוֹשָׁמָת** nostrils. (**נוֹשָׁמָת** sounds like *nee-sh-māt*.)

In line (2) the pronoun "their" comes from the pronominal ending **וּ** on the Hebrew word **בְּאַפְתִּין** "in his nostrils." In biblical Hebrew, a masculine, singular, pronominal ending is used for nouns referring to a group that includes male and female members. The **וּ** ending, a 3rd person masculine, singular, ending, is appropriate when referring to a group composed of male and female **אָדָם** **humankind**.

Prior to Gen. 2:7, Gen. 1:27 used a 3rd person masculine singular ending to refer to the male and female humankind that God created.⁶ The singular "his" commonly found in line (2) of Gen. 2:7 results from an incorrect presumption that Gen. 2:7 is speaking about the first human. We will later determine when **אָדָם** **does** refer to an individual male.

The addition of the "נוֹשָׁמָת" **breath of **חַיִּים** **lives****" to **אָדָם** **humankind** provides all humankind with capabilities suitable for the events which follow in Genesis chapters 2 and 3. These are the naming of animals, tilling the garden, understanding moral issues, and the ability to choose the good and not choose the evil. These capabilities are beyond that required to be **שְׁבָט** "living creatures," the air-breathing creatures which appear in Genesis chapter 1. Genesis does not distinguish between the lower animals and humans on the basis of the word **שְׁבָט** **nephesh**. The word **לִפְתַּח** translated "and breathed," is not **רוּחַ** **ruach** (spirit) or **נוֹשָׁמָת** **neshmat** – words which are also translated breath. **לִפְתַּח** is a more forceful term used for the blowing into a fire to melt metals, and used to describe a seething pot.⁷

In line 3, the customary word "a" has been omitted between the words "became" and "living." The plural **אָדָם** **humankind** do not become a singular. The correct translation of the prefixed word **לְנֶפֶשׁ** is **souls**. **נוֹשָׁמָת** **nephesh** is plural without being prefixed by **וּ** - a plural composed of individual souls. This is illustrated in the second line of Gen. 46:26, where I have italicized and struck through **the**, a word added by the KJV.

KJV Gen. 46:26 **כֹּל** All **שְׁבָט** **the souls** that came with Jacob into Egypt, which came out of his loins, besides Jacob's sons' wives, **כֹּל** all **the** **שְׁבָט** **souls** were threescore and six; (i.e., 66 souls).

Lam. 3:25 shown below illustrates the plural meaning of the word **שְׁבָט** **"to nephesh"** in line 3 of Gen. 2:7.

³ The translation of **נוֹשָׁמָת** **neshmat** and the verb in line (3) is covered in more detail in *"The Neshmat of the Spirit of Lives: How humans differ from the lower animals."* - downloadable as a free pdf from <https://creationingenesis.com>

⁴ Hebrew has no word "of." The word **עַמְּדָה** does not have the prefix **וּ** meaning "the." The Hebrew word **"the dust"** is **עַמְּדָה**.

⁵ **אָדָם**, **ha-ad-a-mah**, is land suitable for agriculture (i.e., farming). It is land of which Gen. 3:17-19 says **אָדָם** **humankind** will ". . . in the sweat of thy face shalt thou eat bread, till thou return unto **אָדָם** **the** **groun**d; . . ."

⁶ See end note 2, page 1.

⁷ Job 41:20, Jeremiah 1:13

^{KJV} Lam. 3:25 The LORD is good unto them that wait for him, שְׁבַע־לְךָ to the soul that seeketh him.

The שְׁנָאֵל "to nephesh" in Lam. 3:25 refers to any individual שְׁנָאֵל person of the category specified in that verse. That category is a plural number of שְׁנָאֵל souls - those שְׁנָאֵל "that seeketh him." They are the "them that wait for him" - a plural composed of individual human souls (i.e., persons).

Gen. 2:7, as presented on page 2, now has three plural Hebrew words: **הָעָם** **humankind**, **חַיִם** "lives," and **שֶׁבֶת** **"to nephesh"** which I have translated **souls**. (In Gen. 2:7 the **ל** "to" is not necessary in English following the word "became.") The plural **humankind** become a plural of individual living human **נֶפֶש** **souls**. That Gen. 2:7 speaks of the first human, a male, is **not found** in the Hebrew text of Gen. 2:7.

In the study that follows, we will determine when Genesis chapter two **does** use **הָנֶשֶׁמֶת** **humankind** to refer to an individual male human. How Augustine came to his interpretation that Gen. 2:7 referred to the first human is explained in another paper, "*The Neshmat of the Breath of Lives: How humans differ from the lower animals.*" The translation of **הָנֶשֶׁמֶת** neshmat and the translation of the verb **יָנַח** in line (3) is covered in more detail in that paper. That paper is downloadable as a free pdf from <https://creationingenesis.com>

In Gen. 2:8, we again encounter the plural **הָנָדָעַ humankind** as shown below: (I have relocated the word "eastward" to where it is located in the Hebrew and the Septuagint. Consistency with Gen. 3:24 requires that the **הָנָדָעַ humankind** are put east of the garden. In ^{KJV} Gen. 3:24 the ". . . Cherubims, and a flaming sword . . ." are ". . . placed at the east of the garden of Eden . . .".)

^{KJV} Gen. 2:8 And the LORD God planted a garden eastward in Eden; eastward and there he put the **בָּנָה** **humankind** whom he had formed.

Gen. 2:7-8 are connected verses. The first Hebrew word of Gen. 2:7 is the verb **וַיַּצְא** "and formed." The final word of Gen. 2:8 is the verb **וַיַּצֵּר** "he had formed." **אָדָם** *humankind* is plural in both verses. Gen. 2:8 adds **no** evidence of a transition in the meaning of **אָדָם** *humankind* from the plural to the singular.

Starting with Gen. 2:7, Gen. 2:7-9 and Gen. 2:15-25 are written as a sequence of events. **מְאֹדָה** **humankind** is not used in Gen. 2:9. Gen. 2:9 does inform us that when the **מְאֹדָה** **humankind** are put eastward in Gen. 2:8, the "garden in Eden" is **not ready** for occupancy. It is in Gen. 2:9 that the Lord God made the trees grow to provide food. The verb **צָמַח** is a causative form which translates as "caused to grow," as shown below:

^{NAS} Gen. 2:9 And out of the ground the LORD God **caused to grow** every tree that is pleasing to the sight and good for food: . . .

We will now consider Gen. 2:15 as shown below:

^{KJV} Gen. 2:15 And the LORD God took the **humankind**,
and put him into the garden of Eden to dress it and to keep it.

וַיַּבְנֵה is **not** the word וַיַּשְׁבַּת translated "and he put" in Gen. 2:8. וַיַּבְנֵה has a masculine singular ending, the proper ending for referring to מְדֹבֶר as a plural, as noted on page 1 in footnote 2. I have translated the word וַיַּבְנֵה as "and settled him."⁸

Gen. 2:15 is the verse where the Hebrew word **אָנָּה** **humankind** starts to refer to a single male human. Understanding the first word of Gen. 2:15, which the KJV translated "took," is significant. When applied to a plural source, **וּבָרָא** often indicates the selection of one, or a smaller number, from many. **It is that selection that introduces the singular "him."** Examples of the word **וּבָרָא** indicating selection follow:

^{NET} Gen. 18:7 Then Abraham ran to the herd and **נָאָקַד** chose a fine, tender calf, and gave it to a servant, who quickly prepared it.

⁸ "Settled" has been used by in the: CEB (Common English Bible), the NAB (New American Bible), and the NJB (New Jerusalem Bible).

KJV Gen. 4:19 And Lamech **וַיַּקְרֵב** took unto him two wives:
the name of the one was Adah, and the name of the other Zillah.

KJV Gen. 6:2 That the sons of God saw the daughters of men that they were fair;
and they **וַיַּקְרֵב** took them wives of all which they chose.

The above three verses, all in Genesis, speak of the selection of **one**, or a few, out of a larger number. As of yet, there is no indication that the word **אָדָם** **humankind** in Gen. 2:15 is not plural. Considered alone, the **וַיַּקְרֵב** "and took" may be a taking of **one** of the **אָדָם** **humankind** or a taking of a larger number of the **humankind**. But Gen. 3:23 also uses **וְיָקַרְבָּה** a form of the Hebrew word **וַיַּקְרֵב** that appears above in Gen. 2:15, and thereby indicates that the singular "him" is correct. Gen. 3:22-23 takes place when the male-female pair, the pair later named Adam in Gen. 5:2-3, are being "sent forth from the garden," as shown below.

ASV Gen. 3:22 And Jehovah God said, Behold, **אָדָם** **the man** is become as one of us, to know good and evil;
and now, lest **he** put forth his hand, and take also of the tree of **הַחַיִם** **life**, and eat, and live for ever --
(**הַחַיִם** is a plural, i.e., " **the lives** .")

ASV Gen. 3:23 therefore Jehovah God sent **him** forth from the garden of Eden,
to till **אָדָם** **the ground** **מִן** **שָׁמֶן** from whence **וְיָקַרְבָּה** **he was taken**.

The singular pronouns referring to the two that are being "sent forth from the garden" are correct by the rules of Hebrew grammar, as explained earlier. The **וְיָקַרְבָּה** "from whence **וְיָקַרְבָּה** **he was taken**" is the **אָדָם** of Gen. 2:7 – **אָדָם** **the ground** from which the LORD God formed **אָדָם** **humankind**.

The word **אָדָם** **humankind** applies to the male-female pair and applies, individually, to the male. The male of the pair being sent forth from the garden is the same male of which Gen. 2:18 says "*It is not good that the man should be alone; I will make him a help meet for him.*" Gen. 3:23 informs us that the **אָדָם** **human-kind** in Gen. 2:15 had come from outside of the garden - a fact that is fully compatible with there being a plural number of humankind outside of the garden.

As explained on page one, "When the English word **man** is preceded by "the," as in "**the man**," "the man" indicates a specific individual human. The translation of **אָדָם** as "the man" in Gen. 2:15-25 is appropriate when referring to a specific male **human**. Most English versions translate **אָדָם** as "the man" in these verses, a translation that refers to an individual. In this case, the individual male was the one **וְיָקַרְבָּה** "selected" and "settled" in the garden in Gen. 2:15.

We now consider Gen. 2:18, because this verse could be used to argue that the plural **אָדָם** **humankind** is singular in Gen. 2:7 and there are no other humans at this time. Gen. 2:18 is below:

KJV Gen. 2:18 And the LORD God said, It is not good that **אָדָם** **the man** should be **לְבַדּוֹ** **alone**; . . .

The use of the Hebrew word **לְבַדּוֹ** **alone** in Gen. 2:18 does **not** imply that other **אָדָם** **humankind** **do not** exist. That is illustrated by how **לְבַדּוֹ** **alone** is used in Gen. 43:32 and Num. 11:14-15 shown below. Gen. 43:32 is when Joseph eats with his brothers after they return with Benjamin. Joseph is "**לְבַדּוֹ** by himself" while in the presence of other people – he is not "**alone**" in the sense that other people do not exist. **לְבַדּוֹ** is used three times in this verse. (The **ם** ending on **לְבַדְם** indicates the plural "them," and the ending on **לְבַדּוֹ** is masculine singular.)

NAS Gen. 43:32 So they served him **לְבַדּוֹ** by himself, and them **לְבַדְם** by themselves, and the Egyptians,
who ate with him, **לְבַדּוֹ** by themselves; because the Egyptians could not eat bread with
the Hebrews, for that is loathsome to the Egyptians.

In Num. 11:14-15, while surrounded by people in the camp, Moses says to God:

KJV Num. 11:14-15 I am not able to bear all this people **לְבַדִּי** **alone**, because it is too heavy for me.
And if thou deal thus with me, kill me, I pray thee, . . .
(The ending on **לְבַדִּי** is first person masc. sing., meaning "I.")

The above verses tell us that the un-named **אָדָם** **humankind** in the garden in Gen. 2:18 may be **לְבַדִּי** **alone** as one **אָדָם** **humankind** who is responsible for the garden, but does **not** tell us that there are **no** **humankind** nearby or outside of the garden. The Hebrew continues to use **אָדָם** **humankind** throughout the remainder of Genesis chapter 2. The KJV, LXX, and Vulgate first translate **אָדָם** **humankind** as the personal name **Adam**.

in Gen. 2:19 The impetus for this seems to be the presence of **וְאַדְם** "and to adam" in Gen. 2:20. How should **וְאַדְם** be translated? Gen. 5:2 gives the name **אַדְם** "adam" to **them** – the male-female pair in the garden of Eden.

For **וְאַדְם** "and to adam," the translational difficulty comes because biblical Hebrew does not allow the prefix **וְ** meaning "the" to follow **וְ**, meaning "to" or "for." An **וְ** following a **וְ** represents either the first letter of a verbal conjugation, the first letter of a Hebrew word beginning with **וְ**, or the first letter of a pronoun ending. The New Revised Standard shown below illustrates that correct translations are known, and illustrates one method of translating Gen. 2:20 that is in accordance with Gen. 5:2.

^{NRS} Gen 2:20 **וְאַדְם** **הָאָדָם** The man gave names to all cattle, and to the birds of the air, and to every animal of the field; **וְאַדְם** **בָּל** but for the man there was not found a helper as his partner.

הָאָדָם "The man" refers to the male of the male-female pair named **אַדְם** Adam in Gen. 5:2. He is the only one of the male-female pair that has appeared at this point in the story. In my opinion, translating as **וְאַדְם** **בָּל** "and for the male Adam" would introduce **אַדְם** as it is defined in Gen. 5:2 - without naming the male **אַדְם** Adam.

How we will now proceed

We will consider Gen. 2:21-23, verses about **אַדְם** **הָאָדָם** humankind and the **אִשָּׁה** woman in the garden.

- 1) First we will consider Gen. 2:22 to establish that verse has a singular word.
- 2) Then we will consider Gen. 2:23 to understand the meaning of "bone from my bones" and "flesh from my flesh," and look again at Gen. 2:22 to explain more about the word **בָּנָה** "banah."
- 3) Then we will return to Gen. 2:21 to consider this verse in light of our finding that the **אַדְם** **הָאָדָם** human-kind Gen. 2:7 is not the first human.

Gen. 2:22 is shown below. My translation is shown under the Hebrew.

^{NET} Gen. 2:22 Then the LORD God **וַיַּבְנֵן** made a woman
from **הַצְלָעָה** the part he had taken out of **the man**, and he brought her to **the man**.⁹

the-adam onto and brought her to a woman the-adam from he took which the side Elohim Yaweh and built <Heb. starts here.

In the above Hebrew, **אִשָּׁה** sounds like "ee-shaw;" **לְאִשָּׁה** sounds like "le-ee-shaw;" and **נְשִׁים** nashim sounds like "na-sh-im." **אִשָּׁה** ee-shaw is the singular word for woman or wife.

The Hebrew word **לְאִשָּׁה** "to a woman" is noticeably singular. It differs from the plural word **נְשִׁים** nashim for women or wives. The singular **לְאִשָּׁה** le-ee-shaw favors considering **אַדְם** **הָאָדָם** humankind in Gen. 2:22 to refer to a single male - thereby adding evidence for our earlier conclusion that this starts in Gen. 2:15. But, it is important to note that Genesis chapter two does not name this male. The name **אַדְם** Adam is given to them, the un-named male, and the woman Eve, in Gen. 5:2.

This individual male, the one who we call **Adam**, is one human "selected" from the larger number **אַדְם** **הָאָדָם** humankind that exist. This conclusion contradicts the interpretation that there were no living humans prior the events of Gen. 2:7. But, it provides Hebrew textual support for N. T. Wright's proposal, shown below, provided that the words "**early hominids**," (which I have shown bolded), are replaced by "**early humans**".¹⁰

*"... that just as God chose Israel from the rest of humankind for a special, strange, demanding vocation, so perhaps what Genesis is telling us is that God chose one pair from the rest of **early hominids** for a special, strange, demanding vocation. This pair (call them Adam and Eve if you like) were to be the representatives of the whole human race, the ones in whom God's purpose to make the whole world a place of delight and joy and order, eventually colonizing the whole creation, was to be taken forward. God the creator put into their hands the fragile task of being his image bearers. If they fail, they will bring the whole purpose for the wider creation, including all the nonchosen hominids, down with them . . ."¹¹*

⁹ The NET comments on their translation, saying in a footnote: "Traditionally translated "rib," the Hebrew word actually means "side." The Hebrew text reads, "and he took one from his sides," which could be rendered "part of his sides." That idea may fit better the explanation by the man that the woman is his flesh and bone." <https://netbible.org/bible/Genesis+2>

¹⁰ N. T. Wright, *SURPRISED BY SCRIPTURE*, (New York, NY, Harper Collins Publishers, 2014), 37-38.

¹¹ N. T. Wright, *SURPRISED BY SCRIPTURE*, (New York, NY, Harper Collins Publishers, 2014), 37-38.

At this point, we have found there are a plural number of humans in existence, and we have found evidence that Gen. 2:22 does use the plural Hebrew word **אָדָם** humankind to refer to a single male human. We have quoted a well-known scholar's suggestion why these two findings are compatible.

We will now look at Gen. 2:23, the outcome resulting from the actions in Gen. 2:22.

NET Gen. 2:23 is shown below:

NET Gen. 2:23 Then the man said, "This one **at last** is bone of my bones and flesh of my flesh; this one will be called 'woman,' for she was taken **out of man**."

Gen. 2:23
 וַיֹּאמֶר הָאָדָם זֶה אָתָה הַפָּעָם מֵעַצְמֵי עַצְמֵי וּבָשָׂר וּבָשָׂר מֵעַצְמֵי
from my flesh and flesh from my bones bone **at last** this "the-adam" and said <Heb. starts here.
 לֹזֶאת יִקְרָא אִשָּׁה אִשָּׁה כִּי כִּי לֹזֶאת
this (one) was taken from ish because ishah shall be called to this (one)

The word **אִשָּׁה** translated "out of man" uses the word **ish**. **ish** primarily represents a humankind as an individual.¹² This adds to the conclusion that the word **אָדָם** humankind is now referring to an un-named male. A person referred to as an **ish** is often a person of distinction, or with authority over others. Joseph was referred to as "**the ish**, the lord of the land" in Gen. 42:30.

"The man," of Gen. 2:23 is one individual, "selected" from the larger number of **humankind** created in Gen. 1:27. In Gen. 2:23, the **זֶה**, which the NET translated "at last," is most commonly translated "This is now." The KJV translated **פָעָם** "time" 58 times, once 14 "times", and "now" 7 times. "This time" **would work as well**.

The meaning of "bone of my bones, and flesh of my flesh" can be found from Gen. 29:12-14 where "my bone and my flesh" expresses relatedness.¹³ These verses follow after Jacob meets his future bride, Rachel, for the first time. Gen. 29:14 uses "my bone and my flesh."

NAS Gen. 29:12 Jacob told Rachel that he was a relative of her father and that he was Rebekah's son, and she ran and told her father.

NAS Gen. 29:13 So when Laban heard the news of Jacob his sister's son, he ran to meet him, and embraced him and kissed him and brought him to his house. Then he related to Laban all these things.

NAS Gen. 29:14 And Laban said to him, Surely you are my bone and my flesh. . . .

Gen. 29:14
 וּבָשָׂר עַצְמֵי אֵת לְבָנָן לֹזֶאת וַיֹּאמֶר
and my flesh my bone (f. sing) surely Laban to him and said <Heb. starts here

In Gen. 2:23 the un-named male **אָדָם** humankind says "bone from my bones" and "flesh from my flesh." In this phrase there is a repetition of the Hebrew word "bone" and the Hebrew word "flesh." The doubling of "bone" and "flesh" in Gen. 2:23 does not change the meaning of "my bone and my flesh" as said by Laban. The doubling intensifies the relationship.¹⁴

The relationship "bone of my bones, and flesh of my flesh" in Gen. 2:23 must be at least as close as that of Jacob and Laban.

¹² R. Laird Harris Ed., *Theological Word book of the Old Testament* Vol. 2., (Chicago, IL, Moody Press, 1980) #83 p 85.

¹³ Additional verses using bone and flesh to identify relationship are Judg. 9:2, 2 Sam. 5:1, and 2 Sam. 19:13.

¹⁴ The most familiar example of the use of repetition in comparative progression is the three stage sequence of **שְׁמֹר** holy, followed by **שְׁמֹרְךָ** holy of the holies (translated "most holy" in the KJV) and the superlative **שְׁמֹרְךָשְׁמֹרְךָ** "holy, holy, holy," found in Isaiah 6:3. Since "holy, holy, holy" expresses the highest degree of holiness, the double repeat would more logically be translated "more holy." The word **אָנוֹ** "very" also has a progression from **אָנוֹ** to **אָנוֹאָנוֹ**, "exceedingly" appearing six times. **אָנוֹ** translated "exceedingly" appears six times. Both express a higher degree of good than **אָנוֹ** "very."

Now we again look at Gen. 2:22 before we return to Gen. 2:21.

In my translation under the Hebrew, I have adopted "**the part**" for the translation of **הצָלָע** "the 'tsay-law'" as in ^{NET}Gen. 2:22 shown below. That will be explained more fully when we return to considering Gen. 2:21.

^{NET} Gen. 2:22 Then the LORD God **וַיַּבְנֵן** **built** a woman

from **הצָלָע** **the part** he had taken out of **the man**, and he brought her to **the man**

לְאַשְׁתָּהּ מִן־הָאָדָם לְקֹחַ אֲשֶׁר־הַצָּלָעַ אֲחֵר־הָאָדָם אֱלֹהִים אֱלֹהִים יְהוָה וַיַּבְנֵן Gen. 2:22
to a woman the humankind from he had taken which the part God Lord and built <Heb. starts here.
וַיַּבְנֵן אֶל־הָאָדָם וַיִּבְאַרְךְּ וַיִּבְאַרְךְּ
the humankind on to and brought her

The first word of Gen. 2:22 is **וַיַּבְנֵן**, a form of the word **בָנָה** "banah." The most common meaning of the word **בָנָה** "banah" is "build." But **בָנָה** "banah" also has another meaning attested in verses which speak of the building up of a family line of descent. In Gen. 16:2 below, **בָנָה** "banah" occurs when referring to Abraham and Sarah's maid. And "banah" occurs in Gen. 30:3 when referring to Jacob and Rachel's maid.

^{KJV} Gen. 16:2 And Sarai said unto Abram, Behold now, the LORD hath restrained me from bearing: I pray thee, go in unto my maid; it may be that **אָבִנָה** I may obtain children by her. (**אָבִנָה** - I may build.)

^{KJV} Gen. 30:3 And she said, Behold my maid Bilhah, go in unto her; and she shall bear upon my knees, **אָבִנָה** that I may also have children by her. (**אָבִנָה** is the "that I.")

At this point we have found that:

1) **בָשָׂר** "flesh" and **צָמֶת** "bone" are being used to describe the male and female sides of an ancestral line of descent. **בָשָׂר** "flesh" is masculine in gender¹⁵ - and **צָמֶת** "bone" is feminine in gender. This leads to the possibility that **בָשָׂר** "flesh" is being used to refer to the male line of descent and **צָמֶת** "bone" to refer to the female line of descent.

2) **בָנָה** "banah" has been used in Genesis in the building up the family lines of Abraham and Jacob.

Now we return to Gen. 2:21.

^{NAS} Gen. 2:21 and the Hebrew text with my translation under the Hebrew are below.

^{NAS} Gen. 2:21 So the LORD God caused a **deep sleep** to fall upon **הָאָדָם** the man, and he slept; then He took **one** **מִצָּלָעָתָיו** of his **ribs** and closed up the **בָשָׂר** flesh at that place.

וַיַּיְלֹךְ וַיַּפְלֹל Gen. 2:21
and he slept the humankind upon deep sleep Elohim Yaweh And caused
תְּחִנְנָה תְּחִנְנָה וַיִּסְגַּר וַיִּסְגַּר מִצָּלָעָתָיו מִצָּלָעָתָיו אֶחָת אֶחָת וַיַּקְרֹב
beneath flesh and closed up from-sides-his one and He took

Earlier, we found the un-named humankind in the garden of Eden is not the first of humankind. Their existence does not alter the traditional understanding that Gen. 2:21 is about God taking material ("the part" in Gen. 2:21) from the male, and using that material to **בָנָה** "build" the female.

Gen. 2:21 merely says that these two are not the first **הָאָדָם** humankind. Instead, this male and female are the first ancestors of the Hebrew family line - an interpretation consistent with their being named **אָדָם** Adam in Gen. 5:2. In Gen. 2:3 that female is presented to the as yet un-named male. The text of Gen. 2:23 implies the woman is of betrothal age and has language skills.

The existence of additional humankind, not in the garden, makes the existence and origin of the un-named male in the garden understandable. It also helps answer the question about where Cain may have obtained his wives. The questions about Gen. 2:21 now become: Why a **deep sleep**? What was taken? Why was it done this way? These questions are not answered in the text of Genesis chapters 2 and 3.

¹⁵ Verses where the word **בָשָׂר** "flesh" refers to the male penis are: Ex. 28:24, Lev. 15:2-3, Lev. 15:16, Lev. 18:6.

The word אָדָם Adam as a name:

Prior to Gen. 16:12, the Hebrew word אָדָם Adam appears seven times in verses where אָדָם can be considered to be the name Adam. I have inserted "אָדָם Adam" where the Hebrew text has אָדָם, and struck through the word ~~man~~ in Gen. 5:1 These verses are shown below:

^{אָסָם}Gen. 1:26 " . . . Let us make אָדָם Adam in our image, בְּמַרְפָּתָנוּ after our likeness: . . . "

^{ASV}Gen. 4:25 ". . . And when Adam knew his wife again; and she bare a son, and called his name Seth . . ."

^{ASV} Gen. 5:1 This is the book of the generations of אָדָם Adam.

In the day that God בָּרָא created אֹם Adam man, in the בָּרוּךְ מֹ�תָה likeness of God שָׁׁשָׁה made he him;

^{ASV}Gen. 5:2 male and female בָּרָאָם created he them, and blessed them, and called their name אָדָם Adam, in the day when הַבָּרָאָם they were created.

^{ASV} Gen. 5:3 ". . . And **וַיַּחַי** Adam lived an hundred and thirty years, and begat *a son* . . ."

^{ASV}Gen. 5:4 ". . . And the days of אָדָם Adam after he begat Seth were . . ." (The "he" comes from the masculine singular

^{ASV} Gen. 5:5 " . . . And all the days that **וָיָם** Adam lived were . . . "

Gen. 5:1 tells us that the pair named אָדָם Adam are בָּשָׂר made "in the בָּרָא likeness of God." That is the fulfilment of Gen. 1:26, which reads: " . . . בָּשָׂר Let us make אָדָם in our image, after our likeness: . . ." Later, Gen. 5:2 assigns the name Adam to them - the un-named male and the female who were expelled from the garden. In Gen. 5:2 אָדָם Adam is not the personal name of the male. In Gen. 5:1-2 the word בָּרָא bara is used three times, thereby indicating the אָדָם Adam of Gen. 2:15-22 are something new. The newness lies in them (the male-female pair) being בָּשָׂר made "in the likeness of God." They are the only humans said to be in the image of God and "in the בָּרָא likeness of God."

The **אָדָם humankind** created in Gen. 1:27 were created **בְּצִלְמָה** in the **image** of God. Gen. 3:23 informed us the un-named male being expelled from the garden had been taken from outside the garden (see page 4). That male was already in the image of God as were the plural **אָדָם humankind** from which he was taken - but not yet "in the **בְּלֹמֶד likeness** of God."

After Gen. 5:5, the word אָדָם Adam appears more than 359 times (times that are not in the word אָדָם). In those uses, almost universally, אָדָם refers to **humankind** who have an ancestral link to the "un-named male and the female" named אָדָם Adam in Gen. 5:2.¹⁶ Following Gen. 5:5, the word אָדָם next appears in Gen. 16:12, and provides an example of this category reference when describing Ishmael, a son of Abraham.

^{KJV} Gen. 16:12 And he will be a wild **אָדָם** man; his hand *will be* against **כָל** every man, and **כָל** every man's hand against him; and he shall dwell in the presence of all his brethren.

In Gen. 16:12 **כָּל** is **not a name** - it refers to a **humankind** (Ishmael) known to have an ancestral link to the **"un-named male and the female"** named **אָדָם** Adam in Gen. 5:2. Knowing of that link, the Septuagint used ἄνθρωπος to translate **כָּל** in Gen. 16:12. The KJV's **every man**, referring to Ishmael's relatives, translates the Hebrew word **כָּל** meaning "all."

The foregoing pages have shown Genesis chapter 2 and Gen. 1:27 are consistent with:

- 1) The presence of humans, for many thousands of years, **prior** to Gen. 2:7.
- 2) The presence of human-like, non-adamite, species prior to Gen. 2:7.
- 3) A plural number of humans would be alive prior to Gen. 2:15.
- 4) Gen. 2:22 does use the plural Hebrew word **אָדָם** **humankind** to refer to a single male human. The use of the word **וַיַּשְׁתַּחַטֵּא** ish in Gen. 2:23 adds support for that conclusion.
- 5) And we have Hebrew textual support for N. T. Wright's proposal (page 5) – provided that the words "**early hominids**" are replaced by "**early humans**."

¹⁶ Of the 359 times only a few (less than 5) have been proposed as being the name Adam.

We have found the events described in the Hebrew text of Genesis chapter two are consistent with recent archeological and DNA evidence. This conclusion is a positive support for the Gospel.

I will now apply the results of the foregoing study to Paul's use of the name Adam¹⁷ in 1 Cor. 15:45.

Paul, a man who knew the Hebrew Torah¹⁸ well, would have known that:

- 1) In Gen. 5:2 God gave the name אָדָם Adam to the male-female pair who were in the garden of Eden.
- 2) Gen. 2:21-23 says that God made the female from material taken from the male God had "taken and settled" into the garden of Eden in Gen. 2:15.
3. God's building (or making) of the woman in Gen. 2:21-23 was not accomplished by the normal process of sexual relations of a male with a female.
4. The text of Gen. 2:21-23 suggests that, in some sense, the woman God built was a female version of the male from whom she was built.

As a consequence, Paul's use of the name Adam in 1 Cor. 15:45 must refer either to them, the pair in the garden, or to the male of that pair. The male of that pair is the one God "took and settled" into the garden of Eden in Gen. 2:15. ^{ASV} 1Cor. 15:45 is show below:

^{ASV} 1 Cor. 15:45 So also it is written, The first ἄνθρωπος **man** Ἀδάμ **Adam** became a living soul. The last Ἀδάμ **Adam** became a life-giving spirit.

The first five words of 1 Cor. 15:45 are: "So also it is written . . ." "It is written" refers to the Hebrew of Gen. 2:16-17 which contains God's first command, and the consequence which will follow disobedience.

^{ASV} Gen. 2:17 informs that the male was a "living soul," prior to the building of the female. It does that when it warns the male ". . . but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."

Of the Greek word ἄνθρωπος translated "man" in 1 Cor. 15:45, Thayer says: "**It is used universally, with reference to the genus or nature, without distinction of sex, a human being, whether male or female . . .**" ¹⁹

As a consequence, the English word "man" includes both the male and the female who are named "Adam."

Gen. 3:2-3 (shown below) shows that God's command, and the consequence, applies to both the male and the female in the garden. This supports the conclusion that the Greek word ἄνθρωπος of **1 Cor. 15:45** includes the female in the garden. ^{ASV} Gen. 3:2-3 is shown below:

^{ASV} Gen. 3:2-3 ² And the woman said unto the serpent, Of the fruit of the trees of the garden we may eat: ³ but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

As outlined above, ^{ASV} 1 Cor. 15:45 **does not** refer to the plural אָדָם humankind we found in Gen. 2:7.

The common assumption that 1 Cor. 15:45 refers to Gen. 2:7 derives from Augustine's assertion that Gen. 2:7 referred to the first human. In my opinion, the italicized *became* in the English of ^{ASV} 1 Cor. 15:45 is also based upon that assertion.

¹⁷ The Greek word being translated Adam is Ἀδάμ .

¹⁸ Genesis, Exodus, Leviticus, Numbers, and Deuteronomy.

¹⁹ Joseph Henry Thayer, *Thayer's Greek-English Lexicon of the New Testament* (Hendrickson Publishers, Peabody, MA, 1996), #444 page 46.