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The Real Adam

The Real Adam

John A. McIntyre



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This investigation considers three versions of Adam: the Adam of Scripture, the Adam of the creeds, and the Adam of science. I find that the Adam of the creeds contradicts the Adam of Scripture while the Adam of science is complementary to the Adam of Scripture. By combining the Adam of science with the Adam of Scripture, we obtain the Real Adam. The tension between the prehistoric men found by science and the Adam of Scripture has been eliminated.

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One of the primary assertions of the Christian faith is the fall of Adam.¹ From Augustine and the Reformers to the church Confessions of the present day, Christians have believed in the “fall.”

The scriptural evidence for the fall rests on the sinful state of the human race throughout history as compared to the righteous state of the created Adam. No one would attempt to assert that the human race has not always been sinful. But where is the evidence for the original righteous state of Adam?

In this paper, I will show from Scripture that Adam was created as a mortal human being without the knowledge of good and evil. Until he ate of the forbidden tree, he could not distinguish right from wrong. There is no scriptural evidence that Adam was created “with an immortal soul and endowed with knowledge, righteousness, and true holiness” as the *Westminster Confession* asserts. From this and other evidence, I conclude that the Adam of Scripture and the Adam of the creeds are contradictory.

But, there is another Adam as well, the Adam of science. Science, of course, does not know the Adam of Scripture but it does know about the *Homo sapiens sapiens* of archeology who populated Mesopotamia, the scriptural home of Adam. These humans are found to have the same nature as Adam even to the extent that they intermarried with his family. Adam, presumably then, was one of these Mesopotamians just as 2,000 years later Abraham was a Mesopotamian.

The scientific knowledge of these Mesopotamian humans can then be added to the scriptural knowledge about Adam to provide a description of the real Adam. A seamless connection has thus been established between the Adam of Scripture and the prehistoric *Homo sapiens sapiens* of science.

The Adam of Scripture Adam’s Family

The scriptural account of Adam and Eve is straightforward enough. Beginning with the second chapter of Genesis, Scripture presents Adam as a historical figure connected by genealogies to Abraham, the head of the chosen people. According to this account, God completed the formation of Adam from the dust of the ground in Mesopotamia about 4000 BC.² God then created Eve from Adam’s rib after which Adam and Eve disobeyed God by eating of the tree of the knowledge of good and evil. After expulsion from the Garden of Eden by God, Adam and Eve had children and Genesis records the history of Adam’s family.

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Adam's son Cain was a farmer while Abel, his brother, was a shepherd. Cain killed his brother Abel and, fearing for his life, emigrated to the east where he built a city.

The Creation of the World

Scripture also connects Adam to the creation of the world:

⁴When the LORD God made the earth and the heavens ...⁷the LORD God formed the man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being (Gen. 2:4, 7 NIV).

Verses 5 and 6 have been deleted since they contain an interpolation unrelated to the formation of Adam. Verse 4 states that Adam was formed by God "when the LORD God made the earth and the heavens." However, the first chapter of Genesis says that man was made on the sixth day of creation. Because of this discrepancy and other problems,³ Augustine was led to write: "I own I do not know what ages passed before the human race was created."⁴ Augustine concluded that the time interval between the creation of the world and the creation of Adam could not be determined from Scripture.

Adam's Nature

As for Adam himself, John Calvin derived his nature from Gen. 2:7:

Whatever the greater part of the ancients might think, I do not hesitate to subscribe to the opinion of those who explain this passage of the animal life of man; and thus I expound what they call the vital spirit, by the word, *breath*. Should anyone object, that if so, no distinction would be made between man and other living creatures, since here Moses relates only what is common alike to all: I answer, though here mention is made only of the lower faculty of the soul, which imparts breath to the body, and gives it vigour and motion: this does not prevent the human soul from having its proper rank, and therefore it ought to be distinguished from others.⁵

Calvin concludes here that the "breath of life" received by Adam is concerned with "the animal life of man." He notes, however, that the human soul should retain its proper rank and therefore be distinguished from others. Indeed, as the story of Adam unfolds in Genesis, it is clear that Adam is far more than an animal. Adam's control of language is evident when God commands him not to eat of the forbidden tree and his language ability appears again when he names the animals.

Calvin then goes on to explain why Gen. 2:7 does not refer to Adam as having been "created in the image of God":

Now we know that the powers of the human mind are many and various. Wherefore, there is nothing

absurd in supposing that Moses here (in Gen. 2:7) alludes only to one of them; but omits the intellectual part, of which mention has been made in the first chapter.⁶

Calvin notes that the "image of God" in the first chapter of Genesis is not being discussed in Gen. 2:7. The restriction in Gen. 2:7 to the bodily part of Adam can be understood when, later, God condemns Adam with the words "for dust you are and to dust you will return" (Gen. 3:28). Adam, as the image of God, will appear in another context.

After recognizing the absence of the "image of God" in the description of the formation of Adam, Calvin continues his discussion of Gen. 2:7 with a consideration of the "living being" (soul):

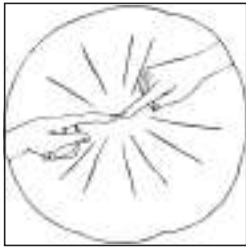
Paul makes an antithesis between this living soul and the quickening spirit which Christ confers upon the faithful (1 Cor. 15:45) for no other purpose than to teach us that the state of man was not perfected in the person of Adam; but it is a peculiar benefit conferred by Christ, that we may be renewed to a life which is *celestial*, whereas before the fall of Adam, man's life was only *earthly*, seeing it had no firm and settled constancy.⁶

Calvin emphasizes that, in 1 Corinthians, the Apostle Paul distinguished the *earthly* nature of Adam before the fall from the *celestial* nature of a person renewed through his life in Christ. Also, Calvin is careful to note that Adam's *earthly* nature had "no firm and settled constancy" in anticipation of Adam's later disobedience of God's command in the Garden of Eden.

While Adam's body was the same as that of a modern human, Adam was like an animal in that he had no conscience.

Charles Hodge, the eminent Princeton theologian, in his 1857 commentary on 1 Corinthians, also concludes that Adam had an animal nature (1 Cor. 15:45):

(The Scriptures) represent Adam as having been created with an animal nature, and therefore as having an animal body. Whereas, the second Adam is a person of a far higher order. The proof with regard to the nature of Adam does not rest exclusively on the words quoted, but on the whole account of his creation, of which those words form a part. It is evident from the entire history, that Adam was formed for



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an existence on this earth and therefore with a body adapted to the present state of being; in its essential attributes not differing from those we have inherited from him.⁷

Concerning his body, Adam was the same as a modern human.

Also, Adam shared the mortality of modern humans. After Adam ate from the tree of the knowledge of good and evil, God banished Adam from the Garden of Eden saying: "(Adam) must not be allowed to reach out his hand and take also from the tree of life and eat, and live forever" (Gen. 3:22). Clearly, Adam was mortal until he ate of the tree of life. And, since Adam did not eat of the tree of life, he eventually died (Gen. 5:5).

While Adam's body was the same as that of a modern human, Adam was like an animal in that he had no conscience. Genesis 3:22 reveals this absence of conscience when, after Adam has eaten the forbidden fruit, God says: "Behold, the man has become like one of us, knowing good and evil." Before eating the forbidden fruit, Adam had no knowledge of good and evil. And, lacking the knowledge of good and evil, Adam could be neither righteous nor sinful. "But sin is not taken into account when there is no law" (Rom. 5:13).⁸ Until he acquired the knowledge of good and evil, Adam was aware of no law and so could not sin (aside from his disobedience of a direct command of God).

Nevertheless, despite his animal nature, Adam far excelled the animals in his technical knowledge and his command of language. Adam was a farmer and had command of the not insignificant technology of that craft. Furthermore, Adam named the animals, demonstrating his ability to assign abstract symbols to objects in the real world.

Adam's New Nature

However, after disobeying God and eating of the tree of the knowledge of good and evil, Adam's nature was changed. "His eyes were opened" (Gen. 3:7). Let's now investigate the scriptural record to learn about the nature of this enlightened Adam.

The temptation. In his temptation of Eve, Satan said: "You will not surely die ... For

God knows that when you eat of (the tree) your eyes will be opened, and you will be like God, knowing good and evil" (Gen. 3:4,5).

The first thought that arises is: "Why should we pay attention to what Satan says? Did not Jesus Christ say of Satan, 'He was a murderer from the beginning, not holding to the truth, for there is no truth in him' (John 8:44)?" But, as an accomplished liar, Satan often speaks the truth to maintain his credibility. When Satan tempted Jesus, he quoted Scripture (Matt. 4:6). Thus, in his temptation of Eve, Satan spoke the truth when he said that her eyes would be opened, that she would be like God knowing good and evil, and even that she would not die. Scripture confirms the extent of his veracity when it says that their eyes were opened (Gen. 3:7), that they would be like (in the image of) God (Gen. 1:27), and that they would not die (although Adam did die some 900 years later [Gen. 5:5]).

And their eyes were opened. As evidence that their eyes were opened Scripture says: "they realized they were naked." (Gen. 3:7). Before they ate the forbidden fruit, when their eyes were closed, Adam and Eve saw the world as animals. "They were naked and felt no shame" (Gen. 2:25). The world was "just there" to be accepted. Nakedness was part of the world. As I write this, my cat is sitting on my desk swishing his tail across the keyboard. He is naked and unashamed.

Of course, human beings wore clothes long before Adam and Eve if only to protect themselves from the burning Mesopotamian sun. But in the heat of the day, under the trees of the Garden, Adam and Eve would be naked to take advantage of the cooling of any moving air.

Now, their eyes are opened. They are no longer anonymous features within the world. Knowing good and evil, they can now evaluate the world. They stand naked, as individuals, outside the world, exposed to the Creator who also dwells outside his creation. To avoid this exposure, they cover themselves with fig leaves. They also hide among the trees showing that sexual exposure is not the issue. And God understands that their recognition of their nakedness followed the acquisition of the knowledge of good and evil (Gen. 3:11).

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Atheists, such as Bertrand Russell and H. G. Wells, have admitted that their rejection of God is based on their dislike of being constantly exposed to the view of an almighty God. They desire to hide from God just as did Adam and Eve. Their solution has been to say that there is no God.

I still remember an experience in school when I was six years old. The teacher had the class stand in a circle. Each student was then asked to count the number of students in the circle. Half of the students counted eleven, the other half counted twelve. Half of the students were counting themselves. We had just reached the age when we first began to recognize ourselves as individuals in the world.

This historical account of Adam and Eve records how the human race made the transition from the naturalistic world of "is" to the human world of "ought."

In their acquisition of the knowledge of good and evil, Adam and Eve were the first humans to view the world from the outside. They had entered a new world from which they could criticize the naturalistic world of their past. A familiar saying is that one cannot proceed from an "is" to an "ought." Adam and Eve had lived in a world of "is." Now, with the knowledge of good and evil, they had entered into the world of "ought." This historical account of Adam and Eve records how the human race made the transition from the naturalistic world of "is" to the human world of "ought."

The image of God. Satan was also correct when he said: "You will be like God" (Gen. 3:5). For the eyes of Adam and Eve could now view from the outside the old world of their animal natures. Just as God the Creator is outside his created world, so were Adam and Eve, as God's images, released from bondage to the world of nature. As Calvin recognized, the story of Adam's creation in Gen. 2:7 did not include the image of God. Adam and Eve became images of God only after their enlightenment in Gen. 3:7 when they ate of the tree of the knowledge of good and evil and their eyes were opened.

This understanding of the "image of God" is confirmed in Gen. 1:26 where the "image of God" is first introduced. In the first twenty-five verses of Genesis, God has been doing only one thing, creating the world. Thus the audi-

ence for whom Genesis was written, would know God only as a person outside his created world. To them, an "image of God" would be a person outside the world. This understanding of "the image" is further confirmed by the command immediately given to "man" in Gen. 1:26, "to rule" over all of the creatures in the world. It is difficult for people to rule over all of the creatures in the world if they are creatures within the world themselves.

Of course, it was not necessary for Adam and Eve to disobey God to acquire his image. If they had obeyed God and not eaten of the tree, they would have remained in the Garden in communion with God and have acquired the knowledge of good and evil from God himself. They would have been images of God but not in rebellion from God.

Adam the sinner. Before eating of the tree, Adam was innocent even though he followed the desires of his animal nature. But when he received the knowledge of good and evil, God's law was written on his heart and he acquired a conscience. Now his formerly innocent animal desires (the "flesh" in Rom. 7) led Adam to become a sinner. For "sin is not taken into account when there is no law" (Rom. 5:13).⁸ An inevitable feature of being a human being, with a conscience and an animal inheritance, is to be a sinner.

Summary of "The Adam of Scripture"

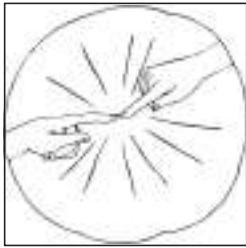
Adam was formed by God at about 4000 BC as a mortal man without a conscience. Adam was innocent; he could not sin because he knew no law to disobey.

After eating of the tree of the knowledge of good and evil, Adam was no longer simply a portion of the natural world, accepting the world as it was. Adam was freed from his bondage to the world and had become an "image of God," viewing the world from the outside. He had left the world of "is" and entered the world of "ought." But, an unavoidable part of becoming a human being with both an animal inheritance and the knowledge of good and evil was to become a sinner.

The Adam of the Creeds

Perhaps the most compelling expression of the traditional Adam is that found in Milton's *Paradise Lost*. Milton, a Puritan sympathetic to the Westminster Assembly, wrote his classic within walking distance of the deliberations of the Assembly twenty years before. We, therefore, have selected the product of the Assembly, the *Westminster Confession of Faith* to represent the Adam of the creeds. The *Westminster Confession* also represents several other Protestant confessions.⁹ The pertinent portions of the *Confession* with the supporting scriptural references are presented in the Appendix.

Let us now discuss the parts of the *Confession* that contradict Scripture.



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Adam's Mortality

In Chapter IV.2 of the *Confession*, Adam is created with an "immortal soul." The scriptural references for this statement are Luke 23:42 and Matt. 10:28. Luke quotes Jesus' words to the thief on the cross: "Today you will be with me in paradise" while Matthew quotes Jesus' words: "Fear not them that kill the body, but are unable to kill the soul." Neither Luke nor Matthew is referring to the state of Adam at his creation but to people contemporary with Christ who can inherit eternal life. In contrast, as Calvin emphasized, "Adam's life was only *earthly*" while a Christian "may be renewed to a life which is *celestial*." Furthermore, Scripture explicitly states that Adam was mortal. After Adam had eaten of the forbidden tree, God says: "(The man) must not be allowed to reach out his hand and take also from the tree of life and eat, and live forever" (Gen. 3:22). It is clear that Adam did not have the "eternal life" of the believer in John 3:16, who has an immortal soul.

Adam's Righteousness

In Chapter IV.2 of the *Confession*, Adam is "endued with knowledge, righteousness, and true holiness." The scriptural reference for the "knowledge" is Col. 3:10 while the reference for "the righteousness and true holiness" is Eph. 4:24. Both of these references are describing the "new self" of the New Testament. The *Confession* again has ignored Calvin's distinction between Adam, with his *earthly* nature, and the "new self," with its *celestial* nature. The description of Adam in the *Confession* is not that of the Adam described in Genesis but rather the description of the Christian in the New Testament whose nature has been regenerated by Christ. Adam's righteousness also is referred to in Chapter VI.2.

Adam's Conscience

In Chapter IV.2, the *Confession* states that Adam and Eve were created with "the law of God written in their hearts." The reference for this statement is Rom. 2:14,15. Here the Apostle Paul is speaking of people living after Adam's disobedience and not of the created Adam before he disobeyed God. But after Adam had eaten the forbidden fruit, God says: "The man has now become like one of us knowing good and evil" (Gen. 3:22). Obviously, Adam did not know good and

evil before he ate the fruit. Thus, at the time of his creation, Adam did not have "the law of God written in his heart."

Summary of "The Adam of the Creeds"

The Adam of the creeds, as expressed in the *Westminster Confession*, "was created with an immortal soul and endued with knowledge, righteousness, and true holiness." In contradiction, Scripture describes a mortal Adam who had not yet eaten of the tree of life. Furthermore, the scriptural references for knowledge, righteousness, and true holiness are from the New Testament where the new self of the Christian, and not the earthly nature of the created Adam, is being described.

Finally, the *Confession* states that Adam and Eve were created with "the law of God written in their hearts." Again, this statement is contradicted by Scripture which says that Adam only knew good and evil after he had eaten of the forbidden tree.

The Adam of Science

Having examined Scripture and the creeds, we now turn to science for further information about Adam. Of course, science knows nothing of Adam, the individual, any more than science knows anything about Abraham, the patriarch. John Bright writes of the limitations of science concerning its contributions to history:

Nor are we to overbid archeological evidence. It cannot be stressed too strongly that in spite of all the light that it has cast on the patriarchal age, in spite of all that it has done to vindicate the antiquity and authenticity of the tradition, archeology has not proved that the stories of the patriarchs happened just as the Bible tells them. In the nature of the case it cannot do so. At the same time — and this must be said with equal emphasis — no evidence has come to light contradicting the tradition. The witness of archeology is indirect. It has lent to the picture of Israel's origins as drawn in Genesis a flavor of probability, and has provided the background for understanding it, but it has not proved the stories true in detail, and cannot do so. We know nothing of the lives of Abraham, Isaac and Jacob save

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what the Bible tells us, the details of which lie beyond the control of archeological data.¹⁰

Similarly, archeology cannot tell us about Adam himself, although it can “cast light” on Adam’s world.

Adam’s World

Using archeological data, the location of the Garden of Eden is now fairly well established to be in southern Mesopotamia.¹¹ Also, the scriptural description of Adam’s sons, farming, and herding in Mesopotamia in 4000 BC fits in well with archeological knowledge.¹² In addition, Cain’s building a city in the east agrees with the archeological evidence that the first cities were built about 4000 BC in Mesopotamia and shortly thereafter in the Susiana plain some 250 km to the east.¹³

Of more immediate interest for our investigation of Adam is the archeological evidence that thousands of *Homo sapiens sapiens* lived in the Mesopotamian valley at the time of Adam.¹⁴ Wenke defines the *Homo sapiens sapiens* in the following terms:

We reserve the ultimate accolade of “people like us,” *Homo sapiens sapiens*, for only some of the humans who lived after about 150,000 years ago, and it was not until about 30,000 years ago that we alone came to constitute humanity.¹⁵

It should be noted here that the archeological knowledge of the *Homo sapiens sapiens* is completely independent of the theory of evolution. The evidence for their existence depends entirely on the inspection and dating of fossils and the remains of the artifacts that they produced. The evidence for the existence of the *Homo sapiens sapiens* would be unchanged if Darwin had never lived.

During the many millennia of their history, the *Homo sapiens sapiens* developed languages, learned to count and build shelters, and intuitively had learned Archimedes’ Law of the Lever when they pried up rocks with sticks. In general, they had learned to use reason in the pursuit of “practical” matters.

In contrast to their sophistication about the natural world, *Homo sapiens sapiens* were retarded in their social relationships. They exhibited the selfishness and cruelty of their animal natures that had developed for their survival over the millennia. Jerry D. Kormeyer, expresses the situation in these terms:

Our hominid ancestors were emotion-laden individuals long before they were self-conscious. Anger, fear, maternal love, sexual arousal, awe at nature and intimations of the creator—all these were present before sin. There was suffering and evil for millions of years, but no guilt, and no sin.¹⁶

There were “intimations of the creator” as burial sites indicate.¹⁷ But there was no sin because there was no law.

For, “sin is not taken into account when there is no law” (Rom. 5:13).¹⁸

The discovery by archeology that *Homo sapiens sapiens* were neighbors of Adam has provided unanticipated illumination of the scriptural account of Adam’s family. The origin of Cain’s wife, Cain’s fear of other people, and Cain building a city are now understandable if other people were living near Eden. Furthermore, this cryptic passage is clarified:

When men began to increase in number on the earth and daughters were born to them, the sons of God saw that the daughters of men were beautiful, and they married any of them they chose (Gen. 6:1).

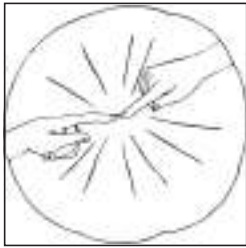
The commentators have explained the sons of God as angels¹⁹ or as pagan myths.²⁰ On the other hand, with an historical Adam, “the sons of God” would be Adam’s family (Adam is called the son of God in Luke 3) while “the daughters of men” would belong to other families living at the same time. Furthermore, this intermarriage between Adam’s family and the humans outside his family is significant. It shows that Adam’s family was biologically compatible with the *Homo sapiens sapiens* living in Mesopotamia.

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The scientific discovery of prehistoric humans therefore supports the biblical milieu found for Adam in Genesis. In fact, it almost appears that the Holy Spirit, in supervising the writing of Genesis, was aware of the other humans living contemporaneously with Adam. Cain’s wife, Cain’s fear of other people, Cain building a city, and the marriages outside the family of God are referred to in Genesis as matters requiring no explanation.

Adam’s Date

Using the accumulation of scientific knowledge, the dating of Adam can now be based solely on scientific evidence and becomes independent of the uncertain genealogies in Genesis. The scientific data for farming and animal husbandry in Mesopotamia determine Adam’s



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date to be some time after 9000 BC.²¹ The building of a city by Cain indicates a considerably later date.²²

However, another scientific factor can be used for dating Adam. The appearance of the first cities in 4000 BC may have depended on a “way of talking” different than the “way of talking” used previously.²³ Until *Homo sapiens sapiens* used purely symbolic speech-alone talk, they could not linguistically construct the symbol-laden administrative tools required to build cities. Thus, while Adam demonstrated the creative use of speech-alone talk when he named the animals (Gen. 2:20), his *Homo sapiens sapiens* neighbors demonstrated the identical use of symbolic-laden speech-alone talk when they built the first cities in Mesopotamia about 4000 BC. However, instead of naming the animals, the early Ubaid named the people—as potters, traders, makers of musical instruments. The use of symbolic words to label people established grounds for social differentiation and laid the groundwork for the social construction of cities.

It is therefore possible that the *Homo sapiens sapiens* in Mesopotamia obtained their fluency with speech-alone talk from their intermarriage with Adam’s family (Gen. 6:1). For it appears that Adam controlled speech-alone talk before his neighbors. Scripture says that God created Eve because “for Adam no suitable helper was found” (Gen. 2:20); perhaps no one could be found to communicate with Adam using speech-alone talk. As Steven Pinker has remarked: “If a language involves, for its true expression, another individual, who did the first grammar mutant talk to?”²⁴

Thus, the scriptural reference to Adam naming the animals (with speech-alone talk), and the indication that no other person could communicate with him with this talk, implies that Adam lived before anyone else used speech-alone talk. Adding the requirement that speech-alone talk was used after 4000 BC for the building of cities, indicates that Adam lived before 4000 BC.

In summary, as a farmer Adam lived after 9000 BC. As a user of speech-alone talk, he lived before 4000 BC. Cain’s building a city would occur after 4000 BC providing his city is given the archeological definition

of city. Recognizing this provision about Cain’s city, Adam lived about 4000 BC.

Science also can determine Augustine’s unknown time interval between the creation of the earth and the heavens (Gen. 2:4) and the formation of Adam (Gen. 2:7). Recent measurements have shown that the universe has been expanding from a Big Bang for the past 13.7 billion years.²⁵ Assuming that God “made the earth and the heavens” at the time of the Big Bang, and that Adam appeared a few thousand years ago, the duration of Augustine’s unknown time interval now is known to be an enormous 13.7 billion years.

Summary of “The Adam of Science”

While Adam the individual cannot be identified by archeology, the community in which Adam lived has been found. From the archeological evidence, the members of this community appear to be modern humans. Their burial remains show a belief in an afterlife. However, archeology has not shown whether these humans had consciences. On the other hand, the building of cities about 4000 BC indicates that these people had a control of the symbolic speech-alone talk that Adam possessed. The intermarriage of Adam and his neighbors is further evidence of the similarity between the nature of Adam and that of his neighbors.

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The Two Men

We have reviewed the evidence for the nature of the Adam of Scripture and the evidence for the nature of the Adam of science (a *Homo sapiens sapiens* in Adam’s community). Comparing the natures of these two men, we find them to be identical in their biological nature, their technological achievement, their intelligence, their mortality, and their control of language. The only reason to treat them as different human beings is the record of their ancestry.

According to Scripture, Adam, formed from the dust of the ground produced at the creation, appears in Mesopotamia about 4000 BC. According to science, the members of Adam’s community in 4000 BC are *Homo sapiens sapiens* whose histories recede back to the Big Bang in 13.7 billion BC. But these two historical records are, in reality, the same:

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is given the
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definition
of city.
Recognizing
this provision
about Cain’s
city, Adam
lived about
4000 BC.

one is general and from Scripture; the other is detailed and from science.

Let us now digress to recall an insight obtained during the development of particle physics.

An Insight from Particle Physics

In the early fifties, the new particle accelerators were producing a range of unexpected particles. At almost every physics meeting, reports were being made of unknown particles of bizarre masses. Two of these "strange" particles, the theta and the tau, soon captured attention. At first their masses differed by 50%, at the next meeting by 20%, at the next meeting by only 5%. Why not say that they were the same particle?

The reason that the two particles had been given different names is that the theta particle decayed into a system of even parity while the tau decayed into a system of odd parity. (Parity is a rather subtle concept which need not concern us here.) Because parity was not supposed to change during particle decay, the theta particle was assigned an even parity and the tau an odd parity. Yet, in every other respect, the particles were identical.

Lee and Yang solved the puzzle by decreeing that "strange" particles do not have a parity. There was only one "strange" particle, the theta/tau particle. By a similar argument, the different historical records for the two men are describing only one history so that the Adam of Scripture and the Adam of science are the same person.

The Adam of Scripture and of Science

If then, the Adam of Scripture and the Adam of science are the same man, God presumably selected one of the men in the Mesopotamian community to be the Adam of Scripture. Perhaps Adam was selected because of his control of speech-alone talk. In like manner, two thousand years later, God would also select a man, Abraham, from among the Mesopotamians to be the father of his chosen people.

This selected Adam, then, carried all of the emotional and intellectual baggage of the *Homo sapiens sapiens*. Yet, despite his unrestrained animal nature, he could not sin because he had no knowledge of good and evil; there was no law for him to disobey. Consequently, with his inexperience in obedience, when God commanded him not to eat of the tree of the knowledge of good and evil, he easily capitulated. But after eating of the forbidden tree, he now had the knowledge of good and evil written on his heart. This knowledge, at enmity with the old animal nature (the flesh of Romans 7), made Adam a sinner.

By showing that the Adam of Scripture could have been one of the *Homo sapiens sapiens* revealed by science, one of the longstanding tensions between science and Scripture has been removed. The recognition that, by eat-

ing of the tree of the knowledge of good and evil, this Adam became a morally responsible person provides the transition from the animal history of the human race to the moral nature of people today.

Summary of "The Real Adam"

The Adam in Scripture and the Adam of science are the same Adam. This Adam was selected by God to make the transition from the *Homo sapiens sapiens* world of "is" to the human world of "ought." In making this transition, Adam acquired the image of God but he also became a sinner.

Of course, there are many questions still to be answered. For example, how was the guilt of Adam's sin imputed to the human race? This is too large a question to be answered here. However, the fact that all humans everywhere already have an animal nature means that the propagation of Adam's sin to other humans requires only the propagation of the knowledge of good and evil. Thus, the American Indians needed only to acquire the knowledge of good and evil to become sinners.

Conclusions

The Adam of Scripture and the Adam of science are the same Adam with different historical records. On the other hand, the Adam of the creeds contradicts the Adam of Scripture in numerous respects. ♦

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The author thanks J. Raymond Zimmer for his contribution to the discussion of "speech-alone talk."

Appendix

The Westminster Confession

Chapter IV Of Creation

2. After God had made all other creatures, he created man, male and female,² with reasonable and immortal souls,³ endued with knowledge, righteousness, and true holiness after his own image,⁴ having the law of God written in their hearts,⁵ and power to fulfill it and yet under a possibility of transgressing, being left to the liberty of their own will, which was subject unto change.⁶

²Gen. 1:27

³Ps. 8:5, 6; Gen. 2:19, 20; Luke 23:43; Matt. 10:28.

⁴Gen. 1:26; Col. 3:10; Eph. 4:24

⁵Rom. 2:14,15;

⁶Gen. 2:16, 17; Gen. 3:6, 17

Notes

- ¹See e.g., *The (Westminster) Confession of Faith* (Richmond, VA: Presbyterian Church in the United States, 1969), Standard Book Number: 8042-3936-3, chap. VI.
- ²The location of the Garden of Eden is given in Gen. 2:14 which states that the Tigris and Euphrates Rivers flow through the Garden. The date for the creation of Adam has been calculated from the genealogies in the Bible. The best known date calculated in this fashion is the 4004 BC date of Archbishop Ussher. The great Isaac Newton calculated a date of 3988 BC (see Edward Harrison, *Cosmology, the Science of the Universe* [Cambridge: Cambridge University Press, 2000], 518).
- ³St. Augustine, *The Literal Meaning of Genesis* (New York: Newman, 1982), Book 5, Chapter 5.
- ⁴St. Augustine, *Ibid.*, Book 7, Chapter 28 and St. Augustine, "The City of God" in *Great Books of the Western World* 18 (Chicago: Encyclopedia Britannica, 1952), Book XII, Chapter 16.
- ⁵John Calvin, *Commentaries on the Book of Genesis* trans. John King (Latin original, 1554; Grand Rapids, MI: Eerdmans).
- ⁶*Ibid.*
- ⁷Charles Hodge, *An Exposition of the First Epistle to the Corinthians* (first published 1857; Grand Rapids, MI: Baker, 1980).
- ⁸John Calvin, *Commentary on Romans*, trans. Ross Mackenzie (Latin original 1540; Grand Rapids, MI: Eerdmans, 1960). Here, Calvin traces the association of the law with sin back to Adam's son, Cain. As Adam's son, Cain was aware of the law of the knowledge of good and evil and so was a sinner. Adam himself disobeyed a direct command of God and was also a sinner. Before Adam there was no knowledge of good and evil and, hence, no sinners.
- ⁹For example, the Presbyterian Church in the United States recommended in 1976 that, in addition to the Westminster Confession

and its catechisms, several other confessions and catechisms be added to its *Book of Confessions*.

- ¹⁰John Bright, *A History of Israel* (Philadelphia: Westminster, 1981), 75.
- ¹¹Carol A. Hill, *Perspectives on Science and Christian Faith* 52 (2000): 31-46.
- ¹²Robert J. Wenke, *Patterns in Prehistory* (New York: Oxford, 1999), 283-304.
- ¹³*Ibid.*, 404-10. This reference states that the first cities were built about 4000 BC. A settlement is defined to be a city only if a certain complexity and hierarchical relationship is attained within the settlement. Thus, the Scriptural reference to "Cain building a city" may be referring to a large settlement preceding 4000 BC. Likewise, earlier settlements such as Jericho would not be defined as cities by Wenke.
- ¹⁴See e.g., *Ibid.*, chap. 8.
- ¹⁵See e.g., *Ibid.*, 160.
- ¹⁶Jerry D. Korschmeier, *Evolution and Eden* (New York: Paulist, 1998), 122.
- ¹⁷See e.g., Wenke, *Patterns in Prehistory*, 398-9.
- ¹⁸Calvin, *Commentary on Romans*.
- ¹⁹Gerhard von Rad, *Genesis* (Philadelphia: Westminster, 1961), 113.
- ²⁰Claus Westermann, *Genesis* (Grand Rapids, MI: Eerdmans, 1967), 43; and Bruce Vawter, *On Genesis* (Garden City: Doubleday, 1977), 110.
- ²¹See e.g., Wenke, *Patterns in Prehistory*, 296.
- ²²*Ibid.*, 283-304.
- ²³J. Raymond Zimmer, "The evolution of talk and the emergence of complex society," *Semiotica* 138 (2002): 205-6.
- ²⁴Steven Pinker, "The Language Instinct" (New York: Harper Collins, 2000) 376.
- ²⁵*Physics Today* (April 2003): 21.

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