

The Question of PreAdamites

By John Duffy

Introduction

This note is a superficial discussion to address a concern in a charge regarding a communicant member promoting an error which ultimately undermines the Doctrine of Redemption. The matter involves the existence of a Pre-Adamic race.

Rather than argue against the points presented promoting preAdamites, this brief paper will simply outline the fact that the Apostle Paul (a former Judaic scholar) denied their existence based on the Torah. It will show the statement in 1 Corinthians (15:45) reiterates and emphasises the Mosaic reference of man's creation (detailed in Genesis 2:7). Finally, it will quickly note Paul's reference in Romans (5:14).

It will demonstrate how this is the accepted thought of not only two millennia of orthodox Christian thought, but at least 4 millennia of accepted Jewish theology¹! It is important to note, this heresy has permeated Biblical thought intermittently throughout history, but has only taken purchase in the past few hundred years with the concept of the *Documentary [or JEPDR] Hypotheses*².

1 Corinthians 15:45³

So also it is written: "The first **MAN**, Adam, **BECAME A LIVING PERSON [SOUL]**." The last Adam was a life-giving spirit.

οὕτως καὶ γέγραπται ἐγένετο ὁ πρῶτος **ἄνθρωπος** Ἄδὰμ **εἰς ψυχὴν ζῶσαν** ὁ ἔσχατος Ἄδὰμ εἰς πνεῦμα ζωοποιῶν

This passage Paul quotes and amplifies from Gen. 2:7 (highlighted in blue).

¹ Berlin, Adele, and Marc Zvi Brettler. 2014. *The Jewish Study Bible*. Oxford ; New York, New York: Oxford University Press. 13.

² Sarfati, Jonathan D, Johnny M Hunt, and Robert V McCabe. 2015. *The Genesis Account : A Theological, Historical, and Scientific Commentary on Genesis 1-11*. 22-32.

³ Bible references in English are from the NASB (unless otherwise mentioned), with mGNT, LXX and WLC used for earlier respective languages.

Genesis 2:7

Then the LORD God formed man of dust from the ground, and breathed into his nostrils the breath of life; and **man became a living soul**.

καὶ ἔπλασεν ὁ θεὸς τὸν ἄνθρωπον χοῦν ἀπὸ τῆς γῆς καὶ ἐνεφύσησεν εἰς τὸ πρόσωπον αὐτοῦ πνοὴν ζωῆς καὶ ἐγένετο ὁ ἄνθρωπος εἰς ψυχὴν ζῶσαν

וַיִּצְרֹף יְהוָה אֱלֹהִים אֶת־הָאָדָם עֹפָר מִן־הָאֲדָמָה וַיִּפָּח בְּאָפָיו נְשָׁמַת חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה:

Paul was an expert in the *Torah* (Acts 22:3) and studied at least three years reconciling the Scripture (*Tanakh*) with Christ and the New Covenant (Gal. 1:17-18). He declared in 1 Cor. 15 is that Adam is the first chronological man contextually. This word *first* [πρῶτος protos] according to Strong⁴, Vine⁵, and Mounce⁶ lexically means “literal” first 79 times (with 21 alternative, but similar meanings), as it does here. This is reiterated in the commentaries of various theologians, including Calvin⁷, Henry⁸, Poole⁹ and Carson¹⁰.

He doesn't mention information to “fill in” what was not implied in the original passage (Gen. 2:7), but to demonstrate the unmentioned facts he didn't quote - namely “Then the LORD God formed man of dust from the ground, and breathed into his nostrils the breath of life.” What also is not mentioned but implied, is that the creation of Adam was during the creation week. Gen.1 outlines that God completed all His creative works, in which man is included (vv.26-29). God declared that EVERYTHING was finalised and “very good” (1:31-2:4).

Gen. 2 continues to outline the perspective of *earth to heaven* (a different view of the same event, which was *heavens and the earth*) from 2:4. It provides more detail regarding God's creative process in regards to man. If God performed a creative act of Adam AFTER He had finished

⁴ Strong, James. 2010. *The New Strong's Exhaustive Concordance of the Bible*. Nashville, Tn: Thomas Nelson. 364, 62.

⁵ Vine, W E. 2003. *Vine's Expository Dictionary of Old & New Testament Words*. Nashville, Tenn.: T. Nelson Publishers. 240.

⁶ Mounce, William D. 1993. *The Analytical Lexicon to the Greek New Testament*. Grand Rapids, Mi: Zondervan Pub. House. 402-403.

⁷ Calvin, Jean. 1999. *Calvin's Commentaries : Commentaries on the First Book of Moses Called Genesis*. Grand Rapids: Baker Book House.111-113.

⁸ Henry, Matthew. 1991. *Matthew Henry's Commentary on the Whole Bible*. Peabody, Mass.: Hendrickson Publishers. 12-14.

⁹ Poole, Matthew. 2008. *A Commentary on the Holy Bible*. Peabody, Ma: Hendrickson Pub. 6.

¹⁰ Carson, D.A., R.T. France, J.A. Motyer, and G.J. Wenham, eds. 1994. *New Bible Commentary : 21st Century Edition*. Leicester: Inter-Varsity Press. 62, 1133-1134.

(supposedly creating earlier man) it would have said! The first two chapters of Genesis are complementary, not separate. The nature of mankind's formation and physical demise (the *Potter and Clay* concepts) is repeatedly interlaced within the entire Bible - the Psalms, Job, and corresponding mentions in the New Testament. If man was created prior, there is no warrant for the *Imago Dei* from Gen. 1 extended to a "later" Adam (or logically *vice versa*). Adam is referred to as being the image of God via the Toledots and genealogies. Where would that leave preAdamites and, more importantly, God's Covenant of Redemption (Rom.5:12-14)? It would mean it was either deficient OR deceptive - neither attributes of a holy God as revealed in Scripture.

Romans 5:12-14

Therefore, just as through one man sin entered into the world, and death through sin, and so **death spread to all mankind, because all sinned**— for until the Law sin was in the world, but sin is not counted against anyone when there is no law. Nevertheless **death reigned from Adam until Moses**, even over those who had not sinned in the likeness of the violation committed by Adam, who is a type of Him who was to come.

διὰ τοῦτο ὡσπερ δι' ἑνὸς ἀνθρώπου ἡ ἀμαρτία εἰς τὸν κόσμον εἰσῆλθεν καὶ διὰ τῆς ἀμαρτίας ὁ θάνατος καὶ οὕτως εἰς πάντας ἀνθρώπους ὁ θάνατος διῆλθεν ἐφ' ᾧ πάντες ἥμαρτον - ἄχρι γὰρ νόμου ἀμαρτία ἦν ἐν κόσμῳ ἀμαρτία δὲ οὐκ ἐλλογεῖται μὴ ὄντος νόμου - ἀλλὰ **ἐβασίλευσεν ὁ θάνατος ἀπὸ Ἀδὰμ μέχρι Μωϋσέως** καὶ ἐπὶ τοὺς μὴ ἀμαρτήσαντας ἐπὶ τῷ ὁμοιώματι τῆς παραβάσεως Ἀδὰμ ὅς ἐστιν τύπος τοῦ μέλλοντος

This passage does not make logical sense if there existed a preAdamic race, irrespective of theological reasoning. The first man reasonably **MUST** have sinned, or else death could not have **spread to ALL mankind** - for then, those outside the line of Adam would not have died. It also begs the question, why were they not allowed on the Ark with Noah?

The clause continues that ***all sinned***. Emphasising the earlier references to the Toledots and genealogies, we have Paul proclaiming the consequences of original sin from Adam to Moses (pre-Sinai). Wouldn't preAdamites be included in the ALL?

Conclusion

The perspicuity of Scripture is one of the remarkable features of the Bible. The argument of Scripture interpreting Scripture is also critical quality of theological study. But even if there are difficult or obscure passages, God has blessed us with thousands of wise counselors who have gone before us (Prov. 15:22) in Jewish and Christian theology. If they can reasonably present an unchanging case for understanding God's revelation for so long, it is dangerous to stand against His Word on a whim.

The Apostle Paul reminds us explicitly that Adam was the first man (1 Cor. 15:24). He was inspired from very beginning of the Bible, quoting a familiar passage to the Old Testament people (Gen. 2:7), drawing from that entire description of creation. And he used it in his letter to the Romans (5:12-14), explaining original sin and redemption.

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